

As hit amongus 3ou men is many time founde  
 Pat stiu stormus of þe wind stiren vp þe wawus.  
 But here, whan þe wind haþ his hugeste blastus,  
 Þe clere watur he bicliþh and closeþ hit inne.  
 Þerinne sobli we sen selcouþe kindus 490  
 Of þe fletinge fihs þat in þe fom lepen.  
 Þere maken dolfinus dine and diuerce fihches  
 Þat þere swimmen ful swiþe and swangen aboute.  
 We han mirthe ful miche in medus and feldus,  
 Þere faire placus and plain han plente of florus 495  
 Pat sote sauouron til us, and wiþ þe siht clene  
 We ben as fulsom ifounde as þou3 we fed were.  
 Vs is likful and lef in landus to walke  
 Þere won walleþ of watur in þe welle springus.  
 Miche wilne we wende in þe wodus þikke, 500  
 Forto rome vndur ris þat rif is of leuus.  
 Þere we mowe graspen on þe grene and gret ioie here  
 Of brem briddene song [on] þe braunchus alofte.  
 Þis is oure costum of kinde þat we kyþen alle  
 And deliten in no dede þat doþ men to sinne. 505  
 'Sire emperour Alixandre, þis arn oure lawes,  
 Boþe oure reule and our riht þat we þe rede holde.  
 3if þou our lif wole alowe and oure lawe vse,  
 Hit schal þe profite, prince, whan þei pres faileþ.  
 Hit is noht long in us, lud, þei hit loþ seme, [f. 212'] 510  
 For Y haue sent þe my sonde as þou þeiself bade.  
 But be þou nouht, bolde king, balful no tened  
 Þat þou miht trystli trye þe treweste lawe.  
 For we schulle minnge þe, man, swiche maner lorus  
 Þat þou miht lihtliche, lud, þe beste lawe kenne. 515  
 Whan þou hit wisliche wost, wilne hit in herte  
 And lowe þi lordschipe and þi lif mende.  
 Asie and Aufrik and Europ þe grete  
 Þou hast lowed to þe, lud, in a litil while.  
 Þe lem of þe sonneliht þou lettest to schine 520  
 So brem bringest þou þi men alle in bryht armus.

And þe guldene ger þat þi gomus vsen  
 Wiþ þe blasinge ble blenden þe sonne.  
 Pou hast robbed wiþ þi rout .ij. riche strondus  
 Þere þe grauel of þe ground was of gold ore; 525  
 Pat on was called Erenus and þat oþur large  
 Þe peple callede Paccolus, þat þou pore madest.  
 So fale folewen þe folk to fonde þi heste  
 Pat with hure drinkinke drawht, whan þei drie þirsten,  
 3e maken stinte of his strem a stronde ful huge 530  
 Pat Nilus þe noble flod namned is wide.  
 So miche holdest þou þe, man, of miht and of strenke  
 Þat þou miht ouur Oxian wiþ þin ost saile.  
 So wis wenst þou þe be þat þou by wit mihtest  
 Þorou þi maistrie miche maken to sclepe 535  
 Tricerberus þe helle-hound þat holden is kene,  
 Toþe wakrong and wikke, and wardain of paine.  
 3e no fonde no fast but fillen 3oure wombis;  
 Eten euere whan 3e list and in ese libben.  
 Vnkinde kiþe 3e 3ou to kille 3our children, 540  
 To queme quedfulle godus þat quenchen 3our blisse  
 And to 3oure souorain of sinne sacrifice maken  
 Wiþ þat vnblisful blod þat þei bled hauen.  
 Miche maugre 3e maken among many kingus  
 And gret werre in þis world to waste þe peple. 545  
 Many men vpon molde ful mek and ful simple  
 Þorou þe, prouede prince, ful proude ben woxe.  
 3e wene winne noht inow on þis worde one  
 But 3if 3e heuene miht haue and holden hit also.  
 Michel gilte 3e, gome, bi 3our godus falce, 550  
 As þei were woned in þis word to wirchen in hure liue.  
 For ensauple bi my sawe sob mow 3e fonge  
 Of lubiter þe ioilese iugged to paine.  
 He was alosed in his lif lechourous of kinde  
 Pat in his licamus lust as a lie brente. 555  
 He hadde, while he here was, to hordom ieged  
 Gret won in þis word of wommen aliue.

long). Cf. *HdP* 99, 91: *Et si nolueris eam tenere* [*Et si hoc oservare nolueris* Br<sub>4</sub>, Bx<sub>1</sub>, P<sub>5</sub>], *nostra culpa non est*.

**529 drinkinke drawht** The phrase is understood as ‘the drought of (their) drinking’, as suggested by Skeat.

**533 Oxian** Given the presence of *horribile mare* in his source, Skeat observes that a ‘clearer’ indication that the poet is talking about the ocean is in the passage from Palladius. However, all the witnesses of *HdP* report *Oceanum*.

