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ANCIENT MANUSCRIPTS.

FIRST SERIES—PART II.

BY

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SCELA ALAXANDIR

O AIMSIR INOTACHTA

CO H-AIMSIR

A CHATHA FRI POIR.

Rogab Alaxandir mac pilip rige focetoir. ronbris cath for aithenstu, ro dílceand triathu tiabandai, ro thoirbir slógu achía, rothuairc treoit tesaldai, roslommairg lirecdai, rostuindsetar tragdai fo nírt bríg a chumachta ocus rostinoil iartain do dul in aissia do chosnum rige in domain fri persaib. Is ed forf'uair do Alaxandir in luathtinolsa do denum arbíth in aislingthe atchondairc isin catraig maicedondai, dianad ainmm dihó: in uasal n'-dia do thidecht chuice cosin erread n-airmaidnech n-áróndai, a chochall sirecdaisrebnaide cona chluicinib derscaithechaib d'on ór derg thaitnemach tíre araibía ina immthimchell, cona formnaidiu lán di cech cenel leag lógmar: immsaifir, immlunaind immcrisdall immadamaintimth-onxíon immchruan immglain immcharmocul, cona forbrut bruinnte indecdai, cona mínd chaem chomtailc chumdachtaide, cona thunig n-glais cona lénid lánchail lingil, cona laind cetherlitérdai ina láim. batar he anmandai na ceithre litresin: Anátaile int airrther; Disic, in deiscert; Artoc in tuaiscert; Misimbria int iarthar. ocus atbert iarsin guth na dee.

Fuabair int airther Aissia, tairberfi in deiscert: affraic; failgebe int iarther: eoraip. ba cumachtach in tuaisceirt scethia ocus bat cumachtach in talman fonsámlasin ocus biatsa as do leth na coemsat do námaid ní duit.

EXPEDITION

OF

ALEXANDER THE GREAT,

UP TO

HIS INDIAN CAMPAIGN AGAINST PORUS,

FROM

LEABHAR BREAC, PAGE 205, COL. B., LINE 17—PAGE 209, COL. A., LINE 45.

ALEXANDER, son of Philipp, immediately assumed the sovereignty. He defeated in battle the Athenians. He exterminated the Theban chieftains. He bore down upon the hosts of Achaia. He crushed the Thessalian flocks. He flayed the Illyrians. He pressed sorely upon the Thracians by the strength and energy of his might; he assembled then a muster for the purpose of advancing into Asia, in order to contend with the Persians for the supremacy over the world. What next induced Alexander to effect such a rapid concentration, was a vision which he beheld in the Macedonian town which is "called" Dión, *i.e.*, the supreme Deity approached him, wrapped in a venerable priestly raiment with silken striped covering, its brilliant little bells of red shining gold from the land of Arabia, with his shoulders full of every kind of precious stones—sapphire, beryll, crystal, diamond, onyx, enamel, glass, carbuncle—with his exquisite Indian hood, with his lovely solid richly embroidered diadem, with his green tunic, his exceedingly beauteous dazzling white shirt, with his four-lettered plate in his hand. The names of the four letters were: Anatolia, the East; Disic, the South; Artoc, the North; Misimbria, the West. And then the voice of the Divinity addressed him thus:

"Attack the East, Asia; thou wilt subjugate the South, Africa; thou wilt strike down the West, Europe; thou wilt overpower the North, Scythia; and thou wilt have sway in similar manner over the earth and there will be so many on

Luid Alaxandir focetoir, iarum, tar muir thorren l. xxx. ar cét long liberneedai batar fri h-immochor á slog. ocus berid lais an ba deach do slógu na h-eorpa uile: maithe na míled maicedóndai ocus trommthuir na tragdai ocus airig na n-aithecdai ocus uaisle na n-aithenstu ocus tuirc na tessaldai ocus ardriga eoldai ocus slóig thíre moxsia ocus in slóg is léri rucad la rig riam: goith ocus dalmáit ocus dardain ocus istria ocus retia ocus panunia. amail rancatar isin purt dar muir, gabsat caladpurta an immlib na h-ardchatrach dianad ainmm effis ocus luidset iarum na slóigsin oilimp dar sruth bumachal immedondaib ocus al-lám deass fri sliab caisp ocus a clí fri licia. A machaire na siria do an tuaith dar sruth orién ise theit tre lár na catrach hisémath, dar sruth mender al-lám deass fri faendetaib, a clí fri capadóic, dar sliss descert slebi lauain. al-lám deass fri tuir ocus fria sidóin ocus fria h-araib, dar muigib caldeorum dar sruth n-etisfer, dar deiscert muige senair co bocdagdai, co cathair nirt ocus imperechtai na pers ocus dair moir maic arsabíí ardrig na pers. ba doig, tra, la dair rig na pers comba leis imperecht ocus enrige in domain an inbuidsin. tanicsium co vi. c. mile fer n-armach inagaid Alaxandir cona shlogu do chur chatha friu ocus roscongrad lérthinol iarsin h-ó dair for cech leath comba hí uimir a shlog uile intí sin: dair moir, v. mili ar vii. míle traigthech ocus vii. míle marcach ocus l. xxx. ar c. long do thacur ocus d'foirithin in morchatha do maicedondaib ocus do Alaxandir. Robatar maraen immoro fri dair mile ardrig na siria ocus peruincie, robatar meda ocus persa ocus pairthe

thy side that thy enemies will be unable to be of any avail against thee." Alexander at once passed then across the Tyrrhenian sea, 180 swift vessels were in readiness for conveying his hosts; he takes with him the choicest of the hosts of all Europe—the chosen of the Macedonian soldiers and the heavy force of the Thracians, the chiefs of the people of Attica, the nobles of the Athenians, the princes of the Thessalians, also the Aeolian rulers and the troops of the land of Moesia, and, in fact, the most perfect host that was ever before procured for a king. And when they reached the port beyond the sea, they occupied a strong harbour on the borders of the principal town, called Ephesus, and the armies proceeded from Olymp (?) across the stream "Bamachal" right on through the midst of the country, having at their right the Caspian mountain-range and at their left Lycia. The plains of northern Syria beyond the river "Orien" which passes through the centre of the town "Hisemath," then across the river "Mender" the right hand extending towards the slopes, the left hand towards Cappadocia, over the southern sides of the mountain Libanon, their right hand towards Tyrus and Sidon and Arabia; across the plains of the Chaldaeans, across the river "Etispher" across the south port of the plain of Senaar, to Bagdad, the city of strength and imperial rule of the Persians and of Darius the Great, son of Arsaces, Highking of the Persians. It seemed, indeed to Darius, King of the Persians, that the supreme rule and monarchy of the world should, at this time, appertain to him. He arrived there with 600,000 well equipped men against Alexander with his hosts to give battle to them, and there a complete muster was then summoned by Darius on every side, so that this was the number of all his hosts, namely of him, of Darius the Great, *i.e.*, 12,000 foot and 7,000 horse along with 180 ships, to arrange and support the great struggle against the Macedonians and Alexander.

There were, moreover, together with Darius, innumerable high kings of Syria, and of Phenicia, there were Medes, Persians, Parthians, and the governors of Arabia,

ocus airdrig na h-arabi ocus eigeptacdai ocus etheopacdai ocus sloig edómain ocus asardái ocus callacdai ocus sloig messapotamia ocus araile h-illtuatha erimd'a. batar din ifarrad Alaxandir in maicedoin ocus na trachdai ocus na h-eoldai ocus aithenstu ocus tesaldu ocus na sloig h-it cuadamar riasund. Rocóirigead na catha cródai cómg'arga do díb lethib iarsin.

Mor laech lúthbasach do roching in roindsin ho díb lethib. Mor n-drong n-d'ermáir n-dána n-diumsach rodechta and h-imbuaili báis.

Mor n-aithe n-d'ermárai dorochratar hir-raenu romádmai indúsin. Mor n-drong n-d'ánai n-d'eigf'ear n-dánamail rohellachtai and in urd ellaig in chathai crólindtig. Mor ceand caistrillsech cathbarrthaige cumdachtaige do chomortatar claidib cruaid gérai chorcardai iar f'eimead a sid díasiú ocus anall din cechtardai.

Mor ségaind saerbésach rodibaigthea and h-i cechtar do díb lethib. Mor n-gealchorp cumdachtaige rosledraigset láigne leathang'lassai indúsin. Mor n-eirrind n-eramnas dorochratar for h-inchuib in ardrig persecdai indúsin, iter shlóg n-eorpai ocus affraice ocus aissia.

Ni lugai, tra, ronbris in cathsai for dair cona persaib tria áithe h-ile Alaxandir oldás tre nert chathai ocus gaiscid na slóg batar 'na chaemthecht. ba fotai ém in immguin h-immbatar maicedóin fria persaib iarna tuarcain for tús in h-ellach in mórchathai maicedondai combátar búind fri médi ocus médi fri bondaib doib. Doruachtatar fuile fodbrondai na míled maicedondai indúsin indiaid pers iar soud h-ir-raenaib romadmai. Nonbur ar c. do marc shlóg Alaxandir ocus nonbur traigthech namá dofuit o Alaxandir h-i frithguin in catha persecdai, Ceithri cet míle fer n-armach ocus x. c. in cech míle ocus v. xx. in cech c. issed dorochair h-o persaib isin chath cetna.

Egyptians, Aethiopians, the hosts of Edom, Assyria, Chaldaea, the hosts of Mesopotamia and many other very numerous clans.

There were joined with Alexander the Macedonians, Thracians, Aeolians, Athenians, Thessalians, and the hosts which we have enumerated before. The stout equally fierce battalions were then arrayed on both sides. Many nimble-handed fighters strode forward on both sides: a vast, very large, daring, haughty stubborn crowd for inflicting deadly blows.

Many very prominent chiefs fell on this spot on the fields of slaughter. Plenty of bold, stubborn magnates were united in close order in the sanguinary battle. Many heads, with curled locks, wearing well set, broad-brimmed warhelmets, were hewed off by the hard sharp crimson swords after peace having been refused on the right and left of both sides.

Many stately accomplished men perished here on each of the two sides. Many white, nicely adorned bodies did the broad green lances hack to pieces in this spot. Many very stern champions sunk down here in the very presence of the Persian Highking, both from the hosts of Europe, and of Asia and Africa.

Not less, however, did Alexander defeat in battle Darius with his Persians owing to his many valiant leaders than through the force of the battle and the heroism of the hosts which were about him. Very protracted indeed was the heat of the contest in which the Macedonians were engaged with the Persians, after they had at first shattered the compactness of the big Macedonian battalions so that they were soles against necks and necks against soles.

There gushed forth streams of blood from the ankles of the Macedonian soldiers on this place, in their pursuit of the Persians when these had retired from this awful route. Only nine out of a hundred of the cavalry of Alexander and nine of the foot soldiers fell in this violently contested Persian battle, four hundred thousand men were there (ten hundreds in each thousand and five twenties in each hundred); these fell on the part of the Persians in the same battle.

Luid Alaxandir aithle in choscairsin iar taispenad na n-étgud ocus iar n-aiream na fódb, iar tellach na scor, iar teclomad saiget ocus armm co rusgaib immon cathraig díarbo ainmm gordiana, ocus dianad ainmm saraifir indorsai. Mor slat, ocus sínte ocus esoircne robúi for a lár. Mor n-óir ocus n-argait ocus géamm lógmar ocus édaige cecha datha contubertatar esti. Mor do dainib saeraib sochenelaib romarbad for a lár ocus tucad a m-broit esti. Conid iarsin h-itcós do Alaxandir dairius oc a thinol chathai dó. conid airesin dochuaid Alaxandir in uide fotai in aen ló: v. c. staide tar sliab tauir co ranic tarsum. Luid iarum iar scís moir isin sruth dianad ainmm cidnus, aband rofuar esside, comba suaill na rochasaisseat féthi a cuirpp indte conusfalmastair h-éc de. Is ead immoro foruair Alaxandir do dair int uidesea arna ragbad conair chuingi ocus doirthe na frigia fair. is hé lín tanic dair do'n chath thanaise: ccc. marcach. rosla h-i socht mor menmain Alaxandir in slog do a thinol do d'air chuige fri h-athchatugud. Atbert Alaxandir iarum fria a muinnter: roptar lia a muinnter dair riam oldait mo muindtersai ocus rónbrisemni cath foraib. Ronsefnait stuicc ocus orgain ocus cuirnd chathaige and iarum coneracht na sloig coraile. Tucthai orrigai aille eramrai ann an immchumdach in chatha cechtardai. Ronbatar and errid shrólltai shirecdai con immdenam di ór ocus argat ocus di némaind ocus dí gemmaib cecha dathai ocus di chenel cecha dathai leag lógmar. Ronbatar and luirechai immdai ind eltai ocus cathbairr aille forordai immchennaib na curad comrumach. Rotuarcbad claidib ocus caem scéith ocus gaei gormmglassai sithrémra shimnecha ocus sithlata cruaide cóicrinde ocus ix. rinde ocus saigde cruaidgérai cethareochracha cúmdachtaigi di ór ocus argat co taidlead int aér uaistib dia laindread na n-arm n-ilbrecc

Alexander moved on after this triumph, after the exhibition of the raiments and after counting the spoils, after gathering the tents, after collecting the arrows and arms, until he made halt about the town whose name was Gordiane and which at present is called "Saraifir." Much rapine, stretching down, and slaying took place in its midst. Much gold and silver and precious gems and garments of every hue were carried away out of it. Many free noble men were put to death in its centre and led away in captivity out of it. So that, thereupon, it was reported to Alexander that Darius was concentrating his battalions against him. On this account, then, Alexander set out on a lengthy march in one day, *i.e.*, 500 stadia across the mountain Taurus, until he reached Tarsus; he entered after great fatigue into the river called Cydnus, a very cold river it was, so that the muscles of his body were so much affected ("contracted") that death very nearly overpowered him. What prevailed upon Alexander to set out on this march against Darius was that he should not obtain the submission ("the path of the yoke") and the enslavement of Phrygia. This is now the number with which Darius came to the second battle, with 300 horsemen. Alexander in the calm of his great mind, determined how to gather around him the army to ward off Darius. Then he harangued his people, "the people of Darius were more than my own people, yet we inflicted defeat on them." The trumpets and organs and warhorns are then sounded and then the hosts set out against each other. Splendid very stern chiefs, in full battle armour, are produced on both sides.

There were satin, silken armours with embroidery of gold and silver; pearls and gems of all colours and precious stones of all kinds of colours. There was an abundancy of corslets, lustrous, gilded hilts and helmets about the heads of the wrestling heroes. There were raised swords, and lovely shields and spears, dark green, very broad, well riveted—hard, five pointed and nine pointed, and hard-sharp quadrangular arrows ornamented with gold and silver so that the air above them was radiant with the brilliancy of

n-examail in uair an dibraicthe forsna cathbarraib comthu-aircnidib. Rocummaid comsmachtai foraib iarum ar tideacht na slóg coraile ar bíth co rogressid ocus co roforcanad cach díb a múinntear.

