

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

Locus	Corrected Text	Text Notes	Provisional Translation
040b07	.i. imaisndisse l. ollasndisse .i. l(án) di cech thrup..... alaile di.....s du th(aid)bsin innan guas 7 in soirtha hodia·	Thurneysen's suggestion of lán is likely semantically, but lám or láin would seem more justified by the MS. Finally, it is unclear why Thes Pal restored (tha)ibsen, when thaidbsin would be expected, and the MS has th(aid)bsin, with the vertical of the d still faintly visible.	i.e. declared on both sides, or declared emphatically, i.e. full of every figure ..... to set forth the perils and the deliverance by God.
040b08	.i. cach lacéin ais ndís dia throgai in céin naili ais dis dind fortacht durat dia do 7 indas dundret·	Footnote h in Thes Pal should be deleted; the text above (which is in the main text of Thes Pal) is correct.	i.e. at the one time a setting forth of his misery, at the other a setting forth of the help which God gave him and how He protected him.
040b14	dundaíl	Though both Ascoli and Thes Pal have -áil, the MS appears to have -aíl.	for the request.
040b15	.i. remcaissen	.i. not in Thes Pal, but clearly in MS (as Ascoli indicates).	i.e. of providence.
040c05	.i. richsea dudenum iarlassair maír	Contrary to what Ascoli and Thes Pal indicate, the MS has maír, not máir.	i.e. to make live coals after great flame.
040c06	.i. tene 7 richsea du ebirt duguís dáe	MS has gnuís, though Ascoