THE BOOK OF THE GESTS OF ALEXANDER
OF MACEDON

Sefer Toledot Alexandros ha-Maḵdoni
In memory of my beloved father, Jacob, י"ל
# Contents

**Preface** ix

**Introduction** 1

I. Alexander in Jewish sources from antiquity 2
   Talmudic literature; material of Hellenistic Jewish writers in *Pseudo-Callisthenes*; *Josephus*. — Comparison of Alexander episodes in these three sources.

II. Alexander in mediaeval Jewish sources 26
   Six mediaeval Hebrew versions of the Alexander Romance of which five are the following: (1) *Yosippon*. (2) Paris Manuscript. (3) London Manuscript. (4) Manuscripts of Modena, Bodleian, and Damascus. (5) Parma Manuscript. — Analysis of these Manuscripts and their relation to the recensions of *Historia de Prelis* and *Pseudo-Callisthenes*. — Two additional Hebrew sources related to the life of Alexander.

III. A study of the text of the Manuscript published here 40
   Its author. — The three constituent parts of the text, namely, the Alexander Romance, the Apothegms and the Chronicle and the sources thereof. — Analysis of the three parts of the text and the relation of the first part to the *Historia de Prelis*. — Style. — Differences between the Hebrew and the Latin texts. — Various emendations made in the Hebrew text. — Hebrew transliteration of Latin names and terms. — Guide to the apparatus to the Hebrew text.

*The Book of the Gests of Alexander of Macedon:* English translation of *Sefer Toledot Alexandros ha-Makdoni*. 59

**Abbreviations** 177

**Notes** 181

**Appendix I:** Material from other sources. 203

**Appendix II:** Expansions and elaborations in the Hebrew text. 206

**Appendix III:** Differences between the Hebrew and the Latin versions. 211

**Appendix IV:** Names and terms with comments on the transliteration. 217

**Bibliography** 223

**Hebrew Section**

Guide to the apparatus to the Hebrew text. 1

Text of *Sefer Toledot Alexandros ha-Makdoni*. 59-ם
A page of the text of the manuscript in the Bibliothèque Nationale, Paris, Ms. Cod. Heb. 750 (3).
Preface

This work represents a study of the text of a Hebrew manuscript which is a mediaeval Hebrew version of the Alexander Romance or the legendary history of Alexander the Great. Inasmuch as the Hebrew text in its greater part is a translation of the Historia de Preliis Alexandri Magni, a widespread Latin version of the Alexander Romance, and in some parts is based on other Hebrew sources such as Yosippon, Sefer Musere ha-Philosophim and a short chronicle, the text has been studied here in relation to all these sources. The Latin text was of considerable help in establishing the meaning of those passages in the Hebrew manuscript which are corrupt or which may represent a misreading of the Latin text by the author. On the basis of the Latin it was possible to make a number of emendations in the Hebrew which rendered the text intelligible. In comparing the Hebrew with the Latin, differences between them in the narrative, sequence of events, names, places, numbers and dimensions were studied and noted. A comparison of our text with the other Hebrew sources was of similar help in establishing a correct reading in many instances in which the text was corrupt. The emendations and the differences are indicated in the notes and appendices while the variant readings are recorded in the apparatus to the Hebrew text.

The edition and the translation of the text is preceded by an introduction which deals among other things with Hellenistic Jewish influence in Pseudo-Callisthenes, the accounts of Alexander in Talmudic literature, the Alexander Romance in mediaeval Hebrew sources and concludes with an analysis of the Hebrew text with reference to its sources, structure, and style.

Throughout my work I was fortunate in being able to turn for guidance and advice to my devoted teacher and dear friend, Professor Harry A. Wolfson of Harvard University. It is very difficult to express to him in words the appreciation and gratitude which I feel. He has amply fulfilled the words spoken by an ancient Jewish sage: "Let the honor of thy disciple be as dear to thee as thine own." His counsel in the methods of research,
in the organization of the material, and in the art of translation served as a constant source of guidance throughout my work and was of incalculable help to me. For his illuminating instruction so freely given and for his devoted friendship so warmly expressed I am most grateful.

It was also my good fortune to be able to consult with Professor Francis P. Magoun, Jr., of Harvard University, who by his vast erudition in the field of the Alexander Romance and his warm interest has been of great help to me in the course of my work. For his valued counsel and instructive observations I am profoundly grateful.

To my beloved father, of blessed memory, I owe a debt of deep gratitude for the time he spent with me in reading the manuscript, especially those passages in which the script was not clear or the text was corrupt and where, as a result, two minds proved better than one in trying to establish a correct reading. A product of the East European Jewish intellectual tradition, my father brought with him to this country a substantial knowledge of the Bible, the Talmud, and Modern Hebrew literature. A business man by day and a student in the evening and on weekends, he gave me his intellectual companionship to the end that he, like his forebears, might transmit to his children a love of learning.

Whatever words of gratitude I might express to my dear wife, they would still fall short of what I feel. Despite her many duties at home and in the community, she became thoroughly involved in the various tasks necessary to prepare this volume for publication. A woman of valor, she proved most helpful in providing me with many added hours for my work by relieving me of various duties and by keeping the demands upon my time to a minimum. Her devotion served as a constant source of inspiration as well as an encouraging challenge to complete this book after many years of work.

Finally, I wish to express my deep appreciation to my secretary, Miss Elaine Saxe, who typed the final draft of the manuscript with particular and painstaking care. For her splendid cooperation and devotion I am most grateful.

Temple Mishkan Tefila
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Israel J. Kazis
Introduction

Among the heroes whose names stand out in the pages of history very few have enjoyed as much world-wide literary fame as has Alexander the Great. The legendary account of Alexander’s biography, based on sources from antiquity and the Middle Ages and referred to by modern scholars as the Alexander Romance, has found expression in many literatures in the West and in the East. According to Tarn, “more than eighty versions of the Alexander Romance, in twenty-four languages have been collected...; no other story in the world has spread like this.”

The figure of Alexander left its impression in Jewish literature also. Stories about Alexander and accounts of his life are found in Jewish sources from antiquity and the Middle Ages. The Jewish sources from antiquity are as follows: (1) The material ascribed to Hellenistic Jewish writers which is found in the so-called Pseudo-Callisthenes, a Greek romance written by an unknown Alexandrian author some time after 200 B. C. E. and in the opinion of some scholars as late as the year 300 C. E. This work is the basic source for most of all the legendary accounts of the life of Alexander. (2) Josephus. (3) Talmudic literature. The medieval Jewish sources are represented by six Hebrew versions of the Alexander Romance, including the manuscript which is the subject of our study, and two other Hebrew works, Musere ha-Pilosofim and Sod ha-Sodot, which contain material bearing upon the life of Alexander. We shall survey all these sources in order to offer a background for the manuscript under study which was written in France in the fourteenth century. The introduction will accordingly consist of three parts: (1) Alexander in Jewish sources from antiquity. (2) Alexander in mediaeval Jewish sources. (3) An analysis of the text of the manuscript published in this book.
I. ALEXANDER IN JEWISH SOURCES FROM ANTIQUITY

Talmudic Literature

The greatest number of Alexander episodes is found in that body of writings which we shall refer to by the general term of Talmudic literature. This includes two works of the Tannaitic period, namely Megillat Ta'anit and Mekilta; the two Talmudim, Babylonian and Palestinian; the group of Midrashim on the Pentateuch and the five Scrolls known as Rabbot; the Midrash on the Pentateuch known as Tanhuma; individual Midrashic works such as Pesikta de-Rab Kahana, Midrash Tehillim, Pirke Rabbi Eli'ezer and Midrash Yonah; Targum Sheni; the scholia to Megillat Ta'anit; one of the minor Midrashim, Midrash 'Aseret Melakim; two late compilations of Midrashic material, namely Midrash Agadah and Yalkut Shim'on.

List of Alexander Episodes


Jewish Elements in Pseudo-Callisthenes

The second source from antiquity, in terms of the number of Alexander episodes it contains, is the material ascribed to Hellenistic Jewish writers in Pseudo-Callisthenes which will be referred to henceforth by its abbreviation as Ps.-Call. The text of Ps.-Call.
INTRODUCTION

is not extant in its original form and is known to us in its revised and elaborated versions from a moderate number of extant Greek manuscripts. Of these Carl Müller selected three Paris manuscripts designated as Codex A, Codex B and Codex C and based his edition of Ps.-Call. on them. Müller found that these manuscripts represented three different recensions of Ps.-Call. These recensions are referred to in the literature as A', B' and C' or more widely by the Greek letters as α, β and γ. It is believed that there was also a fourth recension, referred to as δ, which we shall discuss later in the section dealing with Alexander in mediaeval Jewish sources. Recension α is assumed to be the closest to the lost original text of Ps.-Call., while β represents a revision of α, and γ represents the reworking of a manuscript belonging to β by an author who in the opinion of some scholars was Jewish. Thus Müller holds that the author of Codex C, representing recension γ, was either Jewish or Syrian Christian; Ausfield believes that he was Jewish, while Rieger is of the opinion that the author of Codex C and of Codex B, representing recension β, was Jewish. Other scholars hold as we shall see presently that several chapters in Book II of Ps.-Call. represent interpolations by an Alexandrian Jewish author.

In Ps.-Call. we find parallel accounts of seven of the Alexander episodes which occur in Talmudic literature, namely, 1, 3, 4, 5, 6, 7 and 8 as listed above, an allusion to one, namely, 10, and a reflection of the moral lesson contained in another, namely, 9. Two of the episodes in Talmudic literature, namely, 2 and 11, are not found at all in Ps.-Call.

JOSEPHUS

In Josephus, the third source from antiquity, there is a parallel account of only one of the episodes in Talmudic literature, namely, Alexander's visit to Jerusalem and his experience with Sanballat and the Samaritans. This account is found in The Jewish Antiquities, XI, viii, 3–5. There are other references in Josephus' writings to Alexander such as his bestowal of the rights of citizenship on the Jews of Alexandria (Against Apion, II, 4, 35); his addition of the district of Samaria to the territory of the Jews
INTRODUCTION

(Against Apion, II, 4, 43); the miracle at the Pamphylian Sea whose waters God caused to retire before Alexander's troops so that they might pursue the Persians and overthrow their empire (Ant., II, xvi, 5). A comprehensive account of the references to Alexander in Josephus may be found in the following sources: A. Büchler, “La Relation de Josèphe concernant Alexandre le Grand,” REJ, XXXVI, 1898, pp. 1–26; I. Spak, Der Bericht des Josephus über Alexander den Grossen, Königsberg, 1911; and R. Marcus’ survey in Appendix C to Vol. VI of Josephus, Loeb edition, Cambridge, Mass., 1937, pp. 512–32.10

PARALLELS IN NON-JEWISH SOURCES

In addition to these three Jewish sources from antiquity there are two non-Jewish sources which contain accounts of Alexander episodes that are found in Talmudic literature. Plutarch, Lives, includes an account of Alexander’s dialogue with the Gymnosophists which is parallel to the Talmudic account of Alexander and the elders of the south but is more directly related to the story of Alexander and the Gymnosophists in Ps.-Call.; and Pseudo-Epiphanius, The Lives of the Prophets, includes an account of Alexander and the bones of Jeremiah which is parallel to the Talmudic account but to which in Ps.-Call. there is only an allusion.11 A comparison of these two accounts with those found in Jewish sources follows later.

We shall now proceed with an account and discussion of the Alexander episodes as related in Talmudic literature and of their parallels in the other sources from antiquity.

1. ALEXANDER'S VISIT TO JERUSALEM

In the accounts of Alexander’s visit to Jerusalem12 as contained in Talmudic literature, Ps.-Call. and Josephus there are certain common elements: Alexander’s attitude as he approaches Jerusalem is not friendly to the Jews. The High Priest and his retinue go forth to greet Alexander. When Alexander sees the High Priest, he is profoundly impressed and his attitude toward
the Jews becomes very favorable. This theme is elaborated with varying details in these sources. We shall quote the source from Talmudic literature and shall then compare it with the accounts in Josephus and Ps.-Call.

In the original text of Megillat Ta'anit, ch. 9, we read: "On the twenty-first day of Kislev is the day of Gerizim on which no mourning is permitted." The scholium to the text reads as follows: "This is the day when the Cuthim (Samaritans) asked Alexander of Macedon (for permission to destroy) our Temple, saying to him, 'Sell us five kurs of land on Mount Moriah.' And he gave these to them. Simon the Just was informed of this. What did he do? He put on his priestly garments and wrapped himself in his priestly garments. Some of the noblemen of Israel went with him as well as a thousand counsellors, dressed in white, and young priests who caused the sacred instruments to resound. And torches of fire lighted their way. They walked all the night, some walking on one side and others on the other side. When Alexander asked: 'Who are these?', the informers answered him: 'These are the Jews who rebelled against you.' When they arrived at Antipatris, the sun was shining, and at the time of the first watch they met. The Macedonians asked them: 'Who are you?' They replied: 'We are the people of Jerusalem and we have come to greet the king.' When Alexander of Macedon saw Simon the Just, he descended from his chariot and prostrated himself before him. Thereupon his men said: 'A great king like you should prostrate himself before this Jew?' He answered: 'I see the image of this man when I go into battle and am victorious.' And Alexander said to them: 'Why have you come?' They said to him: 'Is it possible that these gentiles have misled you into giving them the place where we pray for you and for your kingdom that it never be destroyed!' And he said to them: 'And who are they (who misled me)-fw' And they said: 'It is the Cuthim who stand before you.' Thereupon Alexander said: 'They are herewith delivered into your hands.' What did they (the Jews) then do to them? They pierced their heels, tied them to the tails of their horses and dragged them over thorns and thistles until they came to Mount Gerizim. They ploughed it (Mt. Gerizim) under and sowed it with vetch, just as they
INTRODUCTION

(the Cuthim) planned to do with our Temple. And the day on which they did this was made a festival.

This story is found with slight variations in the Talmud, *Yoma*, p. 69a. There is in addition another story in Talmudic literature which contains supplementary material for the account of Alexander’s meeting with the High Priest. It is found in two places: in the scholium to *Megillat Ta‘anit*, ch. 3, and as the concluding element in an account of the disputations carried on before Alexander by the Jews and their enemies in *Genesis Rabbah*, LXI, 7. The latter passage reads as follows: 18

“Alexander wished to go up to Jerusalem, but the Cuthim (Samaritans) told him, ‘Take heed, for they will not permit thee to enter their Holy of Holies.’ When Gebi‘ah, the son of Ḳosem, learned of this, he went and made him a pair of felt shoes and set them with two costly stones worth twenty thousand zuzim. When they reached the Temple Mount, he said to him: ‘Your Majesty, remove your shoes and put on these felt shoes, as the pavement is smooth and you might slip.’ When they came to the Holy of Holies, he said to him: ‘Thus far we may enter but no farther.’ ‘When we come out I will straighten your hump,’ he (Alexander) threatened. ‘If you could do that, you would be famed as a great surgeon and receive a great reward,’ he retorted.”

Before proceeding to an examination of the accounts in Josephus and *Ps.-Call.*, there are several elements in the sources from Talmudic literature which require comment. In the Talmudic tradition the High Priest who met with Alexander was Simon the Just. This name may refer either to the first Simon the Just (310–291 or 300–270 B. C. E.) or to the second Simon the Just (219–199 B. C. E.), both of whom served as High Priests after Alexander’s time. In this respect Josephus is more correct historically by calling the High Priest Jaddus who is identified with Jaddua, the grandfather of the first Simon the Just, and who served as the High Priest at the time of Alexander. 14

Another historical inaccuracy in the Talmudic tradition is the placing of the date of the destruction of the Samaritan Temple in the time of Alexander. Historically, as we know from Josephus, it was not destroyed until two hundred years later in the reign of John Hyrcanus I. A third anachronism in the accounts in Tal-
mudic literature is found in the designation of the place where Alexander and the High Priest met as Antipatris. This name was given much later by Herod to a town built by him in honor of his father, Antipater. This error in chronology is obviously due to prolepsis, that is, the use of a name by which a place came to be known later on. However, there is doubt whether the meeting of Alexander and the High Priest took place at the site on which later the town known as Antipatris arose. It is quite possible that the identification of the meeting place with this site is based on an error. In Josephus, the place where they met is called Saphein or Sapha. According to Schürer, Saphein is the Aramaic form of the Hebrew Zophim and he identifies it with the hill called Scopus which is the modern Mount Scopus about a mile north of Jerusalem. Since Antipatris was called Kephar Saba in pre-Herodian times, it has been suggested that the sources in Talmudic literature mistook Saba for Sapha, a variant of Saphein, and hence referred to the meeting place as Antipatris instead of Saphein.  

In the account in Genesis Rabbah quoted above, we find that it is not the High Priest with whom Alexander went to the Temple, as in Josephus, but rather Gebi'ah, the son of Kosem, who successfully pleaded the case of the Jews before Alexander in the disputation with their enemies. Gebi'ah, as his name indicates, was a hunchback. This explains Alexander's retort to him when he told him that they may not enter the Holy of Holies. Alexander was displeased and expressed his displeasure by referring to his hump. The parallel source in the scholium to Megillat Ta'anit, ch. 3, adds one significant element to this story, namely, that while Gebi'ah and Alexander stood before the Holy of Holies, a serpent bit Alexander. Donath suggests that in this incident, which is not recorded elsewhere in Talmudic literature or in Josephus, there was a substitution of Alexander for Ptolemy Philopator who according to III Maccabees was stricken by God with deafness and convulsions when he dared to go into the Holy of Holies.  

The versions in Talmudic literature of Alexander's visit to Jerusalem, though they were written down later than the composition of the works of Josephus, are not dependent on Josephus.
Both are independent literary products of an older common oral tradition. The chronological errors which we have described in the Talmudic sources indicate the free working of the minds of the authors. Similarly, abbreviated allusions to events such as the rebellious attitude of the Jews toward Alexander and the long-drawn struggle between the Samaritans and the Jews show that these accounts were drawn from an oral tradition where these events were common knowledge.

**The Version in Josephus**

The account in Josephus of these common traditions is fuller, more detailed and, as we have seen in some instances, more accurate. The following is a synopsis of the account in Josephus of Alexander's visit to Jerusalem:

During his siege of Tyre, Alexander sent a letter to the Jewish High Priest requesting aid for his army as well as the tribute which he formerly paid to Darius. In return for this, Alexander offered his friendship. The High Priest refused to violate his oath to Darius. Alexander grew angry and threatened to punish the Jews. Meanwhile Sanballates, the Samaritan, abandoned Darius and together with his followers went over to Alexander. In return, Sanballates was granted permission to build a Temple, and he appointed his son-in-law Manasses, the brother of Jaddus, to be the High Priest. After Alexander had taken Gaza, he set out for Jerusalem. Jaddus was seized with fear and ordered the people to pray for deliverance from danger. God appeared to Jaddus in a dream, reassured him and told him to go forth without fear together with the priests to meet Alexander. Jaddus rejoiced at this revelation and went forth with his large retinue to meet the king. Upon seeing the High Priest, Alexander prostrated himself before him to the utter amazement of his officers. Alexander indicated that it was not before the High Priest that he prostrated himself but rather before God for whom this man was the High Priest; that it was the High Priest whom he saw in his dream at Dium in Macedonia; and that it was he who encouraged him to cross over into Asia with confidence and promised that he would lead his army to victory. Alexander concluded by saying that on seeing
INTRODUCTION

the High Priest he was reminded of the vision and believed that he had made this expedition under divine guidance and would defeat the Persians. Afterwards he gave his hand to the High Priest, went up to the Temple and offered sacrifices to God. Alexander was shown the Book of Daniel and identified himself as the one destined in the book to destroy the empire of the Persians. On the next day Alexander suggested that the Jews might ask him for whatever gifts they desired. The High Priest requested and was granted the following: Permission for the Jews to observe their laws, exemption from tribute on the seventh year as well as permission for the Jews of Babylon and Media to observe their laws. Alexander then offered the Jews the opportunity to join his army with the privilege of observing their own customs. Many joined his army.

In Josephus, Alexander shows the same friendly attitude toward the Jews as in Talmudic literature. He prostrates himself before the God of the Jews and attributes his victorious expeditions to His Providence. That God helped Alexander achieve victory is also asserted by Josephus elsewhere in his description of the miracle at the Pamphylian sea whose waters God parted so that Alexander’s troops might pursue the Persians. In the account of Alexander’s visit to Jerusalem, Josephus goes further than the sources in Talmudic literature in emphasizing the relationship between God and Alexander. Josephus has Alexander join the priests in the Temple in the worship of the God of Israel.

THE VERSION IN Ps.-Call.

This motif assumes an even greater prominence in our third source, Ps.-Call., Codex C, ch. 24. The account in this source is briefly as follows: Alexander conquered the country of the Jews. Those Jews who wished to offer resistance sent out spies disguised as envoys. These men were very much impressed with the fearlessness of Alexander’s troops in the face of death. On the basis of their report, the rulers decided to submit to Alexander. The priests put on their priestly robes and went forth to meet Alexander. “Alexander was awed by their appearance . . . and summoned one of the priests and said to him: ‘How divine is your
appearance! Tell me, I pray, what god do you worship? For I have never seen so seemly an array of priests among those of our gods.’ The priest then said, ‘We serve one God who created heaven and earth and all things in them. But no man is able to tell His name.’ Thereupon Alexander said, ‘As servants of the true God go in peace, go. For your God shall be my God. And I will make peace with you and will not invade your country as I have done those of other nations, because you have served a living God.’ Then the Jews took an abundance of money in gold and brought it to Alexander. But he refused to take it, saying, ‘Let this, together with the sum set apart by me, be tribute to the Lord God. But I will not take anything from you.’”

In comparing the three sources we find that while the Talmudic tradition indicates that Alexander went up to the Temple and Josephus relates that Alexander worshipped God in the Temple, Ps.-Call. goes further and has Alexander accept the God of Israel as his God. It will be noted that the story of Alexander’s visit to Jerusalem is found only in the Codex C recension of Ps.-Call. It is missing in the other recensions. This acknowledgement of the God of the Jews by Alexander is found again in chapter 28 of Book II in Codex C, Ps.-Call. That chapter deals with the founding of the city of Alexandria by Alexander. When the work involved in building the city was completed, the author relates that Alexander mounted the tower and set at naught all the gods of the land and proclaimed the one true God, invisible, inscrutable, borne above the Seraphim and glorified by a thrice-holy voice. Moreover, the account of Alexander’s occupation and conquest of Egypt as related in Codex C is hostile to the Egyptians. Donath and Pfister therefore maintain that chapters 24—28 of Book II which deal with Alexander’s visit to Jerusalem, the conquest of Egypt and the founding of Alexandria represent interpolations by an Alexandrian Jewish author. These interpolations reflect the apologetic and polemical literature produced by Alexandrian Jewry in its effort to exalt Judaism over paganism, to defend it against its detractors, and to secure and protect the civil rights of its adherents. This tendency is similar to that found in the Jewish Sybilline Oracles and in several of the Apocrypha.
INTRODUCTION

Of the sources which we have discussed, the date of Josephus can be definitely ascertained for we know that Josephus wrote *The Jewish Antiquities* in the fifty-sixth year of his life which was the year 93 C.E. The sources in Talmudic literature, regardless of the time they were committed to writing, go back to an earlier time albeit their exact date cannot be definitely determined. As for the interpolations in *Ps.-Call.*, conjectures as to their date are based on the need assumed to have been felt by Alexandrian Jewry for apologetic literature, and thus in the opinion of Donath the stories took shape in the first century during the reign of Caius Caligula (37-41). Probably all these sources go back to an older common tradition.

2. THE DISPUTATIONS

The sources in Talmudic literature contain an account of disputations carried on between the Jews and the gentiles before Alexander who served as the arbiter. The gentiles are the Ishmaelites, the Canaanites, and the Egyptians, the first two nations claiming the right to the land of Palestine, and the third claiming compensation for the silver and gold which the Jews took from them when they left Egypt. This account is found in three places: the Talmud, *Sanhedrin*, p. 91a; *Genesis Rabbah*, LXI, 7; and the scholium to “On the twenty-fifth day of Sivan” in ch. 3, *Megillat Ta’anit*. The material is the same, with slight verbal modifications, in all three sources. The following passage is from *Genesis Rabbah*, LXI, 7:

“In the days of Alexander of Macedon, the Ishmaelites came to dispute the birthright with Israel and they were accompanied by two evil families, the Canaanites and the Egyptians. ‘Who shall go to plead against them?’ it was asked. Said Gebi’ah, the son of Kosem: ‘I will go and plead against them.’ ‘Take heed not to let the land fall into their hands,’ they cautioned him. ‘I will go and argue with them,’ he replied, ‘If I defeat them, ’tis well; while if not, ye can say, who is this hunchback to take up our case?’ So he went to debate with them. Alexander of Macedon said to them: ‘Who is the plaintiff, and who the defendant?’ The Ishmaelites answered: ‘We are the claimants, and we base our
claim on their own laws. It is written, but he shall acknowledge the firstborn, the son of the hated, etc. . . (Deut. 21:17), and Ishmael was the firstborn. Gebi'ah, the son of Kosem said: 'Your Majesty! Cannot a man do as he wishes to his sons?' 'Yes,' he replied. 'Then,' he pursued, 'surely it is written, and Abraham gave all that he had unto Isaac' (Gen. 25:5). 'But where is the deed of gift (to his other sons)?' He replied: 'But unto the sons of the concubines that Abraham had, Abraham gave gifts.' Thereupon they departed in shame.

'The Canaanites then pleaded: 'We base our suit against them on their own Torah. It is everywhere written, 'The land of Canaan,' then let them return us our country.' He (Gebi'ah the son of Kosem) said: 'Your Majesty! Cannot a man do as he pleases with his slave?' 'Yes', he replied. 'Then surely it is written, a slave of slaves shall he (Canaan) be unto his brethren (Gen. 9:25). Hence they are now our slaves.' Thereupon they fled in shame.

'Then the Egyptians said: 'We base our suit against them on their own Torah. Six hundred thousand left us, laden with silver and gold utensils, as it is written, and they despoiled the Egyptians (Ex. 12:36). Let them return us our silver and gold.' And Gebi'ah the son of Kosem said: 'Your Majesty! Six hundred thousand men served them two hundred and ten years, of whom some were silversmiths and some goldsmiths. Let them pay us (for their labor) at the rate of a dinar per day.' Thereupon mathematicians sat and calculated (what was owing for their labor), and they had not reached a hundred years before Egypt was found to be forfeit (for the sum due), and so they departed in shame.'

The argument advanced by Gebi'ah, the son of Kosem, against the Egyptians' claim has its parallel in Alexandrian Jewish literature in Philo's Life of Moses. In justification of the action on the part of the Jews in despoiling the Egyptians "of the jewels of silver and jewels of gold," Philo argued that the Jews had a moral and legal right to the spoil which they took with them from Egypt: morally, in return for the deprivation of liberty, and legally, either as payment for the long duration of their
service or as their rightful due as victors to the goods of their enemies."

In the case of the two other disputations there are no parallels in extant Hellenistic Jewish literature.

3. ALEXANDER AND THE ELDERS OF THE SOUTH

The Talmudic account of the dialogue between Alexander and the elders of the south is found in Tractate Tamid, pp. 31b-32a, and reads as follows:

"Alexander of Macedon put ten questions to the elders of the south. He asked: Which is farther, from heaven to earth or from east to west? They replied: From east to west. The proof is that when the sun is in the east all can look at it, and when it is in the west all can look at it, but when the sun is in the middle of the sky, no one can look at it." The Sages, however, say: The distance in both cases is the same, as it says, 'For as the heaven is high above the earth (so great is His mercy toward them that fear Him); as far as the east is from the west, (so far hath He removed our transgressions from us)." Now if one of these distances is greater, the text should not write both but only the one which is the greater. What then is the reason why no one can look at the sun when it is in the middle of the sky? Because it is absolutely clear and nothing obstructs the view. He said to them: Were heavens created first, or the earth? They replied: The heavens were created first, as it says, 'In the beginning God created the heaven and the earth.' He said to them: Was light created first, or darkness? They replied: This question cannot be solved. Why did they not reply that darkness was created first, since it is written, 'Now the earth was unformed and void and darkness,' and after that, 'And God said, let there be light, and there was light.' They thought to themselves: Perhaps he will go on to ask what is above and what is below, what is before and what is after. If that is the case, they should not have answered his question about the heaven either. At first they thought that he just happened to ask that question, but when they saw that he pursued the same subject,
they bethought themselves not to answer him lest he should go on to ask what was above and what was below, what was before and what was after.

"He said to them: Who is called wise? They replied: Who is wise? He who discerns what is to come to pass. He said to them: Who is called a mighty man? They replied: Who is a mighty man? He who subdues his passions. He said to them: Who is called a rich man? They replied: Who is rich? He who rejoices in his portion." He said to them: What shall a man do to live? They replied: Let him mortify himself. What shall a man do to kill himself? They replied: Let him keep himself alive. He said to them: What should a man do to make himself acceptable to others? They replied: Let him shun government and ruler. He said to them: I have a better answer than yours: Let him be a friend of government and ruler and (use his influence to) do good to mankind. He said to them: Is it better to dwell on sea or on dry land? They replied: It is better to dwell on dry land, because those who set out to sea are never free from anxiety till they reach dry land again. He said to them: Which among you is the wisest? They replied: We are all equal, because we have all concurred in the same answers to your questions. He said to them: Why, now, did you oppose me? They replied: The Satan is too powerful. He said to them: Behold, I will slay you by royal decree. They replied: Power is in the hands of the king, but it does not become a king to be false. Forthwith he clothed them with garments of purple and put chains of gold on their necks."

With reference to the nationality of the elders of the south most students of the question are agreed that they are to be identified with the Gymnosophists of India. It has been suggested that this legend is of Hellenistic origin and that it reflects the notion, found in Greek literature, that the Jews are a philosophical people and are descended from Indian philosophers. This idea was, according to this view, employed in Hellenistic Jewish literature in order to prove the antiquity of the Jews as well as their pre-eminence in the field of philosophy.
INTRODUCTION

THE DIALOGUE IN PLUTARCH AND Ps.-Call.

An account of Alexander’s dialogue with the Gymnosophists is found in Plutarch and is in certain of its elements parallel to that found in the Talmud. Wünsche feels that it is difficult to determine which account represents the original version. Lévi holds that the Talmudic account represents the remains of an older Palestinian Aramaic version which in the original had a great affinity with the account in Plutarch. He is of the opinion that the Talmudic version presupposes the background supplied in the Plutarch version. Wallach in a detailed study notes the points of resemblance between the accounts in Plutarch and in the Talmud and maintains that the Talmudic version goes back to a source which is older and more original than the one underlying the account in Plutarch. He points out that a version of the dialogue belonging to this older Greek source was found by Ulrich Wileken in a Greek papyrus in the Berlin Museum and that it is to this source that the version of the dialogue in the Latin Metz Epitome of Alexander’s “Gesta” goes back. He indicates the parallels between the dialogues in the papyrus, in the Epitome and in the Talmud. Another account of the dialogue is found in Ps.-Call., Book III, 6. It differs from the version in the Talmud and, according to Wallach, belongs to a tradition different from that in the older source just mentioned. While the Talmudic version has its origin in Hellenistic sources, the account as found in the Talmud bears a definite rabbinic stamp and represents the product of much interpolation and elaboration. The passages in Aramaic represent the older layer while the Hebrew ones represent the later elements.

The fourth, fifth, and sixth episodes, namely Alexander’s journey to the region of darkness, Alexander and the women (Amazons), and Alexander at the gate of the Garden of Eden, are found in the Talmud, Tamid, 32a–b and follow in succession immediately after the account of Alexander’s dialogue with the elders of the south. We shall quote these three legends as they occur in Tamid after which we shall comment upon them.
4. Alexander’s Journey to the Region of Darkness

“He (Alexander) said to them (the elders of the south): ‘I want to go to the country of Africa.’ They said to him: ‘You cannot go there because the mountains of darkness are in the way.’ To which he replied: ‘That will not stop me from going. Was it for that that I asked you? But tell me what I am to do.’ ‘Take Libyan asses that can travel in the dark and take coils of rope and fix them at the side (of the road) so that when you return you can guide yourself by them and reach your destination.’ He did so and set forth.”

5. Alexander and the Women (Amazons)

“He (Alexander) came to a place where there were only women. He wanted to make war with them but they said to him: ‘If you slay us, people will say: he killed women; and if we slay you, they will call you: the king who was killed by women.’ He said to them: ‘Bring me bread.’ They brought him bread made of gold on a table made of gold. Whereupon he said to them: ‘Do people here eat bread made of gold?’ To which they replied: ‘If you wanted bread, had you no bread in your own place to eat that you should have journeyed here?’ When he left the place, he wrote on the gate of the city: ‘I, Alexander of Macedon, was a fool until I came to the city of women in Africa and I learned sound counsel from women.’”

6. Alexander at the Gate of the Garden of Eden

“In the course of his journey he sat down by a spring and began to eat. He had with him some salted fish, and as they were being washed they gave off a sweet odor. He said: ‘This shows that this spring comes from the Garden of Eden.’ Some say that he took some of the water and washed his face with it. Others say that he went alongside of it until he came to the gate of the Garden of Eden. He cried out: ‘Open the gate for me.’ They replied: ‘This is the gate of the Lord, the righteous shall enter into it.’ (Ps. 118:20.) To which he replied: ‘I too am a
lord and king. I also am of some account. Give me something.' They gave him an eyeball. He went and weighed all his silver and gold against it, and it was not equal to it. He said to the Rabbis: 'How is this?' They replied: 'It is the eyeball of a human being that is never satisfied.' He said to them: 'How can you prove that this is so?' They took a little dust and covered it, and it was immediately weighed down. And so it is written: the nether world and destruction are never satiated, so the eyes of man are never satiated." (Prov. 27:20.)

Versions in Ps.-Call. and Mediaeval Sources

Accounts of these episodes also occur in Ps.-Call. in the following places: For the legends of Alexander's journey to the region of darkness and of his arrival at the gate of the Garden of Eden parallel elements are found in Book II, chs. 39-41. In the latter episode as related in Ps.-Call. the journey is to the spring of life which confers immortality upon those who drink its water. Elaborations of the legend of the journey to the spring of life, it may be remarked, are met with in the Persian, Arabic and Turkish versions of the Alexander Romance, while the legend of the journey to Paradise is found in elaborated form in the twelfth century Latin work, Alexandri Magni Iter Ad Paradisum. As for the legend of Alexander and the Amazons, there is a parallel in part in Ps.-Call., Book III, chs. 25-26.

With reference to the origins of the legends of Alexander's journey to the region of darkness and of his arrival at the gate of the Garden of Eden, Donath holds that the versions in Talmudic literature and in Ps.-Call. are based upon a common source which is Jewish. Wünsche is of the opinion that these two legends represent rabbinic elaborations of stories that are of ancient Persian origin. He professes to see the reflection of the principles of Light and Darkness of the Parsee religion in the legends of the spring of Life and the region of darkness. Lévi holds that the Talmudic account of these legends represents an abridged and later version than that found in Ps.-Call. Concerning the story of Alexander's arrival at the Gate of Paradise, Lévi maintains that it is of Jewish origin and that the medieval Latin version,
Alexandri Magni Iter Ad Paradisum, is a translation of a Jewish source anterior to the briefer version found in the Talmud. As for the legend of Alexander and the Amazons, Lévi holds that while versions of this legend are found in other literatures, the story of the gold bread is a creation of the Jewish imagination. Wallach is of the opinion that the Alexander legends found in the Talmud in Tamid, namely the dialogue with the elders of the south, the journey to the region of darkness, the arrival at the gate of the Garden of Eden and the encounter with the Amazons represent remnants of Hellenistic-Jewish apologetic literature in which well-known stories and themes deriving from general Hellenistic material were elaborated upon by Jewish writers and used as propaganda to prove the antiquity of the Jewish people to the Greeks and Egyptians.

### 7. Alexander’s Ascent into the Air

This legend occurs in three versions in Talmudic literature. The first version and probably the oldest occurs in two sources: The Palestinian Talmud, ‘Abodah Zarah, ed. Krotoschin (1866), III, 1, 42c, and Numbers Rabbah, XIII, 14. The account in this version reads as follows:

“Rabbi Jonah said: Alexander of Macedon, when he wished to ascend into the air, used to rise higher and higher until he saw the world look like a ball and the sea like a dish. On account of this they depict him with an orb in his hand. Why not let them depict him with a dish in his hand? Because he has no dominion over the sea. The Holy One, blessed be He, however, has dominion on sea and has dominion on land . . . Accordingly, they (the princes) brought a dish (as an offering) to symbolize the sea and a basin to symbolize the land.”

The second version of this episode is a briefer one and is more in the nature of an allusion to the first version inasmuch as it only makes mention of Alexander’s desire to ascend to the heavens but does not include an account of his ascent. This version is found in two sources: Pirke Rabbi Eliezer (New York, 1946), XI, 28b–29a and Yalkut Shim’oni (Jerusalem, 1952), 1 Kg. 18, sec. 211, p. 758.
The third version occurs in a later source and bears a closer resemblance to the account of this episode in Ps.-Call., Book II, ch. 41. This version occurs in Midrash 'Aseret Melakim and may be found in H. M. Hurwitz ha-Levi, Bait 'Eked ha-Agadot (Frankfurt a. M., 1881), pp. 44-45, and in J. D. Eisenstein, Ozar Midrashim (New York, 1915), II, 463. The account in this version reads as follows:

"The eighth king is Alexander of Macedon who ruled from one end of the world to the other, as Scripture says: ‘And as I was considering, behold a he-goat came from the west... and the he-goat magnified himself exceedingly...’ Furthermore, Alexander sought to ascend into the heavens to know what was there. And he made a yoke and bound two eagles to it and suspended meat above it in the manner of those who fowl with hawks. And when they saw the meat, they would fly higher and higher until he saw the world before him like a ring in the (palm of his) hand."

As for the origin of this legend, Levi believes that the versions of it in Talmudic literature are based on the version in Ps.-Call. referred to above. It is possible however that the versions in Talmudic literature and in Ps.-Call. derive ultimately from a common source.

8. Alexander's Descent into the Sea

This legend is found in two sources in Talmudic literature: Midrash Tehillim, Ps. 93, 5, and Yalkut Shim'on, Ps. 93, sec. 848. Except for a minor difference in detail both sources contain the same account. We shall quote the account in Midrash Tehillim after which some comments will be made on a doubtful reading in the text.

"'Out of the voices of many waters, the mighty breakers of the sea' (Ps. 93:4). It happened that when Hadrian Caesar sought to fathom the depth of the Adriatic Sea, he took ropes and kept lowering them for three and half years, until he heard a heavenly voice which said: 'Hadrian will end (ere his rope does)! Again, Hadrian Caesar sought to know how the waters praise the Holy One, blessed be He, and so he made chests of
glass into which he put men, and then lowered the chests into the Great Sea. When the men came up, they said: 'We have heard the waters of the Great Sea praise the Holy One, blessed be He, thuswise: The Lord on high is mighty.'

Despite the fact that the name Hadrian Caesar occurs here as well as in Yalkut Shim'on, it is suggested that this represents a scribal error and that the emperor referred to in this episode is Alexander. This suggestion is supported by the following considerations: First, as indicated in our discussion of the preceding episode, Alexander’s desire to fathom the depth of the sea is mentioned along with his desire to ascend into the heavens in two other sources in Talmudic literature, namely Pirke Rabbi Eliezer, XI, and Yalkut Shim'on, 1 Kg. 18, sec. 211. Secondly, this legend is associated with Alexander in Ps.-Call., Book II, ch. 38.

THE LEGEND IN Ps.-Call.

The legend as related in Talmudic literature appears to be an abbreviated account of the story of this episode as found in Ps.-Call. and reveals the presence of a rabbinic motif. In the Greek account, Alexander descends into the sea in order to seek pearls. In the Jewish account, Alexander’s concern is not with pearls but rather with discovering how the waters praise God.

As is the case of the legend dealing with Alexander’s ascent into the air, Lévi believes that the version of the episode under discussion as found in Talmudic literature is based on the version which occurs in Ps.-Call. However, it is possible that both versions derive ultimately from a common source.

9. ALEXANDER AND KING KAŻIA

This legend occurs in Talmudic literature in three versions which in the main agree with one another but reveal some minor differences. One version is found in the Palestinian Talmud, Baba Mezia, ed. Krotoschin (1866), II, 5, 8c. The account of the episode in this version reads as follows:

"Alexander of Macedon went to visit King Każia. The latter showed him much gold and much silver. Whereupon (Alexander)
said to him: 'I do not need your gold and silver. I have come only to see your ways, how you deal, how you dispense justice.' While he was engaged in conversation with him, a man approached him with the following complaint against his friend. He had bought a field from him and in clearing it had found a treasure of dinars (in a dunghill). The buyer said: 'I bought the dunghill but did not buy the treasure.' The vendor said: 'I sold the dunghill and all it contained.' While they were engaged in argument, the king said to one of them: 'Have you a male offspring?' 'Yes,' he replied. He then said to the other: 'Have you a female offspring?' 'Yes,' he replied. Whereupon he said to them: 'Let them be married to one another and the treasure will belong to both.' He (Alexander) began to laugh, and he (King Kažia) asked him: 'Why are you laughing? Have I not judged well? Had this case come before you, how would you have judged?' He replied: 'We would have slain both of them and the treasure would have gone to the king.' Whereupon he said to him: 'How very much you must love gold!' He prepared a meal for him (Alexander), setting before him meat made of gold and chickens made of gold. He (Alexander) said: 'Do I eat gold?' King Kažia, (thinking in his heart) 'A curse upon the man's soul!' said: 'If you do not eat gold, then why do you love gold so much?' King Kažia again asked him: 'Does the sun shine in your country?' 'Yes,' he replied. 'Does rain fall in your country?' he asked. 'Yes,' he replied. 'Do you perchance have small cattle in your country?' 'Yes' he replied. King Kažia, (thinking in his heart) 'A curse upon the man's soul!' said: 'You live only because of the merit of small cattle, as it is written: 'Man and beast Thou preservest, O Lord.'" (Ps. 36:7)

Another version of this episode occurs in the following four sources: *Genesis Rabbah*, XXXIII, 1; *Pesikta de-Rab Kahana*, IX, 24; *Leviticus Rabbah*, XXVII, 1; and *Midrash Tanhumah*, Emor, 6. This version differs from the first in these two elements: (1) Upon his arrival in the country of King Kažia, Alexander is presented not with gold and silver but with articles of food made of gold. The account of this element reads as follows in *Midrash Tanhumah*: "They came out to meet him with golden apples, golden pomegranates and golden bread. He said to them: 'Is then
gold eaten in your country?' They answered: ‘Is it not so in your (country), else why have you come to us?’ To which he retorted: ‘It is not your wealth that I have come to see but rather your administration of the law.’ ” (2) This version does not include the story dealing with the golden meal prepared by King Kažia for Alexander which in the first version is introduced by the statement, “How very much you must love gold!” and concludes with the question, ... “then why do you love gold so much?”

The third version of this episode which occurs in Yalkut Shim‘oni, Ps. 36, sec. 727 includes both the presentation of golden articles of food to Alexander upon his arrival as found in the second version as well as the golden meal prepared by King Kažia for Alexander as found in the first version. It would appear that the author of Yalkut Shim‘oni, a Midrashic compilation believed to have been done in the thirteenth century,78 either had both versions before him and combined them or drew upon a source in which they were already combined.

**The Moral Lesson in Ps.-Call.**

While the narrative of the legend of Alexander and King Kažia has no parallel in Ps.-Call., the moral lesson which this legend contains, namely, the absurdity of the greed for gold represents a theme which, as Wallach has indicated,79 is found in Ps.-Call., Book III, ch. 11-12. In this source, Dindimus, the King of the Brahmans, while expounding the Brahman philosophy of life, ridicules Alexander’s greed for gold. This theme is also expressed in the Talmudic version of Alexander’s meeting with the Amazons which we have quoted above. It is also met with in a different form and connection in Plutarch’s Morals.80

With reference to the origin of the legend of Alexander and King Kažia, Wallach differs with Lévi, who suggests that the legend may be of Jewish origin,81 and with Klausner, who maintains that it is not of Greek origin.82 Wallach holds that it is ultimately of Greek origin and that it reflects, in the form in which it is found in Talmudic literature, the apologetic influence of
Hellenistic Jewish literature in which the claim of superiority was advanced by the Jews in their controversy with the Greeks and Egyptians. He therefore feels that it belongs to the same body of Alexander legends represented by the four which occur in the Talmud in Tamid which were discussed above, namely, the dialogue with the elders of the south, the journey to the region of darkness, the arrival at the gate of the Garden of Eden and the encounter with the Amazons. Wallach believes that the legend of King Kazia is reminiscent of Alexander's meeting with the Indian Gymnosophists and suggests that the name Kazia is either that of an historical Indian king or of an Indian town. He rejects the Midrashic view that the name Kazia is derived from the Hebrew word kez, meaning end and therefore refers to a legendary king believed to have lived at the end of the world, namely, the interior of Africa. The view that King Kazia lived in Africa is expressed in three of the sources mentioned above in which this legend is found: Pesikta de-Rab Kahana, IX, 24; Leviticus Rabbah, XXVII, 1; and Midrash Tanhuma, Emor, 6. It is interesting to note, however, that prior to Wallach the suggestion that the name Kazia was that of an Indian king had been made in Pené Mosheh, the eighteenth century rabbinic commentary on the Palestinian Talmud.

10. ALEXANDER AND THE BONES OF JEREMIAH

This episode occurs in a late Midrashic compilation, namely, Midrash Agadah, ed. Buber (Vienna 1894), II, Nu. XXX, 15, p. 157, and reads as follows:

"... And the Holy One, blessed be He, reproved them (the children of Israel) through Jeremiah, may peace be with him, whom the children of Israel stoned (to death) in Egypt. And the Egyptians brought him to burial because they loved him, for he had prayed on their behalf against the whales and the crocodiles which were in the Nile and which used to kill the Egyptians. And King Alexander removed his bones and buried them in Alexandria."
PARALLEL IN PSEUDO-EPIPHANIUS

This legend is only alluded to in Ps.-Call., Book I, ch. 32, but a parallel to it with some variations is found in Pseudo-Epiphanius', Vitae Prophetarum.™ According to the latter, Alexander brought serpents from the Peloponnesian Argos to Alexandria and placed them in the Nile in order to combat and destroy the serpents and crocodiles which were there. However, this objective was not achieved. Whereupon Alexander removed the bones of Jeremiah from the grave to Alexandria and laid them in various places in a circle around the city. Then the reptiles were driven away.

As for the origin of this legend, Pfister holds that the Greek version of the Jeremiah episode had its source in the same literary circles which produced the Judaeo-Greek version of the story of the founding of Alexandria. The account in Talmudic literature, he feels, represents a later abbreviated version going back either to the Greek version or to an older common source.™

II. ALEXANDER AND THE THRONE OF SOLOMON

This legend occurs only in Talmudic literature and is found in Targum Sheni, I, 2.™ According to this legend the throne of Solomon, of rare and marvelous construction, was taken into captivity along with the Jews by Nebuchadnezzar. The throne became the possession in turn of the heads of succeeding empires, including Alexander. The passage in this legend relating to Alexander reads as follows: “And after Nebuchadnezzar, King of Babylon, Alexander of Macedon came and captured the throne of King Solomon and brought it to Egypt.”™

Before concluding this section on Alexander in Jewish sources from antiquity it should be noted that there are two instances in Talmudic literature in which Alexander is confused with other historical personages. One instance has already been described above in our discussion of the episode dealing with Alexander's descent into the sea where although the text reads Hadrian, the reference is obviously to Alexander. In the other instance the
text reads Alexander of Macedon but the context of the narrative requires a different person. In a passage in the Talmud, Sukkah, 51b, which describes the past glory of Jewish life in Alexandria, the third century Amora, Abaye, makes the comment: “And Alexander of Macedon killed them all (the Jews).” The reference to Alexander of Macedon is due either to a scribal error or to confusion on the part of the Babylonian Amora quoted. Historically the Alexander referred to is Tiberius Julius Alexander, an apostate Jew, who as prefect of Egypt in the middle of the first century C.E. ordered the Roman soldiers to attack the Jews in the wake of the rioting that broke out between them and the Alexandrians. As a result, according to Josephus, some fifty thousand Jews were slain.
II. ALEXANDER IN MEDIAEVAL JEWISH SOURCES

Recension δ of Ps.-Call. and the Historia de Preliis

The mediaeval Alexander Romance in its many versions in the languages of the East and the West is derived ultimately from Ps.-Call. As was indicated above, the text of Ps.-Call. has come down to us in three recensions referred to in the literature as α, β and γ. Ausfeld held that there was a fourth recension which he designated as δ. He believed that the text of this recension, of which there is no known manuscript, served as the basis of an anonymous Syriac version which was composed about the seventh century and of a Latin version which was done by the Archpresbyter Leo of Naples in the tenth century. Recension δ would then represent an elaboration of a manuscript belonging to the α group. These four recensions constitute the main divisions of the textual tradition of Ps.-Call. within which the sources of the many translations are to be located.

It is a generally accepted opinion that the Syriac version was translated into Arabic. For though the Arabic text of the translation is not extant and though there is no direct evidence that it had been made, the assumption that such a translation had existed is based upon the study of the Ethiopic version which by internal evidence shows that it had its origin in the Arabic version. This lost Arabic version is assumed to have been made in the ninth century from the Syriac and like the Syriac to have belonged to the δ recension.

In addition to the Syriac and the Arabic versions, the Latin version of the Archpresbyter Leo of Naples would also go back to the δ recension. Leo, while on a trip to Constantinople in the middle of the tenth century, found and transcribed a Greek manuscript of Ps.-Call., returned to Naples and translated it into Latin. This Latin translation which is generally referred to as the Historia de Preliis became in turn the source of numerous translations and adaptations. The Latin text gradually underwent elaboration and interpolation, giving rise in time to a number of
Among these recensions three in particular were most widely used. They are referred to as I₁, I₂, and I₃.

HEBREW VERSIONS OF THE ALEXANDER ROMANCE


RELATION TO Ps.-Call. AND Historia de Preliis

The basic source of most of these Hebrew versions is the Historia de Preliis in the I₁ recension. Thus the second and third versions are based on I₂ while the sixth version is based on a mixed text combining I₁ and I₂. The version in Yosippon is based in part on I₂ and in part goes back to recensions α and β of Ps.-Call. While one view maintains that the version in the Parma manuscript represents a direct translation from a Greek text based on recension α of Ps.-Call. and that it is the basis for a significant part of the Alexander Romance in Yosippon, another opinion holds that the version in the Parma manuscript is based in the main on the version found in Yosippon. According to this latter opinion, the version in the Parma manuscript would therefore also go back in large measure to the I₁ recension of the Historia de Preliis. The version represented by the Modena, Bodleian, and Damascus manuscripts is not based on the Historia de Preliis. It contains some material for which parallels are found in recension γ of Ps.-Call. but consists for the most part of diverse, fanciful elements whose sources are unknown.
We shall proceed with a description of these versions, leaving the version represented by the manuscript under study for the final part of the introduction. We shall also describe two other mediaeval Hebrew works, *Musere ha-Pilosofim* and *Sod ha-Sodot*, which contain material bearing upon the life of Alexander. The versions will be discussed in the following order: (1) *Yosippon*. (2) Paris Manuscript and (3) London Manuscript. (4) Modena, Bodleian, Damascus Manuscripts. (5) Parma Manuscript.

I. *Yosippon*

This book is a popular mediaeval history of the Jewish people dealing primarily with the period of the Second Commonwealth. It is in the main an abridged version of the works of Josephus and it is assumed to have been based originally on the following: A Latin translation of Josephus' *Jewish Antiquities*; Hegessipus, a fourth century free Latin translation of Josephus' *Jewish War*; the Second Book of Maccabees and other Apocryphal writings; the *Agadah*; and some mediaeval chronicles. In the course of time many interpolations were inserted.

The published editions of *Yosippon* go back to two recensions of this work one of which is found in the Mantua edition, *editio princeps* (1476–1479), edited by Abraham ben Solomon Conat and the other in the Constantinople edition (1510), edited by Tam ben David ibn Yahya. The former has been re-edited by Günzburg and Kahana (Berditschev, 1896–1913). The Constantinople edition is followed by the many other editions of *Yosippon*. For the purpose of our survey, we have used the Berditschev edition, referred to as *Yos. B*, to represent that of Mantua and the Venice edition of 1544, referred to as *Yos. V*, to represent that of Constantinople.

While the date of the composition of *Yosippon*, the work of an Italian Jew, has been a subject of wide disagreement among scholars, ranging in opinion from the fourth to the tenth century, all are agreed that *Yosippon* contains many interpolations among which is the Alexander Romance. The latter was inserted in *Yosippon* in connection with the account of Alexander's visit to...
The material in this account which deals with Alexander's meeting with the High Priest and the Samaritan episode is parallel to that which is found in Talmudic literature, in Josephus and in Ps.-Call. The account in Yosippon is closer to that in Josephus than to the others. There is one element in the account in Yosippon which is not found in Josephus, in the Talmudic sources or in Ps.-Call. and that is the giving of the name Alexander to the boys born to the priests of Jerusalem and Judea as a tribute to Alexander. Yosippon contains a more elaborate account of Alexander's dream in which he sees the likeness of the High Priest than do Josephus and the Talmudic sources. In the account of the relations of the Jews and the Cutheans, that is to say, the Samaritans, Yosippon follows Josephus rather than the Talmudic tradition.

Alexander's visit to Jerusalem is followed in Yosippon by the Alexander Romance which is an interpolation. The accounts of the Alexander Romance in Yos. B and in Yos. V follow the same order of events and also agree in content excepting for some instances where Yos. V contains additional material and for some minor variations in the narrative. The account in Yos. B is written in a more condensed form than that in Yos. V.

The Alexander Romance in Yosippon is divided into two parts. Part A contains the following episodes: Nectanebor and Queen Olympias; the birth of Alexander; his early years; his first military victory; the reconciliation of Philip and Olympias through the efforts of Alexander; Alexander's refusal to pay the tribute to Darius; his victories over Armenia and Bithynia; the death of Philip; and Alexander's accession to the throne. Part B contains the following: Alexander's expeditions to Italy, Africa and the land of the Medes; Alexander and Darius; Alexander's encounters with the strange animals, men and trees; his journey to the region of darkness; Alexander and Porus, King of India; Alexander and the Gymnosophists; Alexander's letter to Aristotle, including the Candace episode; Alexander and the Amazons; and the death of Alexander.

Part A and Part B represent two different versions of the Alexander Romance. As Rieger has indicated, the source of Part A is the Historia de Preliis in a recension, I, closely related
INTRODUCTION

to the Codex Seitenstettensis, while Part B follows the account in the Greek original of Ps.-Call. in the version of the Leyden manuscript. Thus Part A goes back through the Historia de Preliis to recension δ of Ps.-Call. while Part B goes back through the Leyden manuscript to recension β of Ps.-Call. Part B also contains some material which belongs to recension α of Ps.-Call. According to another opinion, the Hebrew version represented by Part B is based on a Greek text which goes back to recension α of Ps.-Call. but it also corresponds in many passages to recension β.

There is general agreement among scholars on the basis of the nature of the corruptions in the text of the Alexander Romance in Yosippon that the author did not use the Greek and Latin sources directly. Most of them hold that the material in these sources was made available to the author through an unknown Arabic version. Wallach, however, assumes that because of similarities and parallels between Yosippon and two other mediæval Hebrew versions of the Alexander Romance, represented by Ms. 671, Bibliothèque Nationale de Paris, and Ms. 145, Jews' College, London, there must have existed a common Hebrew archetype on which they are based and which in turn is derived from an unknown Arabic version. Flusser believes that the interpolation represented by Part B in Yosippon is based on the Hebrew version of the Alexander Romance found in a manuscript in the De Rossi collection in the Parma Library, No. 1087, which in his opinion is a direct translation from the Greek Ps.-Call. As for Part A, Lévi and Flusser believe that it is based on the Hebrew version found in the first part of Ms. 145, Jews' College, London, which in turn represents a translation of the Arabic version of the Alexander Romance.

It is generally agreed that Part B is an older interpolation than Part A. There is an opinion that Part B represents, on the basis of internal evidence, the Hebrew elaboration of the Alexander Romance by the author of Yosippon himself, while Part A represents a later interpolation which may have been inserted by Abraham Conat, the editor of the Mantua edition of Yosippon, 1476–1479. According to another opinion Part B was inserted
INTRODUCTION

into the text of *Yosippon* not later than 1148 and Part A was added by another interpolator before the year 1160.†

2. PARIS MANUSCRIPT AND 3. LONDON MANUSCRIPT

Two versions of the Alexander Romance are represented by Ms. 671, Bibliothèque Nationale, Paris, and Ms. 145, Jews' College, London. We shall refer to the former as Ms. P and to the latter as Ms. L.

Israel Lévi published the text of Ms. P and in the notes to the text incorporated a detailed analysis of Ms. L. He compared the latter with Ms. P and both of them with the Latin of the *Historia de Preliis*. He also discussed the relation of the two manuscripts to the Alexander Romance in *Yosippon*.

Ms. P and Ms. L represent two versions of a Hebrew translation based on an unknown Arabic translation of the I2 recension of the *Historia de Preliis*, thus going back to the δ recension of the Ps.-Call. The translator of Ms. P is anonymous, while the translation of Ms. L is attributed in the colophon to Samuel ben Judah Ibn Tibbon. Lévi and Ausfeld, on the strength of the colophon, regard Ibn Tibbon as the translator. Steinschneider, however, does not rely on the colophon but holds that a consideration of the kind of works translated by Ibn Tibbon would lead one to conclude that he would not have "condescended" to translate a collection of wonder tales. Steinschneider therefore regards Ms. L as anonymous and refers to it as Anonymous A and to Ms. P as Anonymous B. Flusser holds that Ibn Tibbon, who lived from 1150-1230, could not have been the translator because, in his view, the translation was already in existence before the year 1160, when part of it was inserted as an interpolation in *Yosippon*. Lévi, proceeding on the assumption that Ibn Tibbon was the translator of Ms. L and that Ms. P and Ms. L are translations of two different versions of a common lost Arabic source, places the date of these translations at the beginning of the thirteenth century. Ausfeld holds that Ibn Tibbon made his translation from the Arabic about the year 1200. Lévi maintains, on the basis of the fact that the transliteration of the Latin
follows the western and not the eastern pronunciation, that the author of the lost Arabic translation was a Mohammedan who lived in Sicily. Steinschneider, however, is of the opinion that the solutions advanced for the problems concerning the time and the place of the Hebrew and Arabic translations are still in the realm of hypothesis, although he does suggest Italy as the place where the Hebrew translations were done.

In general Ms. L and Ms. P are similar to each other in content and in the order of events. As Lévi has already indicated, Ms. L and Part A of Yosippon, including the first twenty lines of Part B of Yosippon, show a rather striking resemblance in style and in the details of the narrative. In his notes to the text of Ms. P, Lévi points out a number of passages in Ms. L which differ from Ms. P but are either almost identical with or closely resemble Yosippon. Beginning however with col. 87, l. 21, Part B of Yosippon, with the exception of a few passages which have parallels in Ms. L, differs from both Ms. P and Ms. L. The latter two manuscripts continue to follow the I$^2$ recension of the Historia de Preliis, while Part B of Yosippon is based chiefly on the Leyden manuscript version of the Ps.-Call. Part B of Yosippon represents an abbreviated account of the narrative of the Alexander Romance, leaving out a number of episodes and differing in the order of events.

In view of the striking similarities between part A of Yosippon and the first part of Ms. L, Lévi is of the opinion that the former represents an interpolation which was taken from the latter. He also suggests that the few parallel passages in Part B of Yosippon and Ms. L also represent an interpolation in the former taken from the latter. Steinschneider, commenting upon Lévi's view, hesitates to express a definite opinion on the subject because he feels that there are still too many unsolved problems concerning the relationship of Ms. L to Ms. P and of both of these to the Alexander Romance in Yosippon. Wallach disagrees with both Lévi and Steinschneider and maintains that the existence of parallels or similarities between Ms. L and Yosippon does not mean that one took from the other, for, as he indicates, there are also similarities between the texts of Ms. P and Yosippon. Wallach suggests instead, as we have seen above, that there was
a common Hebrew archetype underlying the Alexander Romance as found in Ms. P, Ms. L and Yosippon. Flusser, like Lévi, holds that Part A of Yosippon is based on the first part of Ms. L. In his view the scribe who copied Ms. L had before him two different translations of the lost Arabic version. One of these is preserved in Ms. P, while the other, which was incomplete, is found in the first part of Ms. L and in Part A of Yosippon. The scribe completed his manuscript by copying the remainder from the translation found in Ms. P.

That Ms. L and Ms. P are based on the I\textsuperscript{st} recension of the Historia de Preliis is evident from a comparison of the Hebrew with the Latin of the I\textsuperscript{st} recension as found in the text of the Historia de Preliis published by Alfons Hilka. In the main, the Hebrew incorporates the interpolations which are found in recension I\textsuperscript{st} and follows the transposed order of the paragraphs peculiar to recension I\textsuperscript{st}. In many passages Ms. L is closer to the Latin, but there are also some passages in which Ms. P is closer to the Latin. There are passages in both manuscripts, more so in Ms. P, which are corrupt or are not clear or miss the sense of the Latin. In such cases the text of one manuscript is often of help in clarifying the meaning of the other. Both manuscripts contain elements not found in the Latin, and each manuscript contains elements not found in the other.

### 4. MODENA, BODELIAN, DAMASCUS MANUSCRIPTS

The version of the Alexander story represented by the Modena, Bodleian, and Damascus manuscripts differs radically from all the other Hebrew versions. The Modena manuscript was published by Israel Lévi in the Steinschneider Festschrift in 1896. The Bodleian manuscript was discovered by Moses Gaster who translated it into English and published it in The Journal of the Royal Asiatic Society in 1897. The Damascus manuscript was found in Damascus by A. Y. Harkavy and was made the subject of a study by him in 1892.

This version, unlike the versions discussed above, is not based on the Historia de Preliis and does not follow recension δ of Ps.-Call. Steinschneider hesitated to express an opinion concerning
the source of this unusual and rather fanciful story of Alexander, contenting himself with the statement that its source is yet to be investigated. Levi defers to Harkavy’s view that the source of the greater part of the episodes in this version remains unknown. Ausfeld, who regards it as a collection of fantastic adventures, suggests that among other sources this version also used a text belonging to recension γ of the Ps.-Call. Levi and Ausfeld regard this version as without value for the study of the history of the Alexander Romance. In Levi’s opinion this version exercised no influence whatsoever on any of the Christian, Arab, or even Jewish story tellers because it stands outside the literary tradition of the Alexander Romance. Gaster takes issue with the view of Ausfeld and especially of Levi. In his opinion this version is of great value for the study of the legendary history of Alexander. He holds that it contains legends belonging to an oral tradition other than and older than the literary tradition represented by Ps.-Call. Out of this older tradition, he maintains, grew the early Eastern Romances, Christian and Hebrew, some of which were later absorbed in the Ps.-Call. tradition, while elements of others found their way in various mediaeval Romances. In Gaster’s view the existence of parallels and resemblances between the Eastern and Western Romances is not due to chance but indicates rather that the latter drew upon the former either directly or indirectly. He regards this version as the oldest hitherto identified source among the ancient Eastern Romances.

In his analysis of the text of the manuscript, Gaster indicates parallels to it in Talmudic sources, in Ps.-Call., particularly recension γ but also recension β and in the Syriac, Ethiopian, Slavonic, French, and German versions. While Levi regards this version because of its uniqueness and dissimilarity to the Ps.-Call. tradition as the product of an undisciplined mind given to excessive fantasy, Gaster attributes the marked difference not to the extravagant inventiveness of an individual author but rather to the projection upon the popular figure of Alexander of experiences and events deriving from a variety of local traditions. Drawing upon various versions of the Alexander Romance, Gaster seeks to demonstrate how the accounts reflect the adapta-
tion of the personality of Alexander to local interests and prejudices. Thus, in the Syriac and Ethiopic versions Alexander is portrayed as a devout Christian; in the Persian version as a faithful Mohammedan; in the Hebrew version under consideration Alexander acknowledges the God of the Jews and is circumcised; in some Western mediaeval Romances Alexander becomes a good Christian knight.

As for the date of the composition of this version, Lévi believes that it was written sometime between the eleventh and thirteenth centuries in Southern Italy or Sicily. Steinschneider also feels that it represents a late composition. Gaster, however, argues for a much earlier date, holding that it antedates the version of the Alexander Romance in Yosippon, which in his opinion is a translation of an Arabic text of the seventh or eighth century.

5. Parma Manuscript

This manuscript, which is found in Parma, Mss. Cod. Heb. Bibl. I. B. de-Rossi, No. 1087, includes a Hebrew composition which in the opinion of Flusser represents a literal and direct translation from the Greek. In his study of this manuscript Flusser indicates that it consists of three elements: (1) The Alexander Romance translated from a Greek text based on recension α of Ps.-Call. He believes this Greek source to be a mixed text reflecting the Armenian version of recension α and Ms. A (Parisinus Graecus), the earliest representative manuscript of recension α. It also corresponds in some places to recension β of Ps.-Call. Except for those passages where he abridged the material, the Hebrew translator rendered the Greek text literally. Consequently this Hebrew translation can be employed along with the Armenian version and recension β as a valuable aid for studying Ms. A in an effort to reconstruct the oldest text of Ps.-Call. (2) A Byzantine chronicle dealing with events from the death of Alexander to Augustus Caesar. This chronicle is based on the Chronicon of Eusebius, Bishop of Caesarea, but also contains some additional historical details. (3) Part of Palladius’ work on the Brahmins.
The first two elements constitute what is called the *Ma’aseh Alexandros* (The Alexander Romance) in this composition. This version does not contain the account of Nectanebus and Olympias and the birth of Alexander. As was indicated in our discussion of *Yosippon*, Flusser holds that Part B of *Yosippon* represents an interpolation based on the *Ma’aseh Alexandros* in the Parma manuscript and that the latter underwent abridgement and distortion at the hands of the interpolator. This opinion differs from that of Steinschneider, who believed that the main body of the text of the Parma manuscript was made up of excerpts from *Yosippon*. In support of his view Flusser argues first that the account in the Parma manuscript is more complete and that the interpolator deleted many elements from it when he inserted it into the text of *Yosippon*, and secondly, that since there are manuscripts of *Yosippon* in which the Alexander Romance is entirely missing, it is more reasonable to assume that the *Ma’aseh Alexandros* in the Parma manuscript is the source of the interpolation in *Yosippon* and not vice versa. In his opinion the *Ma’aseh Alexandros* was written at the latest by the middle of the twelfth century, inasmuch as the version based on it was already found in *Yosippon* at that time.

The short Byzantine chronicle which follows upon the Alexander Romance is also found in *Yosippon* and in the Hebrew manuscript which is the subject of our study. Flusser maintains that the translator of the Alexander Romance which is found in the Parma manuscript also translated the chronicle which either formed part of the Greek manuscript containing the Alexander Romance or was found by the translator elsewhere and was appended to the Alexander Romance. This chronicle deals with the period from the death of Alexander to Augustus Caesar and is based on the account covering this period in the *Chronicon* of Eusebius. However, the author of this chronicle also made use of material from other sources and in the case of two historical events included information not found in other sources.

In comparing the text of the chronicle in the manuscript under study with that in the Parma Ms. which Dr. David Flusser of the Hebrew University in Jerusalem kindly made available to me, we found that with the exception of a few slight differences
INTRODUCTION

in spelling, name forms and dates these two texts represent the same recension. Lévi, in stating that the chronicle in the manuscript under study “is copied almost verbally” from the chronicle in Yosippon, did not call attention to the differences between them which we have noted in our critical apparatus.

The third element in the Hebrew composition in the Parma manuscript represents, according to Flusser, a translation of part of Palladius’ work on the Brahmans. This work in its entirety is found as an interpolation in Ps.-Call., Ms. A, III 7-16. Inasmuch as only the first part of this interpolation, III 7-10, is attributed to Palladius in the first two editions of his work and since the segment preserved in the Parma manuscript corresponds to the concluding portion of the first part, Flusser suggests the possibility that only this part constituted the original work of Palladius. Unlike the Alexander Romance and the chronicle, the section in the Parma manuscript dealing with Palladius’ work on the Brahmans has not been included in Yosippon.

Finally, the Parma manuscript also contains legends dealing with Alexander which are found in the Babylonian Talmud.

OTHER HEBREW SOURCES

In addition to the several versions of the Alexander Romance, we may also mention two mediaeval works which bear upon the life of Alexander. They are Musere ha-Pilosofim and Sod ha-Sodot. Musere ha-Pilosofim or The Dicta of the Philosophers deals in part with Alexander. It is a translation from the Arabic by Judah ben Solomon al-Harizi (1170-1235), the famous Spanish Jewish poet and translator. The original Arabic is the work of Ḥunain ibn Ishāk (d. 873), a Syrian Christian well-known for his translations from Greek sources. It is a collection of apothegms and includes also some information about their authors. It contains observations on life, the nature of man, the problem of good and evil, music, and other subjects. Among the thinkers referred to in this book are Socrates, Plato, Aristotle, Diogenes, Hippocrates, Pythagoras, and Euclid. The book is divided into three sections, the third one dealing with the last days and the death of Alexander. This latter section contains among others the fol-
INTRODUCTION

lowing elements: an exchange of letters between Alexander and his mother; eulogies by Olympias and the philosophers after Alexander's death; the philosophers' words of comfort; and a letter of consolation from Aristotle to Olympias.

As we shall see presently, the author of the manuscript which is the subject of our study made extensive use of the third section of Musere ha-Pilosofim.

Sod ha-Sodot or Secret of Secrets is a translation of an Arabic work, Sirr al-Asrār, that was immensely popular in the Middle Ages through its Latin translation, Secretum Secretorum, which was made not earlier than the twelfth century. The Arabic work is also a translation that was made according to the preface from rumi which in turn was made from the Greek. What rumi means is uncertain. Some take it to mean Byzantine, that is to say, Neo-Greek; others believe it to be a corruption of a word which means Syriac, while some say it refers to Latin. Of all these, Syriac is the most likely reading. There is no extant Greek original and Steinschneider doubts whether any such existed. The Hebrew version was published for the first time by Moses Gaster, who based the text upon the collation of four manuscripts. He also published a translation of it in English with an Introduction. The translator into Arabic was Yaḥyā ibn al-Baṭrīḵ who lived about the year 800. He was a Christian Syrian, a freed slave of the Kalif-al-Mamun. In the preface to the book he relates that he was asked by the latter to go and seek out this work and that after a long search he found it in the Temple of the Sun built by Hermes.

This work, wrongly ascribed to Aristotle, purports to contain his views on the art of government and other subjects which he communicated to his pupil, Alexander. The book in the main offers instructions to the king with reference to the governing of his own people and those whom he conquers as well as the management of the affairs of state in peace and in war. It also contains instructions on several other arts, a knowledge of which can benefit the king, such as physiognomy, the preservation of the body, and the properties of precious stones and pearls.

As for the Hebrew translation, Steinschneider and Lévi re-
gard it as anonymous, thus rejecting Assemani's opinion that Judah al-Ḥarizi was the translator. They attribute this opinion to an incorrect assumption, namely, that since Musere ha-Pilosofim which was translated by al-Ḥarizi is often found joined to the manuscript of Sod ha-Sodot, the latter was therefore also assumed to have been translated by him. Gaster argues in favor of al-Ḥarizi as the translator because of the similarity and in some instances even identity of language in both works. It is generally agreed that the translation belongs to the thirteenth century.
III. A STUDY OF THE TEXT OF THE MANUSCRIPT PUBLISHED HERE

Author

The Hebrew text printed in this volume has been transcribed and edited from a photostatic copy of a manuscript found in the Bibliothèque Nationale in Paris as part of Ms. Hébreu 750. The name of the author and the title of his work are not found in the manuscript, due to the fact that the first folio is missing. They were, however, given in a manuscript which was kept at the Royal Library in Turin, Italy, and was believed to have been another copy of the manuscript under study. Unfortunately that manuscript was destroyed by fire along with other manuscripts. Israel Lévi, however, had published an excerpt from the first folio of the Turin manuscript. From it we learned that the title of the work was Sefer Toledot Alexandros ha-Mak doni, which we have rendered as The Book of The Gests of Alexander of Macedon, and that it was translated from the language of the Christians, that is, Latin, into the Hebrew by the Ba'al ha-Kenafayim, the author of the Wings. This identifies the author of the manuscript as Immanuel ben Jacob Bonfils, who wrote the popular mediaeval astronomical work, Shesh Kenafayim, that is, Six Wings, by which book he was best known. He lived in Orange and later in Tarascon, France, in the fourteenth century and carried on his literary activity between 1340 and 1356. He was a physician and a man of erudition, proficient especially in the fields of astronomy and mathematics, on which subjects he wrote a number of works.

In the excerpt from the Turin manuscript referred to above Immanuel offered an interesting explanation for undertaking the translation of the Latin manuscript. He was attracted by the artistry of the manuscript, which was illuminated with "beautiful representations in various colors and in silver and gold." He wrote that, while most people believed the stories contained in the manuscript, he did not. "Nevertheless," he added, "everything is possible." He felt that the stories would appeal to
people and would be "a source of delight to them and as honey to their taste." Immanuel also translated the legends to the illuminated drawings and included them, forty-seven in number, in their corresponding places in the Hebrew manuscript, thus preserving a description of the contents of these representations. The Old French Prose Alexander Romance which is based on the 12 recension of the Historia de Preliis has also preserved such legends, fifteen of which correspond to those in our Hebrew manuscript.

**THE THREE PARTS OF THE TEXT AND THEIR SOURCES.**

Like the Latin version of the Alexander Romance, the Hebrew translation represents a fanciful account of the youthful conqueror and empire-builder in which biographical data are overlaid with an abundance of strange and extravagant tales, bordering at times on the fantastic. The narrative begins with a description of the circumstances which surrounded his birth and which gave rise to the belief that he was begotten by a god and ends with his death in Babylonia and his burial in Alexandria. This "romantic biography"10 deals in the main with Alexander’s exploits as warrior and conqueror, his experiences with the rulers and peoples whom he subdued in the many lands which he invaded, his feats of high courage and his qualities as a persuasive leader and shrewd statesman. The following elements in the story of Alexander are treated in detail: the machinations of Nectanebus, the astrologer-king of Egypt who fled to Macedonia, won the confidence of Queen Olympias, had relations with her and through the art of magic made her believe that she was impregnated by the god Ammon and that Alexander was the fruit of this conception; Alexander’s first victory, while still very young, over Nicolaus, ruler of the Peloponnesus; the role he played in bringing about the reconciliation of his parents, King Philip and Queen Olympias; his relationships with Darius, Emperor of Persia, including his appearance as a disguised messenger at the palace of Darius, his several battles with the latter’s armies, his complete victory over the Persians and his annexation of their empire; his visit to the temple in Jerusalem and his friendly attitude
toward the High Priest and the Jews; his destruction of Thebes and his grant of permission to Clitomachus to rebuild it; the moving account of his trust in his physician Philip, who had been falsely accused of planning to poison him; his correspondence with Talistrida, Queen of the Amazons, and his visit with her; his invasion of India, his difficulties with his own soldiers who murmured because of the heat and thirst; his battles with Porus, King of India, and his troops and his final victory over them; his encounters in the forests of India with strange and grotesque human beings, beasts, monsters and birds; his extensive correspondence with Dindimus, King of the Brahmans, containing the latter's description of the simple, austere, and peaceful way of life followed by his people as well as his views on religion and his criticism of the self-indulgence of the Greeks and of their religious beliefs and practices; Alexander's experiences with Candace, Queen of Meroe, and her sons; his correspondence with Queen Olympias and with Aristotle, his teacher; the conspiracy against him by Antipater and his sons which finally led to his death by poison in Babylonia; his last testament containing the appointment of rulers for the various parts of his empire; his burial in Alexandria; the list of cities which he built and which bore the name Alexandria.

While the account in the Latin text ends at this point, the Hebrew version continues with two more items: a collection of apothegms and a short chronicle. The apothegms represent the moralistic reflections and observations of a group of philosophers and government officials who gathered at the coffin of Alexander to express their feelings of grief over his passing and to console Queen Olympias. This apothegmatic material consists in the main of the following elements: the expression of grief by Queen Olympias; comments by the philosophers on the lesson to be drawn concerning the meaning of life and death from the passing of Alexander; expressions of grief by Alexander's widow, his officers and members of his staff; the philosophers' words of consolation to Olympias; Aristotle's letter of condolence to Olympias and her response; Olympias' reply to Alexander's letter which was sent to her before his death; Alexander's moral teachings and observations on life.
The chronicle which is the concluding part of the Hebrew text records in brief a number of events from the time of Alexander's death to the capture of Jerusalem by the Romans under Pompey. Among the events mentioned are: the establishment of the Ptolemaic and Seleucid dynasties; the translation of the Bible into Greek during the reign of Ptolemy Philadelphus; the capture of Syracuse by the Romans; the devastation of Jerusalem by Antiochus Epiphanes; the Maccabean uprising and victory; the capture of Jerusalem by the Romans under Pompey and the taking of Aristobulus, the Jewish ruler, into captivity.

From this brief summary of the contents of the manuscript we find that the text consists of three parts: (1) The Alexander Romance; (2) the Apothegms; and (3) the Chronicle. We have introduced these headings into the text in order to designate the three elements of which it is composed. The sources of the material contained in the manuscript are as follows: Part One of the manuscript, which constitutes the main body of the text, represents a translation of the Historia de Preliis, the Latin version of the Alexander Romance. It also contains material which is found in Yosippon, the mediaeval Jewish historical work described above; some passages which are based upon material found in the Old French Prose Alexander Romance; and a letter from Aristotle to Alexander which is taken from Sefer Musere ha-Pilosofim, that is, The Dicta of the Philosophers, a mediaeval work described above. Part Two of the manuscript consists of material derived entirely from Sefer Musere ha-Pilosofim. The chronicle in Part Three which is also found in Yosippon and in the Parma Ms. described above is based ultimately on the Chronicon of Eusebius. Inasmuch as Part One constitutes most of the text and therefore requires a more extended treatment, we shall analyze Parts Two and Three first.

Analysis of Parts Two and Three

The apothegms and moralizing reflections on life and death in Part Two are taken verbatim from Sefer Musere ha-Pilosofim. The following ten chapters from this work are found in our text in this order: Book III, chapters 4-8, 10-12, and 3; Book II,
chapter 5. With the exception of a major omission in chapter 10 and a few slight omissions elsewhere, these chapters appear in full in our text. The change in the order of the chapters may be due to the following: Chapter 12 deals with a letter which Olympias sent to Aristotle in reply to his letter of condolence. The author of our manuscript may have felt it appropriate to insert Chapter 3 at this point since it contains Olympias' letter to Alexander in reply to the words of comfort which he wrote her in anticipation of his approaching death. In placing the fifth chapter of Book II after the selections from Book III, the author may have considered it appropriate to do this because this chapter consists of Alexander's opinions and observations and would therefore serve as a fitting piece with which to end a work dealing with his life.

The text in our manuscript is corrupt in some places. To establish a correct reading we have consulted A. Loewenthal's edition of *Sefer Musere ha-Pilosofim* (Frankfurt a. M., 1896), and have indicated in the apparatus to the Hebrew text or in the notes the changes made in our text.

The insertion by the author of the apothegmatic selections after the conclusion of the story of Alexander represents an arrangement which resembles that found in one of the recensions of the *Historia de Preliis* known as the I³ recension.¹¹ The two other recensions, I¹ and I², upon which the Alexander Romance in our Hebrew text is based, do not contain apothegmatic material. The apothegms in our text are not the same as those in I³. However, two of the apothegms in our text are similar to those in I³, and the introductory phrase "another said" before each apothegm occurs in both texts.¹² The apothegms in I³, as found in the Strasburg edition, go back to the *Disciplina Clericalis* of Petrus Alfonsi¹³ and thus indirectly, as Pfister indicates, to Arabic sources.¹⁴ Pfister is of the opinion that the apothegms in I³ derive ultimately from an Eastern source and that they as well as those in the Ethiopic version of the Alexander story¹⁵ and in the work of the ninth century Syrian Ḥunain ibn Ishāḵ, of which *Musere ha-Pilosofim* is a translation, all belong to a common tradition.¹⁶ A comparison of the apothegms in the Ethiopic version with those in our text reveals similarities in six instances.¹⁷
Pfister also indicates that the interpolations which characterize I\textsuperscript{3} and distinguish it from I\textsuperscript{1} and I\textsuperscript{2} contain several Jewish elements; the encounter with Samson in the valley of Jehoshaphat; the erection of a monument by Alexander with an inscription in Greek, Latin, Indian, and Hebrew; the investment of the unclean peoples of Gog and Magog; and the letter of the Jew Mardocheus to Alexander which contains a plea to acknowledge the God of the Jews. Pfister therefore suggests the possibility that the author of the I\textsuperscript{3} recension may have been Jewish.\textsuperscript{18}

Part Three of our text consists of a short chronicle beginning in the middle of fol. 78\textsuperscript{v} and ending at the bottom of fol. 79\textsuperscript{r}. It contains a review of events from the time of Alexander's death to the capture of Jerusalem by the Romans under Pompey. As was indicated above, this chronicle is also found in the Parma manuscript and in \textit{Yosippon}\textsuperscript{19} and represents a translation of a Greek source based on the \textit{Chronicon} of Eusebius. In \textit{Yosippon} the chronicle is preserved in its entirety, concluding with Augustus Caesar. In the Parma manuscript the last few lines are missing, while in our manuscript the chronicle extends only as far as Pompey. A comparison of the texts of the chronicle in the Parma Ms. and in our manuscript revealed, as was noted above, that they both represent the same recension.\textsuperscript{20}

\textbf{ANALYSIS OF PART ONE IN ITS RELATION TO \textit{Historia de Preliis}}

Part One of our text consists of the Alexander Romance and constitutes the main body of the manuscript. It represents a translation of a mixed Latin text combining the I\textsuperscript{1} and I\textsuperscript{2} recensions of the \textit{Historia de Preliis}. In order to compare the Hebrew with the Latin, we have made use of the following two works: Oswald Zingerle, \textit{Die Quellen zum Alexander des Rudolf von Ems. Im Anhange: Die Historia de Preliis, Germanistische Abhandlungen} IV (Breslau 1885), which represents the I\textsuperscript{1} recension; and Alfons Hilka, \textit{Der Altfranzösische Prosa-Alexanderroman nebst dem lateinischen Original der Historia de Preliis} (Halle 1920), which represents the I\textsuperscript{2} recension.\textsuperscript{21} We have followed the paragraph numbering used in these two Latin texts in dividing the Hebrew text into paragraphs and in numbering them.\textsuperscript{22} How-
ever, whenever the paragraphs so numbered happened to be sub-divided into smaller paragraphs in the Hebrew manuscript, we have preserved those paragraph divisions.

In comparing the Hebrew and the Latin texts with a view toward establishing the relationship of the former to the $I^1$ and $I^2$ recensions we find that the Hebrew may be divided into two sections: (1) Paragraphs 1–46. (2) Paragraphs 47–130. In the general framework of the narrative in section one, the Hebrew text goes back to $I^1$, while in section two the Hebrew goes back to $I^2$.

Section One. The Hebrew follows the order of events in $I^1$ with the exception of the following: Parts of paragraphs 1 and 24, the entire paragraph 25, and paragraphs 41–45 of the Latin are missing in the Hebrew. Of these the omissions in paragraphs 1, 24, and 25 are probably due to imperfections in the Hebrew manuscript, whereas paragraphs 41–45 were most likely not included in the Hebrew text. While in the order of events section one follows $I^1$, it also incorporates some of the variant readings and interpolations that are found in $I^2$. These variant readings and interpolations from $I^2$ which generally follow S, that is, Codex Seitenstettensis (now Harvard University Ms. Lat. 121) are found in eleven of the forty paragraphs which are included in this section.23

Section Two. The Hebrew in the general framework of the narrative goes back to $I^2$. While it generally follows the order of events as found in $I^2$, it pursues its own order of events in some parts, and in the sequence of a few paragraphs it adheres to the order found in $I^1$. For the purpose of comparing the Hebrew with the Latin, we may separate the material in this section into two divisions: 1) Paragraphs 47–76. 2) Paragraphs 77–130.

In the first division, as in $I^2$, the numerical arrangement of the paragraphs is irregular.24 The paragraphs are arranged in the following order: 48, 60, 61, 62, 63, 64, 49, 50, 55, 57, 47, 49, 66, 51, 52, 53, 54, 56, 66, 67, 69, 70, 58, 59 (70), 60, 65, 68, 71, 72, 73, 74, 76. With the exception of paragraphs 72–74, in which the Hebrew follows the order of events in $I^1$, the transposed sequence of the remaining paragraphs corresponds
either to I$^2$ or is peculiar to the Hebrew. The following omissions occur in this division: Parts of paragraphs 48, 74 and 76 and the entire paragraph 75. The missing elements in paragraph 48 were most likely not included in the Hebrew text while the omissions in the other three paragraphs are probably due to imperfections in the Hebrew manuscript. In this division the Hebrew not only shows a decided preference for the order of events in I$^2$ but also incorporates most of the interpolations that are found in I$^2$. These interpolations which generally follow S are found in 18 of the 25 paragraphs which are included in this division.

In the second division the Hebrew generally follows the order of events in I$^2$ up to paragraph 100 except for the presence after paragraph 90 of paragraphs 109 and 110. Except for the latter two paragraphs, the material in the Latin from the middle of paragraph 100 up to and including the beginning of paragraph 123 is missing in the Hebrew. In addition to this lacuna which is due to imperfections in the Hebrew manuscript, omissions occur in the following paragraphs: 77, 87, 90, 99, 109, and 130. The elements missing in 77, 87, and 130 were most likely not included in the Hebrew text while the omissions in 90, 99, and 109 are probably due to imperfections in the Hebrew text. In this division, as in the first, the Hebrew not only follows the order of events in I$^2$ but also incorporates many of the interpolations that are found in I$^2$. These interpolations which generally follow S are found in 16 of the 34 paragraphs which are included in this division.

**Additional Material in the Hebrew Text**

A comparison of the Hebrew and the Latin texts reveals passages in which the former includes material not found in the latter. While in some instances the Hebrew made use of other sources, the additional material represents in the main an expansion of the Latin. The author's individual treatment of various episodes in the narrative is the product of his own imaginative faculty and represents an elaboration which as a rule is germane to the context of the story.
In the passages containing elements from outside sources the author drew upon material found in the following works: *Yosippon, The Old French Prose Alexander Romance*, and *Sefer Musere ha-Pilosofim*.

In the case of *Yosippon* we have found corresponding passages in six of the paragraphs of our text. In a few of these passages our text follows that of *Yosippon* almost verbatim and in others it follows with variations; in some it employs phraseology found in *Yosippon* even though in general content it corresponds to the Latin.

With reference to the *Old French Prose Alexander Romance* there are corresponding elements in ten of the paragraphs of our text. With the exception of two passages, these elements represent minor details in the narrative consisting of an additional sentence or phrase or of a proper name or number differing from or missing in the Latin.

As we have seen above, our author made extensive use of *Sefer Musere ha-Pilosofim* for the apothegmatic material which constitutes the second part of our text. He also included in Part One of our text a chapter which is taken from this work and which consists of a letter from Aristotle to Alexander.

We have collected the passages corresponding to material in the aforementioned three sources and have included them in Appendix I.

In addition to the material based upon other sources, our text also contains expansions and elaborations of various episodes found in the Latin. These elaborations reveal certain characteristics which may be described as follows: Material embellishment; rhetorical embellishment achieved through the use of similies, hyperbolism and the substitution of direct for indirect discourse; reiteration; anticipation of what is to follow in the narrative; explication in cases where the Latin leaves room for the reader's imagination; and Judaization through the insinuation of the author's religious views into the text of the narrative.

Examples illustrating the several kinds of elaboration and expansion will be found in Appendix II.
INTRODUCTION

Style

The text abounds in Biblical expressions and allusions, there being no less than sixty-five passages in it which incorporate verses or phrases from the Bible. The author introduces the Biblical material into the text in several ways. He makes use of it when the narrative suggests a parallel situation in the Bible. Thus, when Alexander succeeds Philip on the throne, the author puts into the mouths of the Macedonians the words spoken by the children of Israel to Joshua after he had succeeded Moses as leader of his people: “Whosoever he be that shall rebel against your command and shall not hearken unto your words in all that you shall command him, he shall be put to death; only be strong and of good courage.” When Darius asks Alexander to bury him after his death, the author employs the words used by Joseph in describing a similar request made of him by Jacob that he be buried “in the grave which I dig for myself.” When Clito- machus is honored by Alexander, the author has the crier proclaim the bestowal of this royal honor in the words spoken by Haman in announcing the conferring of royal honor upon Mordecai: “Thus shall it be done to a . . . man whom the king delights to honor.” When Alexander is about to die, the author draws upon the Biblical account of Jacob’s death: “When he had done speaking, he drew up his feet into the bed, breathed his last and died, and was gathered to his people.”

In some instances the author’s purpose seems to be to enhance the appeal of the narrative by introducing familiar quotations. Thus, after the death of Porus, Alexander promises the Indian soldiers freedom and security in words spoken by Micah: “And you shall sit every man under his vine and under his fig tree . . .” When Dindimus informs Alexander that his people do not engage in warfare, the author employs a paraphrase of the well-known Biblical passage: “We have broken our swords and our spears to pieces and we do not learn war.” When Dindimus is discussing the nature of man, he utters the oft-quoted words from Genesis: “For the imagination of man’s heart is evil from his youth”; and when he condemns tyranny and the treachery which it breeds, he draws upon the words of Malachi: “. . .
all have one father, and one God has created us; why then do we deal treacherously every man against his brother, profaning the covenant of our God?"  

The author has incorporated into the text many Biblical passages for their dramatic effect. In order to make the remarks of a defiant Persian soldier ring out with a bold flourish, the author couches them in the form which the Bible employs to express Sheba's defiance of David: "We have no portion in Alexander neither have we an inheritance in the son of Philip."  

To describe the exhilarating effect of wine upon Alexander, the author introduces the appropriate words from the experience of Ahasuerus: "When the heart of the king was merry with wine."  

To provide a poignant expression for the effect of Olympias' rebuke of Antipater, the author employs the words used in the Bible in the case of Ahasuerus' fateful reprimand of Haman: "As the words left the mouth of the queen, they covered Antipater's face."  

In order to draw a word picture of a devastating hail storm, the author turns to the striking Biblical description: "... and hail and fire flashing continually in the midst of the hail."  

In some instances the author substitutes a well-known Biblical object or figure for the one found in the Latin. Thus when Darius tells his captains that he intends to dress Alexander, if captured, in a coat of purple and send him home to his mother, the author uses instead "a coat of many colors", an allusion to Joseph's famous garment. When Nectanebus describes the god, Ammon, as having ram's horns, the author substitutes "the horns of Azazel," the mythical demon referred to in the Bible as dwelling in the wilderness. While the Latin simply states that Alexander was served at a banquet in the palace of Darius, the author introduces two well-known Biblical personalities, "the chief of the bakers and the chief of the butlers," to wait upon him.

**Differences between the Hebrew and Latin Versions**

Differences between the Hebrew and the Latin versions are found with respect to numbers designating quantity, dimension.
and the duration of an event, and also in connection with elements of episodes in the narrative.

In the case of numbers there are at least thirty-seven instances in the text in which the Hebrew differs from the Latin. Differences are found in the numbers of troops, the size of a gift, the depth of a river, the amount of the spoils shared in by the soldiers, the duration of an encampment, the length of a battle, the figures on war casualties, the respective heights of Alexander and Porus, Alexander's age at the time of his death, the number of years he spent in warfare, the number of kings he vanquished, and the number of cities he built.

With reference to differences in elements of episodes in the narrative, we have already discussed those that are due to elaboration and expansion and to the introduction of material into the Hebrew text from outside sources. As for the differences under discussion here, we have found that several of them reflect a variant reading of the Latin text as found in S (Codex Seitenstettensis, now Harvard University Ms. Lat. 121) or reveal the influence of the Greek or Syriac version of Ps.-Call. While we know that the Hebrew text is based on a mixed Latin text combining the I₁ and I₂ recensions of the Historia de Preliis, we do not, however, know which manuscripts in particular our author used. It is possible that the manuscripts upon which he based his translation may have contained material other than that found in the two Latin texts, representing the I₁ and I₂ recensions, with which we have compared the Hebrew. This therefore might account for some of the differences. We have also found that some differences may be due to the author's misunderstanding or misreading of the Latin text and possibly to textual corruptions.

We have collected the differences in numbers and in the elements of episodes and have included them in Appendix III.

Changes Made in the Text of the Manuscript

In the interest of a more readable text it was considered necessary to make a number of corrections in the Hebrew manuscript. Some of these corrections were suggested by the Latin and the other sources; some were indicated by the context of the
narrative, while others were required because of corruptions in the text of the manuscript. We did not, however, attempt to correct all the purely grammatical errors such as the wrong or inconsistent use of gender and number, or the superfluous use of the definite article or its omission. The changes may be classified as follows: 1. Corrections of evident scribal errors. 2. Emendations. 3. Additions. 4. Transpositions.

With the exception of the corrections of minor scribal errors, we have called attention to the changes made in the manuscript either in the notes or in the apparatus to the Hebrew text.

**TRANSLITERATION OF LATIN NAMES AND TERMS**

The Hebrew transliteration of proper names and terms is on the whole rather faithful to the Latin. There are, however, a number of distortions which may be due to scribal errors in the Hebrew manuscript, to corruptions in the Latin manuscript or manuscripts used by the author or to the misreading on his part of the Latin. In some cases the transliteration of the same name or term appears in various forms and spellings. No attempt was made to remove these inconsistencies. The different forms and spellings are included in a list which we have compiled of the transliterated names and terms and the Latin forms upon which they are based. This list, arranged in alphabetical order according to the Hebrew, is found in Appendix IV.

An examination of the transliterated names and terms reveals the following features: The sounding of the final s in some instances and its silence in others; the varying pronunciations of c, x and z; the interchange of consonants; syncope; the rendition of plural names by the ending i in the Hebrew; the dropping of the h at the beginning of some names; the rendition of the names of countries in the accepted Hebrew form in some cases and in the Latin form in others; and the presence of instances where the Hebrew transliteration is closer to the French, as found in the *Old French Prose Alexander Romance*, than to the Latin. A by-product of the transliteration is the light shed on the pronunciation of Latin in fourteenth-century France, the home of the author of our manuscript.
INTRODUCTION

THE MANUSCRIPT

The Hebrew manuscript is found in the Bibliothèque Nationale in Paris as part of Ms. Hébreu 750. It occupies sixty-five folios, the numbering of which follows an irregular sequence. The account begins with folios 80-90 and continues thence with folios 24-79. The folios are 8 3/4 by 6 1/2 inches. According to the colophon, the copying of this manuscript was the work of two scribes: Ḥayyim and his grandfather Yehosef, "a student of the scribes, son of Daniel of the family of Mioniķi." The colophon states that Ḥayyim copied part of the manuscript and Yehosef the remainder. A marginal note found in folio 38 indicates that Ḥayyim copied up to line 8 of that folio. Both Ḥayyim and Yehosef call attention to their names in the text of the manuscript in order to indicate that they were the copyists. Ḥayyim does this by adorning the word Ḥayyim when it occurs in the text or by singling out for adornment the individual letters of his name from among words in the text. Yehosef follows the latter method. In the colophon it is stated that the copying of the manuscript was completed in the month of Elul in the year 1428.

APPARATUS TO THE HEBREW TEXT

The Hebrew text which is found in the latter part of this volume is the basis of the English translation. In comparing the account in Part I of the Hebrew text with that of the Latin as found in Zingerle, Die Quellen zum Alexander des Rudolf von Ems, and in Hilka, Der Altfranzösische Prosa-Alexanderroman, we occasionally adopted the Latin reading for the sake of a more readable text. In that portion of Part I which contains Aristotle's letter to Alexander, derived from Musere ha-Pilosofim, we have adopted various readings from among several manuscripts upon which Loewenthal's edition of Musere ha-Pilosofim is based. In Part II of the Hebrew text, which is based entirely upon Musere ha-Pilosofim, we have similarly adopted various readings from among the several manuscripts upon which the above-mentioned edition of the book is based. In Part III of the Hebrew text we
have incorporated readings from the chronicle in *Yosippon*, the chronicle in the Parma Ms. described above, and the *Chronicon* of Eusebius.

In two of the places where passages were omitted in the Hebrew manuscript, the omissions were filled in on the basis of the corresponding passages in the Latin source in order to orient the reader in the content of the narrative. Thus, the very first page of our Hebrew manuscript, corresponding to some of the material in the first paragraph of the Latin source, is missing. This material was translated and introduced within brackets at the beginning of our Hebrew and English texts. In another place, the material corresponding to paragraphs 107, 108 and part of 109 of the Latin source is missing in the Hebrew manuscript. In this instance a paraphrase of the Latin passage has been introduced within brackets in the Hebrew and English texts in the appropriate places.

Throughout our edition of the text wherever we adopted a reading other than that of the Hebrew manuscript, we recorded the reading of the Hebrew manuscript in the apparatus. Similarly, wherever the adopted reading was selected out of several possible sources, the particular source used is indicated in the apparatus. The sigla employed in the apparatus are as follows:

\[\text{\textit{D}}=\text{The Hebrew manuscript which is the subject of our study.}\]
\[\text{\textit{X}}=\text{Zingerle, O., }\textit{Die Quellen zum Alexander des Rudolf von Ems, Germanistische Abhandlungen, IV} (Breslau, 1885).}\]
\[\text{\textit{n}}=\text{Hilka, A., }\textit{Der alfranzösische Prosa-Alexanderroman} (Halle, 1920).\]
\[\text{\textit{B}}=\text{Sefer Musere ha-Pilosofim, ed. A. Loewenthal, (Frankfurt a. M., 1896).}\]
\[\text{\textit{M}}=\text{M. in Loewenthal's }\textit{Musere for Mss. München, 43, 210, 243.}\]
\[\text{\textit{B}}=\text{Br. in Loewenthal's }\textit{Musere for Ms. Breslau, Saraval 19.}\]
\[\text{\textit{P}}=\text{P. in Loewenthal's }\textit{Musere for Ms. Paris 894.}\]
\[\text{\textit{Y}}=\text{*Yosippon*, Mantua edition re-edited by Günzburg and Kahana (Berditschev, 1896–1913).}\]
\[\text{\textit{V}}=\text{*Yosippon*, Venice edition, 1544, representing the Constantinople edition.}\]
INTRODUCTION

\( \gamma = \) Chronicle in Ms. Cod. Heb. Bibl. I. B. de-Rossi, No. 1087, Parma.

\( \xi = \) Eusebius, Chronicon, II, Migne, Patrologia Graeca, XIX (1857).

[ ] = Addition.
( ) = omission.
[ ] = different reading.

The explanation in Hebrew of the apparatus and the sigla is found immediately preceding the Hebrew text in this volume.

SOME OBSERVATIONS ON THE ENGLISH TRANSLATION

We have sought to present a literal translation of the Hebrew, but in a few instances it was found necessary to resort to a free translation in order to convey the meaning of the text. To avoid repetition in translating the conjunction \( \text{wa} \text{aw} \) we have employed in addition to \( \text{and} \) such words as \( \text{but, thereupon, whereupon, then, in the meantime, etc.} \) Where a proper name is repeated within a sentence or is found in the preceding or following sentence, the personal pronoun has been substituted. In a few instances, in order to avoid redundancy, a phrase consisting of two words with the same meaning was translated by one word in the English. In many instances the clause “and he answered ... saying” or “the queen asked him ... saying” was rendered as “and he answered” and “the queen asked him.”

As indicated elsewhere in the Introduction, we have employed the paragraph numbering found in the Latin texts of the Historia de Preliis edited by Zingerle and Hilka. Occasionally, however, we found it necessary in the English translation to subdivide some of the numbered paragraphs into smaller paragraphs without attempting to make these subdivisions always to correspond to the subdivisions in the Hebrew text. With reference to the many Biblical allusions found in the Hebrew text, their source has not as a rule been indicated in the notes because for the most part they are rather well-known. However, the source of those allusions which might not be easily recognized has been indicated.
The Book of the Gests of Alexander of Macedon
[The Alexander Romance]

[The very wise Egyptians who knew the measurement of the earth, who ruled the waves of the sea and understood the order of the heavens ... handed over this knowledge to the entire world by means of the loftiness of their teaching and their magical arts. It is said of Nectanebus, their king, that he was an ingenious man, proficient in astrology ... and amply endowed with magical powers. When he was informed on a certain day that Artaxerxes, the king of the Persians, would come against him with a mighty hostile force, he did not arouse the army ... but went instead alone into a chamber in his palace, took a bronze basin and poured rain-water in it. He held a bronze staff in his hand and by means of magical incantations ... beheld and perceived in that water-filled basin fleets of ships that were coming against him.

At that time some generals had been assigned by Nectanebus to keep watch in various parts of Persia. A certain one of these came to him and said: “Most noble Nectanebus! Artaxerxes, the king of the Persians, is coming against you with a multitude of hostile troops recruited from very many nations ... When Nectanebus heard this, he said with a smile: “... Your speech to me was not like that of a general but like that of a timid man. For power resides not in the multitude of people but in the fortitude of one’s spirit ...” After saying this he entered the chamber in his palace once again by himself and made little wax boats and placed them in the basin filled with rain-water. Holding in his hand a staff made of a palm branch and fixing his gaze on that basin with all his might, he began to chant an incantation and saw how the gods of the Egyptians were piloting the ships of the
barbarians. Whereupon he immediately changed his dress, shaved his head and beard, and took with him as much gold as he could carry as well as those objects that were necessary for astrology ... and for the art of magic. He then fled secretly from Egypt to Pelusium and from there to Ethiopia. He clad himself in linen garments ... and pretending he was an Egyptian soothsayer, he came to Macedonia and sat unrecognized in a public place where he engaged in divination] on behalf of anyone who approached him.*

When the Egyptians saw that Nectanebus delayed his return to Egypt, they went to make supplication before their god whose name was Serapis. And they said: "Lo, our King, Nectanebus, has not returned, and we do not know what has befallen him." Whereupon Serapis answered them: "Nectanebus, your King, has fled from Egypt because of the Syrians who will come to wage war against you. Their king will rule over you. But after many days his [Nectanebus'] son, the issue of his loins, will return and deliver you from your enemies who will then become your subjects." Thereupon the Egyptians made a statue out of black stone in honor of Nectanebus and they inscribed on the pedestal of the statue the words of their god's reply to them. And Nectanebus remained in Macedonia unrecognized.**

It came to pass when King Philip was away with his army that Nectanebus ascended the palace of the king to see the queen. When he saw that she was beautiful, lovely and radiant, he was filled with such a desire for her that his heart was almost consumed by the passion. He drew near to Queen Olympias, bowed and said: "God save you, O Queen." He refrained from addressing her as "my Mistress." The queen said to him: "Master and sage, draw near, I pray, and sit down." Nectanebus drew near to the queen and she asked him: "Are you from Egypt?" Nectanebus answered: "O Queen, you have spoken well. It is true that I am from Egypt where there are wise men who interpret dreams, understand the song of birds, know the hidden things and foretell the destinies of those who are born. I am expert and

* After this paragraph the manuscript has the legend: "A picture of Nectanebus dressed in white garments, with his head and beard shaved."

** After this paragraph the manuscript has the legend: "A picture of the Egyptians making supplication before their god and a picture of the statue of Nectanebus."
wise in these matters. My knowledge is like that of a prophet and my understanding encompasses all that I have mentioned.” Nectanebus looked into the face of the queen with great desire. When the queen heard his words and saw that he stared at her, she said to him: “What were your thoughts about me when you stared at me?” Nectanebus answered: “I remember the beautiful words of the gods who told me that I would look into the face of Queen Olympias.”

While saying these things, he drew forth from his bosom some tablets of copper, mixed with silver and gold, upon which there were three circles. In the first one were engraved the twelve houses of heaven, in the second the twelve animals of the zodiac, and in the third the sun and the moon. Afterwards he opened an ivory box and drew from it seven shining stars and seven figured stones corresponding to the seven planets. When Olympias beheld these wonders, she said: “O master, if you wish me to believe all that you show me, then tell me the year, the day and the hour of King Philip's birth.” When Nectanebus heard her words, he made his calculations by means of astrology and magic and told her the year, the day and the hour of King Philip's birth. When he had completed his work, he said to the queen: “If you wish to hear anything else, please ask.” Whereupon the queen said: “Tell me what will become of me and of King Philip. For I have heard it said that when King Philip returns from the army, he will put me aside and take another wife.” Nectanebus answered: “O Queen, the report is false and without truth as far as the present is concerned. Indeed, this will happen some years from now but not in the immediate future. However, in the end he will take you for a wife as in the beginning.” Whereupon the queen said: “O master, I beseech you, tell me the truth.” Nectanebus answered: “One of the gods will lie with you.” And she said to him: “Which god will lie with me?” Nectanebus answered: “His name is the great Ammon. He is delightful, wonderful and makes men rich.” Whereupon she said to him: “Describe his form and appearance. If your words come true, we shall honor you.” Nectanebus answered: “He is neither a youth nor an old man; he is middle aged. He has the horns of Azazel and his beard is white. You will see him in a dream, and
in that dream he will lie with you.” The queen said: “If this proves to be true, then I shall pray before you not as a prophet or as a seer but as a god.”*

Nectanebus went forth from the queen, saying: “Remain in peace.” He went to a waste place outside of the city where he gathered herbs and ground them. Then he engaged in divination and muttered incantations in order that Queen Olympias might see that which he had recounted to her. It came to pass at night that the queen saw the god Ammon lying with her. While he lay with her, he said: “My Mistress, the Queen, from a god have you conceived the one who will redeem you.”

The queen awoke and was very happy. It came to pass in the morning watch that she rose from her bed and ordered that Nectanebus be brought before her. When Nectanebus came, she spoke with him, telling him all that she had seen in the dream. Nectanebus said: “If you will give me a place in your palace, I shall reveal to you even further the truth of this matter. The truth is that this god will come to you again in the form of a dragon and afterwards he will appear in the form of a man.” To which the queen said: “You have spoken well. Whenever you wish, you may come and stay in my palace. If I find this to be true, you shall be a father to him [who will be born].” The queen ordered her servants to give him a place in her bed-chamber, and they set up a bed near the queen’s bed. It came to pass in the evening that Nectanebus began his work of divination by means of the arts practised by the devils. He transformed himself into a dragon, went over to the queen’s bed and entered it. He embraced her and lay with her during that night. When he rose from the bed, he placed his hand on her womb and said: “O Queen, the fruit of your conception will be victorious. He who is born of you shall not be humbled before any man.” Thus was Queen Olympias deceived, for she lay with a man and thought that her intercourse was with the god Ammon. In the morning Nectanebus rose from his bed in the form of a dragon and descended from the palace. The queen remained in bed pregnant. When it came to

* After this paragraph the manuscript has the legend: “A picture of Nectanebus engaged in divination before the queen.”
pass in the period of her pregnancy that her stomach swelled visibly, she ordered that Nectanebus be brought before her. Then she said to him: "What will King Philip say about me when he returns from the army?" Nectanebus answered, saying: "O Queen, do not be afraid. The god Ammon will for my sake help you in whatever you may desire. King Philip will not be able to speak ill of you. Strengthen yourself, therefore, because I have spoken the truth to you."*

After these things Nectanebus left the palace and went outside of the city. He gathered herbs, ground them and took their juice. Then he seized a sea-calf and began to mutter incantations over the herbs and the juice, employing the art of magic in order that the god Ammon might appear in a dream to King Philip.

It came to pass at night that King Philip had a dream in which the god Ammon was lying with Queen Olympias, his wife, and was saying: "Lo, you will conceive and give birth to a son who will redeem you and Philip his father." After the intercourse Philip saw a golden ring lying in the bosom of the queen. In that ring there was a stone on which was engraved the head of a lion, the sun in its course and a knife. When King Philip awoke, he ordered that his soothsayer be called before him. When the soothsayer came before the king, he related to him the dream which he had dreamed. The soothsayer then said to the king: "My lord, the King! Know in truth that your wife is with child, not by a man, however, but by the god Ammon. As for the head of the lion and the sun in its course, this is their interpretation: The boy who will be born to the queen will be powerful and wise and will vanquish mighty kings. He will capture cities and will extend his rule into the East. He will subject all the peoples to forced labor for tribute."

After these things King Philip ordered all his commanders, horsemen and troops to go forth and wage war against his enemies. He went forth with his army, fought with his enemies, conquered them and subjected them to forced labor for tribute. When

* After this paragraph the manuscript has the legend: "A picture of Nectanebus, transformed into the dragon, lying with the queen."
he was in the thick of the battle, he saw a dragon walking before him, slaying all his enemies.*

Philip departed from the army and came to Macedonia. He went to his chamber in the palace, and the queen came before him. The king took hold of her, embraced and kissed her with great passion. Then he said to her: "My mistress, so lovely and wise! Unto whom did you give yourself, Olympias? Have you sinned in what you have done? In truth you have not sinned because it was forced upon you by a god and not by a man. I have seen in a dream all that you have done. Therefore I cannot say anything to you."

He took her by the hand and both of them sat down at their table to eat. All the commanders and horsemen ate and drank with them. Meanwhile Nectanebus went up to Philip's palace and entered the dining hall in the form of a dragon, moving and crying with great rage. All those who were eating with the king and queen grew pale. Then the dragon approached the queen, laid his head in her lap and kissed her. Whereupon the king said: "I have seen this creature, O Queen Olympias, and I say this to you, my commanders and horsemen: I saw this dragon when I was at war with my enemies, and he walked before me slaying all our enemies."**

It came to pass after a few days while King Philip was sitting in his bed-chamber that a bird came and sat in his lap. It laid an egg which fell to the ground and broke. Out of it came a little serpent which crawled around the egg in order to enter it as in the beginning. However, when it put its head inside the egg, it died. Seeing this the king became frightened and trembled exceedingly. He ordered that the soothsayer be called before him. When the soothsayer arrived, the king showed him the broken egg and the serpent which had come out of it and told him all that had happened. Whereupon the soothsayer said: "My lord, the King, a son will be born unto you who will rule after your death,

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* After this paragraph the manuscript has the legend: "A picture of King Philip and of the dragon slaying his enemies."

** After this paragraph the manuscript has the legend: "A picture of the king and queen and the horsemen eating and drinking, and of the dragon coming forth and kissing the queen."
and before he returns to the land of his birth he will travel around the entire world.”*

It came to pass that when her days to be delivered were fulfilled, the queen became ill and was seized with labor-pains. She ordered that Nectanebus be called before her and said to him: “I am ill and am seized with labor-pains.” Nectanebus made his astrological calculations and said to the queen: “Rise a little from your seat because the elements have been transformed by the power of the sun.” The queen rose, rested a little and the pains left her. Afterwards he said to her: “Sit down in your place.” The queen sat down for a little while and then gave birth to a son. When the boy fell to the ground, the earth trembled and lightning and thunder and great and wondrous heavenly lights filled the entire universe. The day grew black and there was darkness, and hail fell from the heavens.  

The king trembled exceedingly and was very much terrified, and in his fright he went to the queen and said to her: “My mistress, I had been harboring the thought that this boy should not be permitted to live and that he should therefore not be allowed to be weaned and to grow since he was not born of me. Now, however, I think that he was born of a god because I have seen these lights and portents and because the elements have been transformed. I shall therefore order that the child should be permitted to live and to be weaned so that he may remain as a memorial after me. I shall love him as my own son.” And he named him Alexander.**

It came to pass afterwards that the lad Alexander was with the servants of the king and they loved him. In appearance Alexander did not resemble King Philip or Queen Olympias. The hair of his head was like the lion’s. His eyes were large and bright but were not alike; one was black and the other red. His teeth were sharp like those of the wolf and his chest was like the breast of the lion. While he was at school, he would enter into

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* After this paragraph the manuscript has the legend: “A picture of the king telling the soothsayer all that had happened to him.”

** After this paragraph the manuscript has the legend: “A picture of Alexander when he was born and of the king coming before the queen.”
contests with his fellow students and would surpass them both in studies and in strength.

12 When he was twelve years old, he was able to ride by himself and was learning the art of warfare. As his father's commanders and horsemen did, so did he. When King Philip observed his strength and his power, he was very pleased with him and said: "My son, Alexander, I love your mighty deeds and your ingenuity but I am grieved because you do not resemble me in figure and in appearance." When the queen heard the words of the king, she was very much worried. She sent for Nectanebus and said to him: "Tell me the truth. What is King Philip thinking of doing with me, for he said to Alexander: 'My son, I love your power and your ingenuity but I am worried because your figure and appearance are not like mine.'" Nectanebus answered: "O Queen, the thoughts in King Philip's heart are proper toward you for I see the sun shining opposite to a certain star."6

13 Alexander listened and heard his words, and said: "Father, is this star visible in the heavens? Can you show it to me?" Nectanebus said: "Come with me outside of the city and I shall show it to you." Then Alexander said: "Do you know how you will die?" And Nectanebus said: "Yes, my son." Whereupon Alexander said: "It is a great thing to know how long you will live and in what manner death will overtake you." And Nectanebus said to Alexander: "My dear son, I have but one son and he will kill me." Afterwards Nectanebus went down from the palace and went outside of the city at night. Alexander followed him and both of them came to the edge of a ditch which was near the city wall.8 Nectanebus said: "My son, Alexander, look at the stars in the heavens and behold a certain star whose light has grown dim. Mercury is shining and Jupiter is shining very brightly." While Nectanebus was gazing at the stars, Alexander drew near to him, pushed him and threw him into the ditch, and said: "Thus shall you die, old man. Did you know this? Then why did you wish to know the secrets of the heavens and their constellations?" Nectanebus answered: "I knew all that would happen to me. Did I not tell you that my son would kill me?" Then Alexander said: "Am I really your son?" Nectanebus said to Alexander: "You are really my son and out of my
loins have you come." When Nectanebus said these things, Alexander's heart yearned for his father. He descended into the ditch but when he drew near, he found him dead. Alexander took him, placed him on his shoulder and brought him into the palace. When Queen Olympias saw her son, Alexander, carrying the corpse of Nectanebus, she cried out and said: "What have you done?" Alexander answered: "Mother, how did you give yourself to him for his pleasure?" And the queen said: "It was not of my own free will."*

In those days there was a prince in Cappadocia who sent a horse as a gift to King Philip. The horse was a colt, untamed and untrained, large and very handsome. It was bound and tied with iron chains and fetters. It ate only human flesh. The name of the horse was Bucephalus. Its head was as round as a circle and it appeared as though precious stones protruded from its forehead and from the back of its head. When King Philip beheld how beautiful the horse was, he was filled with great astonishment at its beauty. He ordered that his servants should make an iron stall and place the horse in it, and that those men who were condemned to death should enter the stall and serve as food for the horse.**

After these things King Philip was told in a dream that the man who rode the horse would rule over his kingdom after his death. Therefore he sat safely on his throne, thinking that the man who would reign after him would be wise and mighty.

When Alexander was fifteen years old, he was strong and mighty, wiser than all the boys of his age and well acquainted with the books of Aristotle. It came to pass one day that Alexander passed by the horse's place, and he looked up and saw the horse. It was locked up in an iron stall and in front of it were some hands and feet that were left over from its meal. He was greatly astounded. He put his hand inside the stall, and the horse stretched forth its neck, rested its head in Alexander's hands and stooped down. When the horse withdrew its head from the hands

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* After this paragraph the manuscript has the legend: "A picture of Alexander throwing Nectanebus into the ditch as he gazed at the stars and of his carrying him on his shoulder to his mother."

** After this paragraph the manuscript has the legend: "A picture of the men leading the horse to King Philip as a gift."
of Alexander, it looked into his face. Alexander understood what
the horse wanted. He opened the door, entered and placed his
right hand gently on its shoulder. Then the horse, Bucephalus,
recognized Alexander as its master even as the dog recognizes its
master when it sees him.

16 Alexander rode the horse and passed through the city. When
King Philip beheld Alexander riding the horse Bucephalus, he
rejoiced and said: “My son, Alexander, I know in truth that you
will reign after my death.” And Alexander answered: “By this
shall I know that you intend to do this on my behalf. Do me the
kindness, I pray, and permit me to ascend the chariot.” The
king said: “Even this thing shall I do for you; only be strong and
take with you one hundred horsemen and forty thousand talents
of gold and go forth against your enemies. Do everything which I
have commanded you to do and then you will prosper in your
ways.” Alexander listened to the command of the king. Then
he went and ascended the chariot and took with him many
precious things and much gold, and he came with his horsemen
to the Peloponnesus.*

17 When King Nicolaus heard that Alexander had come to his
country, he became very angry and went forth with a great army
to wage war against him. When Nicolaus reached the place where
Alexander had encamped, he called out to Alexander and said:
“Who are you, and what is there between me and you that you
have come to wage war in my country?” Whereupon Alex-
ander answered: “I am Alexander, the son of King Philip of
Macedonia.” Then Nicolaus said: “You know who I am, do
you not?” And Alexander said: “I know that you are Nicolaus.
However, do not exalt yourself and let not your heart be filled
with arrogance because of your power and might. Do you not
know that the great man is brought low and the lowly man is
lifted up?” And Nicolaus answered, saying: “You have spoken
the truth. However, give thought to the words which have
issued from your mouth and tell me the truth: Why have you
come to this country?” Alexander answered: “You already know

* After this paragraph the manuscript has the legend: “A picture of Alexander
riding the horse and ascending the chariot, sword in hand.”
the truth, namely, that there is no issue between us. I shall merely cross through your land in order to reach my destination.” When King Nicolaus heard Alexander’s words, he became very angry and said: “To whom am I speaking? By my father’s peace! If I were to spit in his face with force, he would die.” While he was saying these things, he spat in Alexander’s face and said: “Take this, you foolish young man, for honor is not seemly for a fool. Why were you not ashamed to speak with arrogance? You brought all this upon yourself.”

Alexander conquered his impulse wisely and said to Nicolaus: “By the peace of my father and mother! The two of us shall fight one another. If you prevail and smite me, we shall become your subjects; but if I prevail, you and your men will become our subjects and serve us.” To which Nicolaus answered: “So shall your judgment be; you yourself have decided it.” Then both of them agreed to fight on an appointed day. Alexander departed, returned to Macedonia and related to King Philip all that had happened to him; and Nicolaus returned to his palace. The day of the battle arrived. Alexander left Macedonia, came to the place of battle and pitched his tent first; and Nicolaus also came with his army. When the trumpets were sounded, they joined battle and the fighting raged fiercely and furiously. Nicolaus’ men were smitten before Alexander and Nicolaus turned his back to flee. Alexander, however, pursued him, seized and struck him and cut off his head.

Having won the battle, Alexander seized the cities, and all of Nicolaus’ soldiers and horsemen swore allegiance to him and made him king over them. Thereupon Alexander returned to Philip with great honor.

Alexander found Philip dining with his new wife; for while he was away at war, Philip had put aside his wife Olympias, Alexander’s mother, and had married the daughter of another man, her name being Cleopatra. When Alexander came before Philip, he bowed down and said to him: “Father, accept from me the

* After this paragraph the manuscript has the legend: “A picture of Nicolaus spitting in Alexander’s face.

** After this paragraph the manuscript has the legend: “A picture of Alexander fighting with King Nicolaus and slaying him.”
crown of victory in my first battle. And now, when can I remove my mother's shame?” There was a man there, Lysias by name, who said to the king: “Cleopatra will bear you a son in your own image and likeness and he will reign after you.” When Alexander heard Lysias’ words, he became very angry and sprang upon Lysias with wrath and struck him on the head with a staff which was in his hand and killed him. When King Philip saw what Alexander had done, he was greatly vexed. He rose from his throne and ran at Alexander, sword in hand. However, King Philip fell to the ground and his sword fell from his hand. Alexander said: “King Philip, why do you not rise? What caused you to become so aroused that you felt impelled to run after me in order to strike me with your sword?” King Philip remained silent and said not a word in answer. After a few days Philip took to his bed and Alexander, his son, went to visit him and he said: “O King Philip, I know that it is not fitting or proper to call you by name. However, I shall not speak to you as son to father but as friend to friend. And now tell me, father, have you acted justly toward your wife and my mother, Olympias, whom you have put aside? Why did you commit such an evil? As for the slaying of Lysias, you did not examine and investigate the matter. I know that you will admit to the truth, namely that I did the right thing when I slew him. Yet you ran after me in anger, sword in hand, in order to strike me. Were it not for the compassion of my Creator as a result of which you failed to overtake me, I would have perished.” Alexander wept bitterly. When Philip heard Alexander’s words, his compassion was kindled and he wept and said to Alexander: “Go and bring her to me, and do as is fitting in your eyes.” Alexander washed his face and went out. He restrained himself, left the palace and went to speak with Olympias his mother. He said to her: “Do not worry and do not harbor any thoughts in your heart concerning what he has done to you because it is the way of the entire world for a man to rule over his wife. Arise now, make haste and come with me.” He took her by the hand and they both went to King Philip. When King Philip saw Queen Olympias, he embraced her with great desire.

After these things the messengers of King Darius came to
King Philip and asked him for the tribute. When Alexander saw Darius' messengers, he said to them: "Go tell Darius, the Emperor, that Alexander, the son of King Philip, said thus: 'For a long period in his life Philip did not have a son. He had instead a hen that laid golden eggs. When it came to pass, however, that a son was born to him, the hen ceased to lay for all time.' " When the messengers of Darius heard Alexander, they looked at one another in astonishment because of his wisdom and his words. The messengers returned to Darius and told him all that had happened to them.*

After these things King Philip was informed that the people of Armenia had rebelled against him. Whereupon Philip assembled his entire army against Armenia and Alexander came forth to battle against them. They joined battle and the Armenians were smitten before Alexander and fled. Alexander slew many of them, scored a victory and subjected them to forced labor for tribute under King Philip as in the beginning.

In those days there was a king in the land of Bithynia whose name was Pausanias. Although this king was mighty and strong, he paid tribute to King Philip year after year. For a long time Pausanias had coveted Queen Olympias, the mother of Alexander. Pausanias rebelled against King Philip, gathered many horsemen and a large army and invaded Macedonia. When King Philip heard that Pausanias had transgressed and rebelled against him and had invaded his country, he was filled with anguish and his heart was sorely grieved. He went forth to meet him with a small number of men because he had sent his army with Alexander to fight against his enemies. Pausanias' men fought against Philip's men and defeated them. Philip turned his back in flight, but Pausanias pursued him, struck him and stretched him out on the ground. He did not die immediately. However, he was benumbed and was like a corpse lying in the field. The entire kingdom of Macedonia trembled because they thought that King Philip had been slain. Pausanias marched into Macedonia like a mighty hero who had been victorious in battle over his enemies. He

* After this paragraph the manuscript has the legend: "A picture of King Philip when the messengers came to ask him for the tribute and of Alexander answering them."
came into the palace of Olympias in order to take her by force and bring her with him to his country. The queen fled before him, ascended the tower and locked the door behind her.

When Alexander returned from Armenia with great honor and with great riches, he found all the people of his kingdom grieving and mourning over King Philip. Looking out from the distance and recognizing her son, the queen cried out and said: “Save me, my son Alexander, and avenge your father. Where is your might, my son?” When Pausanias heard the cry of the queen, he descended from the palace and went forth with his horsemen to meet Alexander in battle. When Alexander saw Pausanias coming toward him with his sword drawn, a sword which reeked with the blood of the many he had slain, he ran at him, struck and killed him and cut off his head.*

Then Alexander was told that Philip had been smitten and wounded and that he was lying like a corpse in the field but was still alive. Alexander’s heart yearned for him and he wept bitterly. King Philip opened his eyes, recognized Alexander and said: “Alexander, my son, I am happy when I behold your face because I know that you will take vengeance for me.” King Philip sighed and said to Alexander: “Be strong my son, wage wars and avenge your father.” When Alexander heard the words of the king, he wept and said: “O father, be strong because I have taken vengeance for you from those who rose up against you. I have slain him [Pausanias] and he is lying dead in the field.” And Philip said: “Alexander, draw near, I pray, and kiss me, my son.” Alexander drew near and embraced and kissed him. Philip breathed his last and died in the arms of Alexander. Alexander wept over him in the bitterness of his soul. Then he returned to his palace and ordered that the king be buried with great honor.**

* After this paragraph the manuscript has the legend: “A picture of Pausanias as he fought with King Philip and wounded him mortally. A picture of Pausanias as he went to take the queen by force. A picture of Alexander as he fought with Pausanias and cut off his head.”

** After this paragraph the manuscript has the legend: “A picture of king Philip dead.”
When Alexander was comforted, he issued a proclamation throughout the whole of his kingdom that all the people should assemble before him in order to inaugurate a new reign in the kingdom. When all the people of the kingdom had assembled, Alexander sat on the royal throne in Macedonia, blessed the people and spoke to them, saying: “Macedonians and Greeks, do not fear your enemies for God will give me strength to save you from the hands of your enemies, and they shall become our subjects and pay us tribute. If it be your will that I should rule over you in accordance with the command of Philip, my father, then let me know your opinion; but if you do not wish me to reign after him, then choose today another man who will rule over you and save you from your enemies.” The people all rejoiced, shouted with exultation, clapped their hands and said: “Long live the King! Long live the King!” Then Alexander said to all the people: “Now that you have chosen me to be king over you, equip yourselves with whatever you may need, take along provisions for the journey and let us go forth to battle against our enemies.” And all the people answered together and said: “O King Alexander, for many years we fought against our enemies under the command of King Philip but now our strength is diminished and we are no longer able to endure war. Therefore may you deem it proper to transfer the yoke of war to our youths because they are better able to bear it than we.” Alexander answered and said: “Such a thing ought not to be done. You have not spoken what is right. Since you are wise and are expert in war from your youth, it is better for me to be with you in battle than with the young men who will hold to their views even though they lack understanding and wisdom and have not been tested in warfare.” The men looked at one another in astonishment upon hearing Alexander’s words, and they blessed him in a loud voice. Then they said: “Whosoever he be that shall rebel against your command and shall not hearken unto your words in all that you shall command him, he shall be put to death; only be strong and of good courage.” And the people returned each man to his home.*

* After this paragraph the manuscript has the legend: “A picture of Alexander speaking to the people.”
Thereafter all the people, old and young, obeyed the command of Alexander.

Then Alexander gathered a very large army and set out for Italy. When he came to Chalcedon, he pitched his tents there and waged war against the Chalcedonians. The Chalcedonians fled before Alexander and ascended the wall. Alexander said to them: "Why did you ascend the wall? Go forth to battle and we shall fight. If you do not wish to fight with us, then obey my command so that you may live and not die. You shall be our subjects and serve us." The Chalcedonians obeyed the command of Alexander, and he came inside the city and subjected them to forced labor for tribute. Then the people of the city swore allegiance to him. Alexander departed thence with his troops and they marched to the sea-coast in order to cross over into Italy. Having heard of Alexander's fame, the Roman counselors trembled exceedingly. They took counsel together and sent a gift to Alexander: six thousand dishes of gold, their weight being six hundred pounds, and six thousand golden crowns. The Roman messengers arrived, brought the gift to Alexander and bowed down before him. Alexander received them with joy. They implored him not to cross over to wage war against them and not to destroy their land. Alexander fulfilled their request.*

Alexander and all his troops embarked on ships and crossed over into Africa. He humbled the pride of Africa and subjected it to forced labor for tribute. Alexander departed from there and crossed over to one of the islands in order to worship the god Ammon. While he was on the road leading up to the temple, he chanced upon a stag. Alexander ordered his horsemen to bend their bows and shoot their arrows, but they were unable to hit it. Whereupon Alexander bent his bow, hit the stag and killed it. Alexander then said to his horsemen: "You have seen what I have done; then do you likewise. Observe what I do and do the same." From that day on the horsemen began to bend their bows and shoot their arrows, and in this manner they gained experience.

* After this paragraph the manuscript has the legend: "A picture of the Roman messengers bringing the gift to Alexander."
Alexander went into the temple to worship the god Ammon and he offered up a sacrifice before him. *

Alexander departed thence and came to a place called Taphosiris. In that region there were fifteen cities and twelve rivers which emptied into the sea. There was a temple there but its gates were closed. He offered up sacrifices to the gods and implored them to answer all the questions which he should ask. It came to pass during the night that Alexander saw the god Serapis in a dream. . . .

Then he departed from there and went to Damascus. He captured Sidon, subdued it and subjected it to forced labor for tribute. He departed thence and came to a city called Tyre and pitched his tents there.

Alexander sent messengers to Jerusalem with a letter whose contents were as follows: "Alexander, the son of King Philip, to Onias, the Priest, and to all the priests in Jerusalem, greetings! Let it be known to you that I, Alexander, have encamped with all my soldiers and horsemen in the great city of Tyre. Send us now provisions and all the various supplies that are required by the men who are serving in my army. Send us also the tribute because it is better for you to serve us and pay us the tribute than to pay it to Darius, King of Persia." The people of Jerusalem in reply to Alexander said to his messengers: "Thus shall you say to Alexander: 'The Jews of Jerusalem have sworn unto Darius, King of Persia, not to give aid, counsel or arms to any other king except with his permission. It is therefore not proper for us to violate the covenant which we have made between us.'"

The messengers returned to Alexander and brought back word to him, telling him all that the people of Jerusalem had said. Alexander became very angry and said: "When I come to Jerusalem, I shall wreak vengeance on them until they are destroyed. Their land will become waste and desolate, and no one will ever mention their name again." It came to pass that Alexander had a dream during the night. He dreamt that in his hands there were clusters

* After this paragraph the manuscript has the legend: "A picture of Alexander striking and killing the stag, on his way to worship the god Ammon."
of grapes which he threw to the ground in anger. Then he trod upon them, causing wine to issue. When he awoke from his sleep, he ordered that the soothsayer be called. The latter came and said to him: "My lord, the King, know verily that this is the interpretation of the dream. The grapes which were in your hands represent the city which you will capture and even as you threw them to the ground, so shall you break down the walls of the city and cause them to fall to the ground. The wine which came forth when you trod upon the grapes represents the blood of the people who will be killed and slaughtered in the city." When Alexander heard the interpretation of the dream and what it foretold, he ordered his army to lay siege to the city of Tyre and to fight with violence. He besieged it and captured it. His men went up into the city, each man against his adversary, slew its people and broke down its walls. Alexander also captured two other cities and razed them to their foundations. He departed from there and set out in anger for Jerusalem.

When the people of Jerusalem heard that Alexander was coming to wage war against them, they trembled exceedingly. Onias the Priest assembled all the people of Jerusalem and said to them: "Go and fast. Do not eat or drink for three days, night or day. Let us return unto the Lord and pray unto Him. He will save us from the hands of Alexander and his army." They offered up sacrifices and prayed before the Lord, the great and the awesome One. The Lord heard their prayer and gave thought to them and delivered them from their distress.

It came to pass that Alexander and all his forces arrived at a camping ground on the road and encamped there. During the night while he was lying in bed in his tent, he lifted up his eyes and beheld a man dressed in fine linen standing over him. His sword was drawn and its appearance was like a flash of lightning on a rainy day. He raised his sword above Alexander’s head and Alexander was seized with great fear and said to him: "Wherefore should my lord strike his servant?" The man said: "The Lord has sent me to conquer great and mighty kings before you. I am the one who walks before you to help you. Know now that you will die because your heart has emboldened you to go up to Jerusalem to do harm to the priests of the Lord and to His
people." Alexander answered: "Forgive, I pray, the transgression of your servant." Oh my lord, if it displeases you, I shall turn back." The man said to him: "Do not fear, I have forgiven you. Arise and go forth to Jerusalem. When you come to the city, you will see a man dressed in fine linen like myself who resembles me in appearance. You shall quickly prostrate yourself and bow down before him. You shall do everything that he tells you to do. Do not disobey his orders for on the day that you do, you shall surely die." Alexander went forth to go up to Jerusalem.

During the night the Lord appeared to Onias, the High Priest, and said to him: "Thus shall you speak to the people of Jerusalem: 'Dread not, neither be afraid of Alexander. Open the gate of the city.' And you shall change your dress and put on your priestly vestments. You shall then go forth to meet Alexander together with the priests and the people of Jerusalem, all dressed in white garments." When the [High] Priest awoke, he summoned the priests and the people, told them of the dream which he had seen and ordered them to do all that he had been commanded to do.

The [High] Priest and all the priests and the people went forth even as Onias had been commanded. They came to a place called Scopulum. This was a high place from which Jerusalem and the Temple could be seen. They took their stand there, waiting for Alexander to come unto them. When Alexander approached them, he beheld a spectacle of great splendor: The people were dressed in white garments, the priests wore their priestly vestments and the [High] Priest was attired in a robe of pure, white linen and on his head was the crown of holiness upon which was inscribed the revered and awesome name of the Lord. Alexander ordered that none of his men should approach or dare to confront them. Alexander went up to them alone. He descended from the chariot, knelt on his knees and bowed down before the High Priest. He blessed the Lord and said to Onias: "What does my lord command his servant?" When they beheld this, the priests and all the people of Jerusalem rejoiced. Some of them wept from great joy. The people lifted up their voices, blessed Alexander, clapped hands and said: "Long live the King! Long live the King!" Alexander became confused at their shouting and was greatly astonished.
The kings who were standing near Alexander were enraged when they saw him bow down before the [High] Priest. One of the king’s commanders, Parmenion by name, became envious and said to him: “O great and victorious King, what have you done? I am astonished when I consider the person to whom you have bowed down. While all the kings and peoples bow down to you and extol and praise you, you have gone and bowed down to a man who does not even possess the strength to oppose you in battle.” To which Alexander replied: “Do not be astonished for I have bowed down not to a man but to the Lord. In a vision at night as I lay in bed inside my tent I beheld a man who resembled this one in appearance and in dress. He said to me: ‘When you go to Asia, you will conquer it and you will completely subdue the pride of Persia.’ In all the places that we have been, I have not yet seen anyone who resembles him in appearance, in form and in dress. However, the man whom I saw in the vision at night resembles this man and he is the one who walks before me to subdue the kings and the peoples. And thus did the man whom I saw command me: ‘When you behold a man dressed in linen garments who resembles me in form and appearance, you shall immediately prostrate yourself and bow down before him. Do everything that he commands you to do and do not disobey his orders.’ When I beheld this man, I recalled the vision which I had and therefore bowed down before him. When he passes before me, I shall with the aid of my Creator subdue King Darius and the pride of Persia. I shall conquer the cities and the peoples and prosper wherever I go and achieve whatever I desire.”

Afterwards, Alexander together with the [High] Priest and the priests came into Jerusalem and entered the temple of the Lord. The [High] Priest showed him the temple, the courts, the treasures, the vestibule, the place of the Holy of Holies, the place of the altar and the place of the burnt offering. Then Alexander said to the Priests: “I shall erect a memorial for myself in this temple. I shall give the craftsmen an abundance of gold so that they may make a statue of me and erect it in the temple before the Holy of Holies. My statue shall be a memorial in this great House of the Lord.” Onias however said to Alexander: “Contribute the gold which your lips offered for the sustenance of the priests of the
Lord and the poor of His people who come to worship Him in this temple. I shall make a better memorial for you than you have suggested. All the children who will be born to the priests this year throughout Judea and Jerusalem will be called by your name, Alexander. You will thus be remembered whenever they come to perform their service in this temple. It is not permitted to accept a graven image or figure in the House of God.”

Alexander agreed that this should be done and gave him the gold. He asked the [High] Priest to inquire of the Lord on his behalf whether he should go forth to battle against Darius or whether he should desist. Whereupon the [High] Priest said to him: “Go, for he will surely be delivered into your hands.” The priests brought before him the Book of Daniel and showed him the passage that dealt with the ram which was butting in all directions and the shaggy he-goat which ran upon the ram and trampled it to the ground. The [High Priest] said: “You are the shaggy he-goat which ran upon the ram and Darius is the ram. You will trample upon him and take his kingdom.” And the [High] Priest encouraged him to go forth against Darius. When Alexander heard the interpretation of the vision, he rejoiced greatly and gave gifts to all the priests. He said to them: “Request many gifts of me and ask me for presents and they shall be granted.” Thereupon they asked him, saying: “Grant us our petition and may our request be fulfilled. We shall know that we have found favor in your eyes in this way: All the Jews who live in Babylonia, in Media and in whatever place you may come and establish your rule shall be exempt from taxes and shall be free to observe the laws of their religion as they wish.”21 Alexander ordered that these things be written down in a book so that they would not be forgotten and would serve as a reminder that everything that had been requested was to be done. Alexander also recorded in books and in letters a description of the nocturnal vision in which he saw the angel and of the [High] Priest’s conversation with him. He sent these to Macedonia and to Rome. Then Alexander departed from Jerusalem.*

* After this paragraph the manuscript has the legend: “A picture of Alexander bowing down before Onias the High Priest.”
At that time some men fled out of Tyre from Alexander and came to King Darius in Persia. They spoke with him and related all that they encountered at the hands of Alexander. When Darius heard their words, he asked them to describe his figure and appearance. The men from Tyre took a tablet, drew an image of Alexander and brought it to Darius. When Darius saw the figure, he expressed contempt and scorn because of its smallness.*

It came to pass afterwards that Darius took a ball and a rod with a curved top, which is called “zocani” in Greek. These were intended for Alexander so that he might play with them after the manner of boys. Darius placed them in a golden box, enclosed a letter and sent them to Alexander. These were the words of the letter which King Darius sent to Alexander: “Darius, King of kings, to my servant Alexander, greetings. Let it be known unto you that I have received reports that you intend to come to our country to wage war and that a very small band of idle and worthless fellows has gathered about you. How will you be able to oppose us in war? Even if you could assemble all the men in the world and all the peoples on earth, you would not be able to wage war against us and against the Persians who are as the sand on the sea-shore and the stars in heaven in multitude. Therefore I command you to turn away from your thoughts and your waywardness. Retrace your steps and return home. Behold, I am sending you a ball and a rod with a curved top so that you may play with them after the manner of boys. I am also sending you a golden box because you are a poor and indigent lad. In Persia, however, there is gold in such abundance that its brightness surpasses the light of the sun. Indeed the sun is put to shame by its splendor. Therefore turn away from your thoughts and your folly and from the aid of the devils in whom you trust.”

The messengers came to Alexander and brought him the letter, the ball, the rod and the box. He ordered that the letter be read before all his commanders and servants. When his com-

* After this paragraph the manuscript has the legend: “A picture of the men from Tyre drawing the figure of Alexander before Darius.”
manders heard the words of the letter, they were indignant and very angry. When Alexander looked at the faces of his commanders and horsemen and saw their sad and distorted expression, he said to them: “My commanders and horsemen, why are your faces sad and why are you incensed over the words of this letter? Do not be distressed or angry. Do you not know that the dog which barks a great deal and whets its tongue has no strength? Be of good courage and let us prove strong! We shall go forth against them and it will be reckoned to us as bravery. Let us not lose heart because of the words of this dog. We shall wage war against him with wisdom and with skill.”

Alexander ordered that the messengers of Darius be seized and hanged on the gallows. The messengers however cried out and said: “Our lord, the King! What is our offense and our sin that you have ordered your men to do evil to us? It is not fitting for a king like yourself to do such things.” Whereupon Alexander answered and said: “The words of your king incited me to do evil to you.” To which they replied: “Our king did not know of your greatness and wisdom. However, we who have heard and seen your wisdom and your superior virtues shall be able to tell everything. Permit us now to return to our country and to our homes.” Alexander listened to them and acceded to their request. He ordered that food, drink and gifts should be given to them and that no harm or evil should be done them. The horsemen who served Alexander fulfilled his command. They set the table and gave them food and drink. While they were eating and drinking, they said to Alexander: “If it shall seem good to you, O King, then give us one thousand horsemen and we shall deliver Darius into your hands.” Whereupon Alexander replied: “Far be it from me to do such a thing, to shed innocent blood. Eat and drink and may it go well with you. I do not want to give you even one of my horsemen to surrender your king.”

On the next day Alexander ordered that the following reply be sent to Darius: “Alexander, son of King Philip of Macedonia, to
Darius, the Emperor, greetings. Let it be known to you that we have received the letter, the rod, the ball and the box from the hands of your messengers. I have read the letter and it seemed to me that it was not fitting, proper or right for a great king like you to say such things. Indeed you should have been apprehensive. For we have learned from our forefathers and have observed in our own day that a small and despised man may sit upon the throne of a great and powerful king. The time will yet come when the wheel of fortune will turn. If you, a great and powerful king, come to fight against us and win the war, we shall then no longer be able to stand before you. However, in vanquishing me, you will have defeated according to your own words a lowly and despised man. If on the other hand I shall vanquish you, I shall win great honor for having defeated a great and powerful king like you. If, as you said, I am poor and indigent, a time will yet come when I shall grow rich from your kingdom. The ball and the rod which you sent so that I may play with them after the manner of boys constitute a good omen. The ball signifies that I shall rule over the entire world. The rod with the curved top is a sign that all the kings on earth will bow down before me and be subservient to me, while the golden box means that they will all send me gifts. And you, O mighty King, have begun to pay me tribute by sending me the golden box.” The messengers of Darius were called before Alexander. He gave them gifts, placed the letter in their hands and sent them to Darius their lord.

32 When Darius read the letter, he became very angry and sent a letter to Antilochus and to all his commanders. These were the words of the letter: “Darius, King of Persia, to Antilochus and to all his commanders, greetings. Let it be known unto you that we have heard that Alexander, son of King Philip of Macedonia, has in his folly invaded Asia, conquered it and slain its people. Asia is now subject to him. I command you as men who are brave, noble, honorable, wise and valorous to set out quickly and lie in wait for him on the road. Seize him alive and bring him to me, and I shall chastise him as one chastises a boy. I shall dress him in a coat of many colors and send him to Olympias, his mother, in Macedonia. Indeed he is not a warrior; he is a boy and should remain with the boys and play with them.”
When Antilochus and Darius' commanders read the letter, they sent him this reply: "Antilochus and all his commanders to Darius, King of Persia, greetings. Let it be known to you that we received your letter and have read it. Concerning the boy whom you have ordered us to seize and send to you, know in truth that we assembled a large army and fought a violent battle with him but were defeated and fled from him to the interior of the cities. Even as you are asking us for aid, so do we also seek aid and counsel from you. As for your saying that you intend to dress the boy in a coat of many colors, know that he seized the city of Tyre, destroyed it and slew its people because they had made a covenant with us."

While Darius was reading Antilochus' letter, a messenger came and said to him: "Alexander and all his troops are encamped on the bank of the river called Granicus." Whereupon Darius ordered that a letter be written and sent to Alexander. These were the words of the letter: "Darius, King of Persia, to my servant, Alexander, greetings. Lo, I command you to refrain from crossing over into my country lest I go forth to meet you with the sword. All the kings of the East pay tribute to me and exalt and praise my name. What has entered your mind that you should cross the seas, the rivers, and the mountains in order to oppose me? I know that you have not acted wisely in this entire matter. Indeed you will earn great distinction if you are able to hold on to the kingdom of Macedonia and save it from my hands. You have become arrogant, and together with your men you have captured cities, destroyed them, broken down their walls and slain their people. Considering the evil that you have done, you should turn back and hide yourself from us lest all the wicked deeds which you have committed from the very beginning to this day come rolling back upon you. We are more numerous and mightier than you and we rule the entire world. What entitles you to receive letters from a king as great as I am? Moreover, when you received my letters, you expressed scorn and contempt for them. Lo, I desire and intend to show you my power and my might. I am sending you some poppyseeds. If you can count them, then you will also be able to count the people of Persia as well as my servants and soldiers. I shall now give you some
THE GESTS OF ALEXANDER

sound advice. Turn back and let it never enter your mind to repeat the things which you have done.”

35 The messengers of Darius came to Alexander with the letter and the poppyseeds. Alexander ordered that the letter be read. Then he placed his hand in the bag containing the poppyseeds, took some, put them in his mouth and ate them. He said: “I see that the people are very numerous. However, they are weak and lack strength as is the case with this seed.” While he was saying these things, messengers arrived and said: “Lo, Queen Olympias your mother has become ill and wishes to see you. She has ordered us, saying: Go to Alexander my son, and say to him: Make great haste, do not delay and come to me because I desire to see your face before I die.” When Alexander heard this, he wept for it grieved him to his heart. However, he ordered that a reply be sent to Darius, and these were the words of the letter: “Alexander, son of Queen Olympias, to Darius, King of Persia, greetings. Let it be known to you that I have received your letter. You sent instructions for us to turn back and go home. Lo, I am notifying you that I shall not turn back out of fear or dread of you or because of your power and might. However, I find it absolutely imperative to return home to my mother not to kiss her bosom and suck her breasts after the manner of boys but because she has become ill and has taken to bed. She has bidden me, yea she has ordered me to come to her. With the aid of my Creator, however, I shall return quickly to your country to fight against you. I have received the poppyseeds which you sent and have eaten of them. They were as sweet as honey in my mouth. Lo, I am sending you some pepper in return for them. It is a small amount and is meant to inform you that the strength of the pepper will overcome the abundance of the poppyseeds which represent your people whose numbers cannot be counted.” The messengers of Darius were then called before Alexander. He presented them with gifts, gave them the letter and the pepper and sent them to Darius.

Alexander departed thence with all his troops in order to return to Macedonia.

36 It came to pass at that time that the general in command of Darius’ troops was in Arabia with a large and mighty army. The
general's name was Amonta. When he heard that Alexander and his army had departed, he came forth to meet Alexander in battle. Both armies encamped opposite one another and passed the night in their camps. In the morning the sign of battle was given, the trumpets were blown and they engaged in combat. The battle lasted three days. They did not rest or pause even at night. The blood which flowed from the slain and the wounded covered the earth and was like an overflowing stream. Darius' men fell in vast numbers and were routed before Alexander because he fought violently, leaping upon the Persians like a lion upon its prey. When Amonta saw that his warriors and horsemen had fallen, he turned his back in flight and escaped. He made his way to Persia and came before Darius. When he arrived, the messengers who had returned from their mission to Alexander were still in the presence of Darius and were reading Alexander's letter before him. King Darius asked the messengers what King Alexander had done with the poppyseeds. They told him that he had eaten some of them and that as he ate he said: "The Persians are many in number but are weak, and like the poppyseeds possess no strength." Then Darius took some of the pepper which Alexander had sent him, ate of it and said: "His people are very small in number but are strong like this pepper." Whereupon Amonta said: "My lord, the King, it is true that Alexander's men are a few in number but they are very strong. There is no one who can stand before them. We fought with them, were defeated and fled. We did not cease fighting for three days, night and day, but we could not prevail against them. Most of our warriors and men were slain."

When Alexander won the battle, his spirit was not exalted with pride nor did arrogance find place in his heart. He ordered his horsemen to bury the slain among the Persians and Macedonians.*

Alexander departed thence with all his troops and they came to Cilicia where there were many cities that paid tribute to King Alexander. Alexander took fifteen thousand soldiers from that country. He departed thence and came to the land of the Isaurians.

* After this paragraph the manuscript has the legend: "A picture of Alexander fighting with Amonta, the general in command of Darius' army, and of his putting him to flight."

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THE GESTS OF ALEXANDER 85
He fought with them and subjected them to forced labor for tribute. He departed thence and came to Persepolis, the place of the nine Muses. He vanquished the people of Persepolis and made them subject to him. He took some horsemen from among them and came to Asia which he conquered and subjected to forced labor for tribute. He gathered many horsemen and came to Phrygia. There he entered the temple of the sun and offered up sacrifices. He departed thence and came to the shore of the Scamander River. That river was fifteen cubits deep. Alexander said to the people who were standing there: “Happy are you who enjoy the blessing of the Lord.” One of the men whose name was Cletomedus replied and said to Alexander: “We could relate greater and more wonderful things about you and your heroic exploits. Indeed you have performed deeds which surpassed in might those that were performed by the men who besieged Troy. You have prospered through your mighty deeds. You have been victorious in wars and have humbled and subdued all the cities and men who opposed you from the very beginning to this day.” To which Alexander replied: “Would that I were a disciple of Homer rather than the recipient of the kind of praise which was conferred upon Achilles.”

Alexander departed thence and arrived with all his troops in Macedonia where he found his mother Olympias restored to health and out of bed. Alexander rejoiced with her for several days. Then he left Macedonia with his troops and set out for Persia. He came to a city called Abdira, and he and his troops pitched their tents and encamped near the entrance of the city. When the people of Abdira saw Alexander, they closed the gates of the city and fought with Alexander from off the wall. He offered them peace and said to them: “Come out and make peace with me. Do what I command and let us have peace ere I destroy the city and send you into exile. Let not Darius beguile you by saying: ‘Fight against Alexander. Be strong and of good courage until I come and drive him away from you.’ ” However the people of Abdira answered him: “We cannot come forth to do what you command because we have made a covenant with Darius and we shall not violate our covenant. If it seems right to you, then grant us a respite of a few days so that we may send and
Alexander became angry at these words and ordered his horsemen to kindle a fire and burn down the gates of the city. When the people of Abdira saw the fire, they were seized with fear and terror. They said to Alexander: "Our lord, the King! Know assuredly that we did not shut the gates of the city in order to rebel and fight against you and your people. We were truly afraid that King Darius, upon hearing that we had submitted to your command, would send his commanders and horsemen to destroy the city." Whereupon Alexander replied and said to them: "Open the gates of the city and do as I command for Darius would not think of coming to wage war against you. He will not destroy the city nor will he make a full end of you for I shall save you from the hands of all the enemies who may rise up against you." When the people of Abdira heard the words of Alexander, they opened the gates of the city and did what he commanded. Alexander then said to them: "When I return after smiting Darius, I shall come again and talk with you."

Alexander departed thence and went to Chaldeopolis. He came to the shore of a river called Xenis. Alexander's men were hungry for bread and they cried out, saying: "It would have been better for us to die in our own country than die of hunger together with our cattle." When Alexander saw that his men were murmurining because they were hungry, he prayed to the Lord and offered up sacrifices before Him. The Lord listened to his prayer and ordained food for them; and they ate and were satisfied. Then the horsemen cried out and said: "Lo, our horses and camels will die of hunger. What shall we do for them?" Whereupon Alexander replied and said to them: "My mighty soldiers and horsemen! If our horses should die, what is there that we can do for them? Shall we cease fighting our enemies? But if we should die, of what use will the horses be? Therefore we would do well to go and find a place where we and our cattle can rest, and we shall eat, drink and rejoice." He departed thence and came to a place called Lucrus where they found food and drink. They remained there several days. He departed thence and came to a place called Tragachantes, and he encamped there. In that place Alexander found a temple of Apollo, and he desired to offer up a
sacrifice in the temple. However, one of the priests of the temple whose name was Zacora said to Alexander: "This is not the time to offer up a sacrifice." On the following day Alexander came into the temple and offered up sacrifices. The god Apollo called to Alexander and said: "Hercules." Alexander replied and said: "Apollo, why did you call me Hercules? I see that your oracular power has been destroyed."

Alexander departed thence and came to a city called Thebes, and he pitched his tent there. He made a request of the people of the city, saying: "Help me out by giving me four hundred horses." When the Thebans heard Alexander's command, they closed the gates of the city. Some four thousand of their men climbed up on the wall and called out to Alexander, saying to him: "If you do not withdraw from us, we shall go forth to battle against you." Alexander laughed and made jest of their words and said to them: "Why did you shut the gates of the city and then say that you want to fight with us? Know assuredly that I shall not depart from you until I conquer the city and subdue it. If you desire to fight with us, do not lock yourselves inside the city like virgins in their chambers. Men who are brave soldiers do not lock themselves inside the city. On the contrary, they come out to fight with the people who besiege them. Indeed, it is better for you to come out and fight and die on the field of battle than to die of hunger and thirst inside a city which is under siege and is in distress. It will then be reckoned to you as bravery." After these things Alexander ordered a thousand archers to surround the city and shoot at the men who were on the wall. He ordered a thousand horsemen to dig up the foundations of the city. While the archers were shooting their arrows, other men were burning the gates of the city. Finally the soldiers entered the city, each one against his adversary, and captured it.

Among Alexander's men there was one who despised and hated the people of that city. His name was Stisichorus. He rejoiced very much when he beheld the demolition of the homes, the destruction of the city and the slaughter of its people. Among the inhabitants of the city was a man whose name was Hismenea. When he beheld Stisichorus rejoicing over the destruction of the city, he left it and went and fell at the feet of Alexander. He
lifted up his voice in a tender lament and wept. He besought him not to destroy the city but to have compassion upon it. He implored him not to listen to his counselors of evil. Alexander said to him: "After witnessing the demolition of the wall, do you come begging before me?" Hismenea, however, answered: "Why do you not spare the city and show compassion for it especially since your father was of this city and was born in it?" Alexander was greatly incensed at his words and ordered that the city be destroyed and razed to its very foundations. Alexander then departed from there. In the meantime a commander from Thebes, Clitomachus by name, followed him together with those Thebans who had survived the slaughter and had been saved from the hands of Alexander. They came to the Temple of Apollo where they offered up sacrifices and prayed to Apollo. Apollo replied and said: "The man who wins in three contests shall rebuild the city of Thebes. After these victories he will be granted permission by Alexander to rebuild the city, and he shall maintain it in security and peace."

Alexander went to a city called Corinth. Its inhabitants entreated Alexander to join with them at a chariot contest in which the horsemen were to compete. A very large number of people had gathered to witness the contest. Alexander said: "Let the horsemen rise and compete before us." Then he added: "Who will volunteer to enter the contest first?" Whereupon Clitomachus said: "My lord, the King! I have already sworn to be one of the first to compete if it pleases your majesty." Alexander answered: "Rise and enter the contest." Clitomachus competed in three contests and won in all of them. Alexander then ordered that Clitomachus be crowned. He had him ride in his chariot and ordered the herald to proclaim before him: "Thus shall it be done to a mighty and victorious man whom the king delights to honor." The herald asked Clitomachus his name. He answered: "My name is: a man without a city." Whereupon Alexander said: "Mighty and victorious man, how can you say that you are or that your name is: a man without a city? It is not fitting for a valiant man like you to be without a city and without dominion." Clitomachus answered: "My lord, the King! Before your coming I had both city and dominion, but after your coming I had neither
city nor dominion." Alexander understood the meaning of his words and realized that everything that he had said referred to the city of Thebes. Whereupon Alexander said to him: "Go, build up the city of Thebes and rule over it as you see fit."*

Alexander departed thence and came to the land of the barbarians. When Darius heard that Alexander had come, he trembled exceedingly. He gathered all his commanders and wise men and took counsel with them. He said: "I see now that this Alexander is a man who has prospered and has been victorious in battles from his youth. Yet I believed him to be a worthless fellow. I ridiculed his exploits, mocked him and regarded him as a mad prophet. Now we shall have to submit to him and refrain from acting arrogantly toward him as we did in the past. He is a discerning and wise man and a warrior from his youth. I sent him a ball and a rod with a curved top so that he might play with them after the manner of boys. When he saw them, he accepted and regarded them as symbols of his majesty and sovereignty. His spirit became more imperious than mine even though I rule over the kingdom of Persia. Now give your advice and counsel here. What shall we do to this man who has annihilated our men and destroyed our land? Let us turn to our Creator for help. If the word has gone forth from the Lord to make him ruler over the kingdom of Persia, we shall be able to do nothing except submit to the will of our Creator."

While he was talking in this manner, his brother said: "I am very much astonished at the King and the princes. How could you harbor the thought that Alexander would come and conquer the kingdom of Persia? Now if it seems right to the King, the governors, the prefects and the cavalry officers and if you wish the kingdom of Persia to continue to enjoy prosperity and peace, then act as Alexander has acted. The king who wishes to wage war against another king does not send his commanders to fight without him while he remains in his bed-chamber in order to embrace his wife and lie between her thighs. Indeed he himself goes forth, passes in front of his commanders and leads them in battle. In

* After this paragraph the manuscript has the legend: "A picture of the brave Clitomachus winning three victories. A picture of Clitomachus, with a crown on his head, riding on a horse."
that way he lends strength to his commanders and horsemen.” Whereupon Darius replied and said: “According to your words I shall have to learn from his actions and not he from mine.” At which point another spoke, saying: “My lord, the King, Alexander is skillful and wise and yet he does all that his princes, sages and advisers counsel him. He does not insist on his own opinion even though his strength is like that of the lion.” To this Darius retorted: “How do you know all this?” And he said: “My lord, the King, when King Philip was alive you sent me to Macedonia to ask him for the tribute, but he refused to give it. Moreover, Alexander gave us his reply, and it was then that I became aware of his wisdom and intelligence. This therefore is what we should do in his case. If it seems right to you, let the King appoint officers in all the provinces of his kingdom and let your commanders, horsemen and warriors be gathered unto you. Let all the men of valor and every man armed for war come equipped and ready to march. When Alexander beholds the multitude [of the subject nations under] Persia and the might of those foreign-speaking soldiers and the splendor of your horsemen, he and all his troops will be afraid and will tremble.” Whereupon one of the commanders said: “You have spoken and counselled well. However, do you not know that one dog can chase many animals away? In similar manner the wisdom of the Greeks can triumph over multitudes of people.”

Alexander departed thence and came to the land of Armenia Major. He conquered it and subjected it to forced labor for tribute. It came to pass after many days that he came to a place where there was no drinking water, and the people were very thirsty. He departed thence and came to a place called Andriaci. Adjoining it was a river. He encamped and pitched his tent on the shore of the river and ordered his troops to obtain an abundance of logs from large trees. He bound them together with iron chains and constructed a large, wide bridge which spanned the river from shore to shore. Then he ordered his horsemen and commanders to move on to the bridge and cross the river first. The commanders and horsemen, however, were afraid to cross over on the bridge because the waters of the river were very turbulent. They feared that the bridge might collapse and that
they would be thrown into the river and drown. When Alexander saw that the horsemen were afraid to cross, he ordered the men who did not count for much, that is, the keepers of the beasts and the cattle, to cross over first. The horsemen crossed after them but with great dread for they were afraid that the horses might slip on the logs and fall. Finally, Alexander and the rest of the troops crossed over after them.

60 Alexander departed thence and directed his march toward Persia. He came to a city called Persepolis where he and all his troops encamped and pitched their tents. He besieged the city for many days, captured it and subjected it to forced labor for tribute. He acted in this manner in the case of every city which had a covenant with Darius. Afterwards Alexander took counsel with his commanders and horsemen and spoke in their hearing saying: “Is there to be found among us one who will volunteer to go to King Darius and learn whether he intends to come forth to fight against us or to submit to our command?” It came to pass that night that Alexander saw the god Ammon in the likeness of Mercury. He was carrying a robe on his shoulder which resembled the royal robe of Macedonia. He said to him: “Take my robe. Behold, I am ready to help you at all times. As for the messenger that you intend to send to Darius, do not send him. Indeed it is my desire and my will to endow you with my appearance and my form, and you shall go and speak with him. I know that it is difficult for a man like you to go on such a mission. However, fear not and be not dismayed for I shall help you, and you will suffer no adversity.” Alexander awoke from his sleep and recalling the dream that he had, he felt very happy. He summoned his advisers and said to them: “Give me your advice concerning the dream which I had.” They replied and said: “Our lord, the King, do as you see fit and in accordance with that which you saw in the dream.” Alexander then summoned Eumilo, his general, who was a brave man and was faithful to him and ordered that he accompany him. Alexander and the general departed from the place of the encampment and arrived at the Tigris River. They found the river frozen and covered with frost. Alexander took the robe which had been given to him and crossed the river, leaving his general on the other side. His
general, however, cried out after him and said: "My lord, the King, allow me to cross over with you for I would rather die than have anything adverse happen to you." Alexander replied and said to him: "Wait and remain there with the horses until I return to you. The man whom I saw in the dream will accompany me and will be of help to me as spokesman and intercessor."

As for the above-mentioned river, the ice would melt in the heat of the day and the water would become very turbulent. At sunset, however, the water would freeze and the river would revert to its previous state.

Alexander arrived in Persia alone. All those who saw him marveled at his figure and appearance and thought he was a god. The people of the city inquired of him concerning his princes and his country. He replied and said: "I am a messenger of Alexander." At that time Darius was traveling through the towns situated in the mountains which surrounded his country to assemble a large army in order to wage war against Alexander. When Darius returned to the city and found Alexander, he questioned him and brought him into the palace. He marveled exceedingly at him and thought that his appearance resembled that of the god Apollo. Darius said to him: "Who are you and whence do you come?" Alexander answered: "I am a messenger of Alexander who ordered me, saying: Go to Darius, speak to him and say: Thus said Alexander: Why have you delayed to go forth to battle against me? Lo, you are acting like a trembling and fearful man. Either you go forth to battle against me or else submit to my command and send me the tribute as do the kings of the East." Darius replied and said to him: "Are you Alexander that you speak so arrogantly? You do not speak like a messenger. Now go and return to Alexander and tell him that I pay no attention to his words and that I am not afraid of him."

Darius ordered the overseer of his palace, saying: "Go, bring the man into the palace, slaughter an animal and prepare the meat for this man shall dine with me at noon. I shall repay Alexander for the manner in which he treated my messengers." Darius took Alexander by the right hand and brought him into a chamber. He showed him all his treasure house with its precious things: the silver, the gold and the vessels. He also showed him the dining
hall. Meanwhile, Alexander was thinking to himself, saying: "This is a favorable omen. The time will yet come when this palace will be mine for the king has taken me by the right hand."

Then Darius and Alexander left the chamber and entered the dining hall. Darius sat down to eat together with all his commanders. Alexander also sat with them. The service at dinner was in vessels of silver and gold, and the dining hall was bedecked with drapes which were adorned with precious stones. All of Darius' commanders kept staring at Alexander's figure, ridiculing and mocking him because he was short of stature. However, they were not aware of his cunning, bravery and wisdom. The chief of the bakers and the chief of the butlers, following Darius' instructions, served Alexander's meal in plates, dishes and flagons made of gold. The chief of the butlers approached Alexander and served him his drink. Alexander drank and after he had finished drinking, he put the goblet in his bosom. This he did three times. Observing what Alexander had done, the chief of the butlers approached Darius and informed him, saying: "Thus did the messenger of Alexander." Darius called to Alexander and said: "O Macedonian, why have you committed this shameful act of putting the vessels in your bosom? Is this what is done in your kingdom?" Alexander replied: "Such is the custom ordained by our king, namely, that all who drink from his vessels shall put them in their bosom." All the commanders were amazed and said: "It is a great thing and a good custom."

Among Darius' commanders there was one whose name was Anepolis. For a long time Darius had sent him to King Philip in Macedonia to collect the tribute from him. Anepolis looked at Alexander and recognized him from his appearance, voice and conversation. He thought to himself, saying: "I saw this man in the palace of King Philip when I was in Macedonia to ask King Philip for the tribute. It seems to me that this is Alexander himself." He rose from his place, approached Darius and said: "My lord, the King, this man who has come to you from Alexander is Alexander himself." Alexander looked at the faces of the commanders and recognized from the whispering which passed among them that they were talking about him. He rose from his place and descended from the palace. He en-
countered a Persian with a wax taper in his hand. Alexander snatched the taper from his hand and mounted a horse which happened to be there. He rode away, taper in hand, and left the city behind him. When the Persians saw this, they shouted after him: "Seize him." The horsemen mounted their horses and pursued him. When evening fell, Alexander had come into the midst of a forest. Of the men who pursued him, some were thrown against trees and were accidentally hanged. Some stumbled into ditches and pits as a result of which many died while others suffered broken ribs, arms and legs.

Darius was sitting in his palace in silence, bewildered and astonished at the crafty manner in which Alexander had come to Persia alone. He lifted his eyes and saw a golden statue on the royal throne. It was there for a short time and then fell to the ground and broke. When Darius saw the statue falling, he was grieved and said: "This is a sign of the destruction of my kingdom."*

After his escape from Darius' commanders, Alexander rode on and arrived at the bank of the Tigris River on the following day. He found that the river was frozen.

On the morrow Alexander assembled all his troops, went up to a high place and spoke in the hearing of the people. He encouraged them, saying: "My commanders, horsemen and brave soldiers! Do not fear or be in dread of the Persians because we are more numerous than they. Even if, God forbid, they were one hundred times as many as we are, we would still have no cause to fear them. The spiders are few while the flies are many but the flies cannot withstand the spiders." Whereupon all the people rejoiced and clapped hands and said: "Long live the King! Long live the King!"

It came to pass afterwards that Darius assembled an army which was as the sand on the sea-shore in multitude and he appointed five of his princes as its generals. He arrived with all his troops at the Tigris River and they pitched their tents

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* After this paragraph the manuscript has the legend: "A picture of King Darius seeing the statue falling to the ground and breaking. A picture of King Darius sitting and eating with Alexander. A picture of King Alexander fleeing from the Persians with a wax taper in his hand."
nearby. On the following day Darius' commanders crossed the river and came on to the field to fight against Alexander. Alexander received the following report: "Lo, Darius and all his troops are encamped at the Tigris River. His commanders have crossed the river and have taken their position in the field."

Thereupon Alexander and all his troops advanced to that place and encamped opposite their adversaries. The battle raged furiously. Neither side gave way to the other for they fought violently. However, when evening fell, Darius' men were routed before Alexander and they turned their backs and fled. A very large number had fallen among the Persians. When the barbarians saw their brothers falling in the field like sheaves before the reaper, they trembled exceedingly and also turned their backs and fled. Alexander offered up sacrifices to the gods and ordered that the slain be buried.*

50 When Darius heard that Alexander had defeated his commanders and had slain a great multitude among his soldiers, he was sorely grieved. Thereupon he assembled another army of 260,000 foot-soldiers. Alexander's men numbered 32,000 foot-soldiers and 13,600 horsemen. Then Darius and all his troops crossed the river, marched to the field and advanced to the place of battle. Both armies were arrayed opposite each other. The trumpets were blown and they joined battle. Many fell on both sides because the fighting was very violent. When Darius saw his people falling in the field, he turned his back and fled. In that battle there fell among Darius' troops 40,000 men who drew the sword while 120 horsemen and 800 foot-soldiers fell among Alexander's troops on that day. Thereafter Alexander set up camp in the field. He offered up sacrifices to the gods and ordered that the slain among the Persians and the Macedonians be buried. He sent all the wounded to the surrounding cities so that they might be healed.**

55 Afterwards Alexander sent letters to all the provinces of his kingdom, and these were the words of the letter which Alexander

* After this paragraph the manuscript has the legend: "A picture of Alexander pursuing King Darius."

** After this paragraph the manuscript has the legend: "A picture of Alexander fighting with Darius' commanders."
sent to his governors: "Alexander, the son of King Philip and the son of Queen Olympias, to all my commanders and warriors who are stationed in Syria, Cappadocia, Cilicia, Paphlagonia and Arabia and to all the people of my kingdom, greetings! Let it be known to you that I have fought with Darius, King of Persia, and have defeated and driven him from the battlefield. I am therefore issuing this order: Make haste and collect one thousand garments made of animal skins as well as one thousand embroidered skins and send them to me in Antioch where they will be ready for my horsemen to wear. I am sending you camels which will transport the skins to me at the Euphrates River."

After escaping from Alexander, Darius came to a city called Persepolis. He sent a letter to Porus, King of India, requesting him to come to his aid. Porus, King of India, replied, and these were the words of the letter which King Porus sent to King Darius: "Porus, King of India, to Darius, King of Persia, greetings! Let it be known to you that we have received your letter. With regard to the request for aid which you sent to us, I am prepared to fulfil your wishes. I and all the people of my kingdom are grieved over the evil which has befallen you at the hands of Alexander and are distressed over all your trouble. I am sending you some of my horsemen and warriors who will be of help to you."

Afterwards Alexander received the following report: "Lo, Darius has assembled a large army and intends to come to Mount Taurus. He will lie in wait for you on the way to attack and terrify you and all your troops." When Alexander heard all these things, he departed thence with all his troops, crossed the river and, on the strength of that report, marched seventy miles in one day. Alexander felt hot and perspired very freely. He wanted to bathe in the river because of the excessive heat and perspiration. The name of the river was Cidnus and its water was very cold. Alexander bathed in the river and was seized with fever. He felt pain in all his limbs, and it was but a step between him and death.

When the Macedonians saw that Alexander was ill, they were frightened and dismayed and very fearful. They said: "When Darius hears that Alexander is ill, he will come to battle against us and will slay us." Alexander ordered that Philip, the
physician, be brought before him. He was a handsome young man, skilled in the art of medicine and pleasing in the eyes of Alexander. He said to Alexander: “I want to give you some medicine to drink and you shall, with the aid of the Creator, be cured.”

Among those who were present there was a prince who ruled over Armenia. His name was Parmenion. This man was hostile to Philip, the physician, and hated him because he had observed that Alexander had for a long time loved him. He sent a letter to Alexander which read as follows: “Take heed and be on your guard against Philip’s remedies. Do not drink his medicine because he will betray you. King Darius has vowed to give him his daughter in marriage if he kills you.”

Alexander read the letter and kept it in his hand. He said nothing to the physician because he had found him to be faithful and pleasing. Philip took the medicine, brought it to Alexander and placed it in his hand. Alexander took it in one hand and held the letter in the other. The physician looked at Alexander and said: “My lord, the King, drink and do not be afraid of the medicine for it contains an effective remedy.” Whereupon Alexander drank the medicine.*

After Alexander had drunk the medicine, he placed the letter in the hand of Philip, the physician. Philip read it and was overcome with terror and trembling. He wept and said: “My lord, the King, I am not guilty of the crime ascribed to me in this letter.” Whereupon Alexander said to him: “Come near to me, please.” Philip drew near and fell at his feet. Alexander took him by the hand, embraced and kissed him and said: “Behold the love which I bear you. I drank from the cup of medicine before I showed you the letter. I placed my life in your hands after my commanders had slandered you. I did not believe their words. Know that this is due to my great love and affection for you.” Then Philip replied and said: “My lord, the King, let my humble plea, I pray, come before you. Issue an order that the man who sent the letter be brought before you, and let the truth be proved.

* After this paragraph the manuscript has the legend: “A picture of Alexander drinking the drug from the hand of Philip the physician.”
If I am found guilty of sin, then put me to death. However, if I am not found guilty of sin, then you shall surely repay the man in accordance with the act which he has committed. His mischief shall return upon his own head and his violence shall come down upon his own pate for having brought an evil report against an innocent man." Alexander ordered that Parmenion, the sender of the letter, be brought before him. Parmenion came before Alexander and sought to beguile him with his words. Alexander recognized that it was out of his hatred for Philip, the physician, that he had brought the evil report against him. He ordered that his head be cut off because he had slandered an innocent man.*

It came to pass afterwards that Darius assembled a great army consisting of 300,000 foot-soldiers and 100,000 horsemen. Then he came on to the field and moved toward Alexander in order to engage in battle. Both armies drew near and were arrayed opposite one another for battle. The trumpets were blown and an alarm was sounded. The sign of battle was given and they charged at each other. The battle raged furiously without cease from morning until evening. A great multitude fell among the Persians. When Darius saw that his warriors had fallen in the field, he turned his back to flee but Alexander pursued him. Darius was smitten and wounded in that battle. The number of the slain among the Persians on that day was 30,000 foot-soldiers and 10,000 horsemen. Moreover, 40,000 of them were captured alive. Among Alexander's men 150 fell on that day. On the slain among the Persians was found an abundance of gold, precious stones and silken garments. Darius' mother, sister, wife and daughter were captured and were brought before Alexander.**

Then Alexander sent some of his horsemen to destroy Darius' ships which were in the harbor. His horsemen arrived at the harbor and found Darius' ships there. They smashed them to

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* After this paragraph the manuscript has the legend: "A picture of Alexander issuing the order to cut off Parmenion's head."

** After this paragraph the manuscript has the legend: "A picture of Alexander pursuing Darius. A picture of Darius' mother, wife, sister and daughter coming before Alexander."
100 THE GESTS OF ALEXANDER

pieces and scattered them over the sea in all directions. Indeed not even one of them was left.

Among the Persians who engaged in the aforementioned battle there was one who was mighty, brave and trained in warfare from his youth. Darius said to him: “If you will smite Alexander and take off his head, I shall bestow great riches upon you and shall give you my daughter in marriage.” Whereupon the man disguised himself with cunning. He put on a Macedonian uniform and went and mingled with Alexander's men. When the battle grew violent, he advanced upon Alexander, drew his sword, struck Alexander on the head and split his iron helmet. Alexander was wounded slightly in the head. After seeing what that man had done, Alexander's horsemen, out of zeal for the welfare of their king, ran after him. They seized him and brought him before Alexander. Whereupon Alexander said: “O Macedonian, why have you done such an evil thing?” And the man answered: “My lord, the King, do not take me to be a Macedonian. I am a Persian and I have vowed unto the king to take off your head and bring it to him. And Darius said to me: ‘If you will do this for me, I shall give you my daughter in marriage.’ I have done as he has commanded; now I am in your hands. Do unto me as you see fit.” Alexander summoned all his commanders, horsemen and warriors, placed the man before them and said: “What judgment shall be passed on this man?” Whereupon they all answered: “He is guilty of death because he has raised his hand against the king.” However, Alexander replied: “My commanders and horsemen, the advice which you have given and the sentence which you have proposed are not good. Just consider and observe what this man has done. He has placed his life in jeopardy in order to fulfill the desire of his lord. Therefore take a lesson from him and be zealous for the welfare of your king. When he goes forth to fight with his enemies, help him and it will be counted unto you for greatness and bravery. Let not your hearts sink to the ground when you go forth to fight with your enemies. Rather, be strong! For it is better to die bravely than to live in shame.” He continued to speak in such manner, employing words of admonition throughout his speech. Then he sent away the man
who struck him and ordered his horsemen to escort him and to do him no harm.

In the meantime Darius, who was smitten and wounded in that battle, fled and came to the city of Persepolis. He went up to the palace and sat on the ground. He put dust on his head and removed his royal garments for he was grieved. He sighed and wept out of the bitterness of his soul. Then he lifted up his voice in lamentation and said: "Woe unto me, my mother, for you gave birth to me only to behold trouble and vexation as well as the destruction of my kingdom and the slaughter of my people. From the heavens has this evil come upon me. How has the King of kings, who captured cities and islands and the bays of the seas and vanquished mighty kings, been lowered to the ground? And now I am in flight from a servant. Woe unto me for not having recognized his might and his wisdom! I would then have protected myself from him. I should not have mocked him nor regarded him as lowly and despised, for he has lowered me to the dust and has placed me in darkness and gloom. Now he reigns over my kingdom, having vanquished all the kings and princes who had covenants with me. Indeed his heart is exalted unto the heavens." Darius sat in silence until noon and his spirit revived. He rose from the ground and sat on his throne.

It came to pass afterwards that one of Darius' commanders came to Alexander and said to him: "My lord, the King, I have performed acts of kindness on behalf of King Darius and he has not recompensed me for even one of them. Now if you so desire and if it seems right in your eyes, my lord, the King, then send 10,000 men along with me and I shall deliver Darius, his men and his commanders into your hands." Alexander replied: "My son, go and serve your lord and king for I shall pay no attention to your proposal to deliver your king and his commanders into my hands." He drove him out of his presence and said to him: "Beware, do not speak to me concerning this thing again."

It came to pass after these things that two commanders sent a letter to Darius their king. These were the words of the letter: "To Darius, King of kings, from your commanders and horsemen, greetings! Let it be known to you that Alexander came to our
country from Macedonia and reduced it to ruins. He destroyed our fortresses and slew our people in multitudes like the sand on the shore of the sea. He has lowered us to the dust. Lo, we implore your majesty to come to our aid lest we perish and the entire kingdom be destroyed. If you will bestir yourself to help us, we shall be able to stand up against him, and we shall engage in battle with the man who is consuming and destroying us. Perhaps we shall then drive him away from us. It is better for us to die in battle than to live in shame and in contempt and to be exiled from our land.”

53 Darius read the letter and was very terrified. He ordered that a letter be sent to Alexander, these being its words: “Darius King of Persia, to Alexander, my servant, greetings! Lo, I command you to turn back even though your heart is proud and you have set yourself up as a prince over us. Do not act like a foolish and worthless fellow. If the gods of the East speak falsely and are lacking in strength and power, they will go and dwell in the north. Apparently certain thoughts have arisen in your mind and you have been devising an evil plan, saying to yourself: ‘In my hands are Darius’ mother, sister, wife and daughter. Now I shall reign over his kingdom.’ However, I am informing you that I have despaired of them. I regard them as though they no longer existed even as I regard my warriors and horsemen who have fallen in the battlefield. The time will yet come, however, when I shall requite you with more than what you have done to me and I shall take my revenge on you. You have sent word to me that you have honored my messengers. Know that I shall not become your friend on that account. On the contrary, I shall hate you. If you do them harm, I shall not hate you for it; indeed, I shall love you. I shall repay you yet for all that you have done.”

54 Alexander read the letter and laughed and made jest of it. He ordered that a reply be sent to him, and these were the words of the letter which Alexander sent to Darius; “Alexander, the son of King Philip and the son of Queen Olympias to Darius, King of Persia, greetings! Let it be known to you that I have received your letter and have read it. I was amazed at your arrogance and at your foolish thoughts. Three times were you smitten before me in battle. You fled from me and hid yourself within the cities
because you were overcome with fear and dread of me. Yet your heart is still exalted and you will not be weary of fighting until you are become like one of your commanders who fell in the battlefield. As for your informing me that you will not bear me any love for having honored your messengers, know, indeed, that it was not out of respect for you that I honored them but rather out of self-respect. Lo, I am informing you that it is my intention, with the aid of my Creator, to come to your country in order to speak with you. Let the words of this letter be inscribed upon your heart so that you will remember them when I come to speak with you.” Then the messengers of Darius were summoned before Alexander and he gave them the letter and also gifts. He sent them away and they came to Darius.

It came to pass after these things that one of Darius’ commanders, Nostadi by name, sent a letter to King Darius. These were the words of the letter: “To Darius, the great King and King of kings, from Nostadi, your servant, greetings! Let it be known to you that we fought with Alexander, were smitten and fled from him. To be sure we engaged in violent battle with him but could do him no harm. Two of your commanders fell in that battle while Coxari was smitten and wounded and has fled to his country. Most of your horsemen and commanders have been captured, and Alexander has consigned provinces to them and has given them gifts. He has burned down the temple.” King Darius sent him a reply, these being the words of the letter: “Darius, King of Persia, to Nostadi, the warrior, greetings! Let it be known to you that I have received your letter and am distressed over the evil that has befallen you at the hands of Alexander, that you were routed before him and that our mighty warriors and men were slain. Make haste now and do not tarry. Assemble all your troops. When he will come forth to meet the Macedonians in order to rejoice over the evil which he has wrought, you shall lie in wait for him on the way and capture him alive, if you can, and send him to me. I shall then repay him for what he has done to our men.”

It came to pass afterwards that Darius sent a letter to Alexander. These were the words of the letter: “Darius, King of Persia, to Alexander my subject, greetings! Now remember this,
I pray you, from your forebears: The man who has been victorious in war and has been helped by the wheel of fortune to humble and subdue his enemies will not, if he is wise, allow his heart to become exalted nor will he lord it over them or act arrogantly toward them. He will think rather of the future since he does not know what will happen to him in the end. Why has your heart been lifted so high that you say: 'I will ascend above the heights of the clouds and I will rule over all the kings of the earth.' Consider indeed whether your words are words of wisdom or words of folly. Do you not know that I am a great, mighty and wealthy king whose treasures cannot be counted nor numbered for multitude? Did you not see some of them when you were in my country in your artful disguise? If this victory has come to you from the Lord, let Him accept an offering. Send me my mother, my wife and my sister. Since you knew of my greatness, you should have submitted to me. However, if you will send them to me, I vow unto you to give you of my treasures which were stored up by my ancestors. And I shall give you my blessing."

Darius' messengers brought the letter to Alexander in the presence of all his commanders who, having listened to the words of the letter, rejoiced very much. One of the officers whose name was Parmenio said: "My lord, the King, take, I pray, the treasures and the wealth which Darius has vowed to give to you and send him his mother, wife, sister and daughter. For what will it profit you to keep them and not to send them back?" However, another of the commanders said: "You have not counseled right because it is better and more honorable for our king to keep them than to send them back for ransom. When the kings, princes and people who surround us will hear of this thing, they will say: 'It is because Alexander was unable to hold on to them that he sent them away. He is very poor and needy and is without silver and gold for he has sent his prisoners away for ransom.' And now if it seems right in the eyes of the King, he will surely refuse to send these persons away and will not seek the silver and gold. He will think rather of his honor and the honor of his commanders and men." This advice seemed good in the eyes of Alexander.

Then he ordered that a reply be dispatched to Darius. He sent him a letter, these being its words: "Alexander of Macedonia, son
of Queen Olympias, to King Darius, greetings! Let it be known to you that I have received your letter and have read it in the presence of all my commanders and horsemen. We were surprised at your proposal in which you desire to give us of your treasures in order to redeem your women. What will it avail to propose such things? If you wish to fight with us, then go forth into battle with your soldiers and we shall fight. If, as you believe, you will defeat us, then why do you want to consume your treasures and enrich your poor enemies? Know, therefore, that we shall not send you the women unless you come forth to fight against us. They will remain near me during the battle; and if you prove to be more powerful than I, then you shall take them in peace." Darius' messengers were summoned before Alexander, and he gave them the letter and gifts and sent them away.

The messengers came to Darius and gave him the letter. When Darius read it, he became very incensed because of its contents. He ordered that the troops should be assembled in order to go forth to battle against Alexander.

It came to pass afterwards that Darius sent a letter to Porus, King of India. These were its words: "Darius, King of Persia, to Porus, King of India, my friend and my lord, greetings! Let it be known to you that I have assembled a large army to fight against Alexander. Lo, I implore you to come to my aid once again because this Alexander is but a boy and a fool and is behaving in a mad fashion. All his actions are foolish and his mind is like that of an animal. The sentiments which he harbors against me in his heart are like a raging sea with roaring waves. I wanted to redeem my women from his hands but he has refused. I vowed to give him half of my kingdom but he declined and paid no attention to my words. Of necessity, therefore, I shall have to assemble a large army from many peoples and fight him unto death. For it is better that I should die in battle than live in shame and see the destruction of my kingdom and the exile of my people. Consequently I entreat you to come to my aid. Do not turn me away empty-handed, for I cannot bear the humiliation and the contempt to which a servant has insolently subjected me. When I go forth to fight with him, perhaps I shall be able to overcome and rout him. My sins have caused this and have
brought me to such a pass. Remember, I pray, the covenant which our fathers made and their kindness to one another. Indeed an inscription to this effect is still found on a copper tablet in the palaces of Persia and India. Lo, I make a vow unto each of your men: To every foot soldier twice the share which is due him from the spoils of our enemies, and to every horsemen five times as much. As for your honor and majesty, I vow to give you from the spoils of our enemies 180 girls dressed and adorned in garments of silk, in addition to gold and precious stones. Furthermore, the horse Bucephalus which is pleasing in the eyes of Alexander shall be yours to ride, and all the weapons which are on Alexander’s person shall also be yours. After you read the letter, make haste and give me aid and counsel.”

It came to pass afterwards that one of Darius’ commanders ran away. He came before Alexander and divulged secret and confidential information concerning Darius. He said to Alexander: “Lo, Darius is assembling a large army to fight against you. He has also sent a request to Porus, King of India, to come to his aid and has vowed to give him the following from the spoils: 180 girls dressed in silken garments; silver, gold and precious stones whose price is beyond what can be weighed in silver; the horse Bucephalus and all your weapons; and an abundance of silver and gold for all of Porus’ men who will come to his aid.” He disclosed all that he knew about Darius to Alexander. He did not conceal anything.

When Darius’ mother heard these things, she was sorely grieved. She sent a letter to her son, Darius, and these were its words: “To Darius, my dear son, from Rodogoni, your mother, greetings! Let it be known to you that I have heard that Alexander has been informed that you have assembled a large army and that you intend to go forth to battle against him. Lo, I am informing you that even if you were to assemble all the peoples of the earth, you could not fight with him because this victory has been vouchsafed to him by the great god in heaven. Therefore, desist from your thoughts and your desires and humble yourself and your majesty. If you will not do this, he will harm both you and us because we are in his hands, as you know, and we shall forfeit our honor for all time. Lo, you won great glory when you fought
against fate and were wounded and fell in the field like one of your mighty warriors. Do not, therefore, continue to cause your mother to sigh. WHATSOEVER the god of Persia shall cause you to possess, that shall you possess. If you will listen to my words, both you and we will be granted possessions. You will be able to set your mind at ease with respect to whatever you may desire because Alexander is compassionate. When he hears my words, he will listen to my plea. Know my son that your horsemen will betray you.” Darius read the letter, wept bitterly and fell to the ground in a stupor. His heart grew faint and he fell asleep; and his spirit revived.

It came to pass after these things that Alexander ordered all his troops not to call him emperor until he reigned over the Persian empire. He set out and arrived with all his troops at the city in which Darius was staying. When the horsemen saw that the mountains surrounding the city were so tall that they reached into the very heavens, they said to Alexander: “Our lord, the King! How will we ascend these tall mountains? Can we fly over them as do the birds?” Whereupon Alexander ordered them to remove the branches from the trees and to cut some grass. Then he had them bind the branches and the grass to the horses’ legs. Alexander did all this with cunning so that the horses might stir up a lot of dust. The Persians saw the dust and lo, it covered the face of the earth. As a result they thought that there was a great multitude of people with Alexander.

Alexander and all his troops drew near to the city of Persepolis where Darius was sojourning and encamped near the entrance to the city. Alexander remained there for 105 days.

It came to pass after these things that Porus, King of India, having read the letter which Darius had sent him, assembled his army, consisting of 30,000 horsemen and 160,000 foot soldiers, and dispatched them to help Darius. Darius gathered all his forces, proceeded to the Tigris River and crossed it. His army was very large and could neither be measured nor numbered for multitude. There came up out of his country 10,000 chariots, 140,000 footsoldiers and 160,000 horsemen, all of them brave fighters and trained in warfare. In addition to these there were also the young attendants of the governors of the provinces and
their servants who were without number. On the following day Alexander came on to the field to meet Darius in battle. Alexander rode his horse Bucephalus and kept charging at Darius repeatedly like a mighty and fierce warrior. When the Persians saw Alexander, they mocked him and shouted at him. However, most of them were afraid of him when they remembered his might. The Macedonians rejoiced over their king while the Persians were envious of them, saying: “It is better that we die in battle and take revenge on them.” The trumpets were sounded on both sides and they engaged in a violent battle during which the opposing forces crossed lines and merged with each other. As they struck one another, the clash of arms produced a loud din. Their swords glittered like the light of the sun and flashed like lightning. The shouting of the combatants was louder than the sound of the trumpets. The wounded groaned with pain and screamed violently. The archers were shooting from both sides and their arrows hid the light of the sun like clouds on a rainy day. Some fought with swords and others with spears, while Darius’ charioteers hurled stones from their bags. The field was filled with the wounded and the slain, and the blood flowed like an overflowing stream. The battle continued without cease from morning until evening. A very large number of men fell among the Persians in that battle.

When Darius saw that his warriors and soldiers were falling in the field, he trembled and feared lest he might fall also. It came to pass in the evening twilight that Darius turned his back and fled. When Darius’ men saw that their king had turned his back in flight, they fled also. As they rushed to escape, they drenched their feet in the blood of the slain and fell. The chariots meanwhile ran over them and crushed them to death. The men who escaped succeeded in reaching the river. The river, however, had overflowed its banks. Some of them plunged into the river and perished by drowning. When those who had formed behind them with the intention of crossing saw that their brothers had perished, they were afraid to cross. Meanwhile the Macedonians who had been pursuing them, seized them and smote them mercilessly until there remained none that survived or escaped. The barbarians, however, who escaped from the battle came and
fell down before Alexander and begged him to spare their lives. Alexander acceded to their plea. However, one of the barbarians said: “We have no portion in Alexander and we have no inheritance in the son of Philip.” Whereupon one of Alexander’s commanders who was jealous for his sake pursued him but could not overtake him. As for the men who had pleaded with Alexander for their lives, they became his subjects and he gave them a plot of land. Alexander and his troops spent thirty-four days in the field stripping the slain. He had engaged in three battles with Darius. The number of those who fell in the field among Darius’ men on the day of the aforementioned battle was 50,000. This is exclusive of the losses sustained by the Persians in the war that Alexander had waged against the satraps of Darius in which their slain numbered 70,000 myriads.

Alexander departed thence, crossed the Tigris River and encamped there for several days. Surrounding that river were large palaces which the King of Persia, the father of Darius, had built. Alexander ordered that they should not be destroyed or burned. In that area there was also a large burial field for the kings and princes of Persia. The Macedonians dug in the field and found precious stones, silver and gold. They also found the tomb of the king of Assyria. It was hollowed out of amethyst stone and on it was engraved his likeness. This is a description of the work on the tomb: Palm trees were engraved on it with dates made of precious stones and all manner of wrought jewels. The work of an artist’s hands was found on that tomb. The stone was so clear that he who looked at it saw his likeness as in a mirror.

In a field nearby there was a high tower where the men who had fled from the battle had gone into hiding. Some of them had suffered the loss of arms or legs. When they heard the beat of the horses’ hoofs and the voices of the soldiers and the clatter of their weapons, they cried out and pleaded, saying: “Save us, O King Alexander.” When King Alexander heard these men, his compassion was aroused for them and he wept. He ordered that each of them be given a gift of 1500 golden drachmae, ten pounds in weight, and he vowed to restore their possessions to them.
Alexander departed thence and came to the edge of the city of Persepolis. The Persians had filled that city with treasures of gold, silver and precious stones.

When Darius fled from the battle, three of his commanders conspired to strike him down. The names of the commanders were as follows: The first was Bisso, the second Ario and the third Barzanes. They seized Darius and bound him with heavy iron chains. Then they said to one another: "When we deliver King Darius into the hands of Alexander, he will give us a handsome reward." Darius, however, recognized the meaning of his commanders' whispering and said to them: "My commanders, heroes and kinsmen! Why should you repay good with evil, and why should you plan to kill me and deliver me into the hands of my enemy? Will not the Macedonians be vexed when they see that you have killed me? Is not the evil which I have suffered at the hands of Alexander and his army sufficient? Therefore, I pray you, do not kill me for if you kill me and Alexander finds me lying in the field, I know that he will wreak vengeance on you as murderers. When a king finds another king slain by his own men, his compassion will be aroused for him and he will wreak vengeance on those who slew him." His commanders, however, paid no attention to his words and struck him. Darius covered himself with his hands against their blows and fell to the ground. His commanders thought that he was dead and they went their way.*

When Darius arose, he returned to his own land, went up to his palace and fell on his bed.

Alexander crossed the river and came into Persia with all his troops. When the Persians beheld Alexander, they opened the gates of the city and received him with great honor. When the commanders who had struck Darius heard that Alexander had come to Persia, they went into hiding in order to learn how the matter would turn out and how Alexander would react to the evil which they had committed. It came to pass afterwards that

* After this paragraph the manuscript has the legend: "A picture of Darius' commanders striking him."
Alexander went up to the palace in which Darius was lying. Alexander walked slowly and was amazed at the workmanship that had gone into the construction of the palace. It was built with turrets from stones of marble as white as snow. The window-sills were of wreathen work overlaid with gold, and precious stones were set in them. The beams of the palace were overlaid with gold while the ceiling was entirely of gold and in it were set precious stones which shone at night without the aid of light and sparkled like stars. The middle pillars upon which the palace rested and their capitals were of gold. When Alexander entered the room where Darius lay smitten, his compassion was aroused for him. He took off his royal robe, covered Darius, embraced and kissed him. Alexander wept bitterly and said: "Arise, King Darius, from your bed. Be strong and rule over your kingdom as you have in the past. Place the royal crown on your head. Lo, I swear unto you that even as the universe exists so shall I leave you your kingdom. I wish to maintain you with honor as befits a great king like you and to be your son and to have you as my father. When one king sees another greater than he murdered, dead or smitten, it is not proper to rejoice over his fall. This applies equally to any adversity that might befall him. Tell me, King Darius, who are the commanders that smote you? What are their names and what is the name of their country? Know that I intend to wreak vengeance on them."

After Alexander had spoken these words, Darius raised his hand and said: "My son, Alexander, do not be boastful or arrogant because you were victorious over me and because my men were routed before you. Very often the man who becomes exalted until his head reaches into the clouds is humbled and lowered into the dust by the wheel of fortune. When you have achieved victory, remember and consider what may happen in the end. Indeed there is no man on earth so mighty that he may not at some time be humbled and lose his life while fighting with a man who is either greater or lesser than he. Take a lesson, I pray, from me who only yesterday was King of kings and ruler over all the nations of the earth. In my days I conquered great and mighty kings. They were unable to stand before me. I cap-
tured cities and subdued the nations of the earth. There was not a city under the heavens which was beyond my power and which I did not conquer and subdue. And now, who am I? Have I not been lowered to the very dust? I haven’t the strength to take revenge on those who rose up against me. Lo, I implore you to bury me, upon my death, with your own fine hands in the tomb which I hewed out for myself alongside the tombs of my fathers, the kings of Persia. When I die, confer upon me the honor which is fitting and proper for a king. The people of my kingdom shall be committed to your charge. Lo, I command that the kingdoms of Persia and Macedonia shall from this day on be one kingdom and that you shall rule over them. My mother, Rodogoni, my wife and my sister shall be entrusted to your care. My daughter, Roxane, shall become your wife because you are a king and it is fitting for you to take the daughter of a king for a wife. You shall be joined together in a union of the flesh and the child that will be born of your union shall be called by my name.”

After he had spoken these words, Darius gathered up his feet into the bed, breathed his last and died in the arms of Alexander. Alexander wept bitterly over him. Then he and the Persian and Macedonian princes bore him on their shoulders and did him great honor. The Persian and Macedonian soldiers clad in coats of mail and bearing weapons, each with sword in hand, wept before Darius’ bier. The rest of the people wept bitterly not only over the death of their king but also because they saw Alexander weeping. The bier on which Darius lay was of pure gold and precious stones. The covering of the bier was of silk and purple mixed with gold. The royal robe was over his shoulders and was fastened with a clasp made of gold and set with precious stones. On his head was a large golden diadem and upon it rested the royal crown. The princes who surrounded the bier in the procession were decked with garments of silk and gold which were fastened with clasps of precious stones, and they were armed with weapons of war. The weepers and mourners walked and cried behind them while the rest of the troops, both Persian and Macedonian, marched and wept before the bier.
Darius was buried in his tomb alongside the tombs of his fathers, the kings who had preceded him.*

It came to pass on the following day that Alexander sat on the royal throne of Persia. A very large multitude of people gathered before him, and he consoled them and spoke comfortingly to them saying: “Lo, Darius is dead, and now I shall carry out all that he commanded me to do before he died. In his charge to me he said: ‘Take, I pray, my daughter Roxane for a wife and rule over the kingdom of Persia as I have ruled. From this day on the kingdoms of Persia and Macedonia shall be one.’ If you wish to make me king over you as he commanded, that is good; but if you do not wish to do so, then let me know.” Whereupon all the people answered: “Everything that our lord Darius has commanded, we shall do.” They shouted and clapped hands and said: “Long live the King! Long live the King!” Alexander blessed the people and said to them: “Since you have agreed to make me king, then obey my orders as is proper. Do not rebel against my commands and do not say anything either good or bad about them. Just do as I shall command.” Whereupon they all answered and said: “Everything that you will command us, we shall do.” And the people returned, every man to his home.**

Afterwards Alexander sent the following letter to all the provinces of the kingdom of Persia: “Alexander, son of the god Ammon and son of Queen Olympias, to all the princes and peoples in all the provinces of the kingdom of Persia . . .

... [And Alexander wrote a letter to his mother Olympias, saying:] “Remember me, I pray, to my teacher Aristotle, the wise and intelligent master. I want you to know of all my experiences in the kingdom of Persia. Blessed be my Creator who has made me ruler over all my enemies and has delivered into my hands all the treasures of Persia and all its hidden hoards. When King Darius was smitten by his commanders and died, the

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* After this paragraph the manuscript has the legend: “A picture of Darius in death and of Alexander and all the princes of Persia and Macedonia mourning and weeping over him.”

** After this paragraph the manuscript has the legend: “A picture of Alexander consoling the Persians and speaking comfortingly to them.”
Persians made me king over them in accordance with Darius' command before his death. I have taken Roxane, the daughter of Darius, for a wife. My commanders and horsemen have become very rich. Therefore rejoice, you and all the people of Macedonia."

It came to pass afterwards that Alexander assembled all his troops, the combined forces of Persia and Macedonia, and waged war against the people of Hyrcania and of Milyas. He conquered them and subjected them to forced labor for tribute.

Afterwards he departed thence and came to a land in the east where he found a despised and lowly people who were skilled in the art of magic. They had only one leg, one arm and one eye and they ran like horses. They ate reptiles, horses, swine and all kinds of birds, beasts and unclean swarming and creeping creatures. They did not bury the dead; indeed, they ate them. When Alexander beheld all these abominable practices, he trembled for fear that they might spread into his land. He spoke in the hearing of his officers and horsemen in order to strengthen them. His horsemen, however, were frightened and were afraid to draw near and approach them. Alexander therefore passed in front of them, rushed towards these people and smote many of them. However, they maintained their stand and neither moved nor fled before him. They stood there like animals. When the horsemen saw what Alexander had done, they did the same until they subdued them. Afterwards Alexander ordered these men to assemble with their wives and children. After they had all assembled in accordance with his command, Alexander had them seized and they were led into a valley in the north which lay between two tall mountains whose peaks reached unto the heavens. Alexander constructed a large and strong building between the two mountains and shut them up in it behind bronze gates and iron bars. Inside the building he placed some absinthium which can not be destroyed by either iron or fire, though its property is such that it destroys iron and like water extinguishes fire. The people who were locked in there would not be able to get out nor would others be able to get in.*

* After this paragraph the manuscript has the legend: "A picture of Alexander fighting with these people."
Alexander departed thence and came to the Caspian Gates with all his troops and encamped there for four days. The city which he found there was large, fortified and situated on high ground. Its walls were high and its towers reached unto the heavens. Alexander besieged the city for many days but was unable to capture and subdue it. In that area there were many fiery serpents, and they bit Alexander's men causing a large number of them to die. Alexander was warned that he and all his troops should beware of the serpents and that unless he left that place not a single member of his entire army would survive or escape.

Thereupon Alexander departed thence and came to the land of Albania. The people of Albania were cruel, fierce and embittered. When they heard that Alexander had come to attack them and their country, they became very angry. They gathered a large number of men and went forth to confront Alexander. They took along with them large and powerful dogs which could overcome any beast. There wasn't a beast that could withstand those dogs. When these people went into battle, it was their practice to take the dogs with them and in this manner they achieved victory over their enemies. When Alexander was informed of their practice, he was distressed and said to his men: "When you enter into battle with these people, you shall bring pigs with you and you shall beat them until they squeal. Then you shall throw them in front of the dogs." The horsemen did as Alexander commanded. When the opposing forces drew near to the battle, Alexander's commanders struck the pigs with their swords and spears until they squealed. When the dogs heard the squealing of the pigs, they rushed upon them and devoured them. Thereupon Alexander and his horsemen engaged in battle with these people and were victorious over them. They subdued them and subjected them to forced labor for tribute. Alexander offered up sacrifices there before the gods. Then he seized one of the dogs and caused it to fight with a lion. The dog overcame the lion and also struck down an elephant and overpowered it.*

* After this paragraph the manuscript has the legend: "A picture of Alexander fighting with the people of Albania and their powerful dogs and of his defeating them with deceit and wisdom. A picture of the dogs of Albania overcoming the lion and the elephant."
Alexander departed thence with all his troops. They passed through the Caspian Gates and came to the land of India. Then Alexander spoke in the hearing of the people, saying to them: "My commanders and horsemen, fear not and do not be in dread." When they came to the desert region of India, the sun beat down upon the heads of the people causing them to faint from the heat. Their tongues were parched with thirst for they had no water except that which had been heated and boiled by the sun. No one, however, could drink that water.

They continued their march until they came to a region where there were large rivers. They remained there for several days. Departing from there, they made their way across tall mountains and came into a region which was wasteland and desolate wilderness, without inhabitants. Except for a small supply, there was no drinking water for the people. What little water they found, they carried in containers but because of the strength of the sun in that region, the water became hot and boiled. Alexander and all his troops were terrified because they thirsted for water. Alexander's commanders murmured and said: "Is it not enough that we came to Persia, captured it and vanquished many peoples? Must we now die of hunger, of thirst and in complete destitution in the wilderness among the cruel beasts? Must we dwell together with the beasts and eat the dust like serpents and forget our native land? If Alexander wishes to make a great name for himself in the four corners of the earth, let him go and fight for he is a victorious man. Let him go wherever he desires with the Persians, but we shall return to the land of our birth." Then Alexander received the following report: "Lo, your Macedonian commanders and horsemen are complaining and are disturbed. Every man is weeping for his family and wants to return to his country."

When Alexander heard this report, he ordered all the people to remain where they were and not to turn back. He went up to a high place overlooking the people and spoke in their hearing, saying to them: "Men of Persia, separate yourselves from the Macedonians and sit to one side." This was also done by the Greek and the Macedonian soldiers. Then Alexander said: "My soldiers and horsemen, Macedonians and Greeks! The report which I have heard concerning you is not a good one. You
have been murmuring in your tents and have said: 'Because of your hatred for us you have brought us forth to die among the cruel beasts in this wilderness where there is no food and no water. We are weary of fighting.' And you declared your intention to return to your country and to leave me with the Persians even though you knew that until now they had been our enemies. When Darius sent his first letter, he terrified you with his words but I gave you courage. Indeed, one day I went alone disguised as a messenger to speak with Darius. In order to defend your honor and to exalt your name, I suffered many adversities. Lo, I implore you not to desert me. Know that the counsel which you have given one another is not good. Let us rather go forth now to fight with the barbarians until we subjugate them. However, if you desire to return to your native land, then turn back. As for me, I do not intend to return so that you may learn that horsemen like yourselves can achieve nothing without your king.' When the Macedonians heard these words from the lips of Alexander, they said: "Our lord, Alexander, behold we are in your hands. Do with us as you see fit. We shall follow you wherever you wish and we shall help you until we perish."

It came to pass afterwards that Alexander departed thence with all his troops and proceeded into India. When Porus, King of India, was informed that Alexander had come into his country, he sent him the following letter: "Porus, King of India, to Alexander the thief, greetings! Let it be known to you that I heard that you have come to our country in order to destroy it and to wage war against us. Know that you are deserving of death. Why is your heart so exalted after fighting with men who lacked strength and had never been tested in warfare? It was on account of this that you were victorious and that you subjugated them. As a result it was assumed that you would go on and conquer the entire world. Know that I am a victorious king and that not only do men bow before me and serve and praise me but so do the gods. You know, of course, what happened to Dionysus Bacchus who came to India in order to fight against us. He is a god and yet he fled from us for he was unable to withstand the Indians in battle. Indeed, the pride and the power of the people of India are great and mighty. They are a large nation whose numbers cannot
be determined or counted. You know, of course, that before Persia had a king, the people of Macedonia paid me tribute and served me. Now I shall give you some sound advice. Go back to your country lest you fall in battle together with your men who are wicked, stupid and foolish fellows.”

When Alexander saw the letter, he ordered that it be read before the commanders and horsemen. When they heard the words of the letter, they were grieved and very angry. Alexander, however, said to them: “Do not be grieved or angry because of the words of this letter. Indeed, be strong and of good courage. Do you not recall that when Darius sent his letter he also spoke with arrogance, and yet he was lowered to the dust? It is not fitting for a mighty man to trust in his own strength. Do you not know that the barbarians are like animals possessing neither understanding nor intelligence? They put their trust in their strength and shall die like fools because of their folly.”

Alexander ordered that a reply be sent to Porus, King of India. These were the words of the letter: “Alexander, son of the god Ammon and son of Queen Olympias, to Porus, King of India, greetings! Let it be known to you that I have received your letter and have read it before all my commanders and horsemen. We were very surprised at your arrogance. Indeed we have been able to test your mind and your intelligence. Since you have informed us that you wish to fight against us and have said that the Macedonians and the Greeks are not a victorious people and do not possess a beautiful royal city, I am anxious to fight with you and to conquer the kingdom of India especially since you have exalted it to the heavens. Moreover, because you said that we are among the small nations of the world, we should like to fight with you and magnify our name. As for your saying that not only men but also gods praise you, I think that such words are sheer folly and I shall feel no distress because of them. Know, indeed, that I am ready to come and fight with you.”

When King Porus read the letter, he became very incensed. He assembled a large army and provided elephants for his troops. In addition to the horsemen he had 14,000 carts equipped with scythes. The elephants carried wooden towers on their backs, each tower holding thirty men. When the Macedonians and
Persians heard the report on Porus, they trembled exceedingly not because of the large army but because of the great number of elephants. The opposing forces drew up in battle array in the field, Porus with his army and Alexander with his, and began to shoot their arrows. Alexander rode his horse Bucephalus and kept on passing in front of all his troops in the face of Porus' horsemen. Alexander ordered all the Persian soldiers to enter the battle first and he remained behind with the Macedonians and the Greeks. The Persians, however, were unable to draw near because of their fear of the elephants. Alexander then took counsel as to how to combat them. As a result, he ordered that hollow bronze statues be made and he had them filled with burning coals. They were then placed on iron carts which he ordered to be brought close to the elephants. Thinking that the statues were real men, the elephants stretched forth their trunks to seize and to devour them. The statues in the meantime had become heated by the fire. Thus when the elephants smelled the fire, they drew back and were unable to approach the Persian forces. It grieved Porus to his heart when he observed Alexander's craftiness. However, he summoned his strength in order to fight with vigor and he also encouraged his soldiers. To his horsemen he said: "Be strong and let us be of good courage because this is the day we longed for. Alexander shall now fall in battle and his army shall bow before us." The Persians and Macedonians fought violently against Porus' army. The battle continued without cease for thirty days. Many fell on both sides. The Macedonians were finally routed before the Indian soldiers. When Alexander saw that his horsemen were routed before Porus, he was very incensed. He encouraged his horsemen and rushed at Porus in great anger and fury with the ferocity of a lion attacking its prey. The Indian soldiers then began to give way before Alexander. When Porus saw that his men were falling in the field and that they were routed before Alexander, he turned his back to flee. After that, Alexander set up camp in the field. He offered up sacrifices there to the gods and ordered that the slain be buried.

It came to pass on the following day that Alexander besieged the city wherein Porus dwelt and captured it. He went up to the palace in the city and was very much amazed at its beauty. There
were four hundred pillars of gold in it with capitals made of pure gold. The pillars were interlaced with a golden grapevine whose branches and clusters were also of gold. Moreover, onyx stones and other precious stones were set in the vine. The Macedonians removed the clusters from the vine and found that the husks of the grapes were thick and that their length was like that of a man's finger. The gates of the palace were of gold and its beams were of gopher wood overlaid with gold. In the courtyard there were statues of gold among which stood trees of gold. The fruits of the trees were in the form of various types of birds, every bird after its own kind. The claws of the birds were of gold, and precious stones were set in their beaks. They also found many vessels in the palace, golden vessels without number.*

82 It came to pass after these things that Alexander sent a letter to Talistrida, Queen of the Amazons, of the kingdom of the women and to all her female commanders. These were the words of the letter: “Alexander, King of kings, son of the god Ammon and son of Queen Olympias to Talistrida, Queen of the Amazons, of the kingdom of the women and to all the Amazons, greetings! Let it be known to you that I, Alexander, have fought with King Darius, have defeated him, and have conquered and taken away his kingdom. I assume that you have known all this for a long time. After that, I traversed tall mountains, valleys, rivers, seas, deserts and forests until I came to the land of India where Pors, the King of India, came forth to engage in battle with me. I fought with him and defeated him. I pursued him but could not seize him because he fled to a fortified city. On the following day, however, I captured his city. Since he could not save it from my hands, he fled and escaped to another city. I am therefore notifying you to send me the tribute so that I shall refrain from waging war against you. I shall then not find it necessary to harm you or to do evil to you.”

83 In reply to Alexander’s letter, Talistrida sent him the following letter: “Talistrida, Queen of the Amazons of the kingdom of

* After this paragraph the manuscript has the legend: “A picture of Alexander fighting with Pors, King of India, and how, by his cunning, he caused him to flee. A picture of Alexander and his commanders as they went up to the palace of King Porus.”
of a letter addressed to Alexander, greetings! Let it be known to you that we have received your letter and have read it. Before you come to wage war against us, you ought surely to consider the effect of your coming. If you come, you may perhaps suffer adversity at our hands and an affront to your honor. If you desire information about the region we inhabit and about our kingdom and our customs, we are making it available to you in this letter. Know that we inhabit an island which is our kingdom. This island is encircled by a large and wide river that has neither beginning nor end and flows round and round continually. The place, however, is much too small because there are among us 40,000 myriads who have not known a man. Our men are encamped on the other side of the river and do not dwell among us. They cross the river once a year and stay with us for two months, namely, the lunar months of Ab and Elul. They cannot come over to us at other times because the river is infested with large dragons and fiery serpents. However, during those two months these creatures move to another region because they cannot bear the cold which issues from the river at that season. Consequently our husbands are able to cross the river during that period. If one of us becomes pregnant and gives birth to a son, she will rear him for seven years. When the seven years have passed, the child is sent to his father before he is able to distinguish good from evil. When a daughter is born, she remains with her mother all the days of her life. When enemies besiege us and we have to fight, we choose from among us 10,000 myriads all of whom know how to ride horses and camels, can bend the bow and are trained in warfare. While some of us stand guard over the island, the others go forth to battle against our enemies; and thus we drive them away to the other side of the river. Our husbands follow after us. When we return from the army and find that one of our women has died in battle, we give her husband another in her stead. Therefore, when you come to wage war against us, you will have to fight with vigor and display your power and might. If you defeat us, you will earn no honor for you will be defeating women; but if we defeat you, you will suffer contempt and disgrace. Therefore, take heed and watch
yourself, O Macedonian, lest you encounter derision and reproach on account of us and become an object of scorn and disdain. Lo, we are informing you of our customs by means of this letter. Take counsel, therefore, with your advisers and decide upon your course of action. Send us a reply as to whether you intend to wage war against us. Know, verily, that we shall go forth to fight against you. We shall cross the mountains and engage in battle with you."

84 When Alexander read the letter, he laughed and made jest of it. He ordered that a reply be sent, and these were the words of the letter which he wrote her: "Alexander, King of kings, son of the god Ammon and son of Queen Olympias to Talistrida, Queen of the Amazons of the kingdom of the women and to all the Amazons, greetings! Lo, I am informing you that I have received your letter and have read it. Indeed I was astonished at the arrogant tone of your words. I wish to inform you that we have conquered Asia and Africa and have defeated Porus, King of India. I have subdued them beneath the soles of my feet. I have conquered the peoples of the earth and have taken many nations captive. There was not a city which proved to be beyond our power and which I did not conquer and subdue. Now if we should refuse to fight with you, we would suffer shame and disgrace. Lo, I give you this counsel: if you wish to perish and leave your land to others or if you desire to exalt your name, then come out into the mountains to battle against us as you have suggested. However, if you do not wish to perish, then do not go forth against us. Let each of your women return to her home. Remain within your island and do not venture forth to engage in battle with us. Come across the river now together with your husbands so that you may talk with us. Lo, I swear unto you by the life of my god Ammon and by the life of Olympias, my mother, that I shall do you no evil. It is my desire rather to give you such gifts and prizes as you may suggest. If you wish, I shall send them to you and you will receive them with honor. If you intend to come and talk with us as I have suggested, then the thing to do is to inform me of your intention."

The queen took counsel with her commanders as to how to deal with Alexander, and she said to them: "Come, let us deal
wisely with him lest he cross the river with his army and destroy our kingdom." Whereupon her commanders said to her: "Our Mistress and our sovereign Queen! If what we say seems right in your eyes, then send a message to Alexander suggesting that he cross over unto us to see our country. We shall give him one hundred talents of gold and five hundred beautiful and pleasing young maidens who have not known a man. Riding on five hundred horses, they shall bring the gold to him. We shall also give him ten thousand white cows. If his men take the maidens unto themselves for wives, we shall send him others in their stead." Their advice seemed good in the eyes of the queen and she acted accordingly. She wrote and sent a letter to Alexander informing him of her advisers' counsel. After Alexander had read the letter, he crossed over unto them. The queen and her commanders came forth to receive him with great honor. She gave him the gifts which he accepted respectfully, and he rejoiced there with them for several days.

Alexander departed thence with all his troops and came to the land of Bactria where he offered up sacrifices to the gods. It came to pass at that time that Alexander received the following report: "Lo, Porus and all his forces are encamped near Bactria. He is assembling a large army in that area in order to come forth and fight against you a second time." When Alexander heard these words from the man who brought the report, he assembled all his forces. He chose from among them fifty men who knew the roads of India so that they might show his troops which way they were to go by day and by night. He departed thence with his entire army in the month of Elul. They arrived at a wilderness where there was no water for the people to drink. The heat was intense, the land was arid and the region was infested with fiery serpents, scorpions, bears and leopards. The people were very thirsty and their tongues were parched with thirst. Alexander ordered all his troops to put on their coats of mail and arm themselves with their weapons, and they did so. Their weapons shone very brightly. They marched through the wilderness all of that day but found no water. There was among them a Macedonian named Zephyrion who walked to and fro, moving and wandering from one place to another because of his thirst and the
intense heat. He could find no way to escape the heat or quench his thirst. However, as he wandered, he came upon a rock in which he found a little water. He removed his iron helmet, filled it with water and brought it to Alexander. When Alexander saw the water, he ordered it spilled before the commanders and horsemen and refused to drink it. The horseman did as he was ordered and spilled the water on the ground. When the horsemen saw what Alexander had done, they took on strength and said: "Lo, we have found water." Then they went forth with great fervor to meet Porus' army.

On the following day they came to the bank of a river filled with reeds and rushes. The reeds were thick and were ten cubits long. Alexander issued an order to cut the reeds, to fill them with water from the river and to give drink to the people who had become weary and thirsty in the wilderness. This was done. The people were given drink but they could not drink the water because it was very bitter like wormwood and gall. Alexander trembled and was exceedingly terrified not only because of the people who were thirsty but also because of the horses, the camels and the elephants which were with him and which were as the sand on the seashore for multitude. He had 1000 elephants which bore his gold, 400 chariots equipped with scythes, 1200 other chariots and 140,000 horses. There were mules and camels without number that bore the corn, the food and the other provisions necessary for the expedition; a very large multitude of cows and swine; and, in addition, a great throng of people whose numbers could neither be determined nor counted. The Macedonians were very disheartened because they were exhausted from carrying the abundance of gold which lay heavily upon them. Their animals could not carry it for they could not stand on their feet. Their legs gave way not only because of the burden but because of their thirst. Some of the horsemen were licking the iron because of thirst while others were drinking their urine. Many of the men fainted because their armor became very hot. Alexander also fell to the ground, weary and exhausted. However, he summoned his strength and rose from the place where he fell which was on the bank of the river with the bitter water. He remained there until the day declined. He departed from that place and came to an
island. Adjoining the river which surrounded the island was a city. The river was a mile and one half wide and was marked by an abundance of reeds. Alexander looked down the slope of the hill and saw a few people there. Whereupon he ordered his men to extend greetings to them, to speak to them in the Indian language and to ask them where sweet water might be found. When the people of the city saw the men coming towards them, they went into hiding. Alexander ordered his men to bring forth arrows and to shoot at them. Seeing that the people had hidden and had refused to talk with his men, Alexander ordered some of his horsemen to remove their clothes and swim across the river. He commanded them, saying: "Go up to the city and smite the people. Have no pity on the old, the young, the babes, the sucklings and the women." The men entered the river, thirty-seven of the choicest youthful warriors, each one of them capable of fighting against one hundred men. With swords drawn, they began to swim. When they were a quarter of the way across the river, there came up out of that river wicked and cruel beasts and devoured the horsemen. Alexander mourned and his heart was filled with deep grief over the horsemen whom the beasts had devoured. He marched all of that day with his troops but they found no water. Moreover, the beasts of that river pursued them but Alexander, his troops and their animals changed their course.

It came to pass afterwards that Alexander ordered his men to examine the woods that surrounded the river whose water was sweet. The woods were found to consist of reeds. Alexander ordered his men to kindle a fire and set fire to the reeds. At night as the moon began to shine, serpents and scorpions came forth to drink the water. Large monsters came down from the hill. The earth trembled at the sound of their voices. When they opened their mouths, their breath was as strong as poison and from their eyes there flowed poison. When Alexander's troops saw these beasts, they trembled exceedingly. Seeing that his troops were terrified because of the beasts, Alexander fortified them by saying: "My mighty warriors and horsemen! Do not be frightened by these beasts. Indeed, as you see me do, so shall you do." Alexander then took his shield in his left hand and his sword in his right and fought with the monsters, the leopards and the fiery
serpents which had come to attack them. His horsemen gained strength when they saw him fighting with the beasts. They took their shields and swords and fought the beasts with violence, killing many of them. Some of the beasts were burned to death by the fire which had spread among the reeds. Twenty of Alexander’s horsemen died and thirty were mortally wounded.

It came to pass at midnight that they were attacked by lions that were as white as snow and immense in size. The lions roared, shook their heads and leaped upon Alexander’s horsemen. However, they smote them to death with their swords, spears and bows.

Afterwards they were attacked by a multitude of very large boars. Their claws and teeth were a span in length and were sharp. With these boars came wild men and their wives, each one of them possessing six hands. Along with the boars, they advanced on Alexander. His horsemen, however, slew the men and the boars. At that very time the moon darkened and Alexander was grieved over it. He ordered that fires be kindled around his entire camp in order to provide light for his men against the beasts.

Afterwards they were attacked by a beast which was larger and more powerful than the elephant. In appearance it resembled the horse. Its head was black and three horns projected from its forehead. The name of the beast in the Indian language was odontetiranno and it was poisonous. Before drinking from the water of the river, it leaped upon the horsemen and killed twenty-seven of them. However, Alexander’s horsemen fought until they slew it.

Afterwards there came out of that forest very large rats which would eat the flesh of the dead wherever they were to be found. Furthermore, every person whom they would bite would die instantly because their bite was as poisonous as that of the fiery serpent. Later they were attacked by birds which looked like doves and which were called spiritili⁴⁸ [bats]. Their teeth were like those of human beings and wherever they would bite, they would remove the flesh. These birds would strike at the faces of Alexander’s horsemen, cut off the noses of some, gouge out the
eyes of others and then would fly away. It came to pass in the morning-watch that there came upon them large birds of another kind. Their bodies were red while the color of their beaks and feet was black. They did not, however, harm the soldiers. The multitude of birds was as the sand. They floated on the surface of the water and ate the fish.*

Alexander departed thence and came to the land of the Bactrians where he found an abundance of gold and great treasures. The people of that country came forth to meet him and received him with great honor. Alexander tarried there with them for twenty days. He set out from there and arrived at a place where he found a people called Seres. The trees in that region had leaves which were like wool. The people would sew the leaves together and cover their nakedness. Alexander's horsemen felt proud because they had smitten the beasts and had saved themselves from them.

Alexander set forth from there with all his troops and arrived at the place where Porus, the King of India, and his entire army were stationed. Alexander encamped there with all his forces. On the following day the opposing armies drew up in battle array in the field. Alexander mounted his horse and rode in front of his commanders and horsemen. He ordered that the trumpets be blown and that an alarm be sounded. Porus' troops also blew their trumpets, and the battle was waged with great violence. The troops crossed lines and intermingled, and many fell on both sides. When Porus beheld the slaughter of his choicest warriors, he took his stand in front of all his commanders and called out in a loud voice, saying to Alexander: "It is not fitting or proper for your men and mine to be killed while you stand by mocking and deriding your soldiers as they are slain. If you wish to show your power and might, then let us do this. Let all your troops stand by in one area and mine in another, and the two of us, I and you, shall fight with each other. If you prevail in this contest and defeat me, we shall become your subjects. However, if I prevail

* After this paragraph the manuscript has the legend: "A picture of Alexander fighting with the beasts, the monsters, the serpents, the boars, the lions, the leopards, the birds and with the other beasts as is described above."
and smite you, then you will become our subjects and serve us.” Porus said all this because Alexander was an object of derision in his eyes. He mocked him because of his small stature. Alexander, to be sure, was only three cubits in height while Porus was five cubits tall. It was not proper, however, for a great and mighty king like Porus to put his trust in his strength because a man’s strength is not known until he returns from battle. They both offered to fight with each other and they shook hands. Porus gathered all his troops and ordered them not to cross the line of battle and Alexander issued the same order to his troops. Then the two of them fought, neither one giving way to the other. Meanwhile Porus’ horsemen yelled and shouted. When Porus heard their shouting, he turned his head toward them. Seeing that Porus had turned his head and knowing that he was a powerful fighter, Alexander rushed at him craftily, struck him on the neck with his sword and cut off his head. When the Indian soldiers saw what Alexander had done, they were very incensed because he had smitten Porus with cunning and not with might. They therefore fought a violent battle with Alexander for they were sorely vexed, and they said: “Let us die but let us avenge our king and it shall be reckoned to us as heroism.” When Alexander beheld the Indian soldiers fighting and saw that they did not turn their backs on their king who lay smitten in the field, he said to them: “Mighty warriors of India, what will it profit you to fight with me? Is not your king lying dead on the ground? Will he return to life to rule over you? Withdraw, I pray you, and cease fighting lest you become a prey. Lo, I vow unto you to lead you with honor. You shall be free and each of you shall rule in his home. You shall sit every man under his vine and under his fig tree in safety and you shall inherit every man his possession.” Thus did Alexander entice the Indians with words for he was unable to subdue them with might. When the Indians heard Alexander’s words, they threw away their weapons, swore allegiance to him and submitted to his command. They praised Alexander and blessed him as a god. Alexander and his troops pitched their tents there and he offered up sacrifices to the gods. He ordered that those who were slain in that battle be buried. He also ordered that Porus be buried with great honor.
Then he ordered that a city be built at the site of his tomb, and he named it Alexandria.*

Alexander departed thence and came to a place where there were two statues which Hercules had made, one of gold and the other of silver. 44 The statues were six cubits in length according to the common cubit and they were two cubits thick. When Alexander saw the statues, he ordered that a hole be bored in them in order to find out whether they were hollow. When he found them to be hollow, he ordered that 1,400 golden drachmae be placed inside of them. Then he departed and came to a rocky region where there were many people in hiding. Alexander advanced upon them for battle. He was sorely vexed and wanted to do harm to those who served Hercules. 45 He besieged the place for many days until he subdued its people and subjected them to forced labor for tribute.

He departed thence with all his troops and came to the region of the Chorasmi and the Dachae. The people whom he found there were as untamed as a wild ass’ colt. He fought with them, defeated them and subjected them to forced labor for tribute.

He departed thence and came to the land of Persia. He subdued all the peoples in that area.

He set out from there and arrived at a place where he had a chance encounter with 200,000 horsemen. The Persians and Macedonians were tired and weary. They had grown weak. Nevertheless, they fought against them and after great exertion were victorious and subdued them. Alexander tarried there for several days and offered up sacrifices to the gods.

He departed thence and came to the land of the Parimae and the Parameni. He fought with the people who dwelled at the foot of the mountains, subdued them and subjected them to forced labor for tribute.

He set out from there and came to a cold wilderness. It was like evening in that region and one was not able to recognize his fellowman. After marching in that darkness for eight days, they

* After this paragraph the manuscript has the legend: “A picture of Alexander fighting with Porus, King of India, striking him and cutting off his head with cunning. A picture of the people of India throwing away their weapons and submitting to Alexander’s command.”
found a river with warm water. On the other side of the river there were beautiful and lovely women, dressed in garments of silk and other kinds of raiment. They rode horses after the manner of men. Their weapons of war were of silver; none of them was made of iron. There was not a woman among them who had known a man. Alexander wished to cross the river but could not because it was very wide and had overflowed its banks. Furthermore, the area surrounding the river was infested with large monsters and very wicked and cruel beasts.

Alexander departed thence and arrived in the land of India. In the course of his journey he came upon marshes filled with reeds. He desired to cross the marshes when suddenly there emerged from them a large beast which resembled the hippopotamus. Its head was like that of a crocodile while the rest of its body resembled another beast. Its teeth were powerful and it moved slowly like the crocodile and the tortoise. The beast killed two of Alexander's horsemen. The horsemen could not injure it with their swords and spears. They struck it, however, with iron hammers until they slew it.

They departed thence and came into the forests of India. Alexander and all his troops pitched their tents on the bank of the Buemar River. There then came out of that Indian forest many elephants and they advanced upon the men. Alexander and all his troops came forward towards the elephants. The elephants stretched forth their trunks to seize the men, and the men trembled exceedingly and were afraid to approach them. Whereupon Alexander said: "Do not be afraid to approach these elephants. Indeed, fight with them until they perish. Get hold of some pigs and beat them until they squeal." The horsemen did this. They seized the pigs and beat them until they squealed. When the elephants heard the squealing of the pigs, they withdrew and fled. Alexander and all his troops pursued the elephants and killed many of them. They took their tusks and their hides and returned to the field.

On the following day he set forth with all his troops and they continued their march into the forests of India. In that region they found women with horns and with beards which reached down to their breasts. Their heads were broad and they were
dressed in skins. They knew how to hunt and raised dogs and animals which they used for hunting. The Macedonians advanced upon them, seized some of them and brought them before Alexander. When Alexander saw them, he ordered that they should be asked in the Indian language how they lived in the forests when they had no houses. They answered and said to them: "We live from the meat of animals which we hunt at all times in this forest. The meat which we obtain from hunting is sufficient unto us for food and we live on it."

Alexander departed thence and came to the bank of a river where they found men and women who were covered with hair like the beasts of the forest. It was the custom of those people to dwell on the river and to go into hiding there.

He departed thence with all his troops and they came into other forests. There they found women whose teeth were as sharp as those of the wolf and as large as those of the wild boars. Their hair reached down to their navels. They were as hairy as camels and had tails like oxen. Their height was five cubits.

They departed thence and came into another of the forests of India. There they found women whose hair came down to their feet and whose feet were like those of the horse. Their height was three and one half cubits. The Macedonians pursued them, seized some of them and brought them before Alexander. When he saw them, he was very much amazed at their beauty for they surpassed all other women in beauty from their head to their navel.

They departed thence and came to a desolate plain where Alexander and all his troops pitched their tents. At midday there arose a great and violent wind which rent the mountains and shattered the rocks. It tore up the tent-pegs and threw the tents to the ground. When the horsemen saw the tents falling, they trembled exceedingly because inside the tents there were torches of fire. The wind blew upon the torches causing them to fly in the faces of the men and strike them. The torches caused fires to break out wherever they fell. The horsemen and the people murmured and said: "What is this that the Lord has done to us and why has this happened to us? Is it not because of our determination to fight against fate?" When Alexander saw that his horsemen were afraid and were murmuring behind his back, he said to
them: "My commanders and horsemen, be not afraid nor dismayed for this tempest did not come from the Lord but came because of our sins."

Alexander departed thence with all his troops and they came to a valley where one of the horsemen, overcome by the cold, fell to the ground. This horseman was tall, powerful and mighty. Alexander alighted from his horse and he himself lifted him up. His body became warm and his spirit revived. He recovered soon from the severe cold after having been on the verge of a convulsive seizure. Alexander then ordered his horsemen to kindle fires in many places among the troops because the cold was great and severe. There was also much snow on the ground. Alexander ordered his men to stamp upon the snow with their feet for he was afraid lest the snow pile up too high on the ground. The fires which they kindled in many places helped considerably. However, twenty-seven among Alexander's men perished in that snow, not counting the youthful attendants of the horsemen and a very large number of animals. Alexander ordered that the men be buried. After the snow had fallen on the ground, the Lord caused a violent rain to fall upon the earth. After the rainstorm, clouds formed and thick darkness descended upon the earth. Hail fell from the heavens and fire flashed continually in the midst of the hail. All the troops trembled exceedingly, and Alexander offered up sacrifices to the gods and prayed that they spare them from death.

It came to pass afterwards that Alexander departed from there with all his troops and they arrived at the land of the Oxidraces. The Oxidraces were fools, lacked intelligence and had nothing to do with other people. They went about naked, both the men and the women. When their king heard that Alexander had come to their land, he sent him the following letter: "We, the Gymnosophists, who are born of woman, to Alexander, the man, greetings! Let it be known to you that we have heard of your fame. You intend now to come to our country to fight against us. Know in truth that it will not profit you at all for you will find nothing in our possession which you can rob and plunder. That which has been ordained for us by the Creator, no man on earth can take from us. When you come to fight against us, we shall
not abandon our laws and customs. If you desire to cross over to speak with us and to enjoy that which we enjoy, then come, O blessed of the Lord. We know that dominion is fitting unto you as wisdom is unto us.” When Alexander read the letter, he answered him, saying: “Lo, I am ready to come to you with love and peace.” Afterwards Alexander crossed over to them and saw them and lo, they were naked. They hid themselves in the clefts of the rocks, in holes in the earth and in huts. They roamed about like cattle in the field. They were as black as the raven. Alexander asked them, saying: “Have you no houses in which to dwell?” Whereupon one of them replied and said to him: “We have no houses other than those which you see.” Alexander then asked another, saying to him: “Have you no graves?” To which he answered, saying: “My dwelling place is my grave.” Alexander asked another, saying: “Of whom are more found, the living or the dead?” And he answered…

Alexander departed thence with all his troops and they came to a river the name of which was Pishon. They encamped there for several days. While tarrying in that area, Alexander looked across the river and saw some people there. He ordered his men to greet them, to speak with them in the Indian language and to find out who they were. His men did this, and the people said: “We are Brahmans.” When Alexander heard their name, he rejoiced; because having heard of their fame, he had for a long time been desirous of speaking with them. He wanted to cross over to them but was unable to do so because the river was full of marshes and looked like a field full of grass. When he saw that he could not cross over to them, he said to them: “Come across the river to me and I shall speak with you for I have long been yearning to talk with you. If you cross over to me, I shall not deal wickedly with you nor do you any harm. Indeed, I shall give you gifts.” The men consented to do this and crossed the river in a small boat. When they came into the presence of Alexander, they fell and bowed down before him. Alexander spoke with them and gave them gifts. He inquired of them concerning the people of their kingdom and asked the name of their king. They answered all his questions. Then Alexander gave them a letter which they were to deliver to their king. These were the words of the letter:
“Alexander, King of kings, son of the god Ammon and of Queen Olympias of the kingdom of Macedonia to Dindimus, King of the Brahmans, greetings! Let it be known to you that we have heard of your fame and the fame of your people. We have also heard that your customs and teachings are blessed and good, surpassing those of the other peoples of the world, and that you do not desire the things of the earth and of the seas. It is difficult for me to believe this and to understand how this is possible. If it be true, I shall not regard you as the sons of woman but as the sons of angels and of gods. I implore you to tell me the truth and to inform me whether you do this because of wisdom and prudence or out of folly and deceit. If you do this because of wisdom, then I wish to walk in your ways and to act and live as you do. From the day that I learned to distinguish good from evil it has been my desire to walk in the ways of the wise, to lick their dust and to learn and understand that which I did not learn from my teachers. I have heard that you walk in the ways of our teachers, scholars and sages who had no desire for the vanities of this perishable world. I have also heard that whatever you learned from the books of our sages you acquired not by means of reason but by means of a faculty beyond reason and that you have also tried to delve in other sciences. Lo, I implore you to tell me the truth without delay. You will lose nothing and perhaps I shall gain by being instructed in your ways and customs. In the case of the intelligent man in whose house a candle was burning, were another man to enjoy its light, the former surely would not withhold the light of the candle and the latter would profit. The foolish man, however, who because of the lack of intelligence withholds the light of the candle from his neighbor will be cursed by the nations. What will he gain by withholding the light of the candle? Will the candle then shed more light?”

When Dindimus read the letter, he sent a reply to Alexander. These were the words of the letter: “Dindimus, King of the Brahmans, to Alexander, the King, greetings! Let it be known to you that I received your letter and was very happy with its words because I perceived that you pursue wisdom, a virtue than which there is none higher. By this do I know that you are wise, namely, that you love wisdom. For me this is a sign that you preside over
your kingdom with wisdom and are able to rule your people. Indeed the king who is lacking in wisdom, intelligence, knowledge and generosity will not be able to lead the people of his kingdom. His subjects will hate him and will conspire to kill him. His princes will lift up their hands against him. I find it very difficult to believe that you would be able to endure our laws and customs for our practices are different from yours and our wisdom and understanding are not like yours. We do not act as you do nor do we pray to your gods or follow your laws. Therefore I would prefer that you do not pursue this matter any further and that you do not force me to fulfill the request which you sent me. For I know that you would not benefit from the information which I would send you concerning our laws and customs nor from my efforts to familiarize you with the nature of our teachings, judgments and wisdom. Indeed you have no time to learn because of your constant occupation with wars. However, in order that you might not think that I am envious of you and that I do not want you to acquire wisdom, I shall with the aid of the Creator do everything I can to fulfill your request and your desire.

Know, Alexander, that the Brahmans lead a life of privation, are upright and will not commit a sin or a wrong. They do not desire more than necessity requires or fate decrees. They will suffer everything for the sake of righteousness and will not lord it one over the other. They neither plow, harvest nor sow the field. They do not plant orchards, spread the net in the sea to catch fish or hunt for game either animal or fowl. They want nothing else to eat except that which the earth, their mother, gives them. They do not become tired or weary. They do not set the table nor do they fill their stomachs with delicacies and savory foods. For what will it profit them to cause their bellies to swell, to fill their stomachs with food and to go mad from imbibing wine and strong drink? We Brahmans do not eat to satisfy our appetite. We lead a life of privation and eat only to keep the spirit within us alive. Therefore, we do not become sick and we enjoy tranquility and peace all the days of our life because we do not seek to gratify the desires of our stomachs. Each man lives as does the other and the death of one is like the death of the other. All of us alike observe a fixed pattern of living. None of us sits in front
of the fire because of the cold for the cold does not harm us even though we are always as naked as when we were born. We sit constantly in the face of the wind’s blasts. We endure everything with love.

As for you, victorious King, by this shall it be known whether you are a great and mighty King, namely, by your ability to conquer your desire for physical and material things and by your capacity to cease craving for them. Then shall you be master and ruler over all your enemies. You shall not have to fight with them any more and you will acknowledge your Creator. However, if you do not subdue your desires, you will have to fight with your enemies for your enemies are your thoughts and desires which seduce you into committing all kinds of evil. We Brahmans are the conquerors and masters of our desires and have slain the enemies which are within us. We are not afraid that other enemies will wage war against us and we do not need to turn to other kings to help us fight our enemies or to send food and provisions to our country. We dwell in safety and without fear at all times for the Lord, the Creator of all, is in our midst and we have no dealings with anyone. We cover our nakedness with the leaves of the trees. The fruit of the trees is our food and our drink consists of milk and of water from the Tababenus River. We constantly sing the song of the Lord and our desire is to do good. We do not speak much because silence is a fence around wisdom. When we speak, we utter those words which are true, just and useful.

We do not desire to become rich because the ambitious soul can never be fully satisfied. Furthermore, when a man loves riches, he will become impoverished in wisdom and his wealth will be stored up for his own hurt. Indeed we find our satisfaction in wisdom which is sweeter than honey. We acknowledge our Creator and seek Him at all times and do not follow the obduracy of our hearts. There is no envy among us nor does one man have more power than another. There is no war among us and we do not gird ourselves with weapons for they have been destroyed in our country. We have broken our swords and our spears to pieces and we do not learn war. There is peace among us at all times. We have no judges nor do we find it necessary to complain to our
king for the man who rules over us is wiser and greater than all of us. He teaches us the way in which we should walk. We never commit crimes and there is therefore no need among us to sentence a man to death or flogging. We do not confess our sins to another man, saying: 'By confessing my sins to this man, the Lord will forgive me my sins.' We do not atone for our sins with our wealth as you do. We do not subject our bodies to fornication nor do we commit adultery and other sins and wrongs that we should have to confess and bring burnt-offerings and sacrifices as you do. You say: 'I shall sin, repent, confess and redeem my soul with my wealth and with burnt-offerings and sacrifices.' Does the Lord take pleasure in the sacrifices of rams and in burnt-offerings? By doing this, has one served his Lord? Is it not rather in this way that man is reconciled unto the Lord: by subduing his desires, by pursuing wisdom, by retiring into solitude in order to achieve union with his Creator and by forsaking the obduracy of his heart. For the imagination of man's heart is evil from his youth and it entices him to commit sin, wrong and injustice. Death does not come suddenly to us, the Brahmans, because the atmosphere has not been polluted by our deeds. We do not clothe ourselves with festal robes. Our women do not wear ornaments nor do they cleanse their faces with soap and ointments so that their beauty might be pleasing in the eyes of other men. They are not troubled with the problem of wearing beautiful garments and are not ashamed to be naked. They do not wish to be beautiful by virtue of baths and ornaments. This then is the nature of our laws and customs which are the opposite of your customs. It is therefore difficult for me to believe that you could remain without sin and transgression in deed, in thought, in imagination, in seeing, in hearing or in anything within the experience of those who are born of woman. From the day that you were born, you have grown up in the midst of wickedness, violence and sin. We, the Brahmans, do not build bathhouses and provide them with warm water for the purpose of washing our bodies. We are not afraid of the dew which descends upon us. No man is allowed to make himself prince over us because man overcome with passion will rule his brothers with rigor, and they in turn will deal treacherously with him. This is wrong because we all have one father and
one God has created us. Why then do we deal treacherously every man against his brother, profaning the covenant of our God?

We do not build houses to dwell in nor do we enter homes of stone and plaster. We dwell in desolate places, in the caverns of the rocks and in the holes of the earth. Rain does not fall upon us for the Lord does not cause rain to descend upon our country. When sleep comes over us, we sleep little. In these dwelling-places we reside all the days of our life. When we die, our dwelling-places are our graves. We do not sail from our island to other islands. We always stand ready to learn but only for the sake of the good. We speak with integrity. We do not attend schools of philosophy in which one finds representations and inscriptions of false teachings. Indeed, we go to our meeting-houses on whose walls our laws are inscribed. We do not curse anyone. We do not indulge in play or frivolity. Should we experience the desire to play as do other men, we place our books in front of us, engage in the study of our laws and teachings and do not contemplate vain things. When laughter is about to overtake us, we weep instead and meditate in solitude on the course of the sun, the revolution of the spheres and the course of the planets. We look out upon a sea which is always calm and tranquil and although its waves may be turbulent at times, it does not cross its bounds and cover the earth. Indeed, both of them remain side by side, like man and wife or brother and sister. Every day we see all kinds of fish dancing and playing. We delight in seeing the flowers of the field and love to spend all our time in the beautiful forests where we listen to the songs of the birds. Such has always been the manner of our living. To conclude, we observe our teachings and laws as our sages and forebears taught us. We shall not turn aside from their words to the right or to the left; rather shall we do as they have commanded us. Now, if you should wish to keep our laws, you should know that it would be a difficult thing for you to do. However, it would be a good thing to test you with them. If you should not wish to keep them, then we shall not be to blame since I have complied with everything which you requested in your letter. Should you desire to keep some of our laws, I shall still fulfil your wish.

I have heard that in a short period of time you conquered Asia
and Africa, humbled the pride of Persia and India and subdued the peoples of the earth, but that because of your wickedness the sun is darkened and the waters which flowed through the desert like a running stream are dried up. You have diminished the waters of the Nile because of your excessive drinking from them. You have taught your men to cross the ocean in ships and to take their lives in their hands. You have sacrificed your sons and daughters to your gods, which is an abomination and a grave sin. You have committed incest with your mothers and also adultery. You have caused dissension among the kings and have taught men to build palaces unto the heavens. Your men commit great evils because of your gods, a fact to which two reliable witnesses, Jove your god and Proserpina your goddess, will testify. She has given her approval to adultery in numerous instances, has instructed many men in her evil ways and has caused them to lie in Gehenna, a place of darkness and gloom, and to inherit the nether-world and destruction. You, foolish men, beseech and pray to Jove, your god, and to Proserpina who lusts after her lovers and with whom many men have lain. You make your men work with rigor and you do not let them go free. This is contrary to what is right. You do not do justice nor do you practise righteousness. The justice which you dispense is nothing but wrong-doing and violence. You train your judges to pervert justice in the case of the poor and the needy by means of the bribes which you give and take. According to your teachings the judges are allowed to show respect for persons. Your gods have not admonished you against such things. You have dressed and adorned your gods with garments of silk and purple in this world which is lowly and perishable. Indeed, how are they dressed in the upper world which is more glorious and precious than the most costly things?

By means of this letter I now say to you: Because of the evils which you persist in committing, you Alexander share the attitude of the gods whom you serve for you allow men to do things which should not be done and do not allow men to do things which should be done. You do not consider a man upright and wise if he does not know how to speak to the people. It would appear from your words that a man’s intelligence and wisdom reside only in his tongue and mouth. You are therefore disposed to train your
tongue to talk a great deal and to indulge in lengthy speeches when it would be far better for you to be silent. Gold, silver and wealth are your gods and you worship them. You desire to amass great wealth, to acquire menservants and maidservants and to eat and drink to the full. The accumulation of these vast riches has led you to believe that all this wealth has been acquired by your power and by the might of your hands. You entertain no thought of leaving it behind you, and you do not remember that you came out of your mother's womb naked and that you will return naked unto the earth from which you were taken because you are dust and unto the dust you shall return. When you die, you will leave the silver, the gold, the vessels and all your ornaments behind you. What will it profit you then to amass riches and wealth and to follow the obduracy of your wicked hearts and the lust of your souls when after you die you will leave all this behind you and will go to the place where your abominable gods are found? You shall find your reward in the upper world for it is only in this perishable and lowly world that you have been exalted. This will be your portion after all your toil. You will be able to know that you are wise and that you can distinguish good from evil in this way: by acknowledging that the teachings of the Brahmans are purer than and superior to your teachings in every respect. This is the truth. Because you were born of the earth, you make statues and idols and serve them. You worship the dust of your graves and the wood of the coffins in which you will lie when you are dead. You will not allow your bodies to be received into the earth from which they came. You adorn your tombs and glorify yourselves by putting the tombs in a special place, and they become idols for your people. However, if you were to bury your remains in the ground, would they not return to the earth from which they were taken? Furthermore, you go forth as thieves to take away the inheritance of kings, rulers and princes and to deprive them of their possessions. Woe unto you and unto your souls after death!

We, the Brahmans, do not slaughter sheep and oxen for the glory and honor of the gods. We do not build temples in order to place images and idols of silver and gold in them. We do not do as you do. We do not make altars of gold, silver and precious
stones. You beseech your gods to bestow great riches upon you and to grant you victory. Indeed, the gods use you as an instrument for the performance of wicked deeds. Have you not heard that the Lord, God, living and true, will not forgive your iniquities simply because of the blood of a goat or of a ram? It would be better for man to serve the Lord with his good deeds because the good deeds of man may be likened to the deeds of God. For God is the Word and by the Word was the world created and by His words live all in whose nostrils is the breath of life. And this Word we Brahmans love and to Him we pray because the Lord, the Revered One, is Hope delightful and memorable, and He, blessed be He, loves the pure mention of His name. Therefore is the Lord called the Word. He is also called Light because He illumines the entire universe. The Lord blessed be He Whom we implore and to Whom we pray — Him no one can apprehend as to likeness, comparison, beauty and splendor. He cannot be spoken of nor written about, and even of the beauty of His angels who can tell? However, I shall write you of His likeness in order that you may understand Him and not compare Him to your gods. You, King Alexander, and all your people are fools and lack intelligence. You think that the gods to whom you pray are great gods because you can always find them. You defile your souls with abominations and adulteries and in this manner do your gods become reconciled unto you. You take pleasure in these practices all the days of your lives. You shall therefore not be free from guilt at death. You worship a god who is flesh and blood and you do not serve the Lord, living, true and eternal who reigns in the heavens. Indeed you serve many gods, saying that just as the limbs of man are many so are the gods in heaven many, each god ruling over one limb. To each one you offer a different sacrifice and you give every god a name. You say that Minerva was born from the head of Jove... You believe that every one of the gods whom you worship through sacrifices of animals, birds, wheat or other objects exercises power over your being and substance and body. You also believe that the animals which you sacrifice atone for your sins. You, Alexander, and all your people will because of your falsehoods receive recompense for all your deeds after death."
Alexander sent the following letter to Dindimus: “Alexander, King of kings, son of the god Ammon and of Queen Olympias to Dindimus, King of the Brahmans, greetings! Let it be known to you that I have received your letter and was very much amazed at your saying that you are not allowed to do that which... You said that we sin in everything that we do and that all our works represent a grave iniquity. You said that you wish to change our teachings and our laws which have existed from ancient times. It is your wish that we convert to your religion and you have sent me a description of the likeness of your god. You did this because you are envious of our god. You said that I should abandon this perishable world in which we observe our laws with justice. You also said that it is not your custom to plow the field, to sow and to harvest and that you have never planted orchards and trees. Indeed this is true because you have no iron implements with which to till the soil nor do you have any ships with which to cross the seas and the rivers. You therefore find it necessary to eat grass like animals, to lead lives of privation and to act like wolves who, when they find no food, fill themselves with dirt to still their hunger. If you were permitted to come to the land which we inhabit, we would not give you our intelligent daughters for they would die of hunger because of your poverty. If we resided in your land, we too would be poor and miserable like you. One should not praise the man who has lived for many years in poverty above the man who has lived in the midst of riches. If we were to praise you because of your poverty and misery, then there would be greater virtue in poverty than in wealth and in wisdom.

You said that your women do not adorn themselves with beautiful ornaments. This may be because they might find them too burdensome. You said that you do not commit adultery and incest and that you do not chase after women for constant self-indulgence. This is indeed a great achievement and it becomes a man to act this way if he is able to subdue his passion. In your case, however, I believe that the reason you avoid it is that you are weak from self-affliction and are not able physically to indulge yourselves with women. You also said that among your people there are no idols, statues and molten images for them to worship.
In all that we have mentioned there is no difference between your people and the animals which have no feelings, cannot distinguish good from evil and do not enjoy the pleasures of this world” . . .

[Alexander and his troops came to the region in which the widowed Queen Candace of Meroe lived and reigned. The queen had three sons: Candaulus, Marsippus and Carator. Alexander sent a letter to Queen Candace in which he suggested that they should meet and offer up a sacrifice to Ammon. The queen replied to Alexander and sent him many gifts. She also sent an artist along with her envoys to paint a likeness of Alexander unknown to him. In the meantime Candaulus and his wife went out riding with some of their horsemen. The king of the Bebrycians, knowing of the beauty of Candaulus’ wife, came upon them, seized her and carried her off. Candaulus came to the camp of Alexander and told Ptolemy, the second in command to Alexander, what had happened. When Ptolemy reported it to Alexander, the latter decided upon this ruse: Ptolemy was to pretend that he was Alexander and he was to call in one of his men, Antigonus, to help Candaulus. Alexander was to pretend that he was Antigonus. This was done, and Antigonus (Alexander) rescued Candaulus’ wife and returned her to him. Candaulus then asked Antigonus to come to his mother’s palace where he would be rewarded with gifts. When they came to the palace of Candace, she immediately recognized Alexander from the likeness which her artist had painted of him. When she told Alexander that she knew who he was, he became frightened; but she assured him that she would not betray him because he had saved her daughter-in-law. However, Candace’s daughter-in-law, the wife of her youngest son, Carator, wanted to have Antigonus killed in place of Alexander who had slain her father, King Porus. In a discussion of this matter Carator said: “Alexander] saved my brother and his wife from death. However, my wife wishes to kill him (Antigonus) because Alexander killed her father (Porus). This man would be put to death to redress her father’s death. Alexander will be very distressed over this.” The queen (Candace) answered, saying: “What will it profit us to kill him who has come to seek protection under our wings? Why should you commit this wicked deed? What will Alexander say to this? Will he not
be distressed over it and consider us cruel and lacking in respect for justice and law? He might even attack our country and destroy it as he has done to other kingdoms.” When Candaulus heard the words of his brother (Carator) he became very angry and said: “Why should this man be put to death? What has he done to deserve the sentence of death? What transgression has he committed that I should requite him in this manner? Far be it from me to repay goodness with evil! I shall not fret myself because of evil-doers and wicked men. Did he not come to my aid against the king of the Bebrycians and save my wife from his hands and then escort me to my home? I became surety for him to King Alexander, pledging that he would return safely and would suffer no adversity.” Whereupon Carator answered and said: “My brother, why do you talk to me in such a manner? Do you want us to fight and slay one another?” To which Candaulus replied: “No. However, if you want to fight with me, I am ready.” When the queen heard the words of her sons, she was deeply distressed and said to herself: “Now my sons will slay one another.” She therefore took hold of Alexander, brought him into her chamber and said to him: “King Alexander, give your advice and counsel here lest my sons quarrel and fight and slay one another because of you. Why should I lose both of them in one day?” Alexander replied and said: “Allow me and I shall go and speak to them.” Alexander left the chamber, approached the queen’s sons and said to them: “What will you gain if you kill me in your home, Carator? Will it be considered a deed of bravery and honor on your part? Alexander has many officers more distinguished than myself. He will not worry over me when he learns that I have been killed because I am only a servant of the servants of my lord Alexander. Now if you want me to bring Alexander to this palace, to produce the man who killed Porus, the King of India and your father-in-law, then swear to me to fulfill the request which I shall make of you and I shall swear to you to bring him to your palace.” When Carator heard his words, he believed him and was very happy. Alexander thus made peace between the brothers and they vowed unto Alexander to fulfill his request.

It is not surprising that Alexander was saved from their hands.
Indeed, it was a turn of events brought about by the Lord that He might make him ruler over the entire world, thus fulfilling the vision of the prophet Daniel. Alexander had vowed to show them Alexander in their palace and they did see him just as he had promised. They talked and dined with him. However, they did not know that he was Alexander and thought that he was Antigonus, the messenger of Alexander, for he had changed his name when he went with Candaulus to the king of the Bebrycians. The queen, however, recognized him but did not reveal the secret to her sons or to anyone else.

Afterwards the queen called Alexander to her chamber and said to him: “Lie with me.” She embraced and kissed him and locked the door behind her. Alexander lay with her, and the queen said: “I know that you are a great king and that there is no one as intelligent and wise as you are. It is not surprising that you have vanquished all the peoples of the earth. Indeed, it is by virtue of your wisdom that you overcame them and subdued them beneath the soles of your feet.”

It came to pass that after having lain with Alexander, the queen said: “I am fortunate in that I was joined unto a king as great as you. Would that you were with me always as one of my sons.” She continued to speak to him in this passionate manner until they left the chamber and sat down to dine. After the meal the queen gave Alexander these gifts: a large golden crown beset with various kinds of precious stones, a royal robe bedecked with gold and precious stones, a coat of mail studded with diamonds and onyx, and a cloak of gold and purple. Then she sent him away in peace.

Alexander went forth from the palace with Candaulus and the choicest of the queen's horsemen. They traveled all of that day until they came to a large, deserted temple and encamped there. Then Candaulus said: “Antigonus, this is the place of the gods and they have feasted here many times.” When Alexander heard his words, he offered up sacrifices. As he was standing there, large clouds appeared. Alexander gazed at the clouds and beheld shining stars. He continued to gaze and saw a man whose eyes shone like a burning candle. Upon seeing the man, Alexander was terrified and fell to the ground on his face. The man said to him:
“God will save you, Alexander.” Whereupon Alexander said: “Who are you, and what does my lord say unto his servant?” To which he replied: “I am Sesonchosis and in my hands are all the kingdoms of the world. Even though I have conquered them all, I do not enjoy your fame for you have built cities to which you have given your name. Now draw near unto me.” Alexander approached him and as he drew near he saw a large cloud and in it was a god who was sitting on the royal throne. Alexander said to him: “Who are you?” The god replied: “I am the most ancient of all the gods of this place. I saw you in the land of Lybia and now I am here.” Alexander then said: “Let my supplication come before you and tell me, I pray, how long I shall live and in what manner I shall die.” To which he replied: “You have already made this request of me on another occasion. You also know what my answer to you was: that it is not fitting or proper for a man to know how long he will live. Indeed if he were to know, he would be seized with anguish and pain and all his days would be filled with suffering and vexation. However, you may know this, that you will be buried and will have your final resting-place in a city which you built and which bears your name. That city will be exalted above all other cities under heaven. Many kings will lay siege to it.” It grieved Alexander to his heart when he heard these words and he was sorely vexed. He went forth from the temple and came back to Candaulus and his horsemen who had left him alone as he prayed to the gods and offered up sacrifices before them. Alexander said to Candaulus: “My brother and dear friend, return home with your horsemen and I shall do likewise with mine. Know that I am really Alexander and that I love you as a faithful brother.” Then he embraced and kissed him and said: “With respect to the oath that I took, you may tell your brother that he did speak with Alexander in the palace and that Alexander dined and rejoiced with him and with the queen. Remember me to the queen who surpasses all other queens in nobility and loveliness. Should you desire to come with me and go wherever I go, I vow that I shall raise and exalt you above all the kings who are my subjects.” Candaulus replied and said: “Acclaim of grace, grace unto you my lord, the King. Now I know that I have found favor in your eyes because
you have revealed your name to me. If in truth you are Alexander, then there is no king as wise as you. It is not surprising that you have vanquished and subdued all the peoples of the earth.” As he said these things, Candaulus fell at Alexander's feet. Alexander took hold of his hand and embraced and kissed him. Then Candaulus said: “Were it not for my mother, my dear brothers and my companion, the wife of my youth, I would follow you and lick the dust of your feet. However, I am fearful lest they worry over me all the days of their lives.” Whereupon they took leave of Alexander in peace. Candaulus returned to his city, but he did not relate the words of Alexander to his brother and his wife because he was afraid that they might react with disgust and that his younger brother, the son-in-law of Porus, King of India, might quarrel with him. However, he related Alexander’s words to his mother, the Queen. When she heard the words of her son, she retired to her chamber and wept. Then she said: “O Cleophil Candace, pre-eminent in beauty and dignity among all the women on earth! You set your desire upon the King of kings and he did your bidding. Why did I allow him to go? Why did I not lock him in the chamber? Indeed I would then have surpassed all the queens in happiness for I could have been with him always, finding joy together with him on the couch of love.” She continued to talk in this manner. Her handmaids and maidens could not comfort her. The queen wanted to kill herself but she was afraid lest the affair be disclosed and made known to her sons. However, she was unable to conceal her desire and her love for Alexander.

In the meantime Alexander returned to his troops. When his horsemen saw him, they were very happy and offered praise unto the Lord. Alexander related all that had happened to him. It came to pass after these things that Alexander sent a letter to Olympias, his mother, and to Aristotle, his teacher, containing an account of all his experiences. It described his encounter with Porus, King of India, his victory over him and the subjection of the entire kingdom of Porus to his rule. It also described his struggles with the strange beasts, birds and fiery serpents.

Aristotle, his teacher, replied to his letter, writing him as
follows: "Aristotle, to the King of kings, Alexander, greetings! Let it be known to you that I received your letter and that we rejoiced very much at your greatness. I was very much amazed at the victories which you achieved in such great battles. Lo, I offer praise with all my might and power to the Creator of all who subdued before you all those who opposed you. Indeed the gods will be my witnesses that you are worthy of praise and greatness. We offer praise unto the gods for all that you have accomplished, for the help they have given you, for having saved you from the beasts and the serpents and for having been with you both summer and winter. Blessed be your commanders and horsemen who listened to your words and helped you throughout the entire course of events."

Aristotle wrote him another letter: "To Alexander, King of kings, from Aristotle, your teacher, greetings! You ought to know that even as it does not become a man morally to be content with the wealth and the servants which he possesses and requires for his needs but that it is his duty rather to acquire the more noble things, so in the realm of knowledge it is similarly not proper for you to be content with that which you require for practical purposes but it is your duty rather to choose the nobler and more respected subjects of learning." Aristotle continued: "When you conquer many lands, rule the people in a kindly manner and you will win their love. It is better to seek their love by dealing kindly with them than to impose a heavy yoke upon them. Know that you will conquer their bodies and hearts only if you act with righteousness and mercy. Know also that the multitude can act as well as talk. See to it that it is not said: 'Be on guard against what they might do.' You are king over all the nobility and to you has been allotted an empire of surpassing eminence. If your kingdom is to grow in worth and win greater favor for you, then endeavor to improve the condition of the people. You will then be the leader of the select among the best and not of the select among the worst. Eliminate the rule of plunder for it is subject to many ugly vices. It must be censured because it diminishes the dignity of the kingdom. The members of a nation whose king is a tyrant are slaves and not free men. It is better for a man to rule over free men than slaves. Whoever
chooses to rule over slaves rather than free men is like unto him who prefers to watch over cattle rather than men and who thinks moreover that in so doing he has achieved greater success. The tyrant invites this comparison because while he may strive after a superior kingdom, there is nothing which is in fact as far removed from such dominion as tyranny. The tyrant is like a master whereas the king is like a father. What causes the dignity of the kingdom to be diminished is what the king of Persia did when he called all his people, including his own son, slaves. Dominion over free and honorable men is better than dominion over slaves even though they be numerous. This is a fitting objective for all men and particularly for men of noble spirit. It is fitting for you to banish the hatred of the king from the hearts of the people by permitting them to experience gentle conduct on your part, by removing the weight of your yoke from them and by dispelling their fear and dread of you. When slaves are sold and their buyers are pointed out to them, the slaves do not inquire concerning the wealth or position of their buyers but rather concerning their behavior toward slaves. Free men will feel impelled to prevent the manifestation of this oppressive attitude in their king and will therefore conspire against him. When you have succeeded in eliminating tyranny from your rule, you should then lighten the burdens of war for your subjects and relieve them of the oppressiveness of your anger. Indeed, you should transform anger into compassion for them. It is fitting for a man to know the measure of his anger. One's anger should not be intense or of long duration nor slight or of short duration. The former trait is characteristic of the wolves of the forest while the latter belongs to boys.

To possess the qualities which mark a noble soul requires of the king that he should feel compassion for his fellowmen. It is through mercy and compassion that the king will prove worthy of achieving fame among his people. I enjoin this precept upon you but I am afraid that you will fail as have many others in your search for advice. For most men, when asked, offer advice which is contrary to the interests of the one who seeks it and serves instead their own interests. They offer no help in the matter which requires it but rather in that which will benefit themselves.
It is my wish that you follow the advice of Asbidri who said that doing good is as a general rule better than doing evil. Indeed, it is possible to conquer evil with good, a conquest that represents the choicest victory. Victory through evil is wickedness while victory through goodness is righteousness. It is possible for you to teach men your virtues as a result of which your fame will spread throughout the world and will remain inscribed on the pages of time. Therefore do that which is good in its proper time. Know also that what men admire is courage and nobility of spirit and that what they love is love, humility and gentleness of speech. Therefore combine both things: Win the complete love of the people and let them benefit from your kindness. None of this however should keep you from saying that which will be of advantage to the multitude, for people are attracted more by speech than by deed. Do not think that this will lower your dignity. On the contrary, it will add to your esteem especially if you present just arguments on the basis of which you are able to convince them. You should also know that when a weak person approaches a group and joins it, it is regarded as deception and flattery; but that when a strong person joins a group, it is regarded as humility, modesty and noblemindedness. Therefore, do not refrain from approaching and joining with the multitude so that you may win their love and gain their respect. Bear in mind that time causes all things to perish, erases the signs, destroys the forms and effaces memory. However, that which enters the hearts of men will be transmitted by fathers to sons as an inheritance. Therefore, strive to acquire an imperishable memorial by causing the hearts of men to be filled with love for you. Then will the eminence of your virtue and the excellence of your qualities remain with them. It is not right for a leader to regard his people as his wealth and property. He should rather regard them as brothers and friends. He should seek only those honors from his people of which he is deemed to be worthy because of gentleness of character and integrity in conduct. May peace be with you.” In his letter to his student, Aristotle concluded with these words: “Peace be with you, not the peace of customary leave-taking but the wish for peace out of good will.”

It came to pass afterwards that Alexander ordered his men
to fashion two hollow statues of gold and to inscribe on them the record of all his mighty and valorous deeds as well as an account of all his experiences. He placed one of them in Babylonia and the other in Persia.

It came to pass while Alexander was in Babylonia that a woman bore him a son. After she gave birth, they covered the child with a garment and brought him to Alexander. The appearance of the child from his head to his navel was that of a handsome human being. However, this part of him was dead. His appearance from his navel and below was that of strange beasts. However, this part of him was alive. When he saw him, Alexander was terrified and very much amazed. As his amazement increased, he ordered that his magician be called before him and he showed him the boy. When the magician saw the boy, he wrung his hands, sighed bitterly and wept. Then he said: "My lord, the King, the time is drawing near when you will die." Alexander replied and said: "How can this be?" To which the magician answered: "My lord, the King, you see that the boy is dead in that part of his body which resembles a human being, namely, from his head to his navel. This indicates that the time is approaching when death will remove you from the living. The boy is alive in that part of his body which resembles beasts, namely, from his navel and below. This indicates that the kings who will rule after you will, like animals, amount to nothing."

It grieved Alexander to his heart when he heard these words. He sighed and said: "O great God, I know that my deeds are responsible for the fact that I shall die in this place. You are righteous for when I planned to do something because of the evil in my heart, you restrained me. Since you no longer wish me to live, behold I am in your hands for you to do unto your servant as seems proper in your eyes. And now let the supplication of your servant, the son of your handmaid, be acceptable before you so that you may receive me into your hands after my death. I entrust my spirit and my soul unto you."

There was in Macedonia at that time a man called Antipater who sought to attack King Alexander. However, he did not succeed. Many men gathered about him, and he frequently uttered slanderous remarks concerning Alexander in the hope that he
might thereby become king of Macedonia. When the news of Antipater's activities reached Queen Olympias and she learned that he was comforting himself by planning to kill her son, Alexander, she was seized with great anguish and it grieved her to her heart. She summoned Antipater to appear before her and said to him: “Antipater, the report which I have heard concerning you is not a good one. You have been harboring certain ideas in your mind and have as a consequence devised an evil plot. You are planning to kill my son and to take the kingdom of Macedonia from his hands. You have been scheming to your own detriment if you think you are more powerful than he. Do you not know that he has vanquished mighty kings as well as all the peoples of the earth? How do you plan to seize the kingdom of Macedonia and to fight against him? Do you not know that Alexander has thousands upon thousands of subjects who are greater than you? You are as nought before him. Take heed now and beware lest I hear of these things any more. You shall not see my face again for on the day that you do, you shall die. Make sure, therefore, that you do not appear before me again.” As the words left the mouth of the queen, Antipater's face was covered with shame.

It came to pass afterwards that Antipater planned to kill Alexander by poisoning him. He went to a physician who was loyal to him and was famous for his expert knowledge of drugs. He asked him for some poison but did not tell him what he was going to do with it. The physician did not ask him and gave him a very potent poison, so potent that an iron vessel could not contain it. Antipater therefore took a leaden vessel, poured the poison into it and placed the leaden vessel inside of an iron one. Then he took it and gave it to one of his sons, Cassander, and sent him off to Alexander with the following instructions: “When you come to the place where Alexander is sojourning, you shall give the vessel to your brother Jobas so that he in turn may give Alexander its poison to drink.”

It came to pass at that time that Alexander dreamed a dream which he related to his magician. Whereupon the latter said to him: “My lord, the King, Cassander's heart is not faithful to
you." When Cassander arrived in Babylonia, he brought forth the poison and gave it to Jobas, his brother.

Jobas served Alexander as chief of butlers. He was faithful to him and was a pleasant young man. Alexander liked Jobas very much but had become angry with him and had struck him on the head with his staff. Jobas became angry because Alexander had struck him without just cause. It was, however, not proper for him to become angry because his master had struck him. From that day on Jobas planned to raise his hand against King Alexander and kill him.

It came to pass later that Jobas took the golden cups and placed them on Alexander's table as he was about to dine with his commanders and horsemen. Jobas approached the king's table and served him joyfully. When the heart of the king was merry with wine, Jobas took the golden goblet, brought forth the poison from under his garment, mixed it with the wine and gave it to Alexander to drink. Alexander drank with joy. However, after he had drunk the poison, he was seized with severe pains. He cried out loudly and bitterly and fell on the table on his right side. He groaned like a man whose heart had been struck and pierced by an arrow. After resting a little, he rose from the table and said to his commanders and horsemen: "Eat, drink and rejoice and let your hearts be merry." His officers however did not listen to his words for they were appalled. They all rose from the table and carried Alexander into his bed-chamber, and he fell on his bed. He asked for a feather so that he might put it in his mouth and vomit the poison. Whereupon Jobas took a feather, smeared it with poison and gave it to Alexander who put it in his mouth so that he might vomit. Alexander took no precautions against Jobas' treachery because he had found him faithful in the past and therefore did not suspect him of anything. This second act of treachery was worse for Alexander than the first. After Alexander had put the feather in his mouth, he ordered his men to open the gates of the palace from which there was a path leading to the river. He slept and rested until midnight. It came to pass at midnight that Alexander rose from his bed and extinguished the light. Crawling on all four, he set out to throw himself in the river so that he might be carried away by the current and
never be found again. When Queen Roxane, his wife, saw that Alexander was planning to throw himself in the river, she ran after him, took hold of him and embraced him. Then she lifted up her voice and wept and wailed, and she said: "Woe unto me! What can I hope for now, and what can I look forward to? Will you leave me in darkness? Why should you want to kill yourself? God forbid that you should do such a thing! I am an orphan without father or mother and have no one to comfort me. Alas, my lord, where is the love which you have had for me from the day I was joined unto you? If you are to be separated from me, it is better that I die now than live after you." Alexander replied and said: "Roxane, my dear wife, your love for me has been very wonderful, and now listen to me, my sweet desire. Let not my end become known and do not speak of it to anyone." Roxane, however, seized him, embraced him and brought him to his bed. She wrung her hands and wept bitterly and said: "Alas, my lord the King, tell your maidservant who will sit on the throne of my lord, the King, after your death and who will reign after you and with whom you will leave me." Alexander answered, saying: "Summon Jobas before me." The Queen summoned Jobas before the King, and he said to Jobas: "Summon Simeon, the scribe, before me." Jobas went out and called him. When Simeon came, the King said: "Simeon, take the ink-stand and the quill and put down in writing the words which I shall speak." Simeon took the quill and the ink-stand and when Alexander began to dictate his will, Simeon wrote it down. These are the words of the will: "I, Alexander, son of Queen Olympias, am sitting up in my bed and am ill. My mind and my thoughts, however, are as sound as those of a healthy and strong man. I entrust to you, Aristotle my teacher, the task of sending the kingdom's treasures of gold to the princes of Egypt and to the priests of the temple in Egypt. My remains shall be buried there. You shall give one hundred and twenty talents of gold to the temple. Indeed, I had thought that as king of Egypt I would rejoice with them in person. However, since the Lord has decreed that I should die in this place, then let my body be buried in your land as a memorial unto you, O people of Egypt. If Roxane, my wife, should give birth to a son, I hereby order that he shall rule over you in my stead. You may
The Gests of Alexander

give him whatever name you desire. If, however, my wife should
give birth to a girl, then let the Macedonians select a king of their
own choice. Roxane, my wife, shall be in charge of all my
precious treasures.

Ptolemy shall be the prince of Egypt, Africa and Arabia and
shall rule over all my princes of the Orient as far as Bactria.
Cleopatra, whom my father Philip married after he had divorced
my mother, shall become his wife. Phiton shall be the prince of
Syria Major. Laomedon and Milliternus shall be the princes of
Syria Minor. Sironias shall be the prince of Sicily. Philo shall
be the prince of Illyria. Acropacus shall be the prince of Media.
Sinon shall be the prince of the Orient as far as Bactria.

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a king and prince according to their own will. All the people who were sold out of their country shall be free and shall return to their country and inherit their possessions. May every man and woman forgive me for raising my voice at them and for dealing unjustly with them."

When Alexander had finished dictating his will, a violent and furious tempest arose which rent the mountains and shattered the rocks. Thunder and lightning filled the heavens and the entire kingdom of Babylonia trembled.

Then it became known that Alexander was nearing death. The Greek and Macedonian troops, armed with their weapons, rose and came to the royal palace and assembled in the courtyard. They cried out and said to the princes and governors: "If you do not show us our lord, the King, we shall put you all to the sword, the suckling as well as the man of hoary head. We shall show no compassion for the old or for the young." When Alexander heard the shouting of the people, he inquired of the men standing near him: "What is the meaning of the shouting that I hear?" They said to him: "It is the Greek and Macedonian troops who have asked to see you. They have threatened to kill us if we do not show you to them." When Alexander heard their words, he ordered them to carry him in his bed into the hall. Whereupon the princes and governors did so. Afterwards Alexander ordered them to open the gates of the palace, and the Greeks and Macedonians came before him. When Alexander saw them, he groaned and wept bitterly and wrung his hands and said to them: "Be strong, my brothers and comrades. Love one another and live in peace." They lifted up their voices and wept, and they said: "Our lord, the King! If it seems right in your eyes, then tell us who will reign after your death." Alexander answered, saying: "My soldiers and horsemen, men of Macedonia! Call upon whomever you may see fit to have as your king. Let him rule over you and I shall approve." They replied: "Since it is the will of our lord that we should choose our king, then we call upon Perdiccas to rule over us after your death." Then Alexander ordered that Perdiccas be summoned before him. Perdiccas came and bowed before him and Alexander said to him: "Perdiccas, be strong and of good courage for you shall rule over
the Macedonians. Roxane, my wife, and all the people of Greece
and Macedonia shall be entrusted unto you. Be a man of valor,
and may the Lord help you.”

Then they all approached, one by one, and kissed his hand. 129
Alexander wept bitterly. Among those present was a Macedonian
whose name was Speleucus. He lifted up his voice in soft lamenta-
tion and said: “Our lord, our lord! Philip your father ruled over
us and maintained our kingdom in peace, security and tranquility.
He chastised us with gentle reproof. However, who can describe
your wisdom and might? You have set us free and have by virtue
of your wisdom, prudence and heroism vanquished all the peoples
of the world before us and have made them our subjects.” When
Alexander heard his words, he beat his forehead, raised himself on
his bed and sat up. He wept bitterly and groaned and said in the
Macedonian language. 77 “Woe unto you Alexander for you will
never return to Macedonia.”

When the Macedonians heard Alexander’s words, they also
wept and said: “Woe unto us, our lord, the King! It were better
for us to die now than to live after your death. How will the
kingdom of Macedonia ever be comforted? Alas, Alexander, how
can you go away without us? With whom will you leave us?”
Alexander was weeping and sighing all the while, and he said:
“Woe unto you, O Macedonians! Your name will not be men-
tioned in the future as it was in the past.” Then Alexander sent a
large golden robe, a cloak of purple and a golden throne to the
temple of Apollo. He sent the same to all the temples of Greece
and ordered that other gifts be added to these, including frankin-
cense, galbanum and onycha. He also ordered that the physicians
should embalm him after his death and that he should be brought
to Egypt in a golden coffin. He ordered his brother whose name
was Arideus to spend one thousand 18 talents of gold for the con-
struction of his sepulchre in Alexandria. When he had done
speaking, he drew up his feet into the bed and breathed his last;
and he died and was gathered to his people.

Then Ptolemy and the princes took Alexander’s corpse,
dressed it in beautifully ornamented garments, set the royal
crown on its head just as when Alexander was alive and placed
it in a carriage drawn by mules. They brought it to the city of
Alexandria which Alexander had built in Egypt. Ptolemy and all the princes and governors walked before the carriage, every man dressed in his finest garments. They walked and they wept, their feet bare and their heads covered. Each one raised a lamentation over him. Some of his princes scattered myrrh, aloes, cinnamon, musk and other kinds of spices all along the way.

The 79 years of his life were thirty-two. When he was eighteen years old, he began to fight with his enemies. He waged war continuously with the peoples of the earth until he was twenty-six. During that time he had vanquished lions, strange beasts and fiery serpents, had subdued twenty-two kings and had conquered all the nations. Then he was at peace for six years until the day of his death.

He was born at sunrise, 80 and he died on the fourth day of the month of Iyar at sunset. The years of his life were thirty-two years, six months and twelve days.

In his life-time Alexander had built thirteen very large cities: the first, Alexandria Improporita (Yprosiritas); 81 the second, Alexandria Impimoru (Jepiporum); the third, Kiphalon (Alexandria Jepybukephalon); the fourth, Alexandria Rikastisi (Ricratisti); [the fifth,] Alexandria Yaranicon (Yaranicon); the sixth, Alexandria Obobiti (Scithia); the seventh, Alexandria which is situated on the Tigris River; the eighth, Alexandria in Babylonia; the ninth, Alexandria in Troas; the tenth, Alexandria Inprosoton (Yprosxanthon); the eleventh, Alexandria Ankoloni; the twelfth, Alexandria in Egypt; the thirteenth, Bucephalus after the name of the horse.
II

[Apotegms]

It came to pass that when the coffin was placed before his mother Olympias, she uncovered his face, and said: "Marvel at him whose wisdom reached unto the heavens and whose rule stretched unto the ends of the earth. Kings joined hands with him out of fear and acknowledged his right to their service. Lions were subdued because they were afraid of him. Lo, today he is asleep and shall not awake; he is silent and shall not speak again. He is borne by the hands of men who were never privileged to see him. Who will tell him on my behalf that when he reproved me, I accepted his reproof; when he admonished me, I acknowledged his admonition; when he sought to calm me, I was quieted; when he consoled me, I was comforted; when he reminded me that something was to be done, I did what he reminded me to do; when he restrained me from doing something, I restrained myself; when he taught me, I learned. Were it not for the fact that I shall soon follow him and go where he has gone, I would weep and cry out. Therefore, may peace be with you who are both alive and dead. Indeed, you were the noblest among the living and are the noblest among the dead." All the women who stood about her wept. Then one of the mourning women said: "Alexander has moved us even though he is at rest." Another said: "He has moved our lips in his silence." Another said: "Alexander reproved us a great deal yesterday when he was alive, but today he reproves us even more than yesterday." Another said: "Sufficient unto us is our grief, for yesterday your dominion reached to the ends of the earth and today your command is not done."

Afterwards his kin gathered about his coffin. Then the most distinguished among the assembled said: "This is the day on which our fears have increased and the secret of the kingdom has been laid bare. Misfortune from which we were

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* At the head of this paragraph the manuscript has the legend: "A picture of the men bearing Alexander from Babylonia to Alexandria in a golden coffin, of their placing it before his mother and of her speaking when she saw the coffin."
spared has now befallen us while the good fortune which we enjoyed has left us. Therefore, whoever would weep over a king, let him weep over this one; and whoever would be surprised by novelty, let him be surprised by this.” Then he came before the philosophers and said to them: “Let each one of you speak and say that which will serve as a source of comfort to the distinguished among those present and of admonition to the common folk.” Whereupon the first one answered, saying: “Alas, what folly this is! Man weeps today over that which he considered a cause for laughter yesterday, and yesterday he laughed at that which was to become a cause for weeping today.” Another said: “Death is just to men; only the obtuseness of their minds prevents them from understanding it. How frequent its warnings and admonitions, if only the ears of men were not afflicted with deafness! How obvious its evidence, if only the eyes of men were not afflicted with blindness and their thoughts marred with coarseness!” Another said: “If you weep because you see death striking anew, know that death is not new; and if you weep because it has struck someone whom you loved, surely you know that it has frequently struck those whom you hated.” Another said: “Were you lacking in wisdom and shall we therefore vindicate you or were you in possession of wisdom and shall we therefore hold you blameworthy? Were you lacking in wisdom and hence seduced or were you in possession of wisdom and then lost it?”*

Another said: “This is the nature of death: when its lightnings flash, its clouds do not disappoint, its effects are never false, and its hailstones do not miss their mark. Shall he who beholds it not accept its admonition?” Another said: “Why did you not rise above death even as you rose above every source of harm? How disastrous has your carelessness been! Your virtues mean as little as your faults now, and your strength of yesterday is extreme weakness today in the face of death.” Another said: “Your affairs have been removed from you; your devices have come to an end; misfortune has made you its target; and rejoicing

* At the head of this paragraph the manuscript has the legend: “A picture of a group of philosophers and men of the government who assembled to say things about Alexander which would be remembered unto the last generation as a source of moral instruction and admonition.”
has departed from you. Can you tell us now of your former power and majesty? Can you recover your might after having been reduced to your state of weakness, or can you with your strength parry the sharp thrust of time? How far beyond your power this is! How impossible of achievement in your condition!" Another said: "Those who desired to be in your place yesterday pity you today. You were respected and are now among the lowly. Are you able to remove a little of what has befallen you by applying a little of what you once possessed?" Another said: "Verily, the chain of causes has ceased to affect you and no longer touches you. A misfortune has befallen you for which you cannot atone. Is there any hope that you may escape your fate, or is there any hope or any possibility that we shall be admonished by what has happened to you and thus avoid death?" Another said: "Alas for him who grew so in eminence that he perished and was so short on wisdom that he died. What prevented you while you were alive from procuring an effective preservative of life so that death would not harm a man like you?" Another said: "When we see that you have been relieved of your kingdom, we recall with scorn the attitude of contempt which you displayed toward other kings whenever you contrasted their kingdoms with yours. Whoever among us envied you because of the past will now pity you because of the future. He who glorified you because of your former position now keeps himself at a distance because of your present condition. Indeed there is no good in this world which cannot be improved in the world to come, and there is no good in the world to come which has not been prepared in this world."

Another said: "Alas, and woe unto you Alexander! How similar was your going forth into the world to your going forth from it. You went forth into it naked, bare and empty-handed, and you went forth from it stripped of all goods and empty-handed." Another said: "Tell me, I pray: Were your guards negligent so that you were vanquished, or did your soldiers betray you so that you were captured? How did death get into your palace without your permission, and how did it manage to reach you without an order from you?" Another said: "Alas for him whose terror was dreadful and whose dwelling was fortified! Why was not your anger aroused when death approached you, and
why did you not fortify yourself in order to repel this outrage against you?" Another said: "The death of kings should serve as sufficient comfort for the people, and the death of common folk should serve as sufficient admonition for kings." Another said: "This is the path from which there is no flight, and this is the goblet from whose drinking there is no escape. He who thinks he shall escape it will be merry during his lifetime, but he who realizes that he will be trapped by it will acknowledge his God and confess to Him." Another said: "Let not man place his trust in life for it is as naught, and let no one be deceived by death for it will in truth strike." Another said: "One should not concern himself with the death of the common folk but should weep over the anguish of the noblemen." Another said: "Indeed, we have convincing evidence of the novelties that occur in the affairs of men. Yesterday Alexander treasured up gold and today Alexander is treasured up in gold." Another said: "Gone from Alexander are his desires which prevented him from contemplating his end. Now his end has come and has separated him from his kingdom."

Another said: "The reign of death has begun and the reign of life has ended." Another said: "Formerly, your sharp sword did not yield to anyone, and no man was safe from your vengeance. Your virtues were unattainable by all those who sought after them." Another said: "When you were alive, you were also able to hear; and now you can not even speak." Another said: "Look at the dream of the dreamer which has vanished and at the shadow of the morning cloud which has passed and is gone." Another said: "Look at this one and be admonished by him who reached unto the heavens yesterday and who today is under the earth." Another said: "As for this body which lies before you, inquire about its past and not about its future." Another said: "Alas, Alexander, how much you needed this silence and this humility during your lifetime!" Another said: "This great and spacious empire! How shall four cubits contain it?" Another said: "Even those men who rejected this body in life now give their love to him in this coffin." Another said: "How great was his desire to be exalted and glorified! He did not know that this constitutes the deepest descent into lowliness." Another said: "He served as our spokesman and intercessor and
now he is silent." Another said: "How strong is the desire in some
to rest but they cannot, and how deep is the desire in others to move
but they cannot!" Another said: "We had already grown indifferent
to Alexander's achievements until we were confronted with
what has befallen him." Another said: "Alexander never admon-
ished us as strongly nor reproved us as vigorously as has his
death." Another said: "Why wasn't that which you did yesterday
praiseworthy so that what you did today would be acceptable?"

Another said: "With the dawn of this day for Alexander
we find that he who spoke yesterday is today silent, that he
who moved about is now at rest, that he who bore others is today
being borne, that he who was awake is today asleep, and that
he who was alive is today dead." Another said: "He who
imprisoned others is now a prisoner himself, and he who van-
quished kings is himself vanquished." Another said: "This busy
man! If only he had occupied himself with his soul and not with
the opportunities to rise to greater heights. If only he had been
concerned in his deeds with his end and not with this world.
Another said: "This man admonished us vigorously in the past
but his admonition was never as effective as is his silence now.
Another said: "It is a cause for astonishment that he whom men
could not reach yesterday can be approached by everyone today.
Another said: "Why do you not move one of your limbs or raise
part of your body, you who carried a world empire on your back?
How is it that your soul does not loathe this narrow place in view
of the fact that in the past you looked with disdain upon vast
countries?" Another said: "You have already fallen into the hands
of One who will teach you what you did not know." Another
said: "Do not esteem that which one teaches other men but that
which he teaches himself." Another said: "It is a cause for great
astonishment that the strong is overpowered by misfortune even
as the weak is seduced by his folly." Another said: "Lo, the
King of kings is in the hands of One who rules over him, and he
who destroyed many countries is himself destroyed. Therefore,
let him who sees this be admonished and let him who hears of this
consider his affairs." Another said: "Death has made the noble
and the lowly equal in their bed of dust because life had rendered
them unequal in authority and power."* Another said: "Behold
the favorite of the world! How very lowly is the favorite of the world on the day of death! Behold the king of the world! How very much despised he is in the sight of death!"

His widow, the daughter of Darius, said: "His death is measure for measure. I never thought that he who killed Darius would die." His chief steward said: "You used to order us to store and to hide your treasures, and now into whose hands shall we entrust them? You used to order us to spend money for all your needs, and now for whose needs will it be spent?" The steward of his dinner table said: "He for whom I prepared food has now become food for the dust, and he who dined on the finest of food is now prepared as food for the earth." The keeper of his treasures said: "Here are the keys to your treasures. Would that you would take them from me before I am apprehended for taking that which I did not take and imprisoned for appropriating that which I did not appropriate." His viceroy said: "I used to hide you in your private quarters from the noble and the lowly. I turned away from the gates of your palace those to whom you would not grant permission to enter. Now, however, they can approach you safely, and even the robber can enter from his hiding place." Another viceroy said: "The cord of denial and dispensation has been torn from me, and the prerogative to authorize and to refuse has been taken from me. I now sit when formerly I stood, and am silent when formerly I spoke at length." His gate-keeper said: "Death came upon you in your chamber without permission and struck you in your domain without an order." The captain of the guard said: "Why were the swords of your vengeance returned to their sheaths while the swords of misfortune were drawn against you? Where is your anger which was well known, your will which was acknowledged, and your command which was obeyed? Lo, you are but a corpse cast down in the presence of your comrades, a silent stone among your friends and soldiers. Your command is not obeyed, and no attention is paid to your words." His scribe said: "We come into this world as fools, we dwell in it in despair, and we depart from it against our will."

His mother raised her lament and said: "On this day the emblem of the royal power has been removed from Alexander. He who aspires to take over his kingdom now is one who never
had such aspirations before. How great therefore is the misfortune! There is no consolation." And she said: "Alas, alas!"
The women joined her in weeping. And she said: "I derive comfort, my son, from the respect and the honor which you showed me when you informed me that death was drawing near and instructed me to console myself before it struck. I cried unto the Lord and from Him shall I seek consolation. For we are from the Lord and unto Him shall we return tomorrow."

Afterwards the philosophers lifted the coffin and brought it into his mother's chamber. There were seventeen philosophers in the group. One of them said: "Alas you sturdy warrior! What prevented you from showing your might? You amassed wealth. Its burden oppresses you and its guilt cleaves to you. Woe unto your soul as it encounters distress and misery! The waves of death have engulfed you. Your wisdom will not help you nor will your officers save you." Another said: "Today Alexander is silent and does not speak. He cannot distinguish good from evil." Another said: "This was a man whose zeal was extraordinary, whose ambition gained him an empire, who chose this world above the next, whose treacherous desires seduced him even as they did his predecessors, who shed blood, and who indulged himself with women to the point of folly. He lies now dressed in shrouds in the presence of his friends." Another said: "Today the royal power of Alexander has vanished like the morning cloud." Another said: "Take instruction from these admonitions and accept correction from these moral lessons which speak without tongue. Let Alexander's example in life and in death serve to admonish you." Another said: "This transient world with its people is a subject for reflection and a source of wonderment for him who possesses intellect." Another said: "Where is your formidable rule and your mighty strength? Where is the wisdom you acquired from your study of philosophy, and where is your knowledge of logic? Everything has perished. Surplus has given way to scarcity and philosophy has been found wanting." Another said: "Alas for the wandering King! Your emblems were so famous. All your affairs were public knowledge. Now your strength is gone, your pleasures have ended, and there is no more news about you. Your palaces are desolate, and he who rejoiced in your company
is now appalled by you." Another said: "That which was joined to you yesterday is now separated from you, and that which shone brightly yesterday is now extinguished in you. Your troops have wandered away from you, and the dark places have engulfed you. Your life is like unto the departure of the traveler. The chain of causes has come to end for you, and there is no hope for your return. Your wealth has been divided, and your limbs are torn. How long will you be despoiled and your kingdom plundered?"

Another said: "How very close descent is to ascent, loss to gain, disaster to happiness! Nothing is left behind after the departure. The action is completed, anguish remains, hope is lost, and the paths are desolate." Another said: "How close the living is to the dead, the one who speaks to the one who is silent! However, the fate of souls depends upon the deeds of men. If they are good, the souls will prosper; and if they are evil, they will suffer from weariness. A corpse is a cause of wonder for the intelligent, of reflection for the discerning and of admonition for those who will accept its lesson." Another said: "You who once spoke are now silent. You who once bestowed favors have now become cruel. Your silence is cause for reflection, and your cruelty is a source of astonishment." Another said: "All kingdoms perish, all loveliness passes, and all campers depart." Another said: "Indeed, the departure is close at hand but the return is far off. Happy is he to whom it is given to lead a pure life, and woe unto him whose life has been foul." Another said: "You are far removed from your children and are cut off from your troops." Another said: "Since you are now in a lowly position after having enjoyed such eminence and might and are all alone after having had such an abundance of helpful friends, it would be well for you to consider how often men closed their eyes out of fear of your majesty and how often their hearts and minds were filled with fright because of your terror." Another said: "You have been cleansed of sin and are now in a state of purity. You have gone from the narrow to the broad places and from a life of toil to an inheritance of peace. Now you will enjoy everlasting life in eternal rest. You are fortunate, therefore, in what you have found."

When the philosophers had finished speaking at Alexander's coffin, his mother ordered that he be buried with great honor.
Whereupon the philosophers bore him on their shoulders while the 
princes, governors, prefects and the rest of the people, their feet 
bare and their heads covered, walked before the coffin to the place 
of his burial. After the physicians had embalmed him, he was 
placed in the coffin and was buried in Alexandria, Egypt. After 
his burial most of the philosophers returned to their homes and 
only five remained behind. They proceeded to his mother’s home 
to express their sympathy and to comfort her. The most dis-
tinguished among them approached and stood near the curtain of 
the room where Alexander’s mother was resting. He said: “How 
can I comfort you after he had comforted you himself? In what 
manner shall we enhance our words of consolation after he had 
consoled you so effectively? Indeed he brought you added wisdom 
so that you were able to wear the mantle of comfort, to bear your 
pain with patience and to ride in the chariot of despair. You 
believed in the obvious truth and found support in intelligible moral 
principles. You have proven to be the foremost among women in 
your courage and the best among queens in your recognition of 
the truth. You are honored above all others for your faith and 
excel them all in composure. You surpass them in intelligence and 
in generosity of spirit. You have earned a greater reward and a 
fairer name than all of them. When [Alexander] consoled you, 
you were comforted; when he admonished you, you acknowledged 
his admonition; when he sought to calm you, you were quieted; 
and when he reproved you, you accepted his reproof. May God 
bless the remaining years of your life and grant you an honored 
departure.” Alexander’s mother answered saying: “May God 
ever remove the splendor [of the virtues which you manifested] 
on this occasion and may He never take from you the gift of sweet 
speech. You have spoken magnificently and have excelled in your 
exhortations, admonitions and words of consolation.” Another of those present said to Alexander’s mother: “... May God 
grant you the finest reward and store up the choicest treasure for 
you.” Alexander’s mother replied: “You have spoken excellently. 
You have proved to be worthy and have done that which is fitting 
in speech, in deed and in thought. You are qualified for this task 
and the fulfilment thereof. From the beginning of time you were 
favored for its performance in the years that were to follow.”
This is the letter which Aristotle wrote to Alexander’s mother: “Praised be God! O mother of Alexander, the exalted King! We know that the divine law governing all creatures and the divine judgment pronounced on all beings has descended upon your son in the imperial residence, the abode of his strength and the seat of his command. This is a judgment which descends inexorably upon mighty kings, princes, slaves and all other people, great and small, rich and poor. The decree is issued and the command is executed. When the King, may He be praised, decides to subdue and to destroy, He pulls everyone behind Him with double pressure on the reins. No fugitive can escape from Him for his flight must lead to Him. No traveler can take leave of Him for he must return to Him. The living wait for Him and the dead are happy with Him. Those who remain behind are ensnared by Him while those who have passed away are set free. The intelligent man is he who learns this lesson without His admonition. The fortunate one is he who prepares his provision for the journey. The praiseworthy one is he who toils in this world so that his remains may have peace in the next. Therefore compose yourself, O mother of Alexander, for the sake of your son and direct your words to the Great King who permitted him to rule, strengthened him with wisdom, selected the next world as his abode, gave him of His dominion and splendor, and took him from this world, honored and powerful, a brave and mighty king. Turn to the Creator of souls to Whom we aspire and by Whose will we move. Be comforted by him who consoled you before his time had come. Fortify yourself with patience and you will as a result be remembered for good until the end of time. Know that only he is deceived who allows himself to be deceived and that only he is unhappy who succumbs to worry. Peace be with you!”

The following is the reply of Alexander’s mother to Aristotle: “I have read your letter [and I think of] you as the wise man who teaches the good and the straight path to prosperity in this world and in the next. God grant that you may never cease to be a teacher of goodness which brings prosperity to him who practices it and a guide to integrity which leads him who lives by it into the proper path for improving his soul, sustains it with life, and provides it with happiness after death. The consolation is
commensurate with the tragedy which befell a great king and so is
the fortitude in the face of such tragedy. The tragedy came
suddenly but consolation preceded it. The calamity descended
unexpectedly but fortitude was there to meet it. How great was
the tragedy but how much greater the fortitude? How severe was
the blow with which the calamity struck but how much greater
was the consolation which sustained me until it passed and
vanished, leaving me without fear and anxiety? I have justified
God’s judgment quietly and peacefully and have found support in
the words of consolation. How near the living is to the dead?
How close is he who survives to him who has passed on? It is
better to engage in preparation for the needs of the journey than
to engage in weeping, sighing and prolonged mourning. Ac-
ceptance of what has been decreed is better than anger at what
has happened. The man who is at peace one day trembles the
following day, and he who escapes a great misfortune is destined
to experience an even greater one. The tragedy which befell me
was preceded by my son’s comforting words. Therefore when I
was confronted with his death, the words of his instruction en-
compassed me with strength. I have accepted his death. My
spirit is at peace and is composed. I am looking forward to the
day when I shall follow him, and because of this I have found
composure and strength. O man of great wisdom! For your
counsel, your exhortation and your consolation I wish you peace."

These are the words of Alexander’s mother after she had
read her son’s letter: “The decision in the case of death is made
according to the will of its Author, and the sentence of death is
pronounced upon every living being at the discretion of Him who
passes judgment. As for life, if it be long, it will ultimately come
to an end; and if it be short, the end will shorten it even more.
Even as the world had a beginning so is it destined in the end to
perish and become a place of desolation. Its dominion is destined
to pass on, its sweetness to turn bitter, its purity to become defiled,
its happiness to be converted to mourning, its joy to sorrow and its
gladness to anguish. And you, son of man, who dwell in this
world, dwell in it only to be removed from it. You who ruled the
world, ruled it only to have your kingdom destroyed. You who
tarried in it, tarried only to depart from it. You who led its
armies, led them for another man. Alas, alas! Where are the princes and the men of fame? Where are the kings and the leaders of former days? Those men have gone, one after the other, the prosperous as well as the hard-pressed, the good as well as the bad. He who was pure was saved, and he who was vile perished. I see, my son, that you were right. The fresh sprout is destined to dry up, the leaves of the tree to wither, the shining stars to become dim, the flaming fire to be extinguished, and the bright moon to grow dark. He who has given will take; he who has borrowed will repay; he who has deposited a pledge will recover it; and he who has made a loan will secure its return. The last one comes after the man who preceded him while the pursuer follows him who has reached his goal. This is my consolation over your departure, my son, that I shall follow you in the near future. For I am going where you have gone and my destination is the same as yours. This keeps me from fretting and weeping over you. I keep hoping, morning and evening, that what happened to you should happen to me as quickly as the blink of an eye. If one being could redeem another, then I would want to be your redeemer. However, if this cannot be, then may God grant me for your sake the proper endurance and the perfect consolation, and may He unite me with you.”

The following are some [of Alexander’s] moral lessons. Alexander had heard from Aristotle, his teacher, that anxiety causes the heart to dissolve and melt away. He wanted to test the truth of this statement. He took an animal of similar physical constitution to that of a human being, had it confined in a dark place for a long period of time, and gave it as much food as it required. Afterwards he slaughtered it, dismembered it, and found that its heart had melted away. He thus realized that the words of Aristotle, his teacher, were true.

Alexander said: “Do not seek the company of the king when his affairs are in a troubled state; for if he who sails the sea is not safe when it is calm, how much less safe is he when it rages and its waves roar.”

Alexander said to Aristotle, his teacher: “Give me advice on how to deal with my commanders and princes and how to manage all my affairs.” Aristotle answered: “Place the man
whose servants conduct themselves well in charge of troops and
the man who operates his field efficiently in charge of their labor.”

Alexander was asked: “In your experience as king what
proved to be the source of greatest joy to you?” He said: “I was
able to repay him who acted kindly toward me in a measure that
exceeded his kindness.”

Alexander was censured because he personally engaged in
battle. To which he said: “It is not right for my brothers to
engage in battle for my sake while I myself do not fight.”

Alexander said: “The virtuous man is respected even though
he be poor just as the lion is feared even when he lies still. How-
ever, the man without virtue is despised even though he be rich
as is the dog that wears a golden collar around its neck.”

Alexander said: “When you speak to a person who has no
intelligence, it is as though you were watering a tree that has
dried up. Moving rocks from a mountain is a lighter task than
speaking to one who lacks intelligence.”

Alexander said to those who were sitting before him: “In his
home a man should be ashamed to act in a disgraceful manner
because of his wife, children and servants; elsewhere because he
might offend others who may be friends or acquaintances of his.
Where there are neither friends nor acquaintances, he should feel
shame because of himself. If he feels no shame because of all these,
then let him feel shame before the Creator, may He be exalted.”

Alexander was told about two men, one rich and the other
poor, both of whom loved the daughter of Rominus and wished to
marry her. [The father] gave her in marriage to the poor man
and refused to give her to the rich man. Alexander asked him
about this, and he said: “My lord, the King! I did this because
the rich man is a fool and lacks the training necessary to take
care of his wealth. The poor man, however, is virtuous and
intelligent, and there is thus reason to hope that he will become
wealthy. Therefore, I preferred him to the rich man.”

Alion, the prince, said to Alexander: “My lord, the King!
We have many captives who were your enemies. Since the Lord
has made you their ruler, why do you not make them your slaves?”
He answered: “I do not want to rule over slaves for I am the
King of free men.”
He said concerning the pen: "Were it not for the pen, the world would not endure nor would the affairs of the kingdom be administered effectively. While everything is subject to the control of the mind and the tongue by means of which judgment is passed and information is imparted on all matters, it is the pen nevertheless that serves as their instrument of expression and communication." He also said: "The pen is the messenger of the mind. When you consider the results it may lead to, you must seek to remove the possibilities of error on its part. For a messenger who happens to slip or who tells a lie will cause his master to be despised. Therefore the ancient proverb says: 'When the messenger lies, the counsel is ruined.'"

Alexander asked Plato [sic]: "What cause is most deserving of a king's constant occupation?" He answered: "At night he should think about plans for improving the welfare of his people, and during the day he should strive to put them into effect."

Once Alexander heard two of his men quarreling. They despised each other even though they had been dear friends previously. Alexander said: "When one chooses a friend, one should not become too close to him nor seek his company too often nor visit him on doubtful matters."

There once came before Alexander a man who was dressed in clothes that were threadbare and who spoke to him in an impressive manner. He was asked questions and his answers were fitting and proper. Alexander said: "Your dress is not in keeping with your speech. For were it so, then you would have bestowed on your body that degree of adornment which is commensurate with the degree of knowledge with which you have invested your soul." Whereupon he replied: "My lord, the King! Speech is within my power whereas dress is within yours." Then Alexander ordered that he be given a bath as well as fine garments.

Two men who were among the members of the royal court petitioned Alexander to serve as judge in a dispute between them. Whereupon he said: "The judgment will satisfy one of you and arouse the other's anger. Therefore, make peace between you and you will both be satisfied."

It is told that Alexander removed an officer from a good
office and appointed him to a lower one. When the officer came before him, the king said: "How do you like your office?" He answered: "My lord, the King! It is not the higher office which improves the man. It is rather the intelligent man who, through good administration and righteous conduct, improves the office even though it be a lower one." Alexander was pleased with his words and as a result appointed him to a greater and better office.

Alexander ordered the commander of his army to be considerate in his treatment of the enemy who had been tested in battle. The commander replied: "I shall do so." Alexander said: "How will you do this?" He answered: "As long as they persevere in battle, I shall fight them with the utmost violence; but if they flee before me, I shall not pursue them."

Alexander said to his attendant when some worthless fellows met him and sang his praises: "Look and see, perhaps I have done evil and am therefore deserving of the praise of such men."

Alexander said: "He can destroy the world who understands its operations, but the world destroys those who are ignorant of its operations."

Alexander went to a land where kings had once ruled but whose successors had died out. He asked if any, even one, of the royal line of that land had survived. He was told: "Yes, one man has survived." And he said: "Show him to me." And they replied: "Lo, he dwells among the graves." Alexander sent for him. When he came before him, Alexander said: "Why do you dwell among the graves?" He answered: "I wanted to see if there was any difference between the bones of the slaves and those of the kings. I found that they were all alike." Alexander then said to him: "Is it in your heart to follow me? If so and if you are ambitious, then I shall revive your greatness and through you the greatness of your ancestors and your family." He replied: "I am ambitious and I desire something worthy." And Alexander asked: "What do you desire?" He answered: "Life without death, youth without old age, riches without poverty, joy without anxiety, and health without illness." To which Alexander replied: "I have never seen such an intelligent man." Afterwards the man left him, and he did not move from the graves until the day of his death.
After Alexander died, his widow Roxane gave birth to a son. The Macedonians named him Alexander after his father. And Antipater went to Hellas, the land of Greece, and became its ruler; and Patras was named after him. Ptolemy became the ruler of Egypt while Seleucus Nicator reigned in Syria, his rule reaching as far as Babylonia. When Ptolemy died, Demetrius Poliorcetes ruled in his place. When Demetrius died, he was buried in Demetrias, the city which he had built. Thereafter, Ptolemy who was called Philadelphus, the son of Ptolemy the son of Lagus, reigned in his place for thirty-eight years. He built the tower of Pharos in the harbor of Alexandria. It was during his reign that Eleazar, the brother of Simeon, became the High Priest and the Jews who were captive in Egypt went free. This king summoned and brought over Eleazar, the High Priest, in order to interpret and expound all the books of the Jews in the Greek language. In the 127th Olympiad the Romans conquered Calabria and captured the city of Messana. This was the fourth exile for Messana. In that year Hieron, the Sicilian prince, arose and seized Syracuse. It was at that time that the Consul Valerius brought Sicily under the rule of the Romans. Aratus, the sage, lived in those days, and it was then that the Romans began to make silver coins in Rome. In the 129th Olympiad the Romans fought at Syracuse, and the Carthaginians attacked the Romans in Sicily. Ptolemy Euergetes was ruler in Egypt and reigned for twenty-seven years. It was then that Nicomedes, the King of Bithynia, restored the city and called it Nicomedia. At that time the Romans fought at Syracuse, were victorious over Carthage and captured one hundred cities. It was then that Antigonus gave the Athenians their freedom. He built the city of Kalmiganos which is on the river Orontes. In the 134th Olympiad Joseph, son of Gorion, the Jew, lived and wrote his books. It was at that time that the Romans killed 40,000 among the Galatians.
Olympiad Joshua, son of Sirach, was a prince and a great man among the Jews. In the 140th Olympiad, Ptolemy Philopator became King of Egypt and reigned for seventeen years. In the 141st Olympiad Marcellus, King of the Romans, reigned, and he captured Syracuse and the great city of Capua; and they subjected Sicily beneath them. Antiochus the Great, King of Syria, was victorious over Philopator and captured him. In the 144th Olympiad Antiochus Epiphanes became King and reigned for thirty-six years. He incited the Jews in an effort to tear them away from their religion and to cause them to adopt the religion of the Greeks. The Jews, however, would not listen to him. As a result Antiochus' anger was aroused and he dispatched a large army against them. He killed many Jews and devastated Jerusalem. This was the third exile for Jerusalem. Antiochus took the riches of the Temple, but the Jews were victorious and killed 84,000 of Antiochus' men. Thereupon Antiochus proceeded to Palestine in order to subjugate its people. In the 150th Olympiad the slaves made war in Sicily. The Romans dispatched Lucullus, commander of the army, and he defeated and subjugated them, and the fighting came to an end. In that year Hyrcanus, the High Priest, engaged in battle against the city of Samaria which is called Sebaste in Greek, and he razed it to its foundations. Afterwards the city was rebuilt by Herod and was given the name of Sebaste. It was at that time that the Capitoline in Rome was burned. It was then that Tigranes, King of Armenia, married the daughter of Mithridates. He mobilized a very large army and vanquished Antiochus the Great, the King of Syria. He removed him from his kingdom and conquered the entire land as far as Palestine. From that year on the Armenians began to pay tribute to the Romans. In the 177th Olympiad the city of Pompeii was built by Pompey. In that year the Romans subjugated Albania, Iberia, Colchis and the people of Arabia. The Romans under Pompey, their King, captured Jerusalem without fighting because Pompey had compassion for the Jews. He took Aristobulus, the King, captive. This was the fourth exile for Jerusalem.
May the Lord gather our dispersed and may He have mercy upon our remnant; and may we be worthy of beholding the coming of our Messiah speedily in our own day. Amen.

My grandson Ḥabib Hayyim, all strength to him, copied Mishle Shu‘alim and part of the Alexander [Story] also. The copying of the remainder of the Alexander [Story] was executed by me, Joseph Katab — may I behold offspring and enjoy length of days — a disciple of scribes, son of the illustrious master and teacher, Daniel — may his memory be for a blessing in the life of the world to come — a member of the Mioniki family, may the Lord watch over them, Amen — the work having been brought to completion in the month of Elul in the year 5188 [1428]. May the Lord deem me worthy to be among those who are recorded for life in Jerusalem — so may it be willed, Amen and Amen, Selah. Let the scribe be strong and whoever reads it be vigorous, Amen. I wait for Thy salvation, O Lord. Blessed be Thou, O Lord; mayest Thou instruct me in Thy statutes. Thine is the glory, Amen and Shalom.
Abbreviations

*Ant.* = *The Jewish Antiquities*, Josephus.
*B* = Yosippon (Berditschew, 1896–1913).
*DKAW* = *Denkschriften der kaiserlichen Akademie der Wissenschaften*.
*EJ* = *Encyclopaedia Judaica*.
*Fest.* = *Festchrift zum achzigsten Geburtstage Moritz Steinschneiders* (Leipzig, 1896).
*HB* = *Hebräische Bibliographie*, Moritz Steinschneider.
*HUM* = *Die Hebräischen Übersetzungen des Mittelalters*, Moritz Steinschneider (Berlin, 1893).
*JE* = *Jewish Encyclopedia*.
*JQR* = *Jewish Quarterly Review*.
*JRAS* = *The Journal of the Royal Asiatic Society of Great Britain and Ireland*.
*MGWJ* = *Monatschrift für Geschichte und Wissenschaft des Judenthums*.
*Ms. L* = Ms. 145, Jews’ College, London.
*Musere* = *Sefer Musere ha-Pilosofim*, ed. A. Loewenthal (Frankfurt a.M., 1896).
*MWJ* = *Magazin für die Wissenschaft des Judenthums*.
*NGWG* = *Nachrichten von der königl. Gesellschaft der Wissenschaften zu Göttingen*.
*OFr* = The Old French Prose Alexander Romance as found in Hilka; see H above.
*PAAJR* = *Proceedings of the American Academy for Jewish Research*.
*Ps.-Call.* = *Pseudo-Callisthenes*.
*REJ* = *Revue des Études Juives*.
*S* = Codex Seitenstettensis (now Harvard University Ms. Lat. 121).
SHAW = Sitzungsberichte der Heidelberger Akademie der Wissenschaften.
SKBH = Sammelband Kleiner Beiträge aus Handschriften.
V = Yosippon (Venice, 1544).
Yos. V = Yosippon (Venice, 1544).
Z = O. Zingerle, Die Quellen zum Alexander des Rudolf von Ems, in Germanistische Abhandlungen, IV (Breslau, 1885).
Notes
Notes to Introduction

I. Alexander in Jewish Sources from Antiquity


5 For a discussion of the several recensions see J. Zacher, *Pseudocallisthenes* (Halle, 1867), pp. 5-14; Ausfeld, *op. cit.*, pp. 8-23; Magoun, *op. cit.*, pp. 22 ff., who refers to α, β, γ and δ as designating the four main groups into which the textual tradition of *Ps.-Call.* is classified; Cary, *op. cit.*, pp. 9-16. For an analysis of the sources of *Pseudo-Callisthenes* see R. Merkelbach, *Die Quellen des griechischen Alexanderromans* (Munich, 1954).


7 Ausfeld, p. 17.


10 See the literature on this subject in Marcus’ survey, *op. cit.*, pp. 512-13.

11 The story of the bones of Jeremiah is also found in the *Historia Scholastica* of Peter Comestor and in other medieval writings; see Cary, p. 132.
The accounts of the life of Alexander by Greek and Roman historians contain no reference to his visit to Jerusalem which most scholars arguing from silence take as evidence of its unhistorical character. For a discussion of the question of the historicity of Alexander's visit to Jerusalem see Marcus, pp. 525–529; Wünsche, Donath and Pfister in op. cit.; I. Spak, Der Bericht des Josephus über Alexander den Grossen (Königsberg, 1911); Tcherikover, pp. 44–49, holds that the accounts of Alexander's visit to Jerusalem are unhistorical but believes that, although the place and time are not known, a meeting of Alexander with representatives of the Jews of Palestine did occur.

For the English translation of passages from the Babylonian Talmud and from Midrash Rabbah the Soncino translation of these works was used.


In the parallel source, the scholium to Megillat Ta'anit ch. 3, his name is Gebiha, the son of Pesisa. Kosem and Pesisa are interchangeable since both words derive from roots meaning "to cut."


Also in II, 43, Codex C.

II, 25–27.

Mueller, op. cit., pp. 82–85; for a discussion of the nature of Ps.-Call., Codex C, see Müller's Introduction, pp. x, xvi ff.; Pfister, pp. 30–32, also holds that the author of Codex C was Jewish. Rieger holds that the authors of Codex C and Codex B were Jewish, Vogelstein-Rieger, op. cit., I, 189. See also F. Pfister, Alexander der Grosse in der Offenbarungen der Griechen, Juden, Mohammedaner und Christen (Berlin, 1956), pp. 24–35.

Graetz, Geschichte der Juden, III, note 3.


The passage in Yoma 69a is a Baraita and thus cannot be later than the beginning of the third century C. E.

Donath, pp. 24 ff.

Pfister, Gründungsgeschichte, pp. 23–25.
In *Sanhedrin* 91a, the litigants are called Africans, not Canaanites as in the other two sources. According to Talmudic tradition, when the Canaanites heard that the Israelites were about to enter the land, they migrated to Africa and settled there. See *Mekila de Rabbi Ishmael*, ed. Horowirz-Rabin in *Corpus Talmaticum* (Frankfurt, a. M., 1928), Abt. 3, Bo, 18, p. 69 and the notes for parallels. See also S. Rapaport, *Erech Millin* (Warsaw, 1914), pp. 360-362.

Philo, *De Vita Mosis*, I, 25, 140-142.

Ex. 12:35.

Lévi believes that the Talmudic source goes back to a Hellenistic Jewish source which was part of the apologetic literature of Alexandrian Jewry. See Lévi, “La Dispute entre les Egyptiens et les Juifs devant Alexandre,” in *REJ*, LXIII (1912), 210-215, and Lévi, “Alexandre et les Juifs” in *Gedenkenbuch zur Erinnerung an David Kaufmann* (Breslau, 1900), pp. 346-354. Tertullian also used the same argument, *Adversus Marcionem*, II, ch. 20.

From this they deduce that the sun is nearer.

Ps. 103:11-12.

Gen. 1:1. The School of Shammai held that the heavens were created first while the School of Hillel held that the earth was created first, *Hagigah* 12a. Donath, pp. 26 ff. suggests that the author of the answer of the elders of the south was a Shammaite who attributed the answer to them in order to enhance the authority of the School of Shammai.

See *Hagigah*, 11b, where such speculation is forbidden.

See *Abot* IV, 1. Identifying the elders of the south with the Indian Gymnosophists, Rapaport, *op. cit.*, pp. 125-127, holds that Ben Zoma’s aphorisms were borrowed from them and that Ben Zoma’s answer to the first question indicates that he thought it permissible to quote gentiles. Donath, pp. 26 ff., argues that Ben Zoma was the original author of these aphorisms and that these as well as R. Simeon’s criterion of wisdom, *Abot* II, 13, were later attributed to the elders of the south in order to endow them with greater authority. Lévi, *REJ*, VII, 78 ff., holds that they were taken from *Abot* and that the redactor most likely quoted by heart and hence used R. Simeon’s instead of Ben Zoma’s criterion of wisdom.


Indulge himself in high-living and luxury. See Rashi on this passage.

Donath, pp. 26 ff., sees in this a reflection of the hatred of Roman despotism.

Donath, *ibid.*, suggests that this reflects the view of those Jews who sought peace with Rome.

Rapaport, p. 126 and Lévi, *REJ*, VII, 78 ff. interpret this to mean: “Why did you rebel against me?” Rapaport uses this to support his contention that the elders of the south were not Jews because there is no record of Jews rebelling against Alexander, but that they were the Indian Gymnosophists who persuaded Sabbas to rebel. See Plutarch, *Lives*, “Alexander,” ed. A. H. Clough,
IV, 241. Lévi argues that Plutarch serves as background to explain the account in *Tamid*, for one is unprepared for the question asked by Alexander in the account in *Tamid*: “Why did you rebel against me?” In Plutarch the question is motivated by the sedition of Sabbas incited by the Gymnosophists. Rashi’s interpretation is quite different. He takes it to mean: Why do you resist me in refusing to accept our religion? Do you not know that we are in the majority and you are subject to us?

46 Rashi: The fact that you are the majority and we are subject to you is no argument, for do you not see every day that Satan is victorious and leads men astray.

47 Lévi, *REJ*, VII, 78 ff., argues that this presupposes the threat in Plutarch that Alexander would put to death those whose answers were not pertinent. To avoid this the sages said that they were all agreed on the answers.


Wünsche, p. 274.

Lévi, *REJ*, II, 293; VII, 78.


Ibid., p. 48.

Ibid., p. 50. Lévi feels that the dialogue in the Talmud, if we remove the glosses and interpolations from it, is part of a work on Alexander written in old Aramaic, *REJ*, III, 293. Rapaport, p. 125, also believes that this is taken from an independent literary work.

The legend of the Amazons is found elsewhere in Talmudic literature with modifications: *Leviticus Rabbah*, XXVII, 1; *Midrash Tanhumah*, ed. S. Buber (Vilna, 1885), Vayikra, Emor, 9; *Peṣiṭa Ḍar Ḳahana*, ed. S. Buber (Lyck, 1868), Piska, IX, 24. In these sources Carthage is given as the name of the place inhabited by the women. The legend may also be found in *Ḥibbur Ma’āsiyot* (Verona, 1647), p. 7a in which account the trial is held before the women and not before King Kazia.


88 See *Ps.-Call.*, II, 41.


90 See Magoun, p. 29, note 6; Cary, pp. 19–21.

91 Donath, pp. 36 ff.

92 Wünsche, pp. 276–280.
NOTES TO INTRODUCTION (Part I) 185

63 Lévi, REJ, VII, 82-84.
64 Lévi, REJ, II, 298-300, and VII, 84.
65 Lévi, REJ, VII, 83.
66 Wallach, PAAJR, XI, 56-63, 81-82.
67 For the English translation of passages from Midrash Rabbah and from the Babylonian Talmud the Soncino translation of these works was used.
68 The text reads tade kišusin, a scribal error which, at the suggestion of Prof. H. A. Wolfson of Harvard University, I emended to read żayyade teyosin. J. D. Eisenstein in his interpretation of the word kišusin confuses sport, in the sense of making sport or fun, with sport as it refers to the sport of hunting, see his Ozar Midrashim, II, 604.
69 The text reads k'bgd, a scribal error which I have emended to read ad.
70 Ps.-Call., Book II, ch. 41. See Lévi, REJ, VII, 93.
74 The text reads Adriás, the Adriatic. However, the text in Yalkút Shim'oni reads Okiónos, “Great Sea”, and according to Buber other manuscripts also read Okiónos; see his edition of Midrash Tehillim, p. 415, note 32. See also Braude, op. cit., p. 499, note 9, who feels that the alternate reading, Okiónos, is preferable.
75 Okiónos here is further reason for preferring it to the Adriatic Sea in the beginning of this episode.
77 Lévi, REJ, VII, 93.
78 In the opinion of Zunz, see S. Oscher, Yalkút, JE, XII, 585-586.
79 Wallach, PAAJR, XI, 66 ff. Wallach also indicates other sources in which this theme is found, ibid., p. 66, n. 42 and p. 67, n. 43.
80 Plutarch, Morals, ed. W. H. Goodwin (Boston, 1870), I, 382-383.
81 Lévi, REJ, VII, 84.
82 J. Klausner, Yeshu ha-Nozri (Jerusalem, 1922).
83 Wallach, ibid., pp. 63-75.
84 Ibid., p. 65.
85 Ibid., p. 75. See also Midrash Rabbah, Soncino ed., Eng. transl., p. 258, n. 3.
86 See comment in Pene Mosheh to Baba Meźia, II, 5, 8c.
87 The text reads ḫmmu hayyim, obviously a corruption. The suggested emendation, veḥataninim, meets the requirements of the context.
88 See Vitae Prophetarum in E. Nestle, Marginalien und Materialen (Tübingen, 1893), pp. 16 ff.; O. Zingerle, “Die Quellen zum Alexander des Rudolf von Ems,” in Germanistische Abhandlungen, IV (Breslau, 1895), p. 55; Pfister, Gründungsgeschichte, pp. 20-22. The story of the bones of Jeremiah is also found in the Historia Scholastica of Peter Comestor and in other mediaeval writings, see Cary, p. 132.
89 Pfister, op. cit., p. 22.
Targum Sheni, in Mikra'ot Gedolot, II, Shulsinger ed., (New York, 1950), I, 2, pp. 689-690. For a discussion of Solomon's throne and the royal thrones in other civilizations, see P. Cassel, Kaiser und Königsthrone (Berlin, 1874).

Targum Sheni, I, 2, p. 691. This source misplaces Alexander chronologically in its listing of the emperors who came into possession of Solomon's throne, giving the order of the emperors as follows: Nebuchadnezzar; Alexander; Shishak, King of Egypt; Antiochus Epiphanes; and Cyrus, Emperor of Persia.


II. ALEXANDER IN MEDIAEVAL JEWISH SOURCES

1 For a survey of the mediaeval versions of the Alexander Romance see Magoun, op. cit., Introduction.

2 See Part I of our Introduction.

3 Magoun, pp. 22-42; Cary, pp. 9-11.

4 Ausfeld, pp. 8-23.

There is a difference of opinion as to the date of the Syriac version. Zacher, p. 192, places it in the fifth century; E. A. W. Budge, The History of Alexander the Great, Syriac version (Cambridge, England, 1889), p. lx, places it between the seventh and ninth centuries; T. Nöldeke argues for the seventh century, "Beiträge zur Geschichte des Alexanderromans," in Denkschriften der kaiserlichen Akademie der Wissenschaften, Philos.-Hist., Klasse, 38 (1890), Vienna, pp. 13, 17; Ausfeld follows Nöldeke. Budge, p. lxxii, inclines to Wright's opinion that the Syriac was made from an Arabic translation of the Greek Ps.-Call., while Nöldeke, pp. 11-17, holds that the Syriac was made from a Persian (Pehlevi) version of the Greek Ps.-Call.

6 Ausfeld, pp. 21-23.

7 Ibid., p. 17.

8 Magoun, p. 23.


10 Weymann, op. cit., p. 79; Ausfeld, p. 21; Magoun, p. 39.

11 Specifically its title is Nativitas et Victoria Alexandri Magni.

12 See Magoun, pp. 50 ff. for a comprehensive treatment of the nature of these recensions, their various redactions and their use as sources for vernacular translations. See also Cary, pp. 38-58.

13 The Dicta of the Philosophers, see Cary, pp. 22-23.

14 Secret of Secrets, see Cary, pp. 21-22.

15 See K. Trieber, "Zur Kritik des Gorionides," in Nachrichten von der
NOTES TO INTRODUCTION (Part II) 187


17 Kahana maintains that the Mantua edition was followed by only one other edition, namely, the Basle edition of Sebastian Munster, 1541, which is a very corrupt text. See Introduction to Günzburg-Kahana edition of Yos. (Berditschev, 1896-1913), p. 10. Ausfeld, p. 25, holds that the Basle edition is based on the Constantinople edition of 1490. Ausfeld's view appears more plausible because the Alexander Romance interpolations in Yosippon are missing in both the Constantinople edition of 1490 and in the Basle edition of 1541. They are found, however, in the Mantua edition. Flusser, Zion, p. 110, maintains that there are three recensions of Yosippon: The first is found only in manuscripts; the second which is an elaboration of the first is found in the Mantua edition; and the third which is an expansion of the second is found in the Constantinople edition.

18 Triebel, p. 409, places the date in the fourth century; S. Zeitlin, Josephus on Jesus (Philadelphia, 1931), p. 53, in the fifth or the beginning of the sixth century; M. Gaster, "An Old Hebrew Romance of Alexander," in JRAS, 1897, p. 491, or in Studies and Texts, II, 820, holds that the Alexander Romance in Yosippon is a translation from an Arabic text of the seventh or eighth century; Scaliger, in the ninth century, see M. Schloessinger, "Joseph Ben Gorion," in JE, VII, 259-260; Zunz, ibid., placed it in the ninth century but later changed it to the tenth century. The following place it in the tenth century: Steinschneider, HUM, p. 898; Lévi, REJ, III (1881), 246; Vogelstein-Getter, pp. 193-194; Cassuto, EJ, IX, 424; Flusser, Zion, p. 114, in the year 953.

19 That Yosippon contains interpolations was known as early as the fourteenth century by Judah Leon ben Moses Mosconi who wrote in his introduction to a manuscript of Yosippon that he had before him five different versions of Yosippon. See his "Ha'akdamah le-Yosippon in Ozar Tob," MWJ (1877-1878), p. 23. The recension found in the Constantinople edition (1510) is one-third longer than that found in the Mantua edition (1476-1479) because of the many interpolations. Furthermore, there are manuscripts that do not contain the Alexander Romance, see D. Flusser, "Ma'aseh Alexandros Lefi Ketab-Yad Parma," in Tarbiz, XXVI, 2 (Dec. 1956), p. 166.

20 This account is found in Yos. B, 60-65 and Yos. V, 17a-18a.

21 See Part I of our Introduction.


23 Yos. B, 63 and Yos. V, 17d.


25 Ant. XI, viii, 5, 333-335.

26 Megillat Ta'anit, ch. 9, in which an implied reference to it is found.

27 According to the Talmudic tradition the Samaritan Temple was destroyed in the time of Alexander, see Megillat Ta'anit, ch. 9. Actually it was not destroyed until two hundred years later in the reign of John Hyrcanus I who accord-

Azariah Dei Rossi, sixteenth century, describes the interpolatory character of the Alexander Romance in *Yosippon* in his *Me'or 'Enayim*, XIX, 112b-113a. J. F. Breithaupt in his edition of *Josephus Gor'umides* (Gotha, 1707), holds that the story of Alexander appears to have been inserted by a Jewish interpolator, quoted by Wallach, *MGWJ*, 82, pp. 197-198. The view that the Alexander Romance is an interpolation is held of course by modern scholars: Steinschneider, Rieger, Lévi, Triebel, Gaster, Wallach and Flusser. See references in note 18. See also Ausfeld, p. 25 and Wallach *JQR*, XXXVII, 407-422, and his article in *MGWJ* (82).


The account in *Yos. V* is more elaborate than that in *Yos. B*, for example, Alexander’s escape from the palace of Darius, cf. *V*, 23c with *B*, 91; Candace’s order to draw Alexander’s likeness on a tablet, cf. *V*, 26b with *B*, 104; Alexander’s saving of Candabiles’ wife, cf. *V*, 26c with *B*, 104; the legend concerning the ancient king in *V*, 25b is not found in *B*, 100. Reasons for various events are offered in *Yos. V* and not found in *Yos. B*, for example, Olympias gives a reason for her thinking that Philip will divorce her in *V*, 19c but not in *B*, 70; Nectanebor induced by means of magic various portents and omens in order to frighten Philip into caring for the boy in *V*, 20b, not found in *B*, 75; a reason is offered for Alexander’s putting vessels in his bosom at the table of Darius in *V*, 23b but not in *B*, 91.


81 See Ausfeld, pp. 25-26 for an account of the relationship between *Yosippon*, Ps.-Call. and the *Historia de Preliis*. Rieger, p. 483, also points out parallels between *Yosippon* and Codex C of Ps.-Call. which represents the 7 recension.

NOTES TO INTRODUCTION (Part II) 189

39 *SKBH*, pp. xii–xiii.
41 Wallach *MGWJ*, LXXXII, 195–196, and *JQR*, XXXVII, 416–418.
43 Paris, Cod. Heb. 671.5.
46 Lévi at first attributed the authorship of Ms. P to Samuel Ibn Tibbon, *REJ*, III, 258 ff., but later changed his opinion and regarded it as anonymous, see *SKBH*, p. v.
47 *SKBH*, p. x.
53 Lévi, *SKBH*, p. xi.
54 Steinschneider, *HUM*, p. 904.
55 As found in Lévi’s notes to the text of Ms. P up to p. 8 note 4. See *SKBH*, p. 57, note 4 to p. 8. The corresponding part in *Yosippon* is in B, 65–87, 21 and in V, 18b–22c, 19.
57 In *Yos*. V, 22c, 15.
58 See *SKBH*, p. 57, 8, note 10; p. 77, 45, notes 1, 5, 7, 9; p. 78, 46, notes 6, 8. The questions which Alexander put to the Gymnosophists are found with variations in both Ms. L and *Yosippon*, cf. p. 34 with *Yos*. B, 99. See Wallach, *JQR*, XXXVII, 412–444.
59 *SKBH*, pp. xii–xiii.
64 In comparing Ms. L and Ms. P with the Latin, I have found at least twenty-five passages in which Ms. L is closer to the Latin than Ms. P. The following are a few such passages: Ms. L 55, 4, 5 and H (Hilka) 30, 8; L 55, 6, 7 and H 39, 5–7; L 60, 18, 7 and H 90, 18; L 63, 22, 8 and H 113, 26–27; L 78, 46, 8 and H 219, 29–220, 6.
The number of such passages is much smaller than in Ms. L. Cf. L53, 1, 5 and H8, 1–11, 11 (Nectanebus enters palace twice to perform incantations); L57, 9, 9 and H61, 29–62, 7 (Jeremiah's bones); L60, 17, 12 and H88, 32–89, 4; L60, 18, 1 and H89, 24; L60, 18, 8 and H90, 36–37; L63, 22, 2 and H106, 7–8.

Passages in Ms. P clarified by text of Ms. L. Cf. L54, 3, 3 and H25, 29–26, 1–2; L56, 7, 5 and H53, 1–7; L57, 8, 6 and H57, 9–10. Passages in Ms. L clarified by text of Ms. P. Cf. L58, 13, 4 and H71 and 72, 9. See also L60, 17, 8.

Elements in L not found in Latin: L57, 8, 10; L70, 34, 14; L74, 40, 4; L76, 42, 1. Elements in P not found in Latin: L57, 8, 9; L61, 19, 10.

Elements in L not found in P: p. 61, 19, 5; p. 70, 34, 14; p. 74, 40, 4; p. 76, 42, 1. Elements in P not found in L: p. 57, 9, 9; p. 61, 19, 10; p. 64, 23, 5.

The Modena Ms. is Bibl. Estense no. LIII. It was published by I. Lévi: "Sefer Alexandrus Mokdon" in Festschrift zum achzigsten Geburtstage Moritz Steinschneiders (Leipzig, 1896), pp. 142–163, hereafter referred to as Fest. See also his discussion of this manuscript in same volume, pp. 235–237.

The Bodleian manuscript is Ms. Cod. Heb. 2797.10, Bodleian, Oxford. Gaster entitled his translation: An Old Hebrew Romance of Alexander. The translation occupies pp. 499–549 in JRAS (1897) and is preceded by an introduction by Gaster, pp. 485–498. The introduction and translation have also been published in Gaster's Studies and Texts, II, 814–878.

A. Y. Harkavy, Neizdannyaya Versiya romana ob' Alexandre (St. Petersburg, 1892).

Steinschneider, HUM, pp. 904–905.

Fest., p. 236.

Ausfeld, p. 27.

Fest., p. 235.


Fest., p. 235.

Gaster, JRAS (1897), p. 490.

Ibid., p. 498.

Ibid., pp. 491–498.

Fest., pp. 235–236.

Gaster, JRAS (1897), pp. 488–489.

Ibid., p. 524.

Ibid., pp. 532 and 546.

Ibid., p. 489.

Fest., p. 237.

Steinschneider, HUM, pp. 904–905.

Gaster, JRAS (1897), pp. 490–491.


Steinschneider, HUM, 490–491.

Flusser, Tarbiţ, pp. 166, 172.
NOTES TO INTRODUCTION (Part III) 191


93 See critical apparatus to the chronicle.


95 Flusser, Tarbiẓ, pp. 169–170.


97 Tamid, p. 32b; Steinschneider, HUM, pp. 898–899; Flusser, Tarbiẓ, p. 169.


99 Johann Hispanensis translated part of it in the twelfth century. Philippus, called Clericus, translated all of it at the beginning of the thirteenth century. See Steinschneider, HUM, pp. 249–250; Cary, pp. 21–22.

100 For a discussion of the problem and the different views see Steinschneider, HUM, pp. 248–249.

101 Ibid., p. 246.

102 The Hebrew Version of the Secretum Secretorum. The Hebrew text was published in JRAS (1907), pp. 879–912, and also in Gaster’s Studies and Texts, III, 246–278. The English translation was published in JRAS (1908), I, 111–162. The Introduction was published in JRAS (1908), II, 1065–1084. The Introduction and English translation were also published in Gaster’s Studies and Texts, II, 742–813. See Gaster’s Introduction for a description of this work, and also Steinschneider, HUM, pp. 245–259 and Lévi, REJ, III, 241–242.

103 For Hebrew see JRAS (1907), 910–911; for English see JRAS (1908), I, 113–114.

104 Steinschneider, HUM, p. 251; Lévi, REJ, III, 241.

105 JRAS (1908), II, 1071–73.

106 Steinschneider, HUM, p. 251; Gaster, JRAS (1908), II, 1071.

III. A Study of the Text of the Manuscript Published Here

1 See Catalogues des manuscrits hébreux, Bibliothèque Imperiale (Nationale de Paris), 1866, pp. 121–122.

2 See Bernardinus Peyron, Codices Hebraici Regiae Bibliothecae (Turin, 1880), p. 234. The manuscript is listed as Codex CCXVIII.A.VII.6.

3 SKBH, II (1886), xiii–xiv.

4 This work was translated into Latin in 1406; see JE, III, 306.

5 Lévi, REJ, III, 245–246.

There are two more legends listed in our manuscript in folio 74r and 74* which as Lévi pointed out were incorrectly designated as legends by our author. They are rather the headings to chs. 4 and 5 of Book III of Musere which chapters along with others were incorporated, as we shall see presently, in the manuscript by our author. See Lévi, REJ, III, 251.

Lévi has compared the legends in our manuscript with those found in two Latin manuscripts: no. 8501 of the Bibliothèque Nationale, Paris, which contains both the drawings and the legends, and the Cologne edition of the Historia de Preliis which contains the legends only. In his study Lévi indicates which of the legends follow the former and which the latter. See Lévi, REJ, III, 249-251.

See Alfons Hilka, Der altfranzösische Prosa-Alexanderroman (Halle, 1920). The legends found in the following pages of this volume correspond to legends in our Ms.: 24, 27, 32, 40, 44, 49, 53, 54, 71, 114, 130, 133, 150, 165-167, 170-171.

See Haight, p. 3.


See Pfister, Historia, p. 272, where he quotes the apothegms of the philosophers from the Strassburg edition of the Historia de Preliis which represents the 1st recension. Our Hebrew manuscript contains apothegms similar to the first and second apothegms of the Latin.


See Budge, Ethiopic version, pp. 432-435.

See Pfister, Historia, p. 278.

See Budge, Ethiopic version, pp. 432-434. Our Hebrew apothegms show similarity to apothegms V, VII, XII, XIII, XVI, and XVII. The words of Roxane, Alexander's widow, which follow the apothegms of the philosophers are also similar in the Ethiopic and the Hebrew.

See Pfister, Historia, p. 279.


See section on the Parma Ms. in Part II of the Introduction, and Flusser, Tarbiç, pp. 178-184, for a discussion of the chronicle.

Since we refer to these two works frequently, we use the letter Z to represent Zingerle's volume and the letter H to represent Hilka's volume.

The paragraph numbering was established by Zingerle and followed by Hilka. See F. P. Magoun, "The Harvard Epitome of the Historia De Preliis," Harvard Studies and Notes in Philology and Literature, XIV (Cambridge, Mass., 1932).

The eleven paragraphs are: 8, 9, 10, 17, 18, 20, 23, 27, 29, 30 and 39.

See the Hebrew Text and the Translation from paragraph 48 to paragraph 76.
NOTES TO INTRODUCTION (Part III) 193

The eighteen paragraphs are: 48, 60, 63, 57, 47, 49, 66, 52, 70, 58, 59, 65, 68, 71, 73 and 76.
The sixteen paragraphs are: 77, 82, 84, 86, 89, 91, 94, 95, 96, 97, 123, 124, 125, 127, 128 and 129.

A. Hilka, Der altfranzösische Prosa-Alexanderroman (Halle, 1920). We are using the abbreviation, OFr, to refer to the Old French Prose Alexander Romance.

Gen. 50:5. See par. 73.
Gen. 49:33. See par. 129.
Micah 4:4. See par. 89.
Mal. 2:10. See par. 99.
2 Sam. 20:1. See par. 65.
Esther 1:10. See par. 127.
Esther 7:8. See par. 125.
Ex. 9:24. See par. 97.
Gen. 37:3. See par. 32.
Lev. 16:8, 10. See par. 3.
Gen. 40:2. See par. 62.

See section in our Introduction on: Additional material in the Hebrew text.

Levi, in REJ, III, 245, states that Hayyim copied as far as f. 39 verso. Apparently he overlooked the marginal note on f. 38 verso which reads: "Up to this point the copying was done by my grandson Hayyim, may the Lord watch over him and keep him in life." Levi's view is based on the fact that Yehosef, the second copyist, indicates his name for the first time on f. 40 recto by singling out for adornment the letters of his name from five words, four of which are the first words in lines 2, 4, 6 and 19 while the fifth is at the bottom of the leaf. The name is constructed by reading the letters from the bottom of the leaf upwards.

E. g., f. 88v, l. 17; f. 33r, l. 3; f. 38r, l. 13.
E. g., f. 28v, lines 1, 2, 5, 7; f. 32r, l. 16; f. 34r, lines 16, 19.
E. g., f. 45r, lines 2, 3, 4, 9, 12; f. 44r, the letters in the third and fourth words of the quotation from Psalms at the bottom of the leaf; f. 40r as described above in note 45; and f. 41r, lines 4, 7, 8, 9, 20.

See note 55 to Part I of the text.

See in Part III of our Introduction the section on: Analysis of Part One in its Relation to Historia de Preliis.
Notes to the Text

I. THE ALEXANDER ROMANCE

The heading, The Alexander Romance, does not appear in the text of the manuscript. As indicated in the Introduction, we have introduced this heading and two others, namely, Apothegms and Chronicle in order to designate the three elements of which the text of the manuscript is composed. The first folio of our manuscript is missing. Thus the narrative in the first 38 lines of the first paragraph in the Latin, Z (Zingerle) 129, 1-131, 1, is missing in the Hebrew. The Hebrew text begins with the words: "... on behalf of anyone who approached him," representing the translation of "... omnibus qui pergebant ad eum," Z, 131, 1. In order to help orient the reader into the text of the narrative, we have inserted at the beginning of our Hebrew text and of the English translation a translation of the key sentences of the Latin representing the material missing in the Hebrew. The insertion is set off by brackets. In our translation from the Latin to the Hebrew we have made use of some corresponding passages in Yosippon and in Ms. P for stylistic purposes. See Yos. V 18 and Ms. P in SKBH, pp. 1-2.

As indicated in the Introduction the author has recorded throughout the text of the manuscript the legends to the illuminations which were found in the Latin manuscript which he translated.

The mythical biblical figure who dwelt in the wilderness, Lev. 16:10.

Latin: ariolum, Z135, 19. Our author treated ariolus as a proper name here and elsewhere in the text.

Follows H (Hilka) 29, 5-7 and S (Codex Seitenstetensis) in Z137.

The phrase separando... suum, Z138, 20-21 is not found in the Hebrew. Magoun, p. 230, believes that this phrase is corrupt and that "the point of the Greek original seems to have been that the sun stood in opposition to Venus and quenched Philip's love for women." The Hebrew seems to be closer to the Greek original than is the Latin in this instance.

Z138, 22 does not have father. Hebrew follows H31, 16.

Hebrew has side of the wall, a Biblical allusion, Josh. 2:15. I have translated it city wall on basis of the Latin: murum civitatis, Z139, 10.

The phrase which was in his hand is missing in Z143, 17 but is found in H42, 25 and in S in Z143.

This sentence differs from Latin, Z143, 21-22.

Z145, 2 has Macedonia. Hebrew follows H47, 1 and S in Z145.

Missing in Z145, 14; H49, 10-11 and S in Z145 have civitatem lon. OFr has la chité de Lon, H49, 25.
NOTES TO THE TEXT (Part I) 195

13 Cf. H59, 3.
14 Cf. H59, 23–34.
15 A large lacuna here: Z148, 9–149, 11. This represents the greater part of par. 24, the whole of par. 25 and the first part of par. 26. The interesting interpolation dealing with Jeremiah’s bones in par. 24 as found in H61, 29–62, 7 is also missing in the Hebrew. See section in Introduction on Alexander and the bones of Jeremiah.

16 In the story of Alexander and the High Priest in Jerusalem, the Latin follows the version found in Josephus. Our Hebrew combines this version with that found in Yosippon. In the first part of the story which deals with the correspondence between Alexander and the High Priest and the former’s consternation at the latter’s refusal to do his bidding, the Latin in Z149, 15–150, 8 follows Josephus, Ant. XI, viii, 3, 317–320, and the Hebrew follows the Latin with some elaboration. The Latin in Z150, 8–151, 2 continues with Alexander’s dream of the grapes and his capture of Tyre and Gaza, and the Hebrew follows the Latin. Josephus does not have this dream but mentions the capture of Tyre and Gaza, Ant. XI, viii, 3–4, 320, 325. The Latin returns to Josephus and follows the remainder of the account of Alexander’s encounter with the High Priest and his entry into Jerusalem, cf. Z151, 3–153, 1 and Ant. XI, viii, 4–5, 325–339. The Hebrew follows the first three lines of the Latin and then interpolates a passage from Yosippon containing Alexander’s dream of the man who helps him achieve victories and who orders him to bow before the man in Jerusalem who resembles him, see Yos. B, 61, 5–28. Although the account of this dream is not given in Josephus or in the Latin, it is referred to in both sources later on when Alexander explains to his officers why he bowed before the High Priest, see Z152, 5–15 and Ant. XI, viii, 5, 333–335. The Hebrew then returns to the Latin and follows it from Z151, 6–152, 15. After that, the Hebrew goes back to Yosippon and follows its version of Alexander and the High Priest in the Temple, Yos. B, 62, 15–63, 19. Then the Hebrew returns once again to the Latin and follows it with some variations, see Z152, 20–25.

17 In the Latin Z149, 16, Iaddus is the name of the High Priest as in Josephus. In rabbinic tradition his name is Simon the Just, see section on Alexander’s Visit to Jerusalem in our Introduction. In Yos. B, 63, 27 the name of the High Priest is not given in this connection. His name, Addus (Iaddus), is mentioned later on in connection with his brother Manasses whom his father-in-law Sanballates, the Samaritan, had appointed High Priest. In Yos. V, 17c, 8 the name of the High Priest is Hananiah (Onias), which version our Hebrew follows. This name in somewhat altered form, Anani, is also found in the Old Hebrew Romance of Alexander published by Gaster; see JRAS, 1897, p. 494.

18 At this point the pagination of our manuscript goes from 90⁴ to 24⁴. The narrative, however, is unaffected by it and continues in sequence without interruption.

19 Hebrew reads Scropulu. In Josephus the place is called Saphein or Sapha. According to Schürer, Saphein is the Aramaic form of the Hebrew Zophim and he identifies it with the hill called Scopos which is the modern Mount

20 *Yosippon* has "the treasures" which we have substituted for the word *ha-bayit* found in our manuscript.

21 Differs from Latin, Z152, 23 which follows *Josephus* where the priests request tax-exemption only in the seventh year, *Ant. XI*, loc. cit.

22 Hebrew follows H70, 15 and S in Z153.

23 Hebrew follows H73, 20-23 and S in Z154.

24 *Ps.-Call.* has: "... the Pierian city of Bebrycia where there was ... a statue of Orpheus and standing near him the nine Pierian Muses ...," Haight transl., p. 52. See also the Syriac version, Budge transl., p. 54. Hebrew follows Z160, 8 but misreads the Latin word for Muses.

25 Paragraphs 41-45 are missing in the Hebrew.

26 Beginning with this paragraph the Hebrew follows in the main the I* recension of the Latin as indicated in the Introduction, see H91, 35. Par. 47 follows later on after par. 57 as in I*, see H109, 1.

27 From here to the end of par. 60 the Hebrew is based on H94, 18-96, 11.

28 Biblical allusion, Num. 4:7. I have translated this passage freely as required by the context.

From here to the end of the par., the Hebrew follows I*, par. 49(1'), Z177, 14-22 and elaborates upon it.

29 The Hebrew goes back again to I*, H103, 1.


31 In this par. the Hebrew follows I*, par. 49, H113-115, while in par. 49(1') the Hebrew follows I*, Z177, 14-22.

32 Hebrew stops in the middle of par. 66, H117, 20 and goes on to par. 51, H93, 10. It continues with par.'s 52, 53, 54 and 56 and then returns to conclude par. 66, H117, 21.

33 Differs from Latin, H93, 31-32.

34 Hebrew continues with second part of par. 66, H117, 21.

35 Hebrew made three names out of the two given in Latin, H130, 16-17.


37 A hiatus in the Hebrew manuscript. The material found in H134, 23-139, 19 is missing. The passage in the Latin contains the following: Alexander's letter to all the provinces in the kingdom of Persia in which he gives thanks to God for his victory and proclaims the restoration of orderly and peaceful government; the apprehension and execution of Darius' assassins; Alexander's marriage to Roxane; and Alexander's admonition to the Persians not to honor him as a god.

38 Hebrew resumes the narrative in the middle of par. 76 with Alexander's letter to his mother, H139, 19.

39 Hebrew has *Mylia*. This may be either *Mylas* which was in Lycia, a country in Asia Minor, or *Mylasa* which was in Caria, a province in Asia Minor, south of Lydia. H140, 5 has *Manglos* while S has *anglos*, see Z199.
NOTES TO THE TEXT (Part I) 197

42 Biblical allusion, Deut. 8:15. In translating I rearranged order of words for sake of more readable text.
43 Hebrew has spirítií, a corrupt transliteration of vespertíliónes, H168, 1.
44 As in Z216, 4–5.
45 Quite different from Latin, H174, 7–15.
46 The latter half of par. 90 and the whole of par. 105, H184, 17–186, 3 is missing in the Hebrew. The Hebrew continues with paragraphs 109 and 110 of the Latin and then returns to par. 98, which is most likely due to a transposition of the folios. To preserve the continuity of the narrative, we have in our transcription of the manuscript rearranged the order of the folios to correspond to the sequence of events in the Latin H upon which the Hebrew is based. At this point therefore we omit folios 58 and 59 of the Hebrew manuscript, to which we shall return later, and begin with folio 60, 1.9, which corresponds to the beginning of par. 98 of the Latin, H186, 3.
47 The Hebrew had the following words here: And that river was in the land of Sacrapilus. This is a corruption of sacra scriptura, H186, 5. We have deleted these words in the interest of a readable text.
48 H194, 18–195, 12 is missing in the Hebrew.
49 H195, 18–196, 17 is missing in the Hebrew.
50 H196, 22–26 is missing in the Hebrew.
51 At this point there is a large lacuna in the Hebrew. The material found in the Latin from the middle of par. 100, H197, 23 to the middle of par. 109, H218, 10 is missing in the Hebrew. At this point also, we return to folios 58 and 59 of the Hebrew Manuscript, the beginning of folio 58 corresponding to H218, 11. These two folios contain the concluding part of the story of Alexander and Candace. In order to introduce the reader to the first part of this story, we have included a condensed paraphrase of it in brackets in the Hebrew text and in the text of our translation. The paraphrase represents the narrative as found in the Latin from par. 107, H207, 18 to par. 109, H218, 10.
52 Reference to Serapis in par. 24. Episode is missing in the Hebrew.
53 In this Biblical quotation, Zech. 4:7, the first word tesku’ot meaning amid shouts has been rendered as acclaim to meet the requirements of the context of this episode.
54 At this point there is a lacuna in the Hebrew manuscript corresponding to paragraphs 111–123 in the Latin. In order to preserve the continuity of the narrative as found in the Latin we have rearranged the order of the folios in the Hebrew manuscript by picking up the thread of the story in folio 65v 1. 7 which corresponds to H242, middle of par. 123.
55 This letter is an addition of the Hebrew and is taken from Sefer Musere ha-Pilosofim, ed. A. Loewenthal, II, 4, pp. 27–29, hereafter referred to as Musere. Loewenthal translated this work into German under the title of: Honein Ibn Ishák, Sinnsprüche der Philosophen (Berlin, 1896). It was of much help to me in obscure passages.
56 See Loewenthal, Sinnsprüche, p. 115 and reference in note 1.
57 Hebrew resumes the narrative, cf. H244, 1–7.
The words *me to live* are missing in the Hebrew. We added them as required by context.

The word *supplication* is missing in the Hebrew. We added it as required by context.


The proper names in the Hebrew are often corrupt. In most instances the Hebrew follows H and in some the OFr, S and Z, see H253–255 and Z261–262. In the English translation I have followed the Latin or Old French except for those names which occur only in the Hebrew. Such names have been transliterated. See Appendix IV which contains the list of names of persons and places for a comparison of the Hebrew and the Latin.

Sicily is not found in the Latin. The Hebrew follows the OFr, H254, 17–18, which has *Sesile*.

The Hebrew name for Cassander is followed by another name containing these letters: *mitigstur*. This is a corruption deriving perhaps from *(fluviu)m, (qu)i dicitur* in Z262, 4–5, which the Hebrew author apparently read as a proper name.

Hebrew used both I\(^1\) (Z) and I\(^1\) (H) for Alexander’s will. Antipater as prince of Cilicia is found only in I\(^1\), Z262, 5. The Hebrew *Pulia* is apparently a corruption of *Cilicia*.

Hebrew follows S, see Z261. I\(^3\) has Lydia, H254, 18.

The Hebrew names for Bactria and India are corrupt: *Natrida* and *Poeomiga*. We emended them on basis of Latin, H254, 29–30.

Hebrew has *coloniah*, apparently mistaking the Latin *colonias* for place-name. The Hebrew does not have *established in India*, which we added on basis of Latin, H254, 37.

Hebrew is corrupt. It has the following three words in place of the Latin *Parapomenos: Para, Panmiah*, and *Sina*. We emended the corrupt reading on basis of Latin, H255, 2.

We take the Hebrew *Ravi* to be a corruption of Hyrcanos; see S in Z262 and the OFr, H255, 12.

This sentence is not found in the Latin. It is found in the Stockholm manuscript of the OFr version, see H280, note to p. 255, l. 11. See also Ps.-Call., Haight transl., p. 133, where the name is *Phreaternes*.

*Elitom* in OFr H255, 12. This sentence is not found in the Latin.

The Hebrew *Arakiu* may refer to the OFr *Sirerochas*, H254, 17. In the Hebrew passage equivalent to H254, 17, the Hebrew has *Sironias*. The Hebrew thus mentions Sicily twice with the names of the princes differing in each.

Hebrew has *Ariolus, the magician*, a misreading of the text which we emended on basis of Latin, H255, 12–13.

*Palcariu* may be a corruption of *Chelaris*, S in Z262. There is no equivalent in the Latin for the Hebrew *Antikia*, which I have rendered as *Antiochia*.

Hebrew had *Persian*, which we emended on basis of Latin, H236, 6.
NOTES TO THE TEXT (Part II) 199

76 Hebrew had court of the guard, which we emended as required by context, cf. H256, 7.
77 Hebrew had Indian, which we emended on basis of Latin, H258, 1.
78 Latin, 10,200, H259, 9–10.
79 Lacuna, the material in Latin H259, 32–260, 2 is missing in Hebrew.
80 The parallel passage in Yosippon has: He was born on the fourth day of the month of lyar at sunrise.
81 The Latin names have been placed in parentheses after the Hebrew names. The Hebrew follows both I1 and I2 for the names; see Z265, 7–16 and H260, 16–25.

II. Apothegms

1 The collection of apothegms that follows constitutes the second element in the Hebrew manuscript, beginning at the bottom of folio 71r and ending in the middle of folio 78v. This moralistic material represents an addition by the Hebrew author and was taken by him from the following sections of Musere: Book III, chapters 4, 5, 6, 7, 8, 10, 11, 12, 3 and Book II, ch. 5.
2 Cf. Budge, Ethiopic version, 433, xii.
3 The Ofr which preserved the legends to the illuminations does not have this legend. Our author apparently added this legend, and its wording is taken from the first sentence of ch. 4, Book III of Musere, p. 54. See also the variant reading for this sentence in the footnote there.
4 This legend like the preceding one is an addition by the Hebrew author and its wording is taken from the beginning of ch. 5, Book III of Musere. Our manuscript then continues with the rest of ch. 5.
5 For this statement and for the next one cf. Budge, Ethiopic version, 434, xviii, xiii and xvi.
6 Cf. ibid., 433, vii.
7 Cf. ibid., 434, xvi.
8 Cf. ibid., 434, xvii.
9 The following is found in Musere, Book III, ch. 6, pp. 57–58.
10 Ibid., Book III, ch. 7, p. 58.
11 Ibid., Book III, ch. 8, pp. 58–59. The first sentence however is found at the beginning of ch. 9.
13 Our manuscript omits pp. 60, 25–61, 20 of ch. 10 and resumes at p. 61, 21 at which point one of the speakers is concluding his words of comfort to Olympias.
14 Ibid., Book III, ch. 11, pp. 61–62.
15 Ibid., Book III, ch. 12, p. 62.
16 Ibid., Book III, ch. 3, pp. 53–54. In Musere this chapter is found in the regular order of the chapters. Our author however placed this chapter here.
17 Ibid., Book II, ch. 5, p. 29.
III. CHRONICLE

1 The short chronicle which follows is the third and final element in our manuscript. It has been described and analyzed in our Introduction, Part II, section on the Parma manuscript and Part III, section on the chronicle. In addition to our manuscript, this chronicle is also found in the Parma manuscript and in Yosippon and is based ultimately on the Chronicon of Eusebius. The text of the chronicle in our manuscript is corrupt in a number of places which we have emended on the basis of variant readings in the Parma manuscript and in Yosippon (B, 111–115 V, 29a–30a) and in some instances on the basis of Eusebius (Chronicon, II, Patrologia Graeca, XIX (1857), 493–494 ff. in the pertinent Olympiads.) The variant readings are recorded in the apparatus to the Hebrew text. In those passages where the several Hebrew sources agree, we have so indicated in the apparatus. In those instances where they differ, we have selected the reading which is least corrupt or which is closest to that in Eusebius or which best meets the requirements of the context.

1 The Hebrew has Ipitados. Parma manuscript and Yos. B and V have Ipatos which we have taken to represent Hipatos: the Consul. The Consul referred to is Marcus Valerius Messalla to whom Sicily was assigned as his province. In a successful campaign he drove back Hieron and brought some sixty Sicilian towns under the supremacy of Rome. See Dictionary of Greek and Roman Biography, ed. W. Smith (London 1846), pp. 1049–50.

2 Kalmiganos also occurs in the Parma manuscript while Yos. V has Kartag'ma. Kalmiganos may represent a combination of Kartagina and Antigonia. The building of Antigonia cannot refer to Antigonus II Gonatas (320–239) but rather to Antigonus I (382–301) who founded Antigonia on the Orontes in 307. See Eusebius, Chronicon, II, 115th Olympiad.

4 Eusebius has the 151st Olympiad. Antiochus Epiphanes began his reign in the 151st Olympiad and ruled for eleven years. Our manuscript has the 144th Olympiad and a reign of thirty-six years. Historically this describes the time and reign of Antiochus the Great and not Antiochus Epiphanes. See Eusebius, Chronicon, II, Olympiads 140–148 and 151–154.

6 Hebrew has Ereq Pelishtim. For the history of the Greek form Palaistine which is based on the Biblical Peleshet see I. Benzinger, “Palestine,” in JE, IX, 479–480.

7 Antiochus the Great, by which title Antiochus III was referred to, is obviously an error since he reigned from 223–187 while Tigranes lived in the first half of the first century B. C. E. The reference is most likely to Antiochus Pius who was Antiochus X. See Flusser, Tarbiz, p. 180.

8 See Flusser, ibid., and Benzinger, JE, IX, 480.

9 Pompeii refers apparently to Pompeiopolis, a name which was borne by several towns in ancient times; see Dictionary of Greek and Roman Geography, ed. William Smith (Boston, 1857), II, 654. In this case it refers most likely to
Soli, a town on the coast of Cilicia. Tigranes had destroyed it during the Mithridatic War, and Pompey revived it and gave it the name of Pompeiopolis, *ibid.*, p. 1019. Flusser points out that this happened about 67 or 66 B.C.E., that is in the 176th Olympiad. See *Tarbiz*, p. 180.

10 Eusebius mentions only Iberia. However, Flusser points out that the Byzantine author of our chronicle may have used another source in addition to Eusebius, namely Eutropius, where we find that Pompey subjugated Albania, Iberia, and Colchis. See *Tarbiz*, p. 181. While our text has Colisis and might refer to Colossae in Great Phrygia, it would appear more feasible to read it as Colchis in view of the passage in Eutropius and in view of the fact that Colchis, Iberia, and Albania were adjacent to one another. We have therefore rendered Colisis as Colchis in the English translation.

11 Our manuscript agrees with the Parma manuscript; see *Tarbiz*, pp. 181–182. In *Yosippon*, however, Pompey captured Jerusalem "without mercy because he had no compassion for the Jews," *Yos.* B, 115, 8–9. According to Josephus, Jerusalem fell without bloodshed. See the discussion in Flusser's article on this point, *Tarbiz*, pp. 181–182.

12 While the two names Ḥabib Ḥayyim occur here, the copyist refers to himself as Ḥayyim as is seen from the fact that he singles out for adornment the letters of his name, Ḥayyim, from various words in the text. (See notes 45–48 in Part III of the Introduction). The presence of Ḥabib before Ḥayyim may be explained in one of three ways: the copyist may have begun to write Ḥayyim and wrote Ḥabib and forgot to cross it out. Ḥabib may have been an additional name, not generally used. It may be an abbreviation of Ḥabibi, meaning "my beloved."
Appendix I

Material from Other Sources

1. Yosippon

Par. 28. Alexander’s dream while on his way to Jerusalem and his visit to the Temple follow the account in Yosippon almost verbatim.

Par. 84. In the account of the gift of the Amazons to Alexander our Hebrew text follows Yosippon with variations. This common version is based upon the account in Ps.-Call.

Par. 90. While the Hebrew corresponds in content to the Latin in the account of the letter of the King of the Gymnosophists to Alexander, it adopts some of the phraseology found in Yosippon and also adds a sentence from Yosippon. Similar partial use of Yosippon’s phraseology is found in the description of the manner in which the Gymnosophists lived. The answer to Alexander’s question concerning the graves follows Yosippon verbatim while the question concerning the numbers of the living and the dead which does not occur in the Latin is found in Yosippon.

Par. 109. While the Hebrew corresponds in content to the Latin in the Candace story, it follows the phraseology of Yosippon in these passages: Candace’s appeal to Alexander for advice in dealing with her sons; Antigonus’ (Alexander’s) statement to Carator that Alexander has many officers more distinguished than he and that his death would therefore not cause Alexander to worry; Candace’s gifts to Alexander.

Par. 110. At the conclusion of the Candace episode, the Hebrew has farewell speeches by Alexander and Candaulus which do not occur in the Latin. Yosippon has a short farewell speech by Alexander in which he indicates that his vow to present Alexander at the palace of Candace had been fulfilled. This thought is also found in our text. While our author may have
referred to the passage in *Yosippon* and elaborated upon it, it would seem that the account in our text bears a greater resemblance to that in the *OFr* which we shall discuss presently.

Par. 130. In the short biographical account of Alexander, the Hebrew follows *Yosippon* with variations.

2. *The Old French Prose Alexander Romance*

Par. 18. In describing Philip’s attack upon Alexander, the Hebrew has “and his sword fell from his hand.” This passage does not occur in the Latin but is found in the *OFr*.

Par. 20. When Pausanias planned to abduct Olympias, the Hebrew like the *OFr* has her seek safety in a tower.

Par. 55. In Alexander’s letter to the provinces of his kingdom, the Latin lists Cilicia among others. The Hebrew and the *OFr* have Sicily.

Par. 47. Latin has Parmenius. Hebrew follows *OFr* which has Paremenon.

Par. 65. The Hebrew states that Porus sent Darius 30,000 horsemen and 160,000 footsoldiers in order to help him in his war with Alexander. This is not found in the Latin, in *Ps.-Call.* or in its Syriac or Ethiopic versions. However, in the *OFr* Porus promises to send Darius 10,000 horsemen. Thus the Hebrew, albeit with exaggerated figures, may have based this statement on the *OFr*.

Par. 71. Latin has “compedibus aureis.” Hebrew has “iron chains” and hence is closer to the *OFr* which has “en fers.”

Par. 85. According to the Latin, Alexander selected 150 men who knew the terrain in order to guide his army. The Hebrew and the *OFr* have 50 men.

Par. 94. Latin has “corpora magna.” Hebrew has “horns” and follows *OFr* which has “cornes.”

Par. 110. Hebrew has “terradelibia,” treating the Latin “terra Libie” as one word. Hebrew is obviously based on the *OFr* “terre de Libe.”

In the Latin Alexander says farewell to Candaulus and they part. The *OFr* adds farewell speeches by each of them and so does the Hebrew. *Yosippon* has a short farewell speech by Alex-
ander alone. Our Hebrew text with variations and elaborations is closer to the $OFr$ than to $Yosippon$.

Par. 127. The Hebrew follows the $OFr$, albeit with corruptions in the transliteration, in the names of some of the princes and territories designated by Alexander in his last testament. The $OFr$ has Milliternus as prince of Syria Minor; the Hebrew has Militiniah. The $OFr$ has Sirerochas as prince of Sicily; the Hebrew mentions Sicily twice, with Sironias as the prince in one instance and $Arakiu$ in the other. It is possible that these two names represent a splitting up of the name Sirerochas in the process of the copying of the text. The Latin has Arrideus as prince of the Peloponnesus while the Hebrew has Afridai which is closer to the $OFr$ which has Afridiens. The Hebrew and the $OFr$ contain the designation of a prince for Armenia while the Latin doesn't. The Latin has Niciole while the Hebrew has the people of $Liotis$ which is closer to the $OFr$ which has Lioite.

3. Sefer Musere ha-Pilosofim

Par. 123. Our author inserted in this paragraph a long passage which represents verbatim the fourth chapter of Book II of this work. This chapter consists of a letter from Aristotle to Alexander. The reason for the inclusion of this letter may be the following: Paragraph 123 in the Latin contains a letter from Aristotle to Alexander in which he congratulates and praises him for his victories. This letter is found in the Hebrew text. Our author may have therefore felt it appropriate to add another letter from Aristotle to Alexander at this point. In this letter Aristotle offers Alexander advice on how to govern his people. He cautions him against tyrannical rule and urges him to cultivate compassion for his subjects and to regard them as brothers and friends. In this way he will win their love and avoid the dangers of conspiracy against him.
Appendix II

Expansions and Elaborations in the Hebrew Text

The following characteristics are revealed in the Hebrew elaboration and expansion of elements found in the Latin text:

1. Material Embellishment

Par. 61. The Hebrew adds that Darius showed Alexander his treasure-house, the silver, the gold and the vessels. This elaboration is based upon the passage in 2 Kings 20:13 in which King Hezekiah shows his treasures to the envoys of the King of Babylon.

Par. 67. The Hebrew adds an argument by an officer advising Alexander to keep the captured women of Darius’ family. This view is added as a counter-argument to the advice of another officer to return them to Darius.

Par. 65. The Hebrew adds that the Persians who fled from the battle begged Alexander to spare their lives. He granted their request and also conferred an inheritance upon them.

Par. 73. The Hebrew adds a description of the bier of Darius, his burial garments and the participants in the funeral procession.

Par. 74. When Alexander ascended Darius’ throne, the Hebrew has him deliver a long speech to the assembled multitude in which he reminds them of the provisions of Darius’ last testament and asks whether they agree to accept him as their ruler.

Par. 109. When Candace invited Alexander into her chamber, the Hebrew adds that she asked him to lie with her and that she sang his praises as a man of great wisdom.

Par. 110. The Hebrew adds a soliloquy by Candace in which she expresses deep grief for not having kept Alexander with her so that she might have continued to rejoice with him. Her grief was so great that she even contemplated suicide.

206
Par. 125. The Hebrew adds that Olympias called in Antipater and rebuked him for plotting to kill Alexander.

Par. 127. The Hebrew expands on Roxane's plea to Alexander not to drown himself and on Alexander's response to her.

2. Rhetorical Embellishment

We have noted elsewhere in the Introduction the extent to which the author made use of Biblical expressions and allusions for rhetorical effect. His elaborations reveal the employment of other literary devices for the same purpose.

a. The use of similes.

Par. 491. While the Latin speaks of a multitude, the Hebrew adds "as great in number as the sand on the shore of the sea." The Latin mentions that many soldiers fell in battle and the Hebrew adds that "they fell in the field like sheaves before the reaper."

b. Hyperbolism.

Par. 58. The Latin reads: "Darius...wept and was very disturbed..." The Hebrew elaborates: "Darius...wept bitterly, fell to the ground in a state of bewilderment, and his heart grew faint..."

Par. 65. In describing the aftermath of a battle, the Latin relates that "the field was full of the dead, the half-dead and the wounded." The Hebrew adds: "and the stream of blood was like an overflowing river."

Par. 77. The Hebrew enlarges upon the formidable nature of the people described in this paragraph and adds that they ran as fast as horses.

c. Change from indirect to direct discourse.

Par. 26. The Latin states that Alexander wrote to the High Priest in Jerusalem asking him for the support and the tribute which he had been rendering to Darius. The High Priest replied that he could not violate his allegiance to Darius. The Hebrew elaborates by using direct discourse and by presenting the texts of the letters.
Par. 28. In the Latin, the High Priest orders his people to fast, pray and offer sacrifices for three days. In the Hebrew his order is presented in direct discourse in the form of an address to the people.

Par. 35. In the Latin, Alexander received a message that his mother was ill. In the Hebrew the message is in direct discourse, and to this the author adds, also in direct discourse, an appeal by Olympias to Alexander to visit her at once.

Par. 70. In the Latin, Persian informers report to Alexander that Darius is preparing for battle and that he has turned to Porus for help. In the Hebrew the report is expanded and presented in direct discourse.

Par. 74. In the Latin, Alexander ascends the Persian throne in the presence of the people. In the Hebrew the author has Alexander deliver an address to the people.

Par. 76. The Latin describes the content of Alexander’s letter to his mother and to Aristotle. The Hebrew presents the text of the letter.

3. Reiteration

Sometimes the author expands the material on the basis on what has preceded in the narrative.

Par. 70. The Hebrew elaborates upon the report which the Persian informers gave to Alexander by incorporating material from the preceding paragraph.

Par. 58. In the Latin, Darius’ mother writes him a letter in which she begs him to desist from fighting against Alexander. The Hebrew adds a warning from his mother: “Know, my son, that your horsemen will betray you.” This addition was evidently prompted by the preceding paragraph which relates that some of Darius’ men deserted him and brought military information to Alexander.

Par. 74. The Hebrew adds an address to the people by Alexander upon his ascending the Persian throne in which he tells them that Darius had promised him Roxane, his daughter, in marriage as well as his empire. This addition was also prompted by what is found in the preceding paragraph.
4. **Anticipation**

Sometimes the author expands the material in anticipation of what is to follow in the narrative.

Par. 38. In anticipation of what follows in the Latin, the Hebrew has Alexander offer the people of Abdira peace before taking retaliatory measures against them.

Par. 67. Hebrew elaborates, adding five sentences in which one of Alexander’s generals advises him not to return Darius’ captured womenfolk. This elaboration reflects Alexander’s remarks and decision in the passage which follows in the Latin.

Par. 99. In anticipation of what follows in Latin, the Hebrew expands on the theme of washing and bathing.

5. **Explication**

The Hebrew fills in where the Latin leaves room for the imagination.

Par. 49\textsuperscript{2}. Out of respect for his bravery, Alexander frees a Persian soldier who at the bidding of Darius had made an attempt on his life. It is not difficult to imagine first, that some of Alexander’s men would demand the Persian’s death and secondly, that Alexander would urge his own men to emulate the Persian’s loyalty to his king. Whereas the Latin leaves it to the imagination of the readers, the Hebrew is explicit on both of these points.

Par. 77. The Latin speaks of the deformities of the people. The Hebrew however describes the nature of the deformities: “They had but one leg, one arm and one eye . . .”

Par. 77. In the Latin Alexander is warned to protect his soldiers against the serpents in the area of the Caspian Gates. The Hebrew is more specific, elaborates on the danger and has the serpents bite Alexander’s men causing a great many of them to die.

6. **Judaization**

The author elaborates sometimes in order to give expression to his religious views.

Par. 30. In the Latin, Alexander orders his soldiers to crucify
the messengers of Darius. In the Hebrew, Alexander orders that
they be hanged on the gallows. Judaism was opposed to cruci-
fixion and the Jewish penal code did not permit it as a mode
of execution.

Par. 99. In the Latin, Dindimus points out to Alexander the
need to conquer one’s internal enemies, the physical and material
desires. The Hebrew adds that such conquest leaves man free to
acknowledge his Creator since it removes the cause of evil-doing
from his heart.

The Hebrew elaborates on Dindimus’ views on sin as fol-
lows: “We do not confess our sins to another man, saying,
‘By confessing my sins to this man, the Lord will forgive me my
sins.’” The author is evidently taking this opportunity to give
expression to the Jewish views on confession as opposed to the
Christian.

Par. 109. After Alexander, disguised as Antigonus, placated
Carator and saved himself from death, the Hebrew adds that
this favorable turn of events was “brought about by the Lord
that He might make him ruler over the entire world thus fulfilling
the vision of Daniel, the prophet.” In this manner the author
inserts into the narrative his belief in Divine Providence and in
the fulfilment of Hebrew prophecy.
Appendix III

DIFFERENCES BETWEEN THE HEBREW AND THE LATIN VERSIONS

1. Differences in Numbers


Par. 37, Z160, 5: decem et septem milia homines. Hebrew: 15000.


Par. 50, H103, 6: sexaginta milia hominum. Hebrew: 260,000.


Par. 49, H114, 15–16: pedites centum triginta. Hebrew: 150, following the variant reading as found in S, see Z177.

Par. 69, H120, 34–121, 2: pedestrubis hominibus per singulos aureos solidos tres, equitibus vero per singulos solidos aureos quinque. Hebrew: to every foot-soldier twice as much as will fall to his portion from the spoils of our enemies, and to every horseman five times as much.

Par. 60, H126, 11–12: itinere dierum quinque castra metatus est ibi. Hebrew: and he tarried there for 105 days.

Par. 65, H126, 20–22: pedites quadraginta quattuor milia, equites centum milia. Hebrew: 140,000 foot soldiers and 160,000 horsemen.

H128, 28–37: Denique in his tribus prelii ... interfecti sunt, quindecies centena milia absque eis qui interfecti sunt in ipsis prelii que cum eius satrapis gessit, qui fuerunt numero decies nonies centena
milia. The Hebrew does not give a total figure of the slain in the three battles but only the number of the slain in the battle under discussion. The figure given is 50,000. As for the battle with the satraps the Hebrew has 70,000 myriads. The use of myriad is obviously figurative here and elsewhere in this appendix.

Par. 68, H130, 4–6: dragmas mille id est libras decem et dragmas quinque. Hebrew: 1500 golden drachmae whose weight was ten pounds.

Par. 80, H152, 1–2: viginti dies pugnatum est. Hebrew: the battle continued for thirty days.


H156, 10–11: decies centena milia. Hebrew: 10,000 myriads.


Par. 86, H162, 4–5: pedes sexaginta. Hebrew: 10 cubits.


H163, 17: medium miliarium. Hebrew: a mile and one-half.

Par. 87, H166, 12–13: dentes per longum cubitum unum. Hebrew: a span in length.


Par. 89, H169, 32–34: cubita tria for Alexander’s height; cubita quinque for Porus’ height. Hebrew: one and one-half cubits for Alexander’s height; two and one-half cubits for Porus’ height.


Par. 92, H175, 6: dierum septem. Hebrew: eight days.

Par. 95, H179, 8: pedes duodecim. Hebrew: five cubits.

H179, 16: pedibus septem. Hebrew: three and one-half cubits.

Par. 97, H181, 27: quingenti milites. Hebrew: 27, not counting the grooms of the horsemen.
Par. 127, H253, 7-8: auri talenta mille, id est libras centum viginti milia. Hebrew: 120 talents of gold.

Par. 130, H260, 3-4: Fuerunt anni vite illius triginta tres. Hebrew: 32; agrees with Yosippon.

H260, 6-8: Septem annis pugnavit et octo annis quievit. Hebrew: Alexander began to fight when he was eighteen and did not cease fighting until he was twenty-six. He rested for six years. Cf. Yosippon.


H260, 12-15: Natus est quinto die stante mensis decembris et defunctus est secunda die stante mensis Martii. Hebrew: He was born at sunrise, and he died on the fourth day of the month of Iyar at sunset; agrees with Yosippon.

H260, 16: civitates duodecim. Hebrew states that Alexander built thirteen cities. Although it enumerates 13, the list actually contains only 12 inasmuch as one of the Alexandrias, that named after Bucephalus, occurs twice. Codex A of Ps.-Call. and the Syriac version of Ps.-Call. say that Alexander built thirteen cities.

2. Differences in Elements of Episodes

Par. 1, Z131, 6: propter Artaxersen regem Persarum. Hebrew: from before the people of Aram. Aram is the biblical name for Syria. The Syrians are mentioned in the Latin as one of the peoples from whom Artaxerxes recruited his soldiers. See Z130, 3.

Par. 3, Z133, 12: et non in paucis diebus. Hebrew omits the words et non and agrees with S. See Z133, note to line 12.


Par. 5, Z135, 15: os vulve. Hebrew: bosom of the queen.

Par. 8, Z136, 23-24: antequam . . . mortuus est. Hebrew: the serpent died after it put its head inside the egg. The
Hebrew agrees with the Syriac version. See Budge, *History of Alexander the Great, Syriac Version of Ps.-Call.*, p. 11.

Z136, 26-137, 3: nascetur... moriatur. Hebrew: a son will be born to you who will rule after your death and before he returns to the land of his birth, he will travel around the entire world.

Par. 10, Z137, 21-23: ac si ... uxore. Hebrew: I shall love him like my own son.

Par. 11, Z138, 4: glaucus. Hebrew: red.

Z138, 4: impetus. Hebrew: breast, the word *impetus* is rendered in the Hebrew as if it were *pectus*.

Par. 12, Z138, 20-21: separando... suum. The rendition of this phrase is not found in our Ms. Magoun believes that this phrase is corrupt. The Hebrew in this instance seems to be closer to the Greek original than is the Latin. See p. 194, note 6.

Par. 13, Z139, 12: stellam Mercurii, quomodo letatur. Hebrew: Mercury is shining.

Par. 14, Z140, 8: torvitatem. Hebrew: its head was round. Hebrew apparently follows S which has *tor nitate*, note to Z140, 8.

Z140, 10: corniculorum. Hebrew: precious stones.

Z140, 16-17: et propterea... equi. Hebrew: therefore he sat on his throne securely, thinking that the man who would reign after him would be wise and strong.

Par. 16, Z141, 17: solidos. Hebrew: talents.


Par. 23, Z148, 1: Ab... Sagittarius. Hebrew: And from that day on the horsemen began to bend their bows and shoot their arrows, and thus were they trained.

Par. 26-Par. 28, Z140-152. In the episode dealing with Alexander's meeting with the High Priest and his visit to Jerusalem, the Latin follows the version found in Josephus. The Hebrew combines this version with the one found in *Yosippon*. For a detailed account of
the differences between the Latin and the Hebrew
see our notes to paragraphs 26, 27, and 28.
Par. 30, Z154, 20: cruci eos figerent. Hebrew: to be hanged
on the gallows.
Par. 37, Z160, 13-14: qui ... Homeri. Hebrew: who enjoy the
blessing of the Lord.
Par. 60, H126, 9-12. The Hebrew has the following two
sentences which are not found in the Latin: He
(Alexander) besieged the city (Persepolis) for many
days until he conquered it, and he subjected it to
forced labor for tribute. Thus [he did] to every city
which had a covenant with Darius.
Par. 49, Hi 14, 21-22: sorores due seu et due filie Darii.
Hebrew: sister ... daughter.
Par. 66, H118, 11-13: matrem nostram et sorores, uxorem et
filias. Hebrew: my mother, my wife and my sister.
Par. 65. At the beginning of this par. Hebrew states that Porus
sent Darius 30,000 horsemen and 160,000 foot-
soldiers to help him. This is not found in the Latin
or in Ps.-Call. or in its Syriac or Ethiopic versions.
In the OFr, Porus promises to send Darius 10,000
troops, see H123, 21-23.
Par. 83, 30-35: et per ... diebus. In the Hebrew it is the men
who cross the river to be with the women. The
Hebrew adds that the men can cross over only
during two months of the year when the river is
free of the dragons and serpents which infest it the
rest of the year.
Par. 84, H158, 19: At this point the Hebrew adds a paragraph
in which the Queen of the Amazons invites Alex-
ander to visit her and gives him these gifts: 100
talents of gold, 500 beautiful virgins mounted on
horses and 10,000 white cows. The Hebrew follows
with some variations the Greek and the Syriac ver-
sions of Ps.-Call. See Ps.-Call., III, ch. 26, Haight

Par. 86, H162, 15: aurum. Hebrew: the wagons.

Par. 127, H254, 24. The Hebrew adds: Marapus, the father-in-law of Antipater, shall be the prince of Sepharad.

H255, 4: The Hebrew adds: Phratafarni shall be the prince of Armenia; Elitom shall be the prince of Babylonia Maior; Aprilosiu shall be the prince of Capua; Baloni shall be the prince of Bithynia; Caliolu shall be the prince of Chalcedonia. Instead of Mesopotamia in the Latin, the Hebrew has Jerusalem and Caldania. See our notes to par. 127.

Par. 130, H260, 32–34: undecima Alexandria que dicitur Yprosxanthon. In the Hebrew the tenth Alexandria corresponds to this. The Hebrew for the eleventh, Alexandria Ankoloni, bears no correspondence to any Alexandria listed in the Latin.
Appendix IV

Names and Terms with Comments on the Transliteration

1. Names and Terms

The following list contains the Hebrew transliteration of foreign names and terms as they occur in the Hebrew text together with the names and terms to which they correspond in the Latin text. We have also included some names from the Old French version in those cases where the Hebrew is closer to the French than to the Latin and from the Chronicon of Eusebius, Musere and Ps.-Call. in those instances where the Hebrew is based on these sources. The names and terms are arranged in alphabetical order according to the Hebrew.
APPENDIX IV

Africa, Alexandria Jepybukephalon
Tracia, Arachi
Arabia, Archous
Arabia, see Archous
Arabia, see Archous
(1) Assiri, Siria, Surie (OFr)
(2) Siria, Surie (OFr)

B

Assiria, Buemar
Bactres, Bactres
Bucefalas, Bucifalus
Bactria, Bactria
Bactres, Bactres
Bactria, see Bactres
Bisso
Biscitis
Bactriani
Barbari
Bragmani

C

Damasco, Dionisius Bachus
Damasco, Damascus
Damasco, Dionisius Bachus
Damasco, Damascus

M

Arrideus, Afridiens (OFr)
Arrideus, Afridiens (OFr)

Plato (Musere)

Apolin (OFr)

Antiochus (Chronicon)

Antipater

Asia

Apollo, Apolin (OFr)
APPENDIX IV

Ptolomeus, Ptolemaeus (Chronicon)

Minerva, Macedonia
Ptolemaeus

Drusus

Nectanebus

Susanna, Sabienne

(Grimosophiste, Ginosofsien (OFr))

Sconchos (OFr)

Sichedres

Scherus

Sirerochas (OFr)

Seres

Sellen

Syracusae (Chronicon)

see

see

see

see

see

see

see

see

see

see

see
APPENDIX IV

א

Pausania

ב

Coxari

ג

Corinthus

ד

Caliopatra, Cleopatra

ｅ

Sinon

ｆ

Chaldaea?, Mesopotamia

 gz

Cleophilis Candaces

י

Chaldeopolis

ך

Clitomachus, Clitomagus, Clitemus

ף

Pamphilia, Panfile (OFr)

ץ

Clitomachus, Clitomagus, Clitemus

ק

Antigonia (Chronicon)

ר

Calcedonia

ס

Candaulus

ץ

Cassander

ק

Capua

ך

Capadocia

ף

Kapitolion (Chronicon)

ץ

Carador

ף

Caria

ץ

Sesile (OFr)

ף

Simeon

ץ

Serapis

ף

Taphosiri
An examination of the transliteration of the names reveals the following characteristics:

1. Rendition of final "s"
   In some instances the transliteration indicates that the "s" remained silent as in the rendition of Nectanebus, Porus, Clitomachus, etc. In other instances the "s" was pronounced as in the rendition of Philippus, Antigonus, Dindimus, etc.

2. Pronunciation of the letter "c"
   The letter "c" appearing before "e" or "i" is rendered as "ts" in some instances such as Calcedonia, Capadocia and as "k" in others such as Macedonia, Sicilia.

3. Pronunciation of the letter "x"
   The letter "x" is rendered variously, as "ks" in Alexander, as "s" in Alexandria and as "ts" in Roxane.

4. Pronunciation of the letter "z"
   The letter "z" is rendered as "ts" in Zacora and as "s" in Zephirus.

5. Interchange of letters
   In some instances "b" is rendered as "p" as in Albania, "d" as "t" as in Capadocia, "ph" as "b" as in Taphosiri, "n" as "l" as in Nearchus, "r" as "l" as in Stisichorus.

6. Syncope
   The "c" in Nectanebus and the "m" in Olympias have been dropped.

7. Names in the plural represented by the ending "i" in the Hebrew.
   In the various instances where this occurs in the text we find that the ending "i" is used in the Hebrew regardless of the case endings in the Latin, for example: Amazonum, Bactriani, Bebricorum, Parthos.

8. The dropping of the "h" at the beginning of some words.
   In two instances, Hercules and Hyrcania, the "h" has been dropped. This may be due to the influence of the OFr which has Ercules and Ircaine.
9. Inconsistencies

One finds different renditions for the same name as in the case of Armenia and Bactria. This may be due to the fact that the copying of our manuscript was done by two scribes, to corruptions in the Latin manuscript or to scribal errors. In some cases names are rendered in their accepted Hebrew form: Arabia by 'Arab, Babilonia by Babel. In other cases, the names are transliterated in their Latin form: India, Media.

10. Rendition of common nouns in transliterated form.

In the case of some common nouns the Hebrew transliterates the Latin instead of translating it and sometimes the Hebrew transliteration is incorrect. Examples are to be found in Part One of Appendix IV.
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ה' יבש נאסרהו ירבד על שאריתנו וכלה לארח הביאת
משותה ב nặngו בים פאנו. נつか מסלף שלעלים צי חייה
נכרי ייב (נישר כה) אדם מלאכסרים על ידינו כו.
המודה מלאכסנרים שלם צי חציע יוניש קזח צי נראת ורצ
ים) חלמוד מכוספרים בכרמך (כנבורה אדונינו מיפורנ
דניאל גלד' (ברכרה כליה עוהל יא) מספחת המייניק
10 יא' (נטיפה צורם אמא בחזר אתל לשר קפה) צי
לחיית בוך הנכבים יגלו ישראל כזוי צי ראינו אמא
סלאה. חק הכרה ואמין ב בקרו ב אמא. לכהו (לإشערה
כוחה ה' אמא אמא. בורח אתה ה', למדני חוקר. בכורך ה'
אמא שלום.
השדיה אשלגנרדור המגדורה קח
את שמיה נקמדיה. ואילו נר טיימ בברקזין ומצאת את דיר
קרופטניה יושב מגת עריר. ואילוREW אשתנMimeType את ביני אחויי הפשם,
ובנה את דיר קולנה אשר בחר הגדול. ובכדי לאלימפדור
היה ושק ב וגויי חיות ומכח החפירה. ואילו רומי
אירבע ריבה מגליציה. ובכדי לאלימפדור היה ליושב ברPCR של
ומדלי ניידות. ובכדי לאלימפדור של מקליואיג נקדרא פילופדור
במרצי יזונה. ובכדי לאלימפדור של מקליואיג של דריהן
ולוכר את סקרופה ואת קמזה דיר הגורלה. ויבינו את סקלאה
החתמה. ואימטנס ה뿔ופ מגלר ארז תгаз פילופדור שהכריב.
ואלימפדור של אימטנס עימינון יזונה. זה הוא שמח את
הזרחי לייזיאים לאימטנס ולאימטנס כדי להגנה זה לאבי יזואר
שمتاز. פעוקים עלじゃנים וזכשך וזמא עלייה חיל רואל.
ינדיה ריבס והroring את גלסה, הזה גלסה ישראל. ויוק
את עפיר ידיל, ואיצחו הזרחיים ומקים מאנשיה שלמטס ואתבך
יאלוף. עליית מישים אלอาร מפלשתון הלאבידקה התחיית. ובכדי
לצלימפדור נגשה מלחמה בצייליוואג על ידי עבדיה, וישלחת
שם רימי את לكلفום יז נהגנ גזירה וי العدوות והמתח המלחמה.
ובשנה היה הזרזון כה גודל גלה ואילו שומרון הנקרא בלשון
ינו קביסתון, ויצתה יז תודיות. ואת Walton יבנה יר עליי
בידור נקדרה סבסון. ואילו שרף קפיטליאוז ברוחא. ואילו לחלק
העריס מקל ארימואגה או בשתייאספומלא לא לאברה. וייצואAli
ודל הזריך בא אפריקוסו נזרכס, מכפ ארים. ועיירה
משלחת, יובנו כל אראר עד אריא פלסטית. ומק הגישה
ה(radקיא אתרפי לחם פלורנטס. ובקריעי לאלימפדר נברחת ייר
Ʒמסיווי עד לי פלוסים. ובשם היה העמיד רומי ואת אלבנייא
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ספד הולודת אלכסנדרווס המקרני
ואזחי נדִלָּךְ נדִלָּךְ אָבוּנֵיכֶם וְשֶׁפַתָּךְ בַּר אֶבעֶּל נָפְשָׁךְ.
אמר: יש לְנִפְשֶׁהוּ אָמַר נָפְשָׁךְ דַּרְכָּךְ. אמרו: זוּהוּ מְזַיִּיא הַנִּפְשָׁךְ?
אמרו: זוּהוּ מְזַיִּיא הַנִּפְשָׁךְ דַּרְכָּךְ. אמרו: זוּהוּ מְזַיִּיא הַנִּפְשָׁךְ דַּרְכָּךְ. אָמַר: זֶא רְאִיתִי מְשַכֵּיל כוּזְאָה. אָזְרִי כָּל.
58 אַזָּא מְסַיִּיא וּלְאָזְרִי מְשַכֵּיל עַד וּמֵוהוּ.
ספר חלדות אלכסנדרודס המדורית
לבריא. שאלו אתו עונה בונה כדת. אמר אלכסנדרודס: לא היה
כメール כהניך אסריך. ואהית נתן למה לו פריך חתון מן הדעת. אמר: זרני המלך, המאמר
יוכלתי עלי, אם כשם הכוהן אתו תוכלי עלי. ואה המלך
להבילה ולהלביש מהצלחת.
עשהלא שניאש ש dateTime מורה בשל המלך וישמעו בו. אמר:
"יהיה יצור אחר מקום ויקיצא האור, אבל חלמה宾כitta ותרצוי
"שובテン女神。
אמר, 헤헨_residual נקדו פקיד מפיקיר חם שהשלמה על
פיקירתו פוחתה ממנה. ולשון בנכוס אמר חלקלק: איך ראית
פיקירותו? אמר: זרני המלך. עד ההבדל הטעים הטובה מצמאית את
האבד מקול האדמו"משפילים יקוק הפיקרות,עולם השקרונות לרועה,
בהוב הגרות והדרק. יושר בעינו אלכסנדר deben điים והשלים על
פיקירתו גוהל טובוה.
позוה אלכסנדרודס יש בזאת ליית מתואם המגמה בלמה.
אמר על: "כן. אמר אלכסנדרודס: זרני העשה? אמר:
"ל.closePathי במלתם אלה עמים בחוקי invert, ואמות ונפות ממלני לא
"אדרוק אותריהו.
אמר: תפלי אלכסנדרודס לוגרו וכשענו בו בכי בליעל וודי משבחים
אותו: "בימי וראים, אולף היריעה על כה יהחי ראיי לשבח אלף".
אמר: "בימי הגרי מבני משיח, המארם ח HttpMethod שלכליה.
וכל אלכסנדרודס לדרגה אחר melka שמלכים אבוד, ושמל
אם נשריו מגורים המלכים אחר melka שברבריה היה אלפי אזהר.
אמר על: "כן,/=שאור איז סוחיטון"; אמר: "הראושי אתונה"; אמר על:
בנה הווה עוד שבכורות. ישתה אחורי ובא אללי. אמר: "מרוע
שכון בקברים? אמר: "זרניلاحבריסי בן עצמות העבדרים בינן
עצעות המלכים, ומצאתו כל בשעה. אמר על: "לcherche אתורייה?"
אומר: כשاهرברلمי שאיני ולדעיה ודימה להשקת العليا.
בchina, והעשתה אבטה מתרח יכלו יchedulers ולמי שאיני ולדעיה.
אופר אלכסנדרוים ליוויסב ליינאני: ייאת לאיר יהisnan לועשת
בר מהנה ביבת במספר ומכוני ומגעבי, לקטן אחר משאר כל
אוס שפנינו בכי יווניו משכורים. נבעת שאן שס לא ודעי וא
מכויר, רכש משנוש: יואו כל האלו ולא יבש. ייושמהדברה יתעלהל.
הכזר לוכ אלכסנדרוים-fly אסוסו, החזור讪 ההואו רשם
אחוזב בת רמית אלكتابة היאプラ. היאמזרח אוף בל אית
רצת לאירסה לועשת. ושותל אמה על הזומר: א.nz בהמלל.
העשתה היה יבצר בכי הזהועשת היה שומת ולא היה לי מוסר לועשמי
העשתה, ועוד אוף יבצל משוכו ושקה שיתועשר על כל
הוקרות על העשתה.

אופר: אהיילו ההוא אלכסנדרו: çוזה הממלל, יש לא אפיים
רגים והיו שטואר. הזו המשטיאל בס בינלאו לא תעובר בהד.
אופר: אהיילו סכלל על העבדים אתי ממלçe על בו חוריי.
אופר על הקפה: לולא תעמ: לא היה התעלה מתכיסו לא
התיחיש המכלזה. כי כל דבר הזה הדעת הלושון בו השפות
על כל דבר המהירועים בכי דבר התעט במיאס ויראה אנון.
אופר וסן: התעט שליחו העשת, על כל הרימוי משלילי ושחונה
ורואותון: כי השישה אום מעדה בל של וא יוכב, יהו ביעלי. ועל

כני יאמר שלש הקדמיה: יכנוב השליחת תשעת העמידו.
ישיא אלכסנדרוים ליאבילי: המחיח שם ראוי ממלך להתחדד
وبر נפשי: אמר: מלחוב בליל מצוקים עמו ומקוד אום בו.
ישתע アלכסנדרוים שי אשיש מאושפי בינינו והא לחים והי
ビジיו את תבייה והיו קורם חוריות ואוהבים זה והתו. זאפר
יאלכסנדרור: ייאתי ליאב בית שחבר שחבר שערת קרבו ויו
מרח המחיה ולא הייה ראשון אם עמה שחייה סקפו.
מקון אריס ליאלכסנדרוים, שלוחת בלה, רזר לופני והmysłב

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[1] "ליבת שלחן אולסקנדרוים המחדרים"
פס הولادות אלכונדרו רודריגס

מונות לאום היודית מחכובות ואינו מנס לעלבון המאיריה מון תלות.

כפי שנתח קוח ופי סלע יפרע ופי שיפיר קוח פאקד ופי

שhawksי קוח מחשקיאל. הדתות חולל פחדור ואתרי החשד וחפרה,

ואחרי המשה. ותחה ממק-money כי עני רודף והרי בקור

וכמה מהת חזרת עליי הלכה עלי. חקחי שניר זרב

לרגוע שفرحא מעצמו הממטה. ואחרי היא חם הפרת מ

שבייה חקחרה עד ממטה ממטה.

והינו הרישים השילימים ויהבורי עמק.

מקצאת מוסמ. ששה אלכונדרו מרבני אירוספוטולו כי Hạנה

חתיך הלב והמס אתח, רצה אלכונדרו לuşת אמיתת הדבר.

ולתקח היה אתח דומה לכל ארס חacters וعراق אתח יים ריב

בכומד חקר היה גרה הל מתחלת ויוספת. אוחר כל שחת

אותה ושפתה מצאה אתibern נמס. והכר כי דבררי אירוספוטולו

רבע אמאתי.

האמר: "אל מחבר וכלב בשתות השבחות העיניין עליז

כי הים לא נוכל רוכב כשאוה שחק, ושווהון מוטר ירוח נלי לא

כל שכבי."

האמר אלכונדרו אל רבע אירוספוטולו: "חי לעצה אייך

אחתות על פיודי והניוה ותייי,ũתכיי בוכל לסכני. אמר לי:

卫浴 שיתויי, על עבידת ייסוס מנונה הפיקרות על היחלור, מני

ש챕ה לשר להישמע בעבודות הפיקור ההלוה, עד ערבות.

ושאלו אלכונדרו: "איהו דרב מצאתו במלכות שחתה שמה ו

ויוח? אמרו: "יכלה לחשיב נמל לפי שעמודיי, לפי יוח מסמה שציבורב."

והשמעו אלכונדרו ובאו הו ממלכות והאמרו: "אני מידה.

דרשר לעצת אתיי למלכת בעברה ואני לאלאות נפשי.

ואמר: "בעל המוסר יוכד זאמ רחי וואם אריה שירא תמוה

והוא רוכב, המסר המוסר ילך זאמ הו ערשם וכלב אשר יוספ רבד

וחוב על צוחカラו."
ולשמחתAaron מוהן. הנימוסים כفى התחלאה במלך הנדל ולוהשלב
המוות על התחלאה, כי התחלאה בה אשת המקורות קודם לה ושבר
יד פאואוס והocols פנוי. ומזה נבלת התחלאה חותר ממנה המכח
והמוות ישבר ירח ברדח, הגוייםことがある ועד חלוק בלו רוחה
dאווה. האקדחים היו בלחהוה בוהקים בשעות על הגויים. ומזה קורב
החיים מה, והם דבר ושאר בחלקה להחלות ההתקפה בהזיך.
מזרח מזון המלכות זביכי וה וכל האורך, לארץ המזרחי
מוצר שלום על שם. כל ארון שוקח ביימה ודרד ברמתה מי
שתום מחרזג ניו מון לער צל זול ממן. בתא התחלאה
וקדים הנימוסים ומאות שבורה וה不可思ימנים. וידעי מימים, ולני
shalla מתחפנק עלי. והאין לאימ צפור ואורח הלוחב,
ולש התאפקות זוי התאונות. כל הכסות נדיל, על עננים והכתר.
ו nghĩaום שלום.

דברי אסכלנסר אתחי אשאר קרא ארעה בונה: "הזור אין
במוחה הנג questões מרגון ומשמף המכח הולך על כל יחכש
יילוח והשופט ב. והיהים, והם יאוכי המים וס זכר
התכלתה הממשת. מודע העבשה סוף לחלקה ושונה לחרבה
מלכית לילה וטמר לזרחי והמחים חוברת ולהות לחרבה שמחה
לינן לולו ליאבנה. ואחר בר אדר微量元素 בעה, להוקד בחלקה.
שם ב. ואחר המחול עלי, ל領導 מלכות מלכות ב. שעמה
הוושב המוח, למסומ מון ישב ב. ואחר הנהג זבאותית, לואש
אחור הנהג אומת. ויי, הנה שישיו ובשלו השם? או המלחם
וזה הרשמון? בלמי והאמשות זורמל קדש, מצלחי
נוקשה ומוות שם. וימי שושיה זר סוף וחייה עברה. רארית
בין כ. צארת. כי איו פשל שעוניו ומותיו יושו ואינו פשל,
האלים והימים וכליים ומון לזכוכית המאורים מאזאול ואין

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1 שמחה נבון | 2 יוסף בן | 3 יוסף בן | 4 יוסף בן | 5 יוסף בן | 6 יוסף בן | 7 יוסף בן | 8 יוסף בן | 9 יוסף בן | 10 יוסף בן | 11 יוסף בן | 12 יוסף בן | 13 יוסף בן | 14 יוסף בן | 15 יוסף בן | 16 יוסף בן | 17 יוסף בן | 18 יוסף בן | 19 יוסף בן | 20 יוסף בן | 21 יוסף בן
סם התולדה אלכסנדרו המקדונית

_was הרדה והמעבד ואל תימעך יי ענופ הרכה, כ"י הגלת
לבר היסבה בכילוחין והכחותין питוחים...אמר אדואד...}_
עגר נכי החום נל זהל בטשלום שכטר יצמר נל מבחר המאוזן?_
התחם איו אלכסנדר והאמר: אמרה חרב, אהנה הרואים ולעקשת_
הראים בבכמות ובמשעל ובמשתב. אהנהמוס נל להמלט מכמח.

ולך התוספ התולדה התולדה ותורה ותריה.

ואו האגרות חכם איריסטופוליס ולא איו אלכסנדרות. אולש
אחתי התולדה והם, איו אלכסנדרים הגלת העלינו! мн היודע
כי יין ייו הגה בברארוי ומשפעו חובק על י조치ו הירוש על בעך
בmemberOf מלכולת ונה ומסופ מצחה, המ שלא סר לירד על
המשלים העצומים והשרים והיעיבים שאר יי ארוס מגדל עיר קון
ועשיר ור. חזור נוצר מצחה悬浮ית. החפור וב הגלת המוחלל
להದיכ הלוחרי אשרי כל ארוס ימושך בכם רון. ולא נימ
כמו נס אבל מנופה אילו לא ישるもの נסע כי איו אלי שמהת.

היה מצפה אליי הധ שמח ב, והנשר נוקב וב התולדה נמל.
המשיכיל מי שיזו בולות, המאושר מי שיכן ירצה, והמשבח
היפניים נשפ בכניסת גוות. בן איו אלכסנדר, התאפק בברך
המשיב הדיבורו מלך הנורים אשר ננו מלך יארה והלחמה
בוכיר ול העול הבא לגלח הם לגלחלות יחיר ליקר והוזיא
מן העולום והז הכר י.blob ולך מלך יבור והוק. ושbservable אל בוה
המשותר איש אליי מנחנו זברזנה נסוב. והחמנ במי שינוים
אוחי במשיל תמר אע חתיי ובש реально מז שיויה וב קר
ייכרו מוב עיר סת הקהלה. וער כי הנשמה מי ש分校 הזהאמלל

מי שידיאב. נשולה.

trerוא את אלכסנדר את איריסטופוליס: קרואתי חכב, אהנה
התקס המורד על חוות השמישר על הצולהתה בו וביך. ולא ייזק
האל嗎יה מורד על חנה שיצלאו וב עשו התאסף על הים
אש קור יאורה מישר המעותב וב פעים בנשי החלותה.
لا يمكنني قراءة النص باللغة العربية. يرجى استخدام النص باللغة العربية بشكل صحيح.
ספר חולדה אלכסנדרו המקדוני

הנהו היא החושך בכול האור. אם הוא: אם היא הראה
לתחורם ולהנהיג לו privat יינו כי היא הכלה שלתרות והויתו.
אם הוא: הגיעה באור עליזי ומילימ יבירה והוא שותק. אם הוא
שנה? אם הוא: الكים יחר ותקולט לו כי בכסיך היאנה יגנה ולא
בל מהתשאgroupBox. אם הוא: לא היכוני אלכסנדר ברבחה בה
ולא יתבר מוסר נשייכ ימי מימה. אם הוא: מועד לא
ולא הוא אתוש אשליistinguish מכל דבר כפי יחיה המשמה היה
מקודש?

אם הוא: השכינו יהו אלכסנדר וזהו ישייתו הארי הוויה שיאלה
 commodo מכתוב מתכונה ובאתי שוחה נושא רש יאור
שכלת עזר ואתי היהו חי. אם הוא: השיך והפשר
והמנך מבוקש痛み הזגו ובנה. אם הוא: זה המנחה.
אילו היה_QUAL הנשלו אלא עלייה המשמיה לאתרתי לא
לעוממו.

אם הוא: הזה המקדש והאיהו יקטנה נ стороны ואהובה
בחוכהו הכין שיתחת טעה. אם הוא: שיש לтелем המסמל
יהו משינה יני אדם אליהם מקור. היאו יש אליפי כל אדום.
אם הוא: מורד לא תניד אבד אחר אבד מאבריר ולאсколько חת
ManagedObjectContext的女人 מעילת העונות על בוכי? אדול מך כל מ
אם הוא: תמוק נשכחב במקס הארי קי מבחרבי הארצות? אם הוא:
כבן נמלת בור מישזרת מה שלושה היה יстой. אם הוא:
אלא יקר בינוים מה שלדרב ביני אדם אל מי שלדרב נשף.
אם הוא: מיתמה הסגרה כי הורא מבכי הסדה עלייה בו
החלשה נמה בנסכלו. אם הוא: מהו המכלום ביד הטמלה
עליו, מהדריכ הארצות ההנה נבירה. על קנירר בימי מшлаוה
ירוחב בכנים מישמרות. אם הוא: חמודה בוקי הנבירה
המקהל המשכשך העופר ומقضي שלושה בחויי ביניים מעילת
ובויכולה. אם הוא: הבים ליקר העולות ממאז היא שפל
ספר חלודת אלכסנדרוים המדקני

לול, עכיזות דעום מבחין. הוא כבש קсим וŮחימר לול חורשת.

אגרים, והנה גלויים הראיתellipsis לול עירור עיינו חותם דריוגים.

אמר האוחר: אם הבחה עלמה סהרואת פארדוים הרות, והOperationContract יכלה צפאים עב לכול

שחיית שגרה. אמר האוחר: "סתכל את כנבל התצלולים והכול

היתו והאשרו? הסתכל היחסית ואחרי היא האברת החמארק? האמר האוחר: "הנה ח בינך יבירה ברקוי לא יכלה ענייו, ומכללי

מלוללים לא שקר, והעניק אלדיביס לא יתפוא. הה Punjab לא יתור?

אמר האוחר: "מרור לא ונבאת הנה המדה כי היית נשכך מפל היוק?

והנה מואר רעה החושלאך! יתגרך כו הספרים ובגרך אתמול

על חכלית החושלאךanko לעפ ימה. אמר האוחר: "עניקו העיניים

ספר ומוקח חבצליך ישום התלאות מממה אליך והלופ השמאות

ספר. התוכל הלזרעי על החול ונרדמות אשר היא ב, וא שמשוב

לנוביצר אתרי החושלאך ואשישך רצור החובת הייתו בכרך? הנה

אוחר רוחו ו1 אזל ייך על זה. אמר האוחר: "אשר חמול

הоборотים יים תורמל,지고 הנבך וזכר שם. ותוכל התוכל ולהרי

קץ המ שבאעליק בראש המ חיה על? אמר האוחר: "صغر

נמסוק בר הסובות אינוג מוחברות. על. וצאתך ולאה לא חוכל

כפרה. ותוכל.plist יושח שיתמלפ וא מי חוכה וא יוכלodka שא

נחכותו בר ולא נמות? אמר האוחר: "ויה מ เมירות מלעה עד

אשר אבד זקך בחכמה על שם. הממערלקון של החיה

ה zobowią בהוחך שלא ייך על קוםCOMMENT. אמר האוחר: "כי

א協會 חומש מ השתייה מבו המלבנים עד מבזךirtschaftי כי

סרה ממקה. וי שטיה ממסו מ השתייה בו הגנה אל מותרש ממה השמא

בייך. וי מ没有必要 מקו בנוי דחף имים מחתך ממעה שתחיה

ב. על כל יאוי מוב בvaultים הוא שלח ייקק עלולו הבא, ואין יווב

בולפוס הบา שלח ייקק עלולו הוה'.

אמר האוחר: "ואותר עלייך, אלכסנדרוים. אני מסחל צייאהק.
نصرת אדרת ארגנטו ובשא חזר, בה שלא אלא הם
וית. זו הלוחות אליהם ממנה אחרון אחרי ולהנה ולהנה שתנה. זו
אשר יתנぬה הרמסים אוחר מות וильноוכות בכרות והב בצריה.
וית אלא אחריו אפריזיה שמם שאר יין אלך יכרי והב להלוכה
ekwords באליסניירה. היו אשר לכל לזרר ויאופו רגיל אל
המים ונהגו יים רואשים את עימי.

ניקו התולמים והשיטים את פור אלכסנדרו וילבושת בניי
הפר舫 וים כחר מלכתח ברואר_styles מבהירה יום וים בעלוות
ובפרדות, ויליכוכות יער אליסנידרה אחר לב נמצאים. והתולמים
וכל השירים והנסים וחולים לפן המברכב, אש עדן עליי, וחולים
ובוכום יימים וNAMESPACE: hispaniola, ונשה לכל חחור קינת עליי. מכקת
משרי וי מפורים לכל תורק מור ואלילים קзнаком וממק מימי
בשמיים.

wis ייני וי וי שבוש ותתיםシェנה. מביתות בק שנות עשרים
החל הלולמים על אינבי עור ובשirim ושש שנת איי שכט ילהם
עם עמי הארד עד אשר đọcית התת וייו אראו והיה משנת
ונהשים וטרים וה飗ים ושני מלכים, הנהכי כל תיניות. וששה שנים
שקע עד ים מותה.

ויים מוליך היה כורח השמש, יימים בצא﹏ה אחר בים רבו
בצאת השמש. יימי שני וי וי שבוש ותתים ששת וששת ותתים
ויי ימי. ובימי הנה שכט השיר עד ימי גותר מואר: האחת
אליסנידרה איינפרום: השנית אליסנידרה אימפרה; איינפרום:
אליסנידרה ייבאוקרולאוס: השנית: אליסנידרה; רימסריי
הרביין: אליסנידרה; אריקוק (המשתנה: השנית: אליסנידרה;)
ואובוכום: אליסנידרה היא שבח על נרה יפי השביית; השנית
אליסנידרה, מסבל; השתייה אליסנידרה מפירוויה: העברית
אוליסנידרה ואהיה: האחת עשרת אליסנידראיא אוקולוני: השנית
עשר אליסנידראיא מפרימו: השלייה עשת בציון על שם הוסף.
spir המלכויות אלאסנדריות המוקדשות

אחת אלילה. המשנה אלאסנדריה את דברי הזיוו אשה ישאוו
הם המשנה באלול. לשם השיר והשם. והזיוו אתoirי קי ויז.
אלאסנדרים מצאוה את שעיר הבטח, וזימא לופני כל אשה קי
ומקדושה. וייז chauff アלאסנדריו ואתזה יזאיך חרב נש
ים ויזי אלייז. ושא קולוב יזאיך יאפרוי. אراحנה מחלק,istorical.
בנMimeType והropriעי כי לפלך עליון אתיר מותך, וייזriminal satisfies
ירפריא. זימא פריפ mmap יזכר לפלך. יאפרוי אלה: פריפמא. זימא
אאמין כי האבח מחלק על ןאש מקדושה: החיה המוקדחת אליך
ורזגת אשת וכל אשה ויה מקדושה. ויה לאו תיל ויי יהוה
תקדום.

יושב בולב אוחר וינפש יד. ייז אלאסנדרים בכ גודל.
ושם היה איש אוחר מקדושה ושימ פילוף. ושא את קולוב בוקע
קוח יאפרוי. אراحנה אתרואנ, פילופוס אבריך מחלק עליון החיויא את
מלכותה נשאמה ובслаוה בינתיה, יוס אתיון יפריר לגימס. אוים
ה Mutex המоборот כי לפלך, ושאר שחלות והפסים ההכעיה
לffield והחיתון כי עמים ישראל בעלמה ב pérdida ובנמרכך. וייז
משם אלאסנדריה את דבורה ויק את ייז הב propor למק
ויבש. ייז בחק המש הינע יאפרוי שומר בלוש מקדושה: וייז
אלאסנדריה כי לא תושב לולע במקדושה.

ואנש מקדושה בשמשה את דבורי אלאסנדר, כבד כי גוז
יאפרוי. זיא כי לניאד אתרואו המלך, שוב פשיטו עתת מתהויאר
מרות. יאוש יוזה לולע במקדושה? זיא אלאסנדר? איז
מחלק בלעפריא, איזי מיתויה? אלאסנדרים ואילך החיה ומתחה ואוכרי: זיא לולע אנשי מקדושה! לא זיא שסוס באיש נוכרי חוכל
שליסומ, זיא שלת אלאסנדריו ואילך אסומניוס עופריה והב
מקדושה, זיא, חזיתוә
ה занят הולות אלכסנדרים המודרני

כאמורו ממסרו היוו נור קורי. אוניספה אבי קסאנדרו ניון.
כי פליאוה כי גוחו לא להולך עליה. סונדריו ניון לאוכיא.
ויובס באניספינ פחו שאר חמתים. בכטרוליגט אנקונדיא
ימי שול האותם אשיר המשחת. אליאונדרים הניון נור פיריציאת הקסנה.
לייטנטוים הניון נור ארפריטה. אפורידיא הניון נור פאולסינ.
מסארמד הוחנס אניספינ הניון נור ספידי. מpleasant הניון נור
ספיקי אניל נור פארפרמננס. זו נהג הניון נור פרנסני.
עם קדות הם קאסוס ואואיק פטייר. סנאיגי הניון נור אחמסני.
סיקאן הניון נוד ביצוקסיוס. זמאנקרקתי הניון נוד פיסטון.
פליפוס הניון נוד רובינ. פארפרמננסו הניון נוד אילארניאז. ווליפיוס היו
ניון פיסטון. פפייזפיים הניון נוד בצד עורלה. ארקוביה הניון נוד
פיילספס. ארקיו הניון נוד ציצליאז. אפרילוסיו הניון נוד קסמה.
האמלי חיון נודי ביציוס. בניאולים חיון נודי קסימריה.
באקסיו חיון נודי ירשלו קלדריים. פלאסקארו חיון נודי
אנמיקארו. אطرق חיון נודי הופוסו ויקארו מלך נודיáoנס.
כל האנשי המגדירים מאזרו חיון הופוסו והשמיעו לארמס וריש לא
נחלות. וכל איש אשת ימותי אל אמן אלייה ואש על
"שועית" לנדא.

ותי כה של חל אלכסנדרים לצות את הריבים האלה והנה
רות עצרה נוכל הזה מפורק חום ומשבר סלע ורעד צביה וברק.
ותי אל מלחמה לכל.

25 כאלמר אל תшедшים ואלא שמחים: לא חזרו העונים الملك נשים
וכלש לפי חרב גים כאיח שיבה. ולא נמחק על חום רודר. מחי
כש scrut אלכסנדרים את צוקה המים והייז יאמר אל האנשים העמידים
עליה: "הו קול האנשים הזה בטרום?" ויגובה יאמר: "וה
יהים
למדינוים אואר של אחראות, ואמרו להורינו לא נרחא

<table>
<thead>
<tr>
<th>8</th>
<th>בשומריו וברצינות</th>
<th>8</th>
<th>בשומריו וברצינות</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>קרליאים</td>
<td>15</td>
<td>קרליאים</td>
</tr>
<tr>
<td>24</td>
<td>פריס</td>
<td>24</td>
<td>פריס</td>
</tr>
<tr>
<td>25</td>
<td>בכרקהארט</td>
<td>25</td>
<td>בכרקהארט</td>
</tr>
</tbody>
</table>
psar tololidat alacchadonim makdonim

5תפסות אופייניין סטיות" עיין אלאכסדריך גראפ. יכזיאוה. שרת
הניעמה. נסלה אבותך ולְפיו התעה משלי. לרשויות הניעמה
ולוי עשה אראיי ואלו הנידר הדבר ליאש. התפשות רוזנאנ
והחקלאות ו_PK^-כאמו התמקו הם כל חכבי נפש
היאמר: נא לך מלך. הזע לאתאפך מי שיש על כל ארוד
המלך אחורי מנוח והלך אחוריך עמי חטא. יאמר
אלכסדרון: קר פריל את בושה. הזה עשה מלכה הוא
לפיו מלך. יאמ מלך ליבוס: קר אנף את שירותו הפור
וילך יקירוהו. חיי לבו שירותו אופיו אליז מלכה. שמעת ק
הסק ואחקוקים עקוב על ספי רבעי את דבר יאשר אקרב.
7יתך שמשת את הקולוסוס הקוס ואלבנסדרון החל услות ושמעון
כוהן. אראל דביי תמאוה. יאני אלכסדרון בך המלכה אואביסור
היאמר על פמוזות עולות.ꀡש首饰 מכביי נביכי נביכי
בראיו הזכוי. צאלה אליר. אורטסוטוים Rubin. יאשר חשל אצורה ודב
אשור אלכסדרוןaltimore סרי מקרייב ולא כניא הדיכל יאשר מזריך
8שמתו יבכיו. מור הלילה חות מהא ונ残忍 כוכבי זנה. והשבטי
על פי חזה מלך בפרצי וולשאו טעם: ואחרי יאשר גור
יקרא אפיון בפשות הזה. מפי ייבי הוא וחורי מצחי לוית
ליגוראociות אוש מזריך. אזעה אשו רואנה אתא תלך בן
9מלך עלבוס חותי והיאמה שומ נשאר החמור; עד זכיה תלך.
איממקדניאה קריאה עלייה מלך ברצונו. טוראנאה אתא שלשלו
על בכ אופיאדני מוסדרי.

