

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

Locus	Corrected Text	Text Notes	Provisional Translation
120d03	soirbithir sin do dia	The text to this gloss belongs with gloss 5. Ascoli mistakenly separated it from that gloss because a break in the text made it appear as if this were a separate gloss.	See gloss 120d5.
120d05	.i. amal as soirb anersolcud ade occuinchid neich indibis soirbithir sin do dia tuistin adulæ	Ascoli gives the text minus the words soirbithir sin do dia, which he gives as a separate gloss.	i.e. as it is easy to open them in seeking anything in them, creating His elements is that easy for the Lord.
121a13	.i. inna tonna	.i. not in Thes Pal.	i.e. the waves.
121c17	.i. tírdaib .i. bite indithrub	indithrub, as in Ascoli, not indíthrub, as in Thes Pal.	i.e. rustic, i.e. which are in the wilderness.
121c24	.i. forruchui	Thes Pal hasi. following the gloss, which is not in Ascoli. It does appear that .i. was erased in that position, but there is no	i.e. He has completed.
122a04	.i. intseuit bite hí cach crích	Thes Pal gives the text as cách and suggests it should be corrected to cach. The MS has cach.	i.e. the treasures that are in every country.
122b01	.i. issi facies terrae animantia diuersi generis	issi, as in Ascoli, not issí, as in Thes Pal.	facies terrae is animantia diuersi generis.
123b09	.i. ní imthimchiull [leg. huaimthimchiull] .i. ní huandí foralaig .i. ní ho imsuidiu impu ón	foralaig, as in Ascoli, not forálaig, as in Thes Pal.	i.e. it is not by surrounding, i.e. it is not because he had overthrown, i.e. that is, it is not by besieging them.
123b15	.i. atindided moisi hua briathraib innaretu dachoisgitis [leg. duchoisgitis] gnimai iarum dano	MS has dachoisgitis, against duchoisgitis of Ascoli and Thes Pal. An emendation to du·choisgitis is suggested, and the translation follows Thes Pal.	i.e. Moses used to declare by words the things which deeds then used to follow afterwards.
123c10	.i. ataidchrec co sommataid 7 setaib leu is huilliu són didiu indaas bid censomataid leu doathchretis	Neither Ascoli nor Thes Pal could read didiu, with Thes Pal suggesting that the	i.e. their redemption with wealth and treasures with them, that then is more than if it were without

		letters look like sí. Ascoli would reverse the order of leu and censomataid (which he reads as censommataid). Thes Pal follows him in this, but suggests emending to the above ordering. The MS is unclear, since the line breaks after bid and after censomataid, with leu appearing to the right of both, but between the two lines. Reading the text as above is possible from the MS and more likely anyway.	wealth with them that they had been redeemed.
123c16	forsaní asaturauit [leg. assaturauit] eos trachaid [leg. trachtaid] són	forsaní, as in Ascoli, not forsaní, as in Thes Pal.	[it is] on saturauit eos that this comments.
123d04	.i. aní adchuaid [leg. adchuaid] hitosuch int sailm is ed adfet iterum híc	is ed not in Thes Pal.	i.e. that which he has related in the beginning of the psalm, it is that which he sets forth iterum hic.
124c03	.i. indísín	.i. not in Thes Pal.	i.e. those.
124c17	in baís	baís, not báis, as in Ascoli and Thes Pal.	the folly.
124c24	.i. frimuir robur anall	.i. not in Thes Pal	i.e. beyond the Red Sea.
125a06	.i. populus .i. roboí im babiloin	roboí, not robóí, as in Ascoli and Thes Pal.	i.e. that had been in Babylon.
125a09	.i. iarsindi tanrairlic hindori [leg. hindoiri] dunforsailc hisoiri iarum	Ascoli reads tannairlic, which Thes Pal suggests should be read tanrairlic. The MS has tanrairlic.	i.e. after He let us go into the captivity, He delivered us unto freedom afterwards.
125b09	.i. opus redemptionis .i. is follus romtar bibdaid som is indí dorathchratha	The ut that Thes Pal claims comes after follus is actually a Latin gloss on the Latin and not part of this gloss at all. romtar, as in Ascoli, not romatar, as in Thes Pal.	i.e. it is clear that they had been condemned in that they had been redeemed.
125d02	.i. conairlethar	.i. not in Thes Pal.	i.e. he counsels.
125d08	epert asingaib fír anísiu	fír, as in Ascoli, not fir, as in Thes Pal.	this is an expression that exceeds truth.
126b04a	as mou .i. indaas indigal tober taræsi [leg. taraesi]	.i. not in Thes Pal. tober, as in Ascoli, not dober,	which is greater, i.e. than the punishment which he

