

A Dictionary of the Old-Irish Glosses in the Milan Codex Ambrosianus C 301

Locus	Corrected Text	Text Notes	Provisional Translation
105c11	dudiurgat	dudiurgat, as in Ascoli, not dodiuurgat, as in Thes Pal.	which incite.
107b06	coasroillea .i. psalmus	.i. psalmus is not included by Ascoli or Thes Pal as part of the gloss, but it clearly belongs with it.	so that it might deserve.
107c09	.i. potestatis .i. adæ·	Ascoli and Thes Pal give the gloss as simply .i. adæ·.	i.e. O God!
107c16	.i. indestoaiscthiu .i. is assu de tabairt indferso huachtaraig .i. in me firmata est rl. duthabairt inchosmailseo dombeirsom híc·	First .i. not in Thes Pal. indferso, as in Ascoli, not inferso, as in Thes Pal.	i.e. succinctly, i.e. construing the above verse, to wit, in me etc., is the easier through the giving of the comparison that he gives here.
107d11	.i. ní ersoilcfea .i. ní tergamni is in bethaid frecndairc iterum	frecndairc, as in Ascoli, not frecndairc, as in Thes Pal.	i.e. it will not open, i.e. we will not come into the present life iterum.
108a10	.i. cenaríctin duuisciu	uisciu, as in Ascoli, not usciu, as in Thes Pal.	i.e. without its being reached by water.
108b08	.i. nítat ááírlitin fessin donárbaid in popul dia soirad acht it innatairngere durairngert dia do duaid dusoirad in popuil	ááírlitin, as in Ascoli, not ááírlitin, as in Thes Pal. áa is on one line, while írlitin is on the next.	i.e. it is not its own merits that the people had shown for its deliverance, rather, it is the promises which God had made to David for the deliverance of the people.
108b18	.i. innatairngere	.i. not in Thes Pal.	i.e. the promises.
108c16	masachoimdiu· 7 is coimdiu dano †. si sit † si sis 7 tuae .i. adæ bís archiunn amal sodin	.i. adæ above the line (not adae alone, as in Thes Pal and Ascoli). It should presumably be taken as a gloss on tuae.	if He is Lord, and He is indeed Lord; or si sit, or si sis, and [it is] tuae, i.e. O God, which follows in that case.
109a02	.i. nachdú imbí is naib salmaib iustitia is dufirinni brithemnachtae téit missericordia immurgu dudílgud pecthae teit són Ueritás immurgu dúfírinni tair geri téit són	Next to last word is téit, not teit, as in Ascoli and Thes Pal.	i.e. any place in which iustitia occurs in the psalms, it is to righteousness of judgment that it applies; missericordia, however, [it is] to forgiveness of sins that that applies; ueritas, however, [it is] to truth

			of promise that that applies.
109d02	.i. innacland són	són, as in Ascoli, not son, as in Thes Pal.	i.e. that is, of posterities.
109d03	.i. méfeín són·	méfeín són, not mefeín són as in Ascoli or méfeín són as in Thes Pal.	i.e. that is, me myself.
110a05	co arosailced	Thes Pal combines glosses 5 and 6, which belong together in sense. Ascoli gives them as here.	that it should open.
110a06	.i. combad erlam	Thes Pal combines glosses 5 and 6, which belong together in sense. Ascoli gives them as here.	i.e. that it should be ready.
110d04	adaē	adaē, as in Thes Pal, is more likely than Ascoli's adae.	O God!
110d12	ní nuae dunni adaé indesamnae so dit ditinsiu	adaé, not adae, as in Ascoli and Thes Pal.	this confidence concerning Your (sg) protection is not new to us, O God.
110d15	.i. aratái centosach cenforcenn	Ascoli and Thes Pal read attú. Bergin suggests emending to attá to avoid the difficult syntax of attú, but the switch to third person is awkward. The reading atái solves all the difficulties and fits better with the fact that at·tá is never written with double t in Milan. The single t is also more common in Würzburg.	i.e. for You (sg) are without beginning, without end.
111a07	isnacumscaigthiu .i. huár dufodail són.,	huár, not huar, as in Ascoli and Thes Pal.	into the motions, i.e. that is, of hours for division.
111b21	.i. hisóinmigi slántad són	soinmigi, not sóinmigi, as in Ascoli and Thes Pal.	i.e. that is, in the blessing of health.
111c02	.i. asóinmigi indoinmigi . adoínmigi hi sóinchi [leg. hisóinmichi]	asoínmigi and adoínmigi, not asóinmigi and adóinmigi, as in Ascoli and Thes Pal.	i.e. from prosperity to adversity, or from adversity to prosperity.
111c14	.i. amal dundechutar doínmecha dunni triarpecthu doregat dano soinmecha dún triar degnimu·	doínmecha, not dóinmecha, as in Ascoli, or doinmecha, as in Thes Pal.	i.e. as adversities have come to us through our sins, prosperities will accordingly come to us through our good works.
112a07	.i. ennac ƒ. dianim	First .i. not in Thes Pal.	i.e. innocent, or stainless.
112b20	.i. aingil dæ bete occomet	fírióin, not fírióin, as in Ascoli	i.e. [it is] the angels of