Atbert iarum dair fria múinntir is nár dúib cen chalmai do dénum, olse, a firu na h-aissia. Ad luathai bar n-groide. adt immdai bár n-dagairmm. Ad calmai bar curaid. ad treoin bar fir; ruidleas díb in tír 'gád athai cosnam ocus ís persa bar leath ocus tachraid for ceill ocus airem daib seanchassai ocus senscelai bar múinntire ocus bar ceand remaib. toich díb immperdacht ocus énrige in talman. batar ruirthig bar ríg. batar tréoin a tóisig, batar goethai a comairlig, batar londgairg al-láithgaile, batar airrechtaig a n-airrig ocus a n-d'aigfir, batar sáthaig a slóig. O robúi cir mac dair, is he rostogail babiloin ocus rosgab ardrigi in domain for tús díb. ni dechaid fainde nó énirte foraib cusindiú. Rosathrigsatar ardrig immdai remaib immchosnam rígi díb. Rosfallnatar rigi ocus ruirthechai; rosfailgetar belgi ocus mendudai ocus crichdoirsi a námut diareir. Cir mac dáir for tús ocus a mac iarum: campaséis mac cir. Nabgadón ocus hostosbes ocus hoccracius ocus longumánus ocus dairius a mac: xerxes ocus annxerxes mac hothíí. Soethar athar ocus seanathar dúib inní'gad athái cosnam; tucsat h-ilar cathai ocus h-irgaile for h-ilar flaithe ocus rig ocus toisech na rigsin remaib. Rostogailseat cathrachai ocus h-il chenelai fó'n-uile doman. Robatar a n-airig ocus a rechtaire ocus a cístoibgeoire fo chendadachaib ocus tuathaib in talman, tuctha císai ocus dligedai o feraib

the variously hued wondrous arms when they were brandished over the closely pressed, well shapen and well proportioned helmets, as the hosts marched against each other. Therefore then each of them cheered up and exhorted his people.

Darius said to his people: "it is a shame unto you not to behave gallantly," said he, "O men of Asia; your steeds are swift; your excellent arms are there in profusion, your heroes are valiant, your men are firm; it is your native land for which you are contending, and Persia is your concern ('side'), and bear in mind and consider the ancient histories and tales regarding your people and your foremost men in former times (before you). Rightfully imperial rule and the monarchy of the earth rests with you. Your kings were energetic; their commanders were strong, their councillors wise, their heroes impetuous, their governors and magnates were very superior; their armies were well supplied ever since the days of Cyrus, son of Darius, who conquered Babylon, and assumed sovereign power over the world. Weakness or deficiency of strength never before overtook them, up to this day. Numerous high kings exerted themselves to the utmost, whilst contending for their empire they overcame very energetic rulers, they prostrated the 'Belgi, Mendudai' the guardians of the border lands, their enemies, under their sway. Cyrus, son of Darius, at first, and his son afterwards, *i.e.*, Cambyses, son of Cyrus, Nebukadnezar (?) Hystaspes, Hocracius (?), (Oxyares). D. Longimanus and Darius, his son, Xerxes, and Artaxerxes, son of Ochus? (Nothus?) your fathers and forefathers have striven hard for what you are now about to contend. They undertook many fights and combats against a multitude of sovereigns, kings and generals, then your kings in past times overturned cities and many races all over the world. Their governors, their stewards and their taxgatherers were set over the provinces and populations of the earth, tributes and dues were brought in from the natives to the kings of the Persians. Contend for your sovereignty against the strangers. It will be hard (unusual) upon you, to be under tribute to other kings, after everyone

domain do rigu na pers. cosnaid bar rige fri h-echtrandaib. bid andam lib beith fó chís do rig eli iar m-beíth do chách fo bar cís ocus fó bar n-dliged cose; mad foraib immoro mébas, traethfaither bar catrachai, saethraigfit bar saerchlanda, daerfaithar bar mná, bar mec bar n-ingenai iarna m-breith an gabalaib ocus an daeraib. berdait echtraind bar n-ór ocus bar n-argat bar séoit bar máine bar n-almai bar n-indile mad foraib mebus. ba dímáin, din, do d'air a forcedul; ár búi comairle na n-dee n-d'einmech ocus a thoichte féin oc brissead fair. gressacht dair for a muinnter innsin.

Atbert, din, Alaxandir fria maícedondaib tré senchus a curad reimthechtach ocus fri slogaib n-eorpai archénaí. Cia thrialltai teichead ol se ni focus díb bar n-dín. is cian co bar ferandaib. bid uaite bar n-airchisechtai, bidt ile bar námait. fúrfait bar cuirpp coin iar cóng'alaib umaib, uallfaid fidbadaig uas bar sílechaib. noforcraindfit ethaide ána aérdai. taethsad an écaib iar rigregaib (?) rodúraib, fodemat uacht ocus gortai ocus immad cecha h-imnid ria n-daerbásaib eítchib anaebdaib ilib mad foraib maideas. Mad remaib immoro bus ráen romadmai, roindfithí fúdbai féinded fo shrethaib óir ocus argait ocus géamm n-ilbrecc n-examail ocus leag lógmar. immroindfithí iar fúdbu na f'éindeadsin, édgudai srolldai sirecdai; bruidfithí a catrachai ocus a cendadachu, bud for bar comus a cath charpait co f'eirtsib ocus muinntendaib oir ocus argait.

fógebthái cuarsciathu áille ingantu con esbaid a maccu cendaille cúmdachtaige. tairberfithí a mná ocus a n-ingena aílle examla fo bar f'ogail. Ni con fogail h-illtuathai ocus

has been under your tribute and under liabilities to you until now.

"When you, however, shall be defeated, your cities will be subdued, your freeborn men will submit to hard work, your wives, your sons, your daughters will be enslaved after having been carried away in captivity and bondage.

"Foreigners will take away your gold, your silver, your jewels, your treasures, your flocks, your cattle, if you succumb."

Still (all), his intimation was useless to Darius, for it was the determination of the resolute gods and his own movements which overthrew him.

So far the exhortation of Darius to his people. Then Alexander spoke to his Macedonians, referring to (through) the ancient records of their former heroes, and to the hosts of Europe likewise. "Although you might attempt flight," said he, "your shelter is not near at hand; it is far away to your countries, the clemencies vouchsafed to you will be few, your enemies will outnumber you (will be many); dogs will have their fill of your bodies after severely fighting about you; wild beasts(?) will howl over your prostrated corpses or the noble birds of the air will gather about them; or they will sink down in death after very severe torments; they will endure cold and famine and a great amount of anxieties before they suffer many hideous, ignominious, violent kinds of death, if you shall be defeated. If, however, you overwhelm them with a crushing defeat, you will share the discoutrements of the warriors, in long rows of gold, silver, and many variegated wondrous gems and precious stones; after these spoils of those warriors you will distribute amongst you satin, silken raiments, you will demolish their towns and ruin their provinces, their war-chariots with the shafts and strong yokes of gold and silver will be in your power.

"You will receive bright marvellous crooked shields so that their sons will be bereft of the protections of their heads, You will appropriate their splendid excellent wives and daughters as part of your booty. But not will these people of the soil, of so many clans and tribes depredate

h-il aicme fear talman mad remaib bus raen ocus bus ruathar. rossia clú ocus erdraccus bar n-gaiscid co h-uru in talman. mérdaid bar scelai co deiriud betha mát coscrach o'n chatsa. Aitesc Alaxandir indsin.

Is andsin, tra, roeirgetar meadai ocus persai ocus pairthi indscuchad dona slogaib nertmaraib náimdemlaib, co n-dernsat m-buailid m-bodbai do shondaigib sciath n-illdathach n-examail dianechtar chatha. do bidgsat al-lámu luathéscaide dásaiget bolcaib, co roslaiseat a saithe saiged sithremur séimneach frisin múirnd moir maicedondai. Ro frithseat iarum laith gaile na n-greg in elta ádbul erimmdaisin na saiged fó chrislaigib a sciath scellbolcach. Rolatraigseat curn immna cathaib cechtardai marcshlog mordrong in phopail persecdai ocus dírmandai áigthide na tuath tesaldai. Atrímead filid na n-greg comtís aen chuirp dona marcachaib tesaldaib fria n-echaib ar deine ocus athlaime a marcachais. Robatar cuirp churatai chneisgelai erdracca ilcrechtnaigthe for echaib ánaib ardchendaib; rosnigseat sruamandai snédi saerf olai dar curpu grinde gelgabar g'roíde, ocus cech dath bís for echaib. Aráide rócloiseat dírmand na tuath tesaldai forsin marcsluag persecdai. Roseómraicseat na slóig díairmide immna rigu cechtardai iartain. beag na rosbris in talum fó a chossaib ocus na roslass int aer uaistib do h-ilg'emaib ocus do thlachtaib cecha dathai ocus dona guthbuindedaib órdaib ocus argait ocus dona sciathaib comthinoltaib h-o gemaib carrmogail ocus dona gáib comgaibthib, condrecait an aen imthuarcain andsin sochaide for f'uirim a buille h-i ceand araile indúsin. dollotar iarsin láith gaíle ocus errid ocus cathmilid iter na cathaib don t-shlog chechtardai. doradsat

you, if the battlefield and the onset shall be in your favour. The fame and the illustriousness of your heroic feats will reach unto the limits of the earth. Your tales will remain to the end of the world if you come out triumphant from this battle."