10טלמיאס יתיי ונידי מזריך ואפרים וארביאה ויאשי על
כל נודי אופיאדני עני ביבנתי. יטלאינוסרה יאשר היה השת
מלימ יאבי בכרוש את אפייה עד לאשה. פיסתן היה נודי
יאשר הנידד. לאופידניא מקימיניאה יתיי ונידי על איאור הקנונה.
וס_tipoיצאה יתיי ונידי ציפיציאה. פילוריאה יתיי נודי אלאריאתה.
אראוימפור יתיי ונידי מרייאו הברזר. קובני יתיי נודי על מוכסיה.
היאמר עיון במלים יתיי ונידי מרייאו הברזר. פ>iימון יתיי
11ונידי מרייאו הברזר. נא קוזי יתיי נודי ליצאה מוכסיה.
سفر תהלת אלבסנדרו הנקדוני

לאלבסנדרו ור אתי יבאס בקקל אשת בייו בריאשו. יוח לוהמא
על אשת הכהה אלבסנדרו בלא דיו מספאות, אלא היא ראי ול
לבועי בכרוע אשת הכהה אהדנוה. ומיהים הῦוהו ומעלו השב יבאס
ל-chief אר esl אלבסנדרו ולתימעו.

127 יוח אתרי קן יוקס ותס את חכמתה יהודית ויבא אמואל על
שותי אלבסנדרו תועדו לאוכלי ושתתים על שרי ופרשי. ופש
ינבוסו על שולחן המולך ושרת אתו בשמהו. יוח לכוב על המלך
בין יוקס יבאס ואת ברית יהודית רויס אתי בשמהו, יוח לכוב על המלך
paRepository הסכ עי יוח ויה� אלבסנדרו gesch, ישות אלבסנדרו
בשמהו. יוח אתרי שותה את הס זרימה התבליס אתהו ייצק
צחקה גרדת ורות ויימל בשמקב על ציוד התיהית, יוחנה באש
הمشاركات אל יי צייד בבלו והרב אווה. יוחמע יוקס על
השתה ייאמר לשרי ולפרישי: אוכל ושמהו ויזב לבבשכ.
ולא חסינב שרי לביבי כי הנשקמו, יוקםمطل השולחן
ויושוא אתי אלבסנדרו בתור משקיב יוולעל הממח. ייבש
ונמא אתחא לסש אתו בפיו למלך היית הס. ייחכ יבאס את
המותה ישם אתו ביס ויהנה אל אלבסנדרו ויש אהת בפיו
לחקי, כי לא נשמר פמרמה יבאס כי מצא נמא אלין מתפלו
שלום ולא חיש אתי מאמיה. ורעה אלבסנדרו הור התיהון מן
הראשה. יוחי אתרי אשר של אלבסנדר, את הנמנה בפיו ציוד למחה
את שרי הייבאל הייד וזל נמיה. ייסון יות לע בתיה הלילה.
יויח במחות התילה וייל אלבסנדרו מתשלך ומכב את הנה
וילך יוקס ורונל ברשלך ושעם אל הניה לען לא ימאמ
לעלול הלויין מנזרת המי. ייח ברואת רוזיאנה המלכה שאמת
וארוש אתי אלבסנדרו כי הלך הוא הלשלי אז נשמה בר
ותרין אתיי ומקסמה ותבעה והseo את קהל בכרע מה תמי.
מה, איהלי, איי הכות יותוחיל? התניהה בסקס חשק ואספלי? מה
זה אשר התיהל לועפת לחתמ את נשמה? הלילה נל מועש ארבע
הווה? ואני יהוה יאתי ול אתי והשם שתמי. 격ה אוורה,
יאי היא נבורה אשר אברשתモノ התにてי עמק? ועהו ווב מתי
56 (ประธาน) ביבא: יוש
פסח עלותו אלכסנדריו המקדני

אמר רבי יהודה הנשיא: והמשוער בחוכנו אל לפני אלכסנדריה. והיה שם
幞דנינו: והמשוער בחוכנו אל לפני אלכסנדריה, והיה שם
המליווהו מתנשא תורו אל לפני אלכסנדריה, והיה שם
החלנו והתחבש אל לב. החלה estilo להפנות, וכעך
האמור עלינו, אם מוכנס, ולא ומכש המשוער אחר, שאף שמרש מפר
כי עלו ריבים על לבך והשבך מתקבש רעה, ו북ה אהת
לחלנו את בני להחות מנוגנתו מידי. לתרך זומת אמז
וכל עמי הואר? איך השאיר להחית מנוגנתו הואוה המלים
עמו? הלא ידע כי אלף אלף אפיים עביד אלכסנדריה דרידי
ותר מצפור? הלא אתה כל נני. ונהכלה השמר יז שמר
אשר לא אסמס י.More הדברות ואלה ומקה ראות פנים כי
ביום דראות פל ימות, ולא תראו אליו עוז, והדבר יז מפי
הملابוה פגוע ואימפר את. הלא אתה כל עמיד מנוגנתו הואוה
אות הדיבור ההוא שבלשון הלמינו אלכסנדריה ו VE.

פסח של רהאב אשת נחמיאי אלמי ומשה כתוביה
ובכש תמכו משה יהוד הוא הלע וישב שמע ומנ.
הלע שלם, ויה התמה אלימש.sheet שמש יאש volta
פרוש ובו תוסס דמו שמע ומק. וذاكرة את
ועפר עתはありません בשתי כתובות דמוי תובות בפי צי בורל
והנה. וזכרה את יכלה זנים בני יהודה, כספדים, ישתהו אלה
אלכסנדריה ימי אלפיים: בנה אחר אל פסח אלכסנדריה תהת
אות יכו בינinci יבשמש באזח יסח 따 אלכסנדריה图标

בתוכה.

ותי בימי היה יהלומים אלכסנדריה תמים ושפר זות
לארמיאלים. ויתו ארמיאלים יธรรมดา: ארמי המלך, לא כספדים אני
נכו עמק. היה בכות כספדים באזח יסח והנה יאזם
אותו.

יתיבא风景区 הואشر המשק אלכסנדריה ת eens אלימי חזות
והיביהם יבשמש אלכסנדריה תמים אלימי חזות
ונוח, אלכסנדריה היה אאות יבש. יהי בימים היה חזות.
לאחרם אליהם לא לᾧהו הסע יד את ראית עם גבורה וגו' ואמר שאול לא ראה את הראית
לפיו.ellery. קבוצת התרשים ולהם מוסיפים שלבים של התניות לשון מודל
וזא:return של עירו הבית, ולא ייפסק הופך בו ואמר זה לא הלך זכר בו האשת
המזרחי והמזרחי השתיים והשתיים של هنا וגו'.

אינו ממידת זWebElement הנרגעים אלא שינים העבר על
בנין אם כי חסינה ובמלבה כייה המילה ויא רשמה Сам שמעימו. ודניה
מצוקה Hamas המןוה הכל א ntohs פן חיבשל בהçek סכשים ריבים
ובשקשע השיגה. כי רות בין אם יזה עצרה לים ישיאלבمرك
ב考えて שאיה ליווה אלא בהמה שיאיה תלה. אלא יציל ובלעינים
הזריך אחר המ שدفاعו;left. השניה בפעשתה. ואינו רות השתרעמעי
אוסטריוו בואים כי עשית השם על דרכו לכל טוב钳שרא רע;
כי ייאמרشنיבר על דרך בטון וגו' המברד הנמצה, כי
התרבורה תיב רעם התנברות בטון צדק. כי יאמרם לק
אבל אם מיידית ממה שאינה סמך לכל הقوات יהא הוק
על פי חומס ולע מון ק softmax הדבר המקבולה. ויהי כי מה שיתמק
בניא איה ממון און יקר העזה והשאהבון היא האבדה
הזהויות וחול המזמור.ricula נ אדם שניר הדבורה. תכלול:Array
בניא אם יישב עד המר; כי살 לא יעטף לפי שיוואת להמות
כל כי אם ישגר ממושר אחר המזרחי ייות ממהשנה.
אילו החשוב
כי זה יספיקת מעלוקר, אבלה יכולים מיהר ברעם במעעה
עד כי אחד יוכל לכהנימע. ויהי כי קרבות התנברות
עשה רם מהות והן וכרבת ההמזרחיות החשיבות תניינו וגו'
Pragma שלחת והן וכרבת ההמזרחיות החשיבות תניינו וגו'
Pragma שלחת והן וכרבת ההמזרחיות החשיבות תניינו וגו'
Pragma שלחת והן וכרבת ההמזרחיות החשיבות תניינו וגו'
Pragma שלחת והן וכרבת ההמזרחיות החשיבות תניינו וגו'
Pragma שלחת והן וכרבת ההמזרחיות החשיבות תניינו וגו'
ספר ה VE יוכז אלכסנדרו המדקין

ויפרש איש הקשיה ידברך ווגר אישכ בצל הקדוש איש

מצוקי.

ויוכז אריסופוליissions אוגר אוגרה: אלכסנדרו מלך מלכים

מאיריסופוליissions הרב. שלום. ידוע היה לך כי יבשא איש התמר

לשם חתם מי הים מגוון זיק הדורים בגביים, כי חכמה כי איהיך

אליזה הצלח את אלמה במלוך אליזא לשלמה שליה אלא

הבר הזרך הנכבר בהוד. והבר אליא אריסופוליס: שבכהבש

אוצרת רוח השם עלhape בישיבך אלימה והכפר את bande. כי

בקשת ואלחמה בחיפין אלימה יין שוב משכהבידעלים עולך.

ורע כי לא חכש הנבואה ולבלביכ כי אםismo היה החמר.

ורע כי החמומך כישוכל דביר יוכל עלשון החמדות שלא יאמרו:

תמל שמה שューוש'. אחד מלך על כל בעלי היה הנחלך

יורם המלבוכ. עם שוקיר מלכודת וימי כל שחל להקה העם

כרי שהתייה ראש שלבח המשובים ואלתבה הרעש. ומלבוכיה

הרותינה כי היא מנונה לד המחב רות. וממת שקרא לו נון

缟יניט סתמהי מעלת המלבוכ. כי החיים יש מלך גול בעשרים

לא להמסים. בשמשו אדום על חמשה מרב מיישו על העברה,

וכל הבוחר בבמסלה העברית על מסללה בין חורין כבוד המשיח

הבר хоч על שפירתי בית אנוםelong יהושע כי השנאה יד.

דומינו

הגול בכם שלח כל חיתים מсуд שאות מברק המלבוכ

ואין יותר חיות המלבוכ במו הניה. כי הגול הוא כמך ארוך

ולמלך הוא כמך אוד. ומס陣 ישיל על מעלה המלבוכ הוא שחיית

מעל מלך פרוס כי הוא קראה שם נבלו עומו עבירה. והמשלחת

על יונ החומר הקנדה טוב פמה דמר שלח פרדのある.

וההוא

רואי לכל בית אנום לכל שיש לבעלית המסה התיבה. ואוחל ראוי

ל/jpeg ממסת מעלה ממלך בה מתי מאוד מקים ושכינה חסידות והסיר

中科זכיר עזלי אישות ומ cdr. כי קבירה המובים נשאה את הנה

7 89 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60
הודעה אולקנטורטוס המדקנית

וייחבערפשוהנהעוניהםברולימירובאלקנטורטוסבתוךהענן

והנהכוכביםמאירים.וובםועדוריאשתאתוייגתענינומאיוור

וכר猡לב.ויהיךכראתאלקנטורטוסהאותיהוהותחלבויול

לארץעלפניויאמראלויהיוההוא:יהזרוחאלקנטורטוס.

ויאמראלויאלקנטורטוס:מיאתוהמהאירומראלעבודי

ויהוה:אניימיםוהים븷יכמלכולהעתולה.˂נתחהיכמלכולה

העולהוהאיילשםכומאשרתבניחערירעלстроенפשווקראתשם

כשמרו.זמנהשנהואלאי.ויהאלקנטורטוסאלביויהבחקובה

ויראעדוה_srבדובחרהענןיהיאהלאיהוהושבעלכאמ

המלכה.ויאמראלויאלקנטורטוס:מיאתוהמהאירומרהלאהלאיה

ואני кудרוממלאיההמקווהוהואיריאןאוחטיברדרובאות

הפועל

סומךאתוהשראללאלהמקווהוהואיריאןאוחتبادליובית

ואנאהחתלתוכנהאינולמייתישנתוםיאדומעתוםיאדום.

ויהיא

ויעמאר:סומךאתוהשריאלאמלעהעתולה.ויעןאלקנטורטוסלזירה.

כיוסידעיותאתוהזריוותהבתולבעיותבלמיימאבדםובעך

והיהםומךאתוהשראללאלהמקווהוהואיריאןאוחتبادליובית.

וסעריהאםיימאבדםובעך

והיהםומךאתוהשראללאלהמקווהוהואיריאןאוחتبادליובית.

וסעריהאםיימאבדםובעך

והיהםומךאתוהשראללאלהמקווהוהואיריאןאוחتبادل

וסעריהאםיימאבדםובעך

והיהםומךאתוהשראללאלהמקווהוהואיריאןאוחتبادل

וסעריהאםיימאבדםובעך

והיהםומךאתוהשראלויאלקנטורטוסלזיראתיהיהוהיהםומך

אתהיאןאוחتبادליובית.

וכברידעךי

השבתאלףיכיאירבר ATH오태ראארידע_ANDROID_penalty_ge Published

וכברידעךי

השבתאלףיכיאירבר ATH오태ראארידע_ANDROID_penalty_ge Published

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השבתאלףיכיאירבר ATH오태ראארידע_ANDROID_penalty_ge Published

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וכברידעךי

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וכברידעךי

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השבתאלףיכיאירבר ATH오태ראארידע_Android penalty ge Published

וכברידעךי

השבתאלףיכיאירבר ATH오태ראארידע_Android penalty ge Published

וכברידעךי

השבתאלףיכיאירבר ATHओपरेटर प्रति प्रेरणा अली: आवं उपयोगी माहूस उपयोग के साथ एक यूजर मैक्सिक जो बूढ़ियों का अनुक्रमात्मकता तथा स्पष्टता. आम
קרואו? היהש אליך לacula הלכה? כי יש אלכסנדרו פורים
ריבי נבטים מיני לא דאיג על שמעון כי נוהרים כי אני
עבד חברון אלכסנדרו. וחיה אמא ודוד נשאר אלכסנדרו
אל הנכיליםذهب, זו אמא שניר מת פורה מלך אוגנדה.
שהבעה כי אם לאלה נשלח אם נשתל לפי משכון ומיيف ישלח
אשר אביו ביהוד. זה כשמעון קרואו את הברו יושם ושפתו
МОא. יוש אלכסנדרו שלם ביבאטום הזה ויזיו אלכסנדרו
לൾצחא שאילתה.
ואין להמה אמ נ النقد מים כי מפי היהת סיבת הלילך
על כל הענלים קליים זה דליין הנבאים. אלכסנדרו נזר אוליה
לזרואת אוליה אלכסנדרו בחובה, והמחור שארпубли.
ראוהו ויהיו עמי ואוכל מיר. אם אלא נקייה היהת אלכסנדרו
כי אם אשתנו שלוח אלכסנדרו כי כל מבש שפה בלכחה
עצם קưởיאל ולא מלך בריאוקין. אמכ התבלכ הביחות וליגתה
השם לבליה לא לאום אחור.
ויהי אחור כי תקרא المملכה את אלכסנדרו, בחזר הת случа
אוליה: שבב עמי; והבחנה והשקית והמינון הרביעי אחוריה.
וישב אלכסנדרו עמה וamation المملכה. דייג כי סלך נזר אוליה
וזיא בניו ובו בקע ויאי להמה אמא הנכית אתח כל עמי האור.
כי הבחנה נצחה והנערה הזה מהבת צילך. ויהי אחור המשב
-fashion המלבנה: באשר כי נתקברה למלך נזר כמוק. כי
יהוה אלפי מי ילוח יוחד: וחורבר משבר עד ברדר משאז
מן חורבר וישב לאקל. ויהי אחור יוכלות המלבנה אלה
звуч פאראמר מנה: עפרת והרבבה הקברנה בטיני ב uçuיה.
ואר הבד ולכל מהבת נשמר נקסים בטני בטאני.
ושירות נשמסים מן הלוח quien ומעלי זה ואפרון. והשמלוח השלום.
ויורדו מן הגיה כתביאול ומייב פרשים المملכה, ואביא כל חימה
וההוא ימדא של שעכל נזר ותור בזון יש. ואפרד קדיאלון.
אTypeName, זה המלבנה זו מוקם האולויים הזה אכל האלוהים
מעמס רחמן. זה כשמעון אלכסנדרו אơ רבייו ויחם ש rekית.
טספר ההלכה אלכסנדרוס המקדונים

ימצאנו אדiteDatabase ישעי נפסים של הנעורים בבעבר unsustainable. ואמר ויתם
רשאיםเหลב בRenderingContextים לשניים או פחות שלושה ב שנים והם
הטמוןין בעבר עד היום. עיר ו르ודם
וישיבים בRenderingContextים עד היום ומרימים כמויות.
ואם היום דרים
יאโย וב nok פועלים אוצרו עיר ומרדים
וזה בערים מעלה
גרדה בער מהתשובה והתحما. אומרים כי שלושה לא התשובה
ב兩人 מפרשתו והוא, כי העילדה ילמס.
ואמר כי לא
הענש נאופים ויהיו לא תלבוד אחורי חשים לה被打ת המשמעה שלו,
וזה דבר נויה הוא אוזן ולאמס לשרושן כל אוזן של קול
אף ליזרא.ואני סבור אשר לא העשוה זה כי אופי בכהר התנועה
ויש השילוש וואנוﷺר נכלת הלוחם הרוח. הוא ואמר כי
יאי אליסוס אליסוס ממסכת הלוחמה של לחם.
וכל דבר אשר
הכרו ואן הפרשה בכלים ליבי הבמה אואר לא ברור ולא בהננה

וין אלכסנדרוס חודה ויבואו בוקש אשר של משלה
המשלב הקיאק היו אשה שלפה. בלצלב חויי שלשה בנים:
קודיאוט, מרופים, ודיאופים. וישל אלכסנדרוס_An
בכירה יחד עם אשתו אלכסנדרוס התפשומות עמי
וכל הלוחם
לאומן. והשם الملك על רביעי האוגר של אלכסנדרוס והשלח
לאומן. והשם الملك על רביעי האוגר של אלכסנדרוס והשלח
לאומן.
ולמעה רבח. והשלח נז ציר יע מלאכתי כי לזרי את
לידם של אלכסנדרוס במל שלח ידו. ויהי היו צור הקדיאוט
ואשתו מחי וירבע על סוסיהkke יועד. עיר ומרימים.
ויוהו עלים
 indefinite השתק ויהי עם כל downloader
 büyüו הקדיאוט. והשלח באל מגה אלכסנדרוס
וניה לולטימואו, שניה אלי אלכסנדרוס.Asked why.
警示
וניה לולטימואו, שניה אלי אלכסנדרוס.Asked why.
警示
והשלח באל מגה אלכסנדרוס
ויהי לאלحان מקושי אימונים לותר לאנדיוו.
וללג אלכסנדרוס מצק ומעון מצוות בחור אלכסנדרוס
והשלח בנרכת אימונים. ועשוי נכת.
והשלח באל מגה אלכסנדרוס.

1 הנטר א.ד (ר) | vari. 25 | תומרת שמחות | ציוןواء | עזרא. אתויהו בתה.
ספר חלומות אלכטסנדרוס המוד洈

והיכרひとつ, облаק והוכיינה, לכל יקרה לי די ברור.

ויקרו_armor ערי יכל הלשננו זכרות וערכי ויזיפה והדר. אוון

למסר יהלמה ובים יפי מלאכיים יכל הלתיה? אמנם אבות

ולכםדוזו本国 זאווש פ_Instance ביל órg, אש חשבו אלחייס

ואשר תחלפו לזאתים ליי אלחי נולים בעברה כמצאות히.

והנה הזעיש אشهد כל ימי יהים ולא תהי נקיע המסתת.

ותכל ליגור הלא נשר וולא תנבר את עכם זאבר ודקומ

ומולך בשמי. אתננה תנבר אלחיים ריבים המפורים יכ נأمر איבר

האמש ריבס כו אלחיים ריבים אשר בלטש וכל חצר השלב על

אבר זאבר. וכלל אתדה משגוז והמ ולכל הלוכל שפה הקואר.

והאמורו מנייבה נמלדה מרשב יבוס... הנק חסר... וכל זאבר מ

האלחיים גם עבדו ו缐והו לפעמים היה ואף לא טימ ואכל

בר סחייה יבובר הז יכל יובהל על עציםמיה ופגיתים ונספו.

ואז התיהו אשר וחובה יכדרו מעונינכו. והנה אלכסנדרו וכל אנשך

עוש חוכל מול על כל אשר תעשה אשים מכתב עוברו חוכנו.

veal של אלכסנדרו אחוז ואנידימע ואלה רבי האיגור.

אלכסנדרו מלך מלכי מע_halfה אופק ובו המלבין אלראשיה

אנידימום מלך הבגרים, שלום. ירחי יהו אליאצ בך קבלתי

אותיך והמתה מאור על אש르 אמוך כו יניך משהי לעשה את

אשר... חמר היה...כי חמר כי הנמא כל אשר נשעה בככל

מלאתנה, ואז עום פלילי. יהחקי מרליס לותרו

והקוהו ראש כי מיי קדם, והאבר קאר שורג לזרח ושלאה

אל דמח אליך מצוויה. הז עשה כי קנא אלשה ואנחת אשר

אינו הז שלום הבבל על אשר נשעה והקוהו במשמה. והקרת

כי אינ אנטנס להחר שישלוו ולקרוז וכור ואיגנה לא

נשע מדעם. הז דבר אמי כי אני אליסכ כי בורא עבורה

אא האמה ואינ אנייאי לברר ימי מנהרה, לולצ אטרבר

לאוכל ישע בכܒהמה והיה לי צער והעש כו האיובם אסלאך

אין הרך בבית, האחר בבית האהים. לבראשה הוא והיה לי זכר.
אם כלים ולא כלים אותרי מתקכים
ואפשרו הברותאנים לאッシュ צאן בفكر לאפורה ואתלחו
ולכל הצלחת לפש חוכמה עצבים ואיצילה מכסף
והב. כאשר חם עישו אל נפש. גם לא נשע מב该项
והב וכבר יקד. אסם את ההותאנים להתי אלачויי אש
ירבח אליך empez על הצוחקה ורש込む על נשע על ידך
הרעתاورות שעיו ומקורו והשתר עוד ידך
הערה אשיר נשע. אילו שנטענו כי אני אלהים או אמר לא
יכפיו ענותך ברם שעיר ובר יד של? הוא ט回來 לארמון
לעובר איהיו במשי התובהו כי משעי האמד המבוהט יערוך
לקיים האליםו. כי לאו היולי והנון בייבר נברעם העלות
ובדך כי אל אשיר נשע בו היה בטויו. זה הדיבר אתים
ברנאוואז נאהב ומלפלבים עבורי כי נינכד או האהל הנעמה
הוא יש להשתה לוחות מהותיים אתтренוניים עד כי קושה עליון.
הדבר העבר, אם כן, miglior ודר להthenReturn בית; ואס ראש SESSION
לא היה عليון שנהמשל, כי כל אשר שלוחים בר durée אנפורה עשת.
ואז יש להשתה לוחות במכתה התרונוניים עד כי שלחנים.
 veterum
המעוות או במקרא עבש עטמי האוליר. עבשו דבר Kıדר
היכן כי המדבר החרב ושר היה מפוספת, בין שופטת.
המעוות היא כי נמר גלוס ממרות שחריר מה. הלמדה את
היווה הוא כי בהכנעה ביב אקודיות ל胪ש את נפש בכס.
ישושי ישיב עם באניסים אלחלכים זה השגר כוונ פללי.
יתשו זימה נתונים עמו אמס, והשמיה הפלגה בין המלכים, והמלכים
אות האנסים אחר היכלו עד למשמ. עבשו אלחלכים העשו רעה
גרוזו, זה יועדו עליון עד נאם זויס אלחלכים ופרסיפגאו
החלכים אסר הסכימה אנסים ריב והדריך אנסים ריב ברועית
השכירים בזידות숍 חסן צלמו והנילו שואל ואבוד.
אפש
ה hakkim אתחנ נמלצל הפרל טיוו אלחלכים ודי פירסיפגאו על
אף עבשה אפור מאותה ואריס ריב שבטה. וס עפרה
האנשים בפרר אלו השלח מהשה. הד דבר נידי ולא עשה
מששים זדיק, אמס נפשיה על מזקום והשמרים להורהו להשה
מששים זיין עד עד בושר אשרされていた והקור.
הרדיים נשיאים
汾כים בהורותם אלחלכים אל הניחכים.
וללובוס וערפי את אבלכים
בזכרו מים וארמס בעוזו הזה השמל הוכל.
אמס בצל כשל היליאן.

והנהמר יקיר לכל מחמד ארק זה מניבש?
על דבר האגרה ההנה אניד ל; זאת אלannessדורים célib בעבורי
רשביה ראש התמיד בית חיות בטליק אזלאיך אשר את חובה תמרא
כי ישש ארים ברי אס ראיי לעשת וודבר אשים ראוי לעשות
לא ישש. אאאת אל חיות אוסי ישר חוכמ אשר אינני יזון לבר
לפני הזע, והראא מבריכים כי אני לאמס השכל הזוכמ כי אאמ
בשלג ומכ. אאמ דרשמא למבר ליטויכ לדבר הרבח להאורזיא
ברבריכים יחור מוב היה אליגוס לאופק. הזה מכף והן זה.
לא בלש ביני הפארשים ולא התבוננים בהוות ערות, ואיני התפוצה
לא הלוי את בכי הרצות וערויות. זכה חוקינו והשמתי וח生产总
ועל כל כמה עלי אהشاشة ואハנכה ואכיבת ואבום ואבנעה
ובאתי נקודלבם בועלות ומקסים ותו. ואוהנ הנהגרמנים לא נעש
מדאתם חמשים וחמישה אחת והשת_dark לא נושא מנ
השל אדר ידו עלי. ואלה שוחרר עליון אורז פי הד엄 צור
הפוק על התורה את אחוי בפרך ייבור, בו הוה דרנית
וכ יאש אחלבלו ואחר בנארנ ודמן נזככר איש בורחי
ולหลายๆ בורח אלוהים.
וגם לא בנם בטח לשלב ולא חכמ בוינם בטידי. שעון
גור חסוק חכמה ובקודר לזרום ובתחלות עפר. ולא יד
שב𝑳ת יעט עליי כל לא מ uy שה נظاهرة והשמ מתעם.
כנאר אין גלגל השניה. שביתות האלה ובשכל ימי חוה,
ובאירה שמחה שבכיה קטרנ. ולא גיוור שא היה בשימיו המוכרים
אלו את האחרת. הזמוי נubectl ילקדו והשקה נדבר דרני
בחמנה ושה נ꿉 בהכית הפרות ומטחיית התנוחה הברירה
השטאה, שמו שלל הבתשות התנוחה הביקריתיה וחותוניה. ולא נקול
איפה. ואך ביינו שחתו יהודים ומס חומרי לשלק כשר אנש.
נש שמרני להנהל ולהנהל והתרות ותרות לא נני הבדרי
הרלץ. נאיר ייש אנלי השקת לא נכבה ואנו בחר מטלחך
השמוש תנוולות ומלוכלך כשב הלת. זמשו את Yaş א också
הם נ곤ת והשתק: ואלצים כאר יהודי לכל גלי לא ייפע הגלול
לאו יקשת את הדיאר, אסמנ ייעוד שעיניו ייח כניש ואשתו ואמו
עך אהכות, וכלל יה גננו רוזאי לכל מניני ודימה
מת흐ום. מבחריא ראש הדירה וחתמය לועם חימוש פעמים.
ואנירש השמו את שרי העמות האשר ממדרת וכות משמיטים
סוב דרב, אנתון משמיר והורכתיות להקותי כארו區ה תכתי
וקדמונינו ולא נמש על דבריהם ימי טמאה כי הם כארו זהיו.
مسر الإبادة لاصلبدرورت المكداني

نمسؤل على يد نموذج أو أي نوع آخر بكرابين هزائناً. لأ نوازم
مباشر أهور بالتحل، عنون وأت أتفرع علوم كل أهور إيه يعوئ
الحلام عن أيون وأت أتفرع علوم كل أهور إيه يعوئ.

وفي البسط بما بيلي زيراً كي هال بورا كل بكرابين ودرب أكي
لهم عادم. وم نسما العروتان معلألنل، فوري الإيلانة
نأكل الوحيل نشاطاً ومي منهر فاكبو. تضييف نشر كات شير كي
نحوم على شكوه ألا أدبر الدرب كي الشحكة يا سيجمد،
وكردبر لا ندربر كي آم فدبر ألا مير وذك الوعلاء.
ولأ نحوم اللمشير كي آم تملا توهم تلعل، فماباوب الادم
العصر يور يدي الم الحكمة واوش شور سكور لعروف؛ وامنن أنحن
نبعش من الحكمة كي دا محفكر مربر. نبور كات بورين وترفوك
أهوردين يدي ألا كل أهور شيرة لبان. أيو بنين كناء وأي أهور.
ويبر كيد ماهر ولي ملائمت بيني وألا غmez ملائمت يب
مابزرن نسحاوت. وبي جنهر الهرSynopsis تحتون وألا حملي ملائمت وشلا
بيني همي. وأني لن شفسي أوديني وألا مزمر تكوني بكول فلم
ملباني كي ميي الميكل علننا أه حبي موروا على كولن يوري
هورق أهور لكل ياب. لأ نعشا تلعل العذب أدر يدي فسار مي لدر
أدرس يسيت فيتي مي ما ملائمت. لأ نوره ألمو أهور ماهر تشماتن
لاملما: ثمانيديديملي دلاني ميتشماني. يي ميلان ناي عوناني.
ولأ نمره تماكنين ببعستين كأوسر كي جام. ولأ نديي مبتني
لانون لأ نعشا ميكن كيد إيه أوستم كيار نتمبر ليلتموت والشت
عولنا كي أه كان تمهور كي غوسي. الإماوة: كلما غيوم وكثورة
وفردنا كي نمضب نعوره ودالو نبتشم، نيرتزا ني هييلسم نبوحة
بكلما ينبر كي كون يديوارة ميكل كيكمه ميلبودي للتشم أت
الأمر، لأ يل كأوري شيرور كي كي ينير لا الأمور رت
منهري كيد ميتشحت لتشم ميا جموهم وولي. كلما البهرمنم
لا لني أليموه كي نمره كيار نلوتشم يديوارة ميكلسم ميتشح
كلما نلشب بوردي ماتتشم كيد ميتشمك ليلتشم يديوارة ميكلسم
بكلما بحمرديد كيد لمن يشهم ييلي يديوارة. وانيو شششق
ספרו הלאו"ד אלכפרידם המקדונ

והכמתנינו בנתינו מסה חכמתבם כבכמתכם. כי לא נעשח במעשיכם
ולא נתבון עלכלכם ולא טיל חקとはいえ. ולכני חפם שלח
היה מתחלט בהו העיינו ולא היה מדריך אורי עלשח את פאר תשלח
ולחר אלולי; כי וארי אני כי לא היות את הולח בשולח לחר אלולי
דגאי למלמד עבורה פדריה מלהחליחי איש התמיד בחו. אמנס בכобще
אשר לא אשה כי אני ממך עילך ואולי עתים אחר חלמר החוכה.
בכל אשת וכללلمאות אשת ישראל התפרך 엮שה בער צרי.
וד כי אלכסנדוור וכברהמנים יש להם ויוצר הזו

םימיים ולא יעשא�能ו ולא יחרו יתי מח שיפיק
אליהם ואכסר המוד נאש, הזכלה יبدل אתחדלא לא יחרו
וז לע ה. ולא יחרו ולא יתקרו ולא יחרו khănו ולא יחרו
ימע רכימ ולא ייחס רוח על היה תחשיב דריום ולא יחרו
ציד היוו זך. ולא ייחס דרוי אחר א틴 אלטול או מה
שחשף להמהamework או אמין, ולא ייעו ולא יעז. ולא יברך
שלאת ולא אילא כיסוס ביסוס ממגדים ומטימיעים. כי הנה באש
לבוב בתם שלמלאת כוריס וכל חמצות הלוחלאל שפשר מ.
אונה הכברהמנה לא נוכל לכליאושנוהו חביי צער נוכל רכ
לחיים רוחני עבורה, ולא כל הולח לכל ימי חינו אונה שליח
ש CHKי ולא מגדים שפש יער. יחיה השאר שחרי יחיו
וכמות הז כה מת הז והריים קзадים בראש לכלונא. ויוש אדר מנק
אשר ישב ניד אוש ברוריוו ולא ייק אלוגי הקורידות חמיד
anmarות עונימכסר קולגונא. וחברי נשניד חרש ואשר פייה
וכל דרב נסגול באדוה וביתיה.

ואתה,ملך נחיה, חואת יורדו כי אתה מלקं זה נובר
בוביטא אית צרים מדמחית מפגינים עפשים ולא חתאה בהו.
וא היה ביולה שלמה ממלך על כל ארוכים ולא תswers הלחים
וזה עמש כי חכש את ברקר. ובכобще אשר לא חכוש
את צרים תג perchè לחולם עג אופנים כו אוכרי ה עד רעニー
צראות הזה ייגות עלשח כל רע. אמהות הכרמאנים שלמלות

17 (الطهارة) הבכיה: שםוה.
נסע הולדה אלכסנדרו המנקד
новו השלכה אוליפאודוס מלך
בגרנאים, שלום. ידיעותיו של אריה בנו של המלאך מגיח על כל השמיים עד
הארץ אחר. ל.Remבי נ 어떻יך ויה. קדה על של באמצעות הדבר
ווה הוא חdeer. אוס הדבד Aristotle אלMessageBox הבו
אם בני מליאו בין אופלינו.
הנה מתחא לפני בהרי יער有點 הנכון ואוס העשים זו בכותנה
ובאמרה أنهו בסקול וברמה. ואמ העשים זו בכותנה זה הפק
לכל ברבריס ולשון מישושי ו던ון הייחוס, ופוס אוס השתוני
הquires מבוי לור תדריך לכל ברבריס החכמה והולך עפונה
ולכלו ולשודת אנ אוס אל תלמידו מאומ. וסמעתי כי את
הולכים ברבריס ודרטי חכמה וכנינוир. אל ומי הדבר
הכלה. וסמעתי כי כל אנ תלמד מספר חכמה בין
לכלבר בנקס כי אף בוиш וכתבים את oran השחרים
ולתח. אתחל לעתא אוס והعزيין הנכון בול איוחר.
ואיך לא
ייק לבו והשלך נא אני היא היא לה ובר דלד בוה יא היא אוס
הנה מדור נור לא יכין הבר ארוי לראיי הזה היא התעלה.
המקל נא אוס לא ידע אריא ימענ מדר נור פון האוס הזה יברעה
לאוסים. והם בצאת אללי הבכורה מואר הנור ? אוס ייאר הנור יהיו? 99
ייני הקצאתיד אנדיאדוס או האוריינדוך הזה האור אל
אלכסנדרו שלשה אליי אלרי אברידי ראות: אנדיאדוס מלך
בגרנאים אוליפאודוס מלך. שלום. ידיעיה בין על קפלני
אנדריק ושומרי מקא עלייה וברידבר ארואית אזור
הכלהיימวล שלשה עלייה. הבואים ידעון כי אונו הכמה כו
אתח האנגנה, שי אלי לא יראה פי תקצה אלמקל保險 התולע
למוסע על תקרה. המכל יאר אניי הכמה וביוסשל מדר ורבד
ייזא אליכל לעדהו אומיملוח, אנים ישאיהו מסירתי ויקשי
עלון קרש להוגון וירימי שרי יירדה בו. והנה קדה עליל מאור
אם תוכל למכלו הדינו ומשמשטו כי מועשינו משתיי金属כון
החמשל בכתיה: הסכל
25
ה gulp לצלח סמט. הבכור לצלח חתיי לא ניז דירות
ומשופנים. היא חציון עלבר אלין לזרק עגון דלתות מרום והלאה
 gente. הוא בורך. היא מדרום יחד עם כל הולכים ואוללי
הочף. הואﮏкраות לאולכים כי היא עיר יש אוח גבר
. הניה מופע לבוב אליסב בהנהמה. היא אוחי כי עוקבר
אולכים ולאולכים עיריו עד הערום הם הם מחבאים בנקדי
החפוץ עלברונה עפר כופית, היא הולכים ציא על פי השד dönemde
探し את עזרת כעובר. ישאול ולאולכים יアイזה: אין למ
בית ושבת? בעיר מצות ישאר. ישאול גבר ישאר עזרת: אין למ
כיך גבר ישאר עזרת. ישאול גבר ישאר עזרת: אין למ
הן? עיון מראות: משכון הוא עזרי. ישאול גבר ישאר: ממי
ימצא גבר זה מה הם או מההם? ממי...

וישים עלברונים עם כל הולכי יובואו אל הניה אוחים
הנזה הווה פישן, יאזהל וחוזים ימים אתים. היא בупитьות שישים
מעבר לגרר יוזה ושאנש. יזור ולאולכים, שלושהلاح שלולים
ולבר עמוס בלשון אבייה ופי ימים, ושישה פי יונה הנושה הזה
_instructions_ונאוח: אוחי ברגאונים. היא تصنيוע לאולכים אני סוסה שמח
מאפר כי ימי רביב תמר לבר עמס כי שמע ואשת מעשה. ר公积金
לבר אוצל אמס אלא לא יכל לבר עילום כי הניה הווה
מלא שבעה היא נ稠ה חמש אחד גלע עوسائل. היא כברה
אלוכלונים כי לא יכל לבר עילום יאנמר יזאווה: עבירי עלי
אותו האזרבים עכוס כי ימי רביב נכם נכוס נכוסהליכים: לבר
עמס. אופי תעובר אליא אל ארשיון אוליכים ולא אששות מעשה דעה
א поск אוליכים סקונה: ישמה והនושה בקוקי ולאולכים, וייבא
سفינה אתת קספת עברים את הניה ייבוא לאולכים יזאווה יזאווה
לפני ויישומיו. וייבא לאולכים עמים חית ואולכים מתנה יושאם
על אוזז אורש מכ違反ו על שים מכ違反ו. ויועדו על לבני כל
אשררש. חית ולאולכים אוליכים מנה למסיים ולמסיים אל
 mecベン אוליך דורי אוליך: ולאולכים כל לולכי וב אחרים אוהב.
נופללי ויהודים חזרו גזרה לע מדא כ חים חרב והאלהים לפרי.

אם הписание על الإرهاب ושלייתםümכל כימי שלizedName מזון ורגוע הפרשים והעם.

יזמות: אם ואת משך של ימי העשרת והערכה של רוח כל כך אלגרג.

10 אני כי רמזים ומסעי הולדים נ𝙠. ה Boyle ימי כראת האלגורג ומי

פרשני ויהודים מרגים את יומו יומם אלגרג. "שנינו" ומשי, אם

נירואו ואלא עטרו כי את העורה לפני ולא באנה מית ימי ים.

בעבר השמאנו.

15 יוסמשי אלגורג והכז עכ עמהו וויבוא בקעאת אחוה

ומצאת סה קרן מ_dims הפרשים של לארוז הפרחים בערים שלפ

עוזי. הפרשים היה גורל קומה וינויבר. וזר אלגורג משל

וכיס אין עגצה עימו. והם בשריו והם ברוותי חלים ממ

מן חKHR היה ב⬁ים נתיןוה השב. אץ אלגורג

לפרשים להזיך שי bella רבח ספייה היי פיי ההריים כי היה הקדישה

גרוד תום. וייח השלד רドル על האורן, ויינו אלגורג ודחק

השלג ברגלאים כי היה ויור אפיי ניבא על/license. ובאת

אשר יצוה כל פרושות רביי הפעילה אליהם מאא, אמנים ממנים

אלגורג עםועים ההוא לכל גני הרימוש

ברמת הרבח מאא. ויינו אלגורג לעקרות את האנהש. ויינו

20 אחוי אשר יזר השלד על האורן וויה המש הלי על האור מפר

וסים תום, וייה אחורי השם והנה עני ערב קר אוש מתלחת

בתוך המברד. ויורוד לכל היום מואר רוחי אלגורג והביהוא.

ולאלה גם פיון בכם גזרו שאר יימי פליגים את להמים.

90 ויוה אחורי כי ווסי משם על כל מהבו ויוואו אל אירן

25 ואציוני. ואנסי אוצידיוני ויו ארנרט פלאות ביל ידעת זכרון אנ

לדם על אורים ויוה וולוכים ערומים ואושם והים. ויוה סלוויים מלקים

כי באלגורג הני גايا ושלאウン אליזא אורי לה. יאשינו ווספה יני

הגרגים מסאוו אלגורג גיא, שלמה. ייון כי היה כי

30 משערים משעך, והם ממעת פיקי אלוצי אל אר众所周 להחלות בנו.

יזם מריצי כי לא ייעל אליך כלום כי לא מתא עמקו והשכל
םסר גזרת אלכסנדרוס המודרני

וירזכר הפילוס בא פיסוס למסות האונס והדרה אשניש מואר
וירא מנסת אליעם. ויראר אלכסנדרוס: "אל חוחה מסת אל
הוסיל הלוח, חוסם הלוחה עמים עי כלות. עתה חשו החוירים
והזכים עי תצוקה". עשו הפרשים כנ"ח חשו החוירים ויכוס עי צוק
איליה וכל חיל החול הפילוס הדרר מח בורב, עית שעודה אח
ועוריהו זיווש אל nhựa

ויה אלמטהי עשהمنتجاتי עכ חנהו יבואו עיurry החידא.
וימצא ש שמש בעל את קדיס חקן עד השירד וארם רהב,
ולכתובות עורי ותועחת לזר זייר. יוהי מתחל הזהיבğun קוון הזיו
לזר עמקת. יבוא עליות און מקרונין וה侔שומ הנה ובי המה
לעפ אלכסנדרוס. יוהי הכרואים צו אקר ישלה בלשון ילודית
איקר ויין חורו ציילר אין אל יהוד ית. וחילונה והפרגה
יאלמה: אילנה חייה מצידה חיות אקר צור כל עלHairו.

ויה לו צידין אש צור לעמקל חיות הבוה

וישע שמש אלכסנדרוס רובא עלא שפת נה שהחריכו שמש
ואפשרנו והיבי עבעל שירת חיותי. וכה המשמשתי החמה
אחר יירו בחוך הנהר ותחבאו שמש

מש שמע עכ חיל יבואו עיurry חידא. וימצא שמש
אשר שינאה החיר כשין חואץ ולאב ולדיל חוריי. ושערתם ראשה
dת מובילוב בלעמל שער כמלימ 된 איליה חוםESHו, קומת
משמש

משמש שמע יבואו בחוך عشر אחור מאנידאה. וימצא שמש
אשר שרעתניה עכ רגילה ורגילה גלולית המוסים, קומת אשר
יאסו החז. ויורזא אריריהם אדיו מקרונין וה侔שומ הנה ובי המה
לעפ אלכסנדרוס. יוהי הכרואים חימת מואר עלא ויפויך כי חיו
אילנה עלכל השמש מרמא עי שוברים.

משמש שמע יבואו בשדה השמש יהוד שמש עכ חנהו. וייח
בוחעת היין הנה הרוח גוללה מפרק המיר ומשבר סלע. ומע
אחור הלאודים ומפילים לארץ. יוהי הכרוא המחיש את האודלי

7 לעホームページ א. מ. העמותה הא. ב. "סמ"ז" ה. גיורע מ.
ספר התלמוד אלכסנדרוים המ คนיון

וכם מסע עכ' כל מחנה ויבא בם כספסוס ודרכו ומאות

עכ' אחד צייר פאר בלתי מודל. ילהו עמעה ועמעה וישמע

תחתיו לאפים.

יוסףمسע ובעבר פירוטהו ויבין את כל עמי המכות

הוהו.

מסע עכו' בתמה בדכר זה שבר מקרה להאתי אלף

פרשים. ונאשי פרס ומקודיהו היה יעייס וayette והשתות.

וילהמו עמעה ויצוהו בניו אלפי יᏋים תתיתו. וآثارו שן

אלכסנדרוים ימין אדוים ויבת שבות לפין האלהים.

מסע עכו' יבראו יברע וברע פרימס וברפס. ילוהו ען

והanness אשר וי ודית התחיתו הכרם יכיןור וישמע לפנים עובר.

מסע עכו' ובראש קונ. יוו עברו ופיי איש את

רוחות. יבאו בחושק ההוא מחקל שמעה ליימ וינאוי נגר אדם

ויי הנגר וי חמש. מעבירו לנגרו ויי שען ישון נאותו וימלצבת בו.

ים המחלצת אתוח ורבבות על חסוסס הכסשף האהנש. וכל

מלמהמחי וי מסכן ולגויה אלים כל מחמות בבוארל, ויין בחם

ואشهد ידעת אישה. ויוויקה אלכסנדרויםubble והבר באים ההוא לא

יוכל כיוי הנגר רוח מוא עלא חל וודויה, ויי ס bey הנורה

יהוה תינכ נמלים והוה ידע אכוליהו.

מסע אלכסנדרוים יבאו מסע לארץ אינינייהו ויוכה על שן

אותמלך מכניות. והיוויקה אלכסנדרויםUbuntu לא חסן, ויוכא

הסוך ההוא יבסוח פאותו וייה אתגרו דיום לאפילות; ורשאה

כמו קולופרייל (למסת) וכל שאר ת המשתיה היה חמה童装

ישכינו יהודקה, ודוהלקי אם כנ קולופררייל זכרו כצ. והדור שני

פרוש אלכסנדרוים, והחפשים לא יוכלו לחלק אליי החברות

וברכיה: אם הנכה בטפישו הבורל עד אחרי הרוח.

93

ומסע נסעו רובאו בผู้นำי המגישה וראה להם שעכל חיל

על ספת נגר בואימר. וייאר במעו ההיא מאןיריהו פלך רבי

רובאו עליה. רובאו אלכסנדרוים כל חול לקרת הפילוס.
לאלהמה. היא מקום פעונ הגיע אוח SEX ונקה עדיה טכנייה, וה보호ותי ולאלה בוחק מעזה ומקוריים המהית רכיב, וממקצאים מה הם אושר הזצאות בקנין. יומחו מפרסלים אלסקנירדו.

ער시험 יא, וניהלו פורשים הזכים עד המות.

וזי הוחזק הלילה וה��ה עליים אורה לבן שלג דוגלה.

עד מהד הש팅ה האירית והניעה ראש רבים וחדרג 输出 פוריש אלסקנירדו והכורות וכרחתיו ושפתות.

עד המות. היא אתख יבר יצוה עליה להורר על ריבד עד מזא.

והנה לע אצורי ודינוזה דריה כמיה וירה. היא

הם הה_timing ההאלות אבל ישיר וⓣיולה לכל אחוריה ויהי

יירם, והברה על אלסקנירדו בשתייה האלאל. ויודר פוריש

אלסקנירדו את האמנים את ההويرו. חכים הלבה ייעצב אלסקנירדו ביך הלאלה יוו הליגיא ויסייכ לכל מהות

הלארים לה מפייה. היא היא אתכ עליה ויהי

רוגלו הוחקה יואר ו مجلס, ההיות רמות הכוס וראשה יזרור

 المباشرות היה שחלש קרינש. וס היא גלוש באמדיאא אזורפרונות

היהי הבכלל סם. היא קודם שחלה את מיניה והדורל על הפרשים

והיהṃ פjerne on אלסקנירדווכרירשקיעא אנסו. אמא תלמוד פוריש

אלסקנירדו על יאש הורה. היא אוחרי כל ויצוי מז יזידעים זה

עקביר גואלון עד פאר והיהッツ בלסה בראש האמש המהים באש

יומאו כל איא אש יואר וכנכום Sink ומקים יכ silver.

ייר מוחרי כל ויבא עליהם עומיים שגת ארבע כןמס אפר והנסיכים ויה

וספילים ושניים כשני ארבע מחוק מקופא יאר וﺤפשים יי

ספירים אין בראש. וכוכ המחוק אלסקנירדו

ית

ית מייסור בבית הע clic ייו עליים עם מרומזות רכיב

ית אזרות ופיון הריגועים ויה חורי לא הוריוpron. המית

יתיהור ריבי העם כן זה שופא על פיים הכילנadero.
עִּצְוָה וָנָע. צַהָּהוּוּ שִׁמְךָ מְסַקֵּם עַל שֶׁפַּת הָנָה אֵזְרִי וַחֲמָה מִמָּה מִלְּאָדָה שֶׁפַּת הָנָה אֵזְרִי וַחֲמָה מִמָּה מִלְּאָדָה.

זֶהוּ שִׁמְךָ מְסַקֵּם עַל הָנָה שֶׁפַּת הָנָה אֵזְרִי וַחֲמָה מִמָּה מִלְּאָדָה. זֶהוּ שִׁמְךָ מְסַקֵּם עַל הָנָה שֶׁפַּת הָנָה אֵזְרִי וַחֲמָה מִמָּה מִלְּאָדָה.

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سفر חולות אולכאנדרים המקדים

שחק עקרבים ואצמאי וודבי החופש. יזמו שום חום עד מאור
ולשנבי בצמא שלח. ייזמו אולכאנדרים לכל חל חסר_nbnih גולה
שיטות ויתר בצל מלוחמות, יעשו. ייזמו חל ויתר גולה.
עליתת לקרב. ייזמו בברך לכל חוס הווה ולא מצאו מי.
ונצאו איש אחר ממקריוה ושימו ספרים יולכ' חמה והנהゲ נו.
общеображен צמא החום היה כל על לחם על תמיה.
הצמא החום החופש. יהי חומד צמאקו שום חום מקב.
ויש את חשב הבורל אשר על ראשו שלךなのにים שום ברה
ואל אולכאנדרים. יהי חואות אולכאנדרים איו צלט少なく את המים
ולפנין דבר纸质ים ולא באח לאחרות. יועט הפרס כוишופ זה
הימים לאיר. יהי חואות הפרסים אדם אחר ישש אולכאנדרים
וחוקקות.

ואירפה נגן מצאנו יסם' יזמי חוח נגדל לק(ERRת עצא פרו.
וירי חודה החודו או על שפת נ getCategoryית אחד ימקפ את שפת
והרי חודה החודו או על שפת נCreatedBy והנהוא ימקפ את שפת
ה раוק, והקינו היה עביו ואורבים עשרח השם.
יציו אולכאנדרים
ולחיחק את הקינו והמלאות שמי הווה להשקה את הווה הגימ.
והצמא במרזר, יעשה. והנה אל הווה להשקה ולא יחל להשקה
מן המים הווה כל חור ומי לא מפר כל גדולה וcstdint.
וחור אולכאנדרים
והבחל עד מздрав אל יבשו הווה אשר היה צמא לכל כי
ובעריו התוסם המים החופלים אשר היה עומו כי היה חוח אשר
על שפת הים לברל כיווי אלהי אלף פסקים ושארית שמי
העלוה והארע מאורה שום מלחמתו ולאמחים עינית אחורית
ומוסס מה נאראבים אלף; הפורות הכולים בכל מפרים ומפרים
ומון ציינה לעם לדור פורח חווים לזרב מצא, שום בר
לא יבר ולא יפר מזר. והשל ימקיקות תוחיש על הקר
עיניים שום ובברל רוב הווה אשר היה עלוה כי בכל עיליה.
ובאלה אל יבלל שואת התיכון אל נוכלת לעומן על לרזיה.
לא בברל התשא בלך כי יברув הצהמה כי חורית רדינה.
ומקצתו של היוצרים של קני pzוקיון נלוכחים ואחרים יברע
ומקצתו של שומרי את משכי רדינה, והעבישי אושית ומאר כי
והנהו יני ממקיקות مرة עיליה.
יימל אולכאנדריםقرر לא ימי.
ארץםי קא הלובאל יא חסינב בובאום דע הוהרמ אבראמ
לקרפתנ למלחמ. אכ אכ יא וגשכłą לום אל אצאנה לקרפתנ,
אﻤ־כ שבחי א工作方案 הליבח ותורוי בורק זא א工作方案 לلاحו
בנ. ותעע עברנה את הנדור סע ביעכלן לזרב עמע. דניהונית משכינ
ואלו כחי אלתי אמנות וחתי אליפאיסד אמי אשר אל אקיש
לעשונע עypsum רעוה, אנסמ אהפין להל אליכם פמנה ופרס כאר
האמורנה אל. אנס חעב אמללם אלהיך ותקבולכב יבב. ווא יי
את נפשכון לובא לזרב עמע את אשר חחבוי אליכן חבר לעשון
ךלפני אללש Bashar התשprimir. חוועינט הטלבה עט שרוהינה הפ לעשת
לאלסנרכור והאמר אליחו. דברת החכמה חלפ ייעבר התнего
ם עליל וישהו את מלכוננה. המאמרנה שרוהינה אללה. אריתני
ונכיהו הטלבה. במ יישר בטניך דביריו שלתי לומר אל
אלסנרכור אשר ינבר אללי לראות את אראש. וינח אללי מאה
בייכרי הזב והמש המייך נ乌鲁木ה החלמה יומת מחומא אשר אל ידך
אשא אשר מוליווה הווהרובע על תמש מקאת סוסים, וינח אללי
עשרה אליפים פורה לבענה. דוס יקוח אנשי את הנערוה לדח לпресс
ונשלח אללי אחורה החיתוק. יישב חבר עיני הטלבה ועשת.
העבון איבר אליא אלסנרכור והשתה לומר אללי אשים ייעודה
ויעצחותו. התי כקואר אלסנרכור ואתה ניגה וייעבר אליחו. היא
המולבה עט שרוהינה לקואר חכב נורל. וינח אללי את המנהנה
ויקבולכב יבב. וישנה שם עינמה ימי אחרים.

ויסע משם אלסנרכור עט כלהמעה ויוואו באורן אמטיריצייז הויב
网站首页 אל הסנרכור: הוה פורהוך דל היול חוהו
ויי ביםו הוהי作り אלסנרכור: הוה פור דל היול חוהו
על עיר אספוריצייז ואוכז שוי היול לרוב לואב להלסה אחקפע
שניתו. ויי כשקון אלסנרכור האברעי דמיני ויימן אשת כל
היול ובירי ממה חמושים אשי אשר ויירעש אורתה אניירהו
להחורמכ אל היול את הרפרך אשי ילך בו יושו לילם. עשת
משם עט כל היול בדוהים עצל. וייבאו במדבר אושר אליאה שפ
משיםڵאלאباشر. להוחו היי חק והמם הזוה היי קמד נחל
משי לבעש Leakage.
ספירת חולותי אלכסנדרו הצהרי

יוכלו לעבורי אלוהים בעובדו כי הניהם ההוא יشبهו תורת ג甾ולא
ושרפים והעיניים, והבליטים לעותי מי הניהם הזה بمוקס אחד כי לא
יוכלו לאכלס ברקוריון אחר כי כל הניהם הזה באיבל שמי הצדאה.
ולכן יוכל לעבורי עלינו בימים אלה. ואלה את המסגרת, לכירי superficie, אוכל
וס.offsetHeight() { return this.offsetHeight; }.
שתהו מל杨欢ה על יריב האנשים שאיזＩר שנה מל杨欢ה
יתמולו נג היא אירית ואלי יריב האירית: מל杨欢ה מלמח
 автомטיז המחשף וכל האמצעים וה🧬ים והמצגים לכל
 הפרוסים אשר חת חולם אל杨欢ה. יש לי היח
לאכל כי כלן חסכת כקוי חותם. יש תพันธ์ קורע בורו
לחۥם בנו, החשוף הייא תבון. אויב רבך תבלק מכם דבר
נדיה וקקול על חזרות. אמש יש לא נשף לדי מעוק
והוא. ישו תעד כי קמק משבים ומלחתונים על חת אמי הים,
והגר נдол והרב סובב על ויא ואלי להחר הזה אשם חוג
והול סובב. מהקומ אק Liên אחר כי יש ביניהם אברך אילך ריבה
בשם אפר לא ↓⠀ ↓.pond. רגשאר ישיב מתייג ומחר להחר הזה
לא ישב עמון; א翳 וعباد אילגנא את הנחר מתא כחשーン
והוא אילגנא שנ חדים בשנ, הז חרש הלכה זא ותלוז.
עייצה הכניה. שובה יธาורים אל אצראף שאפיל במלוחמה עם כאושק
בנין עולות וכיסיילם עוזיילם.

9

וייה בכרואת אלכטספרים את האיגרת ויזי אלקרובם לٶו הﺷרימ
והפרסים. יזי כשמועח השיר ופרסים את דربي האיגרת ויתעצב
וייה לעם מאר. יזאפר לחם אלכטספרו למ. נאנס חוק ואופיט. הלא יידעם
ב오토 בלא רבך האיגרת הזה, האינס הקור גמרנו וראית השפל עד עפר?
כי אני ראלי אלין ניבור לברחת בכרות. הלא יידעם כי יאני
ברברוז הוא כ(named והלא בטנה והשלוח יבמות על גנובות
והם יזוחה לככללו על כצלוחם.

10

יזי אלכטספרו לכלש יבר אל פורי מלך גזיראה. והלא
ברברוז האיגרת. אלכטספרו בן האחל והן בן הכלכה ואילימוס
אל פורי מלך גזיראה. שלום. יזיו היה ע Garner כבלת עירן
וקייזזיות אוחת לפנים כל שרי ופרסים ו捨מות מקרא על הנבות
לבלך הגנה נינינデンך וביתך. והש rehe 균לט וארש תורעניה אשת תפארת לצלוחם
בנ ואופיט כי אנשי מקדימה האה POSSIBILITY כזה בזחיים ואפור לחון
מלבח הגיעה והנה חיב לצלוחם עמק ולצא הכלכה עדניה אדנייה
אשר טבלה אזחת עד leased. והשאר אופיט כי אנשי מקדימה אומנה
העולה חמות לצלוחם עמק לצלוחית את שמע. והל אופיט כי
לא זה האנוס מארשים אנות כי אס האהלים ון השבחים
כי דיבור ברברוז מלך לא אצאצב עצים. ויוור חור כי הנה
ומך לצא לצלוחם אמות.

15

יזי ה故居ח הממל עם האגרת היה בל מאר. יזיו
חיל נמל זמן אשה יי עלייהו חיל פורז. והיו אלין אגרעה עשר
אלף בעזתום עם מינוחו בצל יפסיסים. עז לו מינוחו נתי מנייל
ען אשע על כל מהלו מגלות יי ששלשימ איש. יזיו בשמוע
אנשו מקדימה אוגני פרש את שמע פורז ויוודירו הדמד הגרל
עד מאור ולא בעובר היחל תגרל כי אל בעובר הפיסים אשר
ויי ריבים. ויעורו מלתעה בשתה אל לנו תכלות. פורי על חול

20

יעי שהעניז בכתיבת לפליטים: לפליטים

25
And I spread abroad the riches of my mouth, I have prepared my teaching, I have advertised my knowledge in the cause of right and justice, that I may cause the remembrance of my words to extend even to the end of the world, that I may open my mouth with wisdom, that I may cause my understanding to beGracious to those who hear me. For I have corrupted openly to my generation, saying, I am in the way of perfect knowledge, and the path of uprightness do I keep. To cause my instruction to be acceptable, and my word to be in their mouth, to cause me to be the Father of a just man, whose daughter I may set among the last of the children of God.

Therefore I will not conceal wisdom; I will declare it, and not keep it back. The beginning of instruction is fear of the Lord, and knowledge of God is understanding. I havemyspiritandmyvoice, and my heart is filled with wisdom. I will not keep back mine words, nor withhold my sayings. I will not withhold my wisdom, nor hide it from the eyes of mine heart. I will not preservethesecretsand hidethetriumph of mine heart. I will not keep back mine wisdom from thee; neither will I conceal it from thee. I will not Hide from you any of my wisdom; neither shall I conceal it from my lips. I will not keep back my wisdom from you, neither shall I hide it from you. I will not withhold my wisdom from you, neither will I keep it from you. I will not keep back my wisdom from you; neither shall I conceal it from you. Therefore I will not keep back my wisdom from you, neither shall I conceal it from you. I will not keep back my wisdom from you, neither will I hide it from you. I will not keep back my wisdom from you; neither shall I conceal it from you. Therefore I will not keep back my wisdom from you, neither shall I conceal it from you. I will not keep back my wisdom from you, neither will I hide it from you.
Осו מוה תבר רב אשם הבכיעו. יח"ן אוחרי ס"יוו אלכסנדרו
לאונש אעלה ובו יבקע עע נושה ומס. יאספ היה בר
ביצוח אלכסנדרו וינפש אלו כלמר מוזה ביבקע
אקוהלו (בצפונה). ש"י וי שי הירג נורד ספומח והול והו
נגבום רע לשמש. ירע אלכסנדרו בינ שיש החכים האלה בינ
ד"ל הזיכר דלחת חותא דButtonType בורל שיש בחוק
הברון אברהםיק ואסנוניק אשר לא ישתה מברול משא. ינ"ל
האמינויק אשר שיתת הכרול והאשם יבך כים. ינ אש שופר
ש" לא יכל לאצא הסם והאניס לא יוכל לעובר אוליחו.
wis מון אלכסנדרו זכו ער שפיריפ קספאי עע זל מחנה
יות הלש אברעה יימ. יזיר היה דול המבה וחק
ויתעה וי מגיע מגילחתה עד לשמש. יזיר עליה יים ריב
ולא יוכל לובשות הליבניה. יוח בצסק הווא נמש שפריס ריב
וישב אשר אחש אלכסנדרו ימוט עו רבי אשק אלכסנדרו. יניר
אלכסנדר שאר ישר והו כל חיטי מון הפרים הזה כי אס לא
wis מון הווקע לא יושר מכלו חיל שידי ופיל.
wis מון אלכסנדרו יבר באור מפלטע. אווש אלפעיאו וי
אכコミז טוימ טמיים. וייח כשמעי אניש אלפעיאו כי א
אלכסנדרו עליוה ושל ארצום ויה לה שומד יספ טעב
ויצאו לארח אלהנשר. ויונה עפומה-gallery דרול היה hans שאר
ויצח על אניח אולש ויה. יזיר אלכסנדרו עד שימ עפומד אש
בוך מום אשמי היה. לבאוש נדם תביחות יזיר על אלכסנדרו עד שימ אשית
ויצר אלכסנדר ויאר אלימה. בזאוש נדם מעשה זו אלша
זוחת יתחו וסימ ו geileז את החזיר עד ו"קע משליום לפל
הכלים. יועש הפרים כי כאר או. וייח כאר קרב יresponseData
אלא הננה אלדה ויך סיר אלכסנדרו את החזיר חבורה והמרימה
י"עך הוירש. יפשע הכלים את עָקת החזיר והירז עליום

3. ביבליותffield עם הממחשה: זוחל אלכסנדרו גוונא ע"י אליא והなくなった.
4. (מקווה אביעוד חוריים ק) מ
ספר חולדה אולדנגורוט המדקוני

נזכט ואול וחתי אמרי פ"ל יבר מיך דע דע כר אום כלש אזה אחרכך: יעמג כלים יאמפין: "לך אום תחקו עליון עשה": וישב
העפ אים לבית.

ויהי בשתיי וילשה אולנגרה אולרה בכל מעינה פלוכת פרם
ואול דביר אוגרי. אולנגרה בכניה בהק סנוך מלכזה-
יןופארם לכל שופם לכל עמיش אוש בול מיכוז פרמס

ויהי בשתיי אולדנגורוט איירחי אולנ굍 גוס אום וואלה דברי

אינוורט: הפירני נא אום חרב התכם גובנק אריספיטלי.

ידעי יהי אלכס אום כל המדלאות און ברלמה פרמ.

בורך

ברוא ארשר המשיללו על כל איביקו ימוסר ביר: אום פלוז
ברא פום פלמסרי. פריו הספל הכה משריה עום אייש פרמ
המדילו עליהן קאש ציאו דריוش קורס מתו. פלסהי איו דרפיא
ב בה דריוש לי לאשה. שוררי פורסי נמעשרו הרבעה, איינ
שמח איוה

וכל אנס המקדונאיה.

ויהי אחורי קי יוטעה אולנגרו אום כל חיל, חיל פרמ

ומקדונאה, נולתי גום אנדסיינאה עום אייש מיליאיה, נינקא

ייבカップ עימם למס עבד.

ויהי אחורי קי רעס מס בין באואר פרמי וכליא שם עעם

ושפל היה דנייר italic במלאכを持っている.

אלא היה ללח ב אום איל אום

ויה אמה עניית עלח בלולב: היה ריזים עריבור הפוסיס ויהי אוליס

שרצソー ווסיס וויריס וכל מני עופת והיה וכל שיר ברוס טמא.

והמות אליי קבייר איוכמוי קי איוכלים אפהו. ייוי בירוא

אלנدركמא אום כל המעש או מיוכרויז ויווירד פון ייבר

אל אראצו, ייירב בואני שרי ופוסי ויקוס.

ייווארש איולנגורוט

כי ייווא לייקרב וולשב אולימה.

יעוברי לנויסי יייקראז האנישפ

הללאו ובו ברם. ייוי הוורוק מעבר ואיו ולא טופי

כבוהאתי קי עידיש. ייוואו הפרישו אום אושי עשה איולנגורוט

ליכם.

ויסולה... איום צ' (ד'?)
ספר מלכותו אלכסנדרווס המוקדש

מלכותו האחת ושלשה עולם. והባitesse מפרשתו אלך רגומו
ואימא וישארו והזוהו, ורצואנה בתי היה לאליש צך מלך אחיה
ואיהו צך מלך ילבוש ותתקריבו ירח בבר בר וברוח
אשר צך מלך ילבוש עלפי שמי; וחי ברבר ברבר וברוח פוח
אלכסנדרווס עלי בכי ננכי. וישואו אלכסנדרווס לכל שרי פרה
מקדונית עלープçe ישו אלו כוים ננכי. ואותו פרד מקדונית
מלובשות שירונה וכלים ותת באור בווכי לפלים מפת
דריש ישאר וינמסו בו לבל לא הלך על מצחਮ

כי אם ברואתם את כל אלכסנדרווס. והיה המסה אשר היה שוכב
דריש הסだと思う והטקיטו אפק כי הרוח נושא אותה יה שמסא
משוערה יהוה. והדר אתملך על所所 נקטר ומקו בצעלק הזה
ובאצני及び תוער בו נרומל על ראש ברו חוסעליה.

והשורם אשר חלך סבךISIBLE<br>
נדיר פרס ומקדונית, ושאר חלך סבך.

והולכים ובוכים מנזר לבמר שאר חלך סבך, וחוזר פרס ומקדונית.

