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BASLER ALEXANDER: A DIGITAL EDITION

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Basler Alexander: A Digital Edition – Lorenzo Ferroni
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List of Abbreviations

A	Albéric, *Alexandre*
Adéc	*Alexandre décasyllabique*
B	*Basler Alexander*
CR	Curtius Rufus, *Historiae Alexandri Magni*
CSS	Cascading Stylesheets
Dan	*Book of Daniel*
DBT	Stricker, *Daniel von dem Blühenden Tal*
EVT	Edition Visualization Technology
Ezek	Book of Ezekiel
f./ff.	following
fig./figs.	figure/figures
fol./fols.	folio/folios
FWB	Frühneuhochdeutsches Wörterbuch (FWB-online)
HdP	*Historia de Preliis Alexandri Magni*
HSC	Handschriftencensus
IIIF	International Image Interoperability Framework
IP	*Alexandri Magni Iter ad Paradisum*
JW	Jans von Wien, *Weltchronik*
l./ll.	line/lines
Leo	Archpriest Leo, *Nativitas et victoria Alexandri Magni*
Macc	*Book of Maccabees*
MHDBDB	Mittelhochdeutsche Begriffsdatenbank
Mk	Gospel of Mark
ms./mss.	manuscript/manuscripts
Mt	Gospel of Matthew
MUFI	Medieval Unicode Font Initiative
MWB	Mittelhochdeutsches Wörterbuch
p./pp.	page/pages
PUA	Private Use Area
RdA	Alexandre de Paris, *Roman d'Alexandre*
Rev	Book of Revelation
RvEA	Rudolf von Ems, *Alexander*
RvEW	Rudolf von Ems, *Weltchronik*
S	*Straßburger Alexander*
Supp	*Supplement* to *CR*
s.v.	*sub voce*
SW	*Sächsische Weltchronik*
T	Pfaffe Lambrecht, *Tobias*
TEI	Text Encoding Initiative
V	*Vorauer Alexander*
XML	eXtensible Markup Language

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Introduction

In the final paragraph of the *Vorrede* introducing his 1881 edition of the *Basler Alexander* (*B*), Richard Maria Werner stated that his «ausgabe will nichts anderes als der abdruck einer handschrift sein» (Werner 1881: 4).[1] The first editor was acutely aware of the challenges involved in editing such a complex text – a reworked, abridged, yet simultaneously content-wise enriched redaction of the *Alexanderlied* – and refrained from establishing a critical text. As justification for this (unusual for his time) decision, he remarked: «nur die wichtigkeit des alten gedichtes […] kann eine entschuldigung meines vorhabens sein» (Werner 1881: 4),[2] implicitly acknowledging that, in this case, the Lachmannian method was inapplicable for the reconstruction of the lost original poem. Nevertheless, Werner's edition is not free from significant reconstructive interventions. These are evident both from a formal perspective (inserting lacunae whenever a rhymed couplet was considered incomplete) and from a content-related one (modifying or adding words to either restore a perfect metrical scheme or to bring the text into closer alignment with those of the other redactions).

B has not been fully edited in nearly 150 years,[3] and scholarly research has made significant progress not only in analyzing the relationships between the redactions (although many aspects remain contentious), but also in identifying and studying the numerous sources used by the compilers of the *Alexanderlied*. This edition incorporates these advancements, as well as those in the field of textual criticism, distancing itself from the reconstructive approaches of 19th-century philology. Instead of starting from the idea of a lost original, the edition presented here treats the text as a product of its time. Like Werner's edition, this edition also relies on the manuscript as its basis, but the approach is document-centered, with *B* presented as a text rooted in a specific historical-geographical context. Furthermore, the manuscript in which *B* is preserved sheds light on some of the reasons for the extensive reworking of the text and its preservation in this peculiar form.

Another novel aspect of this edition is its intrinsic digital nature, as it was conceived primarily as a digital edition, although it can also be presented in a "traditional" printed format. Digital editions are particularly suitable when the focus is on the manuscript document, as they allow for the visualization of the transcribed or edited text alongside the digital facsimile, which can also be annotated digitally. This is the case for the present edition, which consists of three editorial levels: diplomatic, semi-diplomatic, and "critical". The term "critical" here should not be understood in the Lachmannian sense (since an original text cannot be reconstructed), but rather refers to an editorial level that involves editorial emendations aimed to restore the text's meaning (when possible) and that includes critical notes recording not only the manuscript's readings, but also

[1] 'edition aims to be nothing but a reproduction of a manuscript'. Unless otherwise stated, all translations of quoted works are by the author of this dissertation.
[2] 'Only the significance of the old poem […] can serve as a justification for my undertaking'.
[3] In his 1884 edition of the *Alexanderlied*, Karl Kinzel edited only the first part of the text, strongly normalizing it, while placing almost all the rest of the text in the *apparatus criticus*.

marginalia and conjectures or emendations provided by other scholars who have previously edited or studied the text.

This dissertation is the result of three years of research and is a part of the larger Digital *Alexanderlied* (DAL) project, which aims to create a digital synoptic edition of the *Alexanderlied*.[4] The edition presented here focuses on one redaction of the poem and should be regarded not only as a component of the broader project, but also as a test case for the use of a specific software, Edition Visualization Technology (EVT),[5] to visualize the digital edition. This decision reflects the choice to publish here both a printed and a digital version of the edition, allowing readers and users to compare them and assess the advantages and disadvantages of "traditional" and digital editorial practices.

The first chapter introduces the *Alexanderlied* and its textual tradition. It provides chronological and geographical coordinates, along with a survey of the manuscript contents for each witness. All texts are briefly analyzed within their manuscript context, with a focus on both their narrative contents and on the key peculiarities distinguishing each redaction. Special attention is given to the main object of this study, the *Basler Alexander*. A subchapter is dedicated to the complex system of sources used by the compilers of the different *Fassungen*. The final section of the chapter addresses the *status quaestionis* concerning the debate over Lambrecht's original text and the relationship between the three redactions.

The second chapter focuses on the manuscript preserving *B*. After a codicological analysis and an overview of the manuscript's history and of the hands writing on it, the section containing *B* is analyzed from both paleographic and linguistic perspectives.

The third chapter addresses the primary challenges involved in editing the *Alexanderlied* and *B* specifically, and proposes the most suitable solutions for editing this work. After examining how previous editors dealt with the text(s), the editorial strategy for the current edition and the reasoning behind it are outlined, with a focus on advantages and disadvantages of both "traditional" printed editions and digital editions.

The following chapter deals with the editorial criteria. First, those related to the diplomatic and semi-diplomatic editions are presented, followed by those concerning both the printed and the digital critical editions. Subchapters are dedicated to the encoding criteria, as well as to the visualization and functionalities of the editions, also highlighting some problematic issues.

The printed edition of the *Basler Alexander* comprises the entire fifth chapter, which is followed by a brief commentary on the text. This commentary is not intended as an extensive discussion of all difficult or significant passages (which are numerous and would require a very meticulous study); rather, it mainly explains the rationale behind certain editorial choices, clarifies some terms, and addresses the relationship with the sources. The printed edition commentary takes the form of digital critical notes in the digital edition.

[4] Project of Excellence at the University of Verona, PI: Prof. Maria Adele Cipolla.

[5] EVT is an open-source software developed by Roberto Rosselli Del Turco and his team for the publication the Digital Vercelli Book (<http://vbd.humnet.unipi.it/>; last accessed: 24/02/2025). See EVT's website at <http://evt.labcd.unipi.it/> (last accessed: 24/02/2025).

Finally, the dissertation concludes with a bibliography, which includes manuscripts, editions and relevant studies, as well as an appendix listing all XML-TEI elements used for the encoding. While not included in the printed copy of this dissertation, the digital editions published online, along with the XML files of their encoding, constitute an integral part of this work.

The final result is a "double" digital edition: on one side, the diplomatic and the semi-diplomatic editions, enriched with facsimile images and interactive hotspots for *marginalia* and other relevant paleographic-codicological information; on the other, the "critical" edition, which includes a base text, a critical apparatus, and various notes to the text, along with comprehensive lists of anthroponyms and toponyms. Both editions are accompanied by a detailed description of the manuscript witness and a digital visualization of its quire structure. The visualization software used, EVT, offers a user-friendly interface and has several useful functionalities. However, significant improvements are necessary to further enhance its overall functionality and to address numerous bugs that currently result in various visualization issues.

1. The *Alexanderlied*

This chapter introduces the Alexanderlied*, and its three redactions:* Vorauer*,* Straßburger*, and* Basler Alexander*. It examines their manuscript contexts, structural variations, and ideological frameworks, with particular attention to the concept of* translatio imperii *and their integration into world chronicles. The primary focus is on the* Basler Alexander*, analyzing its status as a short redaction, its abbreviative style, and its shift from moralization to entertainment. The chapter also investigates Lambrecht's authorship, sources, and influences.*

The *Alexanderlied* is the earliest Middle High German epic narrative to focus on a non-biblical subject – namely, the adventurous life of Alexander the Great, a historical figure who transcended geographical, linguistic and cultural boundaries not only in a physical sense during his lifetime, but also metaphorically, after his death, as texts and stories recounting his deeds spread from Greece across the world. Notably, two redactions of the *Alexanderlied* cite the French author Albéric as a source, making it the first German text explicitly derived from a French model, anticipating a trend that would later be consolidated with the rise of courtly literature. The poem is preserved in three manuscripts: the *Vorauer Handschrift* (Vorau, Stiftsbibl., Cod. 276),[6] the *Straßburger Handschrift* (Strasbourg, Seminarbibl., Cod. C. V. 16.6. 4°),[7] and the *Basler Handschrift* (Basel, Universitätsbibl., Cod. E VI 26).[8] Each transmits a distinct redaction of the poem, known respectively as the *Vorauer Alexander* (*V*), the *Straßburger Alexander* (*S*), and the *Basler Alexander*.

1.1 The *Vorauer Alexander*

1.1.1 The manuscript

The manuscript transmitting the *Vorauer Alexander* is a parchment codex dated to the period between the last quarter of the 12th century to the beginning of the 13th century. It comprises a historiographical framework – consisting of the *Kaiserchronik* at the beginning and Otto of Freising's *Gesta Friderici I imperatoris* at the end – that encloses a poetic anthology. This anthology recounts the history of the Holy Land according to the Old Testament and includes poems inspired by the New Testament as well as works on Christian eschatology. At the center of this collection lies the *Alexanderlied*.

After the *Kaiserchronik* (fols. 1ra-73vb), which narrates events up to Conrad III's departure for the Second Crusade in 1147, the *Vorauer Bücher Mosis* (fols. 74ra-96ra) describe the history of the Jewish people. Subsequently, *Die Wahrheit*

[6] See Handschriftencensus (HSC): <https://www.handschriftencensus.de/1432> (last accessed: 24/02/2025). HSC is a project from the Philipps-Universität Marburg (PIs: Prof. Dr. Jürgen Wolf and Prof. Dr. Nathanael Busch) with the goal of cataloging the entire corpus of manuscripts in the German language.
[7] See HSC: <https://www.handschriftencensus.de/3680> (last accessed: 24/02/2025).
[8] See HSC: <https://www.handschriftencensus.de/7373> (last accessed: 24/02/2025).

(fols. 96ra-96vb) and the *Summa theologiae* (fols. 97ra-98va) call the audience to the true faith and warn of hell, while promising the forgiveness of sins. *Das Lob Salomons* (fols. 98va-99va) praises Solomon as the king of the Holy Land, while *Die Ältere Judith* (fols. 99va-100va) and *Die Jüngere Judith* (fols. 100va-108vb) recount the liberation from Holofernes, the Assyrian general under the command of Nebuchadnezzar II. Continuing this *fil rouge* of shifts of rulership, the *Alexanderlied* (fols. 109ra-115va) describes the defeat of the Persian Empire, which also oppressed the Holy Land. Ava's poems (fols. 115va-125ra) focus on the life of Jesus, on the Antichrist and on the Last Judgment, conveying the idea that only the ones who will fight courageously during the Last Judgement will attain eternal life. The remaining five poems – the *Vorauer Sündenklage* (fols. 125ra-128rb), the *Ezzolied* (fols. 128rb-129vb), Priester Arnold's *Von der Siebenzahl* (fols. 129vb-133vb), *Das himmlische Jerusalem* (fols. 133vb-135va) and *Gebet einer Frau* (fols. 135va-135vb) – are eschatological in nature. They reflect on human sinfulness and the means by which one might reach the City of God, while also emphasizing the necessity of pilgrimage to the Holy Land. The final text of the manuscript, the *Gesta Friderici* (fols. 136va-185vb), is the only work in Latin and is copied by a different hand. Some scribal differences in signaling the guide letters for the initials and in the quire numbering amplify the (still unresolved) doubts about whether the inclusion of the *Gesta Friderici* in the manuscript was part of the manuscript's original design or the result of a later addition (Polheim 1958: VII-VIII). In either case, from a thematic point of view, the text harmonizes with the rest of the codex: the events it recounts span from Conrad III's crusade (this resuming the narrative of the *Kaiserchronik*) to the year 1158.

All these texts revolve around (changes of) rulership in the Holy Land or focus on themes such as the forgiveness of sins and the path to salvation. It is not improbable that the historical context in which the manuscript was produced – the Crusades – played a role in shaping such a composite *historia salutis*, in which kings and emperors become part of a "biblical" history of the world. Indeed, when considering the works that are not strictly biblical, it becomes apparent that, within this manuscript context, the *Kaiserchronik* and the *Gesta Friderici* «zielen auf eine erwählte Legitimation und heilsgeschichtliche Überhöhung 'deutscher' Kaisergeschichte im Römischen Reich» (Cölln 2000: 191),[9] while the figure of Alexander the Great in *V* is integrated into the broader medieval historiographical conception of the *translatio imperii*. The idea of the westward transmission of imperial power is particularly evident in the sequence of texts: first, Nebuchadnezzar, king of Babylon, is mentioned in the *Jüngere Judith*; the *Alexanderlied* then follows, describing the fall of the Persian Empire and the rise of the Greek Empire; finally, in the *Leben Jesu*, the Roman Empire serves as the political backdrop for Jesus's death and resurrection.

[9] 'aim at an anointed legitimation and a salvific-historical elevation of 'German' imperial history within the Roman Empire'.

1.1.2 The text

The *Vorauer Alexander*[10] is the shortest redaction of the *Alexanderlied*, consisting of 1515 lines and recounting the life of the Macedonian king up to the defeat of Darius. The poem opens with a prologue in which the author and the principal sources are identified. It then describes Alexander's family, emphasizing his royal lineage and rejecting the popular tradition that portrayed him as the illegitimate son of Nectanebo II, the Egyptian pharaoh and magician who supposedly deceived Olympias during Philip II's absence. The narrative proceeds with Alexander's birth, childhood and early deeds, such as the taming of Bucephalus. After Philip's death, Alexander embarks on a series of conquests and engages battles against Darius III's subordinates. A substantial part of the poem (approximately one fifth of the total narration, more than 300 lines) is dedicated to the siege of Tyre. Following the battle against Mennes (corresponding to the Battle of the Granicus), Darius gathers his army in preparation for a final confrontation with Alexander. The encounter between the two kings concludes abruptly and in just a few lines with Darius's death, as he is decapitated by Alexander.

The text of *V* is regarded as the closest version to Lambrecht's work[11] and is characterized by numerous biblical references, generally used to better define and identify people and places. For instance, in the first introduction of Darius, the poem alludes to a passage from the *Book of Daniel* (*Dan* 8):

> [d]iz was Darios, ter in Danigel stêt, | der mit dem chriechiscen chunige streit. | Diz was, den Daniel slâfinde gesach, | in einem troume, dâ er lach, | dâ sach er fehten ainen boc unt ainen wider. | Daz bezeichnet die zwêne chunige sider (*V* 466-471).[12]

This reference recalls the prophet Daniel's vision of a battle between a ram and a he-goat, symbolizing the conflict between the Persian king and Alexander. Furthermore, the allusion presupposes familiarity with Daniel's dream of the four beasts representing the four earthly kingdoms (*Dan* 7). The concept of the *translatio imperii*, in which Alexander the Great plays a pivotal role, is clearly articulated here and aligns closely with the manuscript context of the *Alexanderlied* and the overarching idea it conveys.

V's conclusion also draws from biblical tradition. Darius's death at Alexander's hands is not only unhistorical (since Darius was, in fact, betrayed and murdered by his own satraps), but it is also unattested in any other version of the

[10] *Editio princeps*: Diemer (1849). Reference edition for V and S: Lienert (2007). In this edition, two different numbering systems for the poetic lines are provided: the first, introduced by Kinzel (1884), includes the supposedly lost verses in the line numbering, while the alternative system used by Lienert considers only the witnessed verses. I always refer to Lienert's line numbering.

[11] Among the various scholars: Kuhnt (1915), Urbanek (1970), Cölln (2000), Liener (2007). The relationships between the texts are discussed in more detail later (see *infra*, chapter 1.5).

[12] '[t]his was Darius, the one mentioned in the Book of Daniel, who fought against the Greek king. This was the man Daniel saw while sleeping, in a dream where he saw a ram and a he-goat fighting – symbols of the two kings'. Unless otherwise indicated, translations from ancient texts are my own. Their primary aim is to assist with reading and to provide an accessible understanding of the content. Therefore, they do not seek to faithfully reproduce the semantic, syntactic, and rhythmical structures of the original texts, and poetic texts are rendered in prose.

Macedonian king's biography. This innovation within the tradition is linked to two biblical passages – the opening verse of the *Book of Maccabees* (1 *Macc* 1:1) and the aforementioned vision from the *Book of Daniel* (*Dan* 8) – and to their interpretations by numerous biblical commentators. Specifically, the verb *percussit* in the Bible has often been understood by authors such as Jerome, Rabanus Maurus, Jordanes, and Pseudo-Methodius as *occidit*, thus propagating the notion that Darius was not merely defeated but slain by Alexander (Mölk 2000: 25-27). The unusual and abrupt ending of *V* may therefore be seen as an echo of biblical-exegetical literature.

The prominence biblical references in *V* and its depiction of the struggle between the kings clarify why this text occupies a place in the *Vorauer Handschrift*, a manuscript miscellany conceived as a world chronicle of biblical character. In *V* and within the manuscript that transmits it, Alexander is portrayed as a heathen *instrumentum Dei*, the righteous successor to the Persian empire, and his reign (along with those preceding and following it) is presented as a necessary stage in the history of salvation. Accordingly, the sudden conclusion of *V* perfectly complements both this redaction of the *Alexanderlied* and the manuscript as a whole, as the narrative ends when it reaches its aim: «die Darstellung der Ablösung des zweiten durch das dritte Weltreich» (Ehlert 1989: 76).[13] Moreover, the emphasis on the siege of Tyre, together with possible interferences from Crusade chronicles, may suggest a connection to the historical context of the Crusades and to a *Kommunikationsgemeinschaft* that was somehow associated with them. *V* (and possibly Lambrecht's *Alexander* as well) may thus be interpreted as «ein heilsgeschichtliches Exempel, das die christliche auf ihren heilsgeschichtlichen Auftrag bedachte Gemeinschaft daran erinnert, sich als christlich-wissende Eroberer des Orients zu bewähren» (Cölln 2000: 188).[14]

1.2 The *Straßburger Alexander*

1.2.1 The manuscript

The *Straßburger Alexander* was witnessed in so-called *Straßburg-Molsheimer Handschrift*, a parchment manuscript that was unfortunately destroyed in 1870 by a fire in the Strasbourg library during the Franco-Prussian war. Luckily, we can still consult its content thanks to early printed editions.[15] Despite the impossibility to compare these editions with the original document, we can form an idea of the manuscript's appearance through the lithography published by Schreiber in 1828.[16] In addition, the work conducted by Franz Roth in 1847, while assisting his friend and colleague Heinrich Weismann in preparing his edition of the *Alexanderlied* (Mackert 2001: 46, footnote 10),[17] provides further insights into the manuscript. In fact, Roth consulted the manuscript and collated it with

[13] 'the representation of the replacement of the second by the third world empire'.
[14] 'a salvific-historical example that reminds the Christian community, aware of its salvific-historical mission, to prove itself as conquerors of the East well-versed in Christianity'.
[15] *Editio princeps*: Massmann (1828).
[16] Schreiber was also the first to discover the manuscript; see Schreiber (1824).
[17] Weismann's edition was subsequently published in 1850.

Massmann's 1828 edition, annotating numerous paleographical and codicological details of the *Straßburger Handschrift* in the margins of a copy of that edition. This annotated edition is now housed in Strasbourg, at the Bibliothèque nationale et universitaire, under the shelfmark Ms. 2.379.

The presence of a colophon (fol. 29r) referring to Saladin's conquest of Jerusalem in 1187 led early scholars to think that the manuscript was written in that year. However, this date should just be regarded as a *terminus post quem* for the manuscript's origin, rather than as a precise chronological marker for its creation. In fact, a paleographic analysis (although limited by the absence of the physical codex) suggests that the manuscript was likely produced in the first two decades of the 13th century in western central Germany (Mackert 2001: 153-159).[18]

The texts transmitted in the *Straßburger Handschrift* were Hartmann's *Rede von deme heiligen gelouben* (fols. 1va-9rb), Heinrich's *Litanei* (fols. 9rb-13va), the *Straßburger Alexander* (fols. 13vb-29ra), and the incomplete *Pilatus* (fols. 29ra-30va). The most external bifolio of the second quire (including the folio after fol. 8 and the one after fol. 14) was missing. As a result, when considering the *Alexanderlied*, we encounter a significant lacuna. The manuscript context of *S* differs from that of *V*: here, we find two religious texts (*Rede von deme heiligen gelouben* and *Litanei*) and two works that serve as historical *exempla* of good and bad conduct in governance (*Alexanderlied* and *Pilatus*). These texts are brought together through their function «als religiös argumentierender und historisch-exemplarisch illustrierender 'Glaubens- und Verhaltensspiegel' für Adlige» (Cölln 2000: 203).[19]

1.2.2 The text

Counting 6854 lines (7302 according to Kinzel's numbering), the *Straßburger Alexander* is the longest redaction of the *Alexanderlied*. In the first part of the poem, it runs parallel to *V*, sharing the prologue and recounting events up to the gathering of Darius's army. Then, instead of concluding the narration with Darius's death, the text continues, describing battles against Darius's subordinates and other cities, Darius's betrayal, and Alexander's journey to the East (including the battle against king Porus and encounters with many *mirabilia*). Alexander's journey to the Earthly Paradise marks the final adventure in this redaction, which concludes with the king's conversion and a moralizing epilogue against human greed, urging readers to seek the kingship of God.

The Strasbourg redaction belongs to a pre-courtly period, and one of its key features is its courtly setting, often depicting scenes that align to the tastes of the European feudal aristocracy. Even if *S* cannot be considered a fully courtly epic,[20]

[18] The same view regarding the manuscript's chronological coordinates is shared by Cölln (2000: 166, footnote 7).

[19] 'as a religiously argumentative and historically exemplary illustration of a "mirror of faith and behavior" for the nobility'.

[20] Cölln (2000: 200-201, footnote 97) argues that «die Kategorie des "Höfischen" an den Text herangetragen [wird], ohne daß begründet würde, warum dies ein angemessene Kategorie ist» ('the category of "courtly" is applied to the text without any justification as to why this is an appropriate category'), and adds: «[a]n diesem Kulturmuster [the French one] hat der *Straßburger*

it shows a growing interest in courtly themes when compared to *V*. Examples of this include the description of Solomon's banquet in the prologue and the depiction of jesters entertaining at Philip's wedding to Cleopatra. Moreover, *S* features words and expressions typical of courtly poetry (Harczyk 1873: 25-30), alongside with quotations from Heinrich von Veldeke's *Eneit* (whose relationship with *S* remains partly uncertain).[21]

After the section of the story that parallels *V*, *S* adds a continuation, probably the work of a *Fortsetzer* who used as a source archpriest Leo's *Nativitas et victoria Alexandri Magni* (*Leo*), a Latin translation of the Greek *Alexander Romance*,[22] or a French translation of it.[23] The narration generally follows *Leo* (with the exception of the *Blumenmädchen* episode, likely derived from an unknown French source)[24] until the encounter with the Amazons, which concludes the letter Alexander sends to Olympias and Aristotle. Then, for Alexander's arrogant attempt to conquer the Earthly Paradise, *S* resorts to the use of the Latin *Alexandri Magni Iter ad Paradisum* (*IP*) or a text related to it.[25] This 12th-century work[26] of Talmudic origin[27] recounts how, after reaching Paradise, Alexander asks an old man for tributes, receiving in return a stone resembling an eye, meant to remind him not to be greedy. *S* incorporates this story, slightly reworking its moral teaching to emphasize Alexander's mortality and the transience of life. In fact, in the end, the Macedonian king gains nothing more

> wene erden siben vôze lanc, | alse der armiste man, | der in die werlt ie bequam (*S* 6828-6830).[28]

Alexander, anders als der *Eneasroman* Heinrichs von Veldeke, keinen Anteil» ('The *Straßburger Alexander*, unlike Heinrich von Veldeke's *Eneasroman*, has no part in this cultural pattern [the French one]').

[21] For the relationship between the *Straßburger Alexander* and the *Eneit*, see Kinzel (1882), Klein (1985), and Minis (1985).

[22] The Greek *Alexander Romance* – reference edition: Centanni (1988) – is a multiform fictional text of probable Hellenistic origin (Stoneman 2007: XXV-XXXIV) that played a crucial role in spreading legends about the life of Alexander the Great. In some manuscripts, its authorship was falsely attributed to Callisthenes, the historian who accompanied Alexander during his military campaigns. For this reason, the work is also known as *Pseudo-Callisthenes*. It was translated into Latin independently on two occasions: first in the 4th century by Julius Valerius Alexander Polemius under the title *Res gestae Alexandri Macedonis*, and later in the 10th century by archpriest Leo of Naples as *Nativitas et victoria Alexandri Magni* – reference edition: Pfister (1913).

[23] The hypothesis of a French hypotext was first proposed by Kinzel (1884: 502-503), who argued that the expression «balkin vein» (*S* 5113) may have resulted from a mistranslation of the French source. Kinzel suggested that this mistranslation stemmed from an error in the source text, where *d'ebène* may have been mistakenly written as something resembling *deveine*. For further discussion on the language (Latin vs. French) of the source-text for *S*'s continuation, see Brummack (1966: 19-21).

[24] For more on the *Blumenmädchen* episode, see Cipolla (2020).

[25] Reference edition: Esposito (1909). On Alexander's journey to Paradise in various textual traditions, see Gaullier-Bougassas & Bridges (2013).

[26] Cary (1956: 19) argues that the text's origin cannot predate 1100 due to linguistic evidence. He also proposes a *terminus ante quem* for its dating, namely the year 1175, as he believes *IP*'s German translation (which appears in *S*) can only be dated after that year.

[27] For Alexander the Great in the Talmud, see Lévi (1881), Lévi (1883), and Rothschild (2000).

[28] 'than seven feet of earth, like the poorest man who ever walked the world'.

The story's conclusion, along with the earlier prologue reminder about the vanity of all things have led many scholars to view *S* as a warning against the *vanitas* with Alexander as an *exemplum vanitatis* (Schröder 1961). Stein (1979), on the other hand, argues that the absence of the episodes of the ascent to the sky and the underwater exploration demonstrates that the theme of *vanitas* was not a primary focus for the redactor, who did not intend to portray Alexander as a symbol of vanity.[29] These adventures are in fact paradigmatic examples of Alexander's unquenchable thirst for knowledge, discovery, and his insatiable curiosity.[30] During his travels in the East, especially in the episode of the wise people of Occidratis, Alexander is not so much reminded of the vanity of all things as of the inevitable nature of death: his journey is filled with «Motiven eines immerwährenden *memento mori*, aus denen er jedoch keine Handlungskonsequenzen zu ziehen versteht» (Cölln 2000: 200).[31]

S significantly extends the number of lines used in *V* to tell the story. These additions partly serve to achieve more balanced verses, improving rhyme and meter (Buntz 1973: 18), but also affect the content, with a «Beseitigung harter Erzähleinschnitte» (Ehlert 1989: 59)[32] and an increased focus on Alexander's exploits in battle. Even if the king's anger (a dominant character trait also playing a role in ancient sources) is mentioned more frequently by *S* than by *V*, the figure of Alexander as a valiant warrior who cares deeply for his comrades is emphasized in the Strasbourg redaction through various modifications of the corresponding passages in *V*. For example, Alexander's «ubermuoten muot», 'arrogant spirit' (*V* 1203) becomes a «stâten mût», 'determined spirit' (*S* 1233) referred to him and his companions. Moreover, he is always the first to go on the battlefield, and many epithets like *der rîche*, *der kûne man*, and *der gûte* depict him more positively than in *V*.[33] Also, the adjective *wunderlîch* (which is quite common in Middle High German Alexandrine literature and already appears in the *Annolied*) is used more frequently in *S* than *V*, and it is typically employed as an epithet for Alexander to express astonishment at the conqueror's deeds (Ehlert 1989: 3-66).

The situation changes in the final episode of the narrative, when «[s]în [Alexander's] hôhmût in dar zû trûc» (*S* 6166)[34] to start a journey toward Paradise. Although Alexander's *fûrsten* try to dissuade him, Alexander dismisses their counsel and follows the advice of «di tumben jungelinge», 'the foolish young men' (*S* 6193) to conquer Paradise. This marks a departure from his usual behavior, as previously, he had always shown concern for his subordinates' advice. The Paradise episode highlights Alexander's wrong decision: as long as he respects the limits of the human world, he is depicted as a great warrior, but once

[29] However, Pfister (1913: 24-29) hypothesizes a defective model for *S*.
[30] On Alexander's flight, see Frugoni (1973) and Kugler (1987); on his underwater journey, see Ross (1967) and Huisman (1979).
[31] 'motifs of a sempiternal *memento mori*, from which, however, he fails to draw any consequences in terms of action'.
[32] 'removal of abrupt narrative cuts'.
[33] However, it should be noted that in Middle High German literature, these epithets often function as interchangeable fillers to complete the lines and cannot always be regarded as reliable indicators of the author's or redactor's intentions.
[34] 'his [Alexander's] haughty spirit led him'.

he crosses the boundaries set by God, he is shown as guilty of pride and as a man who cannot stay at his place. Alexander's repentance and "conversion" signal a return to a more positive evaluation by the narrator. The Macedonian king now understands his place in the world and governs in peace for the rest of his life, abandoning «urlôge und giricheit», 'arrogance and greed' (*S* 6817). However, Alexander's conversion should not be understood as a change of faith (since he remains a pagan) but as an adherence to Christian moral norms for the sake of good rule. Here, the actions of a pagan ruler «werden nach dem Muster der christlichen Legende strukturiert» (Ehlert 1989: 77),[35] showing how Alexander, after committing the sin of pride, is able to repent and return to a righteous path.

In conclusion, we can say that in *S*, Alexander's relationship with the *historia salutis* is slightly loosened, and the king is portrayed as an ideal and brave king who excels in battle and values his relationship with his subordinates. Alexander is therefore «*exemplum*, aber nicht *exemplum vanitatis*, sondern für verfehltes und richtiges Handeln des Herrschers» (Stein 1979: 169),[36] with its true ideal realization found in the Solomonian model of wise and peaceful governance.

1.3 The *Basler Alexander*

1.3.1 The manuscript

The *Basler Handschrift* is a 15th-century paper manuscript conceived as a universal chronicle. It starts with an excerpt of Rudolf von Ems's *Weltchronik* (*RvEW*, fols. 1r-14r), which includes interpolations from other *Weltchroniken*. This is followed by a *Trojanerkrieg* (fols. 14r-17v) and the *Sächsische Weltchronik* (*SW*, fols. 17v-179r) in a version that incorporates the so-called *Bairische Fortsetzung*. Within *SW* we find the long interpolation of *B* (fols. 22v-67v). Finally, Erhard Appenwiler's *Chronik* (fols. 180v-231r), expanded with various interpolations and continuations by other authors, concludes the codex.[37]

Unlike the *Vorauer Handschrift*, this historiographical compilation is not structured around the concept of history as *historia salutis*. This is evident from the very first text in the manuscript, *RvEW*, which does open here with the Creation (as is common for universal chronicles), but rather with the description of Noah's lineage.[38] Moreover, the insertion of the *Trojanerkrieg* underscores the prominence of Troy within this vision of history, in which «die Vorstellung von der Reichstranslation nach dem christlichen Weltreicheschema zugunsten einer

[35] 'are structured according to the pattern of Christian legends'.

[36] '*exemplum*, but not an *exemplum vanitatis*, rather of the failed and correct actions of the ruler'.

[37] An in-depth description of the manuscript's content, along with a codicological and paleographical analysis, is provided in the second chapter (see *infra*, chapter 2).

[38] The manuscript's *incipit* corresponds to *RvEW* 1010-1011: «Sem Japet und | Cham die kint | die von Noe | geboren sind» ('Shem, Japheth, and Ham, the children who were born of Noah', fol. 1r; when citing texts from the *Basler Handschrift*, proper names are capitalized and abbreviations and circumflexes are expanded following the criteria of the semi-diplomatic edition; see *infra*, chapter 4.1). Rudolf's text, on the other hand, begins with the creation of the world, describing «wie du [God] von erst mit dinir kraft | himil und erde und alle geschaft | von anegenge irdahtest» ('how you [God], from the very beginning, with your power, conceived Heaven and Earth and all creatures', *RvEW* 75-77). Reference edition: Ehrismann (1915).

Herleitung der römischen Herrschaft über Aeneas von den Trojanern aufgegeben wird» (Ehlert 1989: 81).[39] It is also noteworthy that the *Basler Trojanerkrieg* appears to fill a narrative gap within *RvEW*, where

> non sono mai menzionati né Achille, né Elena, né Paride, né le vicende della guerra, per una sorta di "de-romanzizzazione" della materia iliadica (deprivata dei temi dell'amore e del valore cavalleresco), forse intenzionale per l'autore stauferiano, date le sue preoccupazioni per la veridicità del discorso poetico (Cipolla 2019b: 61).[40]

The absence of this part of the plot characterizes not only the heavily abridged portions of *RvEW* found in the *Basler Handschrift*, but also the "longer" version of the text. The *Basler Trojanerkrieg* may have been inserted by the compiler of this extensive historiographical compilation in order to restore the narrative centrality of Helen's abduction and the events of the war, perhaps under the influence of Konrad von Würzburg's *Trojanerkrieg*, from which the *Basler Trojanerkrieg* borrows extensively.[41]

The following text, *SW*, refers to another mythical genealogy, that of the Saxons and Swabians, whose ancestors are identified as the Macedonians who fled north during the wars of the Diadochi, after Alexander the Great's death: «von Al|lexanders her komen die Sachsen | und die Swoben» (fol. 21ra).[42] This statement appears in a passage of *SW* that mentions Alexander in a section dealing with Roman history (*SW* 19).[43] Here, the king's major deeds are summarized and reading advice is offered to those who wish to know more about the Macedonian conqueror: «der disse | mer also wœlt wissen der lesse | den grossen Allexander oder das | buoch der Machabeis» (fol 21rb).[44] Since this passage occurs before the interpolation of *B* in the *Basler Handschrift*, it is plausible that this reading suggestion may have prompted the inclusion of a biography of Alexander in the manuscript, elaborating on the life of the conqueror.

In fact, the integration of *B* in *SW* occurs at an unusual point of the universal chronicle – within a section dedicated to Roman history. *B* is inserted in the

[39] 'the concept of the transfer of empire according to the Christian world-empire scheme is abandoned in favor of a derivation of Roman rulership from the Trojans through Aeneas'.

[40] 'neither Achilles, nor Helen, nor Paris, nor the events of the war are ever mentioned, in a sort of "de-romanticization" of the Iliadic material (deprived of themes of love and chivalric valor), perhaps intentionally so by the Stauferian author, given his concerns with the veracity of the poetic discourse'.

[41] The beginning of the *Basler Trojanerkrieg* (mentioning Hector and Paris) is also well-harmonized with an interesting variant at the end of Rudolf's text in the Basel manuscript, where the figure of king Priam (*RvEW* 20302) is replaced by that of «kûng Baris» (fol. 14ra, l. 6). See Cipolla (2019b: 58-65).

[42] 'Saxons and Swabians derive from Alexander's army'. The tradition linking the Saxons to Alexander's soldiers has its origins in Widukind of Corvey's *Rerum gestarum Saxonicarum libri tres* (10th century) and coexists with other hypotheses regarding the *origo Saxonum* (such as their descent from the *Dani* and *Northmanni* or from the Angles settled in Britannia). The Greek hypothesis prevails from the 11th century onwards, with major works propagating this idea, including the *Annolied,* the *Vita Altmanni*, the *Kaiserchronik*, the *Sachsenspiegel*, and *SW*. See Händl (2019) for a detailed survey of the *origo Saxonum*.

[43] Reference edition: Weiland 1877. Arabic numerals refer to Weiland's chapter subdivision.

[44] 'He who wants to know more should read *den grossen Allexander* or the Book of Maccabees'.

middle of a sentence of the Saxon chronicle, splitting it into two parts that are then slightly adjusted in the *Basler Handschrift*, presumably to preserve coherence despite the interruption. The sentence in *SW* is «[d]e segede do: 'Numantinis gaf den sege du enmuodicheit, den unsege mismodicheit'» (*SW* 22),[45] while the Basel manuscript divides it into «der sag|te do den Rœmeren gab den sig | die einmüettikeit» (fol. 22vb)[46] and «ein ungefüege der | mismüetikeit» 'a disarray of discouragement' (fol. 67va). It seems highly unlikely that a manuscript compiler would intentionally insert an entire work in the middle of a sentence of another text. A more plausible explanation is that this interruption resulted from a mechanical copying error. The most convincing hypothesis suggests that *B* was transmitted within a group of quires inserted between two quires of the *Vorlage* (or an earlier model-manuscript) of the *Basler Handschrift*. The first part of the *SW* sentence likely appeared on the verso of the preceding quire, and the second part on the recto of the following quire. Then, the scribe of the Basel manuscript copied the text continuously, and due to material and scribal differences between the model and the *Basler Handschrift*, the beginning of *B* ended up appearing directly after the first half of the interrupted sentence (Cipolla 2023: 119-121).

After the first part of the manuscript (which concludes with *SW* and was copied by a single scribe), other scribes continued the chronicle. In this second part, the narrative becomes increasingly focused on the city of Basel: the closer the historical events are to the manuscript's time of writing, the more localized the history becomes, «und die Weltgeschichte gewinnt mehr die Farbe einer *Baslerischen Chronik*» (Wackernagel 1836: 34).[47] This practice was typical among chroniclers, who often built on existing books / texts, expanding them with accounts of more recent historical events and leaving blank spaces or pages to be completed later (Bernoulli 1890: 223).

To sum up, the *Basler Handschrift* is a universal chronicle that gradually shifts its focus on local history, reflecting a secular and urban context for its fruition. *B* is interpolated into *SW* as a historiographically valid *addendum* to the narrative of the world history.

1.3.2 The text

While *V* and *S* start with a prologue mentioning the author, source and stressing on Alexander's royal lineage, *B* starts *in medias res* with the story of Nectanebo, king of Egypt, who, under attack by the Persians, decides to flee to Macedonia. There, he disguises himself as a prophet, seduces Olympias with the help of magical incantations, and deceives Philip, making him believe that the god Amun is responsible for Olympias's pregnancy. This story was very popular in Late Antiquity and throughout the Middle Ages. In the case of *B*, it follows the *Historia de Preliis Alexandri Magni* (*HdP*)[48] up until the episode of the taming of

[45] '[h]e said then: "to the Numantines, victory gave unity, and defeat gave discouragement"'.
[46] 'he said then to the Romans victory gave unity'
[47] 'and the world history takes on more the character of a Basel chronicle'.
[48] Once used to define the whole corpus of texts related to *Leo*, *Historia de Preliis* is now an umbrella term for the interpolated versions of Leo's translation. Since Ausfeld's (1886) study, these versions have been treated as distinct textual entities separate from *Leo*'s original work. Their content and structure vary significantly, and they have been grouped into three redactions: I^1

Bucephalus, where the narrative aligns with the parallel sections of *V* and *S*. Although *B*'s poetic form is imperfect (with many "incomplete" rhyming couplets, and some passages tending towards a prosaic style), the transition from the *HdP*-related section to the *Alexanderlied* part is quite smooth:

> [i]n der selben zit, | des mir die gescrift urkunde git, | ein fürst us Kabadocyen lant | Pilipo ein ros sant. | Das was ungezamt, freislich, | wild und das geschœfte wunderlich: | Es bies die liut und sluog, | es was tuobhaft genuog. | Sin mul als ein essel was, | vast uf geslagen sin nas (*B* 530-539).[49]

The first part of this passage (*B* 530-534) – with the exception of *B* 531, a patch verse confirming the written nature of the source text – follows *HdP* almost literally: «[i]n ipsis denique temporibus quidam princeps Cappadocie [Capadocie *HdP*-I^3] adduxit Philippo regi equum [caballum *HdP*-I^2] indomitum» (*HdP*-I^1 I, 14).[50] Cappadocia and the indomitable nature of the horse are not mentioned in *V* and *S*:

> [v]on Philippus stuode wil ich iu sagen: | Dar under wart ein ros getragen, | daz war wunderlîch. | Iz was irre unt strîtich, | snel unt ernisthaft | fon sîner gescephte joch von sîner chraft. | Der munt was im als einem esele getân (*V* 235-241).[51]

> Von Philippis stûte wil ih û nû sagen: | Dar under was ein ros getragen. | Daz ros, daz was wunderlîch, | irre und vil strîtich, | snel und starc von gescafnisse. | Des sult ir sîn gwisse. | Iz hete unzallîche craft | und ummâzlîche maht. | Iz irbeiz di lûte unde irslûch. | Iz was freislîch gnûch. | Ime was sîn munt, | daz wil ih û tûn kunt, | als eime esele getân. | Di nasen wâren ime wîte ûf geslân (*S* 269-282).[52]

However, it is evident that *B* re-elaborates the passage of the *Alexanderlied*: the expression «geschœfte wunderlich» (*B* 535) is composed of words that appear in both *V* and *S* (though not in the same line in either case). Furthermore, *B* is almost identical to *S* in its description of Bucephalus's violence (*B* 536-537 = *S* 277-278), despite the *tuobhaft-freislîch variatio*.

(dated before 1100), I^2 (also called *Orosius-Rezension* due to the extensive use of Orosius's *Historiae adversus paganos*, along with other Roman historians like Justin and Josephus), and I^3 (completed by 1236). Given the highly variable order of episodes, quotations from *HdP* follow the chapter subdivisions established by Zingerle (1885), in Arabic numerals, which *HdP* editors indicate alongside other numbering systems. Reference edition for I^1: Hilka & Steffens (1979); for I^2: Bergmeister & Grossmann (1976); for I^3: Steffens (1975).

[49] 'At the same time, as the written record informs me, a prince from the land of Cappadocia sent Philip a horse. It was untamed, fierce, wild, and its behavior was extraordinary: it bit and attacked people; it was stubborn enough. Its muzzle was like that of a donkey, with wide and high nostrils'.

[50] 'At that very time, a certain prince of Cappadocia brought an untamed horse to king Philip'.

[51] 'I now want to tell you about Philip's stable: a horse was brought there, which was wondrous, wild and aggressive, swift and combative in both figure and strength. Its muzzle was like that of a donkey'.

[52] 'I now want to tell you about Philip's stable: a horse was brought there, which was wondrous, wild and very aggressive, swift and strong in its figure. You should know this for sure. It had boundless power and immeasurable might. It bit and killed people. It was fierce enough. Its muzzle, like that of a donkey, was always open. Its nostrils were wide and open'.

After the section shared by *V* and *S*, *B* aligns with the continuation of the Strasbourg redaction, although the encounter with the *Blumenmädchen* and the prophecy in the cave of the Egyptian gods following the episode of Candace are absent in *B*. The former is probably an innovation or an addition of a sub-archetype of *S*, whereas *B* evidently reflects an earlier textual stage of this sub-archetype. The latter is also attested in the Middle Latin sources, but it remains unclear whether its omission in *B* is deliberate or derived from the model. Then, while *S* ends with a moralizing epilogue, *B* continues the narrative, describing other *wunder*. After a brief mention of Alexander's letter to Olympias and Aristotle's letter to the king (probably taken from *HdP*-I[1]), Alexander confines the aggressive tribes of Gog and Magog within a mountain.[53] The following sequence of episodes – Alexander's attempt to conquer Paradise, the underwater journey, Alexander's flight, and the prophecy of the Sun and Moon trees – derives from Jans von Wien's *Weltchronik* (*JW*).[54] Finally, the story follows *HdP* again and ends with Antipater's conspiracy against Alexander, who dies from poisoning.

Although shorter than *S*, the Basel redaction recounts a more adventure-filled version of the king's biography, counting ca. 4400 lines. These adventures demonstrate that Alexander's *curiositas* is insatiable: the conqueror is eager to know more, pushing beyond the physical limits of the human world and attempting to seize God's kingdom. However, in *B*, this attitude is not explicitly condemned. While the narrator of the *Straßburger Alexander* qualifies Alexander as a great warrior through various epithets and then condemns his behavior in the Paradise episode, extradiegetic comments are absent in *B*, where there is no tendency to judge Alexander. The only exception is the stress on *zorn* ('wrath'), a trait of the king's character that however appears also in *V*, *S*, and in *Leo*'s tradition.

The redactor of this *Alexanderlied* shows no interest in expressing moral judgements about the protagonist. An evident example is provided by Alexander's encounter with the people of Ocridadis. In *S*, the poor and modest lifestyle of the population inhabiting this land is justified by environmental circumstances and their morality:

> [d]az lant is von der sunnen warm. | Daz lût dar inne, daz is arm | und ne hât neheinen ubirmût (*S* 4316-4318).[55]

In *B*, however, no such justification is offered, and it is simply stated that «ir einvaltikeit ist so gros» (*B* 2995),[56] which devalues their way of life. Their

[53] The source of this episode is not clearly identifiable, as the version of the story in *B* does not appear to be derive from any known texts that (to my knowledge) transmit the tale of Gog and Magog's imprisonment. However, it is evident that this episode in *B* does not derive from *Leo*'s tradition: Pfister (1912: 254-268) claims that the episode does not appear in *Leo* and *HdP*-I[1], and that the versions in *HdP*-I[2] and *HdP*-I[3] (which do not resemble that of *B*) are drawn from *Pseudo-Methodius*. Hilka & Steffens's 1979 edition partially challenges Pfister's affirmation, as some manuscripts of *HdP*-I[1] (mss. A, D, G[1], L[1], L[2], M, Ma, O[1], O[2], O[3], P) do, in fact, contain the story of Gog and Magog. However, this version also originates from *Pseudo-Methodius*. For an extensive study on the imprisonment of Gog and Magog and the ten tribes of Israel, see Anderson (1932).

[54] Reference edition: Strauch (1900).

[55] '[t]he land is warm because of the sunlight. The people there are poor and show no arrogance'.

wisdom is also diminished in *B*: in fact, after Alexander tells these people that he cannot grant them eternal life, as they had requested, one man responds in *S* «vil wîslîche», 'very wisely' (*S* 4413), an adverbial phrase that disappears in the corresponding passage in the Basel redaction (*B* 3057). In *B*, the inhabitants of this place are no wiser than Alexander and are thus not in a position to pass moral judgments. For this reason, the admonition regarding *mâze*, 'measure', given to Alexander in *S* is reversed in *B*, where the person responding to the king is the one who must moderate his words:

> [d]ô sprah vil wîslîche | einer von deme lande dô | zô deme kuninge Alexandro, | ober selbe ouh solde sterben, | warumber an der erden | wunder alse manicfalt | sô lange hête gestalt; | er mohtiz gerne lâze: | "Alles dingis mâze | gezimet manneglîche". | Alexander der rîche | sprah: "Dise sache | ist uns alsô gescaffen | von des uberisten gwalt: | […]" (*S* 4413-4426).[57]

> Einer wider in sprach do: | "Ist der sach also, | küng, das du ouch sterben muost, | vil wunderlich du denne duost, | das du sa stellest nach gewalt | und nach wunder manigvalt". | Des antwurt der küng rich | und ein deil zorneklich: | "Der rede solt dich massen" (*B* 3057-3065).[58]

Alexander's encounter with these people is not intended to pass judgement on the king's actions but rather serves to simply describe an exotic population with particular customs and traditions. Alexander's interest in them is driven by his desire to learn something new during his exploration of the world, «beinahe wie ein moderner Tourist» (Ehlert 1989: 92).[59]

Criticism of Alexander's behavior is also absent in the episode of the flight through the ether. A comparison of *B* with its source text for this episode, Jans von Wien's *Weltchronik*, reveals that Jans openly judges Alexander: «dâ mit wolt er güften» (*JW* 19492).[60] Here, the voice in the sky specifies that «in den himel kümt nieman, | wan der ez verdienen kan» (*JW* 19505-19506),[61] adding: «dâ von dîn varn ist mir unmær, | vil tumber Alexander» (*JW* 19507-19508).[62] Thereafter, Alexander «begreif die stangen swær | mit angst und mit nôt» (*JW* 19536-19537)[63] and manages to return to the Earth. He lands far away from his army and not only has to walk for a whole year to rejoin them, but he also must «liden grôz schant», 'endure great shame', (*JW* 19582) because his men fail to recognize him and believe him to be a fool: «si sprâchen: 'ir sît âne sin. | gêt hin! ir sît ein tôr'»

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[56] 'their simplicity is immense'.

[57] '[t]hen someone from that land spoke very wisely to king Alexander, asking whether he too would have to die and why he was seeking so manifold wonders on earth; he would gladly leave it behind: "The measure of all things befits a man". The powerful Alexander replied: "This matter has been ordained for us by the highest power"'.

[58] 'Then someone answered him, saying: "If that is the case, king, that you too must die, then it is truly strange what you are doing, striving so much for power and for manifold wonders". To this the king replied, somewhat angrily: "You should measure your words"'.

[59] 'almost like a modern tourist'.

[60] 'with that, he wanted to display his pride'.

[61] 'no one enters Heaven, except the ones who are worthy'.

[62] 'because of that, your journey displeases me, foolish Alexander'.

[63] 'grasped the heavy poles with fear and distress'.

(*JW* 19586-19587).[64] In contrast, *B*'s redactor omits all the details that imply moral judgement of Alexander (along with other sections of the episode, which is drastically summarized). Although Alexander has still to walk for a whole year to return to his army, the passages highlighting his shame are removed, and his men welcome him joyfully: «[d]ie enpfiengen in frœlih | und datten im guot gemach» (*B* 4012-4013).[65]

In *B*, the king's biography is also detached from the concept of *translatio imperii* and is not framed within a *historia salutis*. Alexander's story stands as just another tale, probably inserted as a digression influenced by the allusion to the mythical genealogy of Swabians and Saxons in *SW*. The recounting of secular anecdotes and stories no longer requires justification within the context of a "biblical" history. Among the various reductions applied by *B*'s redactor, nearly all Bible-related quotations, allusions, and explanatory examples have been removed. The only one that is maintained (parallels in the other redactions are *V* 1002-1005 and *S* 960-969) is the reference to the Canaanite woman's daughter, who is freed from demonic possession (*Mt* 15:21-28; *Mk* 7:24-30):

> Tiryus ist ouch die stat, | do got der heidnin dochter lost | von des bœssen geistes rost (*B* 1209-1211).[66]

This is likely due to the redactor's tendency to abbreviate the text, making it more factual and less descriptive. Had the redactor intended to eliminate all biblical references, this one would probably have been omitted as well. Moreover, the reference to heroes from the Germanic tradition and to the Trojan warriors found in *V* 1304-1319 and *S* 1378-1394 has also been cut. This suggests that the religious aspect was not central to the redactor's focus: had it been, all biblical references would likely have been preserved.

Alexander is also not portrayed as an *instrumentum Dei*, as exemplified by the episode with Gog and Magog. These names (sometimes identified as anthroponyms, ethnonyms, or toponyms) are mentioned in the Bible in warlike and apocalyptic contexts: in *Ezek* 38-39, Gog is the prince of the land of Magog who attacks Israel and is defeated by God; in *Rev* 20:7-9, Gog and Maogog are identified as nations located at the farthest ends of the earth, whose people will be released and will oppose the people of God at the end of times. These stories also intertwine with the tale of the so-called Ten Lost Tribes of Israel exiled by the Assyrians. In some versions, these populations replace Gog and Magog, and they are enclosed by Alexander. In other accounts, it is said that the king shuts in both the tribes and Gog and Magog. Some legends even identify Gog and Magog as one of the Lost Tribes (Anderson 1932: 70-86). Other traditions suggest that the horrendous customs and habits of the Ten Tribes and Gog and Magog were the reason for their imprisonment, to prevent them from becoming a threat to the rest of the civilized world. Given the Biblical background of the story, the manner in which these peoples are isolated also reflects God's power, as he brings two mountains together to restrict their movements. Thus, the relationship between

[64] 'they said: "You are without reason. Go away! You are a fool"'.
[65] '[t]hey received him joyfully and took care of him'.
[66] 'Tyre is also the place where God freed the heathen's daughter from the rust of the evil spirit'.

religion and the image of Alexander the Great is strengthened in this legend, portraying him as an instrument of God's will. This interpretation of Alexander is evident, for example, in *HdP*-I^2 and in *SW*, where Alexander prays to God, who then moves the mountains:

> [t]unc continuo Alexander deprecatus est Deum Impensius, et exaudivit eius deprecationem. Et precepit Deus duobus montibus quibus est vocabulum Promontorium et Boreum et adiuncti sunt adinvicem unsque ad cubitos duodecim, et statim construxit ibi portas ereas et circumfudit eas asinthico quod a ferro non rumpitur nec ab igne solvitur (*HdP*-I^2 77).[67]

> Do Allexander vornam ere missedat, he let se bemuren darane, of se ut wolden, dat se ne mochten. De muren ne conde al minschlich arbeit nicht vullen bringen. Do bat Allexander got, dat he im darto hulpe, wente se weder gode gedan hadden. Do ruchte dat gebirge tosamene dor Allexanderes gebede, de och en heiden was, unde beslot de Joden darinne (*SW* 13).[68]

On the other hand, in *B*, there is no trace of Alexander's prayer and of God's intervention:

> Allexander zoch dar | mit einer krefftiger schar | und betwang sy sunder dank | und treib sy an allen wank | in ein gebirge gros | das an die Pigine stos, | an das wiettende mer, | da vermuret er das selb her. | Er treibs durch ein enges tall, | da der weg was smal. | Ein mur von einem berge uncz an den andren zoch | gelich den bergen hoch | und besaczt mit guotter wer (*B* 3826-3838).[69]

Here, these populations must be confined because of their violence and cruelty, while Alexander's action is not religiously justified but can be seen as a «soziale Tat und als solche gerechtfertigt» (Ehlert 1989: 93).[70]

B tends to abbreviate the narrative by omitting descriptions, dialogues, and details. These omissions also lead to the dissolution of many rhyming couplets into prose-like passages, which prompted Buntz to describe this redaction as a «Prosafassung des *Alexanderliedes*» (Buntz 1973: 19).[71] This can be observed, for example, when comparing the following passage with the *Vorauer* and the *Straßburger Alexander*:

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[67] '[t]hen immediately, Alexander prayed fervently to God, and God heard his prayer. And God commanded two mountains, called Promontorium and Boreum, to join together until they were twelve cubits apart. And at once, he had brass gates built there and surrounded them with asinthicum, a substance that cannot be broken by iron nor dissolved by fire'.

[68] 'When Alexander heard of their evil actions, he had them walled in so that they could not go out. The walls could not be completed by human labor. Then Alexander prayed to God, asking for His help, since they had done evil against God. When Alexander, who was a heathen, prayed, the mountains moved together and sealed the Jews inside'.

[69] 'Alexander went there with a stronger army and subdued them, driving them directly toward a large mountain range that reaches the Pigine, on the wild sea, where he enclosed that army. He drove them through a narrow valley, where the path was restricted. He raised a wall from a mountain to the other, as high as the mountains themselves, and fortified it strongly'.

[70] 'social act and as such justified'.

[71] 'prose version of the *Alexanderlied*'.

> [d]es siges, den er do gewan, | wer er ein bedacht man, | des wer er niut gewesen fro, | wand der sinen dot gelag | me den in Tirye der stat (*B* 1198-1202).[72]

> Des siges, des er dâ nam, | wêrez ein wole bedâht man, | er ne wurdes niemer ze frô, | wande ez gescâh sît alsô, | daz ir mêre was, der ime dâ tôt belaib | ‹…› | tan der inerhalb Tyre wâre | weder geste oder burgâre (*V* 989-995).[73]

> Des siges, des er dâr nam, | wêre er ein wol bedâht man, | er ne wurdis niemer frô, | wandiz gescah ime alsô, | daz ime mê lûte tôt bleip | (des sagen ich û di wârheit), | dan der in Tyro wâre | geste oder burgêre (*S* 942-949).[74]

Here, *B* condenses in five lines what *V* and *S* describe in eight (seven in *V* if we disregard the lacuna conjectured by Kinzel and Lienert). Nevertheless, the meaning of the sentence in the Basel redaction remains clear, even though the last three lines do not rhyme and resemble prose. *B* exhibits a similar tendency in many other instances, with a noticeable inclination towards *brevitas*, which can also be seen in the integration of Jans von Wien's *Weltchronik* into the text.[75] Wackernagel had already observed this feature (although he attributed it to the scribe) after discovering the manuscript, stating that «er [the scribe] die Verse nicht nur wie Prosa schrieb, sondern sie auch, von Rheim und Rhythmus bald mehr bald minder verwischend, wirklich in Prosa aufzulœsen suchte» (Wackernagel 1836: 31).[76] The interpolation of this redaction of the *Alexanderlied* into a prose text (*SW*) may have reinforced the idea that the redactor regarded *B* as a valid historiographical source and sought to transform the text into prose.[77] However, *brevitas* and prosaization are not necessarily causally linked. Schnell's (1984) study demonstrates that the tendency to summarize the narrative can be found in both verse and prose texts of late medieval German literature, thereby challenging the assumption that *brevitas* is a distinctive feature of prose texts, as

[72] '[o]f the victory he obtained there, if he had been a thoughtful man, he would not have been happy, because more of his men fell dead than those in the city of Tyre'.
[73] For the translation, see the following footnote, as *V* and *S* are in this case almost identical.
[74] 'Of the victory he took there, if he had been a truly thoughtful man, he would never have been happy, for it happened in such a way that, of his men, more fell dead (I am telling you the truth) than those who were in Tyre, be they strangers or citizens'.
[75] For a detailed comparison between *B* and Jans von Wien's universal chronicle, see Kusiek (1988).
[76] 'he [the scribe] did not merely write the verses as prose, but also sought to dissolve them entirely into prose by increasingly blurring rhyme and rhythm'.
[77] The relationship between historiography and the prosaization of epic literature is also evidenced by the 15th-century manuscript Cologny-Genf, Bibl. Bodmeriana, Cod. Bodm. 117 (see HSC: <https://www.handschriftencensus.de/3625>; last accessed: 24/02/2025), which contains the *Nibelungenlied* and the *Klage*. In this manuscript, the first five *âventiuren* of the poem are replaced by a historiographical introduction that mentions «pipanus vonn frannkchreich», 'Pepin of France' (fol. 1r) as the Roman emperor in 740. After this, the sixth *âventiure* begins, «deren erste Strophe noch deutlich Prosa-Charakter hat (wie auch sonst ein Schwanken zwischen Vers und Prosa Merkmal dieses Überlieferungszeugen ist)» ('whose first stanza still clearly has the character of prose – as is also typical of this manuscript, which exhibits a fluctuation between verse and prose', Henkel 1993: 51). This prose introduction «signalisiert die zugrundeliegende Tendenz: Überführung des Liedes in ein (wie auch immer geartetes) Geschichtsinteresse» ('signals the underlying tendency: the transformation of the poem into a whatever form of historical interest', Henkel 1993: 51).

> in einigen Handschriften sind Versdichtungen, obwohl die Versform beibehalten wurde, denselben Bearbeitungsvorgängen unterzogen worden, wie wir sie von den Prosaauflösungen der Versromane her kennen: Beschreibungen, Redeszenen, Erzählerkommentare, Reflexionen, kurzum alles, was nicht unmittelbar dem Fortgang der Handlung dient, wurde gestrichen oder gekürzt (Schnell 1984: 221).[78]

On the other hand, the reduction of the narrative to only what is essential is a characteristic of *Kurzfassungen*, short redactions of longer texts:

> [d]ie Technik, umfangreichere Werke in Kurzfassungen zu bieten, ist in der Antike breit entwickelt; sie wird vor allem auf dem Gebiet der Fach- und Geschichtsprosa angewandt (Epitomierung) und mit dem Stilprinzip der brevitas begründet (Henkel 1993: 40).[79]

When discussing the concept of short redaction, it is important to recognize that the modern notion of "work" differs significanlty from the medieval one. Henkel's (1993: 40) definition reflects the shapeshifting nature and the intrinsic *mouvance* of texts in the Middle Ages: «'Werk' ist im Mittelalter das sich jeweils im Vollzug dem Publikum mitteilende Kunstprodukt, je eigener 'Aggregatzustand der künstlerischen Idee'».[80] Furthermore, the notion of short redaction, along with those of redaction and lacuna, presupposes the existence of a broader textual complex, from which material is extracted and then reworked. The phenomenon of "redaction" is something that was already present in German literature from the late 12th century (the *Alexanderlied* itself serving as evidence), while short versions were long thought to be characteristic of the late Middle Ages. Strohschneider (1991: 427), however, notes that the creation of short redactions is not an exclusive phenomenon of the late 14th and 15th centuries but also occurred in the 13th century. In fact, even for simple codicological reasons, many short redactions can be temporally situated close to the creation of their corresponding long versions.[81] This could also be the case of *B*, whose last redactional phase has been hypothesized to date to the late 13th century.

Indeed, *B* shares certain features with short redactions of late medieval courtly literature in verse, which, like some *Prosaauflösungen*, are characterized by the omission of interventions and comments from the narrative voice, detailed

[78] 'in some manuscripts, although the verse form was retained, verse compositions underwent the same reworking processes that we observe in the prose resolutions of verse romances: descriptions, dialogue scenes, narrative comments, reflections – in short, everything that does not directly contribute to the advancement of the plot – was omitted or abridged'.

[79] 'the technique of offering more extensive works in abbreviated forms was widely developed in antiquity; it was particularly applied in the field of technical and historical prose (epitomization) and justified by the stylistic principle of brevitas'.

[80] 'in the Middle Ages, "work" refers to the artistic product communicated to the audience in its execution, each being a distinct "aggregate state of the artistic idea"'.

[81] Also Henkel (1993: 58): «[d]as früh einsetzende Phänomen Kurzfassung und seine breite Streuung lassen den Schluß zu, daß mit diesem Verfahren auch im Bereich volkssprachigen Erzählens überall und im gesamten Zeitraum von 1200–1500 zu rechnen ist» ('[t]he early occurrence of the phenomenon of short redactions and its widespread distribution suggests that this technique can be expected to appear consistently across the field of vernacular narrative throughout the entire period from 1200 to 1500').

descriptive passages, and dialogues. In his study, Henkel (1993: 49) also observes that in some *Kurzfassungen*, the prologue is removed and «das Reimpaar als Grundelement in der Regel erhalten bleibt»:[82] exactly what happens in *B*. Even if considering only short versions of courtly epics, Strohschneider (1991: 423) describes the wide spectrum of sub-genres involved in this phenomenon, also mentioning epics of ancient subject matter:

> das Corpus der Kurzfassungen umgreift das gesamte Gattungssystem des höfischen Romans von seiner Rezeption antiker Überlieferung bis zu den Texten aus […] französischer Chanson de geste-Tradition, vom Artus- bis zum Gralsroman, vom 'Tristan' bis zu den späthöfischen Minneromanen.[83]

Although the *Alexanderlied* cannot be classified as a courtly epic – while *S* (and only this redaction) displays a subtle interest in the courtly world, it remains incomparable to the Alexander narratives of Rudolf von Ems and Ulrich von Etzenbach –, *B* reworks ancient subject matter and aligns with other poetic short redactions that tend toward a reduction of the narrative to the *summa facti* (Schnell 1984: 221).

For instance, in the description of the Battle of the Granicus, *V* and *S* intensify the depiction of the fierce combat by drawing comparisons it to two famous legendary battles, one rooted in the Germanic tradition (the *Hildesage*),[84] the other drawn from the Classical world (the Trojan war):

> [m]an saget von dem sturm, der ûf Wolfenwerde gescach, | dâ Hilten vater tôt lach, | zwisken Hagenen unde Waten, | sône moht er herzô niet katen. | Iedoch ne moht nechain sîn, | noch Herewîch noch Wolfwîn, | der der ie gevaht volcwîch | dem chunige Alexander gelîch. | Man list von guoten chnehten, | die wol getorsten vehten, | in Troiâre liede, | ê sich der sturm gesciede, | Achilles unde Hector, | Paris unde Nestor, | die manich tûsint erslûgen | unde die ouch scarfe gêre truogen. | Sô moht under in allen | zuo Alexander niuht gevallen (*V* 1304-1321).[85]

> Von einen volcwîge hôre wir sagen, | der ûf Wulpinwerde gescach, | dâr Hilden vater tôt lach, | inzwischen Hagenen unde Waten. | Der ne mohte sih hî zô niht gegaten. | Herwîch unde Wolfwîn | ne mohten ime niwit gelîch sîn | noh nehein man ander, | alsô freislîch was Alexander. | Man sagit von gûten knehten, | di wol getorsten

[82] 'the rhyming couplet as a basic element generally remains intact'. Here, Henkel (1993: 49-50) identifies four types of abbreviative redactional (and never scribal) tendencies typical of short redactions: (1) reductions consisting of one to three rhyming couplets; (2) abbreviation of longer sections (10-400 lines), either omitted or replaced by shorter textual portions; (3) removal or reduction of non-plot-related passages, such as narrator comments; (4) abridgement of the plot itself.

[83] 'the corpus of abbreviations encompasses the entire genre system of the courtly romance, from its reception of ancient tradition to the texts from the French *chanson de geste* tradition, from the Arthurian romance to the Grail romance, from *Tristan* to the late courtly minstrels' romances'.

[84] For detailed analyses of the *Hildestelle* in the *Alexanderlied*, see Kroes (1955) and Minis (1977).

[85] For a translation of the passage, see the following footnote, as the similarities with *S* are many. The most notable variations are ll. 1308-1311 ('and yet no one could ever be, neither Herewich nor Wolfwin, nor anyone who ever fought in battle, equal to king Alexander'), a difference in the reference to the source (*man list* in *V* and *man sagit* in *S*), and a *variatio* in the name of the Trojan heroes (*Paris* in *V* and *Ajax* in *S*).

vehten, | in der Troiêre liede, | ê sich der sturm geschiede, | Achilles unde Hector, | Aiax unde Nestor, | di manic tûsint irslûgen | unde ouh scarfe gêre trûgen. | Iz ne mohten undir in allen | ze Alexandro niht gevallen (*S* 1378-1396).[86]

The digression and all these cultural references disappear in *B*, which recounts the greatness of the battle in just three lines:

[w]as ich von stritten je vernam, | da was alles niuttes an | gen dissem hertten strit gros (*B* 1405-1407).[87]

Another clear example of *B*'s abbreviative tendencies is the omission of various descriptions of courtly taste that are found in *S*. When Queen Candace, after welcoming Alexander, shows him her palace, the Strasbourg redaction dwells on the residence's magnificence, providing an elaborate portrayal that highlights its richness splendor:

[d]ô entfienc mih mit minnen | di edele kuninginne | und kuste mich an mînen munt | unde leite mih zestunt | in ein scône palas, | daz von ônichîno geleget was. | Di sûlen wâren reine | von edelem gesteine. | Daz dach, daz was guldîn. | Manic wunder stunt dar in. | Di spanbette wâren | (daz sagih û zwâren) | von gelûterten golde, | alsiz di frowe wolde. | Dar ûffe lâgen bettewât, | von rôtem golde wol genât. | Di tabele, dâ si zô saz, | sô si geswêslîchen az, | di was von elfenbeine, | gezîret mit gesteine. | Di benche wâren rôt golt. | Noh mêr ir vernemen sult: | Der palas was hêre, | gezîrt mit manigen êren. | Obene di swibogen | wâren mit golde ubirzogen. | Di manicfalden wunder, | di obene unde under | dar ane stunden irgraben, | di ne mah û nieman gesagen. | Ein wâch ouh dar under flôz, | der was mâzlîchen grôz, | orpimento gelîch, | nâh dem golde verweter sih (*S* 5435-5468).[88]

Again, *B* drastically reduces the number of lines (from 34 to 5) by cutting away the detailed description:

[86] 'We hear of a battle that took place at Wulpinwerde, where Hilde's father lay dead, between Hagen and Wate. The battle was incomparable. Herwich and Wolfwin could not equal him, nor any other man, for how fierce Alexander was. People speak of good knights who dared to fight well, in the poems of Troy, before the final assault took place – Achilles and Hector, Ajax and Nestor, who struck down many thousands and bore sharp spears. But among them all, none could compare to Alexander'.