**537 toþe** The emendation of the manuscript reading to *boþe* as suggested by Skeat and Magoun can be rejected on the grounds of semantics and grammar. The attributes given to Tricerberus are three – *wakrong*, *wikke* and *wardain of payne*. The form *toþe* (‘tooth’, ‘teeth’) is perhaps more acceptable. Metonymically referring to the monster’s jaw, this passage may be translated as ‘wakeful, fierce and guardian of pain’. See Khalaf (2011b).

**538 ye no fonde no fast** ‘you never try to fast’ (i.e., ‘you always eat’).

**540** I agree with Skeat’s reading: ‘You show yourselves (to be) unnatural by killing your children’. For *kipe*, see Glossary.

**541** The poet does not translate *HdP* 99, 100 *vos adulterare facitis matres vestras*. This passage has no counterpart in P<sub>5</sub> but, as in other previous cases, it is not possible to determine whether the omission from *A&D* is a problem with the source text or the poet’s choice.

**558–59** This judgment on Jupiter does not appear in *HdP*. Here, the poet introduces the peculiar suggestion of a pagan god lying in hell.

**568 and aftur þat** The reading in the ME text can be explained as erroneous repetition of the conjunction *and* by the copyist. Subsequently, the first *and* has been crossed out in red ink.

**575 gol** read ‘gold’. This variant form is attested in Middle English (*MED* gold *n.*).

**579 liue** The first of the two occurrences in the line is an attested variant form for *leve*, ‘believe’ (*MED* leve *v.*). I do not agree with Skeat, who suggests the more correct reading *leue*; the form in the manuscript might have been used by the poet in order to create an effect of assonance within the line.

**589–94** The poet omits to translate *HdP* 99, 116, *vasis gemmarum cineres vestras ponitis*, possibly because this practice is contrary to Christian doctrine. On the other hand, he seems to underline the fact that the grave must contain the whole body. However, at l. 593 he contradicts his previous statement, as he translates the source quite closely: *Quid enim peius esse potest quem ossa que terra recipere debet vos ea incenditis et non dimittitis ut in sino suo recipiat terra quas genuit?* (*HdP* 99, 116–18).

**592 bodilech** Although Skeat’s and Magoun’s emendations enhance the meaning of the line (*lodlich* / *lodilech* has the senses ‘loathsome’, ‘disgusting’ and would refer to the decomposing corpse in the tomb), the word found in the manuscript is not irrelevant to the context of the line. In this case, the use of *bodilech* (bodily) further underlines the excessive importance

given by Alexander and the Western culture to materiality – in this case, of the dead body – in contrast to the Bragmans’ exclusive concern for the spiritual side of existence.

**597 for loue of þe lord þat we leuen inne** This is a Christian-oriented elaboration of *HdP* 99, 120 *in honore deorum*.

**602 is** See note on l. 167; **graunde** I do not agree with Skeat’s emendation as this variant for *graunte(d)* is attested in Middle English texts (*MED* graunten *v.*).

**603 3e** I agree with the emendation introduced by the previous editors. The reading *so* does not make sense in the context of the line.

**615 worþliche** The source of the error in the MS is possibly the copyist’s confusion with the following word. The expression *Godus worþliche word* translates *Deus verbum est* (*HdP* 90, 127). The same phrase appears at l. 621.

**625 is** his. See note to l. 167.

**645 litil wordle** the human body. See Skeat’s extensive commentary on the phrase (1878: 52–53).

**654 he** I agree with Magoun’s decision to retain the reading in the manuscript, which is attested for feminine forms as well (< OE *heo*. See *MED* he *pron.*).

**659 iaudewin Iubiter** At this point *HdP* 99, 141 reads *Iunonem* (*acc.*), not *Iovem*. Only Paris, Bibliothèque Nationale, MS lat. 13710 reads *Iuvenem*. It is possible that the manuscript of *HdP* the poet had before him had a similar variant reading. Cf. Skeat and Magoun. Skeat interpreted *iaudewin* as a compound of French origin with the sense ‘the divine Jove’. The *MED* (*jaudewin n.*) has the senses ‘fool or jester’.

**660 wried in angur** ‘consumed by anger’ (*MED* wrien *v.*(1) 4. (a))

**678** Here the poet does not translate the simile found in the source: *Et sic stare supra guttur hominis quomodo si stetissent supra de cellam de vino plenam* (*HdP* 99, 145–46).

**681 in his lifetime** Here the poet gives Cupid the typically human attribute of mortality. This aspect does not appear in the source.

**686 stomak** The reading is an imperfect translation of *iecoris* (liver) found in the source (*HdP* 99, 148).

**691–92** The lines are an elaboration of *inventrix frumenti* (*HdP* 99, 149). As with Cupid (see l. 681), this is an instance of the humanization of pagan gods.

**696 The prouep membrus** Skeat and Magoun emended the phrase as *De prevey membrus*. I do not agree with this reading. While I share the previous editors’ interpretation of MS *he* as a corruption for the definite article, I propose the emendation of the MS reading to *the*. The copyist’s error is almost certainly caused by the omission of initial ‘t’, possibly appearing in an earlier witness as a small ‘t’ used as a sign to the rubricator. As for *prouep*, it is an attested variant for the past participle of *prouen* (*MED* prouen *v.*), which was probably changed in the