This is the admonition of Alexander.

Thereupon, then, arose the Medes and the Persians, and the Parthians, in order to move against the other mighty hostile hosts so that they formed a huge circle of the walls of many coloured wondrous shields outside of the battle. Their swift intrepid ("untired") hands started out of their quivers so that they hurled showers of very large, well-riveted arrows against the great Macedonian throng.

Then the heroes of the Greek laid hold (found) on their exceedingly great and numerous hilts, in their attack under the circles ("wombs") of target-filled shields; on both sides, in the thick of the conflicts the champions lacerated each other, both the compact cavalry of the Persian people and the dreadful squadrons of the Thessalian clans. The poets of the Greek mention, that the Thessalian cavalry formed as if it were one body with their horses on account of the rapidity and dexterity in their handling of the horses.

There were the heroic, white-skinned conspicuous much-wounded bodies on noble, lofty headed horses. There streams of flowing noble blood trickled over the fine white steeds, possessing every colour natural ("which is on") to horses. However the squadrons of the Thessalian clans shattered the Persian cavalry, the numberless hosts fought in close contest around the kings on either side afterwards. Very nearly the earth shook under their feet and the air flashed above them with the many gems and raiments of all colours, and with the musical instruments of gold and silver, and the closely intermixed shields, the gems of carbuncle and the dangerous darts. They encounter in one mutual onslaught, in large crowds, whilst preparing their blows against each other's heads in that spot. Then the heroes and champions and battle soldiers marched between the battalions of the host of each side. They displayed

a n-esimul ocus a cainduthracht for beolu ar-rig comtís corcardai scéith na curad do'n chrú chrólindtig. Roclos telgubai tromm tóethmach tre nert n-immforrain na curad comramach cétna ocus rostaethsat cuirpp na caemchurad sin do chloidmib feochraib faebrachaib indúsin.

Rodammnaid ocus roslechtaid saer milid andsin, rotuarcbaid trommgressa far sciathaib ocus boccoitib andsin a lámaib laech laimthenach rofoilgead popul persecdai do lámaib na n-gormlaech n-gregdai an inbuidsin; ro f'aillsig cách a nert a brig a chumachai for bélaib a cind ocus a tigernad, rosnertsat rig ocus oirig ocus ánraid, tuirc ocus taisig ocus trebaind in cathsin do díb lethib. Acht nirba tarba, tra, do d'air a gressacht for a muinntir. romebaid fair ocus for a shlogaib na h-aissia co torchradar a n-airdrigu uili isin chathsin. térnai dair din iarna guin. Rogaibthea la h-Alaxandir amail rogeall dia torgaib ind iociun maicedondai. dorónad slóig m'ina ocus búidne becai do morshlogaib na h-aissia ocus na pers ocus sluaig n-eorpa oc a slaide. Nisbui ead na ossad for a n-esorcainsin. do comortatar aigthe aille óicthigernd h-ir-raenaib in rómadmasin. dorochratar ccc. airig and ocus lxxx. mile fear n-armach do thraigthechaib atfét Orus do thuitim and. deich mile, tra, do marcachaib ocus xl. m. do augathaigib. básí ann dígbail slóig aissia ocus pers. Is ead, din, adfet in fear cetna: Orus xxx. ar c. do traigthechaib ocus c. l. marcach. básí indsin dígbail sloig Alaxandir.

Rosiachtadar, tra, aen d'aíne asin máidmsin dochum na scor ocus longport na pers, dú a m-ba dair, a sruithe ocus a seanoire ocus a rigna rochaema ocus mec ocus ingena na pers.

Imchomarcar scéla díb. nisfileat scéla maithe lind, ol siat;

their valour and fervent zeal in presence of their kings so that the shields of the heroes were crimson with the profusely streaming gore. There was heard the heavy falling clash of the shields through the force of the assault of the same struggling heroes, and the bodies of the comely champions fell under the piercing sharp edged swords on this spot. Noble soldiers were here cut down and laid low, heavy attacks over shields and bosses were here severely pressed on the stubborn combatants. The Persian people was struck down at that time at the hands of the dark Greek fighters.

Every one manifested his strength, his vigour, his power, in presence of their leaders and of their lords. Kings, and petty kings, and warriors, princes and generals and captains urged on this battle on both sides. But indeed it was of no avail to Darius, the cheering up of his people. He was routed, and with him, the hosts of Asia; there all high kings perished in this battle. Darius, however, escaped, after being wounded. All was vanquished ("seized"), as Alexander promised when he crossed the Macedonian Sea.

The armies were thinned, and the forces were diminished (to small remnants) from what were the great hosts of Asia, of the Persians and the hosts of Europe, by their slaughter.

There was neither pause nor truce in their killing. Fearful, famous young lords were ruthlessly put to death in these fields of slaughter. There fell 300 petty kings and 80,000 armed men of the foot soldiers; Orus reports, that there perished 10,000 horse and forty of the most stalwart youths ("young giants"). Such was the loss of the hosts of Asia and of the Persians. According to what the same man, *i.e.*, Orus, relates, 130 of the foot soldiers and 150 horse were the loss of its hosts. There, however, some men escaped from the rout, reached the tents and the encampment of the Persians, at the place where Darius was, with his chiefs and elders, and his very comely queens, and the sons and daughters of the Persians.

Tidings are asked from them. "We have no good tidings,"

acht tairnic flaithes pers cobrath. Rolaad ar a rig ocus a rothaiseach. at lia a mairb ocus a n-irgabaig oldáit a m-bíí. Ni gaibeat fir thalman fri h-Alaxandir; is tromsceo accais ocus duabais ocus neime for cech n-aen dia tic fris, ar ata a día maraen fris. is immdai sond tuairgne irgaile ocus cathluan cathaise ocus airig ardchathai ocus airsig, immbualtai ocus laech londgarg in a f'iadnaise. Riícfa do slogaib in domain marcshlog na tuaithe tesaldai cenmothá mormúirnd na milead maicedondai. beac a esbaid na a dígbail h-i frecur na h-i frithguin isna díb cathaibsi ocus a miadamlatai ocus a inocbala oc lethad fó'n m-bith. Ní contarnic dóib deiread a m-briathar dorád, intan conf'accutar dírmandai diairmide na marcach tesaldai ocus na miled maicedonda oc dirgad chucca for a slicht. Ronbui gol ocus mairg ocus crith ocus iachtad andsin frisna scoraibsin na pers. áill fri cumaid ocus cáinead a carut ocus a muindtire. Aill ele fri teichead ocus tindénus. Niba tarba, tra, in teichedsin ocus in golmairg. rostimchell, tra, druing dí co h-indircleach na n-dirmand tesaldai ocus na marcach maicedondai iat.

Rogabad, tra, rigan in airdrig ocus a mathair ocus a shiúr ocus a dí ingin leo. batar immdai saerchlanda ann in aurgabalaib; batar h-ile aigthe áille óicthigearnda and fó daire ocus do gaillsi. ba h-immdai sruithsheanoir saercheneoil h-i fhorcumal ann intansin. Robatar mec ocus ingena saerchland socheneoil h-i longport na n-greg fó daire ocus dimad an inbaidsin. Targaid iarsin dair leath a rigi ocus a f'laithemnais do Alaxandir darceand a broite ocus a duine gabalai ocus ni tucad dó. targaid, din, ar a mathir ocus ar a mnái ocus ar a shiair ocus ar a di ingein int-s'aindrud ocus nisfuair.

said they. "The end of the Persian sovereignty has set in for ever; slaughter of its kings and chief generals has been inflicted; their dead and their captives are more abundant than their living ones; the natives cannot cope with Alexander; it is an oppressive intelligence of venom, and dreadfulness and poison to every one concerned (to whom it comes), for his god is with him. There is an abundance of irresistible (hard pressing) prowess and ferocity; there are many chiefs of high battle, and blow-dealing champions and fierce impetuous combatants in their presence. But the horse of the Thessalian clans surpasses the hosts of the world with the exception of the vast throngs of the Macedonian soldiery. Few are their losses and their damages in their repulsion (answer) or in their 'counter wounding' in these two battles, their high repute and their praises are spreading over the world." They had not yet come to the conclusion of their talk (of saying these words) when they perceived innumerable swarms of Thessalian horse and of Macedonian soldiers who were directing their course towards them on their very track. There was weeping and lamentation and trembling and shrieking here in the tents of the Persians. Some were grieving and wailing over their friends and their families, others were about to take to flight and hasty retreat. However this flight and this affliction was useless. A throng of Thessalian squadrons and of Macedonian cavalry surrounded them mercilessly.