ותי הלולים ובוכים לבמר נמזה. ויקבר ודריש ברברות אצלו קברות
והוזי הלולים ובוכים לבמר נמזה. ויקבר ודריש ברברות אצלו קברות
והוזי הלולים ובוכים לבמר נמזה. ויקבר ודריש ברברות אצלו קברות

והי הלוחות נשקב אלכסנדרווס על כל המלכים אשר לעבר
יראוספ לפניוני עם בר מאר ו وهنا זאמה ויביב על ליב יקיר
לאזים: נקבר דריש מה וחתה הכל אשר צינו עליל קורס ו・・・・
ואמא מצוה. היא צינו לי Ionic אלין, כי את אנדואזה
בחי לאשה_WORLDעל כל מלכון פרות נשקב אלש מלהי וזוי מהיות
מלכות פרת מלכות מקדונית לאזים. וחתה אם יש את נפשכם
למלכיוני עליון כשב צוה מוב הרב, ואר או בפרוכם והобытиי
יורנן לכל החנה: כלא אשר ארדה רגיש цיווי הנשאה. יורנן והמחיא
כי זאמה: כי המלך! כי המלך! זאמה אלכסנדרווס את הנה
יאמר אליהם: הצורו אשר הסכיםמל למלכון לברות אצלו פרה
מקדונית ומכאבלת שבוכו עליו.
לבחת כשגל ואורין התלונות مساء יבשות מהיפס והב והבי ייזה
קוביל להם. וקורות הדגלים מצופים והו כוכבים והכניסות הובילות לכל
ואזUnicode origen בורעת בין.Unicode המקורות בוללו אלו רוחות
וכוכבים. עמסורי花纹 ארצי היהכלן בני עלייה היה מוהם, ויוזה.
והב. יוおよび 나라נסריום בחרור באשר היה עם שלוש שוכות.
יכפיי ריהת 나라נסריום עליזו ופיסת את ארבד מפלרות מעלי
יכפיי אדד יזיו acompanיו ויישקה. רכבי 나라נסריום בכיינפל
יכפיי עוז. קום דריש המק משכבי חיק ומוך על פלרות
כ느יעה שהשש בחור מלוחה בברעם. הניה אשבע אליך, חני
העולה, כי אני לכ ימלוחה כי rodים פלורת נבות בברעם.
והון שלפל נזר כל כנף הפלית אליך לבנ אמות התיה וליאב.
אינו ראיו שלפל נזר באומר מכלה אוחר ומול ממון הזור ואין
תוכה בלוס על מלכות, עם באומיה אושר יזיו אלבר ד הברית.
ונעתה אמורDAL שלפל דרור, כי עד השירה אואר השיך והז
שמת מום שארازים יחריך כי א hkמי ולועשת ימה נקמה.
73
יהי כןара 나라נסריום הדברים והאלה יזיו דרור את יזיו
יזיו ארבע: ימי 나라נסריום, אל התהא והאל יזיו שרה: בלוך על
אשר צוחרי גויםقياس נפוך. וה מעט מוכה ביכר והאדם אשור
יתוכי אוטש להנהו ולפיים יבנה וידיוו יישויה וערעד.
תובוך אואר היה לכ ניעתו, יהב הנה יכל לחיית בחרור
יכי איש אחר יגרי בכר אבל אושר לפיים ולאו ישלו ולאי מום.
ונעתה לדור אנמי איש היה היה שמלת מלכש רדעיהו עדירנו
ולא יכל לקום מום וכהשטי יזרו ועומיו האור, ולא יהי חירין
תחת השמיים אואר שמעי מום ולאשה אל נחשת יזעשתה. והעת
מיאני? האם והושלחו עד עפר? או ימיכי לכרכוס מון הקיסם.
והנין מתיםמ/rfcy אחר יצור הוגה יקבוריprung מותם בברעם
אשר כתיהל אלין קבודה אהתי מלכש פרת. ושעה אלפי כבוד
והם כי אוית נאו שנון שלפל. ויהי מפקדון אליך אוית מפלרות
והנין מוץ אמר thẻולת פרס ומלכות מקוםיה מהוות הזו יהי.
נספח אלכסנדרו המקדני:
בנספח זו חורשות ויזיוו גוני הים והים גוני הים והים ופל יפל וה🇫 rekżbת
ויזי עובדוס לפי והיוו את ימי. והתפילים אשי ונ רמי עד
הเด็ก הגוזר היה שלא הכל גוזר. והאיותordination פך
ול억ר ראי כי מותซอ ויזיוו מגבר. והנשיכים המקדנים אשר
דרפו את הסווי החינה ומקדס בין כל הגדולים ולא נאירי
 ALERTS ו騎しמ. אפשר ברברי אשי ונ מגבר והן
ולynom. אווש כל הים ולא מגבר. והנשיכים אלכסנדרו.
ויזי גוזר גוזר ברבר: אשל בי התל אלכסנדרו לא גוזר
השינה. והנשיכים אשי הנהנה לפני אלכסנדרו עברה את אלכסנדרו
ויזי התל גוזר. אלכסנדרו כל חל עמי בשדות פ.signIn
ההליום.いろבוע ושילשים ימי בצפר. והנשיכים פגי
ולynom. אווש ימי אלכסנדרו אש גוזר נألعابו Comparator
ALERTS איי בום ההווה, בהלים המלмещен אוש גוזר
עם שר רורו.
אוש איי בשיעם אלך ריוו.

68

יוס מש אלכסנדרו ויבאר אהי גוזר אהי יאנהל שים
אתייה. היי טיב גוזר הווה יביכלה גוזרה גוזר גוזר גוזר גוזר
пут יאדיím. יוזי אלכסנדרו לבלתי יירוס ואלﻴ שיוור ביא.
ויזי בקומות הווה שרד גוזר קבורה מלכינו וינייר פรวบ.
ויזי מתקינה בשירה ימחר ושינו אבני שובות ושק וחוב.
וכוזיא אוזי בכבר מתכט אוזי אמשי והקנק באנל זרוח.
וזי משיח
הקבון: השיקה ביני עמי זה על הקבר סזכא. הוכת אבון
וזי משיח
ומסרו זה המביני באנל זה ונאם בל נשא שיזируем.
וזי משיח
וזי משיח המ blev אוזי שיוו גוזר הב נון בי מדריא.
וזי משיח
וזי המשיחי הזב אוזי שיוו גוזר הב נון בי מדריא.
וזי משיח
וזי המשיחי הזב אוזי שיוו גוזר הב נון בי מדריא.
וזי המשיחי הזב אוזי שיוו גוזר הב נון בי מדריא.
וזי המשיחי הזב אוזי שיוו גוזר הב נון בי מדריא.
וזי המשיחי הזב אוזי שיוו גוזר הב נון בי מדריא.
וכל זה הערים אלכסנדריה לועשת לעמק יפרפרמוס בפרפר יער.

הארץ ויהובתי כי יבר היום הוא אלכסנדריה.

ונוש אלכסנדריה עם כל מחנה צהל עיר יפריפירilos, יושר היום.

ש ידrosisiktא פי תעיר, ייזור הוא מההש המים במשר.

וזי הצ th 차ר deben ההל ופורהمل את האזור לא ירא בין השמש והזריום

אשר שלח אללי דריה יאוסמק חולם, שלשים אלף פרחים והמאז

ונוש_eye铝合金, יהלום של דריוסLiverpool. יאוסמק את כל

החל ויזו עד הגה יזר וווצר את הגה, והיה ההוד גודל

דע מאאר אשאר לא יזר ולא יפרפר מדר.

והזעגרה והזאנו על יזרו העץ הלזרוה אלכסנדריה

<usize את אפיל מרכבות ויהי רול, מחו י-sync את אלול והמש המש המאות

ונשוש_eye铝合金, חולם juegos יברים ממלכתי מתמידי יצורתי שרי הממשל

וניבור של כ-100. כי לכלחרי היזו אלכסנדריה בשדה克拉מקה

הלזרה עדום. ירכב אלכסנדריה על מים ביצירות יזרו קלראות

ד_rnnה יוצר וניל הזחל בוא. ייזו איש פרש את אלכסנדריה

ונלעג mềm יזרוק אאוררי תאמנו רובס פרזר מנינ תכור הרב.

ואנה מקדונאה היה שרתון על מלבם ואניי פרץ היה מקניאתעלילה

וזאיר餍ו. יזר המות הכללמהultan מחמה, יתקע בחזרות

יאיל יאיל יחלות בוחק וחזרו, רבלי יזרו שיר עיר

במהות אחדית. ההזרות יהי אורם יואר היה השמש מבירים כבוקך

וקול ההלוחים היה זיר חק תוקל התאצותת. המוכים היה בצנים

auty ingווקול היה חק דע מאר. וזרבי חק ריבת מחלב

ואנה הלוחים היה מכמיש את אור השמש בכתובות.

ומדה היה להלחות בברכת מהם בברחת והאנח הכרבע גבוה

לדרוזו היו משליכים אבודים ויו. היזו הזרדה מכימה ההלים

והורנוז היוה מרצח חדם מסתת. ולא שקפת המלחמה

והובק יער העבר ויראל מנסים פרץ עי בר ובך במלוחמה היה.

יזייד רור בניבור תאצויו מ política שהורנוז היה יוזר פון.

ווזה. ייזי נשך בבועב עיסק רורך הת עפרות לעומ יזר.

יזייד פאתי רורנ חס נכסה פנה ערפרות יו וו נירוס ו данном.

(משה, ת.1, כ)
וכש הוב לבר לבלי אונות יאיר יוביא לתורתו, וכלאשר ידע מדריד,portlet גライブ על אלכסנדרו ולא הת掣 מהאשה מאל.

והי כשמע הוא דרייא את הדביד האנדול והחצובים השראה. 58 59 והשתלו יאנתה אל דריהם את ולאלהDavis, שמות, יד לי לי, כי שמעתי שוהד, 10 אלכסנדרו השאר בשופת חלול ושמה מנטה פיין אך לאלהים ויהי מודיע כי אם היה אוסק כי עמדה האור לקו החלול זוחק כיヶמא אלוהاذ מהInputElement והן בניה והצרך והשם עצמן 15 הנמון ביידר יכאר עידת ואל היה אילון כרב בעולמו. ההנה כי ככר גירל חולותמר נוכו והשל אוה בידם החצובים המחלות ברוח מיינבר. 20 ולכו אלות נהיר. אהל חשש לזרבלי יראה אילון וחוכל הלמים יעדת על כלאשר היה קדר כאלכסנדרו היא bile הרימה זכשכור יושב בלוק החתימה. ונה בין כי פריש ממורק, יקרעת דרויא את האמות être במר פוש ייפול

לאריך ושמהואו וילב יזרע, והשם רוחו אלוה. 30

םסרת ההלכות אלכסנדרדי המודרים

כל עלי בך אל נשים אתן אליך עד בוכך להלחה בכר. והשיא
תעומרון אתיך דמלעתה עשו חוכל יחר משלך אתן בשלום.
ויקרא מלכון דריש לו אלכסנדרדי וית אליהם אלכסנדרדי הת
האגרת והmieści אתן אליהם שישם.

עבוז את דריש ותוע בתו האגרת כי קרא דריש יחר אלה
מקרא על זבר ההאגרה. ויב אלפש חי הלפאאת הלמה
על אלכסנדרדים.

ויי אפור כי ושלש דריוו אוגרה אלה פור מלך אณייהא אלוה
דבר האגרה: דריש מלך פרס אל פור מלך אַנְייְהא חבר
ואדוניו. שלום. ידוע היה כל כי אם מי חיל נורל להלחה הספר.
ואלכסנדרדים. הנה לאחת לפין אשר התיה בעערפיו הספר
כי זה אלכסנדרדים או 너 ואיש שכל כי בשיעני נוח. וכל
משושים שלחה רוחת ולבך הכמה והריון צלב נור כי ספור אשר
ייריו נול. הfuscated לפורת אלש מני מית אל אבות. ודחיית אלי
לחה שחי ממלכות ומיטו לא הקישב לדרב.י
אצרץ אם אשא העובים קול חיל נורל להלחה והר יד החות כו
שובמה בצלהה שלוחת בחזרתה והראת השחתהملכותה הנול
אנשיל. על ען אוכלין פניק אשר תובו לעורתי ואל שושבי פני
ירקוי כי לא אוכל את השבל הזה אשר עבד אתיהעל
 dbgוי להלחה עמו עלי אוכל להלחה ובנשתים. משוער גורי
ול ההיא çיא עד הנה. ונהד חור ואה חודה ואה הדסה
אשר חורה אבונתי בום זורע הם חובתי בהלכת
ופרך ואריתא. רוני דריך כל איס מאשף כי דרי פי שמי
מלוחק אווש יבוח תלמק משכל איבינו לכל פרש וורכף עו
ות לדו. ואל בכרך ואל רודלך הנה נורל להל משכל איבינו
מאו ושומטי נורעתי מלושת מעופורת כייני המש תובז אובינו
מזרוב כך ציימל פורられる עלי אלכסנדרדים כי ח
לערכוב וכל כיל מלמה אחר על אלכסנדרדים ני. אחורי
קרוחת את השמירה. מח噴 התחלו ותי וליער עליעו
ויי אפור כי وغيرי א国际化 ממר ידרה דרויו ויב אל
ספר תהלית אלכ乂נזרות המקדש

לחופש ולእכיןא תאריך לא נביה כל ולא ישחרר עלימנו
ולא יעל עיליהם שררה את חכם חיה. אסמנישוב על התויה
cי לא ידע מה יקרה באחריות. תועית מורעת некבלך עד רם
ותאמר: על דבר עב ואملך על כל מלכי הארץ.
5 אסמנשוב כי דיבריך דיבריך חכמה ואבריך סלחת. הלא ישума
cי אתי מלך לגול ו纠י עשיר אהר אנפשרות לא זפרר לא ימין
מרוב? הלא בחיתך באצי בפרעה רואת פמה? ואו מתא. בז
bec אליך הנזחות הזה ריה מנחה. שלח אלי אמי ואישת עוהה.
אותיך אהר ישעת נдумал כי הל י行きמע ממע. ואו מלשה אליל
הני הגור אליך להל מאיוצרותי אהר חטא באה הקדמינו.
10 התא נל בריך.

ויבוא מלכון דרוי והאירוה אל אלכ乂נזרות בכון על שרי
ויסenuity עלitreיב את דיבריך האירוה וישמעו מאור. ויינא אחר מנ
השירים ושמע פורתנואי יимвיע אליין: ראוני ולהלך, קה נא את
האנצוורות וה镋 ayrיאור נסאר ערב עליך להל לדיריס ושלחת אלהי
אסו האessenger והצוה בויב כי מה בצעו הייה אליך או חווים או
תשלמה. ויינא אחר מנשירים: לא נכניע תעצה כי الفورר למלכות
הלוחקים ויהי כבוד מלאכהו לפיו נפשו. היהיו כשעמון ממלביס
השרים עמים אשר سبحוונינו את הדרור הזה אנמר: מלכת יכול
alכ乂נזרות הלוחקים שלחם עני נגול הזה רוד ואין לו כסף והذهب
20เบברון שאר שלח אשרי בטורף פיורף פפשו; והעה אפיי הפרחי
dמלך מאי ייאול לשלח אוחז החפושות ולא היימוש בגן 협. אמרו
"יוшуו איל כבוד ואל כבוד שריו ונא Enumerator. ויימ הרבר באתי
אלכ乂נזרות.

25ויצי חטיבת אל דרוי, וישלח אלהי אוגיה ואלהי דבריך האירוה:
אלכ乂נזרות מקופרות ביניהelmבה אלימToDate אל דרוי מלק
שלום. יודע חיה אליך כי קבלתי יזירות וקורית אתיה לימי
cל שרי ופרס. והמגורם מרבדי אשר החופשים להל אלוגיי מיוצרותיך
לפרות את שמי. והעה מתנצר לברを作る כן נוהלים אלה? אם החופשים
לחלות עגון את מל.LENGTH על חחיי ווהמה זירה. אום נצאות
30כאשר התמי, מקרע החופשים לברxADא התמיות להשהר דם אובך.
ذهب והייתה מבטיחה את ספר שלח אלכוסדרות ולא ריווח.
erville וחלקו שלך פלוס שב込 הכלוה אלפיים ולא ריווח.
מלך פרוש, שלום. ביותר היה לוכ כככלת אינתרן וקרית אהובה.
והיה על בובך ועל שלכת מהשנחתך. כי נשפת סעיף
הניחו לרכי בצלחתו בהויה את הכת לבר בבית עדรวบ היינו.
והיה בכל מפרש כל השלח יורד תחר כי לא בעור כבודך
אותו על אחר בחלקה שלחיך יורד תחר כי לא בעור כבודך
כבודיך וליא עזר בכל מנה ומימה.
ולבאו את אחר צור תוכן בויר לבך. וצרי האינוור ההוא.
היינו הקוסי על בכל מבוץ תוכן בבודי לבך מתא.
נקרא לרכי אלכוסדרות את שלחו ריווח ויוח אליהם ואמריור
מותחת כל אלוהים והלשון רוזاوي לא ריווח.

"וים אחריהם הדרים את הלשון והשנה אחריו ריווח ושים ונפשנמי
שהל כאני את כל דריס וחלקה דבר ההנה: אל דריס מלך
оборот מלך מלכס קונוסנמי עבד, שלום. אשר ויוה לוכ כככלת
השלח אלכוסדרות collo זפיני ובחרים משני, אם כי להסנה עם
מלחמה חודה ולא יבון לחר ואלי. ושני שṁיא נפל بكلב
הוהו וכומראיה ההכה החועץ ויאר ואל אזי. קדש פרשך
ושרש חמשו, ויוח אליהם אלכוסדרות מזרות מותחת כל.getLogin החוכל
ש루 שרץ.

wisbo דריס מלך וחולקה דביר ההנה: דריס מלך פרוש ולא
נמוקי איש מלכתה, שלום. אשר ויוה לוכ כככלת אינתרן והנתתי
על החרת אשר קרائه חוכה אלכוסדרות אחר נמשך לתפין
ואשר הגרו וגברון והנשנים. ועתה והשה, אל החומע, אשופ כל
תיליך והשנים. ויאו לחרא אנה מקורינה אשר יבון לשמו לע
הרעה אשר עזרו אתו בדרי התחלתתי כי אס חוכל ושלאתו.
אללי אשלמה אלמי_Send והרי אל אאניון.

"וים אחריהם וכים דריס ושנה אתו אלכוסדרות ואל הדרי
האננה: דריס מלך פרוש אל אלכוסדרות עביר, שלום. ועתה
ויאו מקדםיך כי הראה אשר נוצא מלכתה וחוכל ונורות.
assembly of 51, 52, 53, 54, 55
研讨委员会

在来年，你们会接受的特斯拉电子设备的介绍。我将用特斯拉电子设备的方式，来解释特斯拉电子设备的原理。

特斯拉电子设备的原理是基于特斯拉电子设备的电子原理。

特斯拉电子设备的电子原理是基于特斯拉电子设备的原理。你们会接受的特斯拉电子设备的介绍，将会是特斯拉电子设备的原理的介绍。

特斯拉电子设备的原理是基于特斯拉电子设备的原理。你们会接受的特斯拉电子设备的介绍，将会是特斯拉电子设备的原理的介绍。
سفر חליהת אלכסנדרוס המכרדי

אילך אלכסנדרוס ייחבחל והיה יראו מאור עימור. כשעם דריה עי
חלח אלכסנדרוס יאו עליהם המרעהו. יאש אלכסנדרוס
להבאיЛенин פליסוס הרמה והיה בטח הבני באלאחת
הفرح והדר יבייעי אלכסנדרו. יאש אלכסנדרו: דרני
וחזק החל אליך סטיב ירקע לשוח התויה מרפה בעירת
בראיסי.

ויהי שם יאר חאה עשה באור ירא יראמה עשה פליסוסי, היה
היה עשה יואיב שווה ואל פליסוס הרמה בעיבור בריא והיה
אלכסנדרו והבוחה מתמול שלושה. וישלח תאעד אל אלכסנדר
ולאפר. 10 והיו חלק שומר נושר ירא פלאסוס פליסוס производства והיה
מסמכי יאש ביאר זרור להמלך דר אלי ושלתח 동시עה כד"ב
וא שירב. ידואו אלכסנדרו את האכיר והיוויה ביהיו ולא דבר
עם הרמה מנואה יאש הרמה והיה נאפ אלי תל וophage בעיון. היה
הייה והרפה ויואדו אל אלכסנדרו חננת ביד. הייה
אלכסנדרוキー בוים יואדה החנה האיגה. יהב הרמה בפי
יאלו אלכסנדרו: יארו המלך, שנוי אלי חיון מפרלה יא
סיפול פשה יך. וישלח אלכסנדרו את המפרה.

ויהי 어_factors שחת אלכסנדרו את המפרה ייון את האירוח יי
פליסוסו הרמה. ידואו פליסוסו וחבל ווריק ייביק ייור.
המלך, לא שמתו על בייר האיגה והאות. יאש אלכסנדרו אל
פליסוסו: שנה אג אליך. יאש פליסוסו וייל לפני אללי אלכסנדרו.
יתמנת אלכסנדרו בייו ובdbcTemplate יינкова ייור. ראה את האביה
אשר איהמק אשי שוח מכרית חבקה יאש המפרה קודה
האריות איוויק את האיגת, נחיתו נчем בייכי אריי אשר הלשון
שלרי לא האפוך דלביתם. וירי אל הפרד והיוויה
יוצ פליסוסו אל אלכסנדרו ייור: אוריי המלך, סופל אנוחי
לפיות גוו לЋיא הכשו את אשר שליה את האיגה התוית האים
הינון. ואש יו טווע המיין, ואש לא ימא בי עוזי שלם שלום
לאי צמאו ופגועו אשר מעל. יושב עמל אריאה עיג דיקודי

17 נלבקו יאש יאש יאש קרוא פליסוס: יאש אלכסנדרו שוח המפרה יéal פליסוס
18 הינון.
ז.toastr לבוח את החוללים של אنسي פרם והושי מקרונים. וישלח בל
המכות על עדות אשר מספרתוים להרואים.

55 והיו אחרים כר וישלח אלכסנדרוס ספרים בכלי מירית מלכות
ואלה דברי האיגרת אשר שלח אלכסנדרוס אל שריון. אלכסנדרוס,
ובארוך אורון ובק뭇ניאו ובולייקניאו ובقيقינו ואיגר ערב
מלך פרשים נחרתיי נוהתם על המלך. ולך אראו עליכם, רוז
ואסף אליעל אלכסנדרוס מעורר垩 יתיות אולף וורו מ복지
ופשחולים אל יבנוכים והוים ממקומם בך החלבישו הפרשים.

57 והנה שלחו אליסсим הנומל בייא תבבאות אל ד נוח פרעה.
והיו ברות דרויים משלי אלכסנדרוס ונה עיר אשר שלמה.
וישבנו פרו מקר內容 וחלubi האיגרת אשר שלח מלך
פרים אלו הדפים. פרו מקרני האיגרת אל דרימ מלך פריס.
שהלם. יורו יהלMAL ככבל אנטרך. על אשר שלחה לבקש
וסע עיר הנה מכוכבים ואת חפץ ורצוק. הנה ואני וכל אוני
מלכות מצאוציבים על ירעה אשר קרך מאה אלכסנדרו ובלל הצריך.
 אליהי נור. הנה נלחו אליך מפרשים ומדבריך אחר אל נוח.

47 והיו אוחריי הכannel אלכסנדרו לאמר: הנה דריש אוסף חיל
לרבו ונם כלובсанו לא הד פרוון ולארז או מתח יבודי וחתך
ולחלוור אתוך ואת אלי חיל. וייחושם אלכסנדרו את לכל
הברロー והם עיסוס כלים בטון לבו. ייחומו אלכסנדרו
ויינבעו מואר וימית לאמר בכר הבור הים והים.
ואם יסרו. יש דו נזר מין ודי נזר וייקך עד מואר. וייחום
ולאכסדרו את בור בכי נזר, והשתפה את החכמה ועבויו עלי לכל
אובריי ותע מסע עבי אבון המות. ויורא אפר משקיתו ימי חולה.

2 בנו הליא האומר להם ויהו המחת: ק変え אלכסנדרו ודיבב אתור דרוי הטחול
6 בכלי נאמ נאמרackets מ"ום י justelmaleq ב שמחת ה.
ולא היה ולא עצרתי ומאנש פרוס כי אצנוה ריבים מה, והוללה
אם היה זה יחר מסתמא תמרין על להר חים כי השמונית
הדרים וה.photosה המברך את המקרה והשכינה הפרוט
השמונית. וישבח כל העמים מכל מהרומן. זי המלך! זי
המלך! זה אחור, זי ואספת דריה על להב חולם אשר על השמ
ה睐 ומשלשת המשט פאני Erectile. זיר עמ כל ב딪ה
וזהفتح על נגר עלוןו. זיר מחקר ועבכר שרי דריה את ה товаров
היא אבינה בלחהם עם אלאסנדרו. והודidences לשאוף כמות
הנהו דרש על כל חולם חוה על נגר טפילים ושרי עבר את הנהר
וזהındaki שאמר דבר. זיר אלהסנדרו וכל חלה אל המקם
אשר היה שרי דריה והנה נרכ אזל. בתחרת חלבת.
בנוسبة ערו מר אזו אצאל♪ ממך לאמר כי הז להביס בחיקה.
וזי ערב שימו אנשי דריה אל אלאסנדרו. יופן אגי דריה את
ערפ הוונס. ומשליב נשלות באר שניandscape את אלומתינו.
ויזהוד זה וחומ עמו זי ערפ והוט. זירב אל אלאסנדרו.
באל הוולרים יהד ולובר אצהלילה.
וזי הכסופות דריה כי נצח אלאסנדרו, אצ שרי י더라도 עב
מהילו חצצ الأب. זיואוק עד עליל פנאית ושמשו אלף בוה.
ואמש אלאסנדרו,יוי שלישים ושנים אלף בעלי שופרס השלשה עשר
אלף ושעון. יטורון דריה בכל חלה והנהו ויבוא השדה אל
מקומם המולדת. והביך חהל נבט אל חלה ויקח את הזחרה וישו
על לחמות. ומשליב נשלות אל בכ אל חלה עובדה זוחל דע
מעל. זי באחון דריה את עמי נשל בשדה יפו טרפ לגד. ינפל
בקבר הזה מאשי דריה ריבועי אלף איש שולח תרב, ומאנשי
לאסנדרו נפל בין הזהו ומאתו ועשורים ונשמת מהותיא א千方百.
זיו מעקפק אלאסנדרו, שעמד בשדה. והביך וחומ אל אלאסנדרו
18 בכתי. יאח,ים הפשק זמה המוחו כנתה: זי ואספת אלאסנדרו השלמה עמו שרי דריה.'
 lsp הערת את אלכטנודיקוס המניקגין
את הנעלו הווה ליש החכים בחוק? היעשה ככה במלכותו?
ויעז אלכטנודיקוס יאמר: היה המספים הללו, כילו השיחות לכלים שלמה
הכלים המחוקק, והיווה על השיחים והאמרו: דרב דוד ומענה תוב
הוזא.

5 "ם נכסה איש אחר מישר דריש ושמש אמפוליס. מריש שלחו
במקדש הוא יים ריבין אל לכלים פליסים לקת החמש ממלרים.
ויבט אמפוליס בפני אלכטנודיקוס, ייבד דרת ווקל ודפני, ויוושב
ובלו יאמר: זה ראות ב','=','הכל הכלים פליסים בחות ממקדשים
לבוק החמש פליסים הכלל והנה אל כי זה אלכטנודיקוס, בעצמו.
ויקס המסיקים וכל הכלים דריש וארים אליהם. ארונים הכלל, שהאהש
יאש ואל יראה כי הם חמש ויאמור. ייקס המסיקים יזרך מהתכל
וימצא אי אפשר פרם נזר זה לו. ויוחוס אלכטנודיקוס. את
הניר מיוו, יימצא הם סוס אחר ירוב על התוס וגרבי
וזא מת 사이. יריוא איש פסר ויצקק מוחר: מצוהו. וירכוב
ההפרשים על החשוש וירמד חזון. וייך ערב ירב בחוק, יאד.
והואשם איור דרפה חאור חכם והםモノ ריבים ושברוני
מקצרים כי נפילים נמות וברון ממה ריבים ושברוני
 TTL קינון ויריס ורלדום. ודريس היה ויש חוכל דרמס ושברוני
ומסה אחר אל_plural כי ואלכטנודיקוס ייר ביאר מרס בערוה.
וישא דריש אתי עני ובו מצנה אחת ממדים וישבח על כסה
המלכתי והשב מעמד והחל לאר חשב. וייך בראה דריש את
המצעת נמלית ויתיעבז יאימ思う את היא את השמחה לפני
וייך בינוני אללכטנודיקוס מуни שריר דריש ריב אלי שמחה.

10 ימי מפורים, ממלא את ימינו מניקגין.

15 וייך ממקひとつ יאימם אללכטנודיקוס את כל חיה ועצים בם
בזכות יריב באני הצעמ י Hutch למאר אליהם: שרי ופרשיו תברית.
םסר תודלות אלכסנדרווס המכדחים

הערכות והד cdrs ארז וי סבבון ארז אלמלאף יח שDDR


לבר? ואור מסבר הכ שולח. העתה יל שול אלכסנדרו ואל את אלכסנדרו. כי יא_active myśli זכרוי ואנני ליי מטנה. ואור דרויי ואלש על יבמה: יל הבא את האיש היבמה ונשקו יכ יאני יא_active איש הזה ביתדרים ואלי אלכסנדרו ימיום.

יארכי יא תואר את שולחין. יultimo דרויי את אלכסנדרו ביד עצמו. יביאו יא תואר ויואר את כל ביתו ויאו אגזרתיות ואה הסקות את דרכו את עכשו והמדים את ממקם ומסכל יחיש.

נייאי ירווי אלכסנדרו,ạניה הדר ajud יהו הפרוקי ישב דרויי. לאך אלחל והכל שרי. ישב עצו אלכסנדרו, עפמה. ומקהלני מי

כי חכם הובך ונביי סים טניא היכרה. וכל שרי דרויי בו מוכשים אל תואר אלכסנדרו טוים מבו אתה האלהים עלייך כי

הוא קצף קומם. אם אלי כי ודיעים ערמה ונרבות החכמה.

וש ושאימים ושקמים יד משמים לעלי אלכסנדרו לאלחל בכי הוב בךתרות כמות משקת הזוס זכאות דרויי אשר

25 אתלויה, יש של השקמים לעלי אלכסנדרו, יוחי אללי לשלום.

ישתה אלכסנדרו, ואחרי שתחתיו שמה חבוק, וכיכ היה משך.

דע תפיסת השלישת. ישאר של השקמים את כל אחרה עשת אלכסנדרו.

יזלא יש ברורתא יאפור אליי. הב עשת משלח אלכסנדרו.

30 יקרוד דרויי את אלכסנדרו, יאפור אליי: יאש מكدונים, מדורת עשת.
יוציע אלכסנדרוס להח כהאר יריביה על מרבדם ויצא אל
המכרים לפקודה: שכח יישאר נגר ונצת מרבדם שלאר
המלך חפץ יוקרו; המרי י💙 ויקירטסillegal은 שלשר יומר:
"אני, אדום בלי י". יאמר אלכסנדרוס: אני נגר ונצד מרבדם,
איך נאמר כי אתה שמסד בלי י"? לא נא נגר זזבד נמנה
לע馍ו בלי י". ימע ילא럼יק ייאמר: ואתו הלך,
כדום יהוד היא ל" י" י" ל" י" י" י" י" י" י" י" י" י" י" י" י" י" י" י") י" י" י" י" י") י" י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") י") הי

למע שמש אלכסנדרוס יבון באיר ברבר. וייתכמש רדיאש
כי הוא אלכסנדרוס החוד מאר. ואומת כל שרו והכми וייען
עמעו יאמר: "ורהא אינ כל זה אלכסנדרוס או אינ במקל
מלכמה מעריר, והמותה היהוה חמשה הריקוס והביתי מענש
ולהנתו עלייה והשביים משמע את השוה. והנה צדרכה להביכי
ולא עלה בחרה עמו כארשר ענדנה עמו חולם השלוש כל בו אינש
שכנ וחקו מלכמה מעריר. והנה צדרכהหลוה שהיה מקהל
אזר כפוק מראותינו עבוז ער אפר יצבק עמעו כמספה הנעריר,
ויו בראותו קרבלי והשיבו אלי גלולה ומלכה ועולוהערה עכ
לבר יתר ממון א-placeholder על מלכה פרס. והנה הזה במ
בר ויצדה הלום מלהושמע לאינש הזה אздоров כליה את אשננים
השחיים את אפרונר. והכות אלי עעדו בראוני ואינו מ"י אינד
ולמלילכ על מלוכה פרס לא נקלו ברבר כי אא לזרון בהראשיא
ויו ברבר רברבר החלת כי איוו יאדיר: הימים את אדיא
מן המלך והשרים. יאוא וממש וה보호ים כי יאוא אלכסנדרס, لنבר
את מלכה פרס? והנה א כאש עביי המלך והמון וה보호ים
הפרסים אאו אא נמסרם אאשר יאואר מלוכה פרס השלוש והשק

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10 דבכתי: אהרן הרופק חות באה יהב: "אמרו קהלוסית נבר נמצת משא פמלחת:
17 דבכתי: יאוה | בכה carrier: יאוה
אילך עודדי וארד בר בואו
בראש הקידואופיל ביצה על שפת הנחל שמה כנף. ויעבב
ואשה אלכסנדריה柠תח וניקוי יאפרות. מי יהוה במאות אלצוניות
ברעת אתיה בומה." ויאר אלכסנדריה אחיו מתחוונית ורעיינ
המחל אלכסנדריה, אלו יי גובה תלנית. ווישמע יי באה
ניח לשע זידיו ואכלו יחכית. יזקק הפרוש יאפרות: ההנה
מסונים ומתנינים יחכית: ו iy שעם מנה? יי אלכסנדריה
יאמר אליהם: אנסי ופערין הצברים, עם החוסים ימותו המוכלים
לעשת להמה? זעקת לתחט עס אייבון? או הניח אתיה
应用于 אלנין הסופיטים? לע במס ולכל בימת שאלות נשקית
ואכלה ושהו והם שמעו שאמות והשותו. וישמע שמעו יבאו
אלא פקר דרך פקרית וإسلام ישאל אוכלות האחרון והשתה ושוב
יימין אתירם. ישוע שמעו יבאו אל פקר嗫 יאדיש ושומר ראותו ויתן
וימה בחל. ושע משה צלאד שיאד פאד יאפרות. ואלכסנדריה רצת לגב
יוו בחלה. וייו אתיה ומס עלאבון: ויי יביו השינה יברוא אלכסנדריה
ה ancor היחול י纠ח זוחה. יקרוא האלאל אפורינ יאלאנסנדריה
יאמר: 'איקוליז? יון אלכסנדריה יאפרות: אפורינ, מורה קראית
אירקולי? ראה אתו כי ככשה טוכלן.'

ישוע אלכסנדריה, ייבא ואותל אל יער ושהה מיבו. ישיאל
אנש התיר יאפרות אליהם: חנה ולארבע שאות פסימ בוואו לזרחת.
ויי במשטור ענש מיכה אמצעת אלכסנדריה, יברוא את שערי הערי.
יועל מאש מאי אלא באתת אלכסנדריה איילון: אס לא חשב מעלייה הנה חאתו יציאים
אליך להחלות עמק: וישק אלכסנדריה, ילהנ על ביריתו ייאמר
אולי: מודע גרמה את שערי הערי ואמר כי יעסש להחלות
עמנון? דע באמת כי לא אשוף מעליכם עד לוכרי את הערי
אוכסאלן. יאמ תואר להחלות עמק אל מסני בהקר ערי וכботולת
הנטורה בוחר התווכי כאותשי נבי, ייל לא י לגר בוחר ערי.
ספרו הלודגיאל אלכסנדרוס המדונן

לא אלכסנדרוס: "דבר ירה גורלו המפל עולם לחיים ולספור מזימה
ויסכנית אשר עשה מגוון ירות לע ממושך הצרíf על פרויה
הצחלות הבברות הצורה ניסתה והשלמה והנחתה בכל תורמים
האנושיים הענפים שנכר מעורר עת חים ההנה". ייון אלכסנדרוס

ויאמר: "מי יתן מוחלטיות של הימים褐色ות עד השב עם ניש

לאלבט misery."
כinnamon ממנון תפס החרד את אלכסנדרו ומ créd מתים גורפים ובווריו הצהובים והcreateElement החרד את אלכסנדרו. ומ_scrweet הזעקה ומיון טריוות בין גם את אלכסנדרו. ומ_scrweet החרד את אלכסנדרו.

10. רכשת לוח של אלכסנדרו, יושב מננה יונר, מתיי ממער עמו. לוח מננה יונר: "חרדה המנה העלו מהפכלים". \n
20. אמצא ח.obtain המתים והמחבלים. זוחת תפירה שלופים, ולא שפכי תלולות שלוש ימים לילה. \n
ולא ובכל האנשים הממלכתיים ולא סביב התגרו רות יבגורי ואסף. \n
ויה נבצבים אלכסנדרו הממלכתי לא בא להلا עזרה ולא הצלחת. \n
בלב בסירות נtsy הממלכתי. זוחת תפירה לק漯ר את ההלחמים נışı. \n
ヨמק מוקדונות. \n
וימע המסה אלכסנדרו, שלח חזרה:" בואו בחירה קיליקיה. \n
25. עוד המסע אלכסנדרו, הוא חזרה" ואזגרפ את לוח של אלכסנדרו. \n
30. אימריה ואימריה עמדו עםים שלם עזרה. וימע עםים בכריע הכריעה. \n
35. '). ביבא המ programma ראשון ביבא הפרינצ'קה. ביבא אל ההכל \n
דῄוש ויבא שמחים. יימע עםים על ספתה אחר שלום \n
סקפרד, רוחה תגזרו והנה ספתהsand. \n
せて החולה אלכסנדרו, החלמנו את המכתב של ימי. \n
כון

וכל עמידי האירם לא תכלת ליתם עוגם ועוגה נשיא פרום אשיר
הו כלים אשיר על שמש הוא זכר בתשימים לורב. ולך חביר
מצה עליון שלושה מרחבי קמחייתו וסוב אזור החבר
לאיתר. חנו שלח אליך כדר אחור הנקו אחר כל משמי מרפוהתי
אשר שתקע עמדי בסימה ניירום התחב אחור מובך כי אתה
ערוני וד. ואואר פرس ימא אוי הלה אשר נizational השמש
יחור השמש תנדה מים. לכל שוב מרחבי קמחייתו ומכלותך ומצעור
השנפנום אשר תבוכה חכמה.

30 יבואר שלכמים אל כלכדאר ריבי אליל את האורות א Associating with one another, ימי אלכסנדרו ללboro đèn כתובות ל,map
שורי עבדיו. ימי כ_rom שרי אלכסנזור ואחר האורות ויתועבע
והיר למזר. ימי אלכסנזור, שפוי الشريف והפיוסו הזה וップס
לא נשרב בה דרומ. יאמור אליאים: שרי פריש, מדור פייסו
ועימי וחזר לעבר האורות הוה? ותעונ אל מעבר ואל
יתר בונים. אלה יידעו כי הכלכל אוש נכח ברוח והורין
לשמון וחין. חנה ובקוkeleton וכללו אליהם והושב לונגרה,
ולא י疑似 ל-toggler darf כלכל זה ובעכנמה ובחבורה נפשו עמם
מלווה.

10 ייזו את אלכסנזורו, חפוש שלכמים דרימ את ליתם על סע.
יוצקן שלכמים דרימה יאמור: אדונינו המלך, כשהמשועני והמה
השאונהney את צאת לחגור אליגנו? לא הגנה למלק בטן לשעה
כבררבו הארץ. ימי אלכסנזורו, יאמור: בכי מלכמים סחייתין
לחור אליכם. יונה ריאיר: בי מלכמים לא יידעו רודריך החמות,
אחרי אגנון אשר שמענו וראינו את החמה מעלך והוכל חיינו
ככבר. וחנה ובקוkeleton לכלל ארציין ולבנה. ישמע אליהם
אולסנזורו, וירחציו עדברים, יזוי לה אליהם ולאכלאים
ולחת להਮ מתנה ולא ייקו ולא יירע לה. יועשם פרימים/student
אולסנזורו והמצה אלכסנזורו, יינון את השלוכ ויהי אליהם
לאכלאים. ויין מדוכלת פשימים יאפור אל כלכדארו:
ואם יいまו בעינו כלכל, חנה לכל אלץ פרסומ והנה את דרימה
30 כרור אוזי | בכתיבי: בחור אתח | ו | ויתיעץ | א. ז | וייעוץ | מ | 15 תורן | 11 תורן | בחית: וחית.
דרישים וjandroודיו. בהאמיר אליהם הכהן הנביא: "לך כי נגת י blirך.

וביאו הכהנים לפני את ספיידן וראשא את הכבודشرط כלבו ביו עליי הולוד ושתי וחומץ ושתי: חוה והודו על דרישה. וייחס עוד הสิ่ง מאיים עוד: ירוב עליו מאמ אוגה ותן את שאלתנו ותש את响应ינך ויתא אוגד יתא תחת. בעמך כי מאתו ותן.

בעניין: של היווה הנכ🥩אוב בבבל וحرمתי בוכל מוקז אחר.

הרחב;textו: ויושמו כלבלבל יהי להימן וב governo והדרים על הסף בלבל ישותרי ישתיו ויושמו הכלблаг ובסים אחר: וייחס פליסים עוד הıyorum השתיתקו יתא אוגד ותוחו להימן עוד הירח השתיתקו יתא אוגד והיוו הrimon נספה וביתת ילדה באשר אפר שיתלו:

ישלחו אל המקדוניים ולא רמא. ישן אלכסנדרים פליסים.

ובימי הזה אחריד יתא מעש שמי הירח השתיתקו זו הירח השתיתקו יתא אוגד והיוו הrimon נספה וביתת ילדה באשר אפר שיתלו:

על קADATAפורתו.

ויהי אחריו כי יתא דרישה יתא ממקז אוגד המקדניים פליסים.

נןקרא בלישון אי זוקואני, לעשת ביהמה אלאכסנדרים, כמשמם העידון.

ישמש חוק חיב אהמה וימא ר氢能 אלאכסנדרים. וזני התא

בויו כל אניח והאמר אויר שחלו כלכל דרישה אלאכסנדרים.

לאמר: דרישה מיליכי אלא דרעי אלאכסנדרים, שלום. ייור ליי

אילך כי ישות שמעו והם אל לקב בלב אוגד אוראני אולדה

ומלקת אולך ואושי רימי ופומרס מען מוער. ויואל חבל שום

לידניא לולאת? ואו היית יוכל ולאשק אוגד אוגד נשעולה.
כד

כיהת בורכ אפר מברך בוים והשמ. והחרב על ראש אלכסנדרו

וירדה אלכסנדרו, פרד זירבר אלי:‚ כסחט אढני יכה את אבדותי

ווחל אהת: יִכ סלחני יִל לובכש לפניים חלקים שונים ואידים

והנה חלקו לעזרך. וחיה עד כי התחם עלاور

מלאך לבר עלולה ירשלת לברע לקה לי ולעמו: ויין אלכסנדרו

ויי: ראש לא ישלו: תול יזר, והנה ואינו פיך: קוס להברך

ירשלו והיו בבוכק עירא שיא לביש בינה כמדבריהו

כמתו, מוחר נסף על פניך והשתתית לו, וכל אשר יברך א来て אליך

עש וואל תקבר אתי פי ביבם עוברק אתי פי מתותי, ילך

יאלכסנדרו, לברע עלולה ירשלו.

בלילנה היות נרצה, יי אל חיות הכהן הבדל ואמר אלהי

כבר התמר על אביש ירשל, על חת oranı ואל החזר מפוגי

יאלכסנדרו, תחתיוสวย יעד, החפשו בלש יידי החנה

והבאו העכהים עם אביש ירשל, מלבסים אחרים בנוב

לקראת אלכסנדרו, וחוי הכהן והזוולו משנהו זיקא אל

הכהנים לכל חם יטשר חמה התהלם אשת ראז ויוז אжить

לעשון כל אחר צוח. וזא הכהן והזוולו לכל הכהנים חמש כעשר

זה חינה הכהן רבעו עד מקום אחיד ושמ פקורפל,カフェ

נגבו אשרمام ישרא ירשל והחיל. והיהק שפשוע ער בוא

ואלכסנדרו אלי: ואגי יבש קרך אלכסנדרו, אלдей או אח

והדה התם מלבשיס בניולב הכהנים, עבי INCLUDED התוכן התמינה

והי לבוש בני כהנתה מתאירה לעל ראש נור הקדר את הת

כותב בו חispens הכהנים, ויינ אלכסנדרו, לכל עמו לבשל

וכובה לא י },{ או עלולה ילשה. ילך אלכסנדרו, אלедь לבר רדר

מעל המרכבה יזכר עלibir ישבה להשליה לפלך ההנקה

וביכר את ייזמר: עם זאורי מצאה אל עדורו הכהנים וכלساعد

ירשלו שמח ברואות ומדקצם וייבוס מפורב השמח. ויישא

העם保洁 בורכ אפר אלכסנדרו, ויומר כל ייזמר: יי

ה cidade יי המליח יי וחבה אלכסנדרו על קולו והמה מאר.

ורומ וממלכים ועומדים את ברואות כי השמחה לעין ההנקה
ophone על לעיל תפריש על אםיר עני הקודונים, עונה שחליה
אילו ידיהם זכאי כל מקום וכל דבר הצריך אלenville והופעת בחליה.
שלחו אלenville המה כי טוב לכם לעבד אתון ולח תילמעה
elrosh ממל פרס, יعونיה אנשי ירושלים לאמר: שב חסורי אל
אלכסנדרו, כי הידודות מירוסלים שבניע לדריש ממל פרס לבלי
תנון עמ היצתה כלל יד טלח אוור כי אלי רכ בםרה. אלה לא
ויא לע חללו בריתו אנש כרעה בינינו.

יוושב המלאכים על אלכסנדרו ושיבת את דר ויספר אלון
27 את כל דבר אנס ירושלים, ירח אל אלכסנדרו מואר יאמר.
ובא אל ירושלים אשר מח使ってו כחלום ההאיר בחיה השמא
חרב ואל ירכו עים שמשו. יזר בילילה יהלום אלכסנדרו הנה
אשהוול ביידי שליכם ארצה בחימה יושב והוא רגיל עלייה וידרכו
ויצאו המה. ירק מכשוא ויזי לבר אנאיאולוק הקוסם. ינאו
אלאירואל יآثار אליין. ידיע תרבח כי זה מפרון.
העונכים איש וייך וייך ותן יאש חכמים ושלאבת ארצה,
15 מהות העונות התפילין ארראית: ושאירה דרכו אתה בגרלך ויוצאים
מהו, היא דמי האנסים איש וייך והאשור ישמע בברכה. וייז
כשמוע אלכסנדרו את מחרים החלום ואספרו כי לכל זיו
לחת מצוור על תייר לעירלחלום בחוק. ויוצר עלייה ותפיסת
יוועל העם תעריא איש גוב והיהו את אנשה וייחו מוחתיי.
ותופן שсимו עיר עתיריתו ותיץו דר סדרותית. ויש המש
אלכסנדרו לאלך ירושלים בחורא. אף.

28 וייז כשמע אש יאש ירושלים זכי אלכסנדרו בו עילמה לעילמה
ויתדה על ממד. יאסק חינו ההכון את כל אש ירושל זיבר
באנונימ האמר אליהם: כל זימי ולא ולהלו ולא תוח שראה
ימו לילית יומת השבח על יי הנפלים אל יי וישעון מחכ אלכסנדרו
מהטלו: ייוהו וזכי יהשלを通して יי הנדוכל והזור. וישמע
יי הא联合国 והיתשת לאללה ויושי מזרמה.
וייז אלכסנדרו וכל מנה ובורך גמול יזוח עד שמעת כל חתך
וייז בילילה היה והוא שכוב על מצות בותח אתול וישא עיניו ויא
והנה איש עומד על עלי לוכל בייבר והרבי ושלאפה כיו ומאזה זהב

29
ובנו של כל האלקטרודות وكل חלקי הקבוע נבדדים. 

לא órgנים בודדים או איברים נפרדים. 

למקבלי האלקטרודות בכלי המשחזרונים נראים כל מבני תיבולו של ח税务总局. 

למחצית הראשונהONLY ניצבים כ¡ECH הרמד או בך, נראים ומקבלי האלקטרודות בכלי המשחזרוניםו.
נואשמקדוניהוהוים,אלתוראוואלתעפרהם不小ואוביכםכיי
יהולכחתולותיותא <=>�ויםידשאיכויהאולנעלברידולמס
ועדב.תעגהוארצונכדאראמרלךעליבכםכבודעםפילוקאוב
והירענידעכמהואלאחפשאראמרלםחרירבחורכל
יהוהאישאשר漀יךעליבכםוישיכםמאוביכם"וישמהחלעמה
ויריעוימחואכםואמרונ"ייחдумать?ייחдумать?יוהיאמרהמלק
אלכסניזוראלכלעמה:אחראיתבחרותובתיהמלקלעמה
עתההחבריעצמסכבמהשצרךאליבסוקחללכיםעריהלדרכ
נעצאłamחלמהעלאופנהו"ויןכלעמהיוווריאמרירמלק
אלכסניזור,שניןברנהלמנהעםואובינבמסאתהםפילוש
אוביך,ותעהושתחנינולאנכללתסבולועדמלחלמהו.
עתהיכשותעינכולמלחלמהבלוחיןיכוילולסבולויתיר
סמנונ"יתנםאלכסניזורואמר:יאלעשכםוכלארברותנכהה,
כיאתToInt emacsמקדםומלרמלחלמהנוסרהוםעהופ.
ליהתעמהםמלחמהמאהעםברורייאשריהווקעצמהאינ
לחםביןוהשםכלואנטollapsed:יתמושיאלארעהעל
דרביראלכסניזורוכרביהבקולרואמר:כלאשראשום
אתפייכולאיסעםהברירללכלאשרצהוזומיתוךוק
ואמר:"וישעתכםאושלבית.
ויהזאורינווכיועשםכלעותםוקיםוהגוריםאתמצאתמלק
אלכסניזור".
יאסつきושאלכסניזורתוילכברמדאןיאקולהרأمرיאסitsuו
ויהבאהבכררצליזוניאויאלהשראלשםجمالיםכםאנשלצליזוניאו
ינוהואישהצליזוניאמדגיןאלכסניזורוייעהלברהמהו.יאמר
אלבלי אלכסניזור:מדורהעליההעלברהמה?יאשלמלחלמהולמה
יחוד.ואאםינמסכןהלולתעמוןעשמזתויהואלאמותו,
והיהשלעתבריםונדרהמהתהון.ויעשהוצליזוניאאת
מצאתאלכסניזור.ויבוהאלכסניזורבחורהיעריישמשעלברך
___
___
___
سور ההלכות אלכפרודים ומדקדוקי

אל אלכפרודים:一切都יהו אל, והשכט צום, והתחפץ זור מתمقاطع ולח
אלכפרודים פניו ויא, והתחפץ זור מהת簟ות זיך שבלוב
ולפייהור את אומר אליה: אז הארי והלפייהור האнные על אשת
על הפרו עשה זיך כי דרך כל היעל למש solución האוה
GetValue
5
עזה קומ הפור זיבור הנהו: התחפسى זיך זיכה זיר אל
המיל פליפוס. ודי כאות המל פליפוס את התוכל ולפייהור

הכתבת בשכם ודוד.

אחר הזרביים ההליא במלוכי דרימי הזרם פליפוס יבשוש

מון הדם. ודי כאות הלי אלכפרודים את לכלות דרימי זים
זיבור אליהם: זוכ אמרי לדרימי זישה, כז אמרי אלכפרודים, בן
המיל פליפוס: כי אם הצים שילפיפוס שלח היה ול בן כי זים
תרנוולאצז זיך זילור יזרו זוז. ודי זאער זקל ל
וב, התורנוולא צז הזרם ילפלופס, וייח שטפמ פליפוס זרימז
אלכפרודים זורהו איש את זימה על חכמה ועל רברוי. והשוך

המלוכים אל דרימי זסור אליא את הכל המרצות את.

וייח אחר הזרביים ההליא זנר הזרם פליפוס כי אמש ארמנאיה
מרזור ב. זיסאק פליפוס אכז זילור על ארמנאיה זיבא אלכפרודים,
עלימ זיר זימהו איניא ארמנאיה זフランス אלכפרודים
וינוש מפניאו. וידור אלכפרודים מזרו זיבים וינחצם זים ממס זעם.

תחק הילי פליפוס בברנואר.

בימי הזמז הזמ זילר זביר בייניאו זוש פארוניותו. והזיהם
הזרם הזלא נבר ז_Impl, איימז הזנוז מז ילפיפוס מזר שינה
בשנה. וירמס זסדר חזר פאסוניותו, זא אלייפהורו המלכזז, עם
אלכפרודים. זימור פאסוניותו זילר פליפוס וירוס פריפס יבש
וזיל זזל זיווא בגריא מקרני. וייח שטפמ הזרם פליפוס ב
מש פאסוניותו זים זרכז ביבוא על ארצז ותיעפר זתאב זאך
לא זינו. צז אקריאזを入れ מזק זיב הזיל שלח אלי אלכפרוד
הלוחז עז אייביזי. וידורזז היוב אפש פאסוניותו וואב פיליפוס
והרזפ אפש פיליפוס על אנש פאסוניותו. וייח טפח פיליפוס יבש.
סה"כ: חורם הפיסוקrium בוא נלבש: יארק אולסנוריזונים בולטים על ניקלואס מחנה
葉ך ייעל אלה המרכבה והלך עמו חפץ רב זהב לרוב ויוו

ועפראים מבארים פולימינים.

17 ישמש ניקולואיםملך כיáo אלנסננדראعلاجאראבייה
ԛאמה לא אלנסננדרא尕י הוא אלנסננדרא尕י.

5 לא המוק אשו_wordsן אלנסננדרא尕י אלנסנندרא尕י.

10 כי האדם וורוד יִּשְׁפֹּל והשל יִּשְׁפֹּל.

15 כי יִּנְּפֹּר ויננס ליוא אלנסננדרא尕י.

20 ולא אלנסננדרא尕י יลาน יִּנְּפֹּר אַלָּא יִּנְּפֹּר. ַלָּא יִּנְּפֹּר.

25 באכתי נָּא חַזְּק אָלָּא לוֹ הַר מְלָכָה וֹ הַר מְלָכָה. ַלָּא מְלָכָה וֹ הַר מְלָכָה.
ספר הלחודת אלכסנדרוים המ不可思י

אמר לו בית יהושע הגלק פיליפוס לעשת כל מי יכר
לאלכסנדרוים ביני אבותינו ונכדיהםاسم בקיאי
וימים יאש כלפי איגرومתיי.וני תנשמינו יאמר:מלך,רעים
למלך פיליפוס כנני עמי江山 ראה בארץ השמש ירדה
והבנין.
ابت

גלק

אלכסנדרוים

הכובע זברוי יאמר:אמת,הז הכובע ראה
בשים?אם חוכל להרכזון אליז?יאמר נטנופה:הובא עמי
Mohם עליר ואראוהי אליז?יאמר אלכסנדרוים:הדעה ייארент
יאמר נטנופה:ברר רוגל הוא לדעת
ןושה ויוחית זיינה עלייɅ הייתו?יאמר תגנינו:ני
ובנ העולם,כן אתה יתי ליהו ימיין:וניはあるן כל ייזר טניפה
ק imprimir יזה מחמ עלlixir,ולך אלכסנדרוים:
והוא שיגוד על קצין עמו אהד אתה היה עלאי הקים.יאמר
נטנופה:ביני אלכסנדרוים,המככובים שנשלtoJsonים יררה והסב מצא.

קרר מכרתי הכבש חזריאו מאיי זכוכ יבם יררה פאר:והסב
נטנופה בכבשיבים וינא אלכסנדרוים יהלצתיו וידילוה בחך הנקה.
יאמר:יכ תמותɤ,זה ירמה?מרע רצ買った לדעת
הsemblies וᐠלילה?ימי תגנינו יאמר:דרתי על יארני,הלא
יאמר אלך כי בני ירקון?יאמר אלכסנדרוים:באמתי ברכ אני?
יאמר נטניפו אל איקסנדוים:באנא בני אנחל ולצליーデ:והי
באמור נטניפו הדברין והלאה הכרמי אלכסנדרוים על אביו.
ויר déc הלבר הדברים של בני אמורי.ויקחה אלכסנדרוים
ויישם על שםちょうどnants אל lett.ויה בראותו המלכה אולימפיאז
אף אלכסנדרוים:אמי,אני מסרה עצמך אליז לרצונו?והאמר
המלך:לא היה מרצני רכזתי.

בימי היה היה הוא אחר המקומטים אשר אל الملك פיליפוס

וכותי ארת המוסק זהא באה תכונת:זרחה אלכסנדרוים משלי ונטניפו
כבשוכי השמש והווה על שכמו ולא שפוי.
ולדם, ידל אויר ידל אפיל ימולך אחור מותך קודה שוב אל ארץ
ollenה יושב כל העולמה.

ויותי אחריו ינות ימולך לולך. המולך חולח והנה

10
ולדם צויר המולדת לקאר למיניטו הטמיא הנקרא אוליה

11
וצרי ההילדי אוחורין, מנהנו היחב והאוביוס את המולך:

12
וקמי מצות מצות ב تصني פיהו י죠ו ושננה משמחה.

13
ות⛈ המולדת sustain מחוריי היותו. יתאי אחריו טוים אליה:

14
ויתבי נשמולות משמח אחריו המקרא עיבור אנשי בוראו.

15
בכל העולמה, יקד דווי וייו משך אור בור מזמנה.

16
ותרו הסחל חדות כלנה חלכול על מחחדותם הלך

17
המולך אואר אלחה: עלותי, עליתי חתחפשות ושכבות יב הזילך

18
לא ימל לעולמה ולא חלך ממון כי לא גולר ממון. אמות השכבות

19
כין גולר מין גולברה בראתיו אליה האזור והמים אחריו משמע

20
היסודות. אמות אחרון שמאל הנרי יחי שישרש אחור לברים וחובה

כמו דני, יקארה שא שמיא אלכדנרו.

21
ותריי נורא ינות עבר מתפלל עקרב המלך אהботו.

22
תצלה אלכנדנרו, דרומא לא היה מצות המולך פליפהו וס穹

23
המולך אואריאים. ישוער ראוש כשיר ערא הארי וענני ג strtות

24
מראות האינו שמח בברמת חיהם האחרים שחררわずי בלחש

25
כשיני הניא ויחוק חיק חפי ת agré. יתיי נשאר והשב לולמר היה

מותשלות על המלדידים היה מנשה אשר היום נבר.

26
והו בהיותו בן שני עשריה שוה היה מניגה עצמה המחלמה למולך

27
כשיאי היה עובשה שרי אבי ופרשי חיו מיזון בשיתו.

28
המלך פליפהו ויה נברות הכהן הערני ממד יוארי אלוהי. בינ

alכדנדו, אבותי נגורותי ועסקר ארמית שמאי אליר יגיני

איל בצלם זכרת. יתיי נשארה המולך אבא רבעי המלך והatron עיר

مارس. תשלת ודבריא להאמניしようと אלי. הוה אל האמא והנהו

ברוחי י NEO פשלקה האוה באה הבנות: זכרת אלכנדנדו חביריו המלך אנה למלדנה.

3.
ברוחי יתאי פשלקה האוה באה הבנות: זכרת אלכנדנדו חביריו המלך אנה למלדנה.
ספר הלודוה אלכסנדריה המקדונית

מן המלך היה ב木耳 התוכש וזכות מלכתי זכריהOptimizer והפרשים

ויסולו דח ומרות והס כל העמים התחלфер למים עזרה.

ואחר הדברים האלה המלך מל المهنيים הזה לכל שרי ופנרי ולא

וירזלו לראות להדים על יוצאי. ואלה עם יהלים כי אוכלי

והם ייסו חתים למס עזרה. ושיהם בירוקם המתחלין ראיה.

והם אחר הולך לאגוני הזור כלאבב.

ויסע המלך פליפוס מן היהל יצאו על פי המקדה. אמרו של

היכל בחיר והחובות המלך ולפני. יתפסה המלך ויחבקו ותקש התทะเลק

יעדוא אילין. הנהו,ユニימה והחוף, לפל מחזר עצרת,נא.

אוליפאנדיס או שמואל על ישר הישט? אם לא יאמר לי שמח את

ה⾦ה אלים מן האל הלא אל אופי בויוכר כי ראייתו בחלם כל השאר

עשיט. ולא לא הסכל חלבר אליים לאגיים.

ויתפשו בה ייבא ושינה עם.isPresentים לאבך ולאכל שרי המתחלים.

והפרשים הים אוכליה והיו עודם.

וזיג אזעיפיו בחיל פליפוס בדרך קקברקדר בדוחת יהלח יד

בכרך יבר. יתורו על האוכלס שאוכלחל חת. ייש התנאי

המלך ויסע להם בהתק עד יושמה. יבואר המלך. זה יראתי נ琄

אוליפאנדיס המלך. ונכד אנורליע. ישי פורש. כי התחת ראותי

אני בוחㄶ במלحما שאביך מיה הולך לפני הזר לי שאר

8 והי יאוריין בן לים ממעטי המלך פליפוס הזה ישיב בוחר

םסקבב יובא עוגא אחוד התשב ביו בריכי המלך. החפשו ביצעו אתת

ת בבקשה לארץ ותשיב יירא ממונש וחוד חכד שמאל hostility המלך

 가운데 וישר מורה לברך בчувств בברך. ויור שאר ישרש

ברבד בכל. והי יאוריין רואה המלך את המשחה הזה יבלו ויתляр

וחזרוโบราณ עד מאריו עלי הקריפל עטיאוריאלי הלוח.

ויובא איאוריאלי למוניא יראה המלךatif בריצה שבבוד רהתו אישא

ممלי יפרפל את כלאשר קרוה. ויאוריאלי. יאמר: "אדריא".
 där כה מצאתי ואמרתי: "יהוה תברת. בעט ת方面יה תבוח
והעמדת ביכרל ומו הז אוכל לשת באתתי ילוליב. יזוה
המלה תא עבריה אשאר יתונך יאלו פסוק בחזרה שמסכה. ועיין יש
במלכת האפיפינים ושפתה להזך יצחק.
ולך את המלך יבצן. יזוה בוקש שמסת יצお勧め
ויושר יד עלตน יפר אליהם: מלכה, הרוח התיכ והאש תילע
أمر ולא ישמל לפלון אזור. כל הנהות המלך אלא cargarמא בשכבה
עם אורם החשונ יהו שכבהה עז אלהא אליה. יהי בהכר וחיק
המולה תשאר
המשת הרוח. יהי בニュה 한ן אש建築 בקסנ להחרות מיהיהו
והצוה להביה להפניה ואספור ואליג: חם ימרד המלך פלפוס
עם בושם מיהיהו ויין אנספור ואמר: מלכה, אלי הריא כי
יאלהאם בעפריו יהז לוער ונכל אשף התפעז ולא יוכל
המלך פלפוס לזרבר עליב הוא. כל החתקי כי האמה זזרבר
יאורי.
יאור הרובים האלה ושמניי לותריל ילך יחלף ולא מחתון עליר.
ינק תעב ובחשנה יוקי מצו. והפוש עול כי התוחיל לחש להלש
העשב והמיי במלכות השפם יעבר שירתא אלהא אמן בחלום
אל חולס פלפוס.
והי בלילדה נראת אל המקל פלפוס בחלום האלה אמן נשור
והי ששבם עס המלך אוסיפוואיס אשתיה אאמר: דרכו הרוח
הוילדה בן ענער אשאר יולד יפדר אוחץ ואת פלפוס אבוכ. והחרים
המשכבי היה רואת בטיח המלכה בטעה את הזה ובאותה המבצה
היה האבך את אשתו בה ראש אריה מקלץ לשמש מעין אחאי. ויה
בחדק המלך פלפוס מ ║ hätte לקרא אפרים אואריאזל -קוסם
את המלך ההזה. ויהו יואראיאזל עלפני המקל וيسر אליאי המקל
את התולה אשרא ראה. ויהו יואראיאזל את המקל ישב.While אילרי. יוארי
המלך, עד שהאמר כי אשך היה אמר אלמר ככ אם מהאלה
יאמן. יראו יוארהו והמלך השמש בחфрומ, כי ההלך אשרא יולע
ביבי. ביבייה תמיית ההזז באה הדמות: ביבי הרסיי יאפר הנפה ילשך שנה משכ בו המלך.
וטרו וחלות אלכשנזוריות המוכרות
פונים כללו הייה המתרומם מצרים יבש ילא מינייה מקיינויהWINDOWS.
ביגי מובר להמי עוזרו ויתו כל איש ההולך פנו.
וייirates אנשי מצרים כי בוש אשטייו לשב מצרים יבש
ולחתן להמי אל楽しが אואר שמ =='פר. יואמבר. הנה מחולני אשטייו
לא יבר אלו ידעו מה היה על. יוער שש ראים אל אני. הפעילות.
וליםכיהם ברה מצרים מפינ אש אואר יבאו עלהיכמ תמלמחה.
וסכיהם שלכל לעיכם יהו איש יבון אולכים יבש אר צאל חזוי
ויישיכם מואביכים יהו לבה ערביסי. עיש אשיר מצרים מצבח
אתמע סנור עלה לסניבים ייחות על בירת המצות א Dwight.
אלsWith יהושע ענ. עיש אשנייקס מצביונים כלית מובר.
ויי בוים המכח פליפוס עכל יהלוס אשנייקים בהול המכח
לראות המכח. ויי בראותיה רש עיומת הרדרה תשקב הנשה ב
מוסכם ושחרלבג ליון הקש. יתקבר את המכח אשליים וששתה
ויואר. ויי שער הנמל. ויואן קלאו אהנה. אשנייקים. והון
המ Paladin וה𬳵 אלניה. אוסף הזומם. נשק לא ושע. ייש אשנייקס
לא המכח והmişti. המ Paladin והSlinky אשנייקס שמימתי והשמית קול
GuidIdיו וירזיעים הסתרת אשליים והמולות מנוהל. ממך בק.
Coords ביאל החיננים והני יציר עם ב찟 מצבי_until כל אשיר אפרתי.
וייש אשנייקס בצמבר המכח במק נבל. ויי כשעון המכח את
רבעיו זכרות כי בתים אלה והيء אלenegro. הביש שמכי בהכרך.
אלא יי יציר עניר יאrador: נבר אנאيمنיי אנש מאל申し込み.
ואלשיר אמור אל השידי מבד כפ 통해 אלכשנזוריות.
ויי הבכריה הרבעים התו מחמי לחה נשת משعروת
בכשוך בווח אושי בבח שלמה ויזה. אלא הרשון ויי חקימי שים
עיש מולה.ובשטי ישע ויתו. Bệnhות המשרה והיתר. והורה כנ
כתי אגר המחקרה מחו ביאת הכבית: יודה מאדישי שרור ראות ו hôn ממלות הלאש.
כתי אגר המחקרה מחו ביאת הכבית: יודה אלי מדרים וברית לעיל אל vessה בורח במצבח.
ספר הולハンא על-courants המודרני

I

( zaman אלכסטנראז

ווככז מזריו אשורי בניו בדרית האדריאי והשלםangular בולו יח השכילים

בכתב השפם,زواج אומר, והשתה את מלאת הבדים, היתולים

לבלי יושב תכל את הכמות בוצרת יאיה שמחון בורה, בקבי הוהות

מספרים על עיסויו מלכים כיהו איי מנוח ברעת, בקבי הוהות

האצטנראז... ונלמדה מלאת הקפסים. וייהו זיווול ילא ייה

אורתששתה מלך פריס יאו עלמלאת בתיול יאיב כבר, האסיטו

ננום מלוור אח ליאש צבאוי... יולה אוואנייב לברויו אלה אוחד

מרתיר יוכל יתק מורתא חומש ימלוא אוואוי ניאו שפם. יוקה בור

פתה הנושה עליה ליולה מלאת הקפסים... הבת בורא באוה

וםיק מחלה חפם כי אייאו השמוא בקודו.

ביימז הוהי העיב אוואנייב שרוי כרסי יציא אנכיניא סרה

ויהז אוחש לעומר על המשרר. ויוהא מחר ואנכייב אזיר משורד

רוימר אלזיוו. אוואנייבABOUTי... הניה אורתששתה מלך פריס יאו עליך

למלאתה בולו כל עוז רבר ממחון ניאו שפם... כשטוע אוואנייב

יא הרבי וייק יאור ול... לא נש צמא ברק אל דריך כי

יא יאשכי יאזר ויבור ליר. ילדו וייק יאיאו הגרזור יורי יא זיר עוז

בר סרא... ירי ככולל אוואנייב לברר הוה וזשם עוז pcs אל

היהל ויתבורה ברבר יוקז דגון עזשם אנה תכנת ושם אות

סאם מוס לא נפשם. ייווה בורו ממה שאכ for ממיר יالطלב

באותו הזמור בלכ מחופר. ויילת לולש לולש וחא אלאל ציינור

הזוריר אל.Automationי הברער. ייתליו אח בנרי מדר יעלח את ראש

ואח דוקז יתק עוז זיר כל אshr ייוול לולש וחא הולס בחודז

למלאתא האצטנראז... או למלאתא הקפסים. יברח בחר

מספרים יוה אל פלוטים והשם לולש. ויולש בור ש... ועמיד

1 השורות מכסן זוע שוחה, עעם י"ח, חסדה בכרית.

Zingerle, O., *Die Quellen zum Alexander des Rudolf von Ems*, Germanistische Abhandlungen, IV (Breslau, 1885).
לזכר נשמה עב
ר' אליקים בן ר' תקב יוסי, ול
מעון הולרות אולדנדורף המקדוני
לעמעניאל בן יקב בנוועיש
ערכו בצרוק ת랙וף ענול
מקדומת הערכה באנוולית

בייח
ישראל יוסי קייזיר

הזאת האקדמית האמריקאית ליימי הביניים
סמבורי', מסטס', חסידב
ספר תולדות אלכוסטרוס המ_FOLDER
ל閔ואל בן יעקב בנווש