		as in Thes Pal.	inflicts for it.
126b15	.i. it cosmaili anargumenta	Thes Pal gives the text as .i. it cosmaili anargumeinti, noting that everything after anargume is illegible. Under UV light, the last word of the MS can be read as anargumenta, with the enta very faint but legible.	i.e. their arguments are similar.
126c03	.i. intropdaid .i. epert atræ asaltair	atræ, as in Ascoli, not atræ, as in Thes Pal.	i.e. figuratively: the saying “Arise, O psalter!”
126d08a	foncáetnæ ñ dul sòn	Ascoli and Thes Pal misread the MS, but suggest “correcting” their reading to what is here.	that is, according to the first way.
126d14	.i. adáe	.i. not in Thes Pal.	i.e. O God!
127a07	.i. arna rochretea m bias ícc do huadia	bias, as in Ascoli, not bías, as in Thes Pal.	i.e. that he may not believe that he shall have salvation from God.
127a15	.i. intí dianairlicther ni sòn	sòn, as in Ascoli, not son, as in Thes Pal.	i.e. that is, he to whom something is lent.
127b13	huanmúcnaid	MS has huanmúcnaid, as in Ascoli, not huanmúcnaid, as in Thes Pal.	by the austerity.
127b17	imthimcheltar sòn	sòn, as in Ascoli, not son, as in Thes Pal.	that is, let it be surrounded!
127d15	.i. narrationis .i. sede a dexterís iarsin b s doindu asberr sin	báes, as in Thes Pal, not báes, as in Ascoli.	[it is] after human custom that that is said.
128a03	.i. buithe for dese desón 7 hicumachtu dæ	The MS has sòn, as in Ascoli, not son, as in Thes Pal.	i.e. that is, of being on the right hand of God, and in the power of God.
128c07	.i. bid foraimetach ón atairngeri .i. ní cuít ataidbsen nammá cenachomallad ingním(:) op., [leg. in opus (?)]	Thes Pal reads the end as ingním(aib) op.:. It appears to my eye rather to read ingním(:)op., In this case, gním is probably singular, since there is not enough room for aib. How to interpret the last letters is admittedly difficult. It will be assumed here that in opus was written (cf. Latin commentary	i.e. that is, He will be mindful of His promise, i.e. it is not only a matter of showing it without fulfilling it in deed.

		glossed at 55c21 and 101c11).	
128d09	.i. ised inse an ecnae .i. dlegud [leg. deligud] etir maith 7 olc .i. dosechim innan degnímae 7 doimgabail innan drochgnímae· forcain didiu ermitiu omno dæ an ecnae sin· is ed immurgu anecnae híc iarchétbaid alæ [leg. alanalæ] deserc·	iarchétbaid, as in Ascoli, not iarcétbaid, as in Thes Pal.	i.e. this is the knowledge, i.e. the discrimination between good and bad, i.e. to follow good deeds and to avoid evil deeds; the reverence of the fear of God then teaches that knowledge. This, however, the love of God, is the knowledge here according to the opinion of others.
128d11	.i. ní cuitir ataidbsen tantum .i. acht chomnithir [leg. chomolnithir] inngnim dano	Second .i. not in Thes Pal.	i.e. it is not only a matter of the display of it, but it is fulfilled, moreover, in deed.
129a04	.i. sóinmige no dóinmige	soínmige and doínmige, not sóinmige and dóinmige, as in Ascoli and Thes Pal.	i.e. of prosperity or adversity.
129a08	.i. is asse tabairt neich huad	huad, as in Ascoli, not uad, as in Thes Pal.	i.e. getting something from him is easy.
129b02	.i. corrup léir roscomallathar intí ardatuaissi·	léir, as in Ascoli, not leir, as in Thes Pal.	i.e. that he who hears them may fulfill them diligently.
129c20	.i. amal lengtae sídi inarddai intan cluichigetar·	cluichigetar, as in Ascoli, not cluichegatar, as in Thes Pal.	i.e. as they leap up high when they play.
129c21	.i. forruleblangtar	forruleblangtar, as in Ascoli, not forruleblangatar, as in Thes Pal.	i.e. they leapt.
129d13-14	ibthecha .i. it mathi inna ganema ocoul indlénda	Thes Pal has .i. inna ibthecha, but Ascoli does not include .i. inna, noting correctly that it was erased from the page. ocoul indlénda, as in Ascoli, not ocóul indlenda, as in Thes Pal.	absorbent, i.e. the sands are good at absorbing the liquid.
ocoul indlénda, as in Ascoli, not ocóul indlenda, as in	absorbent, i.e. the sands are good at absorbing the liquid.		