[87] '[w]hatever I have ever heard of battles – none of it was anything at all compared to this great and fierce battle'.

[88] '[t]hen the noble queen welcomed me kindly and kissed me on my mouth and at once led me into a beautiful palace built of onyx. The columns were pure, made of precious stones. The roof was golden. Many marvels stood within. The bedframes (this I tell you for certain) were of refined gold, just as the lady wished, with richly woven bedclothes of red gold upon them. The table where she sat to dine with such grace was made of ivory, adorned with gemstones. The benches were of red gold. And you should know more: the palace was splendid, adorned with many honors. Above, the vaulting arches were covered with gold. The countless marvels, engraved above and below upon it, no one could possibly describe. A stream also flowed beneath, which was exceptionally large, shimmering like orpiment, glittering like gold'.

[d]o kuste mich die küngin | und fuortte mich in ir balas, | der wol gebuwen und gezieret was. | Ein wasser ran da under. | Sin bodem was goldes rich (*B* 3513-3517).[89]

An extensive analysis of these phenomena cannot be undertaken here, but the two passages mentioned above serve as clear examples of the strategies through which *B* condenses its narrative. A comprehensive study of this phenomenon should systematically compare all abridged sections of *B* with other short redactions, in order to determine whether the differences between *B* and *V*/*S* correspond to patterns observable in the distinctions between *Kurz-* and *Langfassungen* of other works. Some examples of texts that display similar tendencies toward abbreviation in certain manuscripts include:[90]

- Ulrich von Etzenbach, *Alexander*:
  - Heidelberg, Universitätsbibl., Cpg 333;[91]
  - Fragments coming from the same manuscript:[92]
    - München Staatsbibl., Cgm 5249/25c;
    - Nürnberg, Germanisches Nationalmuseum, Bibliothek, Hs. 9029;
    - Nürnberg, Stadtbibl., Fragm. germ. 1.

- Seifrit, *Alexander*:
  - Wien, Österr. Nationalbibl., Cod. 2954.[93]

- Konrad von Würzburg, *Trojanerkrieg*:
  - Leutkirch. Fürstl. Waldburg zu Zeil und Trauchburgsches Gesamtarchiv, ZAMs 37 (ms "b");[94]
  - Berlin, Staatsbibl., mgf 1;[95]
  - Würzburg, Universitätsbibl., M. ch. f. 24.[96]

- Heinrich von Veldeke, *Eneit*:
  - Wien, Österr. Nationalbibl., Cod. 2861.[97]

[89] '[t]hen the queen kissed me and led me into her palace, which was beautifully built and decorated. A stream flowed beneath it, and its bed was rich with gold'.
[90] The list of works provided here is the result of a selection (limited to texts related to ancient history, and thus more closely related to *B*) from the more comprehensive lists in Schnell (1984), Strohschneider (1991), and Henkel (1993), which also include other courtly epics.
[91] See HSC: <https://www.handschriftencensus.de/2279> (last accessed: 24/02/2025).
[92] See HSC: <https://www.handschriftencensus.de/1822> (last accessed: 24/02/2025).
[93] See HSC: <https://www.handschriftencensus.de/3829> (last accessed: 24/02/2025).
[94] See HSC: <https://www.handschriftencensus.de/3983> (last accessed: 24/02/2025).
[95] See HSC: <https://www.handschriftencensus.de/4374> (last accessed: 24/02/2025).
[96] See HSC: <https://www.handschriftencensus.de/6744> (last accessed: 24/02/2025).
[97] See HSC: <https://www.handschriftencensus.de/6529> (last accessed: 24/02/2025). The textual abbreviations characteristic of this codex may have been influenced by the manuscript context, where the *Eneit* is followed by the *Weihenstephaner Chronik*: «in solch einem auf Geschichtswissen ausgerichteten chronikalischen Zusammenhang war die rhetorische Ausgestaltung von Veldekes Werk entbehrlich» ('in such a chronicle-like context focused on historical knowledge, the rhetorical embellishment of Veldeke's work was unnecessary', Henkel 1993: 57).

Unlike the *Alexanderlied*, all these works have a fairly substantial manuscript tradition, facilitating comparison between long and short versions. Other texts related to ancient subject matter, such as *Der Große Alexander*, Herbort von Fritzlar's *Liet von Troye*, and the *Göttweiger Trojanerkrieg*, are preserved in *codices unici* (in the case of Herbort von Fritzlar, also in a few small fragments), making it impossible to establish whether short versions of these works ever existed. However, there is no concrete evidence to exclude this possibility (Strohschneider 1991: 424). In this context, *B* could be seen as occupying an intermediate position between these textual traditions. For certain sections, it can be regarded as a *codex unicus*, while in other parts of the text (which can be compared with *V* and *S* on one hand, and with *JW* on the other) it presents a more condensed version than its sources, exhibiting the abbreviative tendencies typical of *Kurzfassungen*. Furthermore, from the 14th century onward, late medieval short renditions of courtly epics also find their way in universal chronicles, such as Heinrich von München's *Weltchronik*.[98] The integration of poetic texts into historiographical works, which were usually based on Latin prose models, is a sign of the "historiographical validity" these vernacular narratives had come to possess:

> [d]urch die Aufnahme von Kurzfassungen höfischer Versromane in Weltchroniken (14. Jh.) verwischten sich die Unterschiede der beiden Gattungen: der höfische Versroman (bzw. eine bestimmte Spezies dieser Gattung) erlangte als 'historisierende' Gattung neue Gebrauchsfunktionen, d. h. er wurde als Vermittler von historischen Begebenheiten ernst genommen, war nicht nur Ausdruck höfischer Repräsentation (Schnell 1984: 230).[99]

This could also be the case of this *Kurzfassung* of the *Alexanderlied*, found as an interpolation in a universal chronicle, *SW*.

To sum up, *B* is characterized by (1) a desire for completeness, not so much through the detailed narration of the story – which is heavily abridged – but rather in the breadth of adventures recounted, surpassing those found in the other redactions; (2) the absence of the narrator's moralizing commentary or interventions aimed at idealizing or criticizing Alexander, which lends the narrative a more "objective" tone; and (3) a reduced interest in viewing the Macedonian king as part of a the *historia salutis*. Taken together, these elements

[98] The manuscript tradition of this universal chronicle is characterized by various interpolations. Alongside other *Weltchroniken* (primarily Jans von Wien's and the *Christherre-Chronik*) and religious texts (such as *Adam und Eva*, Gundacker von Judenburg's *Christi Hort*, and Konrad von Heimesfurt's *Urstende*), it is notable that short redactions or excerpts from texts related to ancient history appear frequently, with Alexander-related works being particularly prominent. These include Konrad von Würzburg's *Trojanerkrieg*, *Alexander und Anteloye*, Seifrit's *Alexander*, and Ulrich von Etzenbach's *Alexander*. For a list of mss. transmitting Heinrich von München's *Weltchronik*, see HSC: <https://handschriftencensus.de/werke/544> (last accessed: 24/02/2025). However, this resource does not specify which mss. contain Ulrich von Etzenbach's text; for that, see Medert (1989).

[99] 'through the inclusion of abbreviated versions of courtly verse romances in world chronicles (14th century), the distinctions between the two genres became blurred: the courtly verse romance (or a particular subcategory of this genre) acquired new functional roles as "historicizing" genre, serving as a serious medium for conveying historical events, rather than merely an expression of courtly representation'.

suggest that *B* places greater focus on *delectatio* when compared to the other redactions. In addition, *B* tends to remove all non-plot-related passages (such as descriptions and extradiegetic interventions), occupying a sort of «Mittelstellung zwischen manchen spätmittelalterlichen Überlieferungsformen höfischer Versromane und den Prosaauflösungen zu» (Ehlert 1989: 100).[100] This intermediate status could correspond to that of a *Kurzfassung* of an epic poem of ancient subject matter, interpolated into a prose historiographical work. Short redactions serve as «Indikatoren für mittelalterliches Textverständnis, zeittypische literarische Wertung und literarisches Interesse» (Henkel 1993: 59),[101] and, although a comprehensive analysis of *B*'s abbreviative strategies, particularly in comparison with *V* and *S*, lies beyond the scope of this study, such an investigation would be valuable in assessing how the redactor engaged with the main text (*Langfassung*). This would further underline that *B* is not merely a text transmitted passively, but one actively reworked within a specific redactional context (Strohschneider 1991: 434).

1.4 Lambrecht and his sources

Two of the witnesses of the *Alexanderlied* (*V* and *S*) attribute its authorship to *pfaffe* Lambrecht, a cleric also mentioned in a 13th-century fragment (consisting of two bifolia) housed at the Jagiellońska Library in Krakow under the shelfmark Berol. mgq 1418.[102] In this fragment, after Eilhart von Oberg's *Tristrant*, a poem on the canonical hours, and a fragmentary lyrical poem written on the margins, Lambrecht's name and epithet appear in the *Tobias* (*T*),[103] where he is identified as the author of this German rendition of the *Book of Tobit*. Textual evidence seems to confirm that the *Alexanderlied* and *T* refer to the same Lambrecht. For instance, several proper names central to the narration of *T*, such as Naphtali, Zebulun, and Nineveh also appear in the *Alexanderlied* (respectively, *V* 678, *V* 680, *V* 1448 / *S* 1547), where even an explicit mention of the legend of Tobit can be found (*V* 1445 / *S* 1544). Moreover, both texts share stylistic elements, such as connective sentences and exclamations (Cipolla 2013: 282). An example regarding connective sentences can be the similarity between «[d]ar vmbe ich doch des began» (*T* 3v, 13), «umbe den ich is began» (*V* 60), and «umbe den ich diser rede began» (*S* 64).[104] For what concerns exclamations, see for example the presence of *owî* in the following lines of *T* and *V*: «owi, wie sere er Thobien irbar!» (*T* 4r, 142)[105] and «owî, wie smâhe ime was» (*V* 1059).[106] It is worth noting that these exclamations are absent in *S* and *B*, making *V* closer to *T* in this

[100] 'a middle position between certain late medieval forms of transmission of courtly verse romances and their prose resolutions'.
[101] 'indicators of medieval text comprehension, contemporary literary evaluation, and literary interest'.
[102] See HSC: <https://www.handschriftencensus.de/1163> (last accessed: 24/02/2025).
[103] Reference edition: Müller (1923).
[104] All more or less translatable as 'for the sake of which I began it / this speech'.
[105] 'alas, how much he endured, Tobit!'.
[106] 'alas, how shameful it was!'.

respect: «vil harte ummêre ime was» (*S* 1037),[107] «vil smech er im was» (*B* 1250).[108] The language of *T* suggests it to was composed around 1150, which aligns with the mid-12th century as the likely period for the composition of the *Alexanderlied*.

In order to geographically locate Lambrecht, linguistic studies have been conducted on these works. In *T* «ist die moselfränkische Sprachgestalt eindeutig» (Cölln 2000: 165, footnote 5).[109] The first scholar to draw this conclusion was Joachim Kuhnt (1915) who analyzed the *Alexanderlied* from a linguistic perspective and presented evidence for a Moselle Franconian substrate (Kuhnt 1915: 3-47). The reference to Saint Pantaleon in the *Alexanderlied* (*V* 595) has been seen by Waag (1886) as a piece of evidence for circumscribing the area to the city of Cologne, as the Rhenish city was an important site of veneration of the saint. However, the cult of Saint Pantaleon is witnessed in other cities, such as Basel and Saint Gallen, making Waag's hypothesis difficult to confirm (Cölln 2000: 165, footnote 6). Trier, on the other hand, could be a more plausible location for Lambrecht's work: not only is there a mythical genealogy of the city in *T* (where its origins are traced to the Babylonian king Ninus), but Trier is also one of the most important cities of the Moselle Franconian area, where the possibilities of having access to a well-stocked library also containing Franco-Provençal works (among which the model of Lambrecht's *Alexanderlied*) are higher.

Although only three manuscript witnesses of the *Alexanderlied* have survived, we can assert with relative certainty that Lambrecht's text was known in the literary scene of the 13th century. An explicit mention of his name appears in Rudolf von Ems's *Alexander* (*RvEA*),[110] where, following a trend of courtly romance, Rudolf surveys his predecessors and also records the names of works that have not been transmitted. Here, Lambrecht is criticized by Rudolf for presenting an unreliable account of Alexander the Great's life in a rough and outdated style:

> es hât ouch nâch den alten sitn | stumpflîche, niht wol besnitn | ein Lamprecht getihtet, | von welsch in tiutsch berihtet | und hât ouch niht gar geseit | von im die rehten wârheit (*RvEA* 15783-15788).[111]

Moreover, Stricker's *Daniel von dem Blühenden Tal* (*DBT*)[112] also reveals a certain degree of familiarity with the *Alexanderlied*. Initially, Stricker claims that his source was composed by Albéric, the same French poet cited as a source in the *Alexanderlied*:

[107] 'it was very unpleasant for him'.
[108] 'it was very shameful for him'.
[109] 'the Moselle Franconian dialectal traits are evident'.
[110] Reference edition: Junk (1928-1929).
[111] 'it was translated from French to German, following the old custom, in a clumsy manner and not well finished, by a certain Lamprecht, who did not tell the real truth about him'.
[112] Reference edition: Resler (2015).

> [v]on Bisenze meister Albrich, | der brâhte ein rede an mich | ûz wälscher zungen (*DBT* 7-9).[113]

However, no known Arthurian text is attributed to Albéric. Later, Stricker shifts the responsibility for the recount's truthfulness to Albéric, quoting *V* almost literally. *DBT* states: «nieman der enschelte mich: | louc er mir, sô liuge ouch ich» (*DBT* 13-14). The passage corresponds precisely to the following lines in *V*: «nîman inshulde sîn mich: | Louc er, so leuge ich» (*V* 17-18).[114]

As briefly mentioned earlier, the source of the *Alexanderlied*'s core is French, and is mentioned in the prologue:

> Alberich von Bisinzo, | der brâhte uns diz lît zuo (*V* 13-14)

> Elberîch von Bisenzun, | der brâhte uns diz liet zû (*S* 13-14).[115]

Unfortunately, Albéric's *Alexandre* (*A*) survives only in fragmentary form.[116] The 105 octosyllabic verses of this text can be found as a later addition in the manuscript Florence, Bibl. Medicea Laurenziana, Plut. 64.35. This 9th-century manuscript preserves Quintus Curtius Rufus's *Historiae Alexandri Magni* (*CR*), another work on Alexander's life that was very popular during the Middle Ages.[117] The tradition of this Latin text begins with a defective archetype («books 1 and 2, the end of 5, the beginning of 6, and parts of book 10 were lost at an early stage»; Smits 1987: 90). Medieval scribes and/or redactors who recognized this issue attempted to address it in various ways. In the case of the Florentine manuscript, some leaves (fols. 115rb, 115v, 116r, and 116v) were left blank, probably in order for them to be completed later. Indeed, two hands from the first quarter of the 12th century filled the first three folios with *A*, demonstrating the cultural significance gained by vernacular texts: the French fragment was seen in this case «als eine sachliche Ergänzung eines lateinischen historischen Texts» (Mölk & Holtus 1999: 585-586).[118] Due to its fragmentary nature, the available information about *A* is limited and largely hypothetical. It is datable to around 1100, but Albéric's exact area of activity remains uncertain. The only clue to its localization is the city mentioned by Lambrecht – «Bisinzo» (*V* 13), «Bisenzun» (*S* 13). Scholars have extensively debated the identification of this place, with many suggesting that Albéric may have had his origins in Besançon,[119] but that he was likely active as a poet in the Rhône valley – more precisely, in the area between Lyon and Romans-sur-Isère –, as a linguistic analysis of the poem reveals Franco-Provençal dialectal traits (Mölk & Holtus 1999: 593-602).

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[113] 'from Bisenze, meister Albrich brought me a speech in the French language'.
[114] 'do not blame me: if he lied to me, then I too am lying'.
[115] 'Alberic von Bisinzo brought us this poem'.
[116] Reference edition: Mölk & Holtus (1999).
[117] Reference edition: Atkinson (1998-2000).
[118] 'as a factual supplement to a Latin historical text'.
[119] Other alternatives, such as Briançon, Pisançon, and Pizançon, have been proposed by scholars who considered the possibility (which should not be excluded) of a mistake committed by Lambrecht himself or caused by the *Alexanderlied*'s textual transmission. However, these hypotheses – summarized by Mölk & Holtus (1999: 582-583) – are not entirely convincing.

Knowing the sources employed by Albéric and the extension of his work would provide crucial insights into how Lambrecht engaged with the French text. However, due to *A*'s fragmentary nature, scholars must investigate these aspects by (1) investigating the surviving little portion of the text, (2) comparing it with the corresponding sections of the works derived from *A*, and (3) comparing the various texts derived from *A*. Other than being the primary hypotext of the *Alexanderlied*, *A* constitutes the basis of the *Alexandre décasyllabique* (Harf-Lancner 2011: 203)[120] – although manuscript B of this work rejects *A*'s influence: «[c]este ystorie n'est mie d'Auberin le Canoine» (*Adéc* B, 1, 9).[121] This decasyllabic version of the Alexander's story, datable to around 1160, survives only as a fragment. It goes up until Alexander's fight with king Nicholas of Caesarea, an episode that, in the French alexandrine tradition, is expanded in a courtly way and reaches hypertrophic dimensions: it counts more than 300 lines (*Adéc* 446-785), in contrast to the much briefer account in the *Alexanderlied* (*V* 374-379, *S* 445-450, *B* 681-687). Shortly after 1180, Alexandre de Paris incorporated *Adéc*, along with other three French works on Alexander's life from the 1170s, into his dodecasyllabic *Roman d'Alexandre* (*RdA*).[122]

From these analyses, it becomes evident that Albéric's primary source was a version of Julius Valerius's Latin translation of the *Pseudo-Callisthenes*.[123] However, it remains unclear whether Albéric used the "original" long redaction of this work or an epitomized version which circulated autonomously and is now commonly referred to as the *Zacher Epitome* (named after its first editor).[124] Albéric also had other materials at his disposal: apart from biblical texts and commentaries, it is worth mentioning Orosius's *Historiae adversus paganos*, thanks to which some historical notions on Alexander in *A* can be explained (for example, that Philip II was Amyntas III's son and that Olympias was the sister of the king of Epirus; Mackert 1999: 53).[125]

It can be stated with relative certainty that Albéric's recount paralleled Lambrecht's one at least up to the episode of the battle against the commander Mennes (who is historically identifiable with Memnon of Rhodes). In fact, there are indications in the *Alexanderlied* pointing to a French model. For instance, in one episode, the Persian king Darius III sends a letter to Alexander, accompanied by gifts meant to mock the Macedonian conqueror. Among these gifts is a ball

[120] *Adéc* – reference edition: La Du (1937) – is witnessed in two manuscripts – Paris, Bibl. de l'Arsenal, Nr. 3472 (ms. A) and Venice, Bibl. Museo Civico Correr 1492 (ms. B). Both provide an incomplete version of the story, which continues in each manuscript with a dodecasyllabic text attributed to Lambert le Tort.

[121] '[t]his story is not that of Auberin le Canoine'.

[122] Reference edition: Armstrong *et al.* (1937). Alexandre de Paris sought unify the French alexandrine material by incorporating and rewriting *Adéc*, Eustache's *Le Fuerre de Gadre*, Lambert le Tort's *Alexandre en Orient*, and another text on the king's final days (Harf-Lancner 2011: 203-206).

[123] Reference edition: Rosellini (1993).

[124] Reference edition: Zacher (1856). Mackert (1999: 54) argues that the source text was the long version – among the evidence he provides, it is worth mentioning the omission of Alexander's lion-like hair and the absence of comparisons in Alexander's *descriptio*. In contrast, Mölk (2000: 23) claims that Albéric's main source was the *Epitome*, though without substantiating this assertion.

[125] Another analysis of the source texts used by Albéric is provided by Mölk (2000).

(intended to suggest that Alexander is still a child who should play with children), which is referred to with the word *stuzel* (*V* 1030), a *hapax legomenon* in the Middle-High-German literature that may derive from a hypothetical Old French **estu*(*i*)*t* in *A* (Mölk 2000: 28-29). Furthermore, some proper names in the following Mennes-episode display a French influence: *Daclym* (*V* 1259 / *S* 1310) and *Pincun* (*V* 1322) / *Pynchun* (*S* 1397) respectively come from French forms like *Dan*/*Don Clin* and *Pinçon* (Mölk 2000: 27-28).[126] The battle with Mennes also shows the influence of another source, the so-called *Supplement* to *CR* (*Supp*).[127] Alexander's assault is inspired by *Supp* 409-411, the rescue of the king by Cleitus the Black follows *Supp* 422-424, and the episode's conclusion, where Mennes is killed by Alexander with a spear hit that pierces his breast, derives from *Supp* 427-437.

Consequently, we can affirm that the episode of the siege of Tyre was also part of *A*. This is interesting because it allows us to consider another source-text for Albéric (which then passed into Lambrecht's poem): Curtius Rufus's *Historiae Alexandri Magni*, or more likely, a version of *CR* containing *Supp*. In fact, the episode in the *Alexanderlied* diverges from the entire tradition derived from the *Pseudo-Callisthenes*, where key elements like the powerful wind around the city, the expedition to Mount Lebanon, the construction of siege machines, and many other details concerning the battle are absent. In *V*, the description of the city and some technicalities regarding the description of the siege machines suggest a possible interference from Crusade chronicles, perhaps Fulcher of Chartres's *Gesta Francorum Iherusalem Peregrinantium* and William of Tyre's *Historia rerum in partibus transmarinis gestarum* (although some chronological issues arise).[128]

A comparison between Albéric's fragment and the *Alexanderlied* provides further insights into the relationship between Lambrecht and his hypotext. While *A* serves as the reference text for the narration and the episode sequence, the German author distances himself from Albéric. The first way in which he does this is by explicitly referencing another text before *A*: the *Book of Maccabees*, showing the importance of the Holy Scriptures from the outset. *A* begins with an invective against *otium* and by contradicting a statement attributed to Solomon about the vanity of all things.[129] It then praises Alexander, presenting him as the ideal king. Lambrecht, however, reframes these ideas. Firstly, he does not dispute the concept of vanity referenced by Albéric (which is a blend of two verses from *Ecclesiastes*, with the biblical authority not being questioned; Cipolla 2013: 146-147). In addition, he relativizes Alexander's power: Solomon, here, serves as an unsurpassable point of comparison for Alexander, who cannot be as great as the

[126] The latter name appears in this form, but in another part of the narrative, in *RdA* (II, 101 and *passim*). The fact that Albéric's text reached this point in the narrative contradicts Buntz's (1973: 18) claim that the Old-French *Alexandre* ended with the siege of Tyre.

[127] Reference edition: Smits (1987). The *Supplement*, as the name suggests, is a medieval text intended to compensate for textual gaps in *CR* caused by its defective manuscript tradition.

[128] More detailed analyses of the passage and of the potential interferences playing a role in this episode are provided by Brummack (1966: 121-126), Cipolla (2013: 210-213, 218-221), and Cipolla (2016).

[129] Rabbinic tradition falsely attributes *Ecclesiastes* to Solomon, as the narrator identifies himself as the king of Jerusalem and son of David.

biblical king, «wande Alexander was ein heiden» (*V* 70 / *S* 82).[130] Moreover, Lambrecht's explicit reference to a biblical text shows a certain degree of mistrust in the French text, shifting the responsibility for the truthfulness of the story onto Albéric:

> [n]îman inshulde sîn mich: | Louc er, so leuge ich (*V* 17-18)
>
> Nieman ne schuldige mih: | Alse daz bûch saget, sô sagen ouh ih (*S* 17-18).[131]

With this precaution, Lambrecht distances himself from an author who does not fully accept biblical authority (contradicting the words attributed to Solomon and portraying a pagan as the ideal king) and attempts to remedy Albéric's shortcomings by reinforcing the narrative with quotations from the Holy Scriptures. For this reason, it is plausible that the novelty of *V*'s ending was introduced by Lambrecht himself, as the scene of Alexander killing Darius derives from commentaries and interpretations of the *Book of Maccabees* and does not appear in Albéric's Latin sources nor in the French *RdA* tradition.[132] However, two alternatives should not be excluded: (1) the chance that this ending was already present in *A* (as we cannot determine with certainty where Albéric's text concluded) and (2) the possibility that a scribe or a compiler in a monastic context may have been influenced by the same exegetical sources. Ehlert (1989: 39) argues that there is no evidence to demonstrate that *A* concluded with Darius's death, while Mölk & Holtus (1999: 584) defend the idea that Albéric's text was either unfinished or witnessed in a fragmentary form and that his poem ended «mit der Tötung des Darius durch Alexander»,[133] stressing on the fact that Albéric should have mentioned himself at the end of *A* (and we know for certain that his name does not appear at the beginning of the French poem). The latter assumption aligns with the hypothesis that *Adéc*'s manuscripts end abruptly because they were using an incomplete version of *A* (Armstrong *et al.* 1937). However, both hypotheses are highly speculative and based on the absence of elements, rather than on their presence.

A cleric like Lambrecht surely had access to a well-stocked library, which likely contained a collection of scholarly and erudite texts, also including works in foreign vernacular language, such as Albéric's Franco-Provençal fragment. Such a library must have also held Latin sources on Alexander the Great, which were

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[130] 'as Alexander was pagan'.

[131] 'do not blame me: as the book says, so I say'. For the translation of this passage in *V*, see footnote 114.

[132] On the contrary, Grubmüller (2000: 214-215) attributes the addition of *V*'s final episode to the redactor of the *Vorauer Handschrift*, who, in his view, conceived the manuscript as a biblical history. Cölln (2004: 29) contradicts this by arguing that «der Leitgedanke der Heilsgeschichte im 12. Jahrhundert so weit verbreitet ist, daß er allein kein distinktives Merkmal ist» ('the guiding idea of salvation history was so widespread in the 12th century that it alone is not a distinctive feature'). For this reason, it would perfectly fit in Lambrecht's narrative understanding of his text. Moreover, Cölln demonstrates that *V*'s ending is written in the same West Middle German dialectal mixture characteristic of the entire text, concluding that the ending was not composed specifically during the production of the *Vorauer Handschrift*, but it was already present in its *Vorlage*.

[133] 'with the killing of Darius by Alexander'.

much more widespread and readily available at the time than vernacular texts. This suggests that Lambrecht made a deliberate choice to use Albéric's French vernacular work instead of the Latin sources at his disposal. The motivation behind this choice might have been his need for a version of the Alexander narrative that distanced itself from the story of Nectanebo, which is transmitted in all Latin texts derived from the Greek *Alexander Romance*. For Lambrecht, Alexander the Great could not be the illegitimate son of a sorcerer who is the hypostasis of the Egyptian god Amun. Rather, as affirmed in the Bible (1 *Macc* 1:1), he had to be the son of Philip II of Macedon. Since no Latin text derived from the *Pseudo-Callisthenes* provided this information, and the widely circulating *CR* lacked the first two books, Lambrecht may have sought a source that aligned with the account in the Holy Scriptures (Cölln 2000: 179-180).

Another interesting aspect related to Lambrecht's use of sources is the much-discussed relationship between the *Alexanderlied* and *HdP*. Schmidt (1886: 27-30) argues that Lambrecht also had access to Leo's (interpolated) text, which influenced the *Alexanderlied* at various points. Mackert (1999: 56-58) relativizes Schmidt's claims, but nonetheless maintains that the *Alexanderlied*'s author drew on *HdP* in four instances (Alexander's characterization in *V* 219-222 / *S* 251-254, the Tyrian fugitive mentioned in *V* 1006-1017 / *S* 970-985 / *B* 1213-1224, Darius's rage in *V* 1136-1138 / *S* 1126-1129 / *B* 1295-1297, and the dukes' report to Darius in *V* 1163-1176 / *S* 1162-1177 / *B* 1308-1315), in order to emphasize the concept of *sapientia et fortitudo* in Alexander's characterization and in Darius's devaluation. However, it seems unlikely that Lambrecht tuned to *HdP* specifically to reinforce this motif through such minor details. Even if the references to the theme of *sapientia et fortitudo* found in the *Alexanderlied*'s prolog are independent additions by the German cleric, who expanded upon what he found in *A* and might have wished to foreground this theme (Mackert 1999: 56-58), it remains unclear why Lambrecht would not have incorporated further material from *HdP* if he had been actively using the text. Such minor correspondences do not strongly support the hypothesis of direct engagement with *HdP* and are more plausibly the result of "unintentional" textual contamination. In fact, as Cölln (2000: 178, footnote 44) observes, «es ist für die Überlieferung sämtlicher lateinischer und griechischer Quellentexte aus der Antike charakteristisch, daß die einzelnen Werke keinen "festen" Text haben: Jede Handschrift überliefert eine bearbeitete Fassung».[134] It is therefore more likely that Albéric was already using a source into which certain elements of an interpolated version of *HdP* had found their way.

Also, several other details from the *Pseudo-Callisthenes* tradition can be found in the *Alexanderlied*. When describing Alexander's birth, Lambrecht's text diverges from *A* by adding two details concerning Alexander's physical appearance, immediately after his birth. In Albéric's text, Alexander is described as having «l'un uyl ab glauc cum de dracon | et l'altre neyr cum de falcon» (*A* 62-63).[135] The first difference introduced by Lambrecht is a digression used as an explanation for Alexander's dragon-like eye:

[134] 'it is characteristic of the transmission of all Latin and Greek source texts from antiquity that the individual works do not have a "fixed" text: each manuscript preserves a reworked version'.
[135] 'one eye pale like that of a dragon, and the other black like that of a falcon'.

> [e]in ouge, das was weitîn, | getân nâch eineme drachen. | Daz chom von den sachen: | Dô in sîn muoter bestunt ze tragene, | dô chômen ir freislîch pilide zegegene, | daz ‹was› ein vil michel wunder (*V* 132-137).
>
> Ein ouge was ime weiden, | getân nâh einen trachen. | Daz quam von den sachen: | Dô in sîn mûter bestunt ze tragene, | dô quâmen ir freislîche bilide ingagene, | daz was ein michil wunder (*S* 158-163).[136]

It is an allusion to the story of the pharaoh Nectanebo, who, through a spell, caused Olympias to dream of the god Amun visiting her at night in the form of a dragon. As for the description of the black eye, there is a variation in the simile: instead of the hawk, the animal mentioned here is a griffin, a legendary creature that plays a very important role in the episode (absent in the Vorau and Strasbourg redactions) of Alexander's celestial journey. In this episode, the king harnesses griffins to a chariot and entices the powerful birds to fly upwards (along with the chariot in which Alexander is sitting) by holding pieces of meat above them on long spears. This is one of Alexander's most famous fictional adventures which also achieved great popularity in visual arts, such as manuscript illuminations, mosaics, and reliefs.[137] Both of these stories concerning the Macedonian conqueror were widely known in the Middle Ages and it is difficult to determine «whether the above named allusions to motifs ultimately spreading from Pseudo-Callisthenes simply confirm Alexander's renown in oral and visual memory, or might hint at actual textual borrowings and contaminations» (Cipolla 2016: 132). Moreover, the possibility remains that the digression on Olympia's visions and the hawk-griffin variation could have been present in some other, now lost, manuscript witnesses of Albéric's text.

1.5 Lambrecht's text and relationship between the redactions

From the very beginning of the studies on the *Alexanderlied*, scholars have debated the original form of the text, questioning which of the three versions most closely reflects Lambrecht's intended work. The Basel version should be excluded, as the replacement of the prologue with the story of Nectanebo removes any reference to Lambrecht. Scholars have therefore focused on versions *V* and *S*, attempting to determine whether *S* is closer to Lambrecht's original, with *V* representing an abridged version, or, conversely, whether *V* represents the text more faithfully aligned with the author's intentions, with *S* being a version extended by another redactor.

The first thesis has primarily been supported by two elements: the alleged influence of *Leo* (or the texts derived from it) on *V* and the hurried ending of the

[136] 'One eye was white, shaped like that of a dragon. That came from the following circumstance: when his mother was carrying him, terrifying figures appeared to her in a vision. It was a great wonder'.

[137] For example, in the ms. Oxford, Bodleian Library MS. Bodl. 264 (fol. 81r), in the 12th-century mosaic in the cathedral of Otranto, or on a column capital in the Basel Minster; on this last iconographical representation, see Escher (1921).

Vorauer Alexander (also commonly referred to as *V-Schluss*). If *V* had used *Leo* (the main source of the second part of the Strasbourg redaction) as a source text, one could argue that Lambrecht's text was longer than the version preserved in the *Vorauer Handschrift* and mainly followed *Leo*. This is what Kinzel (1888) has attempted to prove,[138] but, as previously mentioned, the analogies with *Leo*'s tradition are so scarce and scattered that a derivational relationship is not plausible. As for the *V-Schluss*, many scholars have regarded these lines as the work of the scribe of the *Vorauer Handschrift*. For Weismann (1850: XXI), it was a clumsy scribe who, in the end, cited «zu seiner Rechtfertigung noch einmal seine Gewährsmänner»,[139] while Holtzmann (1857: 32-34) attributed it to the scribe's lack of desire to continue the narrative. The *V-Schluss* was certainly not written by Lambrecht, as Urbanek's (1970: 99-101) study shows, but, according to him, «[d]em Schreiber der Vorauer Hs. […] ist die gewaltsame Schlußabschnitt in V kaum zuzusprechen» (p. 101),[140] since the handwriting is consistent throughout the entire *Vorauer Alexander*, with no breaks or irregularities indicating independent scribal work: the *V-Schluss* was copied and was already present in *V*'s *Vorlage* (Grubmüller 2000: 214). This clearly shows that *V*'s text does not correspond exactly to Lambrecht's original. This idea is further supported by linguistic evidence (*V* is written in a Bavarian-Austrian dialect which is not Lambrecht's) and by one of the final lines of the poem, where the author is referred to as «der guote phaffe Lampret», 'the good priest Lambrecht' (*V* 1512), a form of praise, «das sich der Pfaffe selbst wohl kaum gegeben hätte» (Ehlert 1989: 22).[141]

Even though *V* cannot be identified with the original, the hypothesis that *V* is the closest redaction to Lambrecht's original should not be dismissed. In fact, this idea is now commonly accepted by the scholarly community, as the arguments in favor of this thesis are more compelling and numerous. Harczyk's (1873: 4-12) study compares Albéric's fragment with the corresponding sections of *V* and *S*, revealing that *V* is closer to its source and (as it is logical to presume) also to Lambrecht's original text, which, according to him, was available to the scribe of the *Vorauer Alexander* in an incomplete version. Kuhnt's (1915) analysis highlights linguistic differences between *V* and *S*, demonstrating that the continuation of *S* cannot derive from *V*'s redactor. Moreover, *V*'s language shows traces of the Moselle-Franconian dialect in which the *Tobias*, the other work attributed to Lambrecht, is written. Although still a controversial topic, the most convincing evidence that *S* is a continuation by a different redactor can be found in some lines describing the Battle of Arbela (*S* 2797-2827). Some of these lines also appear in the *V-Schluss*, and scholars who argue that *V* is an abridged version claim that the *Vorauer* scribe (or a redactor) had access to a longer version from which they copied these lines to create *V*'s ending. However, this hypothesis is unconvincing: it is difficult to imagine a redactor abbreviating a text based on different sources, providing it with an alternative ending, while simultaneously

[138] In more recent times, Mackert (1999: 56-58) also claimed that the *Vorauer Alexander* shows an influence from *HdP* (see *supra*, chapter 1.4).
[139] '[cited] once again his sources in justification'.
[140] 'the scribe of the Vorau manuscript […] can hardly be credited with the violent final section in *V*'.
[141] 'which the priest would hardly have attributed to himself'.

reworking its language and style. The most plausible and economical option is that the redactor of the longer version found in *S* was working from a manuscript similar to *V* and did not want the lines of the *V-Schluss* to go to waste. Thus, these lines were reused in an attempt to harmonize the *Alexanderlied* text at their disposal with the continuation based on *Leo*. The two redactions also diverge thematically: the motif of tributes (*zins*-motif) is central in the *Vorauer Alexander* and is more prominent in the first part of *S* (the section that parallels *V*) than in the second part. Furthermore, the *zins*-motif appears more frequently in the lines that *S* takes from the *V-Schluss* (Urbanek 1970: 112). *V* is also infused by many learned comments of clerical nature, which then disappear in *S*'s continuation. This strengthens the hypothesis «daß Lamprechts Original nur bis etwa zum Ende von V reichte» (Urbanek 1970: 118).[142] Additionally, according to Cölln (2000: 168, including footnote 14), in the *Tobias*, we find similar biblical interpolations which do not belong to the matter of Tobit, such as the genealogy of the city of Trier, which is reconducted to Ninus the biblical king of Babylon (*T* 105-138). All these additions could have been introduced by Lambrecht himself.

This line of reasoning allows us to postulate an archetype (A), whose redactor worked on Lambrecht's original and introduced the *V-Schluss*. *V* and *S* are both derived from A (Lambrecht's original + *V-Schluss*). However, the Strasbourg redaction cannot derive directly from A, as the continuation based on *Leo* is also shared by *B*. It is therefore necessary to postulate the existence of a *codex interpositus* (X or, sometimes, *BS, to highlight that this is the redaction containing the continuation common to *S* and *B*) from which both the *Straßburger* and the *Basler Alexander* descend. Consequently, the borrowing of lines from the *V-Schluss* should be attributed to the X-redactor. To sum up: «[d]er X-Verfasser schreibt aus dem V-Schluß ab, der V-Schluß-Kompilator allein aus Lamprechts Original» (Urbanek 1970: 113).[143]

An analysis of the relationship between the *Straßburger Alexander* and Heinrich von Veldeke's *Eneit* provides further insight into the distance between X and *S*. The study of Klein (1985) demonstrates that Heinrich von Veldeke was familiar with an earlier version of the *Straßburger Alexander*, probably the text in its X-redaction. However, some elements also suggest, conversely, an influence of Veldeke's text on *S*, leading to the hypothesis that the last redactional phase of *S* postdates the *Eneit* (Minis 1985). This "circular" influence has been formalized in the *stemma codicum* through the introduction of another *codex interpositus* (Y). The Y-redactor may therefore have been responsible for stylistic refinements and the addition of other episodes: it is possible «daß erst der Bearbeiter Y die

[142] 'that Lamprecht's original extended only to about the end of *V*'. However, if Lambrecht's original approximately ended where *V* stops (with Darius's death at the hands of Alexander), why was the *V-Schluss* introduced? If the redactor wanted to reach the same ending as Lambrecht's, why did they not take the lines directly from Lambrecht's text, instead of introducing new ones? It is possible that the *Alexanderlied* text used by the redactor of the *V-Schluss* was truncated and its ending was lost very early, or that even Lambrecht's work itself was left incomplete; see Urbanek (1970: 113-114, footnote 21), and Buntz (1973: 18). Rudolf von Ems may have referred either to the incompleteness of Lambrecht's text or to the *V-Schluss* when he described the work as «niht wol besnitn», 'not well finished' (*RvEA* 15784).

[143] 'the X-author copies from the *V-Schluß*, while the *V-Schluß* compiler relies solely on Lamprecht's original'.

Episode von Alexanders Paradiesfahrt und möglicherweise auch die Blumenmädchenepisode sowie die Veränderungen der Candacis-Episode in den Text eingearbeitet hätte» (Ehlert 1989: 57).[144] Another possible piece of evidence supporting this hypothesis is the chance that, when adding the continuation, the X-redactor may have been working from a defective archetype of Leo's text. In fact, *S* and *B* run parallel, following *Leo*, until the episode of the Amazons. After that point, they each continue independently, drawing on different sources (*Iter ad Paradisum* for *S*, Jans von Wien's *Weltchronik* and *Historia de Preliis* for *B*). The Amazons episode is a crucial juncture in *Leo*'s tradition, as the manuscript Bamberg, Staatsbibliothek, Msc. Hist. 3. (E. III. 14), the *Leithandschrift* of Pfister's 1913 edition (and, according to him, the closest witness to Leo's original text), transmits a disordered sequence of the final episodes. Up until the Amazons episode, the order of events follows that of the Greek *Alexander Romance*, but thereafter the narrative becomes disjointed, interrupting the account of Alexander's testament and poisoning with descriptions of other marvelous adventures in the East. Pfister (1913: 24-29) suggests that this disorder may have resulted from a leaf misplacement, and referring to *S*, he notes that it is

> höchst merkwürdig, daß mit dem Ende von III 26 [the episode of the Amazons] Leo aufhört die Quelle zu sein, – es schließt sich gleich das Iter ad Paradisum an – d.h. gerade an der Stelle, wo nach meiner Ansicht der Bruch im Text des Archetypus stattfand (p. 29).[145]

After the Amazons episode, *B* continues the narrative with Alexander's arrival in Babylon, the letter to Olympia, Aristotle's letter to the king (following the episode sequence of the I^1 redaction of *HdP*), the enclosure of Gog and Magog (from an as yet unidentified source), a section taken from Jans von Wien's *Weltchronik*, and the final part derived from *HdP*. The *Alexanderlied* is not the only German text where this phenomenon occurs: in fact, the king's biography in the *Großer*

[144] 'that it was only redactor Y who incorporated the episode of Alexander's journey to Paradise, and possibly also the episode of the flower-maidens as well as the modifications to the Candace episode into the text'. These episodes (most likely at least the story of the *Blumenmädchen*) may have been added through the use of a French source. Since Alexander's adventure in the forest of the flower-maidens also appears in Alexander de Paris's *Roman d'Alexandre*, the source could be a version of *RdA* or a text closely related to it. According to Minis (1985: 135) it is likely that «Alixandres de Bernai am Ende des 12. Jahrhunderts zuerst die Blumenmädchen-Episode erzählt hat» ('at the end 12th century, Alexandre de Bernay recounted the episode for the first time'). According to Ehlert (1989: 57), the activity of the Y-redactor of the *Alexanderlied* is datable to around 1183/1184 (which should be the period of the completion of the *Eneit*) and the *Straßburger Handschrift* can be dated up until the beginning of the 12th century, while Alexandre de Paris composed *RdA* after 1180. Therefore, there would not be any significant dating issues in hypothesizing a common source or the influence of an early version of *RdA* on *S*.

[145] 'it is highly strange that with the end of III 26 [the episode of the Amazons], *Leo* ceases to be the source – immediately followed by the *Iter ad Paradisum* – that is precisely at the point where, in my view, the break in the archetype's text occurred'. The episode sequence in *Leo* is: the Amazons, arrival to Xerxes's palace, other wonders, a monstrous child in Babylon, the conspiracy against Alexander, letter to Aristotle containing the testament, wonders after the testament is written, arrival at the river Titan, Aristotle's letter to Alexander, arrival to Babylon, Alexander's letter to Olympia, Alexander's poisoning, Alexander's suicide attempt, Alexander's testament, the Macedonians in front of Alexander, the king's last words and solemn funeral.

Seelentrost[146] also follows *Leo* and presents another alteration of the episode sequence, again beginning after the Amazons episode. There, the narrative continues with the monstrous child, the aerial and underwater journeys, Alexander's poisoning, and, finally, the attempt to conquer Paradise. Excluding the (unlikely) hypothesis that the *Alexanderlied* influenced the *Großer Seelentrost*, it seems reasonable to suppose that Leo's text circulated in a flawed form, and that the various redactors of derivative works had to address this issue, supplementing the narrative (as in the case of *S* and *B*) with other sources. One plausible scenario is that the X version of the *Alexanderlied* inherited the defective form of *Leo*'s text and that the Y-redactor continued the story using the *Iter ad Paradisum*, while another redactor worked in a different manner, eventually leading to the realization of *B*.

The version of the king's biography transmitted in *B* does not derive directly from X but instead underwent at least two distinct redactional phases. Even though the Basel redaction abbreviates the section shared with *V* and *S* by cutting numerous lines and frequently disrupting the rhyme scheme, a «Tendenz zu reinen Reimen» (Ehlert 1989: 82)[147] can already be detected in the first part of the poem, which includes the story of Nectanebo (absent in the two other redactions). This legend was widely known in the Middle Ages and had circulated in German at least since the 13th century, appearing, for instance, in Rudolf von Ems's *Alexander*, or in the *Waldecker* (or *Marburger*) *Alexander*.[148] For these reasons, some scholars have proposed that the first redactional phase of *B* (commonly referred to as b_1) could be dated to the 13th century, or possibly even as early as the 12th century.[149] The replacement of Albéric's prologue (which confirms Alexander's authentic royal lineage) with Nectanebo's story may have been carried out during this period – Kinzel (1879: 49-54) excludes the possibility that this operation was made by the final redactor[150] – along with the addition of a new ending to compensate for the presumed missing or divergent conclusion of X. Indeed, both the beginning of the poem, the section between the Amazons and the

[146] Reference edition: Schmitt (1959).

[147] 'tendency towards pure rhymes'.

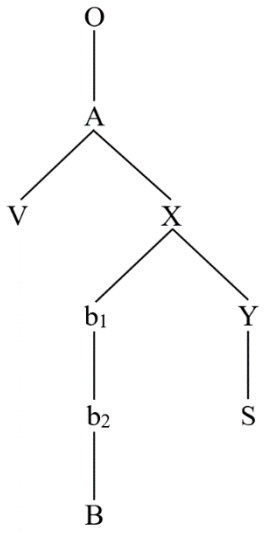
[148] The *Waldecker Alexander* is preserved in the (now missing) 13th-century parchment fragment Marburg, Staatsarchiv, Best. 147 Hr 1 Nr. 12 (see HSC: <https://www.handschriftencensus.de/1867>; last accessed: 24/02/2025). This fragmentary poem is described by Schieb (1968: 393) as «eine weitere ältere Alexanderdichtung mit gleicher Auffassung der Herkunft Alexanders wie im Basler Alexander gegeben, die in Sprachform, Stil, Vers- und Reimgestaltung neben den Straßburger Alexander gestellt werden kann» ('another older Alexander poem with the same conception of Alexander's origins as in the *Basler Alexander*, which can be compared to the *Straßburger Alexander* in terms of language, style, verse, and rhyme structure'). It could be one of the earliest German renditions of Nectanebo's story and, according to Ehlert (1996: 92), it is based both on *JV* and on *Leo* / *HdP*. The manuscript also witnesses Heinrich von Veldeke's *Eneit*, confirming the close relationship between the matter of Troy and that of Alexander, whose reigns represent two fundamental stages in the development of the world's history.

[149] De Boor (1929: 129) opts for the 13th century; Kinzel (1879: 50) for the 12th century.

[150] The scholar distinguishes the activities of the two redactors based on the differences in the rhyme schemes, arguing that one can recognize «die alterthümlichen reime, welche zum teil nachweislich einer mit S verwanten quelle entstammen und vom letzten überarbeiter (B_2) nicht haben beseitigt werden können» ('the archaic rhymes, which can partly be traced to a source related to *S*, and which could not be removed by the final redactor', Kinzel 1879: 49).

Gog and Magog episodes, and the ending draw from *HdP*, and the redactor's intention may have been to lend the narrative greater coherence by aligning it with the more popular version stemming from the *Pseudo-Callisthenes* tradition.[151] A *terminus post quem* for the second redactional phase (commonly referred to as b_2) can be established by considering the incorporation of the episodes concerning the journey to Paradise, the underwater and aerial adventrures, and the prophecy of the trees, which are taken from Jans von Wien's *Weltchronik*. Since *JW* was probably composed around 1272 (Hellmuth 1985), b_2 could be dated to sometime after the last quarter of the 13th century. The Gog and Magog episode also may also have been added during this phase, although there is no conclusive evidence to rule out alternative hypotheses.

The *stemma codicum* of the *Alexanderlied* is therefore as follows:[152]



Summing up the *sigla*:

- O = Lambrecht's orginal
- A = Archetype: Lambrecht's original + *V-Schluss*
- V = Vorau, Stiftsbibl., Cod. 276 (*Vorauer Alexander*)
- X = A + *Leo*
- b_1 = X + *HdP* at the beginning and at the end
- b_2 = b_1 + *JW*'s episode sequence (+ Gog and Magog?)
- B = Basel, Universitätsbibl., Cod. E VI 26 (*Basler Alexander*)

[151] The episode dealing with the imprisonment of Gog and Magog is the most problematic in this line of reasoning: none of the texts considered as sources for *B* recounts the story in this form and at this moment of the narration. However, if we consider it as a later addition along with the episodes taken from *JW*, the episode sequence in *B* (arrival to Babylon, letter to Olympia, Aristotle's letter to Alexander, monstrous birth in Babylon, Alexander's poisoning and death) follows exactly that of redaction I^1 of *HdP*.

[152] *Stemma codicum* taken from Urbanek (1970: 114). I added subscript numbers for the two redactional phases of *B* (b_1 and b_2), which Urbanek simply calls "b" twice.

- Y = X + *Blumenmädchen* and *IP*
- S = Strasbourg, Seminarbibl., Cod. C. V. 16.6. 4° (*Straßburger Alexander*)

Ehlert (1989: 25-26) proposes an alternative *stemma codicum*, suggesting that the B-branch should stem directly from A, even if the reasoning behind this choice is not entirely convincing:

> [d]a die Basler Fassung Gemeinsamkeiten sowohl mit V als auch mit S aufweist, dabei zwar Tendenz zum reinen Reim zeigt, bei dessen Herstellung aber häufig anders verfährt als S und sich im ganzen konservativer verhält als S, kann X schwerlich als Vorstufe auch von B angesehen werden.[153]

However, the fact that *B* and *S* share the same *Fortsetzung* should not be underestimated: it is more plausible that the continuation derives from a common hyparchetype than that two independent redactors extended the story using the same source. Moreover, when addressing the above-mentioned relationship between the *Alexanderlied* and the *Eneit*, Ehlert (1989: 57) adds:

> [m]ißlich an dieser Konstruktion ist einzig, daß sie dazu zwingt, vor den Bearbeitern X und Y des 'Straßburger Alexander' noch eine weitere Bearbeitungsstufe zu postulieren, die sich Lamprechts gegenüber konservativer verhielt als X und die als Vorlage auch der zur Basler Fassung führenden Bearbeitungsstufen anzusehen wäre.[154]

This additional redactional phase (which would be situated between A and X) is absent in Ehlert's *stemma codicum*. Furthermore, it remains unclear why such a hyparchetype should be posited at all, since *B* could have simply preserved certain features that bring it closer to A and *V*, whereas *S* may have undergone more substantial reworking, giving it its light courtly character and distanced it further from A.

[153] 'since the Basler version exhibits similarities with both *V* and *S*, showing a tendency towards pure rhyme, yet often proceeding differently from *S* in its use of rhyme and generally behaving more conservatively than *S*, X can hardly be regarded as a previous stage of *B* as well'.
[154] 'what is problematic about this construction is solely that it forces one to postulate an additional redactional stage before redactors X and Y of the *Straßburger Alexander*, which was more conservative than X in relation to Lamprecht and would also be considered as the source for the redactional stages leading to the Basler version'.

2. The *Basler Handschrift*[155]

This chapter analyzes the Basler Handschrift*, with a focus on its codicological structure, interpolations, and later additions. The manuscript's history is traced through an examination of the various hands that contributed to the codex. The final section of the chapter is dedicated to the* Basler Alexander*, exploring its paleographic and linguistic features, with particular emphasis on its dialectal traits and stylistic peculiarities.*

The manuscript is conceived as a universal history that increasingly takes on a local character, with a particular focus on the city of Basel. Since it was used a lot and completed in the course of time by its various owners, the historical accounts are not always transmitted in chronological order. In fact, numerous blank spaces were left throughout, either intended for illustrations (it is possible, in fact, that the *Vorlage* already contained gaps for images)[156] or reserved for potential future additions. The main work of the first part of the manuscript is the *Sächsische Weltchronik*, which is interpolated with various additions from different texts. In fact, the beginning (fols. 1r-14r) derives from Rudolf von Ems's *Weltchronik*, itself turn interpolated with sections from *SW* concerning Shalmaneser, Nebuchadnezzar and Cyrus (fols. 7r-8r), as well as passages from Jans von Wien's *Weltchronik* (fols. 8v-10v).[157] An anonymous *Trojanerkrieg* (fols. 14r-17v) follows before *SW* proper begins (fols. 17v-179r), though it is soon interrupted by the insertion of *B* (fols. 22v-67v).

The copy of *SW* preserved in the *Basler Handschrift* belongs to the group of manuscripts that include the so-called *Bairische Fortsetzung*, a continuation extending from 1230 to 1314 characterized by its focus on the Bavarian ducal lineage.[158] The Basel manuscript is unique in preserving the *Bairische Fortsetzung* up to the year 1350 (Bernoulli 1890: 224). *SW* is further interpolated with the so-called *Basler Zusätze*, supplementary accounts on historical events relating specifically to the city of Basel, which «wir nicht mehr demselben Verfasser zuschreiben können, wie die bisher besprochene Fassung» (Bernoulli 1882: 27).[159] For instance, after the description of the earthquake in Villach in 1348 (which corresponds to the paragraph 8 of what Weiland calls «Zweite

[155] At the time of writing this dissertation, the codex is under restoration, as the iron-gall ink is piercing the paper and is causing damage to the manuscript. For this reason, an autoptic analysis by consulting the codex could not be carried out. The following analysis, therefore, relies on scientific literature, on the black and white facsimile available on the website of the University Library of Basel (accessible at the following link: <https://ub.unibas.ch/digi/a100/diverse_projekte/pdf2010ff/bau_5/BAU_5_000086050.pdf>; last accessed: 24/02/2025), and on the colored facsimile of the manuscript section transmitting *B*, which was purchased within the Digital *Alexanderlied* (DAL) Project of the University of Verona and is part of the digital edition proposed here. I would like to thank both the PI of the DAL project, Prof. Maria Adele Cipolla, and the Basel University Library for allowing me to integrate these high-quality images in this dissertation project.

[156] See *infra*, chapter 2.1.

[157] The order of the historical events here described is in part anachronistic, as the Assyrian kings and Cyrus are juxtaposed with the Egyptian pharaohs. This awkward order could derive from a defective model; see Wolf (1997: 26, footnote 20).

[158] For a detailed survey of *SW*'s manuscript tradition, see Herkommer (1972).

[159] 'we can no longer attribute it to the same redactor as the version discussed so far'.

Bairische Fortsetzung», 'second Bavarian continuation', of *SW*), three consecutive sections focus on Basel: (1) the earthquake of 1356, (2) the Black Death epidemic of 1346, and (3) the persecution of the Jewish population in 1349 (fols. 175v-178r). A *terminus post quem* for the addition of these historical accounts can be inferred from the comment on the plague: «und hat es denocht in | den l ioren niut volgangen» (fol. 177ra, ll. 9-10).[160] Since the Black Death had occurred at least 50 years before the composition of this entry, the *Basler Zusätze* must have been added sometime after approximately 1396. This date provides a *terminus post quem* for the first part of the manuscript as well. According to Bernoulli, these additions cannot be ascribed to the redactor of *SW*, as

> [d]ie Fortsetzung der Repgauischen Chronik [another name for *SW*] nämlich – sowohl nach als vor 1314 – setzt Jahreszahlen einzig zur Thronbesteigung jedes deutschen Königs, und alles übrige wird nur nach Regierungsjahren datiert; in den Basler Aufzeichnungen aber beginnt jeder der 3. Abschnitte mit einer Jahreszahl nach Christi Geburt (Bernoulli 1882: 27-28).[161]

Thereafter, *SW* continues with an account of the flagellant movement of 1349. Although this date is not explicitly mentioned, it can be inferred from the chronicle's dating by the regnal years of Charles IV, in this specific case the third year: «[i]n dem dritten jor sins | richs» (fol. 178r).[162] The narrative concludes with a reference to the jubilee of 1350 (fol 179r).[163] This final section can confidently be attributed to *SW* itself: in fact, it cannot derive from the redactor of the *Basler Zusätze*, who was active only from the second half of the 1390s onwards and would likely have included references to subsequent jubilees of the later 14th century. The *SW* section of the manuscript contains numerous blank spaces that were later filled by other younger hands. The most substantial of these later additions is Jakob Twinger von Königshofen's *Chronik* (extended with material from unknown sources covering events up to 1454), copied from a model manuscript that also included the *Konstanzer Annalen*, a German version of the *Notae historicae Argentinenses*, and the *Colmarer Chronik* (Bernoulli 1890: 227-228). These texts were probably witnessed in a manuscript that was in possession of the responsible of these additions, who sporadically copied it throughout the entire *Basler Handschrift* in fols. 85r, 85v, 91r, 94v, 95r, 100v, 118v, 162v, 163v, 165r, 167v, 174v, 175v-176v, 177v-179r, 180v-181v, 185v-186v, 192r, 192v, and 202v-211v (Bernoulli 1890: 411-413).[164] Among these later additions are also some annotations from a different hand, which contributes further notes and

[160] 'and yet it has not ended in fifty years'.
[161] 'the continuation of the Repgau Chronicle – both before and after 1314 – uses year numbers only for the accession of each German king, while all other events are dated solely by regnal years. In the Basel records, however, each of the three sections begins with a year counted from the birth of Christ'. Bernoulli identified Eike von Repgau as the author of *SW*.
[162] '[i]n the third year of his reign'.
[163] Bernoulli (1882: 27) claims that even if the manuscript's reading is «lxx» ('seventy', fol. 179r), «stimmt der Inhalt dieses Schlussabschnittes speziell zum Jahre 1350» ('the content of this concluding section specifically corresponds to the year 1350').
[164] More precisely, the *Konstanzer Annalen* are found later, on fols. 181v and 205r; the *Colmarer Chronik* is mostly on fol. 192r, but also on fols. 85v, 175v, 180v, 181r, 185v, and 205r; the *Notae historicae Argentinenses* are scattered on fols. 162v, 176r and 192v.

comments throughout the manuscript. This scribe, who underlines and remarks on sections concerning the bishops of Basel and seems particularly interested in this topic, is identifiable on fols. 136r, 160v, and, in the second part of the manuscript, predominantly on fols. 186r, 199r, 216v, and 218r.

The second part of the manuscript opens with accounts of events that occurred both before and after the last date mentioned in the *SW* section. First, the Latin annals (1335-1422) from the Pairis Abbey (fols. 179v-180r). These are followed by Erhard Appenwiler's *Chronik* (fols. 180v-231r) and its many interpolations, forming, despite their disorderly arrangement, a chronicle covering the years 1447 to 1471. Once again, the chronological sequence of events is often interrupted by the insertion of additional material into spaces left blank by earlier scribes. Already on the following leaf (fol. 181r), we encounter Latin notes on the years 1349, 1386, 1408, and 1453. Further Latin notes document events in Basel in 1439 (fols. 184r-184v), while German notes on the Sinner family appear on fol. 185r, followed by an excerpt from the *Rötteler Chronik* (fol. 186r). Additional entries include historical notes on the coronation of Frederick III in Aachen in 1442 (fols. 195v-196v),[165] and a list of nobles killed at the Battle of Sempach in 1386 (fols. 198r-199r). Further sections of Jakob Twinger von Königshofen's *Chronik* on fols. 202v-211v, alongside other miscellaneous notes by other hands (fols. 216v-217r, but also on fols. 218r and 226r). The manuscript also contains a completely blackened folio (fol. 217v) and a partially blackened one (fol. 218r), as well as two brief Latin exempla («exemplum de indulgentii», 'an example of indulgence', and «exemplum de uno doctore», 'an example of a learned man', fol. 218v). Finally, the codex concludes with a more substantial portion of the the *Rötteler Chronik* (fols. 219r-223v), a parody prayer (fol. 224r), and an account of the Battle of St. Jakob an der Birs and the Basel War of 1444-1446 (fols. 224v-231v).

With its numerous references to the city of Basel (already present in the first part of the manuscript and integrated into the text of *SW*), the *Basler Handschrift* profiles itself as a "local" universal chronicle. It shares notable similarities with urban chronicles in which universal historical narratives are interwoven with details and episodes focused on the city itself. For example, in the ms. Augsburg, Stadtarchiv, Reichsstadt - Selekt Schätze Nr. 121, *SW* (which is followed by the *Gmünder Chronik* and preceded by *Die kurze Bibel*) is enriched with textual portions related to the free city of Aalen.[166] As Johanek (2016: 383) observes,

> [e]in solches Verfahren ist ebenfalls der städtischen Geschichtsschreibung zuzuzählen, denn auch der Stadtchronist strebt nach der Verschränkung seines

[165] According to Bernoulli (1890: 226), this passage is «eine blosse Abschrift, erst 1453 gefertigt» ('a mere copy, produced only in 1453').

[166] See HSC: <https://handschriftencensus.de/4311> (last accessed: 24/02/2025) and Wolf (1997: 33-35). The portion of this manuscript going from fol. 31 to fol. 160 was probably written by the same person who wrote the manuscript Göttingen, Staats- und Universitätsbibl. 4° Cod. Ms. theol. 293 (<https://handschriftencensus.de/8454>; last accessed: 24/02/2025), which also witnesses, among other texts, a version of the *Gmünder Chronik* with additions referring to the city of Aalen. See Graf (1980: 162-166) and Graf (1987: 192-201).

> Stoffes mit der Universalgeschichte, die seiner Stadt einen Ort in der Chronographie der Heils- und Reichsgeschichte zuweist.[167]

The integration of local material into salvation or imperial histories thus expands the narrative of the origins of particular cities (in our case, the city of Basel) and serves to provide them with a historically relevant background from both a religious and a political perspective, portraying these locations as active protagonists within the broader historical developments of their time.

The remarkable richness of the *Basler Handschrift* is due to the many people that actively used the manuscript over time, continuously updating this "local world chronicle" through successive additions. The final result of these cumulative operations is a book of considerable complexity, filled with commentaries, underlined and blacked-out sections, and, in many cases, historical notes inserted without strict chronological order. The following subchapters will address the manuscript's complexity by examining its codicological structure, its history and the hands that worked on it. A paleographic and linguistic analysis will follow, and it will be limited to *B* (and thus to the hand responsible for the *SW* section), as a comprehensive study of all the hands appearing in the manuscript and a full identification of the texts added (although highly desirable) would exceed the scope of the present work.[168]

2.1 Codicological analysis

The *Basler Handschrift* is a paper manuscript bound in yellow parchment. From a codicological point of view, it can be divided into three units:[169] the main book, which originally consisted of 228 folios, and two additional booklets (the first comprising 14 folios, the second 8 folios) that were appended later. However, the total number of leaves today is not 250, as one might expect, but 231. In fact, 19 leaves have been removed or cut out over the course of the manuscript's history. Of the main book, 10 folios are missing: one between fols. 208 and 209, four between fols. 209 and 210 (which were probably already missing before 1460, when that section was being written, as the text on fol. 210r continues directly from fol. 209v), and 5 (which were removed after 1474) between fols. 217 and 218 (Bernoulli 1890: 223, footnote 2). The other 9 missing leaves belonged to the first added booklet and were positioned between fols. 223 and 224 (Bernoulli 1890: 223, footnote 3). A possible collation formula is as follows: 17 VI^{204} + $VI\text{-}5^{211}$ + $VI\text{-}5^{218}$ + $VII\text{-}9^{223}$ + IV^{231}. In this formula, Roman numerals indicate

[167] 'such a procedure must also be attributed to urban historiography, as the city chronicler likewise seeks to intertwine his material with the universal history, assigning his city a place within the chronography of salvation and imperial history'.

[168] The works of Bernoulli (1882, 1890) and Wolf (1997) are fundamental resources for a description of the manuscript's content. However, some parts of the codex remain of dubious nature because they have not been clearly identified and/or described. For example, the notes (probably by Appenwiler) on fols. 85r and 160v; the Latin text(s) appearing at the end of fol. 193v, on fols. 194r-194v, and on part of fol. 195r (it is not clear if these are Latin sections of Appenwiler's *Chronik* or other texts); the various hands at work on fol. 201r; and other notes (probably by Sinner) on fols. 197r, 197v, and 216r.

[169] On the concept of "codicological unit", see Gumbert (2004).

bifolia, negative Arabic numerals denote missing leaves, and superscript Arabic numerals provide a progressive count the total number of leaves.[170] Another simpler, but verbose alternative is as follows: 1(12), 2(12), 3(12), 4(12), 5(12), 6(12), 7(12), 8(12), 9(12), 10(12), 11(12), 12(12), 13(12), 14(12), 15(12), 16(12), 17(12), 18(12, -5, -7, -8, -9, -10), 19(12, -7, -8, -9, -10, -11), 20(14, -6, -7, -8, -9, -10, -11, -12, -13, -14), 21(8).[171]

Each of the three parts of the book features a distinct watermark: the main book displays a crown beneath a pointed trefoil; the first booklet, an ox head; and the third booklet, a wheel (Wolf 1997: 26).[172] The leaves measure approximately 290 x 210 mm and they were cut horizontally at some point, probably after the completion of the first part of the manuscript. Evidence of this can be seen in the quire numbers that appear on the recto side of the leaves, from quire 2 to quire 15, some of which are partially or almost entirely trimmed. These quire numbers, written in Roman numerals, are found on fols. 13r (II, partially cut), 25r (III, almost completely cut), 37r (IIII, almost completely cut), 49r (V), 61r (VI), 73r (VII), 85r (VIII), 97r (IX), 109r (X, partially cut), 121r (XI), 133r (XII), 145r (XIII), 157r (XIIII), and 169r (XV). This suggests that the leaves were cut after the quire numbers (and possibly also the *SW* section, as the same hand appears to have written both the quire numbers and the main book) had already been inscribed. Notably, quire numbers are found only up to quire 15, which coincides with the end of the *SW* section: from fol. 181r onwards, no further quire numbers are present. Although it cannot be ruled out that they were later cut away, another plausible option is that they were never written. The following three quires (16, 17, and 18) also belong to the first codicological unit (as evidenced by the crown watermark on all these leaves), and the absence of quire numbers may suggest that there was no need to organize these quires, because they were likely empty at that time. In fact, before 1439, the next owner of the manuscript, Erhard Appenwiler, acquired the *Basler Handschrift* (which, at the time, contained «nur die um Baseler Nachrichten ergänzte SW mit der bis 1350 bzw. 1356 erweiterten 1. Bair[ische] Forts[etzung]»; Wolf 1997: 270)[173] and began to write his patchworked *Chronik* immediately after the conclusion of *SW*, probably making use of these previously blank pages.

There are three different systems of pagination in the manuscript, none of which corresponds to the three codicological units. First, there is a modern foliation in the upper right corner of the recto leaves, which covers the entire manuscript. Second, in the same position, there is an older foliation from 1844 (Bernoulli 1890: 223, footnote 4), applied only to the last 52 leaves, beginning

[170] This formula refines the one by Wolf (1997: 26) – 18 VI^{216} + VI-5^{218} + VII-9^{223} + IV^{231} – where it is implied that the 18th quire is intact, and that the 19th has two remaining leaves.

[171] The numbers outside the brackets count the quires, while the first number inside the brackets represents the number of leaves; negative numbers stand for the missing leaves in that quire. The formula was automatically generated by VisColl (Collation Visualization); for more details about this tool, see *infra*, chapter 3.3.

[172] Consulting the manuscript would probably allow a precise identification via the Wasserzeichen Informationssystem (WIS): <https://www.wasserzeichen-online.de/> (last accessed: 24/02/2025). WIS is a database conceived as a digital watermark collection, including visual representations of watermarks and metadata related to them.

[173] 'only *SW*, supplemented by Basel records, and with the first Bavarian continuation extended until 1350 or 1356'.

after the end of the *SW* section and counting the current fol. 180 as fol. 1. Lastly, the first 100 leaves of the manuscript are numbered with red ink, centered at the bottom of the recto sides.

The dimensions of the written area are variable (200-240 x 150-170 mm) because of the numerous hands that worked on the manuscript (Wolf 1997: 26). The text is laid out in two columns throughout the entire *SW* section, while from fol. 179v onward, the *Basler Handschrift* adopts a single-column format (with the minor exception of the list of the nobles who fell at Sempach, which is written in two columns on fols. 198r-199r). The number of lines per page ranges from 22 to 48. On fol. 1r, decorative motifs appear in the upper and lower margins, alongside a six-line decorated initial. Throughout the whole *SW* section, two-line red Lombardic capitals are used, though they are only occasionally embellished with slight decoration (for example, the <S> on fols. 2r and 10v). In several instances, however, these initials were never completed, leaving blank spaces marked only with a guide letter for the rubricator. Additionally, certain letters within the main text of *SW* have been accentuated with red strokes.[174]

The many empty spaces in the first part of the manuscript (some of which were later filled by younger hands) primarily served as separators between the various texts and sections of the codex. However, in certain cases, blank spaces appear in the middle of texts. They may have been left for later additions, but they also raise suspicion that the model of the *Basler Handschrift* may have been either illuminated or contained leftover space originally intended for illustrations (Bernoulli 1890: 225; Cipolla 2023: 121, 125). The gaps found within *B* support the latter hypothesis, as they occur exclusively in a specific section of the text, namely the one taken by Jans von Wien's *Weltchronik*, from the journey to Paradise to the prophecy of the Sun and Moon trees (fols. 60vb, 61rb, 61vb, 62rb, 63ra). In this section, the blank spaces between the columns recall the layout of some manuscripts of Jans von Wien's work, whose manuscript tradition is characterized by the presence of images: in most cases, handwritten witnesses of this text contain cycles of illustrations reproduced in a serial manner, with the same scenes portrayed in the same sequence across multiple manuscripts (Cipolla 2023: 118-119, 125).[175] This topic deserves a dedicated extensive analysis, which beyond the scope of the present dissertation. However, one example from the episode of Alexander's attempt to conquer Earthly Paradise may illustrate the point.

In the manuscripts of *JW*, one scenes regularly depicted in a standardized way is the old man's delivery of the magical stone. Here, the elder is consistently

[174] In *B*'s section, we can see them on fols. 25va, 26va, 27ra, 27va, 37va, 50va, and 67rb. All these occurrences appear on the first lines of these leaves and on letters with extended strokes. However, not all these letters (which are usually, but not always, found at the beginning of each side of the page) have been highlighted with red. Moreover, two occurrences of the name of Alexander (fol. 35rb, l. 23, and fol. 51rb, l. 3) have red strokes as well. The impossibility to consult the manuscript and the lack of a colored facsimile prevented an examination of this phenomenon throughout the rest of the codex.

[175] Although *JW* is preserved in a non-interpolated or non-fragmentary version only in very few of its 45 witnesses (in many cases, the text is mixed with other universal chronicles, often with Heinrich von München's *Weltchronik* or the *Christherre-Chronik*), its text is often accompanied by images, even when *JW* is found as an interpolation into another work.

shown inside a tower situated on a rocky promontory and he is depicted with white or grey hair and beard, handing the stone to a young messenger. For instance, the scene appears (along with Alexander's arrival to Paradise) at the top of fol. 251r of the codex. Stuttgart, Landesbibl., Cod. HB XIII 6 (Fig. 1),[176] a two-column manuscript in which illustrations, when presen, typically occupy one-third of the page. Even more relevant to this discussion is München, Staatsbibliothek, Cgm 5,[177] another two-column manuscript featuring intercolumnar illustrations; the scene is represented here on fol. 178v (Fig. 2). Intercolumnar are also the gaps in the corresponding section of the *Basler Handschrift* (fols. 60v-61v), which resemble those found in another manuscript of *JW*, München, Staatsbibliothek, Cgm 11 on fol. 111r (Fig. 3).[178] The gaps in Cgm 11 were undoubtedly designed for visual representations: in fact, the manuscript contains intercolumnar images up fol. 55v; after that point, they were probably no longer added (the manuscript also lacks many Lombardic initials and decorated capitals). Another interesting aspect is the way the last words (<ein michel deil>) before the blank space on fol. 61r of the *Basler Handschrift* are written: not only do they seem squashed, but <deil> breaks the layout, significantly extending beyond the writing frame, as if the scribe was reluctant to start a new line in order to preserve a specific layout scheme (Fig. 4). It is therefore possible that the compiler of *B*'s model (or of another antigraph) was working from an illuminated *JW* codex (or a manuscript designed with blank spaces for future illustrations) when incorporating that section into the *Alexanderlied*.

The *Basler Handschrift* is in poor condition. The borders of many leaves are often torn, probably due to frequent use. There are signs of moisture damage and various stains of different type on the upper outer edges of approximately the first 65 leaves and on parts of fols. 219-231. Ink has been spilled on fol. 76r. Numerous wormholes are visible in many leaves of the last four quires, for example on fols. 206-212. As previously mentioned, the leaves have been cut horizontally, probably to resize the first part of the manuscript when binding it together with the other booklets. However, there are vertical cuts where nine leaves were removed between fol. 223 and fol. 224 (the page stubs with little portions of text are still visible), as well as a missing strip along the outer edge of the second half of fol. 213. The ink used in the second part of the manuscript is damaging the paper (in some cases, the ink from the reverse side of the leaf is visible through the page), especially in proximity of the blacked-out parts on fols. 217v and 218r.

[176] See HSC: <https://handschriftencensus.de/5917> (last accessed: 24/02/2025).
[177] See HSC: <https://handschriftencensus.de/7989> (last accessed: 24/02/2025).
[178] See HSC: <https://handschriftencensus.de/7522> (last accessed: 24/02/2025).

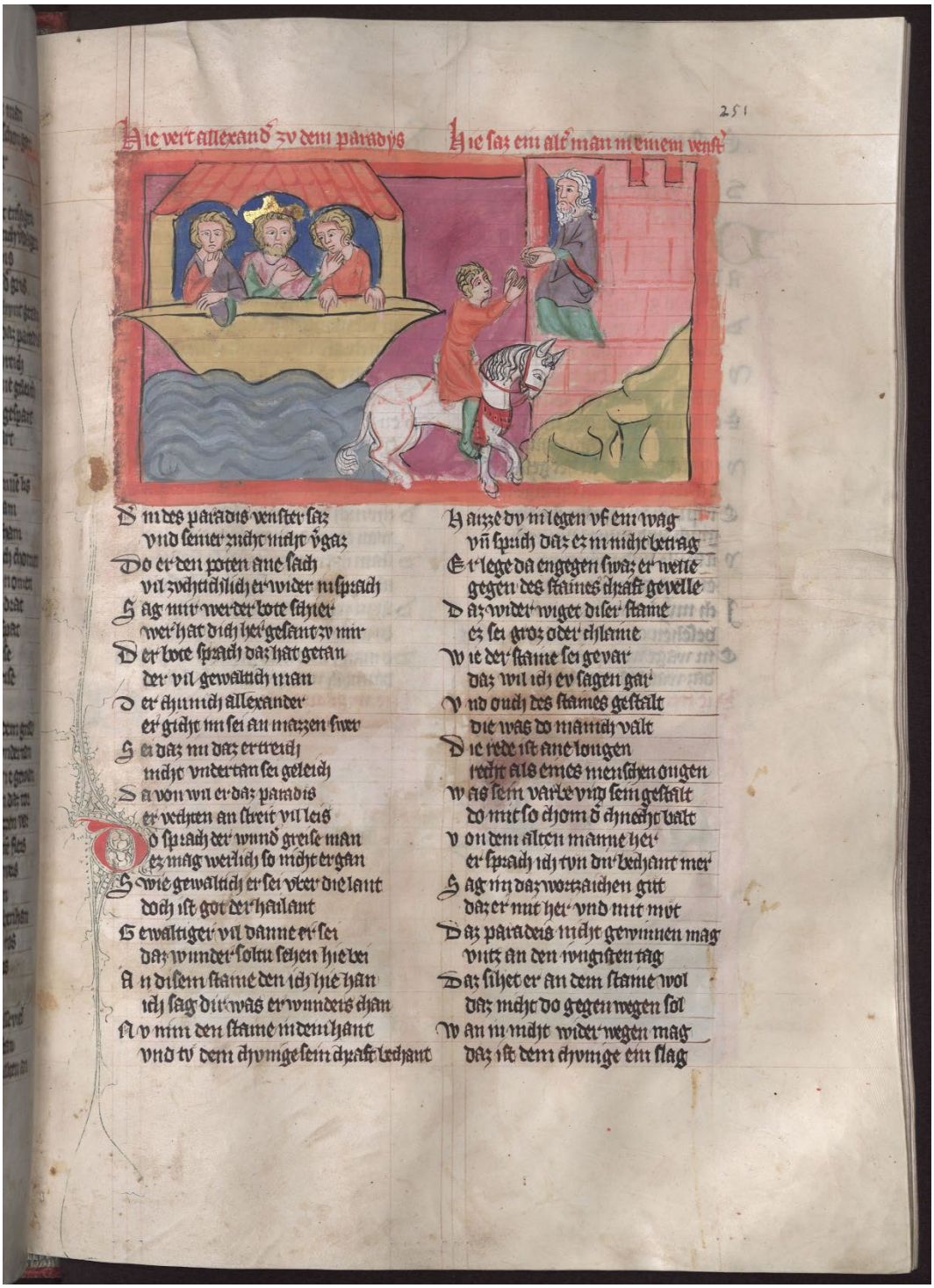


Figure 1. Jans von Wien's Weltchronik*; Stuttgart, Landesbibl., Cod. HB XIII 6, fol. 251r. In the illustration: Alexander's arrival to Paradise (on the left) and Alexander's messenger receiving the magical stone (on the right).*

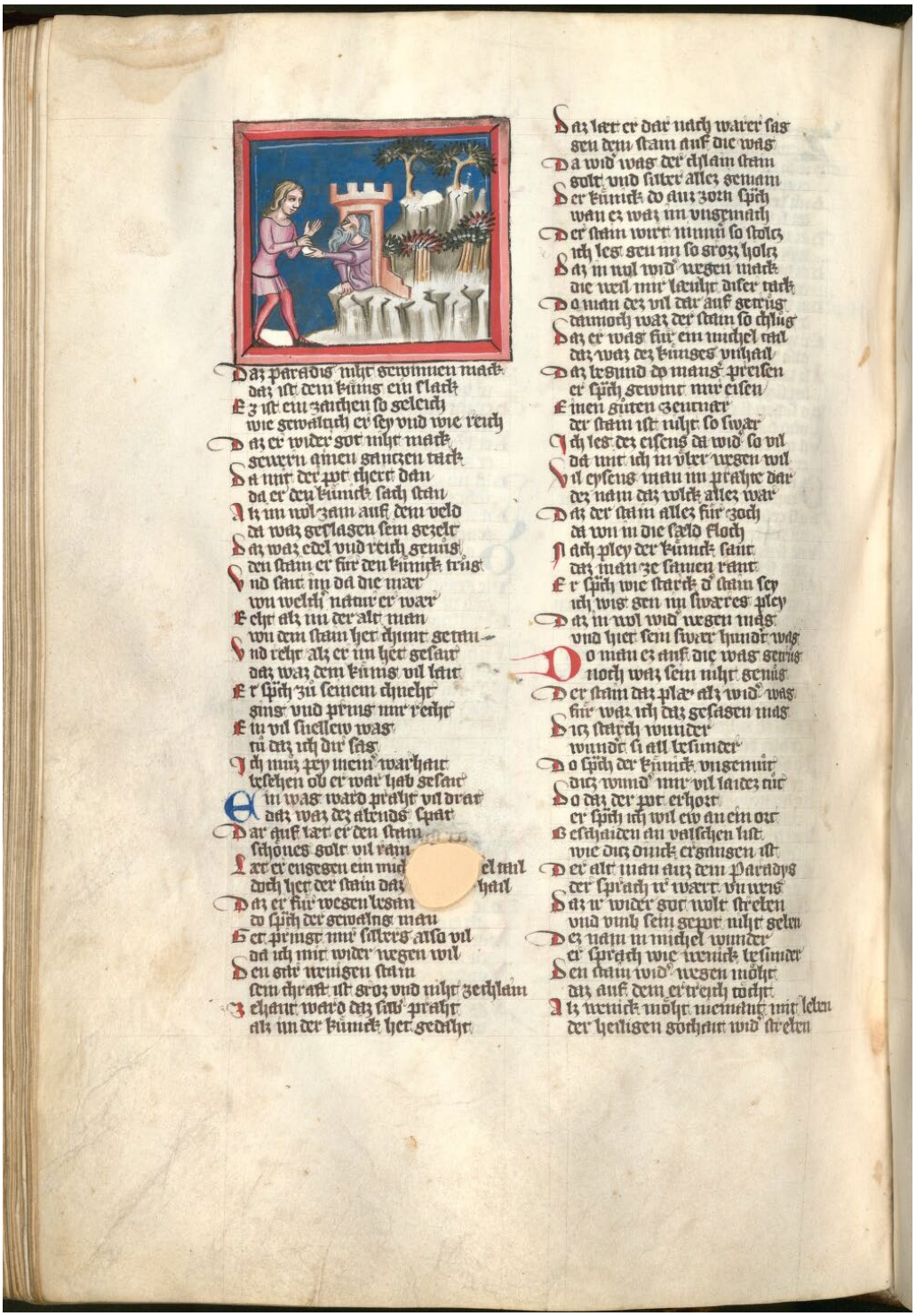


Figure 2. Jans von Wien's Weltchronik*; München, Staatsbibl., Cgm 5, fol. 178v. In the intercolumnar illustration: Alexander's messenger receiving the magical stone.*

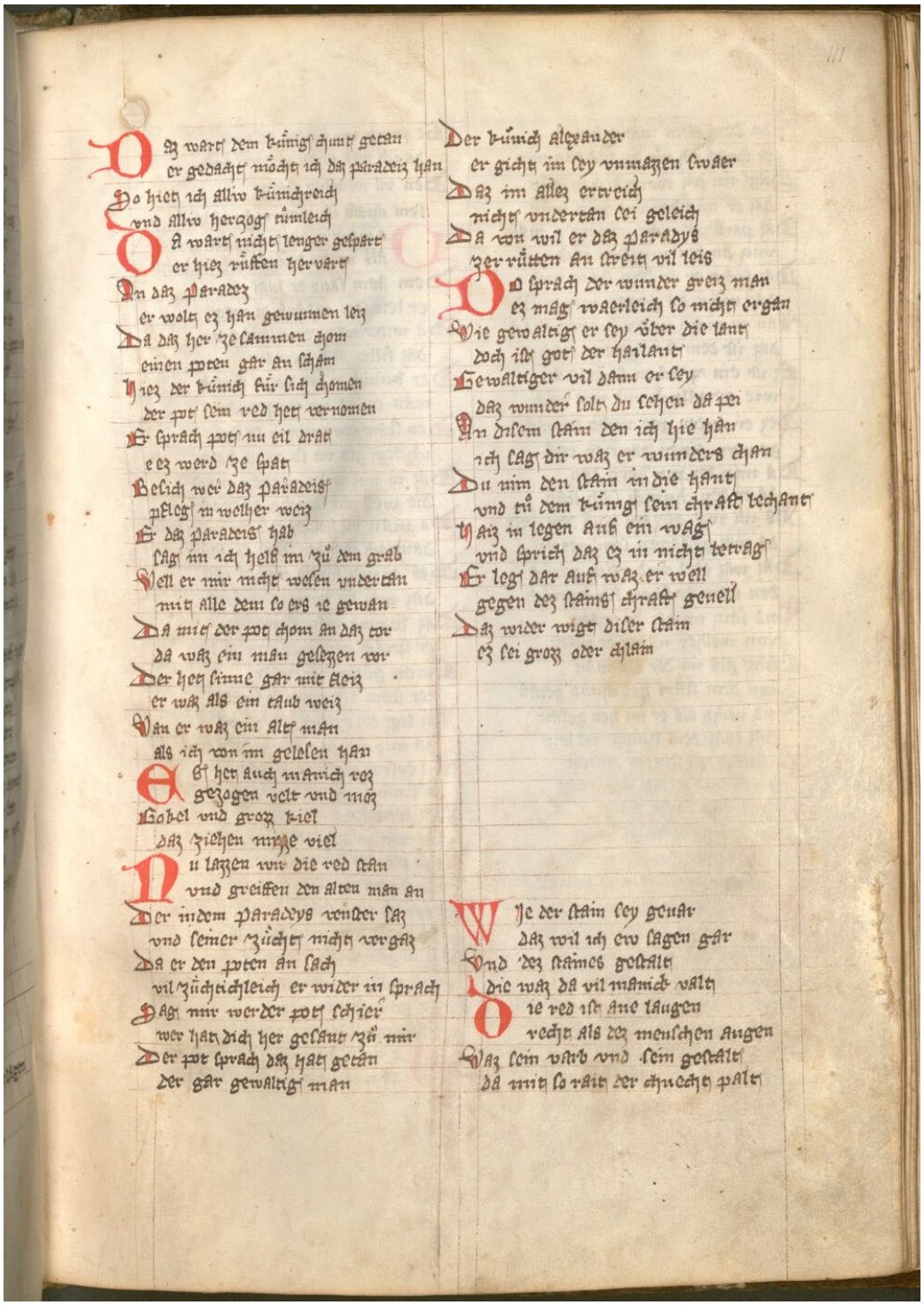


Figure 3. Jans von Wien's Weltchronik*; München, Staatsbibl., Cgm 11, fol. 111r. Gap in the right column probably meant to be illustrated.*

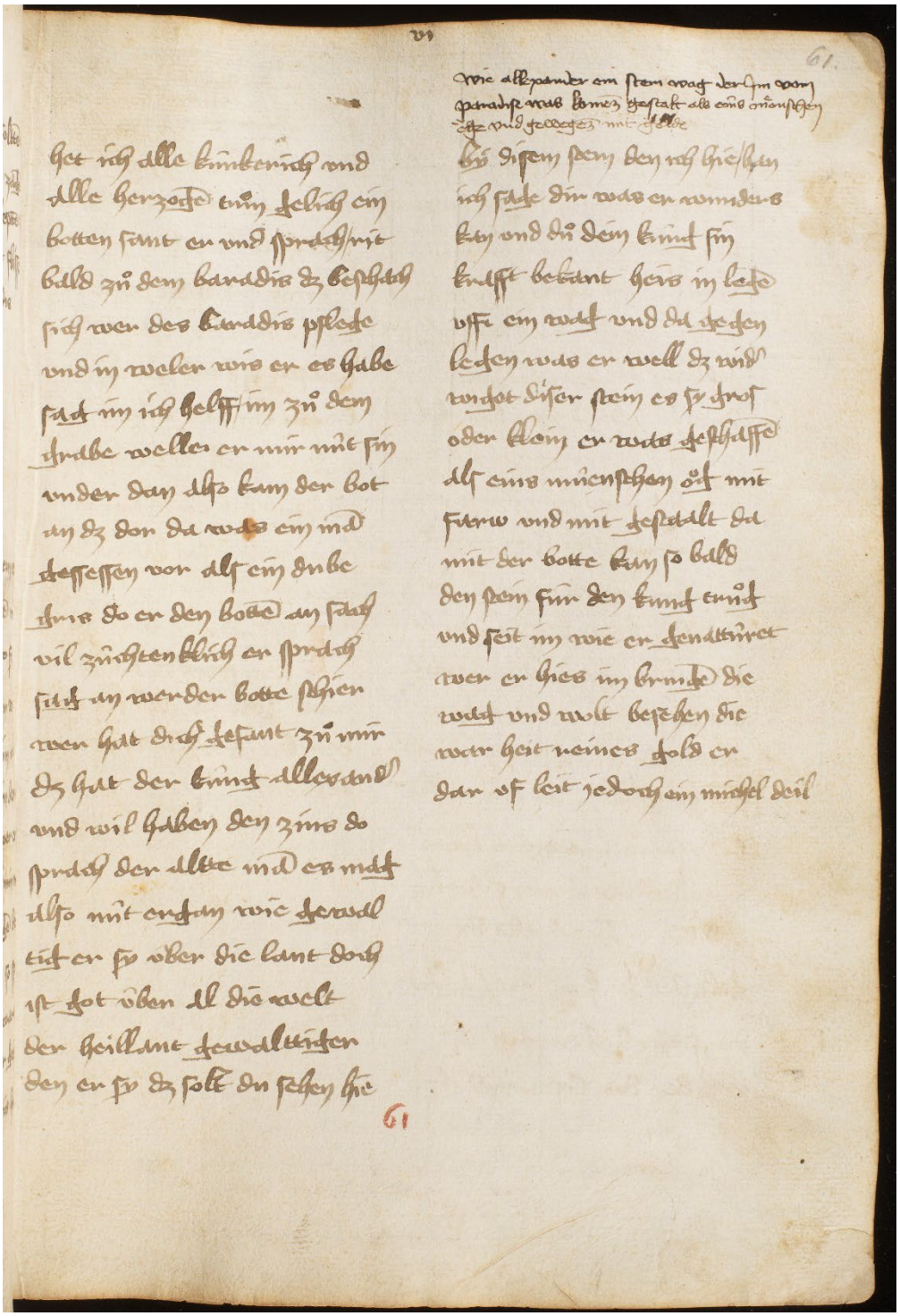


Figure 4. Basler Alexander*; Basel, Universitätsbibl., Cod. E VI 26, fol. 61r. Gap in the right column.*

2.2 Hands and owners of the manuscript

The manuscript's history can be summarized by looking at the various hands that wrote on it. The first and oldest hand (H_1: Hand 1) is an unknown scribe who copied *SW* in the first three decades of the 15th century. It is a younger Gothic cursive script, written in two columns (with blank spaces for the initials and guide letters for the rubricator). The writing blocks that this hand generally followed were prepared by pricking the paper leaves at eight points (the four edges of each column), in order to guide the ruling process, probably done with lead point ruling.[179] H_1 copied the whole *SW* section up to fol. 179r and also added marginal notes that resemble headings for the main text. These marginalia are three in total: the first one refers to the mythological figure of Latinus («Hie erhuob | sich Lattin», fol. 6va);[180] the second one alludes to the legend of Evil-Merodach's invention of the chessboard («Hie ward | das schafzabel | erdoch», fol. 9va);[181] and the third simply mentions the name of the first Roman king, Romulus («Rumu | lus», fol. 19r). However, some doubts arise regarding these notes: while two of them are marginal headings referring to what is written in the main text, the one on fol. 9va appears next to a blank space, before the beginning of the section dedicated to Evil-Merodach (which is here an interpolation from *JW*). A first hypothesis is that this could be an indication for a possible illustrator, but three facts could disprove it: (1) it would be the only such indication in the entire manuscript; (2) there is no mention of the invention of the chessboard in Jans von Wien's text; (3) in manuscripts of *JW*, the cycles of illustrations accompanying the Evil-Merodach section are close to the text and often portray the gruesome scene of his father Nabuchodonosor II being dismembered into three hundred pieces and eaten by ravens. An alternative hypothesis is that these marginalia were rubrics, headings, or comments that were present in the model and that were copied from it. However, it remains unclear why only three of these notes appear in the entire *Basler Handschrift*. The scribe may have begun adding these marginalia independently after copying the *SW* section, but stopped early for an unknown reason.

The manuscript came into the possession of Erhard Appenwiler, who, starting in 1439, began adding his own chronicle and notes. This date provides a *terminus ante quem* for the creation of the first part of the *Basler Handschrift*, which, for content-related reasons (the *Basler Zusätze*), must have been written after 1396. This gives us a timeframe of roughly 40 years (1396-1439) for the manuscript's production («und auf diese Zeit weisen auch in der Tat ihre Schriftzüge»; Bernoulli 1890: 225).[182] The clear identification of Appenwiler's hand (Hand 2: H_2) is possible because he writes his own name three times: «ich erhart von appenwilr», 'I, Erhard von Appenwiler' (fol. 187v, l. 35), «mir erhart | von appenwilr caplan der stiff» (fol. 190r, ll. 20-21),[183] and «ich erhart appenwilr»

[179] As an autoptic analysis could not be conducted, this remains uncertain. However, the lines can be seen, for example, on fol. 177r of the black-and-white facsimile or, in a clearer way, on fol. 26r of the colored facsimile.
[180] 'Here arose Latinus'.
[181] 'Here was invented the chess table'
[182] 'and in fact, its scribal traits also point to this period'.
[183] 'to me, Erhard von Appenwiler, chaplain of the chapter'.

(fol. 230v, l. 38). The chaplain wrote nearly all of the second part of the main book of the *Basler Handschrift*, namely the annals from the Pairis Abbey, his *Chronik*, various notes in Latin,[184] the scattered sections coming from the composite manuscript of Jakob Twinger von Königshofen's *Chronik*, the notes on king Frederick's coronation, the list of nobles who fell at Sempach, and the Latin *exempla*. Appenwiler also wrote the second booklet which was bound later and «scheint Appenwiler ursprünglich zu einer Sammlung satyrischer Stücke bestimmt zu haben» (Bernoulli 1890: 226).[185] In fact, the booklet begins with a prayer parody on fol. 224r, although the remaining leaves were later filled with historical notes on the Basel war of 1444-1446. Appenwiler additionally filled blank spaces with historical notes and added various marginal annotations (some which in Latin) throughout the manuscript.[186] These *marginalia* are usually found at the top of the page, above the columns, but also appear in the outer margins or at the bottom of the page. Their function is primarily that of headings, summarizing the content of the column or page they are referring to. They may consist of just one word (e.g., fol. 23vb) or of longer sentences (e.g., fol. 26vb); their first letter is sometimes touched in red, and they may be preceded by a red pilcrow sign. Appenwiler's marginal interventions are sometimes accompanied by red or brown *signes-de-renvoi* which directly link to specific sentences or sections of the text. Occasionally, we also find various attention markers like *maniculae* or marginal annotations with the phrase "*nota bene*", pointing to other *marginalia* or to parts of the text by also using *signes-de-renvoi*.[187]

From the 13th century, the "von Appenwiler" family is witnessed in Colmar, a city near which the village of Appenweiler (very likely giving the name to the family) is located (Wolf 1997: 173). The chaplain's choice to add portions of the *Colmarer Chronik* (probably taken from the same manuscript where Königshofen's *Chronik* was witnessed) may have been motivated by an interest in his place of origin. From Appenwiler's chronicle, we know that he had a brother called Johannes who died in 1457 as a Cistercian monk in the Pairis Abbey, and from whom he may have obtained the model for the annals that he wrote on fols. 179v-180r. Appenwiler was already in Basel by 1429, at which time he owned a house in the St. Alban neighborhood. By 1439, when he unsuccessfully applied for a prebend, he was already serving as one of the chaplains of the cathedral, a position he held until his death in 1472.

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[184] According to Bernoulli (1890: 234), Appenwiler mostly writes in German because he was probably not very familiar with the Latin language. His Latin is often imperfect and his interventions in this language are few.

[185] 'Appenwiler seems to have originally intended it as a collection of satirical works'.

[186] For a chronological reconstruction of the redactional phases of Appenwiler's *Chronik*, see Bernoulli (1890: 232-234).

[187] These brief notions about *marginalia* just refer to the section of the manuscript handing down *B*, as this text is the focus of the present dissertation. Appenwiler's marginal interventions surely deserve to be analyzed in an extensive way, by taking into account the whole *SW* section and the precise relationship between text and *marginalia*, but the impossibility of consulting the manuscript and the unavailability of high-resolution images of the whole *Basler Handschrift* complicate this analysis, which could be very insightful. In fact, in this way, we could better understand Appenwiler's reception of the text, his interests, and the reasons behind the choice of writing some of the heading in Latin, while most of them are in German.

After Appenwiler's death, part of his possessions was inherited by a certain Magister Nicolai, whose precise identity remains unclear. Nicolai may also have acquired the book and perhaps began writing in it, though no evidence supports this hypothesis (Bernoulli 1890: 229, footnote 3; Wolf 1997: 174). What we do know is that an anonymous writer began a continuation of the chronicle on fol. 217r, leaving fol. 216v blank at first. This blank space was later used to record historical events from the year 1473. This unidentified hand (Hand 3: H_3) stopped writing around that time, possibly because the book passed to another person or because the owner died. Indeed, some of the blank spaces at fol. 216v were later filled with notes on events from 1474, written by a different hand.

The next identifiable owner of the manuscript was Heinrich Sinner, who, like Appenwiler, also mentioned his name («ich Heinrich | Synner genant von Tachsfelden», fol. 185r, ll. 24-25) in a section of the codex where he also provided information about the Sinner family. Sinner (Hand 4: H_4) mainly wrote the whole first booklet (fols. 219r-223v), which contains the *Rötteler Chronik*, and is very likely the one who bound this booklet (and probably also the second one) to the main codex. On fol. 233v, the *Rötteler Chronik* breaks off mid-sentence, suggesting that at least the first of the nine missing folios also contained sections from the same work. Sinner added an excerpt from this chronicle on fol. 186r and wrote additional notes in blank spaces throughout the manuscript, including the section on the year 1474 on fol. 216v alongside the text written by H_3. According to Bernoulli, he also wrote the now illegible text on the blacked-out fol. 217v («[d]urch die Ueberschwärzung hindurch sind die Schriftzüge theilweise noch deutlich erkennbar»; Bernoulli 1890: 237, footnote 1),[188] as well as the content of the five subsequent cut-out leaves.

Sinner, the son of a cloth merchant, was a wealthy man who came into conflict with the Basel council on multiple occasions. Due to episodes of slander, insults to honor, contempt of court, and verbal attacks against the council, he was arrested and imprisoned several times between 1455 and 1465, eventually being exiled from the city for one year. In 1485, Sinner was again imprisoned and released only after swearing an oath of non-retaliation (*Urfehde*), which he subsequently violated, leading to his re-arrest. If, while writing in the manuscript, Sinner expressed his contentious views against the Basel council, this could explain why some later users may have "censored" his words by blacking out portions and removing leaves – most probably those after the *Rötteler Chronik* and after the blacked-out folios (Bernoulli 1890: 238; Cipolla 2023: 115, footnote 15).[189]

The codex was subsequently inherited by Sinner's daughter Elsbeth (born in 1451), who married Hans Zscheckenbürlin in the 1470s. The book remained in the Zscheckenbürlin family for some time, and was probably passed to their son,

[188] 'the scribal traits are still partly clearly recognizable through the blackening'. The poor resolution of the black-and-white facsimile does not allow to see what Bernoulli observed when he studied the manuscript. Consulting the *Basler Handschrift* could lead to similar conclusions as Bernoulli's, but an analysis with modern techniques of multispectral imaging could provide more accurate answers, maybe revealing the text underneath all blacked-out parts.

[189] However, some blacked-out parts of fol. 218r were not written by Sinner, but by a later hand. This could mean that the process of "censorship" was not limited to Sinner and may have involved the other removed leaves (one between fols. 208-209 and four between fols. 209 and 210).

Thomas Zschekenbürlin, who is mentioned in a document as a guarantor who provided surety for the release of his grandfather in 1490 (Wolf 1997: 271, including footnote 99). After him, ownership passed to his daughter Elsbeth Zschekenbürlin. Evidence of this succession is preserved on the inside of the parchment cover at the end of the codex, where we find the sentence «[h]icce liber est Elsbet Scheckenbuerlin»,[190] identifying Sinner's great-granddaughter.

Hans Wiler, the husband of the younger Elsbeth, was the next person to actively use the codex, adding various notes to it (Hand 5: H_5). These additions are scattered throughout the manuscript (in the blank spaces of the *SW* section, alongside Appenwiler's marginalia, and in other areas of Appenwiler's *Chronik*) and consist of isolated historical annotations extending up to 1540. Further notes by Wiler appear on the inner margins of the stubbed leaves following fol. 223. In 1521, Wiler was either a councilor or a member of the Basel council, which raises the possibility that he may have been responsible for canceling the textual portions written by Sinner. Although he may have participated in this act of "censorship", it is notable that some of the blackened sections on fol. 218r include Wiler's own notes, while other entries made by him are crossed out. Bernoulli (1890: 241) considers it plausible that Wiler himself may have cancelled some of his notes, and, for this reason, does not attribute the blacking out of text to later users of the book. However, only a closer analysis of the content of these sections may clarify the motivations behind these cancellations and identify the individual(s) responsible.

After Wiler's death the codex probably came into the possession of Adelberg Meyer zum Pfeil (1474-1548), mayor of Basel and collector of books on Basel's history. Indeed, a manuscript containing chronicle fragments written by Meyer himself (Basel, Universitätsbibliothek, Ki.-Ar. Mscr. 67)[191] also includes, among these fragments, sections from Appenwiler's *Chronik* on fol. 22r (Bernoulli 1890: 241, footnote 5). The codex was also used by another individual, the so-called Meister Berlinger (Hand 6: H_6), who added further notes on fols. 218r and 226r. Meister Berlinger was a scribe in Adelberg Meyer's service: the mayor commissioned him the redaction of a manuscript completed in 1545 (Basel, Universitätsbibliothek, Cod. H IV 27)[192] which also contains, among other historiographical works, excerpts from Appenwiler's *Chronik*.

From the 16th or 17th century onward, the manuscript was owned by the University of Basel, as evidenced by two institutional stamps found on fols. 1r and 231v, as well as by a 17th-century note «Academis | Basiliensis | origo», 'coming from the University of Basel', written by the librarian Konrad Pfister (Hand 7: H_7) in the margin of fol. 201v. The codex has remained in the Basel University Library since around 1830.

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[190] '[t]his book is of Elsbeth Zschekenbürlin'.

[191] See HSC: <https://www.handschriftencensus.de/23168> (last accessed: 24/02/2025). The manuscript (referred to by using its old shelfmark: Basel, Kirchenbibliothek, Cod. D II 1) is also described in Bernoulli (1895: 219-221).

[192] See HSC: <https://www.handschriftencensus.de/26463> (last accessed: 24/02/2025). This codex and the *Basler Handschrift* could have been possible models for the annotations found in another manuscript: Basel, Universitätsbibliothek, Cod. A λ IV 14 (see HSC: <https://handschriftencensus.de/19428>; last accessed: 24/02/2025).

In conclusion, the structure and the content of the *Basler Handschrift*, along with the hands that contributed to it, can be summarized as follows:

Part I

Fols. 1r-14r: Rudolf von Ems's *Weltchronik* (H_1), inside:
- Fols. 7r-8r: *Sächsische Weltchronik* (H_1)
- Fols. 8v-10v: Jans von Wien's *Weltchronik* (H_1)

Fols. 14v-17v: *Basler Trojanerkrieg* (H_1)

Fols. 17v-179r: *Sächsische Weltchronik* with *Basler Zusätze* (H_1), inside:
- Fols. 22v-67v: *Basler Alexander* (H_1)
- Fol. 85r: Notes by Appenwiler (H_2)
- Fol. 85v: *Colmarer Chronik* (H_2)
- Fols. 91r, 94v, 95r, 100v, 118v: Königshofen's *Chronik* (H_2)
- Fol. 136r: Notes by Hans Wiler (H_5)
- Fol. 160v: Notes by Appenwiler (H_2) + Notes by Hans Wiler (H_5)
- Fol. 162v: (in German) *Notae historicae Argentinenses* (H_2)
- Fols. 163v, 165r: Königshofen's *Chronik* (H_2)
- Fol. 167v: (in German) *Notae historicae Argentinenses* (H_2)
- Fol. 174v: Königshofen's *Chronik* (H_2)
- Fol. 175v: Königshofen's *Chronik* (H_2) + *Colmarer Chronik* (H_2)
- Fol. 176v: (in German) *Notae historicae Argentinenses* (H_2)
- Fols. 177v-179r: Königshofen's *Chronik* (H_2)

Fols. 179v-180r: Annals from the Pairis Abbey (H_2)

Fols. 180v-231r: Appenwiler's *Chronik* (H_2), inside:
- Fol. 180v: *Colmarer Chronik* (H_2)
- Fol. 181r: (in Latin) Notes on years 1349, 1386, 1408, 1453 (H_2) + *Colmarer Chronik* (H_2)
- Fol. 181v: *Konstanzer Annalen* (H_2)
- Fols. 184r-184v: (in Latin) Notes on events that took place in Basel in the year 1439 (H_2)
- Fol. 185r: Notes on the Sinner family (H_4)
- Fol. 185v: *Colmarer Chronik* (H_2)
- Fol. 186r: *Rötteler Chronik* (H_4) + Notes by Hans Wiler (H_5)
- Fol. 192v: (in German) *Notae historicae Argentinenses* (H_2)
- Fols. 193v, 194r-195r: (in Latin) Notes by Appenwiler (H_2)
- Fols. 195v-196v: Notes on Frederick III's coronation in 1442 (H_2)
- Fols. 197r-197v: Notes by Sinner (H_4)
- Fol. 198r: List of the nobles who fell at Sempach in 1386 (H_2)
- Fol. 199r: List of the nobles who fell at Sempach in 1386 (H_2) + Notes by Hans Wiler (H_5)
- Fol. 201r: Notes by Sinner (H_4)
- Fol. 201v: Ownership note by Konrad Pfister (H_7)
- Fols. 202v-204v: Königshofen's *Chronik* (H_2)
- Fol. 205r: *Konstanzer Annalen* (H_2) + *Colmarer Chronik* (H_2)
- Fol. 205v-211v: Königshofen's *Chronik* (H_2)
- Fol. 216r: Notes by Sinner (H_4)
- Fol. 216v: Notes by Hans Wiler (H_5) + Notes by Sinner (H_4) + Notes by unknown hand (H_3)

Fol. 217r: Notes by Sinner (H_4) + Notes by unknown hand (H_3)
Fol. 217v: Completely blacked-out folio (H_4?)
Fol. 218r: Partially blacked-out folio (H_4 + H_5?) + Notes by Hans Wiler (H_5) + Notes by Meister Berlinger (H_6)
Fol. 218v: (in Latin) Two *exempla* (H_2)

Part II
Fols. 219r-223v: *Rötteler Chronik* (H_4)

Part III
Fol. 224r: Prayer parody (H_2)
Fols. 224v-231v: Notes on the Basel war of 1444-1446 (H_2), inside:
Fol. 226r: Notes by Meister Berlinger (H_6)

The *Basler Handschrift* is an exceptionally complex manuscript that deserves a more precise study, one that considers not only the stratigraphy of scribal interventions but also the relationships between the earliest textual portions and the annotations and marginalia added by later hands. Moreover, the use of modern multispectral imaging techniques could potentially recover the content of several currently unreadable portions of the codex, particularly the blacked-out sections. A digital documentary edition of the entire manuscript, incorporating multiple editorial layers, would be highly beneficial for several reasons. First, the digital format would allow for the separation and visualization of different textual layers, both independently and in sequence, while maintaining the integrity of the manuscript layout. For example, viewing the *SW* section without later interventions could offer new insights into the image-text relationship of the model of the *Basler Handschrift*. Second, editing all the texts in the manuscript at a (semi-)diplomatic level would enhance the study of both paleographic and linguistic features of the scribes' language. Rather than restricting the analysis to the occurrences within the text of *B*, scholars would have access to a broader "corpus" of words written by H_1 – the entirety of the *SW* section – which could be explored for a more comprehensive evaluation of whether specific forms should be considered paleographic or linguistic peculiarities of the scribe's language, or merely scribal errors. Finally, a digital critical edition of the codex would enable users to arrange the texts of the manuscript in their chronological sequence, offering a clearer understanding of the universal chronicle as a whole and of the redactional phases that shaped its current form. At present, however, significant obstacles prevent such an undertaking. The *Basler Handschrift* is currently unavailable for consultation due to ongoing restoration, and no high-resolution facsimile (indispensable for further analysis) is currently accessible. Moreover, the realization of a digital edition of this scope would demand substantial time and resources, making it an endeavor that far exceeds the limits of this dissertation. Nonetheless, it remains an open possibility for future research.

2.3 *Basler Alexander*: paleographic features

2.3.1 Script's classification

B's script can be classified as cursive, as its basic features align with those typical of cursive scripts: many letters are formed without lifting the pen from the paper, <f> and <ſ> have descenders extending below the baseline; the ascenders of <d>, <b>, <l>, and <k> are looped; the <r> appears in a v-shaped split form; and the round <s> at the end of words takes on a majuscule-B-like shape (Pfändtner 2020: 399-402), which Schneider (1999: 57) calls «Brezelform» (Fig. 5 and Fig. 6).

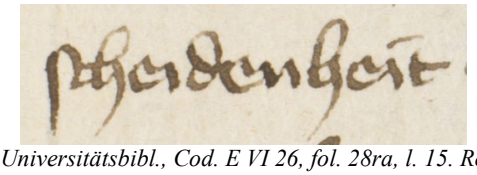

Figure 5. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 28ra, l. 15. Rounded loops in the ascenders of <h> and <d>, and stem of <ſ> under the baseline in the word [be]scheidenheit.

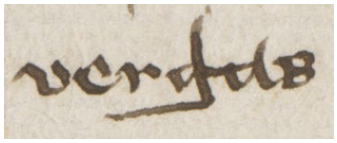

Figure 6. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 23vb, l. 5. V-shaped <r> and the "Brezel-like" final <s> in the word vergas.

In particular, it is very close to the so-called "younger Gothic cursive", as the <a> has a single bow, the <g> has an open descender that and curves to the left below the baseline, the loops are generally round, and there are no thickened strokes (Schneider 1999: 62-65). Schneider (1999: 63, Fig. 14) exemplifies the younger Gothic cursive with the manuscript München, Staatsbibl., Cgm 424,[193] whose script shares many details with that of the Basel codex: the shapes of <e> and <h> are identical, while <g> and <a> are very similar (Fig. 7 and Fig. 8).

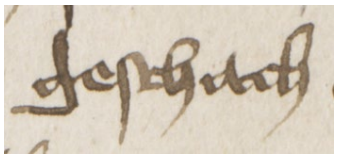

Figure 7. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 27vb, l. 2. Open descender of <g>, <h> with rounded loops, and single-bow <a> in the word geschach.

[193] See HSC: <https://www.handschriftencensus.de/9600> (last accessed: 24/02/2025).

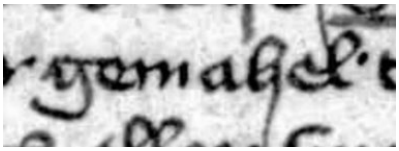

Figure 8. Detail from München, Staatsbibl., Cgm 424, fol. 232va, l. 20. Open descender of <g>, <h> with rounded loops, and single-bow <a> in the word gemahel.

By contrast, in the "older Gothic cursive" is characterized by a two-story <a> (usually significantly extended above the middle zone and sometimes almost reaching the height of the ascenders), an eight-like <g>, bent-to-the-right descenders of <h>, <y>, <z>, triangular-shaped loops, and thickened heads and ascenders of <f> and <ſ> (Schneider 1999: 59-62). The difference with the script of the *Basler Handschrift* becomes evident when taking a closer look at München, Staatsbibl., Cgm 2150,[194] presented by Schneider (1999: 60, Fig. 13) as an example of the older Gothic cursive (Fig. 9).[195]

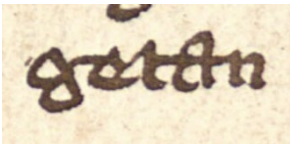

Figure 9. Detail from München, Staatsbibl., Cgm 2150, fol. 10v, l. 33. Eight-like <g> and two-story <a> in the word getan.

While the older Gothic cursive was used during the second and the third quarter of the 14th century, its younger form was in use approximatively from the last two decades of the 14th century to the third decade of the 15th century, a timeframe that aligns with the chronological span between addition of the *Basler Zusätze* to *SW* and Appenwiler's integrations. Another script used from the end of the 14th century and throughout the 15th is the so-called Bastarda, which however differs from the script of the *Basler Handschrift*. In fact, the Bastarda mixes features proper of cursive scripts with peculiarities of the *littera textualis*. For example, some letters are formed with separate pen strokes (acquiring the form of the Textualis), simple breaking of curves can be reintroduced, shafts ending on the baseline may either be broken or bent above the line, and ascenders gradually develop into a form without loops (Pfändtner 2020: 402-406; Schneider 1999: 65-78): characteristics that we do not find in the *SW* section of the Basel manuscript. Pfändtner (2020: 403, Fig. 24.7) mentions the manuscript München, Staatsbibl., Clm 14675[196] as an example of an early type of Textualis (Fig. 10). We can notice

[194] See HSC: <https://www.handschriftencensus.de/10056> (last accessed: 24/02/2025).

[195] Such distinction of thick and thin strokes, which hinders cursive writing, originates from the highly stylized chancery scripts and indicate a high level of calligraphic skill. However, the older cursive, much like the Textualis, exists in various forms ranging from a highly refined calligraphic style to more idiosyncratic, and often difficult-to-decipher notes and drafts.

[196] The facsimile can be consulted on the website of the Münchener Digitalisierungszentrum at the following link: <https://mdz-nbn-resolving.de/details:bsb00064855> (last accessed: 24/02/2025).

the difference with the script of the Basel codex, where the ascender of the <d> has a round loop and the <n> is drawn with a single stroke (Fig. 5).

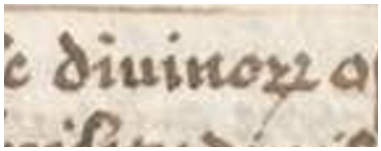

Figure 10. Detail from München, Staatsbibl., Clm 14675, fol. 138v, l. 17. Loopless <d>, shafts ending on the baseline bent above the line, and <n> composed by individual pen strokes in the word divinorum.

2.3.2 Script's peculiarities

H_1 distributes long and round <s> with regularity. Round <s> consistently appears in final position (except for most occurrences of *als* and a few other exceptions), while <ſ> is always found at word beginning and in the middle of words. <v> as /u/ is also distributed quite regularly and appears at the beginning of words, with a few exceptions in the middle of words. The ligature <ſt> is used consistently.

The scribe uses apexes on <i> quite regularly, but it can be absent or it can appear above letters close to <i>, and this may be due to the speed in writing, which may also be the cause of various partial, meaningless strokes at the end of some words, as in the cases of <da> on fol. 29rb, l. 17, and <eine> on fol. 55va, l. 4 (Fig. 11). Apexes appear irregularly on <y>, which typically represents *-i* or *-ie*. The use of <j> at the beginning of words reflects Early New High German tendencies, where <j> typically appears at word-initial position or at the end of a series of <i> (for numerals), while <i> generally dominates in words like *ich*, *in*, or *ist* (Ebert & Reichmann & Wegera 1993: 43).

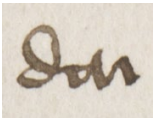

Figure 11. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 29rb, l. 17. Additional meaningless stroke after da*, probably due to the writing speed.*

The scribe occasionally miscopies certain letters, probably confusing them. This phenomenon involves <ſ> and <f> (e.g., <balaft> for *balast*, fol. 23va, l. 8); <c> and <t> for proper names (e.g., <achenas> for *Athenas*, fol. 39rb, l. 8); <l> and <b> (e.g., <bebendig> for *lebendig*, fol. 48va, l. 6); <r> and <n> (e.g., <endrar> for *endran*, fol. 34va, l. 21); <m> and <n>, especially in proximity to <i> or <u>, as in <nuir> for *mir*, fol. 47ra, l. 13 (Fig. 12). When the scribe notices a copying error in <n> or <m>, they often try to correct it by adding an extra descending stroke. This sometimes results in forms of <m> or <n> with two descending strokes as seen in <min> fol. 40ra, l. 16, or <klein> fol. 61vb, l. 14 (Fig. 13).

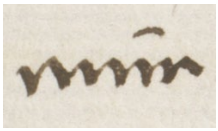

Figure 12. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 47ra, l. 13. Additional stroke, due to writing speed, in the word mir, *which looks like <nuir>.*

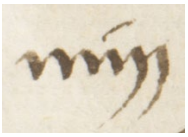

Figure 13. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 40ra, l. 16. Double descending stroke in the letter <n> of the word min. *The last descending stroke was probably added when the scribe realized that one stroke was missing.*

The scribe does not employ metrical dots, but at times, separators in the form of slashes appear between words. These were added by an unidentified later hand, probably to aid readability. The scribe (H_1) makes various types of corrections, rectifying their own copying mistakes through interlinear additions, erasures or cancellations by striking through words or letters. Appenwiler (H_2) primarily adds marginal annotations; his only direct intervention in the text of *B* is the correction of a word written by H_1 on fol. 63va, l. 17, *heim*, which he struck through and replaced with *nim*, written above it (Fig. 14). Probably, Appenwiler likely no longer understood *heim* in that context and chose to correct it.

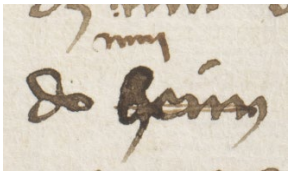

Figure 14. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 63va, l. 17. The word heim *was struck through by Appenwiler, who wrote* nim *above the line as a replacement.*

2.3.2.1 Abbreviations

Various types of abbreviations are present in the manuscript: <dz> for *das* (which is the most consistently used), <wz> for *was*, the thunder-like abbreviation <ꝛ> for *er* or *r*,[197] <p̨> for *per*, <vn̄> for *und* (found only once in *B*), and the very common macron abbreviating nasals. In some cases, the macron is drawn on consonants or on superscripts and can abbreviate *in*, *m*, *me*, or *n*, as in the cases of <gul̄d> (fol. 54rb, l. 3), <trū̊> (fol. 25ra, l. 8), <alvm̄> (fol. 48vb, l. 1), and <bewar̄> (fol. 39va, l. 15). The macron is almost always drawn with a cursive

[197] Schneider (1999: 86) claims: «[i]m 15. Jahrhundert nahm diese Kürzung weitere individuelle Formen an. In dieser Zeit steht das Zeichen auch nicht nur für -er, […] häufig steht er für einfaches r» ('in the 15th century, this abbreviation took on increasingly individualized forms. During this period, the sign no longer exclusively represents *-er*, […] rather, it frequently stands for a simple *r*').

trait, giving it the appearance of a backward curl. Occasionally, as in <casād᷑> for *Casander*, fol. 64ra, l. 4 (Fig. 15), it is drawn as a "regular macron". In rare cases, the macron abbreviates two nasals, as in of <bekrēkē> for *bekrenken* (fol. 51va, l. 20), where a single backward curl covers the letters <eke> at the end of the word (Fig. 16).

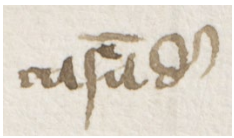

Figure 15. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 64ra, l. 4. Macron wirhout curl and thunder-like abbreviation in the proper name Casander.

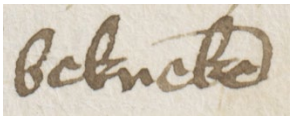

Figure 16. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 51va, l. 20. Macron with cursive trait abbreviating two nasals in the word bekrenken.

2.3.2.2 Circumflex accents

Some circumflex accents are used regularly. Depending on the context, <û> can represent /ü/ or /iu/, and the circumflex is also present on the grapheme <v> in those cases at word beginning when <v> stands for /u/. The scribe sometimes omits it or uses an apex instead, possibly due to the speed of writing. The grapheme <ŵ> usually represents /wi/, but sometimes also /iuw/, /ü/, /we/, or /wü/. In sporadic cases, a circumflex accent can be seen on <i> without any apparent significance. This is not a circumflex indicating vowel length, as appears in words like <ſwînd> (fol. 27ra, l. 5) or <trurîg> (fol. 30va, l. 25), suggesting a phenomenon related to the irregular use of apices on <i> and <y> (also sometimes used to distinguish vertical strokes, but inconsistently). A peculiar circumflex also appears in an alternative spelling of the word *für*, which in most cases is written as <fûr>. In some instances, however, it is written as <vîr> with a circumflex often placed between the <v> and the <i>. This can be seen in four cases in *B* (fols. 26vb, l. 21; 56rb, l. 6; 60va, l. 19; 62va, l. 16), but also appears elsewhere in the *SW* section (e.g., fol. 17rb, ll. 20-24). It might be a scribal quirk that originated when copying the orthographic variant <vür> (Fig. 17).

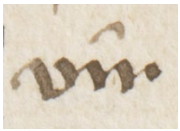

Figure 17. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 26vb, l. 21. Peculiar form of vür, *appearing with a circumflex and a missing stroke, making it look like <vîr>.*

2.3.2.3 Superscripts

The scribe also uses a variety of superscripts that often have ambiguous phonological representations:

- <o̊> represents /œ/ (e.g., <ſcho̊n> for *schœn*, fol. 52va, l. 25);
- <o̬> usually represents /ou/ (e.g., <o̬ch> for *ouch*, fol. 29rb, l. 3), but sometimes also /uo/ (e.g., <ſlo̬gen> for *slougen*, fol. 41va, l. 25; <go̬tte> for *guotte*, fol. 67rb, l. 17);
- <ů> usually represents /uo/, sometimes /ou/ (e.g., <bům> for *boum*, fol. 32vb, l. 23), and, in some rare cases, /ô/ (<ſchůs> for *schos*, fol. 26rb, l. 24; <tůbhaft> for *tobhaft*, fol. 28ra, l. 9) or /o/ (<kůnd> for *kond*, fol. 27vb, l. 24; <fůrcht> for *forcht*, fol. 58ra, l. 21);
- <u̬> only appears in two cases, once representing /üe/ (<gemu̬tte> for *gemüette*, fol. 56rb, l. 11), once standing for /iu/ (<ru̬we> for *riuwe*, fol. 27vb, l. 11);
- <ẘ> usually represents /ow/ (e.g., <frẘ> for *frow*, fol. 23vb, l. 4), but it stands in rare cases also for /uo/ (<zẘ> for *zuo*, fols. 38ra, l. 17, and 38rb, l. 17; <frẘ> for *fruo*, fols. 38rb, l. 16, 43va, l. 6, and 62va, l. 8).

2.4 *Basler Alexander*: linguistic features

The dialect of the scribe is Alemannic,[198] and many linguistic phenomena are typical of this dialectal area. Concerning vocalism, the darkening /a/, /â/ > /o/, /ô/ in stressed syllables often occurs (Weinhold 1863: 44-45, §44), as in *wor* for *war* (*B* 127 and *passim*); coherently with this phenomenon, we often find *gon* for *gan* (*B* 1181, 1967, 2697), but *gon* stands sometimes for *gên*, the contracted form of *gegen* (*B* 1641, 4044, 4116).[199] It happens to find *har* for *her* (e.g., *B* 1893, 3121), even if the form *her* is more frequent (Paul 2007: 41, §E 31).[200] Sometimes, we can see *Umlaut* caused by /ei/ in unstressed syllable (Paul 2007: 41, §E 31), as in the case of *erbeit* for *arbeit* (*B* 879, 2674, 3023).

In various cases, also diphthongs witness Alemannic dialectal traits:

- /ei/ for /ie/: e.g., *breif* (*B* 1544, 2057) and *enpfey* (*B* 642) for *brief* and *enpfie* (Weinhold 1863: 57, §59);
- /ie/ for /e/: e.g., *wiest* (*B* 1929) for *west* (Weinhold 1863: 61, §64);
- /ie/ for /î/: e.g., *liebes* (*B* 4397) for *lîbes* (Weinhold 1863: 62, §65);

[198] In terms of vocalism, Swabian linguistic traits appear to be predominant, though a more detailed analysis is necessary. In fact, Weinhold's (1863) study only distinguishes between Swabian vowels (pp. 73-91) and Alsatian vowels (91-109), without addressing any significant differences between these varieties in terms of consonantism.

[199] The *Basler Trojanerkrieg* also shares this peculiarity (fol. 15vb, l. 3); see Cipolla (2019a: 131).

[200] Weinhold (1863: 16, §11) states: «[b]esonders häufig ist *har* für *hër*, das sich in der alem. Mundart förmlich festsetzt und in den Hss. mit dem schriftdeutschen *her* überall kämpft» ('[p]articularly frequent is *har* for *hër*, which firmly establishes itself in the Alemannic dialect and constantly competes with the written German *her* in the manuscripts').

- /ie/ for /iu/: e.g., *siechen* (*B* 2863, 2965, 2990) and *urliege* (*B* 71) for *siuchen* and *urliuge* (Weinhold 1863: 60, §63);[201]
- /ie/ for /üe/: e.g., *wiettende* (*B* 3832) for *wüetende* (Weinhold 1863: 62, §65);[202]
- /œ/ for /e/: e.g., *mœnschen* (*B* 115, 3133, and *passim*) for *menschen* (Weinhold 1863: 30, §28);[203]
- /œ/ for /ô/: e.g., *dœrlicher* (*B* 1940) for *tôrlicher* (Paul 2007: 40, §E 31);[204]
- /œ/ for /öu/: e.g., *lœgnest* (*B* 3558) for *löugnest* (Paul 2007: 40, §E 31);[205]
- /uo/ for /o/: e.g., *kuond* (*B* 526) and *fuorcht* (*B* 3613) for *kond* and *forcht*;
- /uo/ for /ô/: e.g., *tuobhaft* (*B* 537) and *schuos* (*B* 340) for *tôbhaft* and *schôz* (Weinhold 1863: 72, §78);
- /üe/ for /œ/: e.g., *früelichen* (*B* 4215) and *schüeni* (*B* 75) for *frœlichen* and *schœne* (Weinhold 1863: 70, §75; 90, §109);
- /üe/ for /uo/: e.g., *sües* (*B* 1534, 1563, but, in particular, *B* 1555, where *sües* rhymes with *muos*) for *suoz*.

It is interesting to notice that /ei/ can sometimes rhyme with /ie/ (e.g., *ey* : *enzwie*, *B* 340-341). Even though, for this example, it is true that «zuweilen findet man *ie* für *ei* geschrieben» (Weinhold 1863: 62, §64),[206] it is also possible to find them in rhyme when the diphthongs are not influenced by these phenomena (e.g., *gebietten* : *arbeitten*).

In unstressed final syllables, an <i> / <y> appears instead of an <e> (e.g., *wüesty*, *grossi mengi*). This is because, according to Paul (2007: 41, §E 31), «[i]m Alem. der mhd. Zeit sind die vollen ahd. Endungsvokale noch vielfach erhalten; dies äußert sich in zahlreichen (a, o, u, i-)Schreibungen».[207]

Concerning consonantism, the most evident peculiarity is the irregular doubling or shortening of consonants like /f/, /k/, /l/, /m/, /n/, /r/, /s/, /t/. This phenomenon is not unusual from the 14th to the 16th century, a timeframe defined by Weinhold (1863: 125, §160) as the «Lieblingszeit der Buchstabenhäufung».[208] There are uncertainties in the graphic realization of alveolar plosives: the

[201] «Die jüngste Gestalt der Brechung von *iu* ist *ie*; *io* und *ia* sind Vorläufer» ('The most recent form of the breaking of *iu* is *ie*; *io* and *ia* are precursors', Weinhold 1863: 60).
[202] «Durch ungenaue Aussprache erklärt sich *ie* für *üe*, das seit dem 15. Jh. ziemlich häufig zu lesen ist» ('The inaccurate pronunciation explains *ie* for *üe*, which has been fairly common since the 15th century', Weinhold 1863: 62).
[203] According to Weinhold (1863: 30), this group also includes <dȯrt>, «auf altes *deret* zu füren» ('to be reconducted to the old *deret*').
[204] Paul (2007: 40) notes: «[i]m 14. Jh. begegnen die Graphien <ou, o, ȯ> u.ä. für mhd. /ō/ im Schwäb. deutlich häufiger als im Oberrhein., möglicherweise ein Indiz für die schwäb. Diphthongierung von mhd. *ô* > *ou* […]» ('[i]n the 14th century, the spellings <ou, o, ȯ> and similar for Middle High German /ō/ occur more frequently in Swabian than in the Upper Rhine region, possibly indicating the Swabian diphthongization of Middle High German *ô* > *ou* […]').
[205] Paul (2007: 40) further observes: «[a]uch bei mhd. /öü/ heben sich von bair. (teils auch ostschwäb.) Graphien […] klar die *o*-basierten alem. Schreibungen ‹ȯ, o͘u, ȯi› ab» ('[e]ven in the case of Middle High German /öü/, the *o*-based Alemannic spellings ‹ȯ, o͘u, ȯi› clearly stand out in contrast to the Bavarian (and partly also East Swabian) […] spellings').
[206] 'At times, *ie* is written instead of *ei*'.
[207] 'In Alemannic during the Middle High German period, the full Old High German final vowels are still frequently preserved; this is reflected in numerous (a, o, u, i-) spellings'.
[208] '[p]eriod of peak of letter doubling'.

Auslautverhärtung of /d/ is sometimes realized with <d> (e.g., *genant* : *land*, *B* 3708-3709), and other times with <t> (e.g., *hant* : *lant*, *B* 358-359); the same goes for /t/ at word beginning (e.g., *tatten* vs. *datten*; *tochtter* vs. *dochtter*), reflecting a tendency to voice /t/ typical of the Alemannic variety (Weinhold 1863: 141-142, §179). Among these traits, we also find addition of *-t* at word ending (Weinhold 1863: 140-141, §178), as in *zwischent* or *denocht*, and the addition of *-t-* in derivational processes, as in *ellenthaft* or *eigentlich* (Weinhold 1863: 138, §175).[209] Apocope is another common phenomenon, not only limited to *-t* (Weinhold 1863: 140, §177),[210] as in *gedach* or *dank*, but also involving *-e*, *-te*, and *-ch* (e.g., *hett*, *mœch*, and *dur*). The case of the numeral *tusint* / *dusint* is interesting, as we can encounter it in the forms *tusing* / *dusing*. This is another Alemannic peculiarity: «[d]ie Mundart tauscht zuweilen zwischen *nd* [which can also be realized as <nt>] und *ng*» (Weinhold 1863: 144, §180).[211] It is in fact confirmed by the presence of the rhyme *überhang* : *geschant* (*B* 1160-1161).

The scribe confuses <m> and <n>. In cases like *hein* or *kan*, it can be interpreted as «die starke Neigung, stammhaftes *m* in *n* zu wandeln» (Weinhold 1863: 172, §203),[212] reflecting an Alemannic dialectal trait. However, articles or personal pronouns are also affected by this phenomenon of confusion between <m> and <n>, and when a nasal indicating accusative or dative is replaced by the other, it becomes difficult to interpret the phenomenon as a scribal quirk, a dialectal feature or a scribal error. A clear Alemannic trait is /m/ for /w/, as in the case of <numen> (Weinhold 1863: 132, §167).

In many words like *siechen* or *fliechen* we find /ch/ for medial /h/: this phenomenon of fortition is very widespread in the Alemannic dialectal area (Weinhold 1863: 188-189, §222). The verb *jehen* is almost always spelled <jhehen> (only once we find <jehen>). It is a scribal feature that is common from the 15th century onwards: «[i]m allgemeinen wird bis in das 15. Jh. *i* als Zeichen für diesen Reibelaut [/j/] gebraucht; dann kommt *j* auf, mit ihm durch eine Zeit *jh*» (Weinhold 1863: 192, §227).[213] *H*-dropping (e.g., *geschit*, *nit*) is also described by Weinhold (1863: 196-197, §234) as a scribal peculiarity, but there is a case of rhyme *nit* : *sit* (*B* 2217-2218).

When in middle or final position, /tz/ is realized with <cz> (e.g., <herczy>, fol. 32va, l. 4; <besiczen>, fol. 28rb, l. 19; <kacz>, fol. 62ra, l. 20). We notice an uncertain realization of /pf/, which is often written <fp> (e.g., <kofp>, fol. 30ra, l. 8; <schinfp>, fol. 45ra, l. 20). Words ending in <sch> are characterized by a slide of the <s>, for example <fichs> or <valchs> (Weinhold 1863: 159, §192). In words like <brûtlich> or <dorn blik> we find *r*-metathesis, a very common phenomenon in the Alemannic area, especially in the Alsatian variety (Weinhold 1863: 165, §196). In one case, instead of the usual *zouber*, we see *zouffer*, but the

[209] However, since the form *eigentlich* has become established in standard New High German, it is worth considering whether this form is exclusively an Alemannic feature.

[210] An opposite phenomenon, the addition of *-t*, appears only rarely (as in <bracht> for *brach*, *B* 1183), and it has been interpreted as a scribal error.

[211] 'The dialect occasionally alternates between *nd* [which can alsoappear as <nt>] and *ng*'.

[212] 'The strong tendency to change radical *m* into *n*'.

[213] 'In general, until the 15th century, *i* was used as a symbol for this fricative sound [/j/]; then *j* emerges, and along with it, over a period of time, *jh*'.

co-occurrence of medial /b/ and /f/ is attested in the Alemannic variety (Weinhold 1863: 126, §161).

The most evident Alemannic features in verbal morphology are (1) the extension of the *-nt* desinence of the 3rd person plural in the present indicative also to the 2nd and, sometimes, to the 1st person plural (Paul 2007: 41, §E 32), as in *wellent ir* (*B* 672) or *wir süellent* (*B* 869), and (2) the addition of the *-n* desinence to the 1st person singular of the present indicative (Paul 2007: 41, §E 32; Weinhold 1863: 333-334, §339), for example in the sentence *ich dir niut vertagen* (*B* 602).

Apart from the widespread contraction *haben* > *han*, we notice that /age/ can be contracted in /â/ (e.g., *klate*, *B* 853), /ei/ (e.g., *seitte*, *B* 765), or /e/ (e.g., *teding*, *B* 1628), while /ege/ can be contracted in /ei/ (e.g., *leit*, *B* 3345) or /e/ (e.g., *alwend*, *B* 3952). The verb *geben* appears in the form *gen* (e.g., *B* 1293), a typical Svevian-Alemannic contraction.[214]

From a lexical point of view, we see various cases of corruption. The most evident involve proper names, which are written in the most colorful ways. The absence of nasals in some of their occurrences, such as <olipya>, might suggest that also proper names in the *Vorlage* or in a previous redaction of the manuscript were abbreviated with macrons, which were however lost during the copying process. Some other words got corrupted and are now witnessed in unsatisfactory readings, such as *weschza* (*B* 321) and *hittmikeit* (*B* 1845). The word *tiutnise* (*B* 139) as a translation of the Latin *intelligentias* from *HdP* is only attested with the sense of 'meaning', but it could be a peculiar form of *gediutnisse*.[215] It is interesting to notice the uncommon use of *denne* with the meaning of modern German *ohne (dass)*, 'without (+ noun/verb)', or *außer*, 'except for'.[216]

Stylistically, we can see that the narrative is very concise and factual; the narrator does not dwell on descriptions and on moral comments. As pointed out in the previous chapter, it seems that the redactor wanted to shorten a longer model. This has evident repercussions not only on the rhyme scheme (which is sometimes irregular, with many incomplete couplets) and on the length of lines,[217] but also on syntax, with the emergence of anacolutha and syntactic structures that aim at the economy of expression (e.g., *B* 950-951) and on subject-verb agreement, where a singular subject corresponds to a plural verb or vice versa (e.g., *B* 898-900). On the other hand, the change from 1st to 3rd person narrator in the letter to Aristotle and Olympias could be traced back to an earlier redactional phase, as these discrepancies also characterize *S*, even if the changes do not always appear in the same *loci*.

The textual portion on fols. 62vb, ll. 16-25 and 63ra ll. 1-3 can be found again on fol. 64rb, ll. 1-13. This is a clear copy error, either caused by the scribe or

[214] See Lexer *s.v.* "gëben". All entries from Lexer's *Mittelhochdeutsches Handwörterbuch* refer to its online version found in Wörterbuchnetz (<www.woerterbuchnetz.de>, last accessed: 24/02/2025), a website gathering various types of dictionaries related to the German language.
[215] See *infra*, chapter 6.
[216] See Benecke, Müller & Zarncke (BMZ) *s.v.* "danne" or "denne", where the term is recorded only with the meaning of *außer*. All entries from Benecke, Müller & Zarncke's *Mittelhochdeutsches Wörterbuch* refer to its online version found in Wörterbuchnetz (<www.woerterbuchnetz.de>, last accessed: 24/02/2025).
[217] See, for example, the difference between *B* 614 and *B* 2854.

already present in the model. It is possible that the repeated portion started on a new side of a folio and that it was copied by mistake. The case of the proverb-like affirmation in *B* 106-107 is controversial and may be the interpolation of a marginal notation in the main text.

3. Editing the *Basler Alexander*

This chapter addresses the editorial challenges of the Basler Alexander*, emphasizing the intrinsic* mouvance *of its complex manuscript tradition. It considers previous editions that have marginalized this redaction and advocates for a new, document-centered approach. The chapter also discusses the tools used for encoding and visualizing the edition, which integrates a diplomatic, a semi-diplomatic, and a critical layer. Particular attention is given to solutions for ensuring the edition's sustainability and the continued accessibility of all data.*

The difficulties in editing the *Alexanderlied* arise from its complex yet meager manuscript tradition. The manuscripts share the same core of narrative events, allowing us to identify them as witnesses to a single work, the *Alexanderlied*. However, each manuscript transmits a distinct redaction of the work, featuring substantial additions, re-elaborations, and oppositions of neutral variants in the common sections, perfectly embodying the concept of textual *mouvance* coined by Cerquiglini (1989), and raising questions about whether we should instead speak of *Alexanderlieder*. Another challenge, in addition to the scarcity of direct manuscript witnesses, lies in the unsatisfactory relationship between the *Alexanderlied* and many of its sources. This relationship is often unclear, making it difficult to determine where innovations occurred or whether a specific text or redaction was followed with greater or less fidelity. These sources can in fact be fragmentary (Albéric's *Alexandre*), unknown (as for the *Blumenmädchen* episode in *S* or the Gog and Magog episode in *B*), or, conversely, characterized by an extremely complex and abundant manuscript tradition that is itself divided into redactions, and whose editions are not entirely reliable (as in the case of *HdP*).[218]

The manuscript tradition of the *Alexanderlied* presents a paradoxical situation: even if the construction of a *stemma codicum* is possible (despite the inherent limitations and speculations involved), a philologist not only cannot reach the "original" (an extremely common situation in medieval philology), but they also cannot reconstruct an archetype using the traditional Lachmannian methodology without overlooking the various meaningful reworkings and expansions. Indeed, besides the authorial intentions of *pfaffe* Lambrecht,

[218] In particular, the editions of I^2 and I^3 were produced without considering the whole manuscript tradition: «[l]e tre *forme interpolate* del *Romanzo di Alessandro* sono attualmente disponibili grazie a una tradizionale filologia fondata sui princìpi di Lachmann: […] quella [the edition] di I^2, approntata su un numero ridotto di codici da Alfons Hilka nel 1920 (riveduta da Bergmeister e Grossman fra 1976 e '77, però ancora una volta senza un esame dell'intera tradizione), quale testo-base latino "di servizio" […]; quanto alla terza *forma interpolata* (I^3) […] si è dovuto aspettare il 1975 perché Karl Steffens offrisse un testo leggibile, per quanto anch'esso fondato su un esame assai incompleto del testimoniale manoscritto, e non garantito da uno stemma dei codici» ('[t]he three *interpolated forms* of the *Alexander Romance* are currently available thanks to a traditional philology based on Lachmann's principles: […] the one [the edition] of I^2, prepared from a limited number of codices by Alfons Hilka in 1920 (revised by Bergmeister and Grossmann between 1976 and 1977, but once again without an examination of the entire tradition), as a Latin provisional base text […]; as for the third interpolated form I^3 […], one had to wait until 1975 for Karl Steffens to offer a readable text, although it too was based on an incomplete examination of the manuscript evidence, and was not supported by a stemma of the codices'. Bologna, in Fabiani (2021: 11).

concealed behind the unattainable concept of "original", we must recognize redactional intentions by other agents, who handled, re-elaborated, or enriched the individual redactions in independent ways. Using the words of Ruh (1985: 270), one of the pioneers of the so-called *überlieferungsgeschichtliche Methode*, this «"Eigenbewegung" der Texte»[219] should be considered when preparing an edition of the *Alexanderlied*. Rather than focusing on concept of authorship and the pursuit of an "original", this approach emphasizes textual history, interpreting «Mutationen der Werke als Vorgang eines sich "in der Rezeption" vollziehenden Versehens» (Williams-Krapp 2000: 3).[220] Such a perspective could help scholars assign due importance to each redaction and better understand the cultural evolution of the *Alexanderlied*, a work that, despite the poorness in manuscript witnesses, can nonetheless boast a rich textual history.[221]

According to Contini, when a work is witnessed in more redactions, the most convenient approach is to produce independent editions for each *Fassung*: «[q]uando la recensione della tradizione manoscritta mette in luce solo opposizioni di varianti adiafore, sono da riconoscere più redazioni (di autore o no), che devono formare oggetto di altrettante edizioni» (Contini 1986a: 7-8).[222] These editions, however, should not remain isolated from one another: all redactions of the *Alexanderlied* stem from the same poetic core, which still requires comprehensive analysis through a systematic comparison of the different texts. For this reason, a further step in editing the *Alexanderlied* is the realization of a synoptic edition that facilitates comparative analysis. Furthermore, integrating the source texts employed in the composition of the redactions would also provide deeper insight into the complexity of this work.

Kinzel's 1884 edition could be seen as an early attempt to synoptically display the texts within the page paradigm. In this pioneering work, still considered a fundamental resource for the *Alexanderlied* studies, the editor subdivided the two-page spread into five or seven sections dedicated to the editions of *V*, *S*, and *A*, their respective critical apparatuses, and a portion dedicated to the Latin sources he deemed relevant for specific passages (such as *JV*, *Leo*, and others). The result is a highly complex layout allowing an easy comparison between *V*, *S*, and the small section of *A*, while relegating however every other text (not only source texts like *Leo*, but even *B*) to the footnotes. In the case of Latin sources, their critical apparatuses also appear in their same section, making the reading process more cumbersome. Noteworthy is Kinzel's decision to edit the story of Nectanebo appearing in *B* as a separate «Einleitung des Basler Alexander» (Kinzel 1884: 1-24), while integrating the Basel redaction into the main text where it corresponds to *S*'s lacuna. The remainder of *B* is then placed in

[219] '"Intrinsic movement" of the texts'.
[220] 'Mutations of works as a process of misunderstanding occurring "in reception"'.
[221] According to Ruh (1985: 268), «[j]e breiter ein Werk im Sprachraum, je weitreichender in der Zeit und je vielfältiger in verschiedenen Benutzerschichten verbreitet ist […], umso reicher wird dessen Textgeschichte» ('[t]he broader a work's linguistic reach, the more extesive its transmission over time, and the more diverse in its distribution across different user groups […], the richer its textual history becomes').
[222] 'When the recension of the manuscript tradition reveals only oppositions of neutral variants, multiple versions (whether authorial or not) must be recognized, each of which should be subject of a separate edition'.

S's critical apparatus until the episode of Alexander's journey to Earthly Paradise, after which *B* is no longer considered.

An alternative solution is provided by digital tools, which allow us to overcome the limitations of the printed page by adopting a digital paradigm, where texts can be aligned in their entirety without the risk of running out of space. In a digital environment, differences and similarities between the three redactions become more immediately recognizable: for example, common poetic lines in the parallel sections can be linked and highlighted, showing how the metrical structure or the poem itself has been re-elaborated, while the plot and the sequence of events remain largely unchanged. Moreover, source texts could be made accessible, and users could choose what to visualize depending on their interests and aims. The concept of a digital synoptic edition of the *Alexanderlied* led to the development of the Digital *Alexanderlied* (DAL) project, whose main objectives are the creation of independent digital editions for each witness of the Middle High German poem and the production of a digital synoptic edition based on these three modern and reliable editions of *V*, *S*, and *B*.[223] This last objective is particularly challenging, as the line divisions of the *Alexanderlied*'s redactions vary significantly, making a precise line-by-line alignment (such as those seen in the digital editions of the *Parzival*[224] or *Der arme Heinrich*)[225] impractical. For this reason, the team is currently experimenting with a subdivision in textual units, which serve as fundamental building blocks of the plot across all three versions and form the basis for alignment and comparison.[226]

3.1 An edition of the *Basler Alexander*

When examining the editions of the *Alexanderlied*, we notice a striking fact: while all editors acknowledged the divergences between the texts witnessed in the manuscripts and have granted each the status of a distinct redaction, nearly all editions of this Middle High German poem focus exclusively on the *Vorauer* and the *Straßburger Alexander*. The Basler version, by contrast, is frequently marginalized, relegated to footnotes or critical apparatuses. This treatment of *B* is not limited to the 19th century (an example is Kinzel's 1884 edition, as previously mentioned), but persists into the 21st century with Lienert's 2007 edition, where once again *B* is not edited, and the focus remains on *V* and *S*.

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[223] The realization of the individual editions is currently in progress, and the edition of *B* presented in this dissertation is intended as one of them.

[224] See *Parzival*-Projekt: <https://parzival.unibe.ch/> (last accessed: 24/02/2025). The *Parzival*-Projekt (PI: Prof. Dr. Michael Stolz) is a digital scholarly initiative that led to the realization of a digital edition of Wolfram von Eschenbach's *Parzival*.

[225] See *Der arme Heinrich*-digital: <https://digi.ub.uni-heidelberg.de/de/ahd/index.html> (last accessed: 24/02/2025). This project (PI: Prof. Dr. Victor Millet and Dr. Gustavo Fernández Riva) aimed to create a digital edition of Hartmann von Aue's *Der arme Heinrich*.

[226] A prototype of a synoptic visualization (of the parallel section of all three redactions, which has been divided into textual units) was developed by Dr. Giulia D'Agostino in her doctoral thesis entitled *A Synoptic Digital Edition of the* Alexanderlied. The results of her work are available on the website of the Digital *Alexanderlied* (DAL) project: <https://dh.dlls.univr.it/dse/dal/> (last accessed: 24/02/2025).

The "black sheep" of the *Alexanderlied*'s manuscript tradition, *B* has long been dismissed as «eine lüderliche abschrift einer vielfach als dürftig sich darstellenden überarbeitung aus dem ende des 13. jahrhunderts» (Kinzel 1884: XV),[227] a poorly executed reworking with little literary value and historical significance. The reasons for *B*'s marginalization are evident and stem from an approach to texts shaped by German Romantic and positivist philology, which driven by strong nationalist currents, sought to uncover the nation's literary origins by prioritizing ancient documents and their reconstruction.[228] In fact, *V* and *S* are among the earliest non-religious texts of Middle High German literature. Their documentary value is unquestionably significant, and their aesthetic value is generally considered superior to that of *B*. Furthermore, the primary goal of the editors of the *Alexanderlied* has traditionally been the reconstruction of (or the approximation to) the "original" text by *pfaffe* Lambrecht. As a result, *B*, with its stylistic peculiarities, has often been overlooked, consulted only when the other two redactions presented lacunae.

Some decades after Wackernagel's (1836) discovery of the *Basler Handschrift*,[229] Werner published a preparatory study for an edition in 1879,[230] followed by the edition itself in 1881 – the only complete edition of *B* to date. After him, apart from the inconsistent editorial approach found in Kinzel's 1884 edition, no one ever edited the text in its entirety. Werner's edition is certainly commendable, especially considering the challenges faced by scholars at the time to produce an edition (for example, even accessing the manuscript was difficult). However, it contains numerous inaccuracies: in addition to typographical errors and misreadings of the manuscript, some words were emended without any indication in the apparatus, there are inconsistencies in how manuscript spellings are reported, and certain erroneous readings were left unrecorded. The need for a new edition is evident, not only to restore dignity to *B*, but also to provide a reliable text for various forms of analysis.

Werner's edition is clearly influenced by the reconstructive tendencies of 19th-century philology. Even though he attempts to stay close to the manuscript (preserving superscripts and avoiding heavy normalization to *Normalmittelhochdeutsch*) and explicitly states that his edition is nothing but a reproduction of the manuscript (Werner 1881: 4), his editorial choices reveal a tendency toward reconstructing an idealized, uncorrupted version of the text. One of the most evident signs of this approach is his frequent postulation of lacunae whenever he perceives an incomplete rhyming couplet, even when the text makes perfect sense. For example:

[227] 'a careless copy of a re-elaboration from the late 13th century, which in many respects appears meager'.

[228] An example is the nationalistic spirit of Hans Ferdinand Massmann (1797-1874), which influenced his editions; see Wolf (2023).

[229] In Wackernagel's publication, only some portions of *B*'s text were transcribed, and some attempts were made to interpret supposed scribal mistakes.

[230] In the same year, two contributions on *B* were also published by Kinzel (1879) and Zacher (1879).

Daryus zwen herzogen gebot, | das sy Allexanders schiff zersteissen | (der eine hies Zibottes, Maryus der ander), | und sich besamtten mit ir her | gen im ze wer | und in brechtten gevangen (*B* 1301-1306).[231]

Daryus zwen herzogen gebot | <…> | daz sy Allexander | <…> | schiff zersteissen | <…> | <…> | der eine hies Zibottes | Maryus der ander | <…> | und sich besamtten mit ir her | gen im ze wer | <…> | und in brechtten gevangen (Werner 1881, 1378-1391).

Other reconstructive operations include various attempts to restore the rhyme scheme by (1) substituting words, (2) eliminating or leveling Alemannic phonological features, (3) inserting additional letters:

(1)
hies er driu dusing vahen, | blenden und henken (*B* 1194-1195).[232]

hies er driu dusing vahen | blenden und hahen (Werner 1881, 1254-1255).

(2)
Er sprach: "Frouwe zwar, | sin ist ein wort niht wor | […]" (*B* 175-176).[233]

er sprach ‘frůwe zwar, | sin ist ein wort niht war | […]’ (Werner 1881, 177-178).

(3)
und muost im sinen zins gen, | wolt er behaben das leben (*B* 1293-1294).[234]

und můst im sinen zins ge[be]n, | wolt er behaben daz leben (Werner 1881, 1370-1371).

Moreover, in the critical apparatus, Werner also suggested transposing certain lines, always with the goal of reconstructing a regular rhyme scheme. For example, we can observe the difference in the following lines, where the manuscript’s original order is perfectly coherent, whereas Werner’s proposal aims to restore a perfect rhyme scheme:

Etlich kunden mit listen | sich selb also fristen: | Sy sangten sich in des sewes grund, | das sy den tag nieman sach, | und komen wider us gesunt (*B* 1074-1078).[235]

etlich kunden mit listen | sich selb also fristen: | das sy den tag nieman sach, | <…> | sy sangten sich in des sewes grund, | und komen wider us gesunt (Werner 1881, 1114-1119).

[231] ‘Darius ordered two dukes to destroy Alexander’s ships (one was called Zibottes, the other Maryus), to assemble their army, march against him and take him captive’.
[232] ‘he ordered three thousand to be captured, blinded, and hanged’.
[233] ‘He said: “Lady, indeed, not a word he says is true”’.
[234] ‘and he must pay him tribute if he wishes to keep his life’.
[235] ‘Some were able, through cunning, to save their lives in this way: they sank to the bottom of the sea so that no one saw them during the day, and emerged again, unharmed’.

As noted earlier, the tendency to abbreviate the narrative and disrupt the rhyme scheme is a defining characteristic of this version of the *Alexanderlied*, aligning it with short redactions of courtly epics. For this reason, such interventions have not been carried out in this edition, and a new line numbering has been introduced, disregarding the lacunae hypothesized by Werner. While many of Werner's operations may appear reasonable from a reconstructive perspective, the present edition aims to provide readers with a distinctive re-elaboration of a text transmitted in a specific form, emphasizing the individuality of this redaction, and underscoring the extreme variability that some medieval textual traditions can exhibit.[236] Furthermore, this edition presents the text as one embedded in a specific temporal and geographical context. The linguistic peculiarities of the Alemannic dialect in which the manuscript is written have been preserved, ensuring that the text remains a reading edition intended for specialists.

The edition follows a document-centered approach, focusing on the single redaction while keeping the language and phrasing as close as possible to those of the handwritten source. Given that a strict Lachmannian approach cannot be consistently applied, and that *B* transmits certain textual portions as if it were a *codex unicus* (for example, the episode of Gog and Magog), the editorial approach remains highly conservative. In contrast to the strong reconstructive tendencies of 19th-century philology, the text has been handled with caution to preserve its linguistic features and to ensure its usability for historical linguists.[237] To reach this objective, the editorial method may seem very similar to that proposed by Bédier (1928: 356) in the famous article where he strongly criticized the Lachmannian method:

> «la méthode d'édition la plus recommandable est-elle peut-être, en dernière analyse, celle que régit un esprit de défiance de soi, de prudence, d'extrême 'conservatisme', un énergique vouloir, porté jusqu'au parti pris, d'ouvrir aux scribes le plus large crédit et de ne toucher au texte d'un manuscrit que l'on imprime qu'en cas d'extrême et presque évidente nécessité».[238]

However, while the Lachmannian method is excessively skewed towards reconstruction, Bédier's approach places too much emphasis to the manuscript itself, as if blind faith in what the scribe wrote were the only way to avoid

[236] Variability (whether more or less accentuated) is a peculiar feature of medieval textual traditions: «l'écriture médiévale ne produit pas des variantes, elle est variance. La récriture incessante à laquelle est soumise la textualité médiévale, l'appropriation joyeuse dont elle est objet, nous invitent à faire une hypothèse forte: la variante n'est jamais ponctuelle» ('medieval writing does not produce variants, it is variance. The incessant rewriting to which medieval textuality is subjected, the joyful appropriation it undergoes, invite us to propose a strong hypothesis: the variant is never incidental'. Cerquiglini 1989: 111).

[237] Lemmatization and POS-tagging, although very relevant for a linguistic analysis, remain future objectives, as they have not yet been undertaken due to the significant time investment required.

[238] 'ultimately, the most recommendable editorial method may well be the one governed by a spirit of self-doubt, prudence, and extreme "conservatism": a firm commitment, carried out to the point of bias, to grant scribes the widest possible credit and to alter the text of a manuscript being printed only in cases of extreme and almost evident necessity'.

"disturbing" the document. Simply printing the text as transmitted in the codex, without considering its broader manuscript tradition, is not an optimal solution.

While it is true that *B* should be historically and "physically" contextualized as a document appearing in a book for a specific reason and for a particular audience, we should not overlook the significance of its manuscript tradition and the sources employed by its compiler. These elements provide crucial textual-critical insights. In fact, in various instances, *B*'s text is grammatically coherent, yet some sentences lack clear meaning within the narrative context and can only be fully understood through comparison with the parallel redactions or source texts. A striking example is a passage from the Nectanebo-*Vorgeschichte*, a distinctive section of this redaction of the *Alexanderlied*, which is narrated in this form exclusively by *B*. In this episode, Nectanebo deceives queen Olympias using magical powers, causing her to dream that the Egyptian god Amun lies with her and foretells that she will give bear a child as a result of this encounter. The manuscript reads:

> olinpya trůmte | ſchon wie der got ammon | des ſelben nachttes by ir | leg vnd ir mine pfleg des | [*25ra*] Des morgens kam er zů ir | vnd ſprach frẘ gelůbe | mir du haſt enpfangen den | ſchirmer din des ſolt du vō | mir gewiſ ſin des andren | morgens ze hant do wart | noch nektanabo geſant (*B*, fols. 24vb-25ra).[239]

Grammatically, the passage is clear, apart from the dittography of *des* probably caused by the folio change. However, withing the broader context of the narrative, it seems odd that, in Olympia's dream, Amun first lies with her and then *goes to her* (*kam er zuo ir*) to announce the child's conception: he is already there. One might argue that this phrase refers to Nectanebo visiting her, implying that the scene has shifted out of the dream. However, the following sentence specifies that *des andren morgens* ('the other morning', i.e. the morning after the dream, not within it) Olympias summons Nectanebo to tell him about the vision. Moreover, also the sources confirm that it is Amun who delivers the announcement *within* the dream, after spending the night with her:

> […], ut videret Olimpiadis eadem nocte in somno (somnis *HdP*-I^2) deum Ammonem concumbentem secum dicentemque sibi post concubitum: "Mulier, concepisti defensorem tuum." Mane autem facto cum surrexisset Olimpiadis a somno, fecit venire Nectanebum ad se et narravit illi somnium quod viderat (*HdP*-I^1 I, 5-6).

> […], ut in eadem nocte Olimpias deum Amonem in nocte videret concubentem secum dicentemque sibi post concubitum: "Mulier, concepisti defensorem tuum." Mane autem facto, cum esset Olimpias a sompno excitata, convocavit Nectanabum eique sompnum quod viderat recitavit (*HdP*-I^3, 3-4).[240]

[239] 'Olympias dreamed that the god Amun lay with her and shared her bed that same night. In the morning, he came to her and said: "Lady, believe me, you have conceived your protector; of this you shall be certain". The next morning, Nectanebo was summoned'.

[240] 'thus, on that same night, Olympias saw in her dream the God Amun lying with her and, after their union, saying to her: "Woman, you have conceived your protector". When morning came ad Olympias awoke from sleep, she summoned Nectanebo and recounted to him the dream she had seen'. This translation applies to all redactions of *HdP*, which differ only in minor details.

For this reason, the passage in *B* has been emended from *kam zuo ir* to *gie von ir*, as it makes more sense narratively for Amun to deliver his message before departing in the dream.

While such errors are corrected with the aid of parallel texts and sources, and minor mistakes can often be resolved by considering possible scribal misunderstandings, some passages – whether single words or even entire lines – are so heavily corrupt that minor modifications or insertions cannot restore coherence.[241] In these cases, *cruces* have been employed to indicate that the text is unintelligible.

It is hard to find the right compromise between faithfulness to the manuscript and excessive normalization:

> [w]ie kann man eine Handschrift ernst nehmen, ohne den Leser mit einem unlesbaren Text alleine zu lassen? Es muss einen Mittelweg zwischen einer Neudichtung und einer reinen Transkription geben, der die Handschrift angemessen wiedergibt und doch die Lesbarkeit für den heutigen Benutzer erhöht (Busch 2010: 102).[242]

Often, preserving some stylistic or dialectal features can sacrifice readability, making the text difficult for non-specialized readers to understand. On the other hand, strong normalization, such as conforming the language of the texts to the standards of dictionaries or to idealized linguistic forms (as it is the case of *Normalmittelhochdeutsch* for Middle High German literature) can make a work more accessible to a broader audience. However, this approach creates a text that probably never existed in this form in the first place.[243]

A potential solution could involve creating different types of editions for varied audiences, calibrating not just the degree of normalization, but more in general, the focus of the edition, based on the needs and expectations of the intended readers. This approach could effectively address the multifaceted nature

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[241] It is important to emphasize that it is often the modern reader or editor who sometimes struggles to grasp the meaning of words and sentences, as what they encounter may not conform to the standards established by (in this case, Middle-High-German) grammars and dictionaries. Although these greatly aid in the comprehension of historical texts, absolute certainty regarding the grammatical correctness of every single word and sentence in any given context is unattainable (*hapax legomena* are an example). Furthermore, each scholar, with their own interpretive sensibility, may derive more or less meaning from a passage.

[242] '[h]ow can one give due consideration to a manuscript without leaving the reader alone with an unreadable text? There must be a middle ground between a reinterpretation and a mere transcription, one that faithfully represents the manuscript, while also enhancing readability for today's user'.

[243] Kragl (2015) points out that *Normalmittelhochdeutsch* was intended to reflect the *höfische Dichtersprache*, the poetic language characteristic of a significant group of texts and manuscripts from the Upper German area and written between the late 12th to the early 14th century (p. 19). He also argues that normalization according to this standard can be problematic when dealing with texts or manuscripts outside this temporal and geographical scope. In fact, in the case of Early New High German codices, a mere orthographic-phonological normalization is insufficient: "bringing the text back" to *Normalmittelhochdeutsch* should also entail morphosyntactic and semantic adjustments, replacing meanings, expressions, and terms that emerged at a later stage of the language or in a different region with corresponding forms characteristic of the "classical period" of courtly literature (pp. 23-26). For other discussion on normalization practices in the editing of historical texts, see Woesler (1986).

of what we call a "text", which is never a monolithic entity. The idea of text as a multiform concept is effectively illustrated by Sahle's (2013: 45-49) *Textrad*, 'text wheel'. Here, the text is conceived as a wheel where three key poles (the text as "idea", as "language", and as "document") are integrated by three additional textual dimensions (the text as "work", as "version", and as "sign"), all of which are placed at the same level.[244] This pluralistic and non-hierarchical model of text suits not only medieval textuality but also medieval textual criticism, highlighting the various perspectives editors may have when preparing an edition. A medieval text, in fact, cannot be reduced to a single form without the loss of other important information, as editing is inherently an act of interpretation and selection of elements that the scholar values as important for a precise aim.

To conclude, this edition is just one among the many possibilities, and the text presented here is merely "a" text, a working hypothesis; using Contini's (1986b: 139) words: «anche quella conservatrice è un'ipotesi di lavoro».[245] Other editions of *B* may be more appropriate in other contexts, depending on the editor's objectives and on the expected audience of the edition. These various editions should exist in isolation but should be interconnected. For example, a normalized reading text for a broader public and a translation would be beneficial, and a digital edition could serve as a platform for all these "versions", as well as a tool for thorough thought consultation of the text. Indeed, the digital environment seems ideal for the simultaneous coexistence of diverse textual forms, allowing modifications and additions without the spatial constraints of print.

3.2 A digital edition of the *Basler Alexander*

The idea of creating a digital edition of *B* stems from the DAL project's objective of preparing a digital synoptic edition of the *Alexanderlied*. In this context, the need to produce individual editions of these texts before combining them in the synoptic edition, along with the specific editorial focus on this redaction and the manuscript that preserves it, made a digital edition the ideal output for the Basel version, as the interaction between manuscript facsimile and text is significantly enhanced by the use of digital tools.

Without delving too deeply into the precise definition of a digital edition,[246] it suffices to say that a digital edition is not merely a digitization of a text. Rather, it is an object realized outside of the constraints of the page paradigm, and «cannot be given in print without significant loss of content and functionality» (Sahle 2016: 27). While digital editions can take the form of a printed book, this process inevitably results in the loss of part of the information they convey. This is because the environment in which they are conceived and realized is different from that of traditional printed editions: «[s]cholarly digital editions are scholarly

[244] The precise terms used by Sahle are Text-I (*Idee*, *Intention*, *Inhalt*), Text-S (*Sprachlicher Ausdruck*), Text-D (*Dokument, Medialität*, *Materialität*), Text-W (*Werk*), Text-F (*Fassung*), and Text-Z (*Zeichen*).

[245] 'Even the conservative one is a working hypothesis'.

[246] Much has been written on the topic. See, among others, Robinson (2002), Sahle (2016), and Mancinelli & Pierazzo (2021).

editions that are guided by a digital paradigm in their theory, method and practice» (Sahle 2016: 28).

Following the objective of giving importance to this particular redaction of the *Alexanderlied*, the digital edition of *B* published here has been conceived as a document-centered edition, which can be classified as a digital documentary edition. According to Pierazzo (2011: 475), a digital documentary edition can be defined as «the recording of as many features of the original documents as are considered meaningful by the editors, displayed in all the ways the editors consider useful for the readers, including all the tools necessary to achieve such a purpose». The editorial layers of this edition are threefold: diplomatic, semi-diplomatic, and critical. At both the diplomatic and semi-diplomatic levels, the manuscript facsimile has also been integrated into the edition.

For the diplomatic edition, the text has been transcribed in all its spellings, also considering merged or separated words and scribal interventions, while only a selection of all the special characters in the text has been faithfully transcribed.[247] This decision is based on two main reasons. First, due to the nature of the transcription itself: «no transcription, however accurate, will ever be able to represent entirely (i.e. faithfully) the source document» (Pierazzo 2011: 464), as many features inherent to the physical object and its script are inevitably lost in the transcription process. Transcription should, therefore, be seen as an act of interpretation and selection (by the editor) of the most relevant or interesting features of the script. The second reason is the presence of the manuscript facsimile, which can be viewed alongside the transcription and offers a precise idea of the shapes of the various glyphs. The manuscript images are a constitutive element of the digital edition, because they are provided with hotspots, highlighted areas giving additional information about the document (transcriptions of marginal headings, presence of *signes-de-renvoi*, quire numbers, guide letters).[248] The semi-diplomatic edition serves as a more easily readable transcription of the manuscript. The most evident scribal mistakes have been corrected, abbreviations and superscripts have been expanded, while maintaining the manuscript's layout, thus facilitating a precise comparison between the two transcriptions, which can also be visualized side by side. Finally, as discussed in the previous section, the critical edition is not "critical" in a Lachmannian sense but rather presents a lightly normalized edition with an apparatus of critical notes. This includes rejected manuscript readings, suggestions by previous editors, and all editorial emendations.

3.3 The digital edition: tools used

The text has been marked up by using the eXtensible Markup Language (XML) in compliance with the standards established by the Text Encoding Initiative (TEI).[249] XML-TEI allows for the semantic markup of texts, providing a

[247] See *infra*, chapter 4.1.

[248] On "accessory", "additional", and "constitutive" facsimile, see Cappellotto (2020: 8-11).

[249] TEI is an international standard providing guidelines for the digital encoding of texts in the humanities. See the TEI website: <https://www.tei-c.org/> (last accessed: 24/02/2025).

structured model for both the text itself and its associated metadata. This information will then be processed by software responsible for visualization. The software selected is Edition Visualization Technology (EVT), version 2.0.[250] EVT is open-source and was initially developed for the digital edition of the *Vercelli Book*, but has since evolved into a "more general tool for the web publication of TEI-based documents, able to cater for multiple case uses".[251] After downloading EVT, the user can access the project folder containing all the necessary files for EVT to operate. After adding the XML-TEI file to the `data/text` folder and configuring the software by modifying the `config.json` file, the edition can be visualized in just a few simple steps.

Given the substantial amount of encoded metadata and the different configuration needs required by the diplomatic and semi-diplomatic editions on the one hand, and by the critical edition on the other, two separate EVT folders have been used. This means not only that the digital edition consists of two XML files – one for diplomatic and semi-diplomatic editions (`BaslerAlexander_dipl.xml`) and one for the critical (`BaslerAlexander_crit.xml`) – but also that two independent yet complementary visualizations of the digital edition are available through two distinct links. These visualizations should be seen as two sides of the same coin. Each EVT directory contains a `config` folder with a `config.json` file, which has been adjusted according to the specific configuration requirements of the editions.[252] In addition to other files and directories, `data` contains a `text` folder, where the XML files are located, and an `images` folder, which houses the facsimile images (in the `single` directory). The remaining files within the EVT directory have not been altered.

An additional tool used to enrich the digital edition is VisColl (Collation Visualization), which is described by its developers, Dot Porter and Alberto Campagnolo, as «a system for modeling and visualizing the physical collation of medieval manuscript codices».[253] This system, along with its software implementation VCEditor, has been employed to provide a more efficient visualization of the quire structure of the *Basler Handschrift*. It addresses the main challenges encountered when using traditional collation formulas, namely excessive complexity, verbosity, and the absence of a standardized way to represent the structure of medieval books. VCEditor is a powerful and user-friendly tool that enables a very effective visualization not only of the quire structure of the Basel manuscript but also of its content, which is arranged in a complex manner due to the involvement of multiple hands throughout the manuscript's history. Additionally, images from the digital facsimile can be

[250] With EVT's various releases, new functionalities have been implemented; at the time of writing this dissertation, the 3.0 version has been made available in its Beta version. See also: EVT's website (<http://evt.labcd.unipi.it/>, last accessed: 24/02/2025), Di Pietro & Rosselli Del Turco (2018), and Rosselli Del Turco (2019).

[251] Quotation from EVT's website, "About" section: <http://evt.labcd.unipi.it/> (last accessed: 24/02/2025).

[252] More details about how to configure the tool can be found in EVT's user manual, located in the `doc` folder of the main EVT folder.

[253] Quotation from VisColl's website (<https://viscoll.org/>, last accessed: 24/02/2025). For more information, see Campagnolo (2015) and Campagnolo & Porter *et al.* (2018).

integrated into the visualization. VCEditor's compliance with the International Image Interoperability Framework (IIIF)[254] simplifies the process of incorporating images into the visualization. Unfortunately, for the *Basler Handschrift*, IIIF-compliant images are not available, and the black-and-white facsimile is of poor quality, existing only in PDF format. Therefore, only the high-resolution, colored images of *B* (which is the primary focus of this work) have been added to the visualization. Regarding the addition of other information to the model, VCEditor employs a flexible system of "taxonomies" and "terms" (which can be named as one wishes). A taxonomy is a macro-category of information that contains one or more terms, which are specific features or elements within the taxonomy. In this case, the taxonomy "Content of the *Basler Handschrift*" includes various terms, such as "*Sächsische Weltchronik*", "*Basler Alexander*", and others. These terms are then assigned to the respective leaves in which they appear, with the option to add descriptions and URIs for each term. A model of the quire structure of the *Basler Handschrift* (realized by who is writing by using VCEditor) is accessible through both digital editions.[255]

3.4 The digital edition: publication and sustainability

Digital editions are often the outcome of collaborative projects, where philologists, digital humanists, and computer scientists work jointly towards this shared objective. This, however, is not the case for the present edition. Although developed under the supervision of two highly qualified scholars, this digital edition is the work of a single person, responsible for transcription, encoding, editorial decisions, and the configuration of the visualization software. At times, when facing bugs or missing functionalities, some drastic choices had to be made.[256] Some issues required advanced technical skills to be solved, but neither the time to acquire them nor the financial resources to hire a specialist to modify EVT's source code were available.

The crucial issue of the edition's sustainability has been addressed by publishing it on the website of the DAL project,[257] which is hosted within the website of the Foreign Languages and Literatures Department of the University of Verona.[258] In the section dedicated to *B*, after a very brief description of the manuscript and the project, users can find two links to access the editions.

[254] IIIF is a set of standards allowing high-resolution images of cultural heritage objects to be shared, viewed, and annotated online in a consistent and interoperable manner. See IIIF' website: <https://iiif.io/> (last accessed: 24/02/2025).

[255] The visualization is also available at the following link: <https://vceditor.library.upenn.edu/project/63bd7ad516d2310001b4cf23/viewOnly> (last accessed: 24/02/2025).

[256] Detailed descriptions of these choices and of EVT's bugs are provided *infra*, see chapters 4.1.2 and 4.2.2.

[257] The DAL website is accessible via the following link: <https://dh.dlls.univr.it/dse/dal/> (last accessed: 24/02/2025).

[258] I must thank Prof. Cipolla for granting me the opportunity to upload the edition to the DAL project's website, as well as Prof. Lissandrini and the IT support team (Dr. Mattia Carli and Dr. Fabrizio Chiarello) of the Foreign Languages and Literatures Department for their assistance with the upload operation.

Additionally, both EVT folders containing all data related to the editions have been publicly available on GitHub, ensuring free access for readers and the scholarly community. A "traditional" scientific edition must state with clarity all the editorial decisions, allowing readers and researchers not only to understand and critically discuss these choices but also to verify that similar results could be independently reached. These fundamental scientific principles of replicability and methodological transparency apply equally to digital scholarly editions. For this reason, both the XML file and the source code of the visualization software should be accessible, as they constitute essential components of the digital edition: the XML file contains metadata (that is editorial choices and interpretations of the text), while the visualization software enables a structured and purposeful consultation of the edition. The way an edition is published online, in fact, is not merely a neutral representation of data, because editors actively shape how the material should be presented, deciding which information to display based on their focus and on the edition's objectives. Ideally, a research team preparing a digital edition should not be constrained by the limitations of existing visualization software but should be able to adapt the software to meet their specific needs. In this case, however, the absence of dedicated computer science specialist meant that the source code of the visualization software remained unaltered. Nevertheless, the `config.json` files were adjusted to ensure an appropriate visualization setup, while the XML files contain all metadata and editorial interpretations of the text. To ensure full transparency regarding editorial decisions, all data has been made available in repositories on the editor's personal GitHub page at the following links:

- Repository for the files of the diplomatic and semi-diplomatic editions: <https://github.com/LorenzoFerroni/Basler_Alexander_dipl>;[259]
- Repository for the files of critical edition: <https://github.com/LorenzoFerroni/Basler_Alexander_crit>.[260]

Before concluding this chapter, it is necessary to clarify the reasons behind the decision to present only the critical edition in printed form while simultaneously providing access to its digital counterpart, along with the digital diplomatic and semi-diplomatic editions. The first reason is straightforward and pragmatic, and it is due to the necessarily printed nature of this dissertation. The second reason concerns the opportunity for readers to compare different editorial formats, encouraging reflection on the advantages and limitations of both "traditional" and digital editions. While the printed edition represents just one manifestation of the multifaceted digital edition, it provides a stable, easily citable text that, when well realized, is commonly recognized as a legitimate scholarly product within the academic community. Conversely, a digital edition offers significant advantages, particularly in facilitating the synoptic visualization of texts in multiple recensions and in presenting a more efficient and less compressed critical apparatus.[261]

[259] Last accessed: 24/02/2025.
[260] Last accessed: 24/02/2025.
[261] It may be relevant to quote here Maas's (1927: 16) words, who, already in 1927, alluded to the limitations of the book format when describing the form and placement of the *apparatus criticus*:

However, it raises challenges related to sustainability and accessibility and almost always requires collaboration between philologists and computer scientists. Ultimately, the question is not which type of edition is better, but rather which "variant" of this broader concept of "edition" is most appropriate for a given purpose.

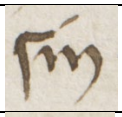
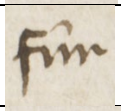
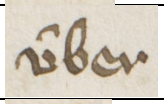
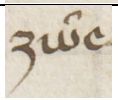
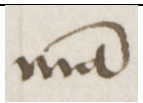
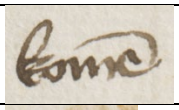
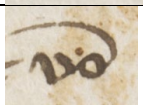
«[d]aß der kritische Apparat unter den Text gesetzt wird, geschieht aus Rücksicht auf die Verhältnisse des Buchdrucks, besonders auf das Format unserer Bücher. Viel anschaulicher ist die Praxis der Handschriften in Altertum und Mittelalter, die den äußeren Rand dazu verwenden. Man könnte das vielleicht in besonders geeigneten Fällen, z. B. bei der griechischen Tragödie, auch im Druck versuchen, natürlich nur für die wichtigeren Bemerkungen» ('[t]he fact that the critical apparatus is placed beneath the text is due to the constraints of book printing, particularly the format of our books. Far more illustrative is the practice of manuscripts in Antiquity and the Middle Ages, which make use of the outer margin for this purpose. One might perhaps attempt this in particularly suitable cases, such as Greek tragedy, even in print, though, of course, only for the most important remarks').

4. Editorial criteria

This chapter addresses the editorial criteria for the different layers of the edition. It also outlines the encoding criteria for the digital edition, with particular attention given to its visualization and to the description of technical issues encountered when visualizing the edition.

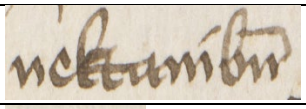
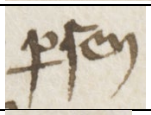
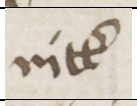
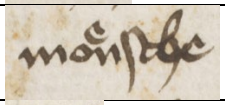
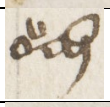
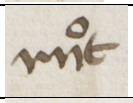
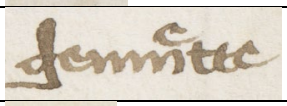
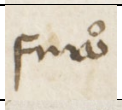
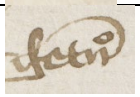
4.1 Diplomatic and semi-diplomatic editions

The diplomatic edition is accompanied by the digital reproduction of the manuscript. For this reason, the diplomatic transcription does not replicate the exact form of every glyph in the script. Apart from <ſ>, abbreviation marks and characters with diacritical signs, most glyphs are represented using standard keyboard characters.[262] Below is a chart of the special characters used:[263]

Character	Example	Unicode-style MUFI name	UTF-16
ſ		LATIN SMALL LETTER S DESCENDING	F127
û		LATIN SMALL LETTER U WITH CIRCUMFLEX	00FB
v̂		LATIN SMALL LETTER V WITH CIRCUMFLEX	E73B
ŵ		LATIN SMALL LETTER W WITH CIRCUMFLEX	0175
ā		LATIN SMALL LETTER A WITH MACRON	0101
ē		LATIN SMALL LETTER E WITH MACRON	0113
ō		LATIN SMALL LETTER O WITH MACRON	014D

[262] Among these, <i> and <y> are also represented using standard keyboard characters. The glyph <i> is often drawn with an apex, which is however sometimes absent. On the contrary, <y> is often written without an apex, but occasional instances show one or even two. Since the presence or absence of apexes is semantically irrelevant, this inconsistency (probably due to the writing speed) has been considered negligible.

[263] All special characters are encoded in Unicode and belong to the set of characters defined by the Medieval Unicode Font Initiative (MUFI: <https://mufi.info/q.php?p=mufi>, last accessed: 24/02/2025). This project is defined by the MUFI Board on the website's homepage as a «non-profit workgroup of scholars and font designers who would like to see a common solution to a problem felt by many medieval scholars: the encoding and display of special characters in Medieval texts written in the Latin alphabet». The MUFI Board also emphasizes its aim to establish «a consensus on the use of Unicode among medievalists».

ū		LATIN SMALL LETTER U WITH MACRON	016B
ꝑ		LATIN SMALL LETTER P WITH STROKE THROUGH DESCENDER	A751
ͤ		COMBINING ZIGZAG ABOVE	035B
oͤ		LATIN SMALL LETTER O WITH LATIN SMALL LETTER E ABOVE	E644
o͛		LATIN SMALL LETTER O WITH LATIN SMALL LETTER V ABOVE	E647
ů		LATIN SMALL LETTER U WITH LATIN SMALL LETTER O ABOVE	E72D
uͤ		LATIN SMALL LETTER O WITH LATIN SMALL LETTER E ABOVE	E72B
ẘ		LATIN SMALL LETTER W WITH LATIN SMALL LETTER O ABOVE	E754
–		COMBINING OVERLINE[264]	0305

Scribal interventions (such as additions, cancellations, erasures, and interlinear insertions) have been preserved. Mistakes like dittographies or missing initials, as well as cases of irregular word splitting and merging (e.g., <zer ſtort>, fol. 32vb, l. 6, or <fûrſich>, fol. 38va, l. 5), have not been corrected. Separators added by a later hand, probably to aid readability, have been transcribed.

The manuscript's layout (line, column, and page breaks) has been faithfully reproduced.[265] Additional elements, such as marginalia (along with the corresponding *signes-de-renvoi* and *maniculae*), quire numbers, and guide letters for the initials, are accessible via hotspots. Since EVT does not support special characters in hotspot boxes, the transcriptions of the marginalia follow a semi-diplomatic approach aligned with the editorial guidelines for the semi-diplomatic edition of the main text.

The semi-diplomatic edition retains the same layout as the diplomatic edition but takes a further interpretative step. Here, irregularly split or merged words are respectively fused or separated. *Präfixverben*, which inconsistently as either single words or with the prepositional prefix separated by a blank space, have been rendered as single words. Similarly, adverbs like <ze hant>, <al da>, and <ze samen> have been merged into single words, respectively *zehant*, *alda*, and *zesamen*. Proper names and words starting with red initials have been capitalized,

[264] The combining overline has been used in rare cases, namely whenever a macron appears over a consonant or a superscript letter.

[265] Column breaks are coded in the XML file of the digital edition; however, due to technical constraints, a visualization of the double-column could not be achieved (see *infra*, chapter 4.1.2).

while capital letters at the beginning of pages have been lowercased. Additionally, certain graphic distinctions have been flattened:

- <ſ> vs. <s> = *s*;
- <u> vs. <v> (for those cases when <v> represents /u/) = *v*.

The alternation between <j> and <i> at word beginning has been maintained. However, a few specific words – <jch>, <jn>, <jnen>, <jnne>, <jrē> (which almost always appear with <i>) – as well as the toponyms <jndea>/<jndya> have been normalized to *ich*, *in*, *inen*, *inne*, *iren*, and *Indea*/*Indya*, respectively. The final <j> in numerals and in the word <medcedonj> has been rendered as <i>. The sequence <v̂ir> has consistently been normalized to <vür>. Dittographies and the most evident scribal errors have been corrected. For instance, if the scribe confused two letters (as for the case of <f> and <ſ>) and produced a non-existent word like <balaft>, the error has been corrected in the semi-diplomatic edition. However, if the same confusion resulted in an existing word – and determining correctness relies on contextual interpretation (e.g., <fant> and <ſant>) – the correction has been recorded only in the critical edition.

Abbreviations have been expanded as follows:

- <dz> = *das*;[266]
- <wz> = *was*;
- <p̣> = *per*;
- <ʻ> = *er* or *r*;
- <ā> = *am* or *an*;
- <ē> = *em* or *en*;
- <ō> = *on*;
- <ū> = *um* or *un*.

Some solutions *ad hoc* have been applied when the macron appears over consonants or superscript letters:

- <bewar̄> = *bewarn*;
- <un̄> = *und*;
- <alvm̄> = *alumme*;
- <trů̄> = *troum*;
- <rů̄> = *ruom*;
- <getů̄> = *getuon*;
- <vn̄b> = *umb*;
- <guld̄> = *guldin*.

Cases such as <manig̃> (fol. 35va, l. 12) or <gold̄> (fol. 37ra, l. 11) have been regarded as scribal mistakes and were not expanded.

[266] In the manuscript, Middle-High-German /z/ is always realized with either long or short <s>. For this reason, the words *das* and *was* have been expanded in this way. As a matter of fact, all non-abbreviated cases of these words are always spelled with <s> by the scribe.

The character <ŵ> was expanded as *wi* in most instances:

- <betŵngen> = *betwingen*;
- <zŵssent> / <zŵsent> = *zwissent* / *zwisent*;
- <sŵmen> = *swimen*;
- <zŵegen> = *zwingen* (with the first <e> interpreted as a scribal error);
- <ŵeʃty> / <ŵeʃti> = *wiesty*[267] / *wiesti*[268] (reflecting the Alemannic trait /ie/ for /üe/);
- <enzŵe> = *enzwie* (reflecting the frequent phenomenon of rhyme /ie/ : /ei/);[269]
- <zŵe> = *zwie*;[270]
- <zŵelf> / <zŵelff> / <zŵelffte> = *zwielf* / *zwielff* / *zwielffte* (probably reflecting the Alemannic trait *ie* for *e*).

However, in this case as well, some *ad hoc* solutions have been applied for various reasons:

- <ŵ> = *iuw*: <trŵ> / <getrŵ> = *triuw* / *getriuw*;[271]
- <ŵ> = *ü*: <sŵes> = *sües*;[272]
- <ŵ> = *we*: <zŵen> = *zwen*;[273]
- <ŵ> = *wü*: <sŵer> = *swüer*.[274]

Superscripts are expanded as follows:

- <o͛> = *æ*;
- <o͠> = *ou* or *uo*;[275]
- <u͛> = *üe*;[276]

[267] The same word (corresponding to modern German *Wüste*, 'desert') also appears in a form spelled without circumflex: <wieʃti> (fol. 25vb, l. 5).
[268] In this instance, the word is a conjugated form of the verb *wüesten* (modern German *verwüsten*, 'to devastate'). Even if conjugated in a different way, the same verb is found in a form spelled without circumflex: <wi | eʃteʃt> (fol. 43ra, ll. 1-2).
[269] The word *enzwie* occurs twice in the poem, once rhyming with *ey* (*B* 340-341), and once with *bein* (*B* 748-749). In the latter case, it is spelled without circumflex: <enzwie> (fol. 30ra, ll. 25).
[270] The word <zwie> appears three times without a circumflex: fols. 54rb, l. 4; 60rb, l. 9; 60va, l. 24).
[271] Against the three occurrences of <trŵ> and the only one of <getrŵ>, the predominant spelling for these words is <ûw>. The only exception is <getrû> (fol. 48ra, l. 18), which has been expanded in *getriu*.
[272] The other two occurrences of this adjective appear in the form <sûes> (fols. 37vb, l. 16; 38ra, l. 20).
[273] Apart from two occurrences where the circumflex is present, the predominant form in *B* is *zwen* (or *zwene*). A single case of <zûen> (fol. 50ra, l. 4) has been considered a scribal error.
[274] This conjunctive form of the verb *swern* (modern German *schwören*, 'to swear') rhymes with *underfür* (*B* 813-814)
[275] The only two occurrences of <o͠> = *uo* are <slo͠gen> (fol. 41va, l. 25) and <go͠tte> (fol. 67rb, l. 17).
[276] The superscript has been expanded as *üe* also for the word <rů̂we> (fol. 27vb, l. 11) because *üe* can stand for /iu/, as in the case of <ave*n*tûere> (fol. 38rb, l. 11).

- <ů> = *uo* or *ou*;
- <ẘ> = *ow* (but sometimes also *uo* and *wo*).[277]

The most evident scribal mistakes, such as dittographies and missing or transposed letters, have been corrected. Missing initials have been supplied, while separators added by a later hand have been removed.

4.1.1 Encoding criteria

The `<teiHeader>` contains the mandatory element `<fileDesc>` and the additional element `<encodingDesc>`. Within `<fileDesc>`, there are three other mandatory elements: `<titleStmt>`, `<publicationStmt>`, and `<sourceDesc>`.

The `<titleStmt>` element, in addition to the mandatory `<title>`, includes multiple `<respStmt>` elements that specify statements of responsibility for the intellectual content of the edition. Each `<respStmt>` has an `@xml:id` attribute identifying the individuals involved in the realization of the edition and contains the elements `<resp>` and `<name>` to indicate their respective roles. The `<publicationStmt>` consists only of a `<p>` element providing basic publication details of the edition.

The `<sourceDesc>` element contains `<msDesc>`, which provides detailed information about the manuscript. Within `<msDesc>`, the following elements are found:

1. `<msIdentifier>`: this element contains the three sub-elements `<settlement>`, `<repository>`, and `<idno type="shelfmark">`. These indicate, respectively, the city where the codex is currently held, the institution housing it, and the manuscript's shelfmark.
2. `<msContents>`: this element consists of multiple `<msItem>` elements (each which an `@n` attribute) corresponding to the works contained in the manuscript. Each `<msItem>` includes `<locus>` (with the attributes `@from` and `@to`), `<title>`, and `<textLang>`. They indicate the folios where a work is found, the title of a work, and the language in which it is written. If the author of a work is known, an `<author>` element (containing `<persName>`) has been added. In certain cases, a `<note>` element provides additional details about more complex works.
3. `<physDesc>`: this section describes the manuscript's physical aspects through two main sub-elements, `<objectDesc form="codex">` (for a description the manuscript's structure and material) and `<handDesc>` which describes the hands involved in its writing). `<objectDesc>` includes `<supportDesc>` and `<layoutDesc>`. In `<supportDesc>`, we find `<support>`, containing a paragraph (`<p>`) about the codicological units into which the codex is divided (here, watermarks are encoded with `<watermark>` and the dimensions of the

[277] For the two occurrences of the preposition <zẘ> (fols. 38ra, l. 17, and 38rb, l. 17) and the three occurrences of the adverb <frẘ> (fols. 38rb, l. 16, 43va, l. 6, and 62va, l. 8), the superscript has been expanded as *uo*. However, for the sole occurrence of the numeral <zẘ> (fol. 62va, l. 5), it has been expanded as *wo*.

leaves and of the written area are marked up by using <dimensions> and the attribute @type – firstly with the value "leaves", then with "written". Within <dimensions>, there are <height unit="mm"> and <width unit="mm">). Always inside of <support>, there are other elements providing information about the foliation (<foliation>), the quire structure (<collation>), and the conditions of the book (<condition>). The <layoutDesc> element describes the manuscript's layout through two <layout> elements. Each has @columns and @writtenLines attributes to indicate the number of columns and of written lines in the two sections of the codex, and a <p> and a <locus> element for a detailed description to be displayed via the visualizations software. <handDesc> consists of multiple <handNote> elements (each with an @xml:id), providing an analysis of the different hands in the manuscript. Some <name> elements identify specific scribes.

4. <history>: it includes <origin> (which contains a <p> element with <origPlace> and <origDate>, for the manuscript's place and date of origin), a series of <provenance> elements documenting individual episodes in the history of the codex (such as changes in ownership), and <acquisition>, which provides information on how the codex entered its current holding institution.
5. <additional>: this element contains only <surrogates>, which links to a black-and-white facsimile of the manuscript through a <ref> element with a @target attribute, enabling a hypertextual connection.

Within these elements, <lb> and <hi> (with the attributes rend="bold" and rend="italic") have been occasionally added to improve the formatting of the contents in the EVT visualization.

After <fileDesc>, but still within <teiHeader>, we find <encodingDesc>, which contains <charDecl>, a list of all the special characters used in the digital edition. Each character is represented by a <char> element with a unique identifier (@xml:id). Each <char> contains two empty <localProp> elements, used to better define the Unicode characters by means of the attributes @value and @name. If @name="name", then @value holds the Unicode name of the character. If @name="entity", then @value holds the entity name of the character.[278] Additionally, <char> contains two <mapping> elements with the attribute @type, set either to "diplomatic" or "normalized", as required by the visualization software. The content of these elements is either the single special character itself or its expanded form. If a special character can be normalized in multiple ways, additional <mapping> elements have been added. Furthermore, if a special character belongs to the Private Use Area (PUA),[279] an additional <mapping> element has been added,

[278] All character and entity names follow MUFI conventions.

[279] PUA is a range of codepoints intentionally left undefined by the Unicode Consortium, and «whose use may be determined by private agreement among cooperating users», see Glossary of Unicode Terms (<https://www.unicode.org/glossary/>, last accessed: 24/02/2025) *s.v.* "Private Use" and *s.v.* "Private Use Area".

where the value of @type refers to the corresponding PUA, while the content of the element is the Unicode code point (i.e., the unique identifier for a character in the Unicode standard).
Here is an example:

```
     <char xml:id="uosup">
          <localProp value="LATIN SMALL LETTER U WITH LATIN SMALL
LETTER O ABOVE" name="name"/>
          <localProp value="uosup" name="entity"/>
          <mapping type="MUFI-PUA-31">U+E72D</mapping>
          <mapping type="diplomatic">ů</mapping>
          <mapping type="normalized">ou</mapping>
          <mapping type="normalized">uo</mapping>
     </char>
```

Thereafter, we find the <facsimile> element, which, as the name suggests, introduces the encoding of the manuscript images. Inside of it, there is a series of <surface> elements (one for each folio side), each with two attributes: a unique identifier (e.g., xml:id="surf_22v") and a @corresp attribute referring to the @xml:id of the page beginnings in the encoding of the main text (described in more detail below). Each <surface> contains an empty <graphic> element, which is integrated by the @url attribute, whose value is the path to reach that folio's image in EVT's directory (e.g., url="../images/single/DALB_fol_22v.jpg"). The <surface> element may also contain one or more <zone> elements referring to specific areas of the manuscript that have been delimited to create hotspots. This specific encoding (combined with the hotspots' specific encoding) models the connections between the text and the digital facsimile, which is then rendered by the visualization software as an interactive surface. Here, clickable highlighted areas will generate a popup with additional information about what is present in the delimited area. The <zone> element has eight attributes:

- a unique identifier (@xml:id);
- @lry, @lrx, @uly, and @ulx, defining the coordinates of the rectangular area that has been delimited on the facsimile. Each attribute (and their numerical values) represents one of the four vertices of the rectangle;
- a @corresp attribute referring to the unique identifier of the corresponding hotspot;
- @rendition="HotSpot" and @rend="visible", two valid TEI attributes whose values are required by EVT.

Then, the section related to the text starts within the element <body>, which is contained in turn by <text>. Instead of starting the encoding with a large and various <l> elements, as in the case of the *Dream of the Rood* in the Digital Vercelli Book project,[280] this section begins with a <p> element. The reasons for

[280] The XML file of the *Dream of the Rood* is automatically downloaded with EVT and can be found in the data/text directory.

this choice are several. Firstly, the use of <l> is not appropriate for the encoding of this editorial level, as <l> «contains a single, possibly incomplete, line of verse».[281] Poetic line subdivisions are not present in any form in the manuscript and are the result of an interpretative process (which, in some cases, for *B*, is particularly difficult) that takes place and is concretized in the "critical" level of the digital edition. Here, only the line subdivisions of the manuscript, the more "physical" ones, need to be encoded. Additionally, a alone cannot contain other elements like <choice> or others (which appear later in the encoding and whose usage is described below), and another element must be added. As there is no need to use the element, it has been eliminated, while the various <l> elements present in the encoding of the Digital Vercelli Book have been substituted with a <p>, as the text in the manuscript, is written in a prose-like manner (that is, without poetic line subdivisions).

The layout features of the text have been marked up with the <pb> and <lb> elements. <cb>, a valid TEI element used to mark column subdivisions, has not been used because of a bug in EVT, which cannot efficiently process it, creating problems in the visualization.[282] <pb> contains an @n attribute with the folio number and an @xml:id to which the @corresp attribute of the <surface> element in the facsimile encoding refers, allowing image-text linking. Each <lb> also contains an @n attribute, whose value is a number followed by either the letter "a" or "b". These letters have been added in order to specify to which column the line belongs, as the two-column layout unfortunately does not work.

The distinction between what will appear in the diplomatic edition and in the semi-diplomatic edition is operated via the <choice> element. Inside it, we can find either <orig> and <reg> or <sic> and <corr> (the content of <orig> and <sic> always refers to the diplomatic level, while <reg> and <corr> contain what will be displayed in the semi-diplomatic one). <orig> and <reg> have been used:

- to normalize the difference between <u> and <v> and between <s> and <ſ>;
- to expand or normalize special characters, which are encoded in <orig> with a <g> empty element including a @ref attribute, whose value is the @xml:id of that specific character in the <charDecl>;
- to merge or divide wrongly subdivided words;
- to capitalize or to lowercase words.

On the other hand, <sic> and <corr> have been used to normalize incomprehensible or wrongly spelled words and to regularize scribal inconsistencies due to writing speed, such as forgotten diacritics and wrongly placed apexes. <sic> can sometimes contain <gap reason="missing_initial"> when initials are missing, while <corr> can

[281] TEI P5 Guidelines *s.v.* <l>: <https://www.tei-c.org/release/doc/tei-p5-doc/en/html/ref-l.html> (last accessed: 24/02/2025).

[282] Although the <cb> element is present in the encoding, it has been commented out due to these technical issues. A more detailed description of the visualization issues is provided in chapter 4.1.2.

contain the <supplied> element to restore any letters that are clearly missing in a word's spelling.

Abbreviated words have been encoded at a diplomatic level (i.e., inside of <orig>) with <abbr>, within which we can find <am>, an element used for individual abbreviations. In contrast, at a semi-diplomatic level (within <reg>), expanded words have been encoded with <expan>. The letters corresponding to the abbreviation are found within the <ex> element, which is inside <expan>.

Regarding scribal corrections, <del> and <add> have been used, always inside <orig>. The <del> element describes deletions and always contains the @rend attribute, with different values describing how the text was deleted,[283] and @hand, which identifies the person responsible for the deletion and refers to the @xml:id values defined in <handDesc>. The <add> element also contains @hand, but also a @place attribute, specifying where the addition was carried out.[284] Sometimes, the scribe deletes something in the text and corrects themselves by adding other letters. These cases have been treated as single scribal interventions and, for their encoding, <del> and <add> have been grouped inside a <subst> element. Word separators have been considered as additions from an unknown hand; in these cases, the @type="separator" attribute has been added.

Dittographies have been encoded with <surplus reason="repeated">, while unclear text has been described using <unclear>, always with the @reason attribute providing further details about the cause of textual uncertainty or illegibility.[285] Following the encoding model of the Digital Vercelli Book, initials were encoded with <hi rend="init3.1"> to display them in larger dimensions. Other <hi rend="red"> elements have been used exceptionally to highlight some letters touched in red. While the initials are also red, it is not possible to add another @rend to <hi>. This unorthodox practice of adding elements to describe the visual output of the edition results from technical issues with the Cascading Stylesheets (CSS), which do not seem to function properly in EVT.

Finally, after <body>, but still within the <text> element, we find hotspots, which concern marginalia, *signes-de-renvoi*, guide letters, and quire numbers, and whose encoding follows the EVT guidelines. These are found in a large element contained in <back>. For each hotspot, there is a containing a <p> element. The element contains two attributes necessary for cross-referencing with the facsimile encoding: @xml:id, which the @corresp attributes in the <zone> elements point to, and @facs, which points

---

[283] Its possible values are: "scraped", "overwritten", "strikethrough", and "blacked_out".

[284] The values are: "over" (for corrections that are placed on top of the original written text), "inline" (for additions inserted in the text flow naturally, without any physical overlap), and "above" (for interlinear additions).

[285] The attribute values used are: "damage" (if the reason is material damage), "background_noise" (used when interference from background noise or marks – such as bleed-through from other pages, staining, smudges, or overlapping elements – makes the text unclear), and "eccentric_ductus" (which indicates illegibility due to an unusual, awkward, or incompetent execution of a glyph or glyphs).

to the `@xml:id` of the respective `<zone>`. The `<p>` element always contains a description of what appears in the highlighted zone.

4.1.2 Visualization

The edition opens in image-text view, with the facsimile on the left and the diplomatic text on the right. The image can be rotated, displayed in full-screen, and zoomed in and out, while the text can be scrolled. As briefly mentioned before, EVT does not support a two-column visualization, and adding the `<cb>` element creates visualization issues. In fact, the encoding

```
<choice>
    <orig>la<g ref="#slongdes"/>t</orig>
    <reg>last</reg>
</choice>
<choice>
    <orig><abbr>dz</abbr></orig>
    <reg><expan>d<ex>a</ex>s</expan></reg>
</choice> du der
<cb n="23rb"/><lb n="1b"/>
<choice>
    <orig>l<g ref="#ucirc"/>t</orig>
    <reg>liut</reg>
</choice> vil
<choice>
    <orig>ha<g ref="#slongdes"/>t</orig>
    <reg>hast</reg>
</choice> die mengi der <lb n="2b"/>
<choice>
    <orig>l<g ref="#ucirc"/>tten</orig>
    <reg>liutten</reg>
</choice>
```

corresponds to a visualization where the line number disappears and the last line of fol. 23ra is directly followed by the first line of fol. 23rb (Fig. 18).

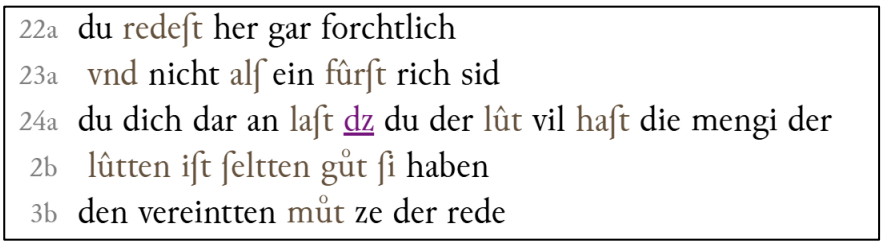


Figure 18. Screenshot from the diplomatic edition, fols. 23ra, ll. 22-24, and 23rb, ll. 1-3. `<cb>` visualization issue: the presence of that element causes l. 1b to be displayed right after l. 24a, not on a new line.

The bottom horizontal navigation bar is used to virtually leaf through the various folios of the manuscript. The button on the bottom left side allows users to

see miniatures of the various manuscript leaves. On the top right side, we find three buttons:

- : opens a dropdown menu through which the user can choose various options. “Project info” opens a window with information about the project and the manuscript. The “Get Bookmark” button generates a shareable link to the specific section of the digital edition that the user has open at the moment. In the same menu, the user can also download the XML file, change language (English and Italian are available), or learn more about EVT;
- : activates the “text-text” view, nthe diplomatic and the semi-diplomatic editions are showe side by side;
- : activates the “image-text” view, where the facsimile is displayed alongside either the diplomatic or the semi-diplomatic edition;
- : leads to a window which is not very useful for this digital edition and that should be improved in EVT’s next release. In fact, it automatically shows a “Table of contents” containing the “Doc 1” button. If clicked, another dropdown menu containing all manuscript leaves. These can be clicked, redirecting the user to the selected page. However, the bottom left button has the same function. The same window contains another “Project info” section, with the exact same information that the user can find by clicking the three-dot icon described above.

The section displaying the facsimile also features additional buttons. Apart from a selector (which works simultaneously with the selector in the top left corner of the section containing the diplomatic and semi-diplomatic editions), allowing the user to choose the manuscript folio they wish to view, the following buttons are present:

- : this button activates or deactivates hotspots. This functionality presents various problems that are described below;
-

: it is another redundant button that should be addressed in EVT’s next release. When clicked, it displays again some of the content (the manuscript description) found in the “Project info” section. However, this information is incomplete (the text breaks off abruptly) and is shown over the manuscript facsimile via a semi-transparent overlay, making the text difficult to read.

The editions feature a selector at the top, allowing the user to choose the edition type they wish to view, as well as an “info” button. While this button has no function in this edition, it is automatically added by EVT to display the content of the `<front>` element of the XML file. Since there is no `<front>` element in this

edition, the “info” button does not display anything. At the bottom, there is a button to increase or decrease the font size of the text. Additionally, only in the diplomatic edition, a “Create index” button activates the “Search” feature, enabling users query both the diplomatic and the semi-diplomatic editions. However, this function has some issues: for example, when looking for the word *traken*, the query returns the correct textual occurrences, but the locations of the words are incorrect.[286]

EVT unfortunately contains several bugs that cannot be resolved without modifying the source code. Due to time and skill constraints, this operation could not be performed, and the issues are described below. In addition to the already mentioned problem with the two-column layout, there are visualization issues in the “Project info” section, where works interpolated into other works are not represented correctly. For example, in the following encoding, *B* is clearly described as an interpolation of *SW* by placing a `<msItem>` element inside another `<msItem>`:

```
<msItem n="3">
    <locus from="17v" to="179r">Fols. 17v-179r</locus>
    <title><hi rend="italic">Sächsische
Weltchronik</hi></title>
    <note>with <hi rend="italic">Basler Zusätze</hi> which
must have been integrated in the text after 1396. This <hi
rend="italic">terminus post quem</hi> can be inferred from
what is said about the Black Death epidemic of 1346: "und hat
es denocht in | den l ioren niut volgangen" (fol. 177ra, ll.
9-10).</note>
    <textLang>German</textLang>
    <msItem n="3.1">
        <locus from="22v" to="67v">Fols. 22v-67v</locus>
        <title><hi rend="italic">Basler Alexander</hi></title>
        <textLang>German</textLang>
    </msItem>
</msItem>
```

However, the visualization does not reflect the nesting of these elements, causing *B* to appear at the same hierarchical level of *SW* (Fig. 19).

[286] The word appears on fols. 25ra, l. 14; 25rb, l. 1; and 26ra, l. 13. However, EVT’s search tool identifies it on fols. 24va, l. 23; 24vb, l. 8; and 25va, l. 22.

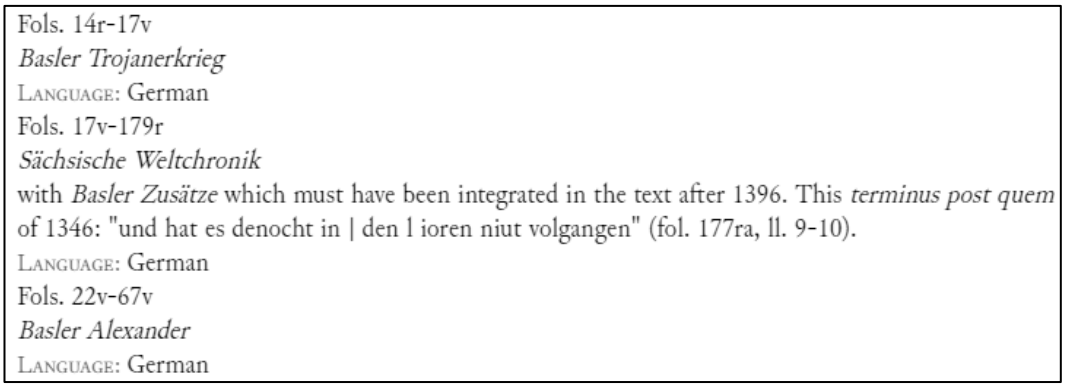


Figure 19. Screenshot from the "Project info" section. Issue in visualizing `<msItem>` elements within other `<msItem>` elements.

In some cases, the scribe moves to a new line when a word cannot be written in its entirety due to lack of space. Some of these words contain special characters that are then expanded in the semi-diplomatic edition, requiring encoding with the `<orig>` - `<reg>` combination described above. When an `<lb>` element is placed inside `<orig>` to mark a line break, the text in the diplomatic edition naturally follows suit, but the text in `<reg>` does not, even though it should maintain the same layout as the diplomatic edition. To ensure a correct visualization in these exceptional cases, an additional `<lb>` element has been inserted into `<reg>`. The same scribal phenomenon may also occur not only between lines but between columns and folios as well. As previously noted, column division is not supported by EVT. Similarly, when words span across two pages, the same issue arises with `<pb>` as with `<lb>`. The encoding

```
<choice>
    <orig>poto<pb n="56r" xml:id="DALB_fol_56r"/><lb
n="1a"/>lomevs</orig>
    <reg>Potolomeus</reg>
</choice>
```

does not affect the diplomatic level (Fig. 20).

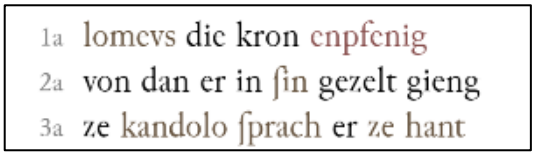


Figure 20. Screenshot from the diplomatic edition, fol. 56ra, ll.1-3.

However, on the semi-diplomatic level, the visualization is compromised, as the text does not follow the expected layout (Fig. 21).

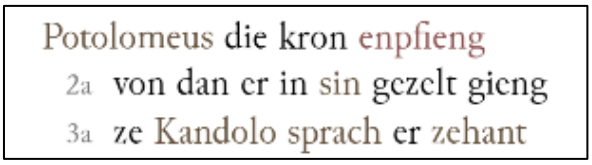


Figure 21. Screenshot from the semi-diplomatic edition, fol. 56ra, ll. 1-3. Issue with `<pb>` causing an issue when inserted in `<orig>`, not allowing to correctly visualize the division of the word between pages.

For this reason, in such cases the following unconventional encoding had to be applied, resulting in the separation of two parts of the same word divided by the change of folio:

```
<choice>
    <orig>poto</orig>
    <reg>Poto</reg>
</choice>
<pb n="56r" xml:id="DALB_fol_56r"/><lb n="1a"/>
<choice>
    <orig>lomevs</orig>
    <reg>lomeus</reg>
</choice>
```

Hotspots present several bugs that should be addressed in a future release of the visualization software. EVT currently supports only squares and rectangles; other polygons are not compatible. Within the hotspots, it is not possible to add images (which would be useful for providing users with a detailed view of that manuscript area), special characters, or even basic text formatting such as bold and italics. Additionally, scrolling through the text using the mouse wheel is not possible: instead, users must click and drag the designated scroll bar. Only one hotspot can be opened at a time, and a new hotspot cannot be opened until the previous one is closed. Hotspots pop-ups cannot be resized or moved. Occasionally, they appear beneath the facsimile thumbnail when zooming in, making it impossible to close them. At other times, they appear at the bottom of the page, hidden by the page navigation bar, which obstructs readability. In some instances, zooming in causes the window to resize, but this resizing cannot be manually controlled. When navigating from one page to another, the hotspot button remains active, but the highlighted hotspot zones do not appear on the new page. To correct this, the button must be deactivated and reactivated; however, this does not always work, and the page must be reloaded. For these reasons, it is advisable to close the open hotspot and deactivate the hotspot button before switching pages, to ensure that hotspots on subsequent pages display correctly. This process complicates navigation, requiring multiple clicks. When the hotspot cannot be closed because it is located beneath the facsimile thumbnail, a proper display can be ensured either by switching to full-screen facsimile mode or by reloading the webpage.

Regarding the encoding of the blank space in the last section of *B*, the appropriate TEI element to use is `<space>`, which «indicates the location of a

significant space in the text».[287] However, when this element is used, the visualization is compromised, as if the following `<lb>` element had been removed. An example is the following encoding and its corresponding visualization, both at a diplomatic (Fig. 22) and at a semi-diplomatic level (Fig. 23).

```
<lb n="13b"/> dins lebens
<choice>
    <orig><g ref="#slongdes"/>err</orig>
    <reg>serr</reg>
</choice>
<space type="blank" quantity="8" unit="lines"/>
<lb n="14b"/>
<choice>
    <orig><hi rend="init3.1">E</hi>r</orig>
    <reg>er</reg>
</choice>
<choice>
    <orig><g ref="#slongdes"/>prach</orig>
    <reg>sprach</reg>
</choice>
```

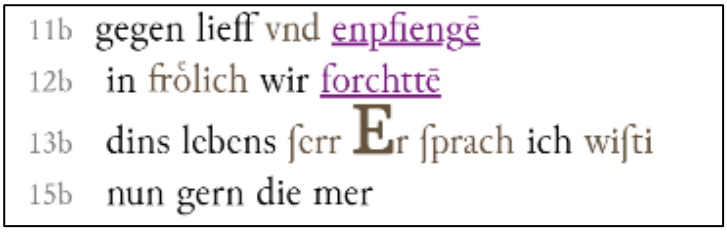


Figure 22. Screenshot from the diplomatic edition, fol. 62rb, ll. 11-15. Visualization issue involving the element `<space>`: l. 14b is displayed right after 13b and not on a new line.

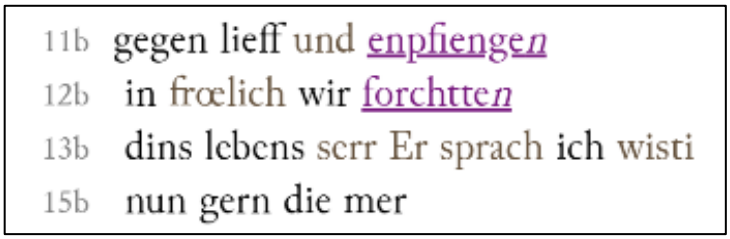


Figure 23. Screenshot from the semi-diplomatic edition, fol. 62rb, ll. 11-15. Visualization issue involving the element `<space>`: l. 14b is displayed right after 13b and not on a new line.

For this reason, all `<space>` elements have been marked up as comments in the XML file.

EVT also transforms the opening tag of elements at the beginning of lines into white spaces, resulting in a general misalignment of the lines of both editions,

[287] TEI P5 Guidelines *s.v.* `<space>`: <https://www.tei-c.org/release/doc/tei-p5-doc/en/html/ref-space.html> (last accessed: 24/02/2025).

which negatively affects visualization. Additionally, in some cases, when rubricated letters are part of an abbreviation (such as <Dz> on fol. 27ra, l. 1), issues arise in rendering the red color encoded with the `<hi rend="red">` element. Specifically, even though `<hi>` is applied only to the capital <D> (the sole letter of the word that is touched in red), the entire word is rendered in red.

4.2 Critical edition

For the digital critical edition, the text has been divided into poetic lines. A new line numbering is introduced, which differs from that of the previous editors and it only accounts for the witnessed lines, excluding lacunae (even when present) from the count. This choice reflects a detachment from the highly reconstructive approaches of Werner (1881) and Kinzel (1884), while highlighting the unique form in which this poem is preserved. The missing lines of hypothetical rhyming couplets may result from a redactional intervention aimed at summarizing the narrative, making it comparable with short redactions of medieval courtly epics. The restructuring of words and lines towards a more prose-like style could be attributed to the text's interpolation into the prose *SW*. In the printed edition, Werner's line numbering is indicated in parentheses on the right side of the text, but the missing lines he hypothesizes are not included.

Punctuation and capital letters have been added, following modern German conventions. Alemannic dialectal features have been preserved. Abbreviations and superscripts have been expanded without explicit indication, as they and their corresponding expansions are accurately reported in the diplomatic and semi-diplomatic editions. For the same reason, compound words with a prepositional prefix (which, in the manuscript, are sometimes written as a single word and sometimes as two words) have been merged without notation in the critical apparatus. While only the most evident scribal errors have been mechanically corrected at the semi-diplomatic level, here, editorial emendations (which are recorded in the critical apparatus) also involve those words that, although present in Middle High German dictionaries, are found in incorrect contexts due to scribal confusion between two letters, such as <fant> vs. <ſant>, or because of writing speed, as in <niemer> vs. <meiner> (Fig. 24). Corrupt, "irreparable" words are marked with *cruces* (†), while missing words like subjects and conjunctions have been supplied. In the digital edition, some red dots in the text indicate the presence of critical notes, providing further details about the text (for example, concerning lacunae or corrupt passages).

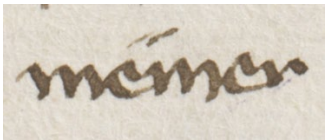


Figure 24. Detail from Basel, Universitätsbibl., Cod. E VI 26, fol. 45va, l. 21. Wrong segmentation of the word niemer*, written like* meiner*, due to writing speed.*

The other redactions of the *Alexanderlied* and source texts have been used as terms of comparison for unclear or awkward-sounding passages, which have been

corrected appropriately to ensure the text makes sense. In most cases, these errors only become evident as scribal mistakes after comparison with *V*, *S*, or other sources, such as in the case of the invisible speaking voice (*stimme*) punishing Alexander's men after they touch fruits on some trees (*B* 3191-3197), which becomes in *B* a "speaking storm" (*sturme*). These emendations are documented in the critical apparatus, along with other editorial suggestions and conjectures proposed by previous scholars who edited the text, whether partially or in its entirety. Also in these instances, a "note" section in the digital apparatus provides readers with additional information about some editorial choices.

Here is a list of the *sigla* used in the critical apparatus:

- *B* = Cod. E VI 26;
- *W* = Werner (1881): this indicates not only Werner's emendations reported in the text, but also the suggestions and conjectures found in the critical apparatus and in the *Anmerkungen*;
- *K* = Kinzel (1884): this refers to *B*'s text in Kinzel's edition (the *Einleitung des Basler Alexander*, the replacement of *S*'s lacuna, and *B*'s transcription in *S*'s critical apparatus);
- *Wa* = Wackernagel (1836): this indicates the very few suggestions given by Wackernagel, who just reported a few passages from the poem;
- *V* = *Vorauer Alexander*, as found in Lienert's (2007) edition;
- *S* = *Straßburger Alexander*, as found in Lienert's (2007) edition;
- *J* = Jans von Wien's *Weltchronik*, as found in Strauch's (1900) edition.

The editorial criteria for the printed critical edition are, of course, the same as those for the digital edition. However, the "traditional" edition's critical apparatus includes not only the aforementioned information, but also scribal errors, scribal corrections, and the transcriptions of marginalia (which have been normalized), as it is customary in printed critical editions, trying to bring "the best of both worlds" (i.e., the diplomatic level and the critical one) within the *apparatus criticus*. In the critical text, italics indicate that a word has been emended. In the critical apparatus, all *sigla* and editor's comments are italicized. Various abbreviations have been employed in order to make the critical apparatus as compact as possible:

- *em.* = emended by, for example: "30 dem] den *B (em. W K)*";
- *conj.* = conjectured by, for example: "126 ein rede hân ich wol bedâcht, | die mir an iuch ist brâcht *conj. K*" (here, the apparatus entry refers to the entire line 126, specifying that Kinzel also conjectured an additional line following it);
- *add.* = added by, for example: "213 da] Nectanibus dâ *add. W K*";
- *suppl.* = supplied by, for example: "1 Zuo] ů *B (suppl. W K)*";
- *overwr.* = overwritten by, for example: "21 sin] ſin < in *B (overwr. H_1)*" (in this case, as in other cases scribal corrections, the "greater than" and "lesser than" symbols indicate how the text has been corrected: here, the apparatus entry should be interpreted as: "H_1 corrected <in> to <ſin> by overwriting some characters;

- *eras.* = erased by, for example: “27 komen] komen < komemen *B* (*eras. H1)*”;
- *del.* = deleted by, for example: “272 küng *del. W*” or “455 sagen] ~~tragen~~ ſagen *B* (*del. H1)*”;
- *interl. add.* = interlinear addition by, for example: “1327 si] ſi *B (interl. add. H1)*”.

4.2.1 Encoding criteria

The `<teiHeader>` of the digital critical edition shares the same `<titleStmt>`, `<publicationStmt>`, and `<msDesc>` of the digital diplomatic/semi-diplomatic edition. However, instead of `<charDecl>`, various types of lists are employed.

Firs, there are three `<listWit>` elements, each providing a different list of “witnesses” for our edition. The term “witnesses” is placed in quotation marks because it refers not only to the (unique) manuscript witness but also to previous editions and other parallel texts, which are referenced in the digital critical apparatus. In fact, some of the emendations by previous editors and certain readings from other parallel texts are valuable for a more accurate understanding of the text. Each `<listWit>` contains a `<desc>` that describes the witness group (“Manuscript”, “Editions”, “Parallel texts”), and at least one `<witness>` with an `@xml:id`. In the “Manuscript” witness group, the `<witness>` element just contains the shelfmark of the *Basler Handschrift*. The other witness groups, “Editions” and “Parallel texts”,[288] include an additional `<desc>` element for further description and a `<bibl>` element, which describes the reference editions used for each text through the elements `<title>`, `<editor>`, `<pubPlace>`, `<publisher>`, and `<date>`.

The other lists pertain to proper names of people and places. Within the `<listPerson>` element, there is a `<person>` element for each character appearing in the text. Each `<person>` has an `@xml:id` and contains a `<persName>` element, which includes, when possible, a standardized English name for the individual.[289] The `<person>` element may also contain a `<note>` element that provides additional information about the character or the historical figure. A similar structure is used for the list of places, with the elements `<listPlace>`, `<place>`, and `<placeName>`.

The critical text is located in the `<body>` section, within several `<div>` elements that mark sections beginning with an initial. Each `<div>` contains multiple poetic lines encoded with the `<l>` element and numbered using the `@n` attribute. Proper names are encoded inside either a `<persName>` or a `<placeName>` element, which includes a `@ref` attribute that links to the `@xml:id` of the corresponding person or place encoded in `<listPerson>` or

[288] “Editions” includes Werner’s (1881) edition of *B* and the conjectures and emendations proposed in the works of Kinzel (1884) and Wackernagel (1836); “Parallel texts” includes the texts of *V*, *S* – both quoted from Lienert (2007) –, and *JW*, quoted from Strauch (1900).

[289] *Propria* often appear in corrupt forms, and in some cases, it is difficult to identify the corresponding historical figure or place. Since a standardized form does not exist, the first occurrence of the proper name is noted in these cases.

<listPlace>. The <note> element is used to provide additional information about the text, such as conjectures by previous editors or content found in the "Commentary" section of the printed edition.

The critical apparatus is encoded with the parallel segmentation method.[290] Consequently, each apparatus entry is represented by an <app> element containing <lem> for the accepted reading and <rdg> for the rejected reading(s). Both <lem> and <rdg> elements include a @wit attribute referring to the unique identifiers of the "witnesses" in <listWit> (the *sigla* used are the same as in the printed edition). Additionally, a <note> element may provide further details about editorial choices or some of the content of the "Commentary" section of the printed critical edition. Unlike the *apparatus criticus* of the printed critical edition, the apparatus of the digital edition does not include scribal errors, as these are already recorded in the diplomatic/semi-diplomatic edition. Therefore, the apparatus entries in the digital edition focus exclusively on cases where the editor diverges from the manuscript reading or where other editors provide substantial suggestions, emendations, or conjectures. When editors supply or add text, the <supplied> element is used, with a @resp attribute pointing to the corresponding *siglum*.

4.2.2 Visualization

The edition opens with the critical text on the left side, while the critical apparatus is positioned on the right. The functionalities largely mirror those of the diplomatic/semi-diplomatic edition and are not described again here.

In the top right corner, the three-dots button reveals the same options as in the diplomatic edition, with the addition of an "Open List" option. Clicking this opens a window called "Named Entities", which allows access to lists of places and persons. The names are ordered alphabetically, but the window opens, for place names, on the letter "e", while, for anthroponyms, on the letter "n" (probably because of a bug). After selecting a proper name, a dropdown menu appears, providing the option to view all occurrences of the selected name. If a <note> element is present within <person> or <place>, it will be displayed here. Additionally, a "named entities selector" located at the bottom left of the critical text allows for the selection of all named entities.

At the top left, above the critical text, a selector enables users to navigate to specific sections of the text, namely those starting with an initial (reflecting the text's subdivision into different elements in the encoding). Moreover, a small icon with some books opens a window displaying the list of witnesses, with *sigla* explained. A visual issue arises in this section due to EVT's automatic rendering: content within <author> appears in bold, while content within <title> is rendered in italics.

In the critical text, notes are indicated by small clickable red dots that appear after a word or at the end of a line. When clicked, a popup window containing a commentary appears. Unfortunately, these notes share the same formatting issues

[290] For the parallel segmentation method and, more generally, how to encode a critical edition, see Burghart (2017).

as the text in the hotpots of the diplomatic/semi-diplomatic edition, as italics and bold formatting cannot be applied.

Words associated with an apparatus entry are marked in blue. When clicked, the corresponding apparatus entry is highlighted. Apparatus entries contain both accepted and rejected readings, along with the respective *sigla*. The names of the witness groups are also displayed, clarifying the sources of the various readings. At the bottom of each apparatus entry, two buttons are available: “More info” and “XML”. The “More info” button is of limited utility, as it merely displays the attributes of the `@wit` elements in the encoding (which are already visible in the main apparatus entry). The “XML” button opens a dropdown menu displaying the XML encoding of the selected apparatus entry. If a `<note>` element is present within `<app>`, a “Critical Note” button appears, and, when clicked, the content of the note is shown (always with the impossibility of formatting it in bold or italics).

Sometimes, as with the diplomatic/semi-diplomatic edition, EVT renders certain element tags as white spaces. While this led to misalignment in the other edition, in this case, this issue affects punctuation. Specifically, when a word encoded with the appropriate elements for the apparatus entry is followed by a punctuation mark, EVT inserts an unaesthetic space before the punctuation mark.

When other editors supply additional text or letters, the visualization presents certain issues and terminological imprecisions. If a word supplied by previous editors is accepted in the main text, it should be encoded within the `<lem>` element by using `<supplied>`, which «signifies text supplied by the transcriber or editor for any reason, for example because the original cannot be read due to physical damage, or because of an obvious omission by the author or scribe».[291] In these instances, the `<rdg>` element for the manuscript’s reading must remain empty, as it represent an extra addition. However, EVT displays this encoding as “*om.* B”, even though, from a philological perspective, it is not an omission. Belowis an example of encoding and of its corresponding visualization (Fig. 25):

```
<persName ref="#Olympias">
    <app>
        <lem wit="#W #K">
            <supplied resp="#W">Olympias</supplied>
        </lem>
        <rdg wit="#B"/>
    </app>
</persName>
```

[291] TEI P5 Guidelines *s.v.* `<supplied>`: <https://www.tei-c.org/release/doc/tei-p5-doc/en/html/ref-supplied.html> (last accessed: 24/02/2025).

Figure 25. Screenshot from the critical edition. Visualization issue for supplied text: automatic addition of om. *when the* `<rdg>` *element is empty, even if it is not an omission in the manuscript.*

The same issue arises with additions made by previous editors that have not been retained in the main text. EVT does not highlight the supplied words in any way and the visualization issue regarding manuscript omissions also appears. Ideally, the edition should display something like "suppl." and "add." followed by the corresponding *sigla* when the text is encoded with `<supplied>`. It is hoped that this issue will be addressed in a future release of EVT. Therefore, users must be aware that, whenever they encounter "*om.* B" in the digital edition, it does not represent an actual manuscript omission, but indicates that other editors supplied additional text, which may or may not have been accepted in the text of the edition.

Finally, another significant issue in the EVT visualization should be noted. Before going into that, it is important to remember that Kinzel (1884) and Wackernagel (1836) do not propose conjectures and emendations for the whole text, while *V*, *S*, and *JW* do not parallel the entire text of *B*. This means that, in various cases, editors do not say anything about the text, while only some sections are available for comparison. Consequently, certain *sigla* do not appear in the encoding of the critical apparatus, as they are only included when editors offer readings for specific textual portions or when a comparison is possible. Moreover, no apparatus entry includes all *sigla* as values of the `@wit` attributes. Now, it sometimes happens that `<lem>` elements lack `@wit` attributes altogether, indicating that the emendation or of the form appearing in the critical text is that of the editor currently responsible for the text. Below is an example:

```
<app>
    <lem>sinenrich</lem>
    <rdg wit="#B">ſinem rich</rdg>
    <rdg wit="#W #K">sinne rîch</rdg>
    <rdg wit="#Wa">sinnen rich </rdg>
</app>
```

In such cases, EVT automatically assigns all the unused *sigla* to the `<lem>` element, resulting in a misleading visualization. This creates the incorrect impression that *sinenrich* is the reading of *JW*, *S*, and *V* (Fig. 26).

Figure 26. Screenshot from the critical edition. Visualization issue for apparatus entries: some sigla *are automatically assigned to the lemma entry when they do not appear in the readings.*

For this reason, to avoid confusing the reader, a new *siglum* (*F*) has been introduced, representing the current editor. This was achieved by creating an additional `<witness>` element within `<listWit>`, labeled “Editions”. As a result, each `<lem>` now includes a `@wit` attribute, ensuring that the responsibility for emendations is always clearly attributed to the current editor, when it is the case.

5. *Basler Alexander*

[*22vb*] *Zuo* Egiptten Nectanibus küng was,
als ich von im geschriben las.
In astronimy *sinenrich*
was er und sin gelich
niendert noch in nigramacye,
die wont im eigenlichen by.
Eins tages kam es also,
das dem künge Nettanibo
botten wurden gesant
von *dem* [*23ra*] fürsten us Persarum lant,
das er im woltte schaden,
mit herskreften überladen.
Dar uf acht er klein:
Er gie in sin kamer ein
und saczte für sich ein bekelin;
regenwasser gos er dar in.
In die hant nam er ein erin ruot,
die im was zem zouffer guot.
Die <…> begunde er besweren zehant,
das im wurden die erkant,
die in in sin lant soltten
und in betwingen woltten,
das er da widersacztte ze huot
fürsten und ritter guot.
Do komen im mer,
das der küng Persarum wer
komen in sin lant
und in roubt und brannt.
Nektanibus, der ward unfro.
Zuo *dem* botten sprach er do:
"Du solt wider hein varn,
die vesti heis wol bewarn."
Zehant sprach der botte do
zuo dem küng Nektanibo:
"Du redest, her, gar forchtlich
und nicht als ein fürst rich,
sid du dich dar an last,
das du der [*23rb*] liut vil hast.
Die mengi der liutten ist seltten guot,
si haben den vereintten muot."

---

1 Zuo] ů *B (suppl. W K).* 3 sinenrich] ſinem rich *B* sinne rîch *W K* sinnen rich *Wa.* 10 dem] den *B (em. W K); fol. 23ra, top margin, heading:* Vom zouber der ruotten. 21 sin] ſin < in *B (overwr. H1).* 27 komen] komen < komemen *B* (*eras. H1);* in] în in *add. W.* 30 dem] den *B (em. W K).* 38 *Fol. 23rb, top margin, heading:* Vom zouber aber Necanibus wart ein wissager. 39 Die mengi der liutten *K*] die mengi der | lûtten *B* der liute menge *W.* 40 si] ſi *B* sie *W* sine *K.*

Ze der rede sweig er do.
In sini kamer gieng er do
und wolt mit zouber vinden,
ob er sin vigent mœcht überwinden.
Do er des nicht envant,
ab sneid er sin hor zehant,
er verwandlet sin gestalt.
Sinen schrin hies er füllen balt
mit schacz und mit golde,
als ers den haben woltte.
Da mit wolt er sich fristen
ze andren sinen listen.
Hie mit rumet er die veste sin
und kam zuo der stat Belusin,
da nach ze Ethyopi in das land.
An leit er wis *leinin* gewant,
das er ze Mazidoni wurd erkant
für einen wissagen dar gesant
durch der *Ethyopen* er,
und wissagtte wislichen
armen und rich.
Si batten in sagen do
von dem künge Niktanibo.
Als er die froge vernam,
er rette als ein wisser man:
Sin laster [*23va*] wolt er nicht sagen,
die wil er es mocht vertagen.

Do kam es zuo den zitten,
das küng Philip woltte ritten,
der des landes ein here was
(durch urliege fuogt sich das),
und do er gereit,
Nektanibus nicht vermeid:
Uf den *balast* gie er durch schouwen
Alimpya die schüeni frouwen,
die da küngine was,
als ich von ir geschriben las.
Zehant als er *si* sach,
ir mine schos in sere stach,
das sich von ir mine
verkertten sine sine.
Gen ir huob er uf sin hant,
mit sinem gruos ward sy ermant.

50 den *B W*] dan *K.* 56 leinin] beinin *B* lînîn *W K.* 59 Ethyopen] thyopen *B (suppl. W K);* durch der Ethiopen êr. | vor den Kriechen saz er dô vil hêr *conj. K.* 74 balast] balaft *B (em. W K).* 78 si] ſich *B (em. W K).*

Er sprach: "Gegrüesset sigest du mit sinne,
Macidonye herr küngine."
Er wolt nicht sprechen: "Frouwe min".
Das muotte enteil die küngin:
Zuo sinem gruos sy stille sweig,
jedoch züchttinklichen sy im *neig*;
si enpfieng es nicht in [*23vb*] has.
Sy sprach: "Meister, gand harzuo bas,
siczent zuo mir nider."
Do was er niut wider.
Do er nun gesas,
die frow ir zucht nit vergas:
Sy hie im schenken iren win
in einen kopf guldin.
Der turst in nit vil sere twang:
Es stuond anders sin gedank.
Die küngine sprach alsus:
"Zwar du bist ein Egipttus?"
Des namen was er fro
und antwurt ir also:
"Du sprichest küngine wort."
Den namen er gerne hort.
Wer werden wil der toren gesel,
der rede stettes, was er wel.
Aber sprach Nektanibus
zuo Ollimpya alsus:
"Got las dich mit selden leben,
du hast mir rechtten namen gegeben:
Egiptun küenen wol den liutten
ire trüeme wol betiutten;
si erkenen ouch an laugen
und offnent des mœnschen taugen.
[*24ra*] Ich beken wol iren hochen sin,
wand ich der besten einer bin:
Ich bin ein wissage genant,
von den gœtten us gesant."
Die wil er alsus sprach,
die küngin er vast an sach.
Si sprach: "Meister, was meinen ir,
das ir so vast sehen har zuo mir?"
Des antwurt ir Nektanibus;
er sprach: "Frow, dem ist alsus:
Ein rede, die mich an iuch ist bracht.
Ich wil dir für wor jehen,

89 neig] meig *B (em. W K).* 90 *Fol. 23vb, top margin, heading:* Necanibus. 116 *Fol. 24ra, top margin, heading:* Wie Canabus schanckte der frowen ein ledlin*, preceded by a red pilcrow and a brown signe-de-renvoi.* 126 ein rede hân ich wol bedâcht, | die mir an iuch ist brâcht *conj. K.*

die gœtte heissen dich an sehen."
Do er geret die wort,
er zoch us dem buossen ein hort:
Das was ein taffel klein,
gewirket von helffenbein,
gezieret wol mit golde,
als man es wienschen solde.
Als die taffel ward uf getan,
driu *crais* vand man dran,
als mir die geschrift hat geseit.
In dem ersten was geleit
zwielff tiutnise mit [*24rb*] sinne.
Der ander *wist* dar inne
zwielff tier erhaben.
In dem dritten schone ergraben
sunne und monne was,
als ich an einem buoche las.
Dar nach züegte er ein fesselin,
das was helffenbeinin:
Dar us schuoff er den besten sin,
der mocht von den siben sternen sin.
Von den zeihen ward im bekant,
wie vil tage *und* jor was genant,
als der mœnsche was geborn.
Hie mit der tiuffel ward besworn.
Us dem selben helffenbein
nam er siben stein,
die waren hartte wol ergraben,
die muoste er zuo dem gestirne haben.
Do das Ollipyas ersach,
zuo dem meister si do sprach:
"Meister, nun sage mir,
wilttu, das ich geloube dir,
mins heren brütlich tag:
Anders ich dir niut gelouben mag."
In vil kurczen stunden
hat ers mit zouber funden.
Ollipyas aber sprach,
do si das zeihen sach:

130 ein *B K*] einen *W*. 134 *Right margin: brown signe-de-renvoi referring to the marginal heading on fol. 24ra.* 136 crais] eraiſ *B (em. W K)*. 138 was *B K*] wâren *W*. 139 tiutnise] tûtniſe *B*, ſ < s *(overwr. H1); fol. 24rb, top margin, heading:* Dies per circulum anni et de septen stellis*, preceded by a brown signe-de-renvoi and a red pilcrow.* 140 wist] wit *B* wielt *or* birt *W* wîste *K*. 141 tier *B K*] tierer *W*. 150 und] ein *B K (em. W); right margin: brown signe-de-renvoi referring to the marginal heading on fol. 24rb.* 156 zuo dem gestirne *K*] zů | dem geſtirne *B* zem gestirnze *W*. 159 nun *B W*] mîn *K*. 161 brütlich] brûtlich *B* bürtlichen *W* brütlîch *K*.

[*24va*] "Meister, mir ist geseit
ein merr, das ist mir sere leit:
Als min her kome herhein,
das er *mich* niut mer mein,
er wel ein ander küngin han.
Wie es dar umb süel ergan,
duostu mir das kunt,
das dunket mich ein specher funt."
Er sprach: "Frouwe zwar,
sin ist ein wort nicht wor:
Du sichst in kurczen tagen,
das du solt hoche wirde tragen."
Ollipya, die gemeit,
sprach: "Meister, sag die warheit."
Nektanibus sprach zehant:
"Es ist also dar umb gewant,
das dir in kurczer zit
ein hocher got bi gelit.
Der beschirmet dich vor dem künge wol,
Pilipo, als er bilich sol."
Do sprach die edle küngin:
"Wer ist der geslaffe min?"
"Frow, ich wil dich wissen lan,
wie er ist getan:
Er ist ze jung noch ze alt,
in *rechtter* mos gestalt.
Er hat an der stirne sin
zwie [*24vb*] horn widrin;
ouch ist im der bart sin
gestalt als einem kiczin.
Ouch si dir geseit,
du solt im hinacht sin bereit,
so wil er beslaffen dich:
Das geloub, frow, uf mich."
Olipya sprach aber do
zuo dem meister Nektanibo:
"Beschicht es, als du mir hast geseit,
so wil ich, uf min warheit,
dich für einen got han
und dich gerne zuo mir laden."
Als er der küngin ernst sach,
Nektanibus niut me sprach.
Von dem palas er gie zehant,
da er ein wiesty vant.

167 *Fol. 24va, top margin, heading:* Vom eim andren man. 170 mich] min *B* mîn *K (em. W).* 192 rechtter] rechtten *B* rechter *K W.* 194 *Fol. 24vb, top margin, heading:* Von einem manne mit zwein hörnerin von grossem zouber. 206 laden *B*] lan *W* lân *K.*

Do gruob er krut und wurzelen,
der saff nam zuo dem zouber sin.
Da schuof er mit,
das nach künstlichem sit
Olinpya troumte schon,
wie der got Ammon
des selben nachttes by ir leg
und ir mine pfleg.
Des [*25ra*] morgens *gie er von* ir
und sprach: "Frow, geloube mir,
du hast enpfangen den schirmer din:
Des solt du von mir gewis sin."
Des andren morgens zehant
do wart noch Nektanabo gesant.
Als er nun komen was,
iren troum woltte sagen *Olympias*.
Er sprach: "Olipya, küngin,
mir ist wol kunt der troum din.
Wilttu sin gestatten mir,
den selben got zeigi ich dir:
Den selben got wilt.
In eines traken bild
kumet er geslichen zuo dir."
"Meister, so hab von mir
in minem palas ein gaden,
do slaff in an allen schaden.
Macht du beweren die wort din,
du muost des kindes vatter sin."
Sust ward er gewiset an sin gemach,
und do der erst sloff gescha[*25rb*]ch,
do kam er in eines traken wis,
Nektanibus, zuo der küngin lis
und volbrachte den willen sin
mit Ollinpya der küngin.
Des morgens, do er von ir scheid,
er sprach: "Nun lasse ich dir ein grosse meit.
Das wise, edle küngin:
Din geburt so gros sol sin,
das ir dehein man
mit strit mag gesigen an."
Von ir schied er an der stund.
Do sy nun grossen begund,
do besante sy in wider

211 wurzelen *B*] wurzelin *W* wurzelîn *K.* 212 der *B W*] den *K.* 213 da] Nectanibus dâ *add. W K.* 219 des | Des morgens kam er zů ir *B* Des morgens kam er zů ir *W* dôr des morgens gie von ir *K; fol. 25ra, top margin, heading:* Von eime tracken bilde. 220 und *W*] vnd *B* er *K.* 226 Olympias *suppl. W K.*

und bat in by ir siczen nider.
Do das geschehen was,
do sprach zehant Ollipyas:
"Meister, ich han gesant nach dir
dar umb, das du sagest mir,
so nun kunt der here min,
was sin rede harzuo müege sin.
Ich fürcht, das er mir tüe den dot,
oder ich kume sus in not."
Als er ir vorchte sach,
Nektanibus do sprach:
"Frow, [*25va*] der rede getag,
deheiner slachte vorchte trage:
Ich schaf dir helf an miner stat
von Amone, des ich in bat."
Da nach gieng er zehant,
da er ein wiesti vant,
und schuoff mit den listen sin,
das küng Bilipus von der küngin
troumt, wie der *got* Amon
sy hetti geminet schon.
Des andren morgens so zehant
sinen sternenseher er besant.
Der küng seit im den troum sin
von Olinpya der küngin.
Si sprachen alle zwar:
"Dire troum wirt vil war.
Sin muot, den min frow wirt tragen,
mit stritte niemer ende hat
bis da hin, do die sun uf gat.
Er schafft mit siner hand,
das im dienen witti land."
Da nach in kurczen zitten
solt küng Pilipus stritten,
und do er strittens begund,
do kam zuo der selben stund
ein [*25vb*] tragk, der vor im gieng.
Was der siner vyenden gevieng,
den det er allen den dot
und half *im* us siner not.
Do er die vyent überwant,
do fuor er hein ze land.
Als er kam in sin palas,
do begegenete in Olipyas,

264 Nektanibus] Nektanibus zuo ir *add. W.* 272 küng *del. W.* 273 got] kûng *B (em. W K).* 276 sinen *K*] ſinen *B* sine *W.* 277 im *B K*] in *W.* 281 sîn muot, den mîn frouw wirt tragen, | des wil ich dir für wâr sagen *conj. K.* 293 im *suppl. W K.*

die edel küngine, ze stund.
Die kust er an iren rotten mund.
Als er ir krankheit ersach,
gezogenlich er do sprach:
"Frow, du hettest übel getan,
hettest du genomen ander man.
Dis ist nicht, das weis ich wol:
Din muot niut truren sol.
Din geburt ist von eines gottes gewalt
Kein übel sol dir sin gezalt
von den liutten noch von mir.
Das nu ist geschehen dir,
das han ich alles in trüemen gesehen,
des wil ich dir für wor jhehen."
Eins tages fuogt sich das,
das Pilipus ob dem tische sas
mit siner herschaft alle,
[*26ra*] und man dar truog mit schal
bede brot und ouch win.
Do gie ein trak zuo der tür in
mit frevelichem geboren.
Die ob dem tische woren,
erschraken vil geswinde.
† Weschza † liut und kint
gieng er zuo der *küngin*:
mit halsen und mit küssen tet er ir schin,
das er ir friunt wer
an aller hande swer.
Als küng Pilipus das ersach,
zuo den rittren er do sprach:
"Ir heren, ich wil iuch verjhehen,
ich han den traken ee gesehen:
Do ich mit minen vyenden streit,
do half er mir us arbeit.
Er brachtte min vyent in grossi not:
Was er ir begreiff, die warent dot."
Kurzlich dar nach geschach ouch das,
das küng Pilipus alleine sas:
Ein klein huon kam geflogen dar,
das er sin nie wart gewar.
Es sas in die schos sin
und leit vil eben ein ey dar in.
Us siner schuos viel das ey

299 iren *B K*] ir *W*. 306 eines *del. W*. 316 win] den wîn *add. W*. 322 küngin] kû | ûgin *B* küngîn *K (em. W)*. 323 mit halsen und *del. W* und tet ir mit küssen schîn *K*. 326 Als] alſ dz *B (em. W K)*. 332 grossi *del. W*. 334 Kurzlich] kurchlich *B* kurzlîch *K (em. W)*. 335 das *K*] dz *B* da *W;* alleine *B K*] eine *W*. 337 das er sin] dz er ſin *B* des er sît *W* das er sîn *K*.

uf einen [*26rb*] stein und brach enzwie.
Do das ey den bruch enpfieng,
dar us ein gefüege slange gieng
und wolt ouch wider sin dar in.
Das mocht vom bruch niut gesin:
Do *er* sin houbt dar gebot,
do lag er vor dem ey dot.
Der geschit ward er unfro;
nach sinen meistren sant er do.
Er nam si besunder
und zeigt in das wunder.
Do jeklicher das wunder sach,
ir einer under in do sprach:
"Küng, la dir niut wesen zorn:
Ein sun wirt dir geborn,
der nach dir gewalttig wirt
und ouch niemer verbirt.
Er bringe mit gewalt in sin hant
grossi mengi, witte lant.
So er dene volendet sin not,
ee er kume ze land, so lit er dot.
Dis betiuttet die *gesach*,
die habe niut ze ungemach."

Nun begunde nachen die zit,
als es die natture git,
das die küngine solt geberen
und [*26va*] die wetag sy des begunden bewern.
Sy bat mit heimlichen sinen
ir Nektanibum gewinen.
Als do der komen was,
zuo im sprach Ollipyas:
"Meister, mir ist unmassen wee.
Rat, wie das an mir zerge."
An den selben stunden
der sternen louff begunde
er messen und reitten.
"Von den arbeitten
kunst du scheire, küngin.
Richt dich uff, küngin,
wand all din ding an dire frist

343 gefüege *W*] gefûege *B* gefüeger *K.* 344 sin] ſin *B* gên *or* în *W* sîn *K.* 346 er *K*] es *B W.* 347 er *B K*] es *W.* 358 Er bringe *K*] er brin | ge *B* enbringe *W;* mit gewalt *del. W.* 362 die *B W*] disiu *K;* gesach] geſchach *B* sache *K (em. W).* 367 *Fol. 26va, top margin, heading:* Der kunigen geberen 370 do der *B*] der da *W* der dô *K.* 374 den selben stunden] den ſelben ſtunden *B* der selben stunde *W K.* 376 er *suppl. K;* messen] messen er *add. W.* 379 küngin] kûngin *B* vrouwe min *W* frouwe mîn *K.*

381 betrüebet sind, <...> das ist."
382 Do nun das für kam,
383 der frouwen es alle we benam.
384 Er sprach: "Sicz wider, frouwe min."
385 Des was gehorsam die küngin.
386 Als si do gesas,
387 des kindes scheire *si* genas.
388 Do das zer welt was komen,
389 an der zit ward vernomen
390 erdbidem und *donrblik*.
391 Das beschach so stark so dik,
392 das alle liutte begunden jhehen,
393 es wer ein grosses wunder beschehen.
394 Die nacht *bleib* uncz uf brimzit:
395 Das beschach niemer sid.
396 Als küng Pilip das ersach,
397 er erschrak und [*26vb*] het sin ungemach,
398 doch gelichet er frœlich ze sin.
399 Er gie für das bet hin in,
400 er wunste in beden selig sin,
401 die frow und das kindlin.
402 Er sprach: "Ich han gedach
403 alle die zit, so das kind wurde bracht
404 zer welt, das man es niut zug
405 in minem namen durch die geschicht.
406 Das es eins gottes ist,
407 das man mag merken sunder list,
408 wand an sinem brütlichen tag
409 (das ich für wor sagen mag
410 und sin offenlichen gich)
411 die ellimentten verkertten sich.
412 Doch ziuch es mit flise und *mit* zart
413 und als min eigen kint bewart.
414 La dir nich wessen swer,
415 und heis es Allexander."
416 Als das vernam die küngin,
417 si zoch mit flis das kindelin.
418 Ich sag iuch vür war,
419 es was als *ein* lüewe umb die brust gehar:
420 Das was vil swer der muotter sin.

---

381 betrüebet sind, als wâr daz ist *conj. W* betrüebet sind, sint das nicht ist *conj. K.* 387 si *suppl. W K.* 390 donrblik] dorn blik *B W* dornblik *K.* 394 bleib *suppl. K;* brimzit] brim zit *B* brun zit *W* prîmzît *K.* 397 *Fol. 26vb, top margin, heading:* Der groß Alexander was umb die brust wel har die ougen groß eins gel das ander grünne. 398 ze *del. W.* 401 die *B*] der *W K;* das] dz *B* dem *W K.* 403 so] ſo *B* sôz *W* sô *K.* 404 niut zug] nût zug *B* züge niht *W* züge nicht *K.* 408 brütlichen] brûtlichē *B* bürtlichen *W* brütlîchen *K.* 412 *Second* mit] nût *B (em. W K).* 418 Ich] es was, ich *add. W K.* 419 es was *del. W K;* ein] ein ein *B (em. W K).*

Sin ougen gros grüwelichen schin,
das eine *swarcz*, [*27ra*] das ander gel,
ze blike waren sy vil snel.
Da er zuo zwenzig joren kan,
als ich an der istory vernan,
ze *schuolle* lert er gar swind;
er was über alle kint.
Die ritter lertten überall
turnieren, schechen, springen,
werffen, louffen, ringen:
Dar an was er mit krefften gros
für ander sin genos.

Als küng Pilip ersach
des kindes frümdikeit, er *sprach*:
"Lieber sune min,
mir ist lieb die kreffte din,
doch eines dinges turet mich:
Das du mir *niena* bist gelich."
Do Ollipya erhort disse wort,
sy hies balde springen,
Nektanibus heimlich bringen.
Als er *nun* komen was,
zuo im sprach Ollipyas:
"Meister, ich han gesant nach dir,
das du erfindest, lieber, mir,
was nun der küng min her hab
gedacht mit einer rede: Do der knab
[*27rb*] Alexander vor im gieng,
den er lieplich umbvieng,
er sprach: 'Ich mine die kreffte din
und hasse das niut bist gelich der frouwen min.'"
Als Nektanibus das erhort,
der küngin forcht er zerstort:
"Ollipya, du solt früede tragen,
ich wil dir sicherlichen sagen,
das guot sind die gedenk sin
gen dir und dem kindelin."
An der selben stund
Nektanibus begund

421 ougen gros] ŏgen gros *B* ŏge groz *W* ouge gab *K.* 422 swarcz] ſwacz *B* swarz *W K.* 424 Da] dz *B* dô *K (em. W).* 426 schuolle] ſchuoller *B* schuole *W K.* 428 in buochen, snelle unde zal. | die ritter lêrten überall *conj. K.* 433 ersach] dô ersach *add. K.* 434 sprach] ſpach *B (em. W K).* 435 Alexander] Alexander, lieber *add. W K.* 438 niena] niean *B* nienân *K (em. W).* 439 dô Ollimpia erhôrt | das der küng sprach disse wort *conj. K.* 442 nun] num *B (em. W K).* 447 einer *del. K.* 448 *Fol. 27rb, top margin, heading:* Necanibus astonumus. 451 das] das du *add. K;* gelich *del. W;* der frouwen] der frů | wen *B* der formen *W* der frouwen *del. K.* 455 sagen] ~~tragen~~ ſagen *B* (*del. H1).*

eins sternen war nemen,
der im wol begonde zemen.
Er sprach: "Ich sich an dem stern,
das *dir* und dem kind *müesse* mern
alle iuwer selikeit."
Nun stund der knab gemeit,
Alexander, by in da;
er sprach: "Vatter min, la
mich wissen, macht du gesehen
an den sternen, was dir sol geschehen?"
"Ja, vil liebes kint, wol."
"Vatter, so weist du ouch wol,
wie din dot sol geschehen?"
"Ja, das wil ich dir verjhehen:
Ich stirb von dem eigen kint min,
[*27va*] das mag anders niut gesin."
"Vatter, bis an allen wan,
der kunst wolt ich gerne künde han."
Nektanibus sprach aber do:
"Des bin ich an dir vil fro:
so gang ze nacht mit mir.
Was ich sich, das züeg ich dir."
Nun giengen si vil trat
des nachtes mit enander spat.
Nektanibus vor gieng
uf dem graben, der do *vieng*
umb die selbi stat guot.
Er sprach mit wisem muot:
"Allexander, kint min,
sich an der sternen schin,
sich, wie *trurenklichen* stat
Hercules und früede hat
Mercurjus; der liechtte stern
Jovis stot ouch, des wil ich wern,
in ganczer früeden pris."
Do also der wisse
über sich ze himel sach,
Alexander schuof im ungemach:
Er sties in in den tieffen graben.
"Du alter schalk, das solt du haben,
das wissen wilt so wol

462 dem *B K*] den *W*. 463 dir *suppl. W K;* müesse mern] mûe∫∫ẽ mern *B* müezen wern *W* müesse mêrn *K*. 464 alle iuwer] aller einer *B* al iuwer *W* all iuwer *K*. 470 wol *B K*] ich sol *W*. 474 eigen *del. W*. 475 *Fol. 27va, top margin, heading:* Von den planeten Mercurius Javis von Alexander wissagen*, preceded by a red pilcrow*. 485 vieng] gieng *B (em. W K)*. 490 trurenklichen] tru | enklichē *B* trureklichen *W* trûrenklîchen *K*. 500 das *W*] dz *B* dô *K;* wissen] du wissen *add. W K*.

am himel, was gesche[*27vb*]hen sol."
Nektanibus sprach,
do im geschach das ungemach:
"Kint, wiltu der worheit jhehen,
ich seit dirs, als es ist beschehen:
Ich stirb von minem kind."
Alexander, der geswind,
sprach: "Bin ich den der sunne din?"
"Ja, das hab uf die triuwe min."
Hie mit nam er sin ende.
Nach disser missewende
Alexander kam in rüewe,
er gedacht an vetterliche triuw
und nam in an die arm sin;
er truog in für die küngin.
Als in Ollipya ersach
erschrokenlich sy sprach:
"Was treist du, lieber sun min?"
"Nektanibo, den meister din."
"We mir", sprach Olinpyas,
"Er din rechtter vatter was."
Die red was Allexander leit.
Er sprach: "Frow, iuwer tumpheit
hand ir gevolget sere
wider iuch und iuwer ere."
Ze der rede kuond sy stil getagen.
Do hies si Nektanibum tragen,
die vil leide <...>,
[*28ra*] da er begraben wurd.

In der selben zit,
des mir die gescrift urkunde git,
ein fürst us Kabadocyen lant
Pilipo ein ros sant.
Das was ungezamt, freislich,
wild und das geschœfte wunderlich:
Es bies die liut und sluog,
es was tuobhaft genuog.
Sin mul als ein essel was,
vast uf geslagen sin nas.
Sin oren woren im lang,
sin houbt mager und *swanc*.
Sin ougen waren als ein bluot,

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502 Nektanibus] Nektanibus zuo ime *add. W* Nektanibus dô zuo im *add. K.* 514 die *B K*] den *W.* 517 sy] ſ~~ich~~ sy *B* (*del. H1);* sprach] dô sprach *add. K.* 528 leide *B W*] leide bürde *conj. K.* 529 *Fol. 28ra, top margin, heading:* Von eime wilden rosse Alexanders*;* wurd *B W*] würde *K.* 533 ros] ~~s~~ ros *B* (*eras. H1).* 541 swanc] ſwach *B* swach *K* swanc *V* slanc *S (em. W).*

vor bescheidenheit wol behuot.
Es mocht lœwen geslechtte sin:
Sin hals als ein lœwin.
Uf dem ruken hat es rindes har,
an den sitten sunderbar
geschaffen als ein lechbart.
Es was mit issen gebunden:
Es dobt zuo allen stunden.
Für küng Pilipo ward es geleit.
Als er sach sin gelegenheit,
Er [*28rb*] sprach: "Burzival es heissen sol."
Der name geviel in allen wol.
Zuo im getorste nieman gan,
wand wer die schulde hat getan,
das im verteilet was das leben,
der ward dem ros denne gegeben,
wond es *in* niut enspart:
Er wart von im zerzart.
Es woltte *nur* essen liut:
Wer im kam so nache iut,
das es in mocht gevachen,
des dot muost sich do nachen.

Da nach in kurczen tagen
Pilipo *begonden* wissagen
die gœtter all gemein,
das in der weltte mœnschs dehein
das selb ros soltte ritten
und überschritten,
denne der das künkerich
nach im besiczen soltte gewalttenklich
und nach sinem dote solt wessen her.
Do der küng das vernam,
vil ser er sin erkam:
Ich enweis, ob es im lieb wer,
oder ob es im brechtte swer.
Alexander was us gewessen
und was [*28va*] ein küng userlesen
und an krefften niut las:
Uf zwenzig jor alt er was.
Do kam er wider hein
und bedorfe meisterschaft enkein.
Er hat noch niut vernomen,

---

543 vor *B W K*] var *Wa.* 544 lœwen] loewen *B,* o < v̂ *(overwr. H1).* 545 als ein *K*] al∫ ein *B* was im *W.* 553 *Fol. 28rb, top margin, heading:* Wie das roß alle schuldigen zerbeiß. 559 in] ∫in *B* sîn *K (em. W).* 561 nur] nun *B (em. W K).* 562 nache *B W*] mache *K.* 566 begonden] begonde *B (suppl. W K).* 578 gewessen *K*] gewe∫∫en *B* gewachsen *W.*

wie das ros dar was komen.
Eins tages fuogt sich das,
das er uf dem palas sas.
Do hort er winhellen das ros,
zuo den sinen sprach er: "Losa los,
was schalles mag das sin,
das so lut hilt in die oren min?
Ob es ros oder leow tuot,
des ist veriret mir min muot."
Do sprach Potolomeus zuo dem kint:
"Her, es ist ein ros geswind,
das mit unsitte lebet alle moll
und ist geheissen Bucival.
Das hat iuwer vatter in getan.
Kein stuot mag sœlichs niut gehan,
kein marschalk hat es in siner huot,
wand es bisset übel und guot.
Here, ich dir [*28vb*] niut vertagen,
ein teil siner wis sagen:
Wer im kunt so nache
das es in mag gevahen,
der wirt niut lenger gespart,
er wird vil klein zerzart."
Do Allexander das vernan,
vil balde er zuo dem stalle kan.
Er hies die knechte springen,
die slüssel balde bringen.
Si begonden alle fliechen,
sy forchten, das er si hies her us ziehen.
Des er sy wol erlies. Sy sprachen: "Her, zürnen niut,
wir kenen wol des ros sit:
Es lept niut als küen ein man,
der zuo dem ros türe gan."
Do er ir zagheit ersach,
vor zorne die tür er brach:
Er det ir mit dem fuos ein stos,
das die türe in den stal schos.
Er hies sy alle hœcher stan,
er wolt allein hin in gan.
Das ros woltte gegen im varn.
Als es in begunde an[*29ra*]starn,
von siner gesicht es erschrak,
das alle sin freidikeit gelag.
Es erzittret an der stund
und wadlet mit dem swancz als ein hunt,

592 ros] ~~s~~ ros *B* (*del. H1*). 602 ich] ich wil *add. W.* 614 des er sy wol erlies *del. W.* 629 mit dem swancz *del. W.*

630 es kniuwete vor im nider
631 und det kein *freidikeit* sider.
632 Das ros begond er streichen,
633 das nieman mocht erweichen
634 und nie zoum an is kam. (640)
635 Gar *küenlich* ward sin gedank:
636 *Uf* das ros er sprang.
637 Er reit es us dem stal:
638 Das duchtte sy wunder all. (645)
639 Ein bot iltte dem *künge* sagen
640 und woltte niut vertagen.
641 Mit sinem gesind er gein im gie,
642 sin hercz des gros früed enpfey.
643 Als Allexander das vernam, (650)
644 das der küng gegen im kam,
645 vom rosse er do sprang und gieng.
646 Vestyana *im* das ros enpfieng:
647 Das ward ze stund gezemet hie.
648 Sin vatter in wol enpfie, (655)
649 er [*29rb*] sprach: "Heil si dir, sun min,
650 nach mir solt du küng sin."
651 "Heil mües iuch ouch sin,"
652 sprach Allexander, "Vatter min.
653 Vatter und her, ich han gezalt, (660)
654 das ich bin *zwenzig* jor alt
655 und bin komen zuo den tagen,
656 das ich wol waffen mœchtte tragen.
657 Ir sœllent mir gebietten:
658 Ich wil mich arbeitten (665)
659 in allen iuweren landen.
660 Ich getriuw mit minen handen
661 den zins gewinen in kurczer frist,
662 der uns, her, uncz her ussen ist."
663 Er hies im waffen dar tragen (670)
664 und einen schilt wol beslagen.
665 Da er nach des landes siten
666 *was* gewaffnet und geritten,
667 do schein er ein küner degen bald.
668 Des ouch menger helt sid engalt (675)
669 mit manheit vil geswind.
670 Alles hofgesind
671 als einen küng ertten in.
672 Er sprach: "Wellent [*29va*] ir ein wille *ruowe* han, (680)

631 freidikeit] frediket *B (em. W K).* 635 küenlich] kuntlich *B K* ellenthaften *V* ellenthaft *S (em. W).* 636 uf] v∫ *B (em. W K).* 639 künge] kunge *B W K.* 646 im] in *B W K.* 654 zwenzig] xx *B.* 662 uns, her, uncz her] vn∫ her vncz her *B* uncz her *W* uns uncz her *K.* 666 was *suppl. W.* 672 ruowe] vnrůwe *B* růwe *W K.*

673 bis ich einen strit mœchtte began
674 mit einem küng, den ich meine,
675 und wer er hert als ein steine.
676 Ich wil es mit im beginen.
677 Mag ich den sig gewinen,
678 das ich in werffe uf die pan,
679 so muos er die krone mir lan.
680 So den, so lon ich mir künges namen gen".

681 Der was Niklaus genant.
682 Alexander fuor in sin lant.
683 Vor Zesarya der grossen stat
684 det er in des lebens mat:
685 Mit stritte nam er den sig allda.
686 Sin krone fuort er danen do.
687 Das lant ward im undertan.
688 Do er nu wider hein kan,
689 do hort er sœliche mer,
690 die im woren swer:
691 Sin vatter, küng Pilipus,
692 hat entseczet von sinem hus
693 sin muotter, die küngin.
694 Nach etlicher rat und sin
695 hat er ein ander genomen
696 [*29vb*] und was uf die zit komen,
697 das im der hochzit gezam.
698 Cleolepatra was ir nam.
699 Alexander gie zehant,
700 da er *sinen vatter* vant
701 ob dem *tische* siczen schon.
702 Er nam die erfochten kron
703 und saczte sy uf sins vatter houbt eben.
704 "Das land si iuch da zuo geben,"
705 sprach er zuo dem vatter sa,
706 "das han ich ervochten do.
707 Das land iuch *versmohen* nicht,
708 ich bessers won das geschicht.
709 Eins dinges trag ich üblen muot:
710 Mich dunket das niut guot,
711 das ir min muotter wellent lan;
712 sy überhügen, ist bœs getan.
713 Die rede stet als si nun ste.

679 er die krone mir *B K*] er mir die krone *W.* 680 so den lon ich mir min leben | künges namen geben *conj. W.* 681 Der] der küng *add. W* der kung *add. K.* 695 ander] ander wip *add. W.* 700 sinen vatter] ſine můtter *B* sînen fater *V* sînen vater *S (em. W K).* 701 tische] tichſe *B (em. W K).* 703 uf sins vatter houbt] vf ſins vatter hŏbt *B* ûf sîn houbet *W* uf sins vatter hŏbt *K.* 707 versmohen] verfmohen *B (em. W K).* 708 ich *B W*] unz *K.*

Essent, ich sol iuch niut sagen mee.
Doch samer min ougen
ich sprich das ane lougen,
ich dank sin allen den,
die iuch den rat hant gegen,
das si geratten niemer me
keiner küngin an ir er."
Das hort ein graffe, hies Lisyas,
der gar stolcz [*30ra*] und redhaft was.
Es was im vil ungemach,
das er alsus zornenklichen sprach.
Des antwurt er im smechlich:
Verlossen red unendlich
bot er im us hochem muot,
als der tore dike duot.
Pilipus hat vor im stan
von gold ein *kopf* wolgetan
durchkœstlich und swer,
Allexander der degen her
zugte in uf undagen
und sluog Lisyam under die ougen
und gab im einen sœlichen slag,
das er an der erden gelag
und im <…> an der stund,
das im die zene viellen us dem mund,
und das er gehortte und noch ensach.
Allexander mit zornne sprach:
"Sust sol man stillen affen,
die unnüczlich klaffen."
Do der küng Pilipus ersach,
was *Lisyo* beschach,
sin zorn in dar zuo twang,
das er von dem tische sprang.
Disse wisse im niut geviel,
das im das linge bein
über einen stuol brach enzwie.
Do [*30rb*] Allexander sach
sins vatters ungemach,
von zorn er entrichtet ward:
Sin swert zucht er an der vart,
er sluog von im geswind
heren und gesind.
Wer im woltte widerstan,
der muost den lip verlorn han.
Ich han noch niut vernomen,

715 ougen] o̊gen *B,* g < ch *(overwr. H_1).* 722 der *suppl. W K.* 730 kopf] kofp *B (em. W K).* 743 ersach] ſprach erſach *B (del. H_1).* 744 Lisyo] biſyo *B (em. W K).*

war die briut hin sy komen.
Sinem *vatter* schuof er gemach
und *gieng* ze heillen sin bein
und brachtte wider in ein
in und die muotter sin.
Ein botte ward gesendet,
der seitte dem küng Pilipo das:
Er soltte siner burg hüetten bas.
Die sechszig heren, die er da
hett, wellen keren anderswa
und wellen mit im kriegen.
Do Pilipus die mer vernam,
Allexander hies er ritten.
Und in den selben zitten
sin ritter er besant,
mit den er fromklich danen rant:
Der warent hundert und niut me.
Mit listen erstürmet er die.
Die heren er dar uf alle [*30va*] fie
und besaczte si werlich.
Ze lande *er* wider hein kam,
er vant vor sinem vatter stan
botten von Persya, dem land,
die Daryus hat dar gesant,
der da ein richer küng was,
mit brieffen, die man do las,
das Daryus niut wolt enbern,
man müesti den zins im wern,
als es von alter her was komen,
und als er in ouch hette genomen.
Allexander sprach gerichtte
zuo der botten angesicht.
Er hies die botten ritten
und sprach: "Bi minen zitten
wirt im der zins niut me gesant
von uns us Kriechen lant.
Duont iuwerem heren von mir kunt
nun zuo dire stund,
sid er des zins niut wel enbern,
so wil ich in in sinem land wern
den zins in sœlicher mosse:
Ich muos im das leben lassen
oder er git mir sin houbt.
Die botschaft si iuch erloubt."
Danan scheiden sy do

760 vatter *suppl. W K.* 761 gieng *suppl. K.* 779 er *suppl. K.* 789 Allexander] allexanden *B (em. W K);* sprach *K*] ſprach *B* sprang *W.*

804 trurig und unfro,
805 und fro, [*30vb*] das si komen dan
806 von dem grimen man.
807 Do das ward geendet,
808 ein bot da ward *gesendet*
809 Pilipo, der im seitte die mer,
810 wie ze Talomone wer
811 die herschafft in untriuwen
812 gen im: Es mœcht si riuwen,
813 ob ers niut underfür
814 ee man einem andren swüer;
815 den hetten sy alda geladen.
816 Uf sin *schand* und uf sin schaden
817 woltten si vast stellen.
818 Allexander sin gesellen
819 nam zuo im friuntlich,
820 zuo der veste huob er sich.
821 In die burg er gieng,
822 den burgraffen fieng,
823 die bœsen alle dar ab sties,
824 die sinen er dar uffe lies.
825 Er nam da schacz, was er sin vant,
826 er gab in sinen dieneren zehand.
827 Da mit er wider hein reit.
828 Nu widerfuor im herze leit
829 uf der heinfert,
830 das in vil zorns wert:
831 Im widerreit Pausonias,
832 der ein richer margroff was,
833 und fuortte mit gewalt Ollipyas,
834 die Allexanders muotter [*31ra*] was.
835 Den küng hat er gewundet:
836 Das was Allexandro gekündet.
837 Er sprach: "Er gilt mir das ungemach."
838 Den schilt truog er für sich
839 und reit uf in manlich.
840 Den spies er durch den groffen stach,
841 ze der erden dot in warff:
842 "Keins stieffatter ich bedarf."
843 Ein botte für vil balde reit,
844 dem küng die mer er seit,
845 das Allexander widerbrecht
846 die küngin ungesmecht,
847 und der margroff wer erslagen.

808 gesendet] geſchendet *B (em. W K).* 816 schand] ſand *B (em. W K).* 822 burgraffen] burggrâfen er *add. K.* 823 bœsen] bœsen er *add. K.* 834 *Fol. 31ra, top margin, heading:* Wie Pfilippus Alexanders vatter sinen dot nam von hinnan schiet.

Der küng sprach: "Ich sol niut klagen
nun fürbas all min not,
sid Pasonias ist gelegen dot."
Allexander ouch nun kam, er gieng zehant,
do er den küng, sin vatter, vant:
Er *klate* in vil ser. Der *küng* mit züchtten sprach,
do er sin ungehab ersach:
"Nun la din truren sin,
hastu erslagen den vigent min,
so wil ich frœlich [*31rb*] sterben:
Got geruoche dir glük geben."
Alsus endet er sin leben.
Er ward nach sinem recht begraben.
Allexander *was* ze künge erhaben.
Nu begunde wachsen sin gewalt,
wie er niut wer an den joren alt.
Nun hœrent wes er von erst began.

Allexander nam sin besten man,
den er getriuwet in aller not.
Er sprach: "Nun ratten, friunde min,
das ist min sin:
Wir süellent uns heben zehant
gegen dem küng *von* Persarum lant.
Unser lob süellen wir meren
Krieschen landen zen eren
und süellen si engeltten lan,
die den zins woltten han.
Des helffen mir: Komen *wir der* ab,
all min guot und min hab
wil ich mit iuch deillen.
Ich wil iuch büessen und heillen
alle iuwer erbeit und not
und bi iuch ligen dot."
Do er das also gesagt,
ir keiner [*31va*] lenger do gedagt,
sy sprachen mit gemeiner zungen:
"Dissen küng jungen
frist uns got zuo dem rich.
Wer im nun entwich
und im niut helf siner er,
der sy verrechttet jemer mer."
Allexander zehant

851 ouch nun *del. W.* 853 klate] klate *B,* t < a *(overwr. H1);* küng] kung *B (em. W K).* 857 *Fol. 31rb, top margin, heading:* Alexanders leben was er det nach vatters dott grossi wunder. 861 was ze] ze *B W K.* 870 von *suppl. W K.* 874 die *B K*] dass sie *W.* 875 wir der] wider *B* wir des *K (em. W).*

sant botten in die lant.
Er hies gebietten hervart,
noch helf do geschriben wart.
Überall in Kriechen lant
Macedonyer wurden gemant.
Ze Kalap er ouch enbot,
das sy im hulffen zuo der not;
des wolt er in lonen ser.
Ein stat bi dem mer,
Nicomdyas genant,
santten im zwielff tusing wigant.
Über land hies er gebietten
mit triuw und ouch mit meitten,
das sy im ze helffe kemen:
Wer das versmachtte,
das der von dem land achte.
Sibenzig tusing gewan er in sin her,
mit den zoch er über mer
in ein gebiette rich,
[*31vb*] die dient Daryo loblich.
Do hies er sin man
umb den zins griffen an.
Er betwang sy mit gewalt
und nam in richtum manigvalt.
Dar nach in Sittiren lant
fuor er mit ellenthafter hant.
Die betwang er manlich.
Sy sworen im all gelich
ze varn die hervart,
des sin vatter erlossen ward.
Sus mert er da sin er
und nam die widerker.
Er schiffte wider an lant
und kam in Ittallya gerant.
Do die Rœmer das vernomen,
gen im si balde komen.
Si schankten im ze stund
silbers hundert tusing pfund
und einen mantel rich
von gold durchslagen kœstlich.
Ouch schankten sy im schon
ein guldin kron,
sus enpfiengen sy den meren.
Des dankte er den Rœmeren.
Zehen hundert er us in nam,

900 santten] ſanttē *B* santte *W K.* 905 der *B W*] er den *K;* dem] dem *B,* m < n *(overwr. H_1).* 921 und *suppl. W K.*

935 die fuortte er die reisse von dan.
936 Ze Affri[*32ra*]ca er *gerant*,
937 die was Dario bekant
938 ze rechter eigenschaft.
939 Mit grosser herskrafft
940 mit gewalt er da durchfuor
941 recht als noch einer *snuor*.
942 Ze der *burk* ze Kartago er reit.
943 Si tatten im sicherheit,
944 wond sy und Rœmer gemein
945 warn aller sachen ein.
946 Dar nach sant er zehant
947 botten in Ellie lant
948 und in Britanyan,
949 und danan in Gallileam.
950 Ze Karttanison er sant,
951 das sich dar nach richten. Er wold sy des niut erlon:
952 Sy müesten im werden undertan.
953 Vil schiere si do komen
954 und giengen für sin angesicht.
955 Sy brachtten im gabi vil.
956 Allexander sprach: "Ich ir niut nemen wil.
957 Mir ist lieber iuwer dienst, den iuwer guot."
958 Si brochtten *helden* wolgemuot:
959 Zwie tusing *er* us inen nan,
960 die fuort er mit im von dan
961 gen Allexandry,
962 die betwang der fry.
963 Nach [*32rb*] sinem namen er sy hies.
964 Mit gewalt er dur das land brach
965 manger stat ze ungemach:
966 Sines muottes was er gram.
967 Er zerstœrtte Galleleam.
968 Neptalim lant
969 wart verheriet und verbrant,
970 Also beschach ouch Sabulon
971 und der guotten stat Naason.
972 Er zerstœrtte ouch Samariam,
973 die guotte stat, und Siryam.
974 Er gewan ouch Bettuliam
975 und alle jüdeschy land.
976 Jerusaliem ward ouch verbrant

936 gerant] genant *B (em. W K)*. 941 snuor] ſûnr *B* snůr *W (em. K)*. 942 burk] bruk *B (em. W K)*. 951 das sich dar nâch richten er si mant *conj. K;* des niut *K*] des | nût *B* niut des *W*. 953–954 si chomen al gerihte | und giengen für sin angesicht *conj. W* vil schiere si dô kômen | und giengen al gerichte | für sîn angesichte *conj. K*. 956 nemen *del. W*. 958 helden] hol | den *B (em. W K)*. 959 er] er | er *B (em. W K)*.

977 und Betlahem. Sin hoffart (1000)
978 gen Tiryus gezogen ward,
979 die ze *besiczen er* erkos.
980 Do er mengen helt verlos.
981 Das mer einhalb dar umb flos. (1005)
982 Die stat was an guotte rich,
983 si was wol einer mile breit.
984 Daryo waren sy underdan.
985 Allexander sinen botten sant
986 in die stat: Woltte sy des gezemen, (1010)
987 [*32va*] das sy in ze einem heren woltten *nemen*.
988 Des wolt er inen dank sagen
989 und williges herczy tragen.
990 Die burger waren helt guot,
991 sy enbutten im hin wider iren muot. (1015)
992 Sy forchten die wer klein:
993 Sin wille und sin mein
994 ducht sy gar ein wicht.
995 Sy bedœrfften sin ze heren nicht.
996 Geruocht er in friuntlichen muot, (1020)
997 ir kleinot und ir guot
998 wolten sy im schenken:
999 Des solt er sich bedenken.
1000 Do Allexander die botschaft vernam, (1025)
1001 von zorn er nider sas.
1002 Bi sinem leben er sich vermas,
1003 er woltte sy haben sunder dank.
1004 Da nach niut lang
1005 sant er siner fürsten dry (1030)
1006 wider in die stat zehant.
1007 Er hies den besten duon bekant,
1008 war sy ir sine tetten,
1009 das sy den versmacht hetten, (1035)
1010 den die Rœmer müesten ze einem heren [*32vb*] han
1011 und alle die Krieschen lant undertan.
1012 Do die burger vernomen disse mer,
1013 sy hiengen die botten all gelich.
1014 Do Allexander das erhort,
1015 all sin frœd ward zerstort.
1016 Er umbzoch die stat zehant:
1017 Die zelt sluog man uf das land (1045)
1018 und mit schiffen uf dem mer
1019 mit sturm muot er *sy* ser.