The Queen of the High King, his mother, his sister, and his two daughters were captured. Many freeborn men were placed here under restraints; many fearful, brilliant young lords were subjected to loss of liberty and deep sorrow. Numbers of chiefs, elders, high born men were at that time kept in bondage. Sons and daughters freeborn and of noble descent were in the camp of the Greek in a servile and contemptible state at that time. Darius, then, offered one half of his kingdom and of his dominion to Alexander in exchange for his prisoners and captured people, but it was not granted to him. Then he made a special offer for his mother, for his wife, for his sister, and for his two

moo lium uile, ol Alaxandir. Mor n-oir ocus n-argait ocus leag lógmar ocus gémm n-illdhatach rosgat Alaxandir indúsin i scoraib ocus i longport na pers. Mór n-eirriud caem cúmdaigthe dombertsat leo. Mor do lestraib óir ocus argait tucsat laich luathfasaig o na scoraib rigaibsin dair. O'n uair, tra, na fuair dair aisiuc a muinntire h-o Alaxandir forfuacair in treas cath fair ocus faidis Alaxandir colléic in primthaíseach parmenion do airichill ocus do airitin for in coblach persecda. luid Alaxandir fessin isin moab n-gainemdai no isin ioib. co fuair tairmeasc in chatha. Sochaide, tra, forsa ragaib sogaill a nirt ocus a cumachtai. ronbasaig na rigu ocus na taisechu tancatar ina agaid; rothogail tecthir ocus sidóin ocus cartacéin ocus ni roscabair freisciusa cairdine na n-aithenstu ciarba huadib a bunadus; ro airg sicil ocus ródain ocus inis h-éig ocus éigipt ocus dorat maelteined tar h-illtuathaib aissia. conad andsin rogarad chuige sacart h-idaltaig in íoib grianda dia acallaim; nadbertside ina epistil fris, acht ní bud maith leis. Ar is demin la h-Alaxandir féin a ímthechta conid andsin rocúmdaiged la h-Alaxandir Alaxandria cíuitas in eígeptacdaib srotha niuil. Is estiside tuargaibseat na h-airdríg oirmitnecha oirdnige diarbó h-ainmm ptolomeus: ainmm cech fir díb indiaid araile: ptolmeus, fisicon, ptolomeus alexander, ptolomeus nactusamren, ptolomeus diuitis, ptolomeus filius cleopatra, ptolomeus dionisius.

Robúi A. bliadna lan oc sruth michuil ic on chatraig dianid ainm débritai h-i fail in tobair ingnáith dianad aiste

daughters, but he did not obtain his object. "Far more preferable to me the whole," replied Alexander. Much gold and silver, precious stones and variously coloured gems were seized by Alexander in that place, in the tents and in the camps of the Persians.

They carried away with them many lovely embroidered armours. The rapacious warriors got hold of many silver and golden vessels in the royal tents of Darius. When thus Darius did not obtain the restitution of his family from Alexander, he proclaimed the third battle against him and Alexander despatched at once his chief commander, *i.e.*, Parmenio, in order to secure the necessary provisions and precautions against the Persians' expedition. Alexander himself proceeded to the sandy Moab or to Joppa where he met obstacles to his warfare.

Still there were considerable numbers of men over whom the alacrity of his strength and power prevailed.

He put to death the kings and commanders who advanced against him; he overthrew Tyr (Tec tir) and Sidon and Carthago, and no prospect of friendly compromise was left to the Athenians although he derived his origin from them; he pillaged Sicily and Rhodus, the island of Aegina and Egypt and he devastated with fire and sword (spread a consuming fire over) many-tribed Asia. There it happened that a priest of the idol temple of the Sun God (Jove) was called to him to confer with him, about what he had not said in his epistle to him (?) but he would not agree to that.

For Alexander was perfectly sure himself concerning his expeditions; it was there that Alexandria, a city in Egypt on the river Nile was built. It is out of this place that those much revered and honoured high kings came into prominence, whose name was Ptolomeus, Ptolomeus (Fisicon), Ptolomeus Alexander, Ptolomeus Nactusamren (?) Ptolomeus (divitius) Euergeta? Ptolomeus filius Cleopatrae, Ptolomeus Dionisius.

Alexander was a full year near the river Micel (?) at the town which is called "Debritai" near an extraordinary well

óigread in cech lo ocus fiuchas ar theas in cech oídche. tanic remi iarsin h-i cómdáil in chatha persecdai: in tress cath ic tarsum silia roferad in cathsa. is in chath déigenachsa, tra, roscarad persa fria rigi in domain.

tanic, din, dair mór don leith ele dochúm in chathasin: iv. míle traigthech ocus c. m. marcach, ba hé sin a lín. Roferad in cathsin co trén ocus co calma. ba teand tuargain tuag for trenferaib na pers. amail trascraid slóig do cheínréid rossa do thuagaib rogéra no amail timsaigit óic athluma ceatra for carrcib co caémlucht cumaid, is amlaidsin forruidbither mordruing na maicedoin tuatha deroili na pers. ferr, tra, la persa a m-bás oltás a m-bethu fó mebail. doráegu cid in rignía ronertmar: dair fessin a bás sech a bethaid; ar roptar lire renna nime ocus gainem mara ocus duille feda; buind fri médi ocus médi fri bunnu do persu ocus fuilt dia cennaib ac a tamnad. Isin cathsa, tra, dorochair uile brige ocus cumachta na h-aissia. isin cathsa, tra, rotairberead persa fó mam daire ocus docraite, isin cathsa rogabsat maicedondai menma ocus miadamlacht al-los a nirt ocus nert a rig Alaxandir, isin cathsa roptar císaig fir bethaid do Alaxandir cusin feraind oírtheraig; ise in cathsa forácaib uamun Alaxandir, for in uile domain, ise in cathsa, tra, tall frescisin saeri ocus somenma o'n uli thuatha oirtheracha, ise in cathsa dorat cechsid o cride ocus o menmain do Alaxandir, ise in cathsa rothimsaig techta fer talman do buidechus ocus do bennachad Alaxandir as cech aird iar maidmm reim for d'air cona persu ocus iarna díbert iarum. tri laa xxx. do Alaxandir cona shlog roind in fuidb ocus in díbaid persecda.

for ice comes out of it every day and it is boiling with heat every night.

He proceeded then onwards, to encounter the Persian battle, *i.e.*, the third and last pitched battle near Tarsus in, Cilicia (Silia) this battle was fought. In this last battle, then the sovereignty of the world was wrested from the Persians.