	indfír fírión 7 is huaisliu a folud saidi 7 is toisgiu atuistiu oldatae indoini 7 is airi cotnoat som arnach rísat fochaidi demuín idcloitis as ind noibi imbí	and Thes Pal.	God who will be engaged in guarding the righteous man, and their substance is nobler, and their creation is prior to men, and it is therefore they (the angels) guard him: so that the trials of the Devil may not reach him, so that they (the trials) might drive him from the sanctity in which he is.
113d03	.i. dia cétaíne rogabhad insalmso ł. is dingnim forchomnaccuir is ind laithiu sin is immaircide .i. duchésad chríst	cétaíne, not cétáine, as in Ascoli and Thes Pal.	i.e. [it is] on a Wednesday that this psalm was sung; or it to the deed which happened on that day that it is appropriate, to wit, to the Passion of Christ.
113d09	.i. adáe	Ascoli gives the gloss as adáe. It appears more likely that it should be read as ad , as in Thes Pal.	i.e. O God!
114a10	.i. hiroín ón	hiroín, not hiróin, as in Ascoli and Thes Pal.	i.e. this is irony.
114b01	.i. is inunn chiall fil is indi ascit 7 as nóuit is indib desmrechaibso .i. procurat issí inne fil hi cechtar de	First fil not in Thes Pal.	i.e. the sense in scit and in nouit is the same in these two examples, i.e. procurat, that is the meaning which is in each of them.
114b05	.i. airbid fírien pián	pián, not pían, as in Ascoli and Thes Pal.	i.e. for (the) punishment will be just.
114c09	.i. ní aírillset trian drochgnimu ní du ulc friú	aírillset, not áirillset, as in Ascoli and Thes Pal.	i.e. they have not deserved any evil to themselves through their evil deeds.
114d06	dede file lesom oinchoimdenacht [leg. - demnacht]	oin-, as in Ascoli, not óin-, as in Thes Pal.	[there are] two things which He has, one lordship.
115b07	.i. áaimsir innamsir asaigul hisaigul	Ascoli and Thes Pal suggest that the MS reads innainsir and should be emended to innamsir. The MS appears rather to me to be ambiguous	i.e. from time to time, from age to age.

		between innamsir and innainsir, but since amsir would be an acceptable writing (cf. nom sg amser 24d7), it is to be preferred.	
115b11	.i. lase nosilaigid nochis asnindid [leg. asnindidid] a adamrae	.i. not in Thes Pal.	i.e. when you (pl) sow, that is, when you (pl) declare His wonder.
115d09	.i. commixtum interpretatur .i. cummascdae adfét in salmsó di buaid innam babelóndae 7 di thaichur [leg. thaidchur] in popuil	Ascoli and Thes Pal attach <i>Aliter carmen laudabile interpretatur</i> to this gloss. The phrase is linked to the Greek word by a mark of construal and does not follow the Old Irish gloss, which is in the opposite margin.	i.e. it is mixedly that this psalm speaks of the victory over the Babylonians and of the return of the people.
116a06	inceín naili	inceín naili, not incéin naili, as in Ascoli and Thes Pal.	the other time.
116a11	.i. huare it hée ata huaíslem ánd	háe, as in Ascoli's main text, not hé, as in Thes Pal and Ascoli's corrigenda. huaíslem, not huáislem, as in Ascoli and Thes Pal.	i.e. because it is they that are most exalted there.
116b07-08	.i. ninant nephadanaigthe acht is atdanaigthe	Thes Pal combines this gloss with the following one. This is not justified by the ms, since gloss 9 appears on a different line as glosses 7 and 8. is atdanaigthe, as in Ascoli, not is atdanigthe, as in Thes Pal.	i.e. not that it is unremunerated, but it is remunerated.
116b09	.i. air soilsigthir anaim ind firiéin trí degnimu	Thes Pal combines this gloss with the preceding one. This is not justified by the ms, since gloss 9 appears on a different line as glosses 7 and 8.	i.e. for the soul of the righteous is illuminated through good works.
116d01	.i. innualla ón	The end of the first word is uncertain. Ascoli suggests it is <i>innuallca</i> (intending <i>innuallcha</i>). The reading above seems more likely to me, and it does not require emending the text.	i.e. that is, in loud noises.
116d05	atacomforaitmiti .i. ingnima dorigni dia erriu som inægipt :: [leg. nó ?] is dithrub [leg. isindithrub]	atacomforaitmiti, as in Ascoli, not atcomforaitmiti, as in Thes Pal.	that they are to be commemorated, i.e. the works which God had done for them in Egypt, [or] in the wilderness.
117b04	arnaib hi sin .i. arna	Ascoli and Thes Pal separate	for those, i.e. that they

-05	derchoinet taidchor	the two glosses, putting gloss 5 with reuertendi. It seems likelier that they are a single gloss.	may not despair of return.
118a02	.i. huam moíntaid ón	óintaid, not óintaid, as in Ascoli and Thes Pal.	i.e. that is, from my association.
118b09	cointech	cointech, as in Ascoli, not cóintech, as in Thes Pal.	mournful.
118b12	innacomtherchomracu	comtherchomracu, as in Ascoli, not comthorchomracu, as in Thes Pal.	the assemblies.
118c02	.i. asoínmichi indoinmichi	asoínmichi, not asóinmichi, as in Thes Pal and Ascoli.	i.e. from felicity to misery.
118d10	.i. cetheoira aicsin adfét som sunt síis araneirnestar d(o)ibsom aracotar do(ath)chumt(u)ch atíre	atíre, not atír, as in Thes Pal and Ascoli.	i.e. [it is] four causes that he sets forth here below for which it should be expected by them that it be permitted (to them) to rebuild their land.
118d11	.i. inlogud éttæ .i. adelciud asindoiri ón.,	While éttæ is given by both Ascoli and Thes Pal as the MS reading, it must be read éttæ. While both readings are possible given the MS, and the second (éttæ) produces an Old Irish word. adelciud, as in Ascoli, not adeilciud, as in Thes Pal.	i.e. the obtained desire, i.e., that is, their release from the Captivity.
118d15	combúmithich ateilciud as indoiri ón	Ascoli has ateilcud, while Thes Pal and the MS have ateilciud.	that is, so that their release from the Captivity was timely.
118d19	.i. is ed dorat foraibsom accobur tuid(ech)tae ath(irriuch) du(c)h(um ati)re :: an :: la :: he :: bat :: r	som left out by Thes Pal. accobur, as in Ascoli, not accubur, as in Thes Pal.	i.e. it is this which had given them desire of coming again to their land:.....
118d20	ithe innagnusi insnadat dunnint sonartae [leg. in sonartai] innamúr doforsailced hilluaithred do accobur a athchumtaig iterum	accobur, as in Ascoli, not accubur, as in Thes Pal.	it is the appearances which put in our mind the strength of the walls which had been resolved into ashes, (for us) to desire to rebuild it again.
119b01	inbiuc ire	ire, as in Ascoli, not íre, as in Thes Pal.	a little longer.