---

979 die] die er *add. K;* besiczen er] beſiczene *B* besitzene *K (em. W).* 987 ze einem heren woltten nemen] ze einem herē wolttē | ze einem herē nemē *B (em. W K).* 1003 haben *B W*] hahen *K* 1010 *Fol. 32vb, top margin, heading:* Wie zwenczig tusend erslagen wurdent. 1019 sy] ſo *B (em. W K).*

Mit fiure er sy ser twang.
Ouch wertten sy sich vestenklich. (1050)
Zwenzig tusing der inren was.
Sy sluogen im so vil sines heres,
das die *unde* des meres (1055)
wurdent da von bluot rot.
Den usseren det ouch gros not
ein wint, der Wester hies
und das mer dike reis:
Hundert schiff er im versankt. (1060)
Das volk alles ertrank.
Do Allexander kos die not,
des sturmes hies *er* abbe lan,
die schiff in die hab gan. (1065)
Der wisse bedachte <...>
grosse boum er do gewan,
die hies er zesamen machen (1070)
<…>
[*33ra*] ze obnen hoch den dürnen da,
wen man es getribe so na,
das man die büem sigen lies
und uf die muren steis, (1075)
das man zuo in mœchte gan.
Einloff tusing sins hers
sant er enhalb des mers
und hies die boum vellen (1080)
und bergfrid dar stellen:
Was der bumen gefiellen,
das si die machten ze kiellen.
Als Arabite das befunden,
die den von Tiryus wol guottes gunden, (1085)
sy wurden übles muotes gen Allexanders manen,
die woltten sy triben danen.
Sy namen in vil sweri pfand:
Siner besten wigant
ersluogen sy tusent oder me. (1090)
Als Allexander das vernam,
er kos vier tusent siner man.
Mit den fuor er selber dan
uf den berge ze Liban. (1095)
Das gessese bevall er zehant
einem fürsten, was Perdix genant,
und einem, hies Glasat.
Die warent [*33rb*] im triuw und stet.
Allexander da bewart, (1100)

1024 unde] ende *B K* unde *V* unden *S (em. W).* 1031 not *B K*] not | daz da vil manic lâgen tôt *conj. W.* 1032 er *suppl. W K.*

bis das werk ward bereit.
Von Tiryus die burger
erfuorn endlich die mer, (1105)
das Allexander danen was.
Sy fuoren us mit gewalt,
vil vast sy sich rachen:
Ein kastell sy im brachen,
mit fiur komen sy dar zuo,
sluogen und hiengen
all die sy viengen.
Etlich kunden mit listen
sich selb also fristen: (1115)
Sy sangten sich in des sewes grund,
das sy den tag nieman sach,
und komen wider us gesunt.
Die von Tiryus namen die widervart. (1120)
Allexanders fürsten verhuoben in das burg tor.
Da beschach ein hertter strit vor,
des manig burger engalt:
Zwie hundert wurdent ir gevalt, (1125)
die andren entrunen in die stat.
Der strit sust ein ende hat.
Ze der zit ouch Allexander kam,
allererst huob sich die rechtte not.

[*33va*] Allexander mit grossen krefften (1130)
hies die schiff zesamen hefften
mit hiutten wol bedeket,
das sy kein fiur forchtten
und dar underwurchtten, (1135)
was sy ze schaffen hatten.
Die mur hies er brechen
<...>
dar nach vellen in das mer. (1140)
Da wider was der inren her
gar kreftig und gros.
Alle die den sturm an sahen,
für war sy das jahen: (1145)
Das mer wurde also bluot var.
Allexander ward ein leider gast.
Die türn, die stuonden vast,
wurden in das mer gezogen.
Sy brachen der besten muren ein.
Die bergfrid hies er spanen

1075 selb] ſelb *B,* l < b *(overwr. H1).* 1080 Allexanders fürsten *K*] allexan | ders fûrſten *B* Die fürsten *W;* in *del. W.* 1088 *Fol. 33va, top margin, heading:* Wie das mer als bluotig wart von den erslagenden lutten.

obnan zuo den muren dar,
das *sin werlich schar*
mœchtte louffen zuo in uf die mur.
Do ward der sturm aber sur.
Allexander kam uf die wer
ze obrest und [*33vb*] gebot dem her,
das sy bi der erden
den ersten sturm liessen werden.
Nun sach er an der zinen stan
den herzogen, dem Diryus was undertan.
Den gern schos er durch in,
das er viel von der muren hin.
Allexander det einen sprung,
nach im manig helt jung,
vom berffrit uf die zinen.
Etlicher sprang disen sprung,
das er sin niemer ward gesunt.
Die mur brachent sy uf die erden:
Do ward es wol wit,
sich huob der herste strit,
wan man vant da keinen zagen.
Man mocht ouch mengen schouwen
durch den helm verhouwen.
Manig ritter an der stund
ward durch sin halsberg wund,
der ouch lüczel genas.
Die slege man mit nide mas.
Durch schiltte *sluogen* die scharfen gern,
die *mangen* datten hercze seren,
der damit durch[*34ra*]stochen ward.
So mengen *leitt er* uf die wal,
das ir waren anne zal.
Do lag der dotten also vil,
das nieman
mochtte wol gegan.
Die von Tire sunder der schand
rachen wol ir hant:
Sy sluogen wunden wit.
Mit einem hertten strit
durchbrach sy *Allexanders* schar
und wider umb und komen dar
zer porten wider iren dank.

1108–1109 das–mur] dz | ſy werlich ſchar mo̊chtte lůffē | vf die mur dar dz ſin wer | lich ſchar mo̊chtten lůff zů in | vf die mur *B* das sy werlich schar mo̊chte lůffen zů in uf die mur *K (em. W)*. 1133 sluogen] ſchlůgen *B K (em. W)*. 1134 mangen] mangem *B W (em. K)*. 1136 leitt er] leittē *B (em. W K)*. 1145 Allexanders] allexander *B* Allexander *W K*. 1147 porten] pᵒrten *B (interl. add. H₁)*.

Do ward ein ungefüege drang
bis zer burg komen in.
Allexander muost hie vor sin;
die bortte er mit nide bestuond, (1205)
als noch die frechen tuond.
Die het dry dürn veste,
dannen wurden *geschiden* die geste:
Des ward Allexander zornhafft.
Mit sinen fürsten er sich besprach
umb den schaden, der im geschach.
Er sprach: "Bedenken iuch bi zit,
wand ir frœmde helde sit:
Gewunen sy den überhang, (1215)
so sind wir jemer me geschant."
Der rat, der da ward getan,
den wil ich iuch wissen [*34rb*] lon:
Si reitten, das er über *se*
sant bald nach helffe me, (1220)
und von eichin spangen
hies würken starke mangen,
das man mit werffen breche.
Die mangen waren schier bereit: (1225)
Niun und sibenzig wurden dar gestalt,
die wol wurffen mit gewalt,
mit vollen wol geseillet.
Si wurde geteillet (1230)
an driun end für die stat.
Allexander <…> bat.
Allexander kunt einen funt:
Er machte kriechs fiur ze stund.
Er schuof, das wasser und issen bran. (1235)
Des warf er so vil in die stat,
das er si det aller wer mat.
Sy muosten von den zinen gon,
sy trungen gen den bortten.
Allexander *brach* sy mit nide nider,
do mocht nieman wider.
Doch leid er grossi not:
Im beleib meng held dot. (1245)
Die stat wer im gewessen diur
dene das kreischy fiur.
Er kam in die stat gerant,
die sinen wolt er rechen: (1250)

1154 geschiden] geſchribē *B* gescheiden *or* getriben *W* gescheiden *K* geschiet *V* geschît *S.* 1159 frœmde *K*] frǒmde *B* vromege *W.* 1160 den überhang *K*] den v̂ber | hang *B* die überhant *W.* 1164 se] ſy *B (em. W K)* sê *S.* 1173 wurde *K*] wur | de *B* wurden *W.* 1175 ze Alexanderes bat *conj. W.* 1183 brach] bracht *B K* brach *V S (em. W).*

Die türn [*34va*] hies er brechen.
Er gedach an sin swer:
Der besten burger
hies er driu dusing vahen,
blenden und henken,
gen den fürsten dry,
die er hatte gesant vor hin in.
Des siges, den er do gewan,
wer er ein bedacht man,
des wer er niut gewesen fro,
wand der sinen dot gelag
me den in Tirye der stat.

Ein küng hies Apollonyus,
der stiffte die stat ze Tiryus.
Anttyobus in veriagte,
dar umb, das er im sagtte
und im des sante brieff,
das er sin dochter besleiff.
Tiryus ist *ouch* die stat,
do got der heidnin dochter lost
von des bœssen geistes rost.
Nun ward in kurzer stund
Daryo das mer kunt
von einem, der danen *endran*,
das Allexander, der küene man,
die sinen hette gevangen,
erblendet und erhangen.
Er seit im alsus,
das die schœni stat Diryus
wer verbrant ze [*34vb*] kolen:
Das laster muost er dolen.
Des mocht er sich wol schamen:
Das er in niut ze helffe kam,
do er ir grossi not vernam.
Der riche küng Darius
gedacht nach diser rede sus,
wie er Allexander spotlich
ein botschaft sant und kleinet da mit
in spot und hoffarttigen sit:
Er forchtte in danach lüczel.

1191 *Fol. 34va, top margin, heading:* Wie Allexander hies lut hencken blendn smechen in vil sachen*, preceded by a red pilcrow; fol. 34va, bottom margin, heading:* Wie Got der heydenen tochter lost vom tode*, preceded by a brown signe-de-renvoi and a red pilcrow.* 1195 henken *B K*] hahen *W.* 1209 ouch] ŏch *B* ŏch *W K.* 1210 *Left margin: brown signe-de-renvoi referring to the bottom marginal heading on fol. 34va.* 1214 endran] endrar *B (em. W K).*

1231 <...> eins kindes stüczel
1232 und dar zuo ein schuoch bant;
1233 in einer laden ein klein gold.
1234 Die kleinot sin botschaft sold (1300)
1235 Allexander füren dan
1236 mit einem breiff, da er *im* det bekant,
1237 wor umb er im die kleinet sant.
1238 Das stüczel in wissen lies, (1305)
1239 das er in ein kint hies;
1240 in solt des niut beviln:
1241 Er solt mit den kinden spiln.
1242 Mit dem reimen er im kunt,
1243 den man nüczet alle stund, (1310)
1244 das er im deglich dienen solt
1245 mit allem sinem rich; das gold
1246 solt in wissen [*35ra*] lan,
1247 das er wolte sinen zins han,
1248 als lieb im wer lib und land. (1315)
1249 Do Allexander den brieff gelas,
1250 vil smech er im was:
1251 Die botten hies er vachen
1252 do und sy alle hachen. (1320)
1253 Der botten einer sprach:
1254 "Here, dis ungemach
1255 bedenk dich recht,
1256 wand es diuchte dich widerzem das recht,
1257 *das* din botten und din knecht, (1325)
1258 die din botschaft wurben,
1259 das si dar umb sturben.
1260 Nun senft gen uns dinen muot:
1261 Die botschaft torsten wir niut lan."
1262 Allexander bedachte sich
1263 gen den botten gnedeklich,
1264 wand sy niut hatten schulde:
1265 Des gab er in sin hulde. (1335)
1266 Er sprach: "Iuwers heren botschaft
1267 hat weder zucht noch krafft.
1268 Er duot einem bœssen rüden gelich,
1269 der da billet an den man (1340)
1270 und in doch niut dar bestan:
1271 Sicht er in die land uf in ziehen,
1272 zehant beginet er fliechen,
1273 niut wan grinen er da duot.
1274 [*35rb*] Also ist iuwers heren muot. (1345)

1231 er sante im eins kindes stüczel *conj. W.* 1236 im] an *B W K.* 1253 einer] einer zim *add. W.* 1257 das] der *B K (em. W).* 1263 gnedeklich] gnedekleich *B K (em. W).* 1271 land *B K*] hant *or* diu lander *W.*

Ich sag iuch, was iuwers heren breiff meint,
ein ander betiutung er bescheind:
der stüczel duot uns bekant,
das das alles an mir stat, (1350)
was himel und erd bedeket hat:
Des herre ich sol werden.
Mit dem reimen ist bedach,
er welle sich *mir* ze eigen geben.
Mit dem gold duot er mir bekant,
das mir zinssen sol sin hant."
Dis schreib er an den brief san, (1360)
den sant er mit den botten dan.
Er in bot da mit,
das er sin einen monat beitte:
Er kem in sin land
mit *vierzig* tusing wigant (1365)
über das waser Eufrattes,
mit gewalt fuor für die stat Babilony
und muost im sinen zins gen, (1370)
wolt er behaben das leben.
Do Daryus den brieff vernam,
der im von Allexander kam,
zornenklich er do uf fuor,
bi sinem rich er [*35va*] do swor, (1375)
sid *in* der beschult,
des vatter im den zins gult.

Daryus zwen herzogen gebot,
das sy *Allexanders* schiff zersteissen (1380)
(der eine hies Zibottes, Maryus der ander), (1385)
und sich besamtten mit ir her
gen im ze wer
und in brechtten gevangen.
Des antwurtten im die herzogen:
"Unser here ist ser bettrogen,
das er heist vahen einen man,
dem manig land ist underdan (1395)
und ouch hat *betwungen*
Jerusalem *und* Tyer,
Rom und Egiptten land, (1400)
und die stat Kartago im wirt *also* erkant,
das er niut wil fliechen.
Wil unser her niut gen im ziehen (1405)

1282 mir] mich *B K (em. W).* 1284 hant *B K*] lant *W.* 1290 vierzig] xl *B.* 1299 in] inn *B W K* 1301 Darius] d[a]rius *B (interl. add. H1).* 1302 Allexanders] allexander *B* Allexander *W K.* 1311 betwungen] betungen *B (suppl. W K).* 1312 und] von *B (em. W K)* und *V S.* 1314 also] abſo *B (em. W K).*

mit *manlichen* sinen,
wir mœgen sin schaden gewinen."
Do Daryus das vernam,
ser zürnet er des.
Ein herzog hies Menes,
den sant er in ze helffe.
Das zwenzig dusent man in siner <...>,
[*35vb*] den zwen herzogen hies er sagen,
und liessen sy in überkomen,
si gewunen sin schaden und keinen fromen.
Die zwen herzogen besamnetten sich mit kraft
drissig dusint heiden ellenhafft
und leitten sich an das wasser sa.
Do was Allexander ouch alda.
Er schiffte gen in hin über die fluot,
ze fordrest kam er in engegen.
Er drang zuo in uf das bort.
Bede hie und dort
huob sich angst und not.
Da bliben vil tusing dot
von den Kreichen.
Er die stat gewune,
ee er kam an das land.
Uf Buttifal sas er zehant,
in den huffen er do rant.
Er sluog, als der hagel duot,
vor dem nieman ist behuot:
Wa er kam gen in gevarn,
ee sich jeman umb gesach,
so beschach im von im ungemach.
[*36ra*] Der herzog Menos genant
sich mit hundert rittren het behuot.
Allexander begunde die sinen sere manen
und drang uf Menos dar
und durchbrach im sin schar.
Durch sinen schilt er in do *stach*,
das man das bluot schinen sach.
Menos ouch sin niut vergas,
wie sin schilt hert helffenbeinin was:
Da *durchstach* in der helt guot,
das von im flos das bluot.
Si stachen bed enander nider.
Do griffen si zen swertten sider.
Si lieffen grimelich zesamen.

1317 manlichen sinen] manlichē dem ſinen *B (em. W K).* 1326 si] ſi *B (interl. add. H1).* 1328 drissig] xxx *B.* 1352 stach] ſchach *B (em. W K)* stach *V.* 1356 durchstach] durch *B (suppl. W K).*

Ietweder woltte sich niut schamen,
ob er siglos wurde:
Jeklicher was des andren burdi.
Do beschach manig slag gros,[324]
das das fiur dar nach schos.
Menos den werden
sluog nider zuo der [*36rb*] erden:
Den helm er im zerbrach
und sluog uf in mit nide dar.
Allexander was mit flisse gewaffnet gar,
das half im, das er genas.
Nun kam ein ritter anne *liut*:
Danklin was er genant.
Über Allexander zehant
er sprang, wand er sin here was,
und half im, das er genas.
Ein graff, der hies Jubal,
des lob in dem strit erhal.
Menos hat in mit im genomen,
der was über Allexander komen.
Den slag hat er gemessen dar,
da er im sach den hals bar.
Daklin was der erer,
der erlost sinen heren:
Jubalen da von des houbttes ende
sluog *er* bis durch die lende.
Er macht us im zwen halb man.
Des er gros lob gewan.
Den helm *zucht sin* hant,
sinem *heren* er in uf band.
Dem was sin [*36va*] houbt erschelt,
da er ward gefelt.
Sin krafft was im en wil genomen:
Des was er nu widerkomen.
"*Nun* wert iuch, her," sprach Danklin,
"Land iuwer ellend werden schin."
Allexander sprang von der erde,
Danklin *dankt* er vil werde.
Uf Bucival er do sas,
sin gemüet *frischlich* was:
Ze beden sitten umb sich sluog als ein eberswin.
Die dotten er nider streit,

1372 liut] lut *B, l < u (overwr. H1)* lut *or* bnt *W* lut *K.* 1377 *Right margin, heading:* Jubal der heidischi graff. 1386 er] in *B (em. W K).* 1389 zucht sin hant] zuch ein hant *B* zuch sin hant *or* zuch zehant *W* zuchte er mit siner hant *conj. K.* 1390 heren] herer *B (em. W K).* 1395 Nun] mn *B (em. W K).* 1398 dankt] dank *B* dankte *W (em. K)* 1400 frischlich] frichſlich *B* frichslich *K (em. W).*

als der ein gras nider mett:
Als vil wurden da erslagen.
Was ich von stritten je vernam,
da was alles niuttes an
gen dissem hertten strit gros.
Manig degen sin lip verlos,
der da wol wart geklaget sid.

Sinkun was ein groff genannt,
der fuort das paner in der hant,
das *er* Allexander ab brach,
do in Menas nider stach.
Do treib er uf in mit zorn.
Er sprach: "Kera, ritter ge[*36vb*]meit
es was ein gros kündikeit,
das min paner kam in din hant:
Es wirt ze laster dir gewant."
Der groff das ros umb warff,
sin gemüet das was scharf.
Er sprach: "Das paner, das ich füer,
ob ich dich recht da mit rüer,
so muostu mir des siges jhehen:
Dar nach sol man das paner sehen
gewaltenklich *in* miner hant."
An in der graff rant,
mit dem sper er in do stach,
das im klein schaden bracht.
"Was mir noch von dir geschicht,
ich gich dir noch siges nicht."
Ein slag er im do mas,
wie wol er gewafnet was,
das im das houbt fiel für die füesse.
Sin paner nam er wider.
Menos im da widerreit.
Uf den treib er des paner schafft:
Zuo der erden er in warff.
Do greif er zuo dem swert eines <...>
[*37ra*] den arm er im absluog:
Da mit gelag er dot.
Die von Persen von der not
fluchent alle gelich
wider heim in ire rich.

Allexander bleib da mit gewalt
bis *im* geheiltten sin wunden

1403 mett *B K*] meit *W*. 1412 er *suppl. W K*. 1414 uf] ſ vf *B (del. H1)*. 1425 in] im *B (em. W K)*. 1428 bracht *B K*] geschach *W*. 1443 ire *W K*] ~~ire~~ *B (del. H1)*. 1445 im] in *B K (em. W)*.

1446 und do genachet er Daryo bas.
1447 Ein burg er im besas, (1555)
1448 die was Gardix genant.
1449 Von den sinen ward sy verbrant.
1450 Er fant da silber und gold.
1451 Sin degen macht er im da hold,
1452 wan er teiltte in das guot. (1560)
1453 Do man *Daryo* das sagt,
1454 niut sere er es noch klagt,
1455 doch swor er ein teill
1456 bi sines riches heil: (1565)
1457 Es stüende niut vierzehen tag,
1458 man müesti hœren sœliche klag,
1459 wie er das anfieng,
1460 Allexander hieng.
1461 Botten wurden do gesant (1570)
1462 über alle sine rich.
1463 Allen sinen fürsten gelich
1464 den klagt er schaden und schand,
1465 das sy in *vierzehen* tagen (1575)
1466 werent bereit ze Mosopotanj.
1467 Sin heren alle dar [*37rb*] komen.
1468 Sin her wolt er numen schouwen,
1469 wie menig schar er mœchtte han.
1470 Ein schar *sol* han (1580)
1471 sechs tusing sechs *hundert* sechs und sechzig *man*.
1472 Zwen und drisig küng wurden gezalt.
1473 Herzogen und groffen, der was
1474 sibenzig und *zwie* hundert, als ich es las.
1475 Von Persya sibenzig tusing man. (1585)
1476 Die von Kononeses
1477 mit fünfzig tusing knechten,
1478 die wol getorsten vechten. (1590)
1479 Die Papili komen dar,
1480 vierzig tusing in ir schar.
1481 Da kam im ein schar gros,
1482 die der reisse niut verdros:
1483 Von Medendrich hundert tusing kan ir dar, (1595)
1484 die warent zagheit bar.
1485 Achzig tusing wart gesant
1486 von Cilliczya dem lant.
1487 Von Ninive brachte dar
1488 zwenzig tusing in ir schar. (1600)

1447 im] im *B, m < n (overwr. H1).* 1450 gold *W K*] gold̄ *B.* 1453 Daryo] dayo *B (suppl. W K).* 1460 Allexander] unde Allexander *add. W.* 1465 vierzehen] xiiij *B.* 1468 numen] numē *B* innen *W* immen *K.* 1470 sol] ſo *B (suppl. W K).* 1471 hundert] hudert *B (suppl. W K);* man] ma *B (suppl. W K).* 1474 zwie] ij *B (interl. add. H1).*

Achzig tusing warent der,
die von Armenye komen her.
Die snellen Gassern
und [*37va*] die Pilisti woltten wern
Daryo ir helffe dar: (1605)
Dusing rissen was ir schar.
Noch sassen sin fryen man
in Fryga vier hin dan:
Die brachtten im zwenzig tusing man. (1610)
Von Indya dem lant
zwielf tusint man im sant.
Noch kam im ein kleines her
von dem Rotten Mer:
Ein tusing sneller helden. (1615)
Nun waren sy alle zesamen komen,
ir zal ward also vernomen:
Sechs hundert tusing was ir da,
die gern dienten Taryo, (1620)
dar zuo drissig dusing ouch.
Ze Allexandro was *im* goch.

Allexander das vernam,
das sœlich macht gen im kan,
die in bestan woltten (1625)
und Persyan rechen woltten.
Er besantte sich bi der stund,
so er best kund.
Er beschouwet ouch sin her,
das was ouch bereit ze wer. (1630)
Ein breiff kam im [*37vb*] von Daryo:
Wolt er ein fromer ritter sin,
das er niut wiche von den sinen,
und wond, er wolt in kurczlich bestan. (1635)
Sin gab sant er im ouch da mit
nach hoffarttigem sit:
Ein ungefüegen wagen
vol † olsek † als unzallich,
als unzallich wer sin ritterschafft.
Dar an lag manges heldes krafft,
da mit er in straffen wolt. (1645)
Allexander den brieff gelas
und guottes muottes
zuo dem wagen er do gieng,
der korn in die hant fieng. (1650)

1496 vier *B K*] verre *W.* 1505 Sechs] ſech *B* sech *K (suppl. W).* 1508 im] inn *B K (em. W).* 1511 woltten *K*] wolttē *B* sollten *W.* 1526 lag *B K*] leg *W.* 1529 und guottes muotes er do was *conj. W.* 1530 wagen *K*] wa | gen *B* magen *W.*

Er as ir ein michel teil.
Er sprach: "Wir haben guot heil:
Die korn sind sües und weich.
Sy sind von mir ungezalt,
es ist aber guot ir gesmak.
Ir her ich wol überwinden mag."
Nun kam im botschafft,
sin muotter leg in unkraft.
Sy hies in bitten,
das er zuo ir komen wœlt, (1660)
zehant [*38ra*] so wurde sy gesunt:
Das wer ir eigenlichen kunt.
Ein breif schreib Allexander. Daryo
enbot *er*, sin her wer *unzallich* do,
so versech er sich, sy weren weich als die korn: (1665)
Er solt im wessen zorn.
Er wolt ze lande keren
siner muotter zen ern,
die im flisselich enbot
anders durch dehein not, (1670)
im scheir komen
durch keinen sinen fromen;
und sant im phffeffer korn etwo vil:
"Also sind mine helden sües." (1675)
Des er inen werden muos.
Do Daryo der botte kam
und er die botschaft von im vernam,
er sprach: "Was ret er dar zuo dem korn?"
"Here, es was im niut zorn: (1680)
Er as sy güetlich.
Er sprach: 'Din her wer on zal rich,
doch weren sy sües und weich.'
Die kœrnlin er dir [*38rb*] sant: (1685)
Bi den duot er dir bekant,
wie sin volk ist gesmak.
Ich füercht, es bring uns leidigen dag."
Daryus nam die korn (1690)
und warff sy in den munt.
Do ranff er sich ze stund.

1534 weich *B K*] weich gestalt *conj. W.* 1542 *Fol. 38ra, top margin, heading:* Wie Alexanders muotter swach was dem sune kunt wart*; fol. 38ra, bottom margin, in red:* Nota*, preceded by a red manicula and followed by a red signe-de-renvoi referring to the marginal heading on fol. 38rb.* 1545 enbot] er enbot *add. W;* er *suppl. K;* unzallich] vnzaglich *B (em. W K);* do *B W*] doch *K.* 1547 Er] er *B K* es *W.* 1564 *Fol. 38rb, top margin, heading:* Von den pfefferkorn gesendet wart*, preceded by a red signe-de-renvoi; fol. 38rb, bottom margin, heading:* Von Alexanders stritt drei tage wart das bluot so groß das maniger ertranck dar inne.

Do row in Allexanders vart,
das im je so noche ward.

Do Allexander hein reit, (1695)
als uns die *aventüere* seit,
mitten in Arabya
ein herzog heisset Omibya,
der wolt in bestan.
Der was Daryus man. (1700)
An einem morgen fruo
kert er im mit stritte zuo
und vachten allen den dag,
das ir hant nie gelag.
Sy stritten dry gancze tag. (1705)
Für war ich iuch das sag,
das manger stuond in dem bluot
uncz über die knüe
und im ouch geschach nie so we. (1710)
Und manger in dem bluot ertrank:
Dem doch wart [*38va*] nie swerttes swang.
Manig tusing bleib da dot.
Die Arabitten fluchen von der not.
Allexander behuob den strit (1715)
und fuor für sich.
Manig burg herlich
under wegen *er* brach.
Er det michel ungemach. (1720)
Also rach er sinen zorn
umb die er hat verlorn.
Do er hein komen was,
sin muotter scheire genas:
Do sy in ersach, (1725)
do vergieng ir ungemach.
Er besant all sin man
alumb by dem mer.
Er gewan ein gros her, (1730)
das er für mit gewalt:
Zehen hundert tusent wurdent gezalt
und zwenzig tusent mer,
das † kini † von Macidonis, (1735)
fuoren in Persya.
Allexander mit starker hant
betwang manig burg und land.
Abtirus ein stat genant (1740)
lit an [*38vb*] ener vestin wer

1574 aventüere] avetûere *B (suppl. W K).* 1581 vachten] v[a]chten *B (interl. add. H1).* 1589 *Fol. 38vb, top margin, heading:* Wie Allexander warff kriesches für in warff. 1595 er *suppl. W K.*

zwissent dem gebirge und dem mer.
Wer in Persya wollte ritten,
der muoste da für. Sy woltten niut beitten.
Sy besamnetten sich krefftenklich. (1745)
Allexander wer da *durchvart*,
ir dienst was Daryo ungespart
Sy woren ze sturm wol bereit.
Allexander und sin her
komen für die stat geritten,
und ward lenger niut gebeitten.
Krieschs fiur wurffen sy an das tor:
Die stat enteil verbran.
Die inren erschroken do,
der teding woren sy vil *unfro*.
Allexander *sy* geheissen, (1760)
das sy in durch liessen,
so solt er in niut schade sin.
Er sprach: "Nun merken fürbas:
Ist, das sich gefüeget das, (1765)
das ich Daryo gevangen bring,
so sol das sin,
das ir sœllen wessen min,
oder ich tuon iuch schoch und mat."
Sy hieltten stette dise wort:
Entslossen wurden alli port
und [*39ra*] lie si durchritten.
Er kam gon Thobe.
Den gebot er *mit* mer,
das sy im santten vier dusing man.
Da sy erhortten die mer,
sy waren in hartte smach.
Sy warent in alle gach, (1785)
das sy sich sere woltten wern:
Sy getriuwetten sich noch wol ze ernern.
Das enbutten si do Allexandro,
das in vorchtten klein. (1790)
Do bevieng er *si* mit herskraft.
Do mocht in ir ritterschaft
gen im niut wol werken.
In ward so ang getan,
das ir wer lüczel docht,
und si sich niut erweren mochten.
Allexander die sinen rietten, (1800)
das ers an einr sitten bevieng.

1619 durchvart] durch *B K (suppl. W)*. 1628 unfro] fro *B K (em. W)*. 1629 sy *suppl. W*. 1640 lie si *W*] lie ſi *B* liessen in *K*. 1642 mit] nit *B K (em. W)*. 1649 das enbutten si do | dem künege Allexandro *conj. W*. 1650 das] das sie *add. W*. 1651 si *suppl. W*. 1655 docht *B K*] dochten *W*.

Da er sy an heing
mit stein und mit pfillen.
Dis halb hies er illen (1805)
und ein tor uf stossen.
Mit issnen stangen grossen
spangen und rigel stiessen.
Da in die stat sy giengen, (1810)
si sluogen und viengen.
Man [*39rb*] gab frid nieman:
Sy sluogen wib und man,
und brantens ze einer gluot.
Aber fuor er für sich.
Manig burg herlich
under wegen er gewan.
Corintya die lobesan
gab sich an sin hulde. (1820)
Do fuor er für *Athenas*,
die *des* vermeret was,
das kein volk wer
also stritbar. (1825)
Wisselich sy es an viengen,
ze ratte si giengen,
was sy tuon solten.
Si rietten, das sy woltten
im genczlich werden undertan (1830)
und mit im ganczen friden han.

Die künge Lacidones
überhuoben sich des,
das si sassen bi dem mer
und hatten *kreftiges* her. (1835)
Man *fant* bi *in* keinen zagen.
Si hatten da vor erslagen
den gewalttigen *küng* Erxses:
Si überhuoben sich des.
Sy enbutten Allexandro, (1840)
wolt *er* schaden Daryo,
das duchte [*39va*] si unmasse.
Si wertten im die strosse.
Si widersagten im den friden,
sy gebuten bi der wide. (1845)
Bede wip und man

1659 heing *B K*] gieng *W*. 1662 und] an *B K (em. W)*. 1671–1672 Manig–gewan] gewan manig burg | herlich vnder wegen er begā *B (em. W K)*. 1673 Corintya] torintya *B (em. W K)*. 1675 Athenas] achenas *B (em. W K)*. 1676 des] dz *B* das *K* des *S (em. W)*. 1686 huoben *suppl. K*. 1688 kreftiges] ke^{r} | tiges *B (interl. add. H$_1$; em. W K)*. 1689 fant bi in] ſant bi im *B (em. W K)*. 1691 küng] kung *B K (em. W)*. 1694 er *suppl. W K*. 1696 Si] wir *B K* si *S (em. W)*.

komen uf die wer dan.
Sy hatten uf dem *wage*
ir wer und ouch ir lage,
die sy hetten dar bracht.
Sy hatten vestenklich gedacht
ze vechtten uff den schiffen,
und stuonden uf ir brustwer.
Nun kam ouch Allexanders her
und sach sy uf dem mer do.
In in die stat enbot er do,
sy bedœrfften das mer niut *bewarn*.
"Hand die stat in huot,
das ist nun guot.
Ich wil an iuch rechen,
das ir je *getorsten* stechen
Erxsers den getriuwen:
Des muos mich jemer riuwen."
Do gieng das her
vast bis an die bruken.
Allexander ze fordrest,
das gab sinen helden drost,
mit siner hant
zerhiuwe menges schilttes [*39vb*] want.
Und mengen liechtten helm glancz:
Den er det da ungancz.
Ir was anne *alle* zal,
die da bliben uf der wal.
Die nacht scheid da den strit.
Do hatten sy niut lenger gebeit:
Morgendes griffen sy wider zuo.
Do wart der sturm vil swer.
Sy wurffen die tor uf, mit wer
tratten sy da für
mit vil werlicher kur.
Sy sluogen und stachent,
manig brünye sy brachent
und spieltten mangen stahelhuot.
<...> Mecidones
danket den burgeren des.
Mit glicher wog hin wider
sluog er so vil do nider,
das das bluot von dem her
ran ze tal in das mer.
Do Allexander sach,

1701 wage] wagē *B (em. W K).* 1710 bewarn] bewaꝛ̄ *B (em. W K).* 1714 getorsten] geſtorſten *B* getorstet *W (em. K).* 1716 Des] der *B W K.* 1722 menges] er menges *add. W;* want *B K*] rant *W S.* 1725 alle] allen *B W K.*

das im so gros schad beschach
an sinen jüngelingen,
das fiur hies er bringen
und warf das an
bi einer wil und verbran,
was schiffen uf dem mer ran.
Und do inen menger küener man,
weller wolt swimen us,
die [*40ra*] verdurben an der frist,
sy mochtten erneren kein list
für schos und fiur.
Si brantten in die wighus.
Die da warent her us,
die erwurben do
ein fride zuo Allexandro,
das er in die sant
und die stat lies unverbrant
und ims ze eigen hetti
und inen ouch niut tette
an lib und an guot.
Der küng in sinen friden sant
und zoch da durch al zehant
und fuor in Persyam.

Do das Daryus vernam,
er sprach zuo sinen ratgeben:
"Nun mag mich riuwen min leben.
Disser rouber müeyet mich:
Bi sinem gefert *ich* mich versich,
ich sig im ze handen geborn.
Die minen sind all verlorn
und volget im aller sig,
wie ich im lege mangen rik.
Mœcht ich an im das gehan,
das er woltte die reisse lan
und zugi hein in [*40rb*] sin lant
und lies mich ungeschant,
ich woltte im des min triuwe geben,
das ich in Krechen *lant*
nach dem zins nemer mer gesant."
Die *fürsten* antwurtten do:
"Here, du hast also *vil*
von sinem vatter an in,

1753 mochtten *K*] mo | chtten *B* mochtte *W*. 1759 die *B K*] den *W*. 1769 min] min < nin *B (overwr. H1)*. 1771 gefert ich mich] gefert mûeiet | mich vnd mich *B (em. W K)*. 1781 lant *suppl. K*. 1782 mer] mer *B*, r < g *(overwr. H1)*. 1783 fürsten] furſtē *B* fursten *W K*. 1784 also vil] alſo ~~vil~~ *B (del. H1)*.

1786 das er den zins niut fuort hin.
1787 Du hast gewalt und *wirde* wol,
1788 das er in anne gnad muos geben
1789 oder es gat im an sin leben. (1945)
1790 Wenne er *ersicht* din krafft
1791 und unser vesti ritterschaft
1792 von rechte wirt *inen*,
1793 so beginet er sich versinen,
1794 das er mit eren wol (1950)
1795 mag wesen din zins geschol."
1796 Ocyator sprach zehant
1797 (des künges bruoder was er genant):
1798 "Die zaglich red sol fro
1799 machen sin hercz Allexandro, (1955)
1800 wand er hat sin er
1801 und du schand jemer mer:
1802 Do mit er hœchet sinen muot.
1803 Es dunket mich [*40va*] zaglich und niut guot
1804 und weis niut, die rede duocht (1960)
<…>
1805 er hat ein reisse getan,
1806 die er niemer an eren sol
1807 überwinden wol. (1965)
1808 Ouch wil ich dir, *küng*, sagen,
1809 was in hat *meist* für getragen:
1810 In strit ze vordrest in der schar
1811 und durchbrach die rotte gar
1812 mit sines selbes libe. (1970)
1813 Es zimt niut einem wibe
1814 ze *kriegen* umb liut *und* land:
1815 Des sind, bruoder und her, gemant."
1816 Ein *man* do sprechen hort:
1817 "Here, nun merke mine wort, (1975)
1818 mir wont noch das gedenk mit,
1819 das ich wol kenne sine sit.
1820 Wilent ward ich gesant
1821 ze sinem vatter in sin lant
1822 umb den zins, den er solt, (1980)
1823 den er uns niut lassen geben wolt,
1824 und was danoch ein kint klein,
1825 gar wis und freidig was sin manheit.
1826 [*40vb*] Er gie an sines vatter rat,

1787 wirde] winde *B (em. W K).* 1790 ersicht] enʃicht *B* ansicht *W (em. K).* 1792 inen] nunē *B* innen *W K.* 1808 küng] kung *B K (em. W).* 1809 meist] me | eiʃt *B (em. W K).* 1811 die] die *B,* e < r *(overwr. H1).* 1814 kriegen] kregē *B (em. W K);* und] vmb *B K (em. W).* 1816 man] amā *B* aman man *W* andern man *K.* 1826 *Fol. 40vb, top margin, heading:* Adventus Alexandri ad partes ollas *(?).*

er sprach zuo uns: 'Nun rüemen getrat
disse lant und sind des wer,
der iuch hat gesant dœrt her.
Wirt mir der tag bekant,
das ich küng wirt genant,
den zins wil ich im bringen
mit minen jünglingen.'
Nun macht in gewaltlich bestan
und dar zuo wol bringen,
das er den zins muos bringen
und alle sin nach komen
zehant, des hant sy keinen fromen."

Nun kam Allexander gerant
in die giegny all zehant,
einhalb by dem mer
lies er ruowen sin her.
Die sune heys schein.
Allexander in den wag gie,
ein † hittmikeit † in gevie,
das er allda rittig wart.
Von dem untrost
ein arzat sy erlost:
Pilipus hies der junge man.
Ein graffe was im gar [*41ra*] gran,
Perminus genant.
Allexander schreib er alsus
"Hüet by dinem leben!
Ein trank wil dir der arzat geben:
Grossy vergift es in im hat
und kunt von Taryus rat.
Der wil im sin swester geben,
ob er dich bringe umb das leben.
Ein fürstentuom git er im ouch dar zuo,
das er dir sœlle das tuon."
Do Allexander gelas,
was an dem brieff geschriben was,
Pilipo gab er *in* in die hant,
dem ward er ouch bekant.
Er sprach: "Lieber meister, wie
gevelt iuch der brieff hie?"
"Übel," sprach der jüngling,
"Do weist du here mine ding,
das ich da zuo were ze guot.

1834 Nun] nun *B* man *W* min *K;* macht] macht du *add. K.* 1841 einhalb *B K*] jenhalb *W.* 1845 hittmikeit *B K*] hitzikeit *W.* 1851 Perminus genant] perminus genāt *B* genant Perminus *W K.* 1863 in *suppl. W K.*

Jo gewan ich ie den muot,
wond der dinem libe gezeme.
Dinen dot het er gerne vernomen,
von dem der brieff ist komen."
Allexander wol genas.
[*41rb*] Der meister in do mant,
das er den besant,
der den *valsch* konde briuwen,
und dankte im siner triuwen.
Allexander hies den groffen fachen
und schuoff das recht,
das er in hat belogen:
Die zunge ward im us gezogen.
Fürbas für das her
in die grossen Norniman,
da noch in Andrya.
Ze einem wasser sy komen,
Eufrattes es hies.
Da über machtten si ein bruken stark.
Doch zwiffletten alle sine man,
ir keiner gedorst dar an.

Allexander über die bruken rant,
nach im zoch die schar.
Allexander was har wider
gach an die bruken.
Er hiu sy ze stuken:
Des nam sin volk wunder.
Er sprach: "Werden wir siges ane,
so mœgen wir kein flucht [*41va*] haben,
noch kein muot in unser rich.
Wellen wir niut sterben jemerlich,
so weren uns mit frecher hant.
Und kemen hein die mer,
das ich mit iuch geflochen wer,
wir mœchtten nich beliben
von spot den unsren wiben.
Dar umb werent iuch fromklich.
Wir sind ellend in disem rich."
Daryus geinret wart der wort,
sin frœde im sy gar zerstort,
das die kreichschen fürsten
dannen niemer getürsten,

1875 *Fol. 41rb, top margin, heading:* Wie eim groffen die zungen wart ußgezogen von Allexander von gewalt. 1877 valsch] valchſ *B (em. W K).* 1893 har wider *B K*] wider har *W.* 1898 *Fol. 41v, top margin, heading:* Allexanders stritt mit Darius. 1905 von *B K*] ane *W;* den *B K*] von *W.* 1911 dannen niemer *W*] wannē nider *B* wannen nider *K.*

das sy ie nacher zügen dar.
Es lagen bede schar
an des wassers wag
so nachen, das ir bede lag
sachen bede wartman
ir her ziehen <…>.
Sus schussen die schar zesamen,
einander begunden sy manen.

Allexander und sin man
viengen do den strit an.
Nieman wolt do entwichen,
si sluogen nitlichen
[*41vb*] ze beden sitten do.
Do sich der strit huob also,
do kam einer Daryus man,
kreichschy waffen truog er an.
Er drang gar muottes vest,
da er Allexander wiest,
als er *im* etwas wissen wolt
oder im mer sagen solt.
Hinder sinen ruken er kam,
sin swert er ze beden henden nam.
Er sluog in durch den stahelhuot,
das dar nach gieng das bluot.
Er hette im gerne me getan,
do fiengen in sin man.
Allexander hinder sich gesach,
zuo dem helden er do sprach:
"War umb, dœrlicher degen,
wolttest du mich dot legen?
Was han ich wider dich getan?"
Do sprach Daryus man:
"Here, bis des wanes fry,
das ich der diner einer sy.
Ich bin von Persya geborn,
Darijus hat mich us erkorn
ze einem der besten an *siner* schar.
Er sprach, brecht ich im din [*42ra*] houbt dar
oder den dot fromte dir,
sin rich geb er halbes mir
und sin tochtter schon.
Die gabe duchte mich so guot,
das mir kan in minen muot.
Ich wolte sy erwerben

1925 huob] ~~al~~ hůb *B (del. H1).* 1927 kreichschy] kkreichſchy *B* kkreichschy *K (em. W).* 1930 im] in *B K (em. W).* 1948 siner] ſinr *B (em. W K).*

oder degenlichen sterben.
Nun mag des niut gewessen,
und ob ich niut mag genessen,
so riuwet mich das schone wib (2130)
hartter den min eigen lip.
Doch der erst ich niut bin,
der lip und guot durch hochen sin
an die wage hat geleit.
Es *duchte* mich gnade und gros heil, (2135)
das ich nach die jungfrouwen
vor minem ende mœchte schouwen."
Allexander lies in gon
alle rache und sorgen on:
Er hies im fride banen (2140)
von allen sinen manen
bis er keme in sin her,
und solt sin jemer dank han.
Sin *huld* gab er im zehant,
sin jüngling er mant. (2145)
Er sprach: "Sœliche vermessenheit
macht [*42rb*] der helden lob breit.
Wo mans seit, do wirt in über land gesant
von werden frouwen hab dank (2150)
und in ir ougen swank
für ander degenlichen sehen
und in alle fürsten lobes jhehen."
Da mit er in den strit reit,
Sine vyent er niut vermeit. (2155)
Mit vil grimigen muot,
er det als der ber tuot,
so er von den hunden wird geiagt:
Welen er in die klawen vachet,
der ist ze mal verlorn. (2160)
Man sach in in dem her vorm,
er sluog ros und man.
Sin fyent wichent vornen hin dan,
sy fluchen ze Wercheram wider,
die besas er sider. (2165)

Der tag ein ende nam.
Die stat belagen sine man.
Des morgens vil fruo
mit einem sturme gie er hin zuo.
Die stat wan er *ze*[*42va*]hant. (2170)

1957 des *B K*] das *W.* 1964 duchte] duche *B K (em. W);* gros heil *B*] grôzheit *W* niwet leit *K.* 1971 her *B K*] here san *conj. W.* 1973 huld] ſchuld *B* hulde *K S (em. W).* 1998 zehant] ze | ze hant *B (em. W K).*

Grossen richtum er do vant,
ouch Daryus kint da
und sin muotter. Des was er fro.
Er fant ouch da inne
sin wip, die edli küngin:
Das was ein roub herlich.
Mit siner ellenthaffter hant
<…> bede burg und lant.
Under des ein fürste kan,
von Persya was der man,
einer *valscheit* er sich vermas.
Er kam, da Allexander sas:
"Ich bin Daryus man
und han im dienstes vil getan.
Des er mir niut gelonet hat.
Wilttu haben minen rat
und wilt mir sin lonen wol,
des ich dir getriuwen sol,
so lich mir dines heres ein teil:
Daryus an einem seil
gib ich dir und sin fürsten rich."
Allexander do sprach,
da er in sus geboren sach:
"Mecidoni geren din nicht:
[*42vb*] Diner helf zuo dir geschicht!
Dinen heren wilt verratten,
das nie die fromen tatten.
Nun far hin mit uner
und duo niut mer die widerker,
oder du wirdest geschant.
Dinem heren rette sin lant,
welle er dir getriuwen."

Ein brieff kam Daryo,
das sin gemüet ward unfro.
Dar an stuond geschriben das,
wie der sturm ergangen was,
wie vil der sinen erslagen wer
und wie Battram die mer
wer beroubet und gevangen.
"Von Allexander ist ergangen
über uns ein michel rach.
Diner helfe bitten wir, ouch
das du selber kumest bald
und rechest den gewalt,

2009 valscheit] valſheit *B (suppl. W K).* 2013 hat] het *B K (em. W).* 2023 *Fol. 42vb, top margin, heading:* Wie Darius vil lutten verlorn hat im stritt. 2035 sinen *K*] ſinen *B* sîn *W*.

oder du kumest ze schaden."
Da *er* den brief gelas da,
einen andren schreib er sa
und sant in Allexandro.
Mit siner hant schreib er also:
"Mir ist [*43ra*] botschafft gesant,
wie du wiestest min land
und hast gevangen min man.
Da benüeget dich niut an:
Du hast si dar nach erslagen.
Das wil ich lenger niut vertragen.
Darst du min erbeiten,
ich wil mit dir stritten:
Din friunt wird ich niemer."
Den breif las Allexander.
Vil sere frout er sich der mer.

Allexander lie niut beliben,
ein brieff lies er schriben
Daryo: "Du solt niut wissen gar,
wie ich din muotter geret han.
Das han ich durch dich niut getan.
Min muotter ere ich dar an,
wo ich allen wiben dienen kan."
Ein brieff sant er, Daryo,
zuo dem *küng* Porus,
der küng was in Indea.
Er bat in, das er im sante sa
sines volkes so vil er mœch allerbest,
wand Allexander und gest
in wuosten in dem lant
mit roube und [*43rb*] mit brant.
Der enbot im die mer,
das er in krankheit wer:
"Die mich nun lange tuot anne krafft,
doch send ich dir min *ritterschafft*."
Allexander und sin man
huoben sich aber *für sich* dan
in der Persen rich.
Allexander gedach listenklich,
wie er das mœcht bewarn,
das die Persan siner schar
nit mœchten nemen war.

2044 Da *K*] da *B* Darius *W;* er *suppl. K.* 2048 *Fol. 43ra, top margin, heading:* Wie Allexander frowen gernne erete. 2060 ein *B K*] einen *W.* 2066 sant er] ſant er *B* sant her *W* sante *K.* 2067 küng] kung *B K (em. W).* 2070 er] er *B,* r < s *(overwr. H1).* 2071 gest] die gest *add. W.* 2077 ritterschafft] ritterſchaff *B* ritterschaff *W K.* 2079 für sich] furſich *B* fürsich *W* fur sich *K.*

Gern sy hiuwen nider mengen boun,
dar ab sluogen sy die ris.
An die ros swencz man sy bant,
da von der *melm stoub* über lant,
das die Persan wundret sere,
wanen der stoub kemi here.
Nun waren sy komen dar,
da Allexander *und* sin schar,
das sy hetten *fünf* tagweid zuo der stat,
da Daryo ine hus hat.
Da zwissent was ein heid
und ein tieffer grabe wag.
Ze sinen fürsten hat er frag
und nach ir aller rat,
wond er nun [*43va*] sant drat
botten zuo Taryo,
das er im seit also,
das Allexander keme zehant,
wolt er weren lib und land.
Der rat wart gefristet so
bis an den morgen fruo.

Nun vernement, was geschach.
Des nachttes in dem troume sach
Allexander den vatter sin.
Er sprach: "Lieber sune min,
ich bin ein got krefftig,
ich schaffen dir seld und sig,
die ich dir heil des herczen trag,
wond ich dir wol gehelffen mag.
Ich schaffen dir geleit
in aller diner arbeit,
wond ich bin ein hocher got."
Dis ist der leyen spot
<...>
und in trüemen bringen für.
Der got sprach aber do
wislich zuo Allexandro:
"Du hast rat uf den sin,
wen du sendest ze Taryo hin:
Du solt selber der bot sin,

2085 mengen *B K*] menger *W.* 2088 melm stoub] melſtůb *B* melm stůb *K (em. W).* 2092 da *del. W;* und *suppl. W.* 2093 fünf] funf *B W K.* 2096 grabe *B K*] grau *W.* 2099 wond *B W*] wold *K; fol. 43va, top margin, heading:* Wie Allexander sinen vatter sach im troume*;* sant *W*] ſant *B* senden *K.* 2100 botten] einen botten *add. W.* 2112 die] die wil *add. W;* heil des *K*] heil des *B (interl. add. H1)* holdes *W.* 2121 rat uf *K*] rat | vf *B* uf rat *W.*

2124 das ist der rat [*43vb*] min,
2125 und solt des wol genesen,
2126 wond min huot sol bi dir wesen.
2127 Bis aller angst und sorgen fry."
2128 Allexander erwacht do. (2310)
2129 Er seit es sinen heren also,
2130 die reitten im zehant,
2131 das er selber ritte übers lant.
2132 Allexander zuo im nam
2133 die snellen ros, die er vant.
2134 Eins an der hant fuortte jener man.
2135 Sy ritten vere über lant,
2136 die wege woren in niut wol bekant.
2137 Nun komen *si zuo einem* wag, (2320)
2138 der was geheissen Strag,
2139 der fliusset den tag mit macht
2140 und gefriuret die nacht,
2141 das man es mag geritten.
2142 Onnilum bat er beitten (2325)
2143 mit dem ledigen rosse da,
2144 Do reit er hinüber sa.
2145 Die nacht reit er allein,
2146 da er do des morgens kan, (2330)
2147 der stolcze man,
2148 geritten an die stat,
2149 do Daryus hus hat
2150 mit sinem ungefüegen her.
2151 Manger sprach: "Wer ist der, (2335)
2152 der so rilich vert
2153 und im sin gevert
2154 nieman [*44ra*] wer? Er mag sin ein got."
2155 Er sprach: "Ich bin ein bot,
2156 min her ist Allexander. (2340)
2157 In nimt des michel wunder,
2158 wes sich der küng sum:
2159 Er beitet sin vil kum."
2160 Do liessen Daryo man
2161 den botten für den küng gan. (2345)
2162 Sin botschaft warb er, ze Taryo
2163 sprach er also:
2164 "Allexander enbiut dir, here,
2165 du habest sin kein ere,

2124 *Fol. 43vb, top margin, heading:* Wie Alexander selb zuo Darius reitt*; fol. 43vb, bottom margin, heading:* Von einem wasser flusset dages gefruret nachtes*, preceded by a brown signe-de-renvoi.* 2134 eins fůrtte jener an der hant *W.* 2137 si zuo einem *suppl. K.* 2138 *Left margin: brown signe-de-renvoi referring to the bottom marginal heading on fol. 43vb.* 2147 der] Alexander der *add. W.*

das du lost so lange frist,
und er dir so nache ist.
Das si ein grossi zagheit.
Den zins *het* er bereit:
Den wil er dir messen
mit scharffen swertten willenklich,
das sich niut besser din rich."
"Du duost din botschafft frevelich,
das mich das nimt wunder.
Und werest du joch selber Allexander,
es wer *genuog* unmessenklich,
das du so redest vor dem rich.
Als vil din here mir hat getan,
doch wil ich dich des geniessen lan,
das din her den botten min
liesse in sinen hulden sin,
[*44rb*] wond ich sin niut ere hette,
ob ich dir iut tette."
Daryus nam in bi der hant.
"Sid du zuo mir bist gesant,
so sœlt du guotten friden han,
mit mir uf min sal gan."
Allexander froutte sin *muot*,
das sin geleitte was so guot.
Die tische man da für truog,
da was herschaft genuog.
Grosse wirtschaft man da het.
Allexanders stet
ward do für den küng gemach,
durch das er wer besachet.
Ze des künges angesicht
er sas gar gericht.
Den fürsten das ze herczen lag,
das man sin so schon enpflag.
Si versmachtten in zuo den eren.
Si jahen: "Man mœchte sin enberen.
Er wer ein mechtig man,
ein küng soltte bœsser botten han."
Allexander durch list ein funt erdacht:
Was [*44va*] trinkvas für in wart *bracht*,
als er einen trunk dar us genos,
so saczte ers in sin schos.
Dem schenken was das swer:

2169 het] her *B (em. W K).* 2176 genuog] genᵒg *B,* g < u *(interl. add. H1, overwr. H1)* genᵒg *K (suppl. W);* unmessenklich *W*] vn | meſſenklich *B* vermezzenlich *K.* 2182 sin] ſin < im *B (overwr. H1).* 2188 muot *suppl. W K* mût *S.* 2195 wer *B K*] wol *W.* 2198 Den] dem *B* den *S (em. W K);* fürsten] furſten *B* fursten *W K.* 2202 mechtig *B K*] wênig *W.* 2205 bracht *suppl. W K.*

Daryo seit er die mer,
das der bot anne sol
die trinkvas alle stull.
Er sprach, er mœchte wol sin ein diep.
Er sprach: "Wie gezimet das,
das du mine goldvas
stelli, das es die mengi sach?"
Allexander sich versprach:
"Here, ich wonde nit
wond mins heren sit:
Wer da drinket us eim goldvas,
mit rechte hat er im das.
Als dike er trinket win,
die goldvas sind alle sin.
Des sittens wildu niut pflegen,
da von wil ich mich bewegen.
Ir alle heisen si hin nemen.
Sy sœllent mir niut gezemen,
sy sint mir unmer.
Ungern ich ein diep wer."
Dies det er durch den list,
wand er wol wist,
das sin diener vil bereit
wur[*44vb*]den durch die gittikeit
in sinen hoff ze ritten.
Er wolt niut lenger beitten:
Die kuntschafft er wol in nam und bevant,
urlob er nam zehant.
Des ward er schon gewert.
Gen dem wasser er do kert,
do kam er umbhin umb mitten dag.
Im fuogte nit, das er do lag,
wande in das beswert:
Er vorcht, er wurd vermert.
An das wasser sprang er do,
er swemet zem andren staden do.
Des half wol sin man.
Do reit er wider in sin her,
hundert was der
und zwenzig tusent mer.
Sy enpfiengen *in* mit grossen ern.

2212 er sprach, er mo̊chte wol sin ein diep. | daz was Dario niut liep *conj. W.* 2225 heisen *K*] heiſen *B* heis *W.* 2231 das] da *B K (suppl. W).* 2232 *Fol. 44vb, top margin, heading:* Wie Allexander selb ein bot wart zuo Darius dem küng. 2235 in nam *B K*] vernam *W.* 2239 umbhin umb] vmbhin vmb *B* hin umb *W* umb hin umb *K.* 2241 wande in] wand ein *B (em. W K);* vermert] ~~beſwert~~ | vermert *B (del. H1).* 2243 do *B K*] sa *W.* 2247 hundert] hundert tusent *add. K.* 2249 in *suppl. W K;* grossen ern *K*] groſſen ern *B* grôzer êre *W.*

"Wol uf, ir kriechsen man,
ze heil muos es uns ergan:
Dar han ich gesehen,
ich muos das mit der warheit jhehen,
wir müegent im niut gelichen,
Darium dem richen.
Ich wenne, das er niut lebend sy,
dem so vil volkes wonet by.
Des sullen [*45ra*] wir niut klagen.
Ein mer wil ich iuch sagen:
Ich sach fliechen ein michel her,
die hatten keiner slachte wer
gen zwen *wefsen* vest,
die si alle triben ze nest."

Nun zugen si zuo dem *wag*,
der da heisset Strat,
Daryus und sin her.
Des nachtes gaches fuor er
über an das ander lant.
Da im vil schadens ward bekant,
wand ir lüczel komen wider.
Nun was ouch Allexander sider
gen im komen mit her.
Sy griffen bedenhalb ze wer.
Allexander <...> was,
uf Buzival er sas.
Ze vordrest er reit,
kein man bessers nie überschreit.
Im stuond da nach *sin* muot,
wie er den sig *erwurb*
oder degenlichen sturb.
Do was weder *schinpf* noch spot:
Die schos giengen als der sne,
da von geschach vil mangem we.
Daryus wolt niut beitten:
Er und sin her zuo trungen,
ir swert sy swungen.
Die werden helt von Persya
[*45rb*] durch not muosten sich weren da.

2255 Darium] dar vmb *B (em. W K).* 2258 *Fol. 45ra, top margin, heading:* Wie Allexandes roß hies Buczival wenne er dar uff kam forcht er niemand. 2260 fliechen *B K*] fliegen *W.* 2262 wefsen] weſſen *B* wessen *K (em. W).* 2264 wag] wag | wag *B (em. W K).* 2272 im *B K*] in *W.* 2274 Allexander der ere was *conj. K.* 2278 sin] min *B (em. W K).* 2279 erwurb] erwirb *B K (em. W).* 2281 schinpf] ſchinfp *B* schinfp *K (em. W).* 2288 *Fol. 45rb, top margin, heading:* Wie Allexander gab den zins mit siner hand gewan den strit mit krefften*;* muosten] ~~worē~~ můſten *B (del. H_1).*

Allexander sy an reit.
Er mantte sin degen gemeit,
die waren einmüetig gar.
Mit der kriechser schar
nam er den vorstrit.
<...>
das man gesach nie krefftiger schar,
als die künge brachten dar
und der gelag der meisti teil.
Wie *manger* man unheil
des dages erwarb,
das er an allen strit verdarb,
der numen verdarb im bluot.
Es wurde langes mer,
solt ich sagen ir aller swer.
Da Allexander der wigant
gab den zins mit siner hant.
Mangen Persen gerou die vart:
In dem bluot *swebt* menger;
der denocht lebt,
der lag an helffe sunder dank,
bis er in dem bluot ertrank.
Der sturm was grim und hart.
Manig helm ward zerzart
und brünyen durch[*45va*]stochen.
Vil schaden ward do gerochen
und schilt verhouwen.
Da lies dike schouwen
die Kreichen reken,
das si mit scharffen eken
helm kœnen schrotten:
Si faltten mengen totten
dem richen küng Daryo.
Vil hart klagt er do,
das er je in Kriechen land
nach dem zins hat gesant.
Der Persen küng her,
der vil gros er
wont über meng rich,
der truret nun vil jemerlich,
das ie der wüettent man
im us ze schaden kam.
Ein laster muost er ouch klagen:
Er sach ligen erslagen

2297 manger] mangem *B K (em. W).* 2300 numen *B K*] niuwen *W.* 2306 swebt menger] ſemt menger *B* menger swebt *W (em. K).* 2307 lebt] gerne lebt *add. W.* 2313 Vil] vol *B (em. W K).* 2315 lies *B*] liesen *W K.* 2325 gros er *B*] groser er *W K.* 2326 wont *B K*] wielt *W.*

mangen helt guot,
bewolen in dem bluot,
die ie im gern
hulffen aller ern,
der er *sich* als ee
mœcht getrœsten *niemer* me.
Zwie hundert dusing was der
on die, *die* in den Strang komen
und ir ende nomen:
Der mocht man nit wissen zal,
so gros [*45vb*] was ir val.

Do Daryus ersach,
das im sœlich schad geschach
und im so vil ward erslagen,
vil gar begund er verzagen:
Er was der erste man,
der fleichen began.
Er det den sinen grossen schaden,
untrost begund er uf sich laden.
Si fluchen all gemeinlich
den schaden, der allda geschach.
Allexander man da sach
uf sy ziehen nideklich.
Was er mocht erstrichen
an der fluch mit siner schar,
die waren da verlorn gar.
Do das merr wart bekant
in aller der Persen lant,
das der küng wer siglos,
da von ward der jamer gros.
Daryus fleichent kam
über Strage das wasser dan
und sins volkes enteil.
Er klagte sin gros unheil.
Sus kan er uf sinen sal.
Sy klagten grœslichen
Daryo, den richen.
"All min er hat dahin
[*46ra*] ein ellender kriescher man.
Von minen sünden mir das kan,
die ich begie mit übermuot.

2336 sich] ſicht *B (em. W K).* 2337 niemer] meiner *B (em. W K).* 2338 Zwie] zûe *B K (em. W).* 2339 die in] in *B W K* di in *S.* 2342 *fol. 45vb, top margin, heading:* wie Darius groß volck verloren hatte*;* val] ~~zal~~ val *B (del. H1).* 2350 sich *K*] ſich *B* sie *W.* 2366 sal] ſal *B,* l < s *(overwr. H1).* 2370 *Fol. 46r, top margin, heading:* Wie Darius fordert von Allexander sin muotter und gnade bat und friden das det sin ungefelle.

2373 Fortuna nun an mir tuot
2374 ir recht, als sy je pflag
2375 der hiut underlag."
2376 Daryo ze trost erdacht ein funt:
2377 Ein brieff *macht* er do.
2378 Mit siner hant schreib er im do:
2379 "Fro, wol gesunt
2380 sist du *küng* ze aller stund.
2381 Es ist mir nun also komen,
2382 wilt du mir schaden oder fromen,
2383 des hast du vollen gewalt.
2384 Es ist mir dike vor gezalt,
2385 ob ich mich gewalttes überneme,
2386 ze schaden mir das keme.
2387 Des ich nun *enpfinde*.
2388 Nun trachtte, das man dich finde
2389 bi demuot bi dem gewalt,
2390 das wirt ze eren dir *gezalt*.
2391 La dich erbarmen min unheil;
2392 Du solt gedenken ouch ein teil
2393 min geslecht und min namen,
2394 das ich mich des niut tœrffte schamen.
2395 Und gibe mir noch als vil
2396 des [*46rb*] landes uncz *an* das zil
2397 des dodes müge *ich* bliben
2398 und min zit vertriben
2399 mit miner muotter und wip,
2400 das ich zerbarmen niut belib.
2401 Die la mir ledig wider komen,
2402 das muos dir an dinen eren fromen.
2403 Min diner, die din gevangen sint,
2404 fürsten und ouch fürsten kint,
2405 den trost ir muot
2406 und hab von in ze guot,
2407 das sy alle ire lant
2408 enpfahen von diner hant,
2409 und los sy ledig von dir,
2410 das sy dir dienen als ouch mir.
2411 Dar umb wil ich dir füegen
2412 und gerne ruogen
<...>
2413 der min und miner vordren was.

2376 erdacht *B K*] er dacht *W*. 2377 brieff] br^{i}eff *B (interl. add. H$_1$);* macht er] er macht er *B (em. W K)*. 2379 wol] wol und *add. W K*. 2380 küng] kung *B W K*. 2385 überneme] v̂ber neme *B, 3nd* e < i *(overwr. H$_1$)*. 2387 enpfinde] enp | fnide *B (em. W K)*. 2390 gezalt] gezal *B (em. W K)*. 2396 uncz *K*] vncz *B* das ich *W;* an] au *B (em. W K)*. 2397 ich bliben] bliben *B K* küng belîben *W*. 2414 erden *B K*] erde *W*.

Vergraben under die erden,
der lit in der stat werde,
die da heisset Nia Minyanda,
ze Gise und ze Madyan,
die macht du mit eren nemen wol.
Für war ich dir das sagen sol:
Kein man als vil schaczes an einer stat
gesehen hat.
Gib ich dir [*46va*] ouch in din hant
Persya das guot lant
und Meden das lant dar zuo
und was ich landes han.
Wilt du din triuwe an mir began,
des solt du min here sin.
Das lich mir von der hende din."
Den brieff las Allexander.
Sin fürsten und wer
reitten, das es im gezem,
das er schacz und lande nem
und die deding hielti stet
und detti als in Daryo bet,
und im wider gebe
muotter, wib und kind.
Das widersprach der stete,
das er sin niut entetti,
was die gab im gezemen:
"Ich mag es alles selber nemen,
bede schacz und land
stat alles in miner hant."
Die botten kertten wider hein.
Allexander die dotten *begraben* hies,
die verwundetten er füren lies
in die stat an ir gemach.
Den *winter* er [*46vb*] alda beleib. Da nach
ward im ze velde gach und not.
Den sinen allen *er* gebot,
das sy brenten den palas,
der wilond küng Karbi was.
In batten al sin man,
das er in liesse stan.
Das er in do verheis.
Do gruoben Allexanders man
nach dem schacz har und dan.
Sy funden einen sark cristallin,

2426 din] din *B, in < n (overwr. H_1).* 2430 sîne fürsten und sîn her *conj. W.* 2434 in *del. W.* 2444 begraben] be | gnaben *B (em. W K).* 2447 winter] wniter *B (em. W K); fol. 46vb, top margin, heading:* Wie ein totter man funden wart in eime sarck vor langer zit begrabn. 2449 er *suppl. W.*

2458 do was ein totter in.
2459 Die buochstaben tatten in bekant: (2665)
2460 Evilmerodoch, ein küng von Babilony.
2461 Ze jungest sy funden,
2462 des sy truren begunden,
2463 in ein kerker (2670)
2464 gevangen gar mit grosser swer,
2465 die *gestümelt* waren und blint.
2466 In botschaft waren <...>,
2467 als ich es las,
2468 die niut noch sinem willen was. (2675)
2469 Allexander in trost bot,
2470 in erbarmet *ire* not.
2471 Er heis sy ledigen zehant,
2472 mit grossem guotte er sy wider hein sant.

2473 Ein breiff sant Daryo (2680)
2474 dem edlen küng Poro:
2475 "Ich bot [*47ra*] dir also, das mich wiesti Allexander
2476 min lant mit sinem her.
2477 Diner helff ich gertte,
2478 der bin ich leider niut gewert. (2685)
2479 Da von ist mir der sig genomen,
2480 ich bin kum fliehende danen komen.
2481 Werest du bi mir gewesen,
2482 min volk wer wol genesen.
2483 Kemest du mir noch in zit,
2484 so *mœcht* min noch werden guot rat.
2485 So es dem man übel gat,
2486 so sol er guotter *friunden* helffe gern.
2487 Du solt dich, helt, erbarmen über mich
2488 und kum *mir* ze helffe noch.
2489 Das guot ros Buzival,
2490 sin sarwat und sin guottes swert
2491 sind wol eins landes wert:
2492 Das stat alles zuo diner hant.
2493 Des sy min eid din pfand. (2705)
2494 Ach helt, dich niut ensume!
2495 Ich erbeitten din kume:
2496 Ze Caspis wil ich din wartten."

2465 gestümelt] geſtûmlet *B* gestümlet *K (em. W);* blint *B K*] geblendet *W.* 2466 waren si gesendet *conj. W.* 2470 erbarmet] er ~~bat~~ | barmet *B (del. H1);* ire not] nenot *B (em. W K).* 2474 Poro] poro *B, 1st* o < r *(overwr. H1).* 2475 mich *B K*] mir *W.* 2476 min] ſ min *B (del. H1).* 2477 gertte *B W*] han gegert *K.* 2484 mœcht] mo̊ch *B W K.* 2486 sol] ſol *B,* ſ < *l (overwr. H1);* friunden] frundē *B* frunden *K (em. W).* 2487 du solt dich, helt, erbarmen | über mich vil armen *conj. W.* 2488 mir] nuir *B (em. W K).* 2494 ensume *W*] enſume *B* ersume *K.*

Porus enbot im wider dan:
"Gehab dich wol, truriger man,
da hin ist niut lang:
Ze [*47rb*] Persya anne sinen dank
bringe ich so mangen degen guot,
er wirt des *niemer* behuot.
Er muos mir sin leben lan.
Ich gib in dir gebunden."
Dire breiff und disser rat
ward Allexander gekündet drat.
Er heis sich das her bereitten
ze sturmes arbeitten.
Über das wasser fuor er dan.
Für die stat er kan,
do Daryus ine was:
Mid nide er die besas.
Das volk an die wer gie
in der stat überall.
Daryus bleib allein uf dem sall.
Wisan und Arbasan,
zwene heren aller triuwen an,
wurden des ze rat,
das si lieffen trat
und Daryum ersluogen.
Das mochtte sich wol fuogen,
die wille er alleine wer.
Da ir heimlich waffen sy namen
und in den palas komen,
ire swert zuchtten si do.
Daryum [*47va*] sprach zuo in also,
do er irs willen wart gewar:
"Ir heren, ich *han* iuch gar
vil from und er getan.
Was mordes wellen ir hie began?
Ach, ir bœssen zagen!
Es wird iuch niut vertragen:
Ir werden sin gehœnet doch.
Bin ich niut genuog betrüebet noch?
Es rich Allexandro."
Doch jeklicher sluog im wunden zwo
an den stunden und fluchen bede do.
Nun wurden disse mer bekant
in der stat und in dem lant.
Die inren wurden unfro.

2502 niemer] meiner *B (em. W K).* 2507 Er] her *B W K.* 2525 zuchtten *W*] zuchttē *B* zuchtte *K.* 2528 han *suppl. W K.*

Si bereitten sich do,
das sy Allexander in liessen,
ob er in verhiesse,
das si sollten fride han.
Das ward ouch also getan.
Zehand mit sinem her breit
in die stat er reit.
Uf den palas er do kam,
do vand er Daryum
wunden in dem bluot.
Des ward betrüebet sin muot,
das er weinte mit [*47vb*] grim.
Er sprach mit lutter stim:
"O küng, werest du gesunt!
Es ist do har ungehort
von sinen manen künges mort."
Nun sprach *der* durlich degen:
"Machtu lebens noch pflegen,
ich las dir ledig din lant
und dir niemer me geschad.
Sage mir, wer sy sin,
die dir sluogen die wunden din.
Rech ich dich niut zehand,
so kum ich niemer in min land."

Als Allexander das sprach,
mit unkrefften er uff sach,
Daryus der krefftelos.
Allexander leit in *in* sin schos.
Daryus kust im die hant
und enpfeing in wirdenklich:
"Gedenk, küng rich,
das ich ein gewaltig küng was
und mich der minen has
also ermordet hat.
Hüet dich, das ist min rat.
Mich müegen min wunden so ser,
das ich niut mag gereden mer.
Nun stat, helt, in diner hant
Kreichen und [*48ra*] mine land:
Die bring in ein mit suon,
so mag dir nieman niut getuon.

2552 *Fol. 47vb, top margin, heading:* Wie Darius Allexander sin hand kuste und enpfend sin kunigrich von inne *(?), preceded by a red pilcrow.* 2556 mort] mort *B,* m < w *(overwr. H_1).* 2557 der *suppl. W K.* 2568 in *suppl. W K;* sin] ſin < in *B (overwr. H_1).* 2570 enpfeing *B K*] umbefieng *W.* 2579 *Fol. 48ra, top margin, heading:* Wie Darius ermurdet wart das was Allexander leid und truog in selb zuo grabe*, preceded by a red pilcrow.*

Ich man dich durch alle wip,
und miner muotter lip (2805)
las in dinen gnaden stan.
Min tochtter solt du ze wibe han,
die ist von adel geborn.
Ze iedem han ich dich erkorn:
Nun la din triuwe werden schin, (2810)
getriuwe was das geslechte din."
Sus sweig der krefftelos man:
Der dot gesigte im da an.
Allexander weintte ser,
in selber half mit den besten fürsten
ze grabe tragen.
Gros wunder si des nam,
das si den vesten man
umb sinen vyent *sachen* sich (2820)
gehaben so jemerlich.
Allexander hies da sagen
frid in allen landen,
die er do getriu erkant. (2825)
Fürsten graffen gar gelich,
beval er do das rich.
Er wolt unrechttes niut began:
Jedem man das sine hies *er* widergeben,
und einem land frid swe[*48rb*]ren, (2830)
die da waren von beden heren.
Da nach fragte er genot
nach den, die Daryo den dot
tatten. Er bot in groses guot und grossen sold
und wolt in jemer wesen hold. (2835)
Des swor *er* durch ir leid
und verhies es bi dem eid
und bi siner muotter heil:
Er wolt in geben sœlichen teil
des landes und der erde, (2840)
das es inen *gnuog* soltte werden.
Do sy das vernomen,
für in sy do komen,
das sy die selben weren. (2845)
"So müessen ir ze *buosse* stan,"
sprach der küng. Er heis sy qellen
jemerlich mit *mangen* arbeitten. (2850)
Da nach hies er sy leitten
hin zuo Daryus grab.

2597 sachen *suppl. K.* 2605 Jedem] jeder *B K (em. W);* er *suppl. W;* widergeben] wider | geben *B* wider han *or* wider gen *W* wider geben *K.* 2612 er *suppl. W K.* 2617 gnuog] gůng *B* gnůg *W K.* 2621 buosse] bůffe *B* bůsse *W K.* 2623 mangen] mang‘ *B* manger *K (em. W).*

Mit grosser ungehab
mantens in der eide
und siner muotter heil der beide.
Er sprach: "Das wil ich lassen war,
[*48va*] ich wil iuch geben zwar
land und erttrich so vil,
ob iuch benüegen wil,
das ir sin niut me müegen gern."
Do wolt er niut enbern:
Er hies *si lebendig* gegraben.
"Das lant süllen ir jemer haben
und ouch das erttrich:
Ir sind jemer *gnuog* rich."
Die rache geviel in allen.
Die Kreichen und die Persen
woren sin fro.

Nach allen dissen dingen
hies er balde bringen
Daryus dochtter, die her,
mit vil grossen ern.
Er leist, als in Daryus bat:
Gern er sy ze wibe hat.
Ein brief er *sant*
siner muotter in Kriechen land,
wie es alles wer ergangen
und wie er ze wib soltte haben
Daryus dochtter *Reksaman*.
Wen sy das vernem,
das si denne scheir kem
mit herlichem schalle
[*48vb*] und sin friunt alle,
und das alumme tette bekannt
wit in alle lant.
Die hochzit weret drisig dag und mere.
Weder sid noch ee
ward grosser wirtschafft
nie vernomen.
Als der brutloff ende nam,
Allexander ein brieff kam,

2628 der *B K*] do *W*. 2630 *Fol. 48va, top margin, heading:* Wie Allexander die lebendig hieß begraben die Darius hattend ermurdet*; fol. 48va, left margin, heading:* Wie Allexander Darius tochter nam zuo enner wibe. 2634 Do *K*] do *B* daz *W*. 2635 si *suppl. W K;* lebendig] bebendig *B (em. W K)*. 2638 gnuog] gůng *B* gnůg *W K*. 2645 grossen ern *K*] groſſen ern *B* grozer ere *W*. 2648 sant] fant *B (em. W K)*. 2652 Reksaman] rekfamā *B (em. W K)*. 2653 vernem] vernem *B,* ne < m *(overwr. H1)*. 2656 *Fol. 48vb, top margin, heading:* Wie die zwen veretten lebendig begraben von gewaltes wegen *(?)*. 2665 do er den gelas *del. W*.

do er den gelas,
wie Porus us Indya komen was (2895)
mit grosser manheit. Als er da las,
"Wol uf," er sprach, "Ir helden mer,
wir sœllen durch er liden swer,
und sœllent in Indya geswinde
gen im, das *er* enpfinde, (2900)
das wir sin wellen gen im."
Uf ein heid si komen da.
Das gesinde erbeit gewan
von der hicz des dages zit, (2905)
nachttes mit den würmen strit.
Ze ratte sy giengen,
wie sy es anne viengen
der arbeit niut liden mer. (2910)
Man muost sy *fürbas* vinden
bi wiben und bi kinden.
Sy wolten wider keren:
Sy benuogte wol [*49ra*] der eren.
"Wir haben erlich geleist,
als wir sworen,
do wir von lande fuoren
ze helffe uf Daryum.
Das ist nun alles geschehen:
Des sol man uns urlob verjhehen,"
und woltten wider keren.
Der rat geschach an iren heren,
doch wart er im kunt getan. (2925)
Ouch sach er sy ze ratte stan
und markte ir geberd,
das in ir muot was swer.
Er gieng uf einen berg ston
und hies sy alle für sich gon. (2930)
Ze einer sitten die Persen,
die Kreichen und die Mecidones:
Si kamen alle an einer schar.
Allexander kertte sich dar
und sprach in griuwelichen zuo: (2935)
"Was wellent ir, das ich duo?
Den Persen haben wir vil getan.
Des müessen wir iren has han.
Gat es an ein wichen,
müegens uns er[*49rb*]strichen. (2940)
Des sind sy vil bereit,

2668 er] ^{er} *B (interl. add. H_1).* 2671 er] her *B W K.* 2680 fürbas] furbas *B K (em. W).* 2694 ir geberd *B K*] an ir gebere *W.* 2699 *second* die *del. W.* 2702 griuwelichen *K*] grûwelichē *B* triuwelichen *W.*

2709 das sage ich iuch uf min warheit.
2710 Vernemen sy den widermuot,
2711 den ir an not duont,
2712 ich fürchtte von in ein hœnen, (2945)
2713 des mag ich iuch niut beschœnen.
2714 Ich red es niut umb das:
2715 Ich weren da heim michels bas.
2716 Ich were iuch des weges nicht.
2717 Es wirt iedoch do heim ein wicht, (2950)
2718 was ir von erbeitten sagen.
2719 Hœrt man do heim sagen,
2720 das ir sind zagen
2721 nun erst an dem ende, (2955)
2722 so hat das lob missewende.
2723 Ich was je vor an der schar,
2724 wo uns icht arges wer:
2725 Mich gesach niemen
2726 in stürmen von iuch fliechen danen (2960)
2727 anne schulde
2728 han ich verlorn iuwer hulde,
2729 anne alle übel dat.
2730 Sin sol noch werden guot rot:
2731 Ich gewine nach die man, (2965)
2732 der ich mich getrœsten kan."

2733 Do der küng die red gedet,
2734 si schamtten sich an der stet,
2735 das sy an irs heren [*49va*] ere
2736 verzifflet hatten also ser (2970)
2737 und in woltten lan an der not.
2738 Des wurden sy scham rot
2739 und geruwe die stat.
2740 Sy giengen mit gemeinem rot
2741 für in und sworen an der stund: (2975)
2742 Die wile sy weren gesunt,
2743 im wolt niemer entwichen.
2744 Do fuor er fromklich
2745 *für* sich dar in Indea.
2746 Ein bot gegen im kam (2980)
2747 von Porus dem küng her.
2748 An dem brieff enbot er
2749 "Allexander, du rouber,

2717 heim] heim *B,* m < n *(overwr. H1).* 2720 ir *B K*] wir *W.* 2724 wer *B*] war *W K.* 2727 anne] ich han anne *add. K.* 2728 han ich *del. K.* 2734 schamtten *W*] ſchamttē *B* schamtte *K.* 2739 geruwe *B*] geruwen *W K;* stat *K*] ſtat *B* tat *W.* 2743 wolt] ł wolt *B (eras. H1?);* niemer *B*] nieman *W K;* entwichen] entwichen *B, 1st* e < v *(overwr. H1).* 2745 für sich] furſich *B* fur sich *W K.*

din gevert ist mir niut swer.
Der klein stet rouben vert, (2985)
und im das nieman wert,
da ist lüczel eren an.
Es sind wib und niut man,
mit den du hest gestritten.
Du macht doch nit bliben (2990)
vor dem küng von Indea.
Des bring ich dich inen sa.
<…>
Die wellent für einen küng,
her Dyonisus genant, (2995)
der ward ouch hie geschant
und verlor lutten vil.
Mit dir wil ich [*49vb*] ouch haben min spil,
mit dir rouber.
Es ist mir hart unmer, (3000)
das ich mich gen dir müeyen sol.
Es weis doch die welt wol,
das die von Macedonya
in Indea zinsten gern
bis Erkules ward geborn. (3005)
Sider haben wir verlorn.
Nun wil ich ratten dir,
das du ziehest von mir:
Ich lasse dir kein wesen hey."

Als Allexander Porus botschafft vernam
und den breiff gelas,
vil smech er im was.
"Nun bereitten iuch, helden guot, (3015)
das wir zerstœren den übermuot."
Allexander nider sas.
Ein brieff Poro
schreib *er*: "*Es* were kein *ere*, das ein küng also (3020)
sin zucht breche
und sich mit schelten reche,
und als ein hund bilt,
das sin russen *lut* erhilt."
Porus dissen brieff gelas. (3025)
Gros ungemach es im was,
kein antwurt er im sant.
Zem stritte rust er sich zehant.

2756 Du] dir *B W (em. K);* macht *B K*] mach *W;* nit *B W*] mit *K.* 2759 einen *B W*] ein *K.* 2763 min spil *K*] min ſpil *B* nitspil *W.* 2769 zinsten gern in Indea *W K.* 2781 Poro] poro *B, 1st* o < r *(overwr. H1).* 2782 er] im *B W (em. K);* es] er *B K* ez *W;* ere] here *B K (em. W).* 2786 lut] lût *B (em. W K).* 2787 Porus] porus *B,* o < r *(overwr. H1).*

Die Mœren soltten [*50ra*] die ersten sin.
Die datten im strittes pin:
Die hatten helffant dar bracht
und hatten gedacht,
das ein bergfrid truogen *zwen*.
Dar uf mit wer mochten sten
fierzig Mœren oder me,
die mengem helden datten we.
Die helfang hatten ouch den sit,
das sy vil liutten wosten da mit
iren miulen hertte
mit slegen stiessen, wertten.
Allexander sœllich liste da gegen erdacht:
Er schuof, das da gegen wurden bracht
uf wegen isnin
glüeiende siulle erin.
Die schikte *er* vorhin an die schar.
Die helffang stiessen mit iren miulleren dar
und wurden als sere verbrant,
das sy alle kertten wider.
Mangen dratten si da nider,
der niemer me uf stuond sider,
und fluchen durch ir her dan.
Nun huob sich der strit an.

Allererst huob sich die not,
wond menlich den dot
[*50rb*] for sinen ougen sach bereit.
Von des strittes arbeit
Allexander half den sinen do.
Porus mantte ouch die *sinen* so
und die Moren sunderlich:
"Gedenkent, helden ellendrich,
das die Krechen unendlich
je getorsten underwinden sich
ze keren in unser land."
Allexander der küene man
den vorstrit alda gewan.
Des gewan sin her hochen muot.
Die andren *diucht* niut guot,

2791 *Fol. 50ra, top margin, heading:* Der Mœren strit gegen Allexander mit helffant den tieren und ander sachen*, preceded by a red pilcrow.* 2792 pin *B*] fin *W* schin *K.* 2794 gedacht *B K*] erdacht *W.* 2795 zwen] zûen *B K (em. W).* 2801 hertte *B K*] hertten *W.* 2803 da gegen *del. W.* 2804 bracht *B K*] gemacht *W.* 2805 wegen] mangen wegen *add. W.* 2807 er *suppl. W K.* 2817 *Fol. 50rb, top margin, heading:* Wie die helfand sich wüstend von glügenden yssenen sulen hat Allexander erdacht*, preceded by a red pilcrow.* 2820 sinen] ſimē *B (em. W K).* 2829 diucht] dûch *B* duchte *W K.*

das sy waren durchdrungen.
Zesamen sy do sprungen,
mit grime begunden sy sich weren
gen den kreichschen hern
mit mangem bogen.
Das buoch hab den gelogen,
die Kreichen und ir her genos
weren bliben siglos
wan die sul erin,
und das alle zit vor in
Allexander mit krefften streit.
Porus zuo den sinen sprang
und mantte sy sere zuo der not:
"Duont den vinden widersacz
und wagen künlich [*50va*] den lib,
den das man unser tœchttren und wib
geschantte vor unsren ougen
und uns triben us unsrem lande.
Sy müegent sich niut genern
mit ir untriuwer wisheit.
Rechent Daryus dot!"
Als Porus die red gedet,
zehant man die Mœren
sach geboren
fromklich,
und die andren von sin rich
zesamen si do drungen.
Sy woren noch *unbetwungen*.
Niuwe krafft
Porus und sin ritterschaft
zeigtten Allexander do,
das si noch strittes worent fro.
Sy trungen uf die Kreichen
und machten mangen siechen,
den kein arzat *mocht* ernern.
Da was krafft wider krafft
von der besten ritterschafft,
die do mochten leben.
Vil manger muost dem andren geben,
bede lip und leben
gar ane schulde.
Es mocht nieman haben hulde,
den der [*50vb*] sich mit kraft erwert
und sich der in not ernert.

2833 gen *suppl. W.* 2846 vor unsren ougen geschande *W.* 2857 unbetwungen] vnbetungē *B (suppl. W K).* 2858 Niuwe] unde haten niuwe *add. W.* 2864 mocht] moch *B* mohte *W (em. K)* 2865 Da] dz *B* das *K (em. W).* 2867 mochten *B K*] mochte *W.*

Bis an den zwenzigosten dag
der Kreichen vil dot gelag.
Wie hart der sturm were!
Müedes manes geberde
sach man nienen under in,
zuo manheit stuond ir aller sin.
Den grosten schaden da gewan
Allexander und sin man.
Des was er vor vil ungewan.
Sin hercze sich nach dem sige sant:
Sin swert ze beden henden fie,
mit grossen slegen er do gie
bis Borum er sach.
Mit grime ruofft *er* und sprach:
"Du hast sin laster und schande,
das von unser beder hande
so menig stolzer ritter guot
hie lit erslagen in dem bluot,
der wir ein meren schaden haben.
Die not süllen wir ze ende bringen
mit sœlichem gedinge,
das ein frid sy gemein,
und wir zwen allein
mit enander striten
und si ze beden sitten
den fride stette haltten.
Wer des siges [*51ra*] sülli waltten,
das der ander teil in zuo here neme drat,
der den sig genomen hat.
Und wer den frid brech,
das man den iesa rech
an sim lib und sim leben.
Des süellen wir einander geben
unser triuwe in eides wis:
Des haben wir er und pris."

Porus der riche
gelobt es fromkliche,
was Allexander do sprach.
Zehant do man sach
die her ze beden sitten
uf hœren stritten.

2882 ungewan *K*] vngewan *B* ungewent *W*. 2883 sant *K*] ſant *B* sent *W*. 2884 swert] swert er *add. W*. 2887 er *suppl. W K*. 2900 wer des siges sûlli waltten | und gewinne das heil *conj. K; fol. 51ra, top margin, heading:* Ein stritt von Alexander und Porus grimeklichen. 2907 unser] vnd | ſer *B (em. W K)*. 2912 Zehant] zehen mā *B* die zwen man *W* zwen man *K;* do man sach] do | mā ſach *B* sich bereiten sach *W* do man bereiten sach *K*. 2915 zwen] zen *B W (suppl. K)*.

Die *zwen* zesamen giengen,
den kanff sy an viengen
mit ellenthafter hende.
Das solt ouch nieman wenden
wan ir einig dot.
Allexander was vil not,
das er sin selbes nemi war,
wond er mit nid uf in dar
sluog, der grimyg man.
Er treib in dar und dan,
wan Porus *gewachsen* was
über ein eln mas.
Gar anne underlos
[*51rb*] hiuwen sy zesamen:
Si dorfften sich niut schamen
ir manlicher krafft.
Allexander wer behaft
mit des dodes bitterkeit,
den sin unmessig snellikeit.
Es fuogte sich also,
das Borus was unmassen fro:
Er wand, den sig erfochten han.
Nun *sach* er an *dem* kreisse stan
mangen diurlichen degen,
die sich alle hettent erwegen
Allexanders leben gar.
Der ungehabe nam er war,
das er sumte sich ze lang.
Allexander zuo im sprang
und sluog mit krefften einen slag
das der ungefüege lag
dot von sinen handen:
Sus rach er sin wunden,
die suon was *im* erloubt.
Zwissen bottich und houbt
gieng er gewalttenklichen für:
"Dins gewaltes nieman spür."
Do Porus gelag dot,
erst huob sich die not
von sinen heren all zehant.
Ie einer [*51va*] den andren mant,
iren heren sy rechen wollten.
Si totten niut, als si soltten:

2917 ellenthafter hende *B K*] ellenthaften henden *W*. 2925 gewachsen] gewaſchſē *B (em. W K)*. 2931 Allexander] Allexander der *add. W*. 2937 sach] ſch *B (suppl. W K);* dem] den *B K (em. W)*. 2947 wunden *K*] wundē *B* anden *W*. 2948 im] in *B K (em. W)*. 2958 übersassen *K*] v̂ber | ſaſſen *B* übersachen *W*.

Den frid si übersassen.
Des begunde nachen (3210)
vil mengem da sin endes dag.
Da gieng slag wider slag,
die grüene mat ward *da rot*.
Der Mœren gelag da dot
von den küenen Krichen, (3215)
und machten vil der siechen,
die niemer wurdent gesunt.
Allexander det da kunt
<...>
er schreit die helm veste: (3220)
Da mit die sinen mant,
das sy nach pris staltten.
Die datten si da vallen:
Die heren von Indea (3225)
holtten grossen schaden da.
Allexander hies,
das er in ouch war lies,
das er in nicht schaden woltte,
noch bekrenken soltte (3230)
an wib und an kinden,
und si sollten vinden
<...>
sus namens ze heren in.
Der küng si hein füeren bat (3235)
ir heren [*51vb*] ab der waldstat.
Sy truogen *in* mit jamer dan
und ouch mengen *wunden* man
die datten sy begraben
und füeren wider hein.

Allexanders begird was,
das er da belib
bis geruotten die gelider (3245)
und die siechen kamen wider.
Dar nach fuor er in *ein* lant,
das was Ocridadis genant.
Das lantliut pflegen guottes nicht: (3250)
Si gond nakent und blos,
ir einvaltikeit ist so gros,
ir richtum ist klein.

2962 da rot] die | rů *B* die rot *W* do rot *K*. 2963 da] da vil *add. W*. 2967 kunt] ellen kunt *add. K*. 2971 vallen *B K*] valten *W*. 2982 *Fol. 51vb, top margin, heading:* Wie Allexander kam in ein land worend nagend lutt inne*, preceded by a red pilcrow.* 2983 in *suppl. W*. 2984 wunden] wun | den wundē *B (em. W K)*. 2987 Allexanders] Allexander *B W K;* begird was *B K*] was dâ gire *W*. 2991 ein *suppl. W K*. 2997 mit *suppl. W K*.

Sy wafnen sich *mit* zigibein.
Si hand dorff noch stat:
Wo si die nacht an gat,
da bliben si mit underbint
die nacht mit wib und kind,
die sich von in scheiden,
uf die nechsten heiden.
Sust leben sy jamerlich.
Ir *küng* von irem land,
do er das vernam,
das Allexander kam,
ein botten sant er im geladen.
Er bat in faren anne schaden.
Mit sœlicher gab er in ert,
als in sin land sitte [*52ra*] lert.
Ein brieff er im sant,
der *im* dette bekant,
ob er komen wer in sin land
durch swer, durch roub, oder durch brant,
oder mit *stritteber hant*,
oder durch urlieges willen.
Den zorn sol er stillen,
wond es wer im kein ruom:
"Du macht mit roub uns niut getuon,
wan wir haben schaczes nicht.
Hie ist weder schilt noch swert.
Es wer der erbeit niut wert,
hest du dar umb har gekert."

Allexander den brieff gelas.
Er enbot im wider, das
er kem in guot zuo in.
Do fuoren sy gen im hin
und enpfeingen in *frœlich*.
Allexander der riche
frogte si der *mer*,
wie ir leben wer
und wie sy das jor vertriben,
und si dot beliben,
wie sy wurden begraben.
Er wolt es ze danke haben,
das sy es im detten kunt.

3002 die] ir *B K (em. W).* 3005 küng] kung *B W K;* land *B*] riche *W K.* 3011 *Fol. 52r, top margin, heading:* Vom lande do kein guot inne ist denne armuot noch hus noch hoff wo siu sterbent do ligend siu*, preceded by a red pilcrow.* 3013 im] in *B K (em. W).* 3016 stritteber hant] ſtritte berhant *B (em. W K).* 3029 frœlich] frœchlich *B K* frœlîche *W.* 3031 mer] me *B* mere *K (suppl. W).* 3034 und] und sô *add. W.*

Do sprach ir aller [*52rb*] *vormunt*:
"Wir begant uns unsers vihes.
Wa wir sterben, da ligen wir:
Die erde bedeket uns niut.
Den himel, den man ob uns sicht,
der bedek uns dotten wol."
Da fragte er sy niut fürbas
und geheis in eigentlichen das,
wes sy in bitten woltten,
des soltten sy sin gewert.
Er sprach: "Beratten iuch und gert."
Ze ratte si do giengen.
Mit gemeinem rat batten si do:
"Here, du solt uns geben,
das wir jemer müssen leben."
Die bette was im unwert.
Er sprach: "Ir wissen niut, wes ir gert.
Wem mag ich dodes schaffen buos,
sid ich selber sterben muos?"
Einer wider in sprach do:
"Ist der sach also,
küng, das du ouch sterben muost,
vil wunderlich du denne duost,
das du sa stellest nach gewalt
und nach wunder manigvalt."
[*52va*] Des antwurt der küng rich
und ein deil zorneklich:
"Der rede solt dich massen."
Da nach in kurczer stund
leid er arbeit genuog.
War in sin gevertte truog
an wasser, bruk, an *furt*,
an berg und an dal bis er spurt
den louff bis an der welt end.
Das hies er alles schriben
und det das siner muotter kunt
und sinem meister an der stund,
Aristotiles was sin nam.
Sus vieng der briff an:

"Aristottiles, lieber meister min,

3038 *Fol. 52rb, bottom margin, heading:* Wie Allexander froget irs lebens und irs todes und geferte*, preceded by a brown manicula and a red pilcrow;* vormunt] vormut *B (suppl. W K).* 3049 do giengen *K*] do | giengē *B* giengen dô *W.* 3064 *Fol. 52va, top margin, heading:* Von Aristotiles Allexanders meister wart und im verschreib*, preceded by a red pilcrow.* 3069 furt] ~~bru~~ fimt *B (del. H[1], em. W K).*

eren und guottes vil wol gan
und jemer wunschen sin. (3345)
Ich woltte niut lan,
iuch wurde kunt getan
die wunder, die mir widervaren sind.
Do ich Daryum überwand,
ze Kaspen der portten
huob ich mich dan.
Ze einem wag ich do kan.
Ein schœn [*52vb*] stat ich do sach, (3355)
Barbras man ir des namen jach.
Über den wag ein mille
dar woltten wir mit ille.
Da hatten wir nit furt:
Gros torheit man do spurt (3360)
an etlichen rittren guot,
die woltten swemen über die fluot.
Cocodrillus sy namen,
der was vierzig an der zal. (3365)
Danen huoben wir uns illen
uf bi dem wag vier millen.
Wir sluogen die gezelt,
da uf das velt. (3370)
Wir machtten gros fiur,
ruower worent uns da tiur:
Gen der nacht
do komen tier von grosser macht.
Der durst zwang sy da. (3375)
Mit *tier* und mit würmen
muosten wir mit krefften stürmen.
Vil nache all die nacht.
ze uns kam ouch gegan, (3380)
dem tiuffel glich getan,
die waren geschaffen
under den ougen als die affen
und hatten sechs hend,
lang waren in die zent. (3385)
Die datten uns angst mit grossem [*53ra*] leit.
Die vertriben wir mit schos.
Unser not, die was menigvalt. (3390)
Wir verbrantten den wald,

3081 wurde *B K*] wurden *W*. 3084 der *del. K.* 3087 *Fol. 52vb, top margin, heading:* Strit mit den wurmen und maniger handen tieren. 3093 an etlichen rittren *B K*] wan etliche ritter *W.* 3094 die *suppl. K.* 3102 ruower worent] rŏber wo | rent *B* rŏber worent *K* rŏwe wart *W* rûwe wart *S.* 3103 gen] wande uz dem walde gen *conj. W.* 3106 tier] vier *B* tieren *W K.* 3109 kam *B K*] kamen liute *add. W.* 3115 *Fol. 53ra, top margin, heading:* Von unnessigen tieren die groß schaden dettend, *preceded by a red pilcrow.* 3119 mœchten] mŏchen *B K* möhten *W.*

3119 das wir ruowe *mœchten* han.
3120 Nun kam us dem fiure
3121 da har ein dier, (3395)
3122 das ich wirssers nie gesach.
3123 Mit sinem gehürne sluog und stach
3124 sechs und drissig man.
3125 Fünfzig die es erdrat. (3400)
3126 Es det uns aller früeden mat.
3127 Der nechsten nachttes da nach
3128 komen grosse füchse ouch,
3129 die in den krefften woren,
3130 das sy ossen ros und man. (3405)
3131 Fliegende swalben komen dar
3132 gar gros als duben
3133 mit mœnschen zen.
3134 Sy schussen uns zuo der nassen,
3135 oren, ougen bissen sy den liutten ab. (3410)
3136 Do huoben wir uns von dannen
3137 und komen in kurczer zit
3138 an ein schœnes velt wit,
3139 das ist Aczya genant. (3415)
3140 Da sluogent wir uf die gezelt zehant.
3141 Ein wald nache da bi lag,
3142 [*53rb*] der het von boumen rich bejag,
3143 die waren hoch und gros.
3144 Ich kam durch *schouwen* dar gegan, (3420)
3145 ich sach aller hande frucht genuog,
3146 der sich das land volk betruog
3147 und sich da von nertten.
3148 Den wald *si* uns werten,
3149 wand sy waren unmassen gros, (3425)
3150 ir grœssi und ir sterki uns verdros,
3151 und truogen starke stangen.
3152 Si komen uf uns gegangen
3153 gar unfridlich.
3154 Nun *gedacht* ich wislich: (3430)
3155 Mit gemeinem schalle
3156 ruoften wir an si alle.
3157 Do fluchen sy mit grime:
3158 Menschlicher stime
3159 hatten sy nie me gehort und vernomen. (3435)
3160 Wir sachen si do komen
3161 fere durch einen diken wald,
3162 sechs hundert wurden ir gezalt,

3120 fiure] fiure schier *add. W.* 3123 gehürne] gehürne ez *add. W.* 3132 groz als die tuben gar *W.* 3144 schouwen] ſwo | wen *B* schowen *W* scowen *K.* 3148 si *suppl. W.* 3154 gedacht] gedach *B K* gedâhte *W.* 3159 gehort und *del. K.*

3163 der bliben vier und drissig hie.
3164 An unsren schaden [*53va*] es ouch gie: (3440)
3165 Der unsren gelagen achzig.
3166 Da huob ich mich danen.
3167 Uf ein breit velt wir kamen (3445)
3168 und sluogen uf unser gezelt.
3169 Da sach ich wunder übergelt.
3170 Des morgens, do der dag uf drang,
3171 schone boume man do wachssen sach,
3172 der was in rechtter masse vil. (3450)
3173 An lenge und an grœssi bis an ir zil
3174 wochssen bis an den mitten dag.
3175 Da nach ir wachssen gelag
3176 und wochssen wider under sich
3177 ze nacht, das nieman sach. (3455)
3178 Si truogen edle frucht guot.
3179 Mir geschach die unzucht,
3180 das ich der frucht
3181 hies brechen.
3182 Das kund man haslich rechen (3460)
3183 an den, die ich schikte dar:
3184 Die wurden durchslagen gar
3185 und sachen doch ene niut,
3186 die si mit geislen sluogen.
3187 Ein *stimme* [*53vb*] sy hortten: (3465)
3188 'Man sol den *boumen* schaden nicht
3189 mit waffen old mit übermuot,
3190 das wirt gerochen snell
3191 an hare und an fel.
3192 Es wirt gerochen an dem man, (3470)
3193 der sin schuld *ie* gewan.'
3194 Uf den boumen klein vœgellin:
3195 Wer den schad wold sin,
3196 das himelfiur in verbrant.
3197 Einen boum ich sach (3475)
3198 vol loubes und fruchtbar was.
3199 Dar uf ein vogel wol gevar,
3200 sin houbt als die sune clar.
3201 Sins namen ich ward bericht:
3202 Venix hies er. (3480)
3203 Ich huob mich danen mit minem her
3204 als uf by dem mer.
3205 Ich sach ein burg vor mir stan,

3170 des morgens do uf drang der dag *K.* 3177 das] das si *add. W;* sach *K*] ſach *B* ensach *W.* 3187 stimme] ſturme *B* stimme *S (em. W K); fol. 53vb, top margin, heading:* Vom wilden man was starg und ungehure*, preceded by a brown signe-de-renvoi* 3188 boumen] blůmē *B* blůmen *K* boumen *S (em. W).* 3193 ie] nie *B K (em. W).* 3195 den *B W*] der *K.*

dar in wer ich geren komen.
Der wille ward mir benomen, (3485)
das ich dar zuo niut komen kund.
Nun kam alda ze stund
ein grosser wilder man,
sin hut von swinen bürsten
[*54ra*] was verwachsen also, (3490)
das sy nieman mocht verhouwen.
Ich gebot das in die mengi viengi.
Der kond er sich entsagen so,
das sy in *ledig* liessen do.
Ich hies ein jungfrouwen füeren vor im. (3495)
Mit *sinen* armen er sy umbevieng,
mit ir gein walde gieng.
Ze rosse hies ich jagen, in den wald
im nachen, er ward erillet und gevalt
und die jungfrowen genomen. (3500)
Do er in gefangnis was komen,
do rieff er also freissam,
das er ward des lebens los in ein fiur.
Danen kert ich fürbas. (3505)
Min her in grossen sorgen was
und kam zuo einem berg guot.
Da wider ein wag niut ze klein,
lutter und rein.
Uf dem berg ein palas (3510)
mit richer kost gebuwen was.
[*54rb*] Wer dar uf woltte gan,
der muost in ietweder hant han
ein guldin ketten, die da hieng.
Zwie tusing was der stapfen trit, (3515)
von saffir *und* smaragten si waren.
Die minen alle verbaren
den ufgang den ich alleine.
Do ich hin uf kam
und des palas warnam, (3520)
mich ducht, ich wurde da gesunt.
Al der welt ist unkunt
sœlliche richheit, die ich da sach:
Wende, *dillen* und dach

3210 *Left margin: brown signe-de-renvoi referring to the marginal heading on fol. 53vb.* 3216 ledig] bedig *B (em. W K).* 3217 im *B K*] in *W.* 3218 sinen] ſinem *B* sinem *K (em. W).* 3229 wag] wag floz *add. W K.* 3233 *Fol. 54rb, top margin, heading:* Von einer kostlichen versten die trappen worend mit saffiren smaracten*, preceded by a brown signe-de-renvoi.* 3235 *Left margin: brown signe-de-renvoi referring to the marginal heading on fol. 54rb;* guldin] guld̄ *B* gulden *K (em. W).* 3237 und smaragten] ſmaragtē *B* smaragten *W K.* 3239 *Second* den *B W*] det *K.* 3245 dillen] dillen dillen *B (em. W K).*

alles von gold und gesteine.
Venster, gros und kleine,
mit also edlem rubin.
Ein bethus ersach ich hie,
die tür snel gen mir uf.
Da ine vand ich wunders vil:
Türne, glogen, zinen.
Ein bet sach ich dar ine stan,
als ver das mocht gan,
also was es behangen
mit winreben [*54va*] langen,
dar an truben hiengen.
An dem bette lag ein man,
der schœnste den ich je gesach.
Er slief und hette da guot gemach.
Er schein in grosem altter schon,
sin kleid snewis.
In weken *ich* da vermeid,
gezogenlich ich da *neig*.
Den berg ich wider ab steig.
Da fuor ich dry dag dan
und kam in ein land,
was Brasyacus genant.
Der küng vom land
sin gabe mir sant,
die was rilich genuog.
Ir gab mir ouch für truog
mit willen die lantliut.
Das woren ruch *fisch* hiut,
dar an lechpartten mol
gespenget an zal,
lampferden hiut wol gevar,
die waren gar
sechs klaffter lang.
Irer gabe seit ich *inen* dang,
ir land lies ich mit fride stan,
ich [*54vb*] wolt nit mer da legers han.
Ich zoch aber fürbas
und kam an die stat,
da die welt ein end hat.
In dem mer ich da hort
sprechen kriechschi wort

3249 hie *B K*] dar in *W.* 3256 *Fol. 54va, top margin, heading:* Ein bet mit wintruben umb hencket dar inne lag ein man mit wissen cleide*, preceded by a red pilcrow.* 3257 truben hiengen dar an *W.* 3262 snewiz was sin kleit *W* snewis was sin kleit *K.* 3263 ich] in *B (em. W K).* 3264 neig] meig *B,* g < d *(overwr. H1, em. W K).* 3274 fisch hiut] fichſ hût *B* fichhût *K (em. W).* 3280 inen] nien *B (em. W K).*

sam es gieng von mœnschen mund.
Die min sich vermassen,
sy woltten enlassen
sy woltten swimen hin dan (3570)
in der masse, das verstan
mœchtten, wo das volk wer.
Ir übermuot ward in ze swer:
Die dier si da namen
und zugen ze grunde nider. (3575)
Ze unser angesicht vierzig was der.

Da nebent ein schœni burg lag.
Ein *wilder* schroff anne hag
hat sy werlich umbgeben.
Ein besser ich nie gesach noch bekant. (3580)
Zuo der burg hort ein lant,
das gros richtums wielt:
Die burg Moros den namen hielt.
Das volk was herlich [*55ra*] getan.
Mit willen waren undertan (3585)
einer frouwen Candatis genant,
die was *küngin* übers lant.
Wittwen lebens sy wielt.
Zwen ir süne sy bi ir hielt,
die waren an wird unbetrogen. (3590)
Hie ward min gezelt uf gezogen.
Ich sant min botten alldar
und enbot minen friden gar
und hies ir sagen guot heil.
Durch ir er enteil (3595)
min gab ich ir dar sant:
Ein bilde mit gemelde bekant
noch minem got Demone.
Ich hies ir sagen schone,
das sy kem enteil gen mir (3600)
uf den berg, durch das wir
ze ratte wurden anne wank
umb miner gotter opffergang.
Min botten komen mir her wider
und ir botten mit in, (3605)
die mir ir gabe brachten.
Ob ich die gab niut nante,
so wer wicz unverdacht:

3290 enlassen] in laſſ̃e *B* niut enlazen *W (em. K).* 3292 das *K*] dz *B* dazs *W.* 3297 Ze *suppl. W K.* 3299 wilder] wider *B (suppl. W K).* 3301 gesach *K*] geſach *B* geschach *W.* 3306 waren *K*] warē *B* warens *W.* 3307 Candatis] candatiſ *B,* ſ < cz *(overwr. H1).* 3308 küngin] kungin *B W K.* 3319 Demone] demone *B* Amone *W K.* 3329 wer wicz *B K*] ich witzes *W.*

Hundert gœtte wurden bracht
[*55rb*] gar von gold her.
Ir botten brachtten mir mer:
Anderhalb hundert Mœren,
hatten guldin ring in den oren
und hundert schœner goldfas,
niunzig helffang, sechszig banttier
und hundert lechpart.
Fünff hundert vogel sy mir sant,
sittich und spengelin genant.
Besunder ein botte
bracht Amonen, minem gotte,
ein guldin kronen rich
und ein tier,
das den karfunkel treit
und sich für die maget leit,
und lat sich vachen in ir schos,
wie es sy an krefften gros.
Menocerus ist es genant.
Mit den gaben si do sant
ein *man*, *der mallens* ein meister was:
Das det die frow umb das,
das *er* min gestalt und min lib
heimlich *malit*, das dem wibe
min kuntschafft wurde gegeben,
[*55va*] des ich sider kam in angest und in not min leben.
Hie mit die botten *fuoren* dan.
Des *andren* dages do kan
der eine ir sun her Candalus.
Sin muot stuond also,
das er mir klagen wolt
gross leit, das er dolt.
Da er zuo kam gerannt,
die minen fiengen in zehant,
die miner huotte pflagen.
Sy fuortten in und truogen,
da Polomeus sas
under sin gezelt, da er da was
der nechste und ouch der best.
'Sag mir, was ist din gewerb?

3331 *Fol. 55rb, top margin, heading:* Die gabe von India wart Allexandro und Mœren helffand pantier vogel gancz geschencket*, preceded by a red pilcrow and a brown signe-de-renvoi.* 3333 *Left margin: brown signe-de-renvoi referring to the top marginal heading on fol. 55rb.* 3339 spengelin *K*] ſpen | gelin *B* spingelin *W*. 3341 *Fol. 55rb, right margin, heading:* Amon der aptgot. 3350 man der mallens] mande mallevs *B* man der malens *K (em. W)*. 3352 er] ir *B (em. W K)*. 3353 malit] manit *B* malet *K (em. W)*. 3356 fuoren *suppl. W*. 3357 andren] andrr̄ *B (em. W K)*. 3359 sin] ſū *B*, ſu < m *(overwr. H1, em. W K)*.

Was wundret dir?', sprach Pottolomeus.
Candalus antwurt also:
'Candattis min muotter ist.
Sid du ein werder küng bist,
so wil ich dir klagen.
Schand und schaden muos ich tragen:
Mir ist genomen min wib,
die mir ist lieber [*55vb*] den der lib.
Ein *küng* gar vermessen,
nit vere hin dan *gesessen*,
der hat mir sy mit gewalt *genomen*.
Durch drost bin ich zuo dir komen,
das mir sy gewine die helffe din
older ich muos jemer trurig sin.'
Als Polomeus die red vernam,
us sinem zelt gieng er dan
zuo dem küng Allexandro
und seit im die red also.
Allexander sin krone gevie,
er saczte sy Pottolomeus hie
schon uf sin houbet.
Er sprach: 'Dir sy erloubet,
das du dich küng solt nemen.
Gib mich im niut ze erkenen:
Sende etwen nach mir hie by,
als ob ich din diener sy.
Achmus heis mich bi namen,
sprich: "Ich muos michs jemer schamen,
ob ich niut widerschaff die *klage*
nach dis jungheren sage."
Gebiut mir bi dem lib,
das ich im wider gewine sin wib.'
Poto[*56ra*]lomeus die kron *enpfeing*,
von dan er in sin gezelt gieng.
Ze Kandolo sprach er zehant:
'Ich bin Allexander genant
von Medcedoni ein küng rich.
Das dienet mir gar gewalttenklich:
Persya, Indea, Partus.
Ich muoste michs jemer schamen,
schüeff ich niut din fromen.
Ich bin ze guotte dir har komen:

3377 *Fol. 55vb, top margin, heading:* Wie Candolo sin wip wart genomen. 3378 küng *suppl. W K.* 3379 gesessen] geſſeſen *B W K.* 3380 genomen] genonē *B (em. W K).* 3392 nemen] nemē *B* nenen *W* nennen *K.* 3397 sprich] ſprach *B (em. W K).* 3398 klage] kage *B (suppl. W K).* 3402 *Fol. 56ra, top margin, heading:* Wie Allexander sin namen verwandelt sin crone gab Pottolomeus und das er hilff det Candolo und sin wip*;* enpfeing] enpfenig *B (em. W K).*

Ich wil *dir* lichen einen man,
der *wol* getar und kan
dir helffen von der not,
oder er lit dar umb dot. (3695)
Der ist Achinus genant.
Für in *in* des künges lant,
er gewinet dir wider din wib
oder hab dir min lip.'
Candulo dem helt guot (3700)
ward erfrouwet sin muot,
das er sœlich hilff gewan.
Scheire bereitten *si* sich dan.
Antthing fuor mit dem kint
und alles sin gesind. (3705)
Wie sin name [*56rb*] verwandlet *were*,
selber nam der helt mere
den sturmvan in die hant.
Candulus fuortte si in das land.
In drin tagen mit ir scharn (3710)
komen vür die houbtstat gevarn.
Bala was sy genemet,
die man noch erkenet.
Das her gar nidelich besas
die stat, da die jungfrow was. (3715)
Ir gemüette, das was vest.
So getaner gest
waren die *burger* ungewan:
Vil ser erschraken sy da,
wond der küng was niut ze lant. (3720)
Der was durch sin and
gezogen uf einen sin genos,
dem wolt er fügen schaden gros
und *zwingen* ze dienst sid.
Das land volk was alles mit. (3725)
Das was der burger not:
Sy vorchten kiessen da den dot.
Sy wonden, Porus der gros,
aller küng [*56va*] übergenos,
das der noch lepte, (3730)
mit zorne *gen in* streptte,
wand er der jungfrouwen wer gesip
durch *die* man si besas.

3412 dir *suppl. W.* 3413 wol] dir wol *B K (em. W).* 3417 in *suppl. W K.* 3423 si *suppl. W.* 3426 were] vere *B K (em. W).* 3431 komen *K*] komē *B* komens *W.* 3432 genemet *B*] genenet *W K.* 3438 burger] burge *B (suppl. W K).* 3439 da *B*] davon *W K.* 3444 zwingen] zŵegen *B K (em. W).* 3451 gen in] genoin *B* gen im *K (em. W).* 3452 wer gesip *K*] wer geſip *B* gesip was *W.* 3453 die *suppl. W K.*

Ein fride ein wille gebotten ward.
Ir rat *wart* do niut *gespar*t. (3735)
Sy fragtten uns der meren,
was unser geverte weren.
Da wider was unser sprechen.
Wir woltten an inen rechen,
das der küng hette dar in (3740)
ein jungfrouwen:
Die hette er Kandulo genomen.
Dar umb weren wir dar komen.
Die wollten wir balde wider han
oder in wurde der schad getan, (3745)
den sy verklagen niemer me.
Die forchtte det in also we,
das sy sich bereitten an der stund.
Gabens uns die jungfrowen wol gesunt,
sust ritten wir dannen. [*56vb*] An der widerker (3750)
bot mir michel er
Candulus und begerte,
das ich mit im kertte
heim ze husse durch das er mir
er erbut nach sinen gir. (3755)
Sin muotter west er des willen,
das sy niut kond bevilen,
wie vil eren sy im biut.
Min gesinde lies ich ritten dan,
mit Candulo reit ich dan. (3760)
Under wegen bi der strasse
hoch berg gar anne masse
het jetweder sit neben sich.
Was dar uffe wer, das wundret mich.
Ich sach ouch da mer, (3765)
das land het er.
Die frucht die man dar an zoch,
die was so michel und so guot.
Wintriubel sach ich,
der ein man ze tragen het. (3770)
Ich sach ouch mer *nüsse*,
also gros beben sind.
Alsus ritten wir dry dag
bis wir komen ze Meros.

3455 wart do niut gespart] do nût ſpart *B* do niut wart gespart *W* do nût spart *K*. 3461 jungfrouwen] jungfrůwen *B K* jungfröuwelin *W*. 3470 *Fol. 56vb, top margin, heading:* Von den grossen miusen*, preceded by a brown signe-de-renvoi and a red pilcrow.* 3475 sinen *K*] ſinen *B* siner *W*. 3478 eren sy] | erē ſy | *B*. 3488 michel] michel *B,* el < ē *(overwr. H1).* 3491 nüsse] mûſſe *B (em. W K); left margin: brown signe-de-renvoi and red pilcrow referring to the top marginal heading on fol. 56vb.*

Ir früede ward gros:
Candacis die [*57ra*] *küngin*
froute sich in irem sin,
das irem sun Kandolo
so wol gelungen was also.
Vil schœne sy uns engegen gieng,
gar wirdenklich sy uns *enpfeing*.
Ir sun fragte sy der mer,
durch was sines *der* gast komen wer,
wer er wer und wie sin ger ze hoffe wer.
Er sprach: 'Muotter es ist ein man,
das die welt nie triuweren gewan.
Allexander mit ernst im gebot,
das er mir hulff zuo not
gewinen min wib, das ist beschechen.
Ich wil es offenlichen jhehen,
das ein so triulicher man
nie in din hus kan.'
Do kuste mich die *küngin*
und fuortte mich in ir balas,
der wol gebuwen und gezieret was.
Ein wasser *ran* da under.
Sin bodem was goldes rich.
Die küngin fuortte mich
in einen andren [*57rb*] palas,
da sy selb ze tische sas
und fünf hundert jungfrouwen,
die ir nachgiengen.
Uf ir spur fünf hundert getwerg giengen.
Ie vor ich gesach nie grœsser herschafft
mit richtums überkrafft
an keiner frouwen den da.
Den dag ward min schon enpflegen,
das ich es müesti gen wirde wegen.

Des nechsten morgens da nach,
do was der frouwen vil gach,
das sy mir dette bas bekant
ir heimlich gemach. All zehant
fuortte sy mich vil drat

3496 küngin] kungin *B W K.* 3501 enpfeing] enpeing *B W K.* 3503 der] derſ *B (em. W K).* 3513 küngin] kungin *B W K.* 3515 der *suppl. W K.* 3516 ran] rā | ran *B (em. W K).* 3519 *Fol. 57rb, top margin, heading:* Von fünf hundert jungfrowen fünf hundert zwerch von Allexander zuo besechen wie er fürt wart von der kunigin*, preceded by a brown signe-de-renvoi and a red pilcrow; fol. 57rb, bottom margin, in red:* Nota bene*, followed by a red signe-de-renvoi.* 3521 *Left margin: two signes-de-renvoi, one brown and one red*, *referring to both marginal headings on fol. 57rb.* 3524 Ie] ir *B K (em. W).*

in ein schone keminat.
Da nach wist mich die küngin
ze der dritten keminaten in.
Da nach fuortte sy mich do
in ein keminatten hoch, (3820)
die was gericht uf schiben,
hin und her ze triben,
war man gert.
Affen das waren [*57va*] *gelert*,
das sy es zugen n*o*ch ir ger. (3825)
Sechs und drissig waren der.
Die geschicht ducht mich wunderlich,
'Und het ich ze Kriechen dich,
des wer ich fro.'
Des lacht die frouwe do. (3830)
'Allexander,' sprach sy zehant,
'Ich wenne, das kein man ie bekant
sœliche werk in dinem land.'
Das sy mich sus bi namen nant,
des *erschrak* ich ser. (3835)
Ich vorchte verlieren lib und er.
Von leid und zorn ich mich schalt.
Do sprach die frouwe wis:
'Dis dunket *mich* ein unpris,
ob du lœgnest dins namen. (3840)
Du darfft dich ouch niut schamen.
Wie ich dich erkant han,
das wil ich dich wissen lan.'
Do truog si das bild har,
das mit irem willen und gar (3845)
mit mallen was nach mir bereit.
Si sprach: 'Allexander, [*57vb*] sich,
erkenest du dich?
Was hilffet nun din gewalt
und din land manigvalt, (3850)
Persyam und Indea das lant guot?
Nun stat din hocher muot
in eins wibes hand,
din lib und all din macht,
ob din hand ie wol gevacht (3855)
in strit, das ist dir wild.
Hie an so nim ein bild:
Wer sich ze hoch wil heben,
dem wirt genidret sin leben.

3542 gelert] geltter *B (em. W K).* 3543 noch] n^{o}ch *B (interl. add. H$_1$).* 3547 fro] fro ich sprach *conj. W.* 3549 sy] ſy ~~do~~ *B (del. H$_1$).* 3553 erschrak] er | ſchr^{a}k *B (interl. add. H$_1$).* 3557 mich] mit *B* mir *W (em. K).*

Wen im die seld ist wider,
si wirfet in da nider.
Als ist ouch dir geschehen.'
Si sprach gar frœlich:
'Was hilffet din gros rich,
din wissheit und din ellend bald?
Din leben stat in minem gewalt.'
Ich sprach: 'Das wer mir unwert,
und het ich min swert.'
Do sprach die *küngin*:
'Ich bin wol worden inen
grosse wisheit an dir.
Nun solt du wol gettriuwen mir,
[*58ra*] das dir niut werden kan,
wond du als ein küener man
mim sun <…> sin liebes wib:
Das sol behaltten din lib.
Erkanten dich die lantliut,
kein man ernertte dich hiut,
es dette den ein gewalttig got.
Minem sun Krater,
dem ist mit zorn uf dich ger:
Du slüegt Borum, sinen s*w*eher, dot.
Er kam ouch da in michel not,
wand das im glüke halff von dan,
das er von der not endran.
Das ich dir wol ze leben gan,
des bring ich dich wol inen.'
Da fuorte sy mich fürbas,
da ir slaffgaden was.
Von irem bette ein süsser gesmak
gen mir brach.
Do sprach sy an den stunden,
das sy vil gerne dette,
wes ich sy bette.
Des fuorcht ich mich *mit* sinen,
das ich si soltte minen.
Sy sprach: 'Nun bist du min.
Nun sorge niut, [*58rb*] lieber here,
das dir iut arges were,'
und bat mich schiere komen wider
oder ich leitte all ir sorg nider.
Nun giengen wir zuo dem gesinde dar.

3587 küngin] kungin *B K* künginne *W.* 3592 du] dû hâst *add. W.* 3593 Gewunnen mîme sun sîn wîp *conj. W* mim sun gewanst sin liebes wib *conj. K.* 3600 sweher] ſweher *B,* w < e *(overwr. H1).* 3605 inen *K*] inē *B* von dan *W.* 3613 mit *suppl. K.* 3616 *Fol. 58rb, top margin, heading:* Wie Karelus veruntruwet solt worden sin. 3619 oder *B K*] und *W;* sorg *K*] ſorg *B* vröude *W.*

Sy sprach: 'Nun nemen alle war,
wie wir geren des künges botten hie,
der uns wol gedienet hat:
Hetten wir iut das im gezem, (3905)
und sinen eren wer genem,
die gab wil ich des ersten heben.'
Sprach ir sun Karater:
'Ich gib ein gab im also swer: (3910)
Mit minem swert einen slag,
den er niut überwinden mag.
Durch sines heren unfuog,
der mir minen sweher sluog,
das got im hie an das leben: (3915)
Das sy von mir min erstes geben.'
Candalus mit zorne sprach:
'Wer im hie duot ungemach,
mir breste den min swert,
[*58va*] der wirt des widerslages gert (3920)
hie von minen handen.
Er rach mir min anden
und gewan mir wider min wib:
Mag ich, ich frist im hie sin lib.'
Cratter zuo dem bruoder sprach: (3925)
'Dis ist mir leid und ungemach,
das du dem wilt bi gestan,
der mir leid hat getan.
Ich bring in hiut in not,
sülen wir bede kiessen den dot.' (3930)
Die bruoder griffen bede ze wer.
Candattis sprach, die küngin: 'Allexander,
la din wer werden schin,
der man gicht dem herczen din,
und scheide etwen dissen strit.' (3935)
Do sprach ich zuo den heren:
'Ir hant des lüczel eren,
das ir vechten uf ein man,
da bejagen ir niut ruomes an. (3940)
Ich ward des nie wert,
das sœllicher [*58vb*] heren swert
wurden über *mich* gezagen.
Min her hat mangen herzogen,
des eigen ich wol mœcht wesen. (3945)
Da von land mich hie gen*e*ssen.
Ich wil iuch sweren das,

3622 wir] wir ~~wi~~ *B (del. H₁).* 3627 Sprach] do sprach *add. W.* 3638 gert *B*] gewert *W K.* 3641 min] min < nin *B (overwr. H₁).* 3660 mich *suppl. W K.* 3663 genessen] geneſſen *B, 2nd* e < ie *(overwr. H₁).*

das ir mir getriuwen dester bas,
das ich bring in iuweren gewalt
Allexander den helt bald.
Land ir in genessen, so tuond ir wol.
Ungern ich den dot dol.'
Candacis sprach: 'Was wellend ir rechen
iuwer huser zerbrechen
an dissem ellenden man?
Hat sin her iuch iut getan,
des het er unschuld.
Geben im iuwer huld,
des bit ich dich Kratter.'
Do lies er nider sin swert
und gewan einen senften muot.
Der geheis *ducht* in guot,
den ich in hette geton,
sust lie er mich fride han.
Mich liessen da vil friuntlich
die heren bede glich.
Ir gab sy mir teiltten mit:
Gold, gestein anne zal genuog,
[*59ra*] ein halsberg man mir dar truog,
das nie *keiner* so guot ward:
Er was lutter und hart,
kein swert mocht in gewinen.
Den gaben sy mir dar
und einen mantel liechtvar.
Candacis, die küngin,
die gab mir ouch durch min
ein krone von stahel bereit,
vil demant dar in geleit.
Mit iren wissen henden
saczte sy mirs uf min houbt eben:
'Nun müessest du lange leben.'
Bi der hant nam sy mich do.
Urlob nam ich also.
Des mich mit züchtten wert
die küngin und ir kint.
Do reit ich balde zuo minem gesind,
miner zuokunft woren sy fro.
Nun huob ich mich von dannen
mit allen minen manen.
Eim land wir n*a*chten,
das ward mir genant,

3665 ir *B W*] ich *K.* 3679 ducht] duch *B* duchte *W (em. K).* 3686 *Fol. 59ra, top margin, heading:* Wie Ca *(?)* Allexander ein stechelin crone uff geseczet wart von der kungen. 3687 keiner] keins *B K (em. W).* 3707 nachten] n^{a}chten *B (interl. add. H$_1$).*

das es hies der megte land. (3995)
Do komen wir an ein breit veld,
da sluogen wir [*59rb*] uf unser gezelt.
Die küngin Amasya hies. Sy und ire megettin
gaben dik gros pin
mit sturme und mit strit. (4000)
Einen brief hies ich schriben
der küngin und iren wiben.
Ich enbot in min mine
mit friuntlichem sine, (4005)
das si mir wurden zinshafft,
so hielt ich sy mit friuntschaft.
Die küngin Amasya
sprach zuo minen botten *da*:
'Was suocht der mere wigant (4010)
hie in unser megtten land
mit sinem her?
Und woltten wir uns wern
und wurde er siglos,
das brechtte im schaden und laster gros (4015)
von wiben: Wie stüend im das?
Er solt uns niut tragen has,
das zimet wol sin eren.
Nun sœllent ir zuo im keren,
min botschafft sende ich im sa.' (4020)
Die *küngin* mir do sant
wikhaffter [*59va*] megtte zehant
driu dusing mit ir botschaft,
gekleidet mit richer krafft (4025)
von peller und von sidner wot.
Ir gemüte was frœlich und stette,
ir angesicht gar wunenklich.
Sy stuonden alle für mich.
Der man da der wicze jach,
zuo mir für sy all do sprach:
'Here, dir enbiuttet mit mine
iren gruos die küngine. (4035)
Des bist du wirdig bekant,
du fürst mit eren über alle lant.
Sy meint dich mit triuwen.
Dis gab sy dir gesendet hat, (4040)
die allerbest linwat,
die jemen mag gehaben,

3711 *Fol. 59rb, top margin, heading:* Wie Allexander fuor in der megden lant mit gewalt. 3722 da] der da *B (em. W K).* 3734 küngin] kungin *B W K.* 3735 wikhaffter] wikhaffer *B W* wichafter *K; fol. 59va, top margin, heading:* Von dem lande do uncz denne jungfrowen sind und ein kunigin. 3738 von] vol *B K (em. W).*

für pell und für saben
ist sy kostlich wert.
Der nim als vil als din hercz gert,
dar zuo gold und gestein.'
Da bot im die rein
einen breiff von ir frouwen dar.
Allexander las in gar.
Die buochstaben [*59vb*] im sagten,
wie sich die megt *betragten*
und ir land hetten gewert,
das es nie wurd verhert
von keinen wiganden
mit ruoben noch mit branden
und in doch wontte by
küng irs muottes fry,
die torsten in niut genachen,
noch krieg gen in an vahen,
sid das Ziryus erstarb.
'Der mit übermuot erwarb
hie von uns sin end
im ze missewend.
Mit her zoch er in unser gewalt mark,
do wurden wir im ze stark.
Ein wib sluog in ze dot alda:
Die klare, die stark Cassandra,
die küngin des landes was.'
Do er den breiff also gelas,
do sprach der küng rich:
"Nun wissent sicherlich,
das ich niut her komen bin
durch iuweren ungewin.
Es ist durch wunder getan,
das ich ouch hie funden han.
[*60ra*] Iuwer frouwen sagt den min."
Do neigten im die megetin
und kertten wider in ir lant.
Danen scheid ouch der wigant.
Sider stuond ir rich
vor allen *küngen* fridlich.

Nun fuor Allexander dan,
über etwe meng lant er kan,
zuo einer stat krefftig bekant,

3754 vil] vil *B,* v < o *(overwr. H1).* 3758 Allexander] allexand᷑ *B,* x < a *(overwr. H1).* 3760 betragten] betragen *B W (em. K).* 3765 wontte *B*] wonten *W K.* 3766 fry] niut fry *add. W.* 3769 erstarb *K*] er ſtarb *B* er starb *W.* 3773 gewalt *del. K.* 3785 *Fol. 60ra, top margin, heading:* Aristotiles magister Alexandri*;* den] den danc *add. K.* 3790 küngen] kungē *B* kûngen *K (em. W).*

3794 die ist Babilony genant. (4085)
3795 Da bleib er mit gemach
3796 von aller urlieges sach
3797 bis an sin dottes vart.
3798 Doch det er ein hervart.
3799 Ein brieff von im geschriben wart (4090)
3800 Ollimpya der küngin,
3801 der vil lieben muoter sin
3802 und sinem meister Aristottiles.
3803 Er det im kunt als ouch ee,
3804 wie er *und sin man* (4095)
3805 Poro den sig gewan,
3806 und ouch alle strit,
3807 die er erfochtten het,
3808 und was er wunders het gesehen.
3809 Als Aristottiles den brieff gelas, (4100)
3810 was an dem brieff [*60rb*] geschriben was,
3811 ein er hin wider sant,
3812 da er sust geschriben vant:
3813 "Dem werden küng Allexandro
3814 wunste Aristottiles also, (4105)
3815 das du mit früeden lange lebest,
3816 dinem leben guot ende gebest."

3817 Allexander ward kunt getan,
3818 zwie geslechtte sessen in Paran,
3819 die fuogten der weltte gros not, (4110)
3820 manig helt geleg von in dot,
3821 und weren niut guot nachgebur.
3822 Mangen ward ir leben sur,
3823 wa si namen überhang.
3824 Wib und kind sluogen sy zehant.
3825 Og und Magog waren sy genant.
3826 Allexander zoch dar
3827 mit einer krefftiger schar
3828 und betwang sy sunder dank (4120)
3829 und treib sy an allen wank
3830 in ein gebirge gros,
3831 das an die Pigine [*60va*] *stos*,
3832 an das wiettende mer,
3833 da vermuret er das selb her. (4125)

3804 und sin man] vnſigmā *B* und sine man *W K.* 3805 Poro] von Poro *add. W.* 3810 *Fol. 60rb, top margin, heading:* Allexandes ußfaren als vor hat geton*; fol. 60rb, bottom margin, in red:* Nota bene*, preceded by a red manicula and followed by a red signe-de-renvoi.* 3814 wunste *K*] wunſte *B* wuniste *W.* 3820 geleg *B W*] gelegt *K.* 3825 *Left margin: red signe-de-renvoi referring to the bottom marginal heading on fol. 60rb.* 3831 *Fol. 60va, top margin, heading:* Wie Allexander understuod zuo varen in das paradiß*;* stos] ſtoſt *B* stost *W (em. K).*

Er treibs durch ein enges tall,
da der weg was smal.
Ein mur von einem berge uncz an den andren zoch
gelich den bergen hoch
und besaczt mit guotter wer. (4130)
Danan zoch er mit sinem her.
Dan an ein wasser er do kan.
Er fragte *die liutte* der mere,
von wanen das wasser were (4135)
gerunen und gefflossen.
Sy sprachen: "Von dem paradis."
Er sprach: "Wer jeman so wis,
dem sin *sin* dar zuo duoechte, (4140)
das ich es gesehen mœchtte?"
Do seitte man im vür war,
es mœchtte niemen *komen* dar.
Er sprach: "Wil sin *min* got Amone ruochen,
so wil ich es versuochen." (4145)
Zehant hies er bereitten
sin zwie hundert [*60vb*] gallienen,
die spisse soltten tragen.
Da muosten reken und zagen
sich bereitten zwor, (4150)
das sy leptten *fünf* jor.
Also zugen sy mit flisse,
das sy kamen zuom baradis.
Da sachens in einem venster stan
einen vil altten man (4155)
vil tugentlich siczen.
Do sy in ersahen,
von den kiellen wurden si gachen
und zuo im vil schon gan,
und fragtten in der mer,
was sin gevertte wer.
Er sprach: "Das sol ich niut sagen,
min meister hies es mich vertagen,
der da geschuof das baradis," (4165)
so sprach zuo *in* der gris.
Das wart dem küng *kunt* getan.
Er gedacht: "Mœcht ich das baradis han,
[*61ra*] so het ich alle künkerich
und alle herzogentuom gelich." (4170)
Ein botten sant er und sprach:

3841 die liutte] der lûttē *B* die liute *W* die lûtte *K.* 3846 *Second* sin] ſim *B (em. W K).* 3849 komen *suppl. W.* 3850 min] nun *B K* mîn *W J.* 3852 bereitten] bereittē *B* bereit sîn *W* bereit sin *K.* 3854 spisse] ſpiſſe *B, 2nd* ſ < e *(overwr. H1).* 3857 fünf] funf *B W K.* 3860 venster stan *K*] venſter | ſtan *B* vensterram *W.* 3871 in] im *B K* in *J (em. W).* 3872 kunt] kuñt *B (em. W K).*

"Rit bald zuo dem baradis." (Das beschach).
"Sich wer des baradis pflege
und in weler wis er es habe.
Sag im ich helff im zuo dem grabe,
welle er mir niut sin underdan."
Also kam der bot an das dor,
da was ein man gessessen vor,
als ein dube gris.
Do er den botten an sach,
vil züchtenklich er sprach:
"Sag an, werder botte, schier:
Wer hat dich gesant zuo mir?"
"Das hat der küng Allexander,
und wil haben den zins."
Do sprach der altte man:
"Es mag also niut ergan.
Wie gewaltig er sy über die lant,
doch ist got, über al die welt der heillant,
gewalttiger den er sy.
Das solt du sehen hie
[*61rb*] by dissem stein, den ich hie han.
Ich sage dir, was er wunders kan,
und duo dein küng sin krafft bekannt.
Heis in legen uff ein wag
und da gegen legen, was er well:
Das widerwiget diser stein,
es sy gros oder klein."
Er was geschaffen als eins müenschen oug
mit farw und mit *gestalt*.
Da mit der botte kan so bald,
den stein für den *küng* truog
und seit im, wie er genattiuret wer.
Er hies im bringen die wag
und wolt besehen die warheit.
Reines gold er dar uf leit,
jedoch ein michel deil.
[*61va*] Doch gewan der stein das heil,
das er für wegen began.
Do sprach der gewaltig man:
"Bringen mir silbers als *vil*,
ob das in widerwegen wil."
Dem silber geschach als dem gold,

3887 an *del. K.* 3897 *Fol. 61rb, top margin, heading:* Wie Allexander ein stein wag der im vom paradise was komen gestalt als eins mœnschen ouge und gewegen mit golde*;* dissem *K*] diſſem *B* dissen *W.* 3905 gestalt] geſtaalt *B (em. W K).* 3907 für] er für *add. W;* küng] kung *B W K.* 3913 *Fol. 61va, top margin, heading:* Wie der stein mit yssen und stachel widerwegen wart. 3916 vil] wil *B (em. W K).*

3919 und was man da gegen holtt,
3920 holcz, issen, bly, das widerwag
3921 der stein. Dis was dem küng ein ungemach.
3922 "Dis gros wunder, (4220)
3923 wundret mich besunder."
3924 Do der bot hort
3925 disse wort:
3926 "Der altte man von dem paradis
3927 das sprach: 'Ir weren gar unwis, (4225)
3928 das ir iuch saczttten wider got.'
3929 Er sprach mer: 'Wer dissen stein
3930 fultte mit erden klein,
3931 in widerwug ein federlin.'
3932 Und dis ergieng also. (4230)
3933 Das gelichet er, here rich,
3934 gegen dir sicherlich.
3935 Er jach: 'Als dich der dot beste
3936 und als [*61vb*] die erd über dich ge.'"
3937 Er hies die wag her widerbringen und hult (4235)
3938 den stein und fult
3939 in mit erden, die was klein.
3940 Do sach er ein wunder gros,
3941 des sin lib vil ser verdros:
3942 Das ein kleines vederlin (4240)
3943 widerwag das steinlin.
3944 Zehant da er das wegen sach,
3945 wider sin liut er do sprach:

3946 "Ich sich nun wol an disem stein,
3947 das der umb minen gewalt geb klein, (4245)
3948 der küng in dissem küngkerrich."