Darius, now, approached on the other side to give battle; 4,000 horse and 100,000 foot was their number. This battle was fought strongly and valiantly. There was such a violent massacring of hatchets upon the robust men of the Persians, just as troops strike down thick set woods (unsmooth?) with very sharp axes or as adroit youths with handsome, well-attired folk, gather round animals on rocks, exactly so does the vast throng of the Macedonians sweep away (cut off) the inferior clans of the Persians. Better, indeed, for the Persians was their death than their life in disgrace. Thus, also this valiant, very powerful king Darius chooses for himself rather death than life, for more abundant than the stars of heaven and the sand of the sea and the leaves of the forest were these encounters—soles against necks and necks against soles—for the Persians, and the blood flowing from their heads when they were cut down in the struggle; then all the vigour and power of Asia succumbed; in this battle, indeed, the Persians were dragged under the yoke of slavery and of hardship; in this battle the Macedonians employed their minds and their glory to the advantage of their strength and of the strength of their king, Alexander; in this battle the men of the world became tributary as far as the eastern lands, to Alexander; in this battle awe of Alexander overtook the whole world; at this battle all the eastern nations lost every expectation of freedom and happiness (gratification of the mind); it is this battle which procured every peace of heart and mind to Alexander; it is this battle after which envoys from the indigenous people met to offer thanks and blessings to Alexander from every part, after the destructive invasion against Darius with the Persians and after repelling them. Alexander spent

ba deithber ciamad fota nobethi ic ar-roind fobith rodíbad sochaide impu. ba mor rig ronertmar ocus toisech ocus trebund rodustinoil tria iumforran for náimtib nertmara; ba mor tuath ocus cennadach rotustuillset fo chísaib ocus bés ocus dán ocus dligeda dóib. Mor cath comnart ocus dúine n-daingen roscroithset fria tuilled; mor cintach cumrechtach ocus cimbidi ocus carcrach roícsat pianu fri bliadna a sainti ocus a naidbriugud a seanchatraig na pers; mor machtad ocus cnead roslaiset cumrechtaige na pers oc imaicsin na sochaide somainechsin ic a comroind dia naimtib, mor n-guba ocus n-dérfadaig dorigensat banntrachta na pers ic decsin fuidb ocus díbert a rig ocus a rofer ic a comroind. mor lámchomart ocus laimglés n-examal fógensat cumma ocus athair na pers fria n-damnad, mor n-gol ocus mairg ocus n-derchainte dóronsat a n-elotha pers robatar in aillib ocus slebtib ocus dromaib ocus díthreba; mor m-borrfad ocus bríge rolinsat muinnter Alaxandir fri comroind na sochaide somainech, mor n-allud ocus inocbalai rosgab Alaxandir féin oc fégud a múinntire. mor dorathugud ocus machtad ocus mothugad doronsat rigdruing na miled maicedondai ocus forflathi fer n-greg batar ifail Alaxandir oc imf-acsin na sochaide sín. ba deithber o ná'rbatar seoit aille inganta amail ic a tachad foraird.

Atcuas do Alaxandir, tra, in rí do élúd dair ocus a beith i cúimrigib ordnige ifail a muinntire fen. farcongart Alaxandir for marcacha tesalta ara tiastais colléic for tograimm dair;

33 days with his host in dividing the Persian spoils and losses. It was natural that it took long time to divide them, since such great numbers succumbed around them; there were many very vigorous kings and commanders and headmen whom he had brought together owing to this sustained attack on powerful enemies; many were the tribes and the districts which they subjected to their tributes, customs, liabilities, and dues. In many steady combats and over many firm men did they prevail by their odds; many guilty persons bound in fetters, captives and prisoners paid their penalties for years, during which the ancient cities of the Persians indulged their greediness and opulence; great was the dismay and the sighing which the Persian captives gave vent to in contemplating the numerous treasures which were divided amongst their foes; great was the mourning and shedding of tears which the women gave way to, in viewing the spoliation and degradation of their kings and excellent men, when they were thus pillaged great was the clapping of hands and excessive the vociferations, to which likewise the fathers of the Persians abandoned themselves ("suffered") when they were so utterly shattered; great was the affliction and lamentation and despondency which seized upon ("performed") the fugitives of the Persians, who found themselves on rocks and mountains, on hills and in deserts; great was the anger and vehemence which filled the people of Alexander when they were bent upon sharing the abundant wealth; great was the exultation and self-complacency which possessed Alexander when he closely observed his people; great were the deliberation and wonderment and the emotions which were experienced by the stalwart chiefs of the Macdonian soldiery, and by the supreme governors of the Greek, near Alexander when they beheld these vast riches. Quite naturally so, since there never were such splendid strange rare jewels as were publicly laid out here.

Word was then sent to Alexander that the king Darius had escaped and was kept in honourable restraint amongst his own people. Alexander, then, commanded to the Thessalian horse-

lotar iarum ocus luid Alaxandir fessin in an-diaid. ba haire tra, roscumrecht dair la muinntir fodaig dair ic techt isin cath: dochómlúd in chatha co calma. O ramebaid for a slogsum, tra, roéla co il chrechtnaigthi combúi aaenur oc dérchained menman amail mnái. Co rucsat na drúing thesalda fair, confacsat fó g'onaib ocus cneda ocus crólinnte; foránic Alaxandir intísin dair aaenur fó ilcrechtaib for a shligib oc imthinfise a anála ocus o techt a báis. Atbert Alaxandir iarum fria muinntir ara m-bertais dair dia adnacul co pelait na ríg persecda; troige ocus aircisecht foruair do Alaxandir innísin. Mathair dair ocus a mnái ocus a dí ingin nirusléic Alaxandir uad féin; rosgab Alaxandir iarum rigi catrach pers ar écin; persipolis, tra a h-ainmside. basisin cathair doroisce do shaidbrius fer talman an inbaidsin. ba cell chendadach ocus ba comrar thaisceda sochaide somainech in talman hí. ba muime ordan ocus altroma do thiraib ocus do thuathaib na h-aissia hi, ba h-esti no saraigthea cách ocus ni rosáraigedsi ó neoch frí ré xvii. ríg persecda co tanic Alaxandir. Cuic. c. déc m. do dáinib issed doríme do thuitimm do persaib frisna teora bliadna céin robás ic ellach ocus ic tinol ocus ic cur na tri cathsa doruirmisium sund.

Ro indruster Alaxandir iarsin in siria uli ocus rothogail ilchatracha, rofásaig ciliciamm, rothairbert capadóic, rotrascair slóig innsi ródain, rofádbaig aittrebtaig slébi túir. dorat firu tuaiscirt in talman fó chís ocus bés ocus dliged dó. ba h-annam leo innísin. nibtar menci a fógnam; batar dénmig a n-drúing co tanic Alaxandir ronbris cath for anntem rig na scethia, roairg ircándu, roindri damandros atat fri slebi cúcaist a tuaid. conid annsin tanic in cú

men, to pursue Darius; they set out and Alexander himself followed in their track. The reason, however, why Darius was subjected to this dependency on his own people, was that he accepted a battle, *i.e.*, that he proceeded to a battle valiantly. When his army had been defeated, he went forth, covered with wounds, so that he was lonely in the dejection of his spirits, like a woman. Thus the Thessalian swarms overtook him, when they gazed at him with his gashes, wounds, and his streaming blood. Alexander on his way came upon this Darius bleeding from his many cuts, just when he breathed his last and at the very point of death. Alexander told his people, that they should carry Darius to his burial place, to the palace of the Persian kings; compassion and clemency moved Alexander to (do) this. Alexander did not let the mother of Darius, his wife and his two daughters go from him; Alexander then assumed of course the government of the capital of the Persians, Persepolis is its name. This was a city which, at that time, surpassed in affluence the inhabitants of the world; it was a chief sanctuary and a preserving shrine, of many of the most recondite treasures of earth. She was a nurse of dignities and a foster mother of the lands and populations of Asia. By her everyone was checked (violated), and yet she was not violated by any one during the reign ("period") of 17 Persian kings, until Alexander came. 10,500 people fell, according to calculation, on the part of the Persians, within the three years, during which he was occupied in concentrating, and preparing and giving the three battles which we have related here.

Alexander hereafter invaded the whole of Syria, conquered many cities, laid waste Cilicia, overthrew Cappadocia, crushed the armies of the island of Rhodus, annihilated the inhabitants of the mountain Taurus. He put the men of the north of the earth under his tribute, his laws and dues. This was rather hard on them. They had not been frequently under service; their troops were spirited until Alexander came. He inflicted a defeat on "Anntem," King of Scythia, pillaged the Hyrcanians, invaded the "Damandri," who live in the northern part of the Caucasus mountains. Here then it was

igthige cho Alaxandir amail atfét parscen isin pergiseis parscen ocus is do'n choinsin is ainmm benóth ocus isi proind in chonsin cech lathi aitterthaige na slebti iter míl ocus ceatra ocus duine. figuir f'ir díles in chonsin diabla, dianad ingeilt druing díumsaig dí chonaircella in betha. se in cúsin romarb in bledmaind ocus in elefint robui i fadnaise Alaxandir ocus ni dechaid Alaxandir isna crichaib lorétaib illeth fri techt muir ar omun in chonsin. tanicsin loridisi ocus tanic i tir israel for amus ierosolim. Hiothas ba huasalsacart tempuil salamoni ocus na catrach ierussolimite: ieresolim, an inbaidsin robui Alaxandir ic na h-indribsin in domain.

Tancatar oirchinnig ocus daigf'ir ocus tóisig meic n-israel ocus mor druing in popuil israel da dia chomairle indochumm in uasal shacairtsin: íothás. Atbertsatar ba coir dún, olsiat, techta uann fri h-imachor ar sída ocus ar cainduthrachta ocus ar córa co h-Alaxandir. ar ni maith atat na catracha o n-dechad gan a reir dó. Atbert iothás ba cora dun, ol se, immochuir ar síd'a ocus ar cainduthrachta fri ar n-dia fesin, ar ise connic brig ocus barand ocus borrfad do thairnem ocus do trascrad. ise connic ind uli dúl aicside ocus nemaicside do airitin ocus do imfulang. iarsin, tra, dóronad tredan ocus tromáinte leo ocus rogadatar a n-dia israelda do chommorad. Is annsin do cechaing Alaxandir co m-bruth ríg ocus borrfad for mágrédib meic n-israel do shaigid na primchatrach ierosolym. bagaid co h-amnus fría. dolluidset meic israel ocus dolluid iothás isin erred uasal árónda ocus popul na catrach uli immaille fris combatar for taeb na catrach a tuaid if'ail slebi sióin. ba cain cumdachta in reim rotnuc popul israelda annsin. bá sruith soairmitnech in saer popul, ruc inrémsin inagaid a m-bidbad ocus a amut.

where the dreadful dog whom they describe in Persian as a monster Parscen, turned up before Alexander, and the name of this dog is "Bemoth," and this dog takes every day, for his meal whatever he hits upon in his search in the mountains, either savage beasts or cattle or people. This formidable dog has the real figure of a man, when he feeds upon the clumsy (haughty) mass of those whom he has violently deprived of life. It is this dog which killed the monster (whale) and the elephant which was before Alexander, and Alexander did not proceed tidewards to the northern countries to the "Techtmori" from dread of this dog. He came back and went in the direction of Jerusalem, the city of the Hierosolymites, *i.e.*, Jerusalem at the time when Alexander was engaged in his invasions of the world.

The chief rulers and the foremost men and leaders of the sons of Israel and the great mass of the Israelite people betook themselves to the Highpriest, Joad ("Jothas"), in order to deliberate. They declared, it would be right on our part, to send messengers to Alexander for the purpose of negociating about peace, friendly disposition and settled relations, for the cities have no advantage if they do not place themselves under allegiance to his will. Joad replied, saying, it would be indeed, more proper that we should address ourselves to our own God for (securing) peace and benevolent dispositions, for He possesses the might and the wrath and indignation, to lower down and crush; he has power over all visible and invisible elements; on the other hand, to relieve and to support. A fasting and severe abstinence was then imposed and they supplicated their Israelite God to give them increase (to sustain them). Just then Alexander advanced with kingly fervour and frowning anger over the smooth plain of the sons of Israel against the chief city Jerusalem. He utters forcible threats against them. The sons of Israel went forward, and Jothas in his noble priestly attire and the people of the town went forward along with him, until they were at the northern side of the town, near Mount Sion. It was a beautiful well-arrayed procession which the Israelite people presented. The very

bui iothás int uasalshacart cona erred airmitnech áronda uasal cherdamm inathimchell, i cennport ocus in airenach meic n-israel.

Ro shámaigset suide senaid iarum if ail a catrach. tic Alaxandir ina toichim iarsin. batar ríg ocus toisig ocus tigernadu i tóchim na sligedsin. batar h-ile errid áille isin sligedsin frisin rig fri h-Alaxandir, do áscnám ierosolim, batar org'anoig ocus cornaire ocus cuslendaig ocus stocaire ocus fíglirig ocus fetanaig resin slogsin. batar clesamnaig fri clesaib ocus luth leimendaib resna toraib rigdasin. Moscuirset cró sciatrach do sciathaib orda ocus airgide fo gemaib carrmocail ocus fo grinnib leag logmar impu dianechtair in t-sloigsin.

Mor f er firda do dechad iarsna reib rigdasin. ba h-adbul, tra, farcsi ocus frithaileam na n-drongsin for muigib meic n-israel. batar áidbli, immoro fonsamlasin ina n-aen tóchimm: sloig aísia ocus eorpa ocus afraice. ba curata ocus ba h-aigthide in gné dorala forsin rig itóchimm na catrach. batar annsin oíg erluma fri forba gním cuilech. batar, tra, laich luthbasaig fri tregdad sech nach saerchlanda. batar ócbaid erluma airrechtacha fri slait ocus sined ocus esorcain indúsin. Intan, tra, rochomfaicsigester Alaxandir do shenad ergna airmitnech ierosolim; atconnairc taitneam in etguda áronda. bá chosmailius in errid bui immcrist intan donarfaid dosum riasiu anall. Róchomscuir a menmain, rola gráin ocus gairbthen dia gnúis, rochennsaid a cride ocus a menma fri foraithmet na físi ocus na taidbsen donarfaid in coimdi dó isin catraig maicedondai, dian ainmm dihó, la décsain in uasalshacairt craibdig cusin tlacht n-alaind n-árónda imme.

Atbert fris parmenion ocus araile a chomtháisig. cíd foruair dó in cumscugad gnéesin ar ba h-ed nobítís na

venerable chief of the noble people led on this procession against their invaders and foes. Jothas the Highpriest was vested in his venerable priestly garments of his high office, in the chief place and in front of the sons of Israel. They held then a sitting of the Synod near the city. Alexander on his onward march, arrived. Kings and generals and lords accompanied him, the King Alexander, on his march to visit Jerusalem; there were organ players and horn blowers, and pipers, trumpeters, fiddlers, and whistlers before this host. There were jongleurs exhibiting their feats and quick leaps before the royal pavilions. They arranged a circle of golden and silver shields, along with gems of carbuncle and thick set precious stones about them at the outer front of the army. Many valiant men moved about in the royal lines. Exceedingly novel was the sight and the doings ("attendance") of these throngs on the fields of the sons of Israel. Very impressive, indeed, was the appearance of their compact movements, *i.e.*, of the hosts of Asia, Europe, and Africa. Heroic and formidable was the lustre which was shed upon the king on his advance towards the city. There were men quite prepared to perpetrate wicked deeds, there were further champions, ready handed, to cut to pieces any one even of noblest birth. There were youthful bands, most active and distinguished and (not shrinking from) depredating and prostrating and killing on that occasion.

When now Alexander approached the wise, honorable Synod of Jerusalem, he perceived that brilliant priestly raiment which bore resemblance to the raiment which was upon Christ when he appeared unto him previously. His mind became disturbed; awe and anxiety was produced in him by its aspect; his heart and spirit were softened at the recollection of the vision and apparition which the Lord revealed to him in the Macedonian city, called Dion, when he beheld that pious Highpriest in his lovely priestly garment about him.

Parmenio and some of his fellow chiefs asked of him what caused this alteration of his countenance, for these chiefs were constantly in the habit of gazing at the features of the

toisigsin dogres oc imcaisin gnúisi in ríg. Is iarum itcuaid dóib in f'ís tarfaid dia dó i cosmailius in tlachta búi im iothás ocus in nerta ronert diá dó, imgabail rigi ina h-aissia ocus in cumachtu rogab tria forcongrad in choimded. ocus ni rof'etsum assin tra a dochumm ierosolim. roseinntea stuice ocus org'ain shída leo iarum ocus ro adrustarsom in coimdi con umalóit moir ocus con inísli ocus asber Alaxandir fria muinntir uli adrad do'n aend'ia; ba caemchlód n-adartha annsin. base, tra, a bés Alaxandir co a bás iarum, caemchlód n-adartha in cech catraig. arcumad a bésom no beth in cech catraig diaeísi. Ni roindscuch tra, Alaxandir isin catraigsin ierosolim. Atbert iothás iarum fri popuil n-israel na gnímu doróna Alaxandir isin adradsin. iarsin, tra, rochataig Alaxandir fri parthi cenel garg fechairsin i cathaib. ite parthi indsin ata andsum isin domuna oc sáigded ocus oc díbrecad. Rochlóisium iarum Alaxandir ocus rotusdíbda comór con. dorcratar leis a n-daig f'ir a curaid a cathmiled co narfacaib díb acht a m-búi a m-bronnaib a m-ban ocus cech ni narb ingnima dib an imbelach in chatha. ar ro chathaigset if'arrad pers for tús ocus anaenur iarsin fadéoid. tanic, tra, Alestris: rigan na cíchloiscthi ainmm ele di: minothá do chomthusmed clain fri h-Alaxandir. dóig lé cumad garg a clann ocus clann Alaxandir; ba socraid in bannscal tanic annsin, ccc. ban do chasbanntracht calma na cichloiscthi, ise al-lin isin dailsin. rosinnraidset, tra, ocus rochloiset ircános ocus hibergitás ocus parabanós ocus sapiós ocus araile cenela fil i taeb slebi cúcaist a tuaid. ni sund, tra, dlegar a f'aisnés scéla in

king. Then the vision is explained to them, which God manifested to him in a garment similar to the one which was about Joad and the strength which God strengthened him with (is explained) in order that he might undertake the supremacy over Asia, and the power which he derived from the command of God. And it was not made known, until before Jerusalem. The trumpets of peace are sounded by them, and he worshipped the Lord with great humility and modesty, and Alexander asked all his people to adore the one God, so there was a change of worship here. It was, indeed, a constant practice with Alexander until his death to change his (object of) worship in every town; and so it continued to be his habit afterwards in every town. Alexander did not deviate from it in the city of Jerusalem. Joad then related to the Israelite people the actions he had performed in respect of such worship. Later on, however, Alexander waged war against the Parthians, a race, rude and fierce in combats; these are exactly those people in the world who are used to arrows and to hurl them far off. Alexander then, broke them down and injured them severely, so that their best men, their heroes, their battle-soldiers fell by him and he did not spare ("leave") any of them except those who were on the breasts of their women, and every thing which could not be dealt with in the "gateways of war." At first they had fought in conjunction with the Persians, and further on, towards the latter end, quite by themselves ("alone").

Then, however, Alestris, the queen of the Amazones, arrived; she had another name besides, *i.e.*, Minotha. She had borne children to Alexander.

It seemed that her children and the children of Alexander were of a vehement temper. These women folk who arrived there were numerous, three hundred women of these valiant curled Amazones. This is their number in that encounter. They had invaded, indeed, and overwhelmed the Hyrcani, and "Hibergiti" and "Parabani" and "Sabii," and other tribes which find themselves towards the Caucasus mountain in the north. Yet it is not incumbent on us, to give a full account of these women here.

banntrachtasa. do thairbir din Alaxandir crasmos ocus dactos cenel nemthairberta cosin anall fo chumachta. rosiacht in catraig dian ainmm nisam ocus rosiacht na slebti dídalta ocus rosiacht co pilísa cusin rigain. conidhe tindscra tuc Alaxandir di in ferannsin. rothogail carraic n-dérmair for-femdig hercoil do thogail fobith ar rogart talamchumscugad dímor de. derrscuchad do Alaxandir in gnímsin do dénum sech hercoil. romarb Alaxandir sochaide do thaisechaib ocus do dégdáinib a cheniuil fesin. dorochar leis aminntus mac sethair a mathir ocus mac athir a lesmathir. dorochar parmenion ocus filatos ocus atolius ocus arcilaus ocus pansanias. dorochar leis din acolitus brig aesta ar a ebert ba dáglaech pilip intan buisium oc derrscugad gaisced do pilip ataig le anda Alaxandir, in dóig oi Alaxandir bá cutrumugad gaisced duitsi frimsa ocus nach fiu lat cutrumugad fri pilib. Imsai Alaxandir fris lasodain ocus ataig lám fó a gái fair conusmarb focetoir guraheilned ocus guracoirbed in fuil ass isna lestraib a m-bui do lind ocus do biud inntib ocus foraib isin imscing rígda. doróna gníma cuilecha aile; calistius fellsom, ocus cómrichnama ocus comalta do Alaxandir fén a scoil Arustotoil combui i comaitecht Alaxandir for a shlogud. agallaim dé ocus adrad dé, do bertís ann for Alaxandir fo h-ead nobítis for cind Alaxandir in cech loc dó ic a bélugud fris; con erbert, din calistius in fellsom frisna taisechu maicedondai, batar ina farrud. Ni chredim socrait olse, la plait ocus arustotal an dogniamne, ar is aen dia a derait side do beith ann; is comrurgu duinne, tra, acallaim dé do thabairt do Alaxandir acht is acallaim rig ocus tigerna ocus impera chumachtaig ocus fir oirdnige o dia, is coir do thabairt dó. ba h-imarcide, tra, lasna taisechu maicedondai innísin ocus roscaemchlaiset iarsin acallaim ocus

Alexander subjugated also the "Crasmi" and the "Dacti," a race hitherto never reduced under any one's power. He reached the town whose name is Nisam, and he penetrated as far as the Didalta mountain and came to Pilisa, to the queen; so that Alexander took from her this land as a dowry. He stormed the huge rocks which Hercules had shrunk from ("was unable") conquering, for a very great earthquake had prevented him ("forbade"). Alexander however acquitted himself better than Hercules in accomplishing this deed. He killed many of the leaders and magnates of his own race. There fell by him Amyntas, son of the sister of his mother and son of the father of his stepmother, there fell Parmenio and Philotas and Atolius and Arcilaus and Pausanias, there fell also by him Clytus in the force of his age, for having declared that Philipp had been a distinguished warrior at the time when Philipp excelled in valour far beyond Alexander. "Does it seem, then, to you," said Alexander, "that your valour is on the same level with mine, but does not deserve to be compared to Phillip's?" Alexander, then, turns round at once and puts his hand under his spear so that he killed him on the spot and that his blood was stained and intermixed with the vessels full of drink and food ("in them and on them") in the royal apartment. Other criminal deeds were perpetrated. The philosopher Calistius, an associate and companion of Alexander himself from the school of Aristoteles, so that he was in constant attendance on Alexander during his hostings. It was the appellation of god and the worship of a god which they used to bestow upon Alexander whenever they were in his presence, in every place where they addressed him. So that Calistius, the philosopher, said to the Macedonian chiefs who were in his company: "It is not the faith of Socrate," said he, "along with Plato and Aristoteles which we act upon, for there is One God whose existence they affirm. It is an error on our part, to confer the title of God on Alexander; but he may be entitled to be called king and lord and mighty Emperor and a man, sanctioned by God." This was in accordance with (the views of) the Macedonian chiefs, and they altered therefore the way of addressing and saluting

bennachad do Alaxandir. rorathaig Alaxandir innísin ocus ba docrád mór dó. is ed do rímed: ioseppus ocus iosebius ocus orus o Alaxandir gurasmarb Alaxandir a chomalta triasan fochaindsin; hiteatsin na scéla atcuaid ióthás do'n phopuil israelda iar n-adrad do Alaxandir ocus iar souduadib dó.

Alexander. Alexander took this to heart and it caused him much annoyance. It is this that is reported by Josephus and Josebius and Orus about Alexander, namely, that he put to death his friendly associate from this reason. These are, then, the stories, which Joad related to the Israelite people after this worship by Alexander and his withdrawal from them had taken place.

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