Thes Pal.			
129d16	.i. lasassad innananmandae són	són, as in Ascoli, not son, as in Thes Pal.	i.e. that is, in addition to satisfying the animals.
130a03	.i. cid isnaib nephanmandaib suaccobraib .logmaraib .i. delb anmandae foraib ot he marbdai calleíc·	calleíc, not calléic, as in Ascoli and Thes Pal.	i.e. even in the desirable, or precious, inanimate things, i.e. a living form on them, and they dead nevertheless.
130a09	.i. collondas	.i. not in Thes Pal.	i.e. with indignation.
130b12	.i. immumtimmerchellsat sa	.i. not in Thes Pal.	i.e. they have surrounded me.
130c12	.i. lasse· deus	.i. not in Thes Pal. Thes Pal suggests perhaps lasse .i. deus, but it seems more likely that the deus is either intended as a separate Latin gloss to the text or is the subject of the unexpressed verb, which we must simply supply.	i.e. when, Deus.
130c14	innasoerthæ	soerthæ, as in Ascoli, not soerthæ, as in Thes Pal.	i.e. of the delivered.
130c21	.i. donimmarthæ	.i. not in Thes Pal.	i.e. that he be chastised.
130c23	aesbatad	Both Ascoli and Thes Pal read aesbataid. What they read as i, however, is more likely some extraneous mark, either intended as punctuation for the Latin, or an accidental mark. The spacing around the mark is different than that in a continuous gloss, and it would be a poorly made i in any case. Additionally, aesbatad (i.e. gen sg) would be expected anyway, rather than aesbataid (acc or dat sg).	of his idleness.
130d11	.i. andílgínd	andílgínd, as in Ascoli, not andílgind, as in Thes Pal.	i.e. of their destruction.
131a08	.i. airrobad frecorp [leg. frecor] aithirrech forsanóin aimn [leg. ainm]· beos	aithirrech and beos, as in Ascoli, not aitherrech and beus, as in Thes Pal.	i.e. for a further repetition of the same name would have been objectionable.

131b12	.i. corrobubec duessarcnaib forodamair	MS has forodamar, not furodamair, as in Ascoli and Thes Pal.	i.e. so that it was few blows that it (mea mediocritas) has endured.
131c09	roérasaigset som 7 dorochóinset arndabeth intairsem [leg. intairisem] hirobatar riam 7 indairechas cétnae 7 richtu tíre tairngeri doib iterum .i. intan rombatar isindoiri .i. fochosmailius fochosmailius liac ærasaighthær a fabrís .i. aratarbid som is indoiri intan nadrochretset trocairi· dæ dianditin intain iarum rocretset nondasoirfed dia rosoirtha dano hisuidiu as indoiri(i) sin.,	ríchtu, as in Ascoli, not richtu, as in Thes Pal.	they had rejected and they had despaired that they would have the state in which they had been before, and the same preeminence, and their reaching the Land of Promise again, i.e. when they had been in the Captivity, after the fashion of a stone which is rejected a fabris, i.e. for their abiding in the Captivity when they had not believed that the mercy of God would protect them; when they had believed afterwards that God would deliver them, they were accordingly then delivered from that captivity.
131c10	.i. tuidecht as indoiri hisoiri 7 taidchur diacríg huare fritracatar som a deo	For hisoiri, Ascoli and Thes Pal read insoiri, suggesting the correction to hisoiri. The MS appears to read rather hi-.	i.e. the coming out of the Captivity into freedom, and the returning to their country, because they had hoped for it a Deo.
131c17	.i. am brith sòn indoiri ammet innasoinmige hirobatar 7 aralín 7 atatabirt [leg. atabirt] afrithissi as indoiri babillondai aralín duchenelaib robói etarru· et rl.	babillondai, as in Ascoli, not babelondai, as in Thes Pal.	i.e. that is, their being carried into captivity, the greatness of the prosperity in which they had been, and for their number, and their being brought again out of the Babylonian captivity, for the number of nations that had been between them, etc.
131d01	toforsailced indoire sòn ised asberam	toforsailced, as in Ascoli, not doforsailced, as in Thes Pal.	that is, the Captivity has been loosened; it is that that we will say.
131d11	.i. donaib déedib betis chloithib .i. indí sòn nad rochretset taidchor doib as indoiri 7 las inrubu maith ananad is indoiri	Thes Pal claims the MS has indóí (the first time), which they, following Ascoli, correct to indoiri. Ascoli's note refers to the following gloss, not this one,	i.e. to the idle ones who should be conquered, i.e. that is, those that had not believed in their return out of the Captivity, and to whom remaining in the Captivity was good.

		where nothing needs correction.	
132c15	óeritnichi .i. eroímsiu mo ærchóiltiusa	eroímsiu, not eróimsiu, as in Ascoli and Thes Pal.	by acceptability, i.e. accept my resolves.
133a10	coneperr cedardae cech [leg. ducech] óin diachláind	chláind, as in Ascoli, not chlaind, as in Thes Pal.	so that every one of his offspring is called a Kedarite.
133b07	.i. amal as reid 7 as cobsud indrói doglennar dosuidiu síc bacobsud indré ingaibthe cech salm.,	síc, as in Ascoli, not sic, as in Thes Pal.	i.e. as the plain which is selected for this is level and firm, so the space in which each psalm used to be sung was firm.
133d02	.i. isgnath hisalmaib aithirrech forsnasunu cétnai	aithirrech, as in Ascoli, not aitherrech, as in Thes Pal.	i.e. repetition of the same words is customary in the psalms.