3949 [*62ra*] Allexander hat friundin genuog,
3950 der eine die *krone* truog,
3951 die im die liebste was under in.
3952 Da er mit here fuor, so muoste sy alwend bi im sin. (4250)
3953 Eins tages er zuo ir sprach:
3954 "Getar ich mich lan an dich,
3955 schones wib minenklich,
3956 das du din triuwe behielttest an mir?" (4255)
3957 Sy sprach: "Lib und leben gib ich dir
3958 und *machst* wol sicher sin,

3931 widerwug *W*] wider | wug *B* wider wag *K.* 3936 *Fol. 61vb, top margin, heading:* Wie der stein mit erden gefullet wart und ein federlin in wider wag*, preceded by a brown manicula.* 3949 *Fol. 62r, top margin, heading:* Wie Allexander sich besloß in ein glaß *(signe-de-renvoi)* und sich sencken ließ in das mer mit eim hunde hanen kaczen drei tage. 3950 krone] kroie *B (em. W).* 3952 mit here *del. W;* alwend *del. W.*

für dich lid ich des dodes bin."
"Ich muos sehen, was wunders in dem mer sy."
Er hies bereitten ein glas
und hies es tragen an das mer.
Ein ketten lang und guot,
die gab er ir in die hant.
Er sas in das glas
und hies sich lassen in das mer.
Ein hunt, ein kacz, ein hanen
er zuo im nam.
Dry dag und dry necht
ein *fisch* für in gieng.
In [*62rb*] der zit kam ein man
zuo der frouwen gan,
der warb umb sy vil ser als lang bis das geschach,
das sy die ketten warff in den bach.
Do Allexander hort die ketten swer,
die kacz dot er zehant:
Das mer sluog in an das lant,
us dem gelas er do drat.
Das her im engegen lieff
und enpfiengen in frœlich:
"Wir forchtten dins lebens serr."

Er sprach: "Ich wisti nun gern die mer,
wer in dem himel wer:
Das wil ich versuochen werlich."
[*62va*] Er hies stigen zuo eim nest,
da lagen jung griffen in,
die wurden gezogen,
bis sy mochtten fliegen.
Er hies ein sessel zwisent die griffen
binden und zwo stangen.
Zwie as man an die stangen band.
Er sas uff eim morgen fruo,
die stangen er gen dem himel ragt:
Er fuor gen des himels tron.
Do kam zuo im ein stim alda
uff der vart und sprach:
"Wo wilt du hin Allexander?
Wil du wider die gotheit sin?
Din vart ist mir unmer
und var uf das erttrich wider."
Er sach vür sich nider.

3958 machst] machts *B (em. W).* 3965 *Right margin: brown signe-de-renvoi referring to the top marginal heading on fol. 62r.* 3970 fisch] fiſchs *B (em. W).* 3985 *Fol. 62va, top margin, heading:* Wie Allexander wollte wussen we im himel were oder wie hoch.

Er sprach: "Ich sich numen einen huot."
"Es ist das erttrich."
Die stangen er nider kert:
Als truogen in die vogel nider
und kam uf das erttrich (4305)
von sinem her anderhalb hundert mil.
Do kert er gewild und veld
und gieng ein ganczes jor.
Ze jungst fand er sin [*62vb*] her
da lagen denoch bi dem mer. (4310)
Die enpfiengen in *frœlih*
und datten im guot gemach.
Er huob sich selb zwielffte dan.
Er kam zuo einem boum,
des nam die *sin* goum. (4315)
Des *boum* pflag die sune,
da von hat er wunen.
Dar us sprach ein stim
lis und niut grim:
"Wa wilt du, küng her? (4320)
Ze lande kunst du niemer mer."
Des ward er unfro.
Zuo dem *andren* boum kert er do,
des pflag der man, des stime sprach:
"Dir duot din nechster kamer*er* (4325)
mit grosser giffte swer."
Allexander einen grossen siufczen lies,
der im vast zem herczen sties.
Des nam sin heren wunder.
Si fragten in besunder: (4330)
"Iuch dient doch alles erttrich
und hand ersiufzet ellentlich?"
Der red er antwurt gab:
"Ich fœrcht, ob jeman hab
noch ein welt verborgen: (4335)
[*63ra*] Dar umb muos ich sorgen,
das ichs noch niut *bettwungen* han."
"Uf die red süllen wir trinken."
Er sprach, wer ist es, der das im woltte tuon bekant
und kert wider ze lant, (4340)
da er sin her vant.

4002 numen] numē *B* niuwe *or* unten *W*. 4006 erttrich] erttrich wider *add. W*. 4008 durch *add. W*. 4012 frœlich] frǒlih *B,* l < ch *(overwr. H1)* frǒlih *W*. 4016 sin] ſun *B* sun *W* sînen *J*. 4017 boum] ſun *B* sun *W* boumes *J*. 4024 andren] andr˚ *B (em. W)*. 4026 kamerer] kamēr *B (em. W)*. 4037 *Fol. 63r, top margin, heading:* Wie Allexander wider fuor gon Babilonie und wie im ein kint wart als ein mer wunder. 4038 bettwungen] bettwngē *B (suppl. W)*. 4040 der] der *B,* e < z *(overwr. H1)*.

Uf huob er sich mit siner schar
und fuor wider gon Babilony
und da vil angen
von sinen burgeren wol enpfangen.

Allexander ze Babilony was,
bis das ein frow by im genas
eines kindes wunderlich genuog:
Mœnschen bild das kind truog
bis zuo dem nabel nicht fürbas.
Das ander teil har ab, das was
[*63rb*] eines tieres geschœffte vil eben.
Das selb teil sach <…>,
das müenslich teil obnan was dot.
Des wundret *mengen* durch *not*.
Es was ouch wunderlich genuog,
die geburt man heimlich truog
Allexandro ze sehen dar.
Des nam in gros wunder gar.
Sinen meister er besant,
dem det er die geschicht bekant.
Als es der meister do gesach,
mit grossem siufczen er do sprach:
"Grosser küng, geloube mir,
ein zit die nachet leider dir,
das du solt scheiden hinen
von des dodes wimen."

Do sprach Allexander
(disse rede was im swer):
"Sag mir, meister, mag es sin,
als wie sichst du das ende min?"
Der meister sprach: "Das über teil,
das do hat des dodes *meil*,
betiutet [*63va*] eins lebens kurcz frist.
Das dierlich teil, das lebent ist,
betiuttet die künge, die noch dir
komen, das geloub mir,
sy sint als unmessig gen dir *genant*,
als ein schoff gen eins *mœnschen* hant."
Do das Allexander erhort,
trurende sprach er disse wort:

4045 da] wart da *add. W.* 4054 sach] sach man leben *conj. W.* 4055 das] des *B (em. W).* 4056 mengen] menges *B (em. W);* not] noch *B (em. W).* 4074 meil] mal *B (em. W).* 4075 *Fol. 63va, top margin, heading:* Von Iupiter Alexanders aptgocz wie er in an ruofte umb leben*; fol. 63va, left margin, heading:* Wie Ancipiter gesweren hat Allexander dott. 4079 genant] genā *B (suppl. W).* 4080 mœnschen] mo̊ſchen *B (suppl. W).*

"Ach Jupitter, vil starker got,
ich klage dir min grosse not!
Ich hat mir eins dinges erdach,
das wolt ich han volbracht.
Ich wenne, es dir gevelle nicht.
Ach hocher got, wen das geschicht,
das mir das leben hie entwich,
do *heim* mich zuo dir in din rich!"

In den selben zitten was
ein man, der ze Mecidoni sas.
Ancipoter was er genant,
in [*63vb*] dem land wol erkant.
Mit eide hat er das gesworn:
Von im müeste werden *verlorn*
Allexander und kiessen den dot.
Olinpya das enbot
Allexandro von dissem man.
Was halff *das*? Es muost ergan.
Ancipiter den muot gefieng,
zuo einem arzat er do gieng.
Er koufft vergifft so gar unrein,
da mit er begie, das man
ein trang dar us macht.
Das was so krefftig in der acht,
das es behuob weder holcz noch glas:
Ein stark issnin vas
muost er da zuo gewinen,
gar krefftig us und inen.
Nun hat er einen sun
by im, zuo dem sprach er nun:
"Min lieber sun Casander,
dissen trang bisunder
solt du mit heimlichen dingen
gon Babilony bringen.
Gib in [*64ra*] Jobal dem bruoder din.
Als lieb im sin er sy,
das er in nieman anders gebe,
das helff in die wil er lebe,
den Allexandro."
Casander den trank unrein
niut das under wegen lies.
Er warb, als in der vatter hies,

4081 Do] do *B,* o < z *(overwr. H_1).* 4090 heim] ~~heim~~ nim *B (del. H_2, interl. add H_2)* nim *W.* 4096 verlorn] ver | lonr *B (em. W).* 4100 das] es dz *B (em. W).* 4117 *Fol. 64r, top margin, heading:* Von Jubal der jungling was Allexder heimlicher und in on schulde verstieß des gab er im ein tranck von giffte zem tode. 4118 sin er sy] ſin er ſy *B* si diu ere sin *W.*

Jubal, der was ein jüngling,
dem all sin dat und sin ding (4425)
stuond ze pris lobelich.
An er was *er* ein suber man.
Allexander all sin ding
enpfal dem selben jüngling,
all sin heinlich was im kunt. (4430)
Nun fuogt sich das ze einer stund,
das er in von hasse sluog entteil,
das im da kam zuo unheil
und verzech im sin hulde.
Das det er doch an schulde. (4435)
Dar nach fuogt sich schier das,
das Allexander sas
ze Babilony in sinem sal,
und sin heren überall
ze tische mit grosser früede [*64rb*] gar. (4440)
Do hies er im tragen dar
guotten win besunder.
Ey Jobas, wie kund er
nun rechen sinen widerdries!
Er det als in sin vatter hies: (4445)
Mit der gifft mist er den win,
der sines heren soltte sin.
Do Allexander des getrank,
er schrei vil lut. Da nach er sank
under den tiss zuo der erden. (4450)
Die gifft hat *dem* werden
[*64va*] sœliche stœs zem herczen geton
das er niut gesicht mœcht han.
Uf stuond er zehant,
er bat die heren allesant, (4455)
das sy stille sessen,
trunken und ouch esen,
im wer ein teil unbereit.
Da wart er geleit
in ein keminatten dan. (4460)
Vom tiss gieng jeder man:
Irs heren not det in so we
das sy niut mochtten siczen me.

4128 an er was er ein suber man] an er was ein ſuber mā *B* an er er was ein suber man *or* an ere was er suberlich *W.* 4135 verzech *B*] verzoch *W.* 4141 gar] gar allexander ein groſſẽ | ſûfzen lies der im vaſt zem | herzen ſties des nam ſin herē wunder ſy fragttē in | beſunder v̂ch dient doch alles | erttrich vnd hant erſûffzet | ſo ellentlich der red er ant | wurt gab ob jemā hab | noch ein welt verborgē | dar vmb ſo můs ich ſorgē | dz ichs nût noch betwngē | han vf die red ſûllen wir | trinkē *B (repetition of lines 4028–4039).* 4150 schrei] schrei *B,* r < i *(overwr. H_1).* 4152 dem] den *B (em. W).* 4154 mœcht] m^{o}echt *B (interl. add. H_1).*

Sy stuonden zuo der wend,
sins ungemaches end (4465)
woltten sy gernne nemen war.
Nun hies er im bringen dar
ein vedren, mit der er wolt
in die kellen griffen. Do von soltte
von im brechen an der stund, (4470)
was bœsses in im wer worden kunt.
Jobas das wol bedacht,
vil bald er im *bracht*
die veder mit der gifft bestreich.
[*64vb*] Da von Allexander entweich (4475)
sin krafft und all sin macht:
Do er sy in die kellen stach,
die gifft brach in je me und je me
und macht im den lib ser,
das er kein liger mochtte han. (4480)
Er gebot, man solt in lan,
man hulffe im in pffallacz dan.
Under der pfallacz ran
ein wasser Einfrattes genant.
Ein bett macht man im dar zehant. (4485)
Urwach lag er uncz ze mitternacht,
das er niut ruowe haben mocht.
Nieman lies er zuo im dar in
denne Roxanen die küngin.
Uf stuond er ze mitternacht (4490)
gar heimlich anne bracht.
Er *lasch* das liecht, das da bran,
zuo dem wasser gieng er dan:
Dar in wolt er sich senken,
sich selber da *ertrenken*, (4495)
das der welt unkunt [*65ra*] wer,
wo er hin komen wer.
Do ward Rexana des inen
mit ersrokenem sine,
das er ir was entwichen. (4500)
Sy kam hin nach geslichen,
da sy in by dem wasser vant.
Mit klage ruoffte sy zehant:
"Allexander, lieber man,
weme! Wilttu mich vil arme lon? (4505)

4174 im] im ez *add. W;* bracht] jochtte *B* prachtte *W*. 4175 veder] veder er *add. W*. 4176 *Fol. 64vb, top margin, heading:* Wie Allexander die gifft in wart zwurend mit einer fedren. 4178 stach] ſtach *B* stacht *W*. 4187 mitternacht] mitter nᵃcht *B (interl. add. H1)*. 4193 lasch] lachſ *B (em. W)*. 4196 ertrenken] ertrē | kan *B (em. W)*. 4197 *Fol. 65r, top margin, heading:* Wie Allexander ~~die~~ den dot im selber an tuon und ertrencken heimlich.

Wilt du dich ertrenken?
Du solt, here, gedenken,
wer im selb duot den dot,
das der kunt in grossi not,
von *zwifflung* kunt der man. (4510)
Neina, *fürst*, nein, duo dich des zwiffels an."
Er sprach: "Vil liebi Rogsan,
sid ich niut leben mag,
noch mit gir früelichen dag
mag fürbas gehaben nit, (4515)
so ruoch ich niut, was mir geschicht."
Sy fieng den heren bi der hant,
den üblen muot sy im do want.
Si fuorte in zuo dem bet wider,
sy leit in [*65rb*] mit jamer nider. (4520)
Si sprach: "Lieber here min,
sid es nit anders mag gesin,
du müesest nun sterben,
so solt du wislich werben
und ordnen diner landen ding: (4525)
Das wirt uns allen ein guot geling
und ist ein friuntlich geschit,
das wir nach dir verderben nicht."
Allexandro gevil der rat,
do hies er vil drat (4530)
Jobam hin springen
im Simeonem bringen,
der obrest schriber was.
Der was der verte nit las.
Den hies er nider siczen. (4535)
Er fieng an mit wiczen:
Er hies im schriben ze stund,
Arystottiles solt wessen kunt,
das er den ewartten sant,
was der wer in Egiptten lant (4540)
sines schaczes dusing *lib*.
Ouch det er im mit schriben kunt,
das er da wolt werden [*65va*] begraben.
"Aristottiles, ir süllen iuch haben
ze pfleger Pottolomeum, (4545)
der ist biderb und froum.
Sy das Rexam die frouwen min
gebe mir noch ein kindellin
gebildet nach eim knaben,
das süllen ir ze keisser haben, (4550)

4211 zwifflung] zifflung *B W.* 4212 fürst] furſt *B* furst *W.* 4242 lib] ~~lib~~ *B (del. H1)* pfunt *W.* 4244 *Fol. 65v, top margin, heading:* Allexanders tot von vergifft.

4252 der sy her über iuch all.
4253 Schœpfend im ein namen als iuch geval.
4254 Gebirt sy ein tœchterlin,
4255 Macidoner süllent ir eigen sin:
4256 Die geben sy ze mane, (4555)
4257 der in ze küng gezeme danne.
4258 Arideus, der bruoder min,
4259 Peloponenser fürst sol sin.
4260 Pelagenenser und Capodocyer,
4261 die hab Simeon min schriber, (4560)
4262 das er da fürste sy.
4263 Nichpotter, die sag ich fry:
4264 Nemen nach ir willen
4265 einen fürsten der inen geval.
4266 Licye <...> (4565)
4267 Panpile der friunt [*65vb*] min.
4268 Jobas und Cassander
4269 haben in das land mer
4270 von Gallicye uncz an das wasser hin,
4271 das man heist der sunenschin. (4570)
4272 Gallician schaf ich also
4273 iren vatter Ancipitro.
4274 Ich schaff mit willigen muot
4275 Siryam, die stat guot,
4276 Siczyone und da bi das lant, (4575)
4277 ze dem ist es wol gewant.
4278 Es sol Lichmachy sin
4279 Ellesponttum, des friunde min.
4280 Licatro, der Selecyus ist genant,
4281 Babylony in sin hant (4580)
4282 gib ich im gerne,
4283 er ist wol wert der eren.
4284 Fenicis, der soll pflegen
4285 des landes umb Babilony gelegen.
4286 Polomeus, min lieber man, (4585)
4287 sol Cleopotran ze wibe han,
4288 die etwen min vatter het,
4289 wen er je minen willen det
4290 und dientte mir an allen has.
4291 Er sol über all Satropas, (4590)
4292 Ciryones, bis Battramin
4293 [*66ra*] gewalttiger pfleger sin."
4294 Do das geschеffte für was komen,
4295 do ward in Babilony vernomen
4296 erbidem und *doner* gros (4595)

4256 mane] mane *B* n < l *(overwr. H_1)* 4264 willen] willē *B* wal *W*. 4293 *Fol. 66ra, top margin, heading:* Von Allexanders for *(?)* dot als er verkundet wart*, preceded by a red pilcrow.*

4297 und vil manig plixschos.
4298 Mit der snellen not
4299 ward geküntet Allexanders dot
4300 in der stat überall.
4301 Macedones mit grossem schall (4600)
4302 gen dem palas lieffen.
4303 Wie jemerlich sy rieffen
4304 'waffen' über disse not!
4305 "Es ist iuwer aller dot,"
4306 sprachen sy den fürsten zuo, (4605)
4307 "Es sy den, das man als wol tuo
4308 und uns den keisser lasse sehen:
4309 Der dot muos iuch allen geschehen."
4310 Allexander erhort
4311 disse klegeliche wort. (4610)
4312 Er fragt, was in wer.
4313 Die fürsten sagten im die mer:
4314 "Zeigen wir dich Macidonyeren nit,
4315 der dot uns allen geschicht."
4316 Do wolt [*66rb*] er wenden dissen mort (4615)
4317 und stiltte disse klegliche wort.
4318 Er gebot und bat,
4319 das man in an ein hoche stat
4320 in den palas trüege,
4321 die dar zuo wer gefüege, (4620)
4322 das sy in alle mœchtten sehen.
4323 Do sochen Macidoner,
4324 das er noch lebend wer.
4325 Als sy in sahen und er sy sach, (4625)
4326 zuo in allen er do sprach:
4327 "Ir süllen frid under iuch haben,
4328 so ich wirde begraben,
4329 so mœgent ir jemer dester bas,
4330 ob iuch wolt jeman tragen has. (4630)
4331 Ich hans ouch iuch benant
4332 pfleger iuch und allem lant.
4333 Dem ich iuch wol bevollen han,
4334 *dem* süellen ir wessen undertan."
4335 Sy sprachen: "Here, dir sol gezemen, (4635)
4336 das wir uns einen heren nemen.
4337 Mit dinem willen geren wir alle."
4338 Er sprach: "Nemen, wer iuch gevalle."
4339 Pertitam namen [*66va*] sy mit *gemeinem* rot,
4340 den gab er in gar drat. (4640)
4341 Er sprach: "Perditta, friunt min,

4296 doner] donrr *B (em. W).* 4313 *Second* die *B*] der *W.* 4334 dem] den *B W;* undertan] vnder tan *B, 2nd* n < a *(overwr. H1).*

du la dir Macidoner enpfollen sin.
Roxana, min liebes wib,
enpfil ich dir an dinen lip."
Vil sere er weinen began
und kuste besunder an den mund
Mecinyer heren überall.
Da was von jomer ein grosser schall
von grosser klagender pin.
Ein man us Mecedonye,
der stund dem bett vil nache,
Spellyus hies der man,
sin red huob er mit jamer an.
"Edler keisser," sprach er zehant,
"Küng Pilip was er genant,
was ouch pfleger über Mecidonyer riche:
Nie ward es by im unfridlich.
Allexander, des man ich dich."
[*66vb*] Der rede hatte er do has:
Er richt sich uff, das er do sas,
er gab im einen starken streich,
das er an die want weich.
Sere weinen man in do sach,
in mecidonscher zungen er do sprach
wider sich selben an der stund:
"Ward mir je gros wirde kunt,
das ist in jamer nun verkert:
Der dot mich leides wert,
sid mich sterben nit verbirt;
Mecidony genidret wirt."
In Apoloni tempel er *sant*
einen guldin stuol zehant
und alles sin gewant da mit:
Das was der künglich sit.
Sin guot den templen überall
hies er geben anne zal.
Sinem bruoder gebot er zehant,
Arideus was er genant,
das er niut enlies
und im ein grab machen hies
in der stat Allexandrea:

Er woltte [*67ra*] begraben werden da,
und gab dar tusent pfund
sins goldes, lopt er im ze stund.
Hie mit kerte er sich von in,

4339 *Fol. 66v, top margin, heading:* Wie Allexander ordenter *(?)* sin herlichkeit der begreb[*] und starb*;* gemeinem] gemenem *B (suppl. W).* 4371 sant] fant *B (em. W).*

der dot nam im das leben hin.
Wie da wer weinen und klagen,
da wer ze lang da von ze sagen. (4690)
Er ward vil herlich gettragen
und geleit uff einen wagen.
Sy fuortten in, als er bat,
ze Allexandrya der stat.
Pollomeus by im sas, (4695)
der *siner* klage nie vergas.

Ich wil ouch niut getagen,
ein teil siner gelegenheit sagen
sines liebes und siner tag.
Er was des buoches sag (4700)
ein man ze kurcz noch ze lang,
weder ze gros noch ze kranch,
ze rechtter mas gelibet.
Die istory von im schribet,
sin ougen stuonden im frœlich, (4705)
doch eins dem andren niut gelich.
Munt und *wangen* [*67rb*] wol gevar.
An gliden was er krefftig gar,
er was ein überstark man,
doch gesigt im an (4710)
vil dike zorn und win,
das er an wicze muoste sin.
So er der was sunder,
so hatte er liste wunder.
Er was, als die geschrifft zalt, (4715)
driu und drissig jor alt.
Da er ze achtzehen joren kam,
do huob sich sin stritten an,
das dreib er siben jor
on underlos, das ist wor. (4720)
Die acht jor in sinem rich
leptte er gar fridlich.
Mit früeden butte er da
die guotte stat Allexandrya.
Die geschrifft seit uns für war, (4725)
das im in sibenzehen jor
alle heidenschafft wer underdenig gar.
Er wart geborn an dem sechsten dag
des monets genner, do starb er an dem vierden dag

4382 *Fol. 61r, top margin, heading:* Etas Alexandri et membra corporis et vires et ira sua quam bibebat*; fol. 61ra, bottom margin, in red:* Nota bene. 4384 lopt] daz lopt *add. W.* 4394 siner] ſirn *B (em. W).* 4395 Ich] Iich *B (em. W).* 4398 des] nach des *add. W.* 4405 Munt] nunt *B (em. W);* wangen] wāngen *B (em. W).* 4420 leptte] die leptte *add. W.*

in dem monat abbrellen.
[*67va*] Got stiur uns, das wir stellen (4730)
nach allen guotten dingen,
so mag uns wol gelingen
und mag der selen werden rat.
Hie mit dis buoch *ein* ende hat.

4432 mag] mag *B,* a < g *(overwr. H_1).* 4433 ein] ein | ein *B (em. W).*

6. Commentary

19 *Die* can function as either a determinative article or a relative pronoun. In this instance, it cannot be a relative pronoun, as the only possible antecedent is *ruot* ('wand'), an object to which the verb *beswern* ('conjure') cannot logically refer. In *HdP*, Nectanebo conjures «demones», 'demons' (*HdP* I, 1); for this reason, a lacuna has been assumed.

56 *leinin*: the form <beinin> for *leinin* is interpreted as a scribal error, as the scribe often confuses <l> and <b> (e.g., <bebendig> for *lebendig*, *B* 2635). The expression *beinin gewant* (which could mean 'bone garment'), unattested elsewhere,[292] is likely a corruption of *leinin gewant* ('linen garment'), which aligns with *HdP*, where Nectanebo wears «linea vestimenta», 'linen garments' (*HdP* I, 3). The diphthongization /î/ > /ei/ could reflect an Early New High German development, attested from the second half of the 14th century.[293]

62 In *HdP*, those asking about Nectanebo's whereabouts are the Egyptians, who wonder where their king has gone. They then consult the god Serapis (or Hephaestus), who prophesies that Nectanebo will return in the future, though appearing younger – an allusion to Alexander's conquest of Egypt. Following this, the Egyptians erect a statue to commemorate Nectanebo.

87-90 This passage is absent from the Latin sources and introduces a slight courtly nuance in the queen's reaction.

95-97 In *HdP*, there is no mention of a golden cup filled with wine being offered to Nectanebo. This detail may be another innovation of *B*, perhaps reflecting ideals of courtly hospitality.

98-99 This passage carries a subtle tone of irony and judgment, highlighting Nectanebo's cunning.

104 This line is almost a literal translation from the corresponding Latin: «[o] regina, verbum pulcherrimum seu regale dixisti» (*HdP* I, 4).[294]

106-107 This proverb-like sentence is absent from *HdP*. While not an exact match, it bears similarities to the following Latin and German proverbs: «[p]rofert insipiens subito quidquid meditatur» (Singer 1999: 363),[295] «[i]nsipiens fatur, quidquid subito meditatur» (Singer 1999: 370),[296] and «[n]arren reden was ynen einfellet» (Singer 1999: 370).[297] It cannot be ruled out that this line originated as a marginal note that was later interpolated into the text.

139 *tiutnise*: this word translates the latin «intelligentias», 'celestial beings' (*HdP* I, 4) and it is only attested in this form with the sense of

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[292] See Mittelhochdeutsche Begriffsdatenbank (MHDBDB), query: "beinin + gewant". MHDBDB is a digital database allowing queries within a corpus consisting of the most important Middle-High-German poems. It is available online at the following link: <https://mhdbdb-old.sbg.ac.at/> (last accessed: 24/02/2025). A renewed, beta version of the tool is available at: <https://mhdbdb.sbg.ac.at/#/> (last accessed: 24/02/2025).

[293] See Reichmann's *Frühneuhochdeutsches Wörterbuch* (FWB) *s.v.* "leinen". All entries from FWB refer to its online version, FWB-online, available at the following link: <https://fwb-online.de/> (last accessed: 24/02/2025).

[294] '[o] queen, you have spoken a beautiful, or better, a royal word'.

[295] 'the fool utters immediately whatever he thinks'.

[296] 'the fool speaks whatever he immediately thinks'.

[297] 'fools say whatever comes to their mind'.

'meaning'.[298] It ay represent a variant of the noun *gediutnisse*, 'symbol',[299] with the loss of the *ge-* prefix, though this form is unattested elsewhere.[300]

219 The phrase *kam zuo ir*, 'came to her' is grammatically correct but does not align with the narrative logic: in the dream, Amun sleeps with Olympias and then announces that she will bear a son. It would not make sense for him to arrive to make this announcement, as he was already present. Additionally, the subject *er* cannot refer to Nectanebo, since Olympias recounts the dream *des andren morgens*, 'the other morning'. This may just be a mistranslation from the source and has thus been emended to *gie von ir*, 'went away from her', as *HdP* states that Amun departs after announcing her pregnancy.

261 *B* adds the detail (absent from *HdP* I, 7) of Olympias fearing that Philip will kill her.

276-279 In the Latin sources, only an «ariolus», 'fortune-teller' (*HdP* I, 8), is mentioned. *B* follows *HdP* by using the possessive *sinen* (*B* 276) and the dative personal pronoun *im* (*B* 277), yet the phrase *si sprachen alle zwar*, 'they all spoke indeed' (*B* 279) implies multiple fortune-tellers. Since Philip cannot be included in *alle* – he is unaware of the prophecy – this passage reflects *B*'s characteristic anacolutha, as well as syntactic and concordance inconsistencies (which have not been emended), likely resulting from textual reworking.

321 *Weschza*: Werner suggests *zwischen*, which makes sense in this context but does not appear in this form in the manuscript (the alternatives are *zwissent*, *zwissen* e *zwisent*). However, the precise origin of this heavily corrupt word form remain unclear. Werner also includes Heinzel's perhaps bold proposal, *wesch(el)zagelnde* ('wagging its tail'). Kinzel suggests *wispelnd zwischen*, 'whispering between'.

401 *die frow und das kindlin*: this anacoluthon recalls constructions typical of spoken language and aligns with the various syntactic and grammatical irregularities that characterize the language of *B*.

421 *schin*: this word was interpreted as a truncated third-person plural form.[301]

422 *swarcz:* the unattested form *swacz* has been emended by inserting the letter *-r-*, as the scribe constantly writes the adjective 'black' in this way also in other sections of the manuscript (e.g., fol. 14va, l. 14).

424 *zwenzig*: probably a misinterpretation of the source. In *HdP*, Alexander's age is twelve, «duodecim» (*HdP* I, 14).

429 *schechen* = *schëhen* ('to move swiftly', 'to chase').[302]

541 *swanc*: the manuscript reads *swach*, which has been interpreted as a scribal error. The phrase in *B* 540-541 follows the same structure as in the other redactions, though the final word is always different: «[s]în ôren wârin im vil lanc, | daz houbet mager unt swanc» (*V* 242-243); «[s]îne ôren wâren ime lanc, |

[298] See Mittelhochdeutsches Wörterbuch (MWB) *s.v.* "diutnisse". All entries from MWB refer to its online version, MWB Online, found in Wörterbuchnetz (<www.woerterbuchnetz.de>, last accessed: 24/02/2025).
[299] See MWB *s.v.* "gediutnisse".
[300] See MHDBDB, query: "tiutnisse".
[301] It is used similarly in *Des Mönsches Not* and in Konrad von Würzburg's *Trojanerkrieg*; see MHDBDB, query: "ougen + schin".
[302] See Lexer *s.v.* "schëhen".

daz houbit magir unde slanc» (*S* 283-284).[303] Given the various meanings of *swach*, none of which suit the description of Alexander's horse,[304] this reading probably results from a mistake in copying *swanc* (*V* 243), which may have been written as *swanch*.

635 *küenlich*: the manuscript reads *kuntlich*, whose meanings ('known', 'understandable', 'clear', 'evident') are unsuitable for describing Alexander's heroic deed: it is neither obvious nor easy to understand why one would decide to mount such a ferocious beast. The corresponding line in the other redactions features *ellenthaft*, 'valiant', 'bold': «[e]r habet ellenthaften gedanc» (*V* 316) and «[e]llenthaft was sîn gedanc» (*S* 373).[305] Therefore, the form *kuntlich* has been interpreted as a scribal error from *küenlich*, a synonym of *ellenthaft*.

646 *im*: the manuscript reads *in*, but Lexer attests to the dative construction for the verb *enphâhen* as in «einem daz ros enph., *ihm das ross abnehmen beim empfang*».[306]

695 Werner adds *wip*, aligning the text with *S*: «und hete ein ander wîb genomen» (*S* 456).[307] However, the sentence is already clear, as *ein ander* can refer to *küngin*, mentioned a few lines earlier (*B* 693). The loss of final *-e* is a characteristic feature of *B*, and in several other instances *ein* stands for *eine*.

700 *sinen vatter*: the manuscript reads *sine muotter*, which is inconsistent the narrative's logic – Olympias would to be seated at the table during Philip's wedding banquet after being repudiated. The passage has therefore been emended based on *V*, which describes Philip seated at the banquet, albeit with a different wording: «[s]în fater habet sich sîner muoter geloubet | unt saz in foller brûtlofe» (*V* 382-383).[308] *S*, by contrast, omits this detail:

> [i]z was sîner mûter | sîn vater Philippus ab comen | und hete ein ander wîb genomen, | di was Cleopatra genant. | Dô Alexander daz irvant | und erz rehte vernam, | vor sînen vater ginc er stân (*S* 454-460).[309]

722 *stolcz*: the scribe nearly always represents /ts/ with <cz>. In this case, the <c> appears to have been written over a hole made for pricking. Only in rare instances does the scribe render /ts/ with <z>, as in *herze* (*B* 828) or *stolzer* (*B* 2890).

733 *undagen* = *untougen* ('openly', 'not secretly').

737 In this sentence, a verb (probably something like *geschach*) is missing.

837 Werner and Kinzel propose transposing this line after *B* 839 to restore the metrical scheme. The order would then be:

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[303] '[h]is ears were very long, | the head thin and narrow' (*V*); '[h]is ears were long, | the head thin and slender' (*S*).

[304] Apart from *gering* ('small'), Lexer only lists negative meanings: *schlecht* ('bad'), *unedel* ('ignoble'), *niedrig* ('low, inferior'), *armselig* ('miserable'), *verachtet* ('despised'); see Lexer *s.v.* "swach".

[305] '[h]e had a courageous idea' (*V*); 'courageous was his idea' (*S*).

[306] '[…] to take the horse from someone upon reception'. Lexer *s.v.* "enphâhen".

[307] 'and had taken another wife'.

[308] '[h]is father rejected his mother and sat in bridal ceremony'.

[309] '[h]is father, Philip, had left his mother and taken another wife, who was named Cleopatra. When Alexander learned of this and fully understood it, he went to confront his father'.

> [d]as was Allexandro geköndet. | Den schilt truog er für sich | und reit uf in manlich. | Er sprach: "Er gilt mir das ungemach." | Den spies er durch den groffen stach.[310]

However, as the manuscript's line order remains coherent, it has been retained to illustrate the stylistic and metrical restructuring undertaken by the compiler.

1024 *ende des meres*: this phrase (literally 'ends of the sea') is unusual. Since the reading could have originated as a copying error, it has been emended following *V* and *S*, which read «unde» (*V* 758) and «unden» (*S* 605), meaning 'waves'.

1077 Werner proposes moving this line after 1075 (also adding a missing line) to restore the rhyming scheme:

> sich selb also fristen: | das sy den tag nieman sach, | <…> | sy sangten sich in des sewes grund, | und komen wider us gesunt.[311]

However, the line order in *B* has been preserved, as it remains coherent and underlines the redactor's restructuring of the rhyming scheme.

1154 *geschiden*: the emendation follows the readings in the other redactions, as *geschriben* appears to be a copying mistake. *V* and *S* have «geschiet» (*V* 946) and «geschît» (*S* 885), meaning 'step back'.

1159 Werner suggests replacing *frœmde* ('strange', but also 'striking', 'extraordinary', 'marvelous') with *vromege* ('valiant'). However, the sentence is clear as it stands and *frœmde* can be considered a neutral variant of the adjectives «tiure», 'excellent', (*V* 950) and «wîse», 'wise, clever', (*S* 891) found in the corresponding passages of the other redactions.

1164 *se*: the manuscript reads *sy*, which does not make sense in this context. The reading has been emended based on *S*, where the parallel passage is very similar: «di ime râten tursten | daz er sante ubir sê» (S 895-896).[312]

1175 This sentence is unclear in this context and has no corresponding passage in the other redactions.

1183 *brach*: the manuscript reads *bracht*, which is a scribal error. The corresponding passages in *V* and *S* are almost identical: «mit nîde er sie der nider brach» (*V* 975); «mit nîde er si der nider brach» (*S* 924).[313]

1312 *und*: the manuscript reads *von*, which is evidently an error. The parallel redactions read «uber Jerusalem unde uber Tyre» (*V* 1168) and «ubir Jherusalem und ubir Tyre» (*S* 1167).[314]

1321-1326 The passage is corrupt and missing content. The likely cause is the redactor's reworking and shortening of the section, which corresponds to the following lines in *V* and *S*:

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[310] '[t]his was announced to Alexander. He bore the shield before him and rode forth courageously. He said: "He shall pay me for this trouble". Then, he thrust the spear through the count'.

[311] 'to save themselves, so that no one saw them during the day […]. They sank themselves into the depth of the sea and emerged again unharmed'.

[312] 'the ones who dared give him suggestions proposed that he should send them across the sea'.

[313] 'with malice, he broke them down'.

[314] 'over Jerusalem and Tyre'.

> [d]ô nam er ainen herzogen, der hiez sich Mennes, | unde dar zuo zênzic tûsint man, | die er alle uber naht gewan, | unde sante si Alexander gegen | unde hiez den zwein herzogen sagen, | lîzen sin uberz wazzer varen, | ez solt in iemer mêre scaden, | sine gewunnen sîn niemer frum, | noch sine getorsten niemer fur sîne ougen chomen (*V* 1185-1193).[315]

> Einen herzogen, der hîz Mennes, | und dar zô hundirt tûsint man | er vil schiere gwan. | Di santer dô | dem hêren Alexandro | wol ze strîte gare ingagen | und hîz den zwein herzogen sagen, | liezen si in ubir daz wazzer comen, | si ne gwunnen is niemer fromen (*S* 1196-1204).[316]

The Vorau and the Strasbourg texts, however, do not offer any help for restoring the missing part.

1352 *stach*: the emendation restores the sense of the sentence, which would be unclear with *schach*. The error likely originated from the very similar shape of the ligatures <ſc> and <ſt>. In *V*, the line is almost identical: «Mennes er durch den schilt stach» (*V* 1238).[317]

1372 *liut:* the manuscript reads *lut* or *lnt*, with an <l> corrected over a <u> or an <n>, making an unproblematic emendation of the word difficult. Werner suggests «dass darin das md. Wort *bat*, *bate* steckt, das nicht verstanden wurde» (Werner 1879: 36),[318] proposing the emendation *âne bat*. According to him, this phrase derives from a lost reading of the hyparchetype, eliminated by *V*, but transformed into *ze helfen* by *S*. The corresponding passage in *S* is:

> doh half in, daz er genas, | daz er sô wol gewâfent was. | Vil schîre ime ouch ze helfen quam | Daclym, ein rîter lobesam (S 1307-1310).[319]

Werner dismisses the possibility of emending the word to *lant* (Werner 1881: 76), though this reading would make sense ('without land'). However, it would produce a rhymed triplet (*lant* : *genant* : *zehant*), and leave *genas* (*B* 1371) without a rhyme. Nevertheless, this irregularity would not necessarily be an issue given *B*'s flexibility in handling and reworking the rhyming scheme. The solution proposed here assumes a simple scribal inattention in writing the word *lût* without the circumflex accent. Consequently, the phrase has been interpreted as *âne liute*, 'without a retinue', 'alone'.

1389 *zucht sin hant*: the manuscript's reading is *zuch ein hant*. In *B*, many final dentals fall, which is why *zuch* has been emended in *zucht*, from the verb *zücken* / *zucken*, 'to seize / draw rapidly'.[320] The word *ein* has been interpreted as

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[315] '[t]hen he took a duke called Mennes, and along with him twenty thousand men, whom he gathered over the course of the night, and sent them against Alexander. He ordered the two dukes to be told that if they let him cross the water, it would always bring them harm, they would never gain any benefit from it, nor would they ever dare to come before his eyes'.

[316] 'He took a duke called Mennes, and along with him a hundred thousand men, whom he quickly gathered. He sent them to arm themselves and to confront the noble Alexander. He ordered the two dukes to be told that if they let him cross the water, they would never gain any benefit from it'.

[317] '[h]e struck Mennes through the shield'.

[318] 'that it contains the Central German word *bat*, *bate*, which was not understood'.

[319] 'but it helped him to heal the fact that he was so well armed. Very quickly, help also came from Daclym, a renowned knight'.

[320] See Lexer *s.v.* "zücken".

an error, as it refers not to 'a hand', but to Cleitus's hand. *S*'s reading also supports this interpretation: «den helm mit sîner hant» (*S* 1343).[321]

1468 *numen*: the manuscript reads *numen*, which is a dialectal form for *niuwan* / *niewan* / *niwan*.[322] It is a form already attested since the early 15th century.[323] The same word is found elsewhere in *B*: «der numen verdarb im bluot» (*B* 2300)[324] and «ich sich numen einen huot» (*B* 4002).[325]

1524 *olsek*: in the Latin sources, Darius sends poppy seeds to Alexander, metaphorically describing his countless warriors. In *S*, Darius sends Alexander «eine wâge mâhenes», 'a pound of poppy seeds' (*S* 1595). Werner suggests that the word could be emended in *olsenich*, the name of a plant with relatively few occurrences.[326] The word sounds like 'oil sacks', although no other occurrence has been found.[327] However, Werner quotes a parallel passage from what he calls a «pseudo-rudolphischen weltchronik» (Werner 1881: 7),[328] where oil is also described as uncountable: «ain maß voller magen Alexander er wider sant vnd ainen prief das erkant als das ol wer unzelhaft also war seins heres kraft» (Werner 1881: 86).[329] The text is an interpolation of Ulrich von Etzenbach's *Alexander* into Heinrich von München's *Weltchronik* (not indicated in the corresponding webpage of HSC),[330] but can be found with very subtle variations in other interpolated manuscripts of Heinrich's universal chronicle, such as München, Staatsbibl., Cgm 7330 (fol. 171va, ll. 34-38)[331] and München, Staatsbibl., Cgm 7377 (fol. 189vc, ll. 22-26).[332]

1609 *kini*: the word is corrupt. Werner suggests *kunne*, Kinzel *kim*. *S* is not helpful: «[d]ô fûr von Macedonia | Alexander wider in Persia» (*S* 1745-1746).[333]

1628 *unfro*: Werner's suggestion has been accepted, as it would make no sense for the people of *Abtirus* to be happy about a battle where their city is getting destroyed by fire.

1671-1672 The dittography has been emended by following Werner and Kinzel, who take as a model *B* 1594-1595.

1686 *überhuoben*: Kinzel's addition has been accepted, as the same phrase appears a few lines later (*B* 1692).

1696 *si wertten*: the personal pronoun *wir* would imply a direct speech inside a passage where the subject is consistently in 3rd person plural. Therefore, it

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[321] 'the helmet with his hand'.
[322] See Lexer *s.v.* "niuwan", "niewan", or "niwan". See also Weinhold (1863: 132, §167).
[323] See *Schweizerisches Idiotikon*, *s.v.* "numen".
[324] 'who just died in the blood'.
[325] 'I just see a hat'.
[326] See Lexer *s.v.* "olsenich" and BMZ *s.v.* "olsnich".
[327] See MHDBDB, queries: "olsac", "olsek", "ölsac", "ölsek", "ol + sac", "ol + sek", and other combinations of words and characters.
[328] The manuscript he refers to is Wien, Österr. Nationalbibl., Cod. 12470 (see HSC: <https://www.handschriftencensus.de/9016>, last accessed: 24/02/2025), which, however, contains Heinrich von München's *Weltchronik*, as well as *Alexander und Anteloye*.
[329] 'he sent back to Alexander an amount of poppy seeds and a letter saying that the oil was uncountable, just as was the strength of his army'. The passage is quoted following Werner's spelling, as the manuscript's facsimile is not available online.
[330] See HSC: <https://www.handschriftencensus.de/werke/544> (last accessed: 24/02/2025).
[331] See HSC: <https://www.handschriftencensus.de/5860> (last accessed: 24/02/2025).
[332] See HSC: <https://www.handschriftencensus.de/9015> (last accessed: 24/02/2025).
[333] '[t]hen Alexander went from Macedonia back to Persia'.

has been emended. *S* has exactly the same construction: «si wereten ime di strâze» (*S* 1878).[334]

1722 *schilttes want*: the word *want* in this phrase has been interpreted as a *variatio*. Werner suggests the emendation *rant* based on the corresponding passage in *S*: «verhiu er maniges schildes rant» (*S* 1908).[335] However, the expression *schildes want* is attested and could be translated as 'shield plates'.[336]

1737 The corresponding passage in *S* does not help in restoring this lacuna:

> gewunt durh den stâlhût, | sô daz ime daz blût flôz ze tale. | Di swert striden vil wale. | Di veigen vielen der nider, | di andren fâhten vaste sidir. | Dâ mohte der schilt lutzil gefromen. | Si wâren durh rûm ûz comen, | di kûnin Macedones | gegen di Lacedemones. | In was lieber, daz si sturben, | dan si verwunnen worden. | Durh disen grimmigen mût | quam geflozzen daz blût | vaste unz in daz mere (*S* 1926-1939).[337]

However, a bit later in *S*, we find a very similar passage with almost identical words and the same rhyming words: «di kûnin Macidones. | Di burgen bâten si des» (S 1973-1974).[338] The passage might have been inserted at this point in *B* during a phase of reworking, but it is hard to guess what the citizens have to be thankful for.

1804-1805 This lacuna was also probably caused by heavy reworking. The corresponding part in *S* is:

> [j]o ne dûchte mihz nie gût, | daz du ie getâtes di clage, | daz er dir mohte gescaden | in dîneme rîche. | Dir ne wollen dan geswîchen | beide frûnt unde man, | er hât eine reise getân | der er niemer mêre | ne comet an sîne êre (*S* 2018-2024).[339]

1845 *hittmikeit*: this is another corrupt word, which refers to the illness that Alexander contracted after bathing in a cold river, causing him to develop a fever. The corresponding passage in *S* is unhelpful, as it mentions Alexander simply suffering from a fever: «[d]er rite bestunt in der nâh» (*S* 2106).[340] Werner suggests *hitzikeit*, which, however, is not attested.[341] The Latin source text for this passage, *Leo*, reads: «[s]ed lesio facta est in illo, quia per frigitudinem apprehendit

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[334] 'they blocked him the road'.
[335] 'he shattered many shields'.
[336] See Lexer *s.v.* "want".
[337] 'wounded by the steel helmets, so that their blood flowed down. The swords collided fiercely. The doomed fell, and the others continued to fight fiercely afterward. A shield could do little in such a battle. They had set out for glory, the bold Macedonians against the Lacedaemonians. They preferred death to being defeated. Because of this relentless determination, the blood flowed all the way to the sea'.
[338] 'or that the bold Macedonians [would ever win again]. The guarantors pleaded with them for […]'.
[339] '[y]ou made him even more arrogant. Truly, it never seemed good to me that you ever expressed the complaint that he could harm you in your realm. If your relatives and followers do not want to abandon you, he has undertaken a military campaign through which he well never gain renown'.
[340] '[a]fterward, the fever took hold of him'.
[341] See MHDBDB and MWB, queries: "hitzikeit", "hitzecheit".

eum dolor capitis, atque egrotavit foriter» (*Leo* II, 8).[342] *Hittmikeit* could represent a corrupt translation of *dolor capitis*, as the constructions *ein hittmikeit im gevie* and *apprehendit eum dolor capitis* share similarities. However, it remains difficult to explain how a term for 'headache' like *houbetsmerze* could be so corrupted.

1929 *wiest* = *west*, from *wizen* (to 'inform').

1930 *im*: the verb *wizzen* with a dative object means 'to reproach someone', whereas with an accusative object, it would mean 'to punish'. In this context, the first meaning is more appropriate.

1973 *hulde*: the disguised soldier is freed and praised by Alexander, and the word *schuld* would not fit in this context. It could be a reading or a copy error. The parallel passage in *S* is almost identical: «[s]îne hulde gab er ime dar zô» (*S* 2327).[343]

2093 *fünf tagweid*: Werner suggests that these words should form a single additional line, placed after *B* 2094, restoring the rhyme scheme and bringing *B* closer to *S*:

> Alexander was von der stat, | dâ Darius mit here lah, | fünf tageweide. | Dâ enzwischen was ein heide (*S* 2508-2511).[344]

This reconstructive intervention has not been accepted in order to highlight the line restructuring carried out by *B*'s compiler.

2117-2118 Something is evidently missing here. The corresponding passage in *S* is:

> [d]az ist der leien spot, | di des niht ne wizzen, | waz man tût mit listen. | Manic list ist sô getân, | swer is flîz wille hân, | wil er got verkiesen | und die sêle verliesen, | der tûbel hilfet ime dar zô, | daz er spâte unde frô | tûn mah besunder | mit manicfalden wunder (*S* 2535-2545).[345]

2188 *muot*: *B*'s lacuna is easily restored with this word: not only does it rhyme with the following *guot* (*B* 2189), but also *S* has the same sentence: «Alexander frowete sînen mût. | Daz geleite dûchte ime alsô gût» (*S* 2640-2641).[346]

2412-2413 This passage is missing a part. The corresponding section in *S* is:

[342] '[b]ut an injury occurred to him, and due to the cold he was seized by a headache and fell seriously ill'.
[343] '[h]e granted him his favor'.
[344] 'Alexander was positioned in front of the city where Darius had camped with his army, five days' march away. In between lay a heath'.
[345] '[t]his is object of mockery for the unlearned, who do not know what can be accomplished with magical arts. Many magical arts are such that the devil assists anyone who eagerly engages in them, if he wishes to renounce God and lose his soul, so that he can perform a variety of extraordinary things at any time'.
[346] 'Alexander rejoiced. The escort seemed most suitable to him'.

[s]ô gebe ih dir den meisten scaz, | der mîner forderen was, | den si zesamene trûgen | und in der erde grûben (*S* 3014-3017).[347]

2774 *hey* = *hie* ('here').

3102 *ruower*: the manuscript reads *rouber*, which would not make sense in the context of the narrative. For this reason, the word has been interpreted and emended as *ruower*, defined by Lexer as «moment des ausruhens», 'moment of rest'.[348] In this case, it fits the context perfectly: for Alexander and his men, the moment of rest came at a high cost, as they were attacked by wild beasts during the night. Moreover, *S* has an almost identical construction: «[d]i rûwe wart uns dâ vil sûr» (*S* 4519).[349] The word might witness an Alemannic linguistic trait (/b/ for /w/; Weinhold 1863: 129, §155), but it remains an isolated case and thus is treated as a scribal error.

3187 *stimme*: *B* has *sturme*, 'storm', which could be a copy error for the word *stimme*, 'voice'. In fact, in the source texts, Alexander's men hear a voice instructing them not to damage the trees. Ideed, *S* has correctly «stimme» (S 4674).

3188 *boumen*: even if *B*'s reading, *bluomen*, makes sense, the sources and parallel texts indicate that it is trees that should not be damaged. This could be a misunderstanding or copy error, and has therefore been emended. *S* has: «daz nieman ne scadete | dem obize noh den boumen» (*S* 4676-4677).[350]

3386 Although this narrative section still belongs to the letter of Alexander to Olympias and Aristotle, where Alexander recounts his adventures in first person, from this passage onward, the story is told in the third person. A similar shift from first to third person occurs in *S*, in the same episode, but later (*S* 5211, corresponding roughly to *B* 3402). It is worth noting that this alternation between first- and third-person narrator is already present in *Leo*, the source of this section for both redactions (*Leo* III 19-25), and evidently remained in the German translations.

3456 Here, the narrative voice returns to the first person. In *S*, the same shift occurs, but earlier (*S* 5242, corresponding roughly to *B* 3420).

3615-3619 The versification diverges from the one proposed by Werner. The lines identified by him restore a supposedly lost rhyme scheme at the cost of creating unintuitive line subdivisions between phrases:

[s]y sprach: "Nun bist du min; nun sorge niut, | lieber herre, daz dir iut | arges were", und bat mich schiere komen wider | oder ich leitte all ir sorg nider (Werner 1881, 3897-3900).[351]

3756 Again, the narrative voice changes to the third person. As before, *S* shares this switch, but later, in a sentence absent in *B*:

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[347] '[s]o I give you the greatest treasure, the one my ancestors possessed, which they carried together and buried underground'.
[348] Lexer *s.v.* "ruower".
[349] '[t]he rest was very bitter for us'.
[350] 'that nobody damaged either the fruit or the trees'.
[351] '[s]he said: "Now you are mine; do not worry, dear lord, that any harm will come to you", and she urged me to leave quickly, or she would endure all her worries'.

> [d]i frowen kuster an irn munt. | Dô hûben si sich an der stunt | und fûren heim ze lande (*S* 6131-6133).[352]

Before continuing with Alexander's journey to paradise, *S* concludes the letter to Olympias and Aristotle:

> [h]ie endet sih der brieb, | dar ane leit unde liep | Alexander screib, | di er in fremeden landen leit, | und den er heim sande | sîner mûter ze lande, | der frowen Olympiadi, | und sînen meistre Aristotili (*S* 6141-6148).[353]

This passage is absent in *B*, which implicitly concludes Alexander's letter and directly continues with the narrative, following *HdP*-I[1]. From this point onward, *S* and *B* diverge.

3791-3797 The description of Alexander's arrival in Babylon is a close translation from *HdP*-I[1]: «[i]ndeque amoto exercitu venit in Babiloniam civitatem magnam et stetit ibi usque ad diem mortis sue» (*HdP*-I[1] 123).[354] *HdP*-I[3] is similar, but adds more details that do not find a correspondence in *B*: «[i]nde amoto exercitu venit Babilonem, quam suo imperio coartavit, et occiso rege Babilonis et Nabizarti prefecto suo ibidem usque ad diem sui obitus id est VII mensibus in pace moratus est» (*HdP*-I[3] 123).[355] On the other hand, *HdP*-I[2] has:

> [e]t inde amoto exercitu venit in terram Babilonie in qua invenerunt serpentes mire magnitudinis atque horridos et nimis sevissimos, habentes duo capita quorum oculi lucebant ut lucerna (*HdP*-I[2] 123).[356]

3798 This line appears to be a clumsy addition that the compiler inserted to justify the inclusion of the other travels described later. It contradicts what was stated a few lines before, namely that Alexander remained in Babylon until his death (*B* 3795-3797). In fact, in *B*, after the enclosure of Gog and Magog and the adventures taken from *JW*, Alexander will arrive once again in Babylon.

3799-3816 This section also follows *HdP*-I[1]:

> [s]tatimque scripsit epistolam Olimpiadi matri sue et Aristotili preceptori suo de preliis que fecit cum Poro rege […]. Aristotiles denique rescripsit epistolam ei

[352] '[t]he ladies kissed him on the mouth. They then rose immediately and traveled to their home'. The passage corresponds roughly to *B* 3786-3788.

[353] '[h]ere ends the letter, where Alexander wrote of the joys and suffering he experienced in foreign lands, which he sent home to his mother, queen Olympias, and to his teacher, Aristotle'.

[354] '[a]nd from there, after the army was moved, he came to the great city of Babylon, where he remained until the day of his death'.

[355] '[a]nd from there, after the army had moved, he came to Babylon, which he brought under his rule, and after killing the king of Babylon and his prefect Nazibartus, he stayed there in peace until the day of his death, that is, for seven months'.

[356] '[a]nd from there, after the army had moved, he came to the land of Babylon, where they found serpents of wondrous size, terrifying and extremely fierce, having two heads, whose eyes shone like lamps'.

continentem ita: “Regi regum magno Alexandro Aristotiles dirigit gaudium […]” (*HdP*-I[1] 123).[357]

3849 *komen*: Werner’s emendation has been accepted, as this line is almost identical to that found in Jans von Wien’s *Weltchronik*, which *B* copies almost *verbatim* in various passages: «ez möht nieman komen dar» (*JW* 18994).[358]

3850 *min*: as for the previous line, *B* follows very faithfully *JW*, which reads in the corresponding passage: «er sprach: ‘wil sîn mîn abgot ruochen» (*JW* 18995).[359]

3877 *(Das beschach)*: these words sound like an intrusion by the narrator, fitting within the rhyme pattern, although they break the flow of the passage. The corresponding section in *JW* is:

> er sprach: ‘bot, nû îl drâte, | ê ez werd ze spâte. | besich, wer daz paradîse | pfleg, in welher wîse | er daz paradîz hab (*JW*, 19039-19043).[360]

The error might derive from *JW*’s *besich*, which became *beschach* in *B*.

4008 Werner suggests that a *durch* should be added, but the sentence is almost identical to that of the source text: «dô kêrt er wald unde velt» (*JW* 19557).[361]

4016 *sin*: the manuscript reads *sun*, which does not make sense. It has been interpreted as a scribal error, and the word was emended based on the corresponding line Jans von Wien’s *Weltchronik*, which is almost identical: «des nâmen di sînen goume» (*JW* 19610).[362]

4017 *boum*: also in this case, the manuscript provides a defective reading, again *sun*. As this does not make sense, the word has been emended to *boum*, based on *JW*’s text: «des boumes pflac diu sunne» (*JW* 19611).[363]

4050-4059 The order of the sentences reflects that of *HdP*-I[1], where the child is first described, and then secretly brought to Alexander. In *HdP*-I[2], on the contrary, the child is first brought to the king and then described.

4063-4064 This passage is similar to *HdP*-I[1] and *HdP*-I[3]: «[a]riolus vero cum vidisset eum, suspirans cum gemitu dixit» (*HdP*-I[1] 124); «[a]riolus autem cum vidisset, cum gemitu et suspiriis enarravit» (*HdP*-I[3] 124).[364] *HdP*-I[2] is slightly different: «[t]unc ariolus suspirans cum gemitu dixit» (*HdP*-I[2] 124).[365]

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[357] ‘[a]nd immediately, he wrote a letter to Olympias, his mother, and to Aristotle, his teacher, about the battles he had fought with king Porus […]. Finally, Aristotle wrote a letter in reply, which contained the following: “To the king of kings, the great Alexander, Aristotle sends greetings […]”’.

[358] ‘no one can go there’.

[359] ‘he said: “If my idol want it to be so”’.

[360] ‘he said: “Messenger, now hurry, before it is too late. Consider who protects paradise and in which manner he reigns on it”’.

[361] ‘then he crossed forest and fields’.

[362] ‘of which his men paid attention’.

[363] ‘the sun protected the tree’.

[364] The passages from both *HdP*-I[1] and *HdP*-I[3] can be translated as ‘but when the soothsayer saw (him), he sighed with a groan and said’.

[365] ‘[t]hen the soothsayer, sighing with a groan, said’.

4090 *heim*: this word was deleted by a later hand (probably Appenwiler's), which then wrote *nim* above it. This correction has not been maintained, as the verb *heimen* is attested in other similar phrases,[366] showing that Appenwiler may not have understood the verb *heimen* in this context.

4141 *gar*: after this word the manuscript repeats some lines that had already been transcribed (*B* 4028-4039). The error was evidently committed while copying the manuscript, but not necessarily by *B*'s scribe: it could also derive from its *Vorlage* or from a previous antigraph.

4242 *lib*: it is unclear if, in the manuscript, this word was actually deleted with a strikethrough or if the line's sign represent a different kind of phenomenon. In any case, *lib* has been maintained in the main text, as it stands for the Latin unit of measurement *libra*. In Early New High German, it was a common abbreviation used from the second half of the 14th century, especially in the Alemannic area.[367] Therefore, its presence could reflect a lexical "update" that the text underwent over time, as it is probable that a previous version of the text had the word *pfunt*, which could have rhymed with *kunt* in the following line (*B* 4243) and is also used later (*B* 4383). *Pfunt* would also have translated what we find in *HdP*: «talenta mille», 'one thousand talents' (*HdP* 127).

4258ff. The list of Alexander's soldiers and the territories given to them is the same as the one in *HdP*-I^1.

4266-4267 The passage is corrupt. The corresponding section in *HdP*-I^1 has: «Licie et Pamphilie atque Frigie sit princeps Antigonus» (*HdP*-I^1 127).[368] *B* does not mention either Phrygia, or Antigonus. It is possible that the word *Pamphilie* in the source text (defining Pamphylia, a historical region in the south of Asia Minor) may have not been understood as a toponym, but as an anthroponym. The meaning of *B* 4267 may therefore be '(to) Panpile, my friend'.

4280-4285 In *B*, Seleucus I Nicator inherits Babylon, while an unknown *Fenicis* obtains the territory surrounding the city. In *HdP*, however, *Fenices* is not an anthroponym, but a toponym, identifying Phoenicia, which is given along with Syria to a certain *Meneagrus*: «Seleucus autem Nicanor Babyloniam gentesque vicinas obtineat; Fenices et Syriam Meneagrus» (*HdP*-I^1 127).[369] In this case, the sentence was probably processed by the translator in two separate portions: «Seleucus autem Nicanor Babyloniam» and «gentesque vicinas obtineat Fenices». The manuscript may have lacked the part about Meneagro and Syria, or the translator could have omitted it.

4291-4292 The corresponding passage in *HdP*-I^1 and *HdP*-I^2 is: «super omnes satrapas Orientis et usque Bactriam» (*HdP*-I^1, I^2 127).[370] Therefore, *Ciryones* could be a corruption of *Orientis*.

4361-4362 In *HdP*, after the speech of the old Macedonian man, Alexander gives himself a slap on his forehead. Only in one manuscript of *HdP*-I^2 (M^2) can a sentence be interpreted as if the king slapped the old man: «et dedit alapam in

[366] See Lexer *s.v.* "heimen".
[367] See FWB *s.v.* "libra".
[368] 'Antigonus shall be the ruler of Lycia, Pamphylia and Phrygia'.
[369] 'Seleucus Nicanor shall rule over Babylonia and the neighboring peoples; Meneagrus over Phoenicia and Syria'.
[370] 'over all the satraps of the East and as far as Bactria'.

fronte illius» (*HdP*-I^2 129).[371] However, the possibility of a misunderstanding should not be excluded.

4397 *liebes* = *lîbes* ('life', 'body'). /ie/ for /î/ is an Alemannic feature (Weinhold 1863: 62, §65).

4426-4428 The dates of birth and death of Alexander (January 6th and April 4th) coincide with those of *HdP*-I^1 and *HdP*-I^3: «[n]atus est sexto Kalendas (VI Kal. *HdP*-I^3) Ianuarii, obiit quarto Kalendas (IIII Kal. *HdP*-I^3) Apriliis» (*HdP*-I^1, 130).[372] By contrast, *HdP*-I^2 has other dates: «[n]atus est quinta die stante mensis Decembris, et defunctus est secunda die stante mensis Martii» (*HdP*-I^2 130).[373]

[371] 'and he gave him a slap on his forehead'.
[372] '[h]e was born on the sixth day of January and passed away on the fourth day of April'.
[373] '[h]e was born on the fifth day of December and passed away on the second day of March'.

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Online resources

BMZ (Mittelhochdeutsches Wörterbuch von Benecke, Müller & Zarncke): <https://www.woerterbuchnetz.de/BMZ>.

DAL (Digital Alexanderlied): <https://dh.dlls.univr.it/dse/dal/>.

Der arme Heinrich-digital: <https://digi.ub.uni-heidelberg.de/de/ahd/index.html>.

Digital Vercelli Book: <http://vbd.humnet.unipi.it/>.

EVT (Edition Visualization Technology): <http://evt.labcd.unipi.it/>.

FWB (Frühneuhochdeutsches Wörterbuch): <https://fwb-online.de/>.

Glossary of Unicode Terms: <https://www.unicode.org/glossary/>.

HSC (Handschriftencensus. Eine Bestandsaufnahme der handschriftlichen Überlieferung deutschsprachiger Texte des Mittelalters): <https://www.handschriftencensus.de/>.

IIIF (International Image Interoperability Framework): <https://iiif.io/>.

Lexer (Mittelhochdeutsches Handwörterbuch von Matthias Lexer): <https://www.woerterbuchnetz.de/Lexer>.

MHDBDB (Mittelhochdeutsche Begriffsdatenbank): <https://mhdbdb-old.sbg.ac.at/> (old version); <https://mhdbdb.sbg.ac.at/#/ (new, beta version).

MUFI (Medieval Unicode Font Initiative): <https://mufi.info/>.

Münchener Digitalisierungszentrum: <https://www.digitale-sammlungen.de/en/>.

MWB (Mittelhochdeutsches Wörterbuch): <https://www.mhdwb-online.de/wb.php>.

Parzival-Projekt: <https://parzival.unibe.ch/>.

Schweizerisches Idiotikon. Wörterbuch der schweizerdeutschen Sprache: <https://www.idiotikon.ch/>.

TEI (Text Encoding Initiative): <https://www.tei-c.org/>.

VisColl (Collation Visualization): <https://viscoll.org/>.

WIS (Wasserzeichen Informationssystem): <https://www.wasserzeichen-online.de/>.

Wörterbuchnetz: <https://woerterbuchnetz.de/>.

8. Appendix

8.1 TEI elements used

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8.3 Eidesstattliche Erklärung

Ich, Lorenzo Ferroni, geboren am 22.12.1996 in Guastalla (RE), Italien, eingeschriebener Doktorand in Linguistik an der Universität Verona mit einer binationalen Promotion mit der Philipps-Universität Marburg, erkläre hiermit an Eides statt:

- Selbstständige Anfertigung: Ich versichere, dass ich die vorliegende Bachelorarbeit mit dem Titel „*Basler Alexander*: A Digital Edition“ selbstständig und ohne fremde Hilfe verfasst habe. Ich habe keine anderen als die in der Arbeit angegebenen
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- Keine frühere Einreichung: Ich erkläre, dass diese Bachelorarbeit weder ganz noch in Teilen zu einer anderen Prüfung eingereicht wurde und bisher nicht veröffentlicht ist.

8.4 Curriculum Vitae

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2024
Advanced training course: “OCR, libro elettronico, biblioteca digitale: tecnologie per l’edizione e l’accessibilità” | University of Verona

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IT-Zertifikat der Philosophischen Fakultät | Universität zu Köln

2021
Master’s degree in “Comparative European and Non-European Languages and Literatures” | University of Verona

2018
Bachelor’s degree in “Lingue e Letterature Straniere” | University of Verona

Work Experience

February 2025 – Present
Research fellow | University of Verona

Project of Excellence (2023-2027): "Diversità, inclusività e accessibilità delle edizioni scientifiche digitali" (Diversity, Inclusivity and Accessibility of Digital Scholarly Editions) | PI: Prof. Maria Adele Cipolla

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Academic tutor | University of Verona
Course: "Digital project in literature and philology" (2 CFU) | Responsible: Prof. Anna Cappellotto

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Research assistant (volunteer) | University of Verona
Project of Excellence (2018-2022): "TRISDE51: A Documentary Digital Edition of Gottfried von Straßburg's *Tristan*, in Munich, Bayerische Staatsbibliothek, Cgm 51" | PI: Prof. Maria Adele Cipolla

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Project of Excellence (2018-2022): "DAL – Digital *Alexanderlied*" | PI: Prof. Maria Adele Cipolla

Publications

2024
Ferroni, L. 2024. "Rezension zu: Cammarota, M.G. & Lo Monaco, F. *«Barbara locutio». Il «De vocatione gentium» latino – antico alto tedesco dei frammenti di Mondsee. Edizione, traduzione e commento*, «Traditio et renovatio» 11. Firenze: Sismel – Edizioni del Galluzzo, 2021" (ISBN 978-88-8450-826-3.), *Zeitschrift für deutsches Altertum* 153 (2). Stuttgart: Hirzel Verlag (https://biblioscout.net/article/99.140005/zfda202402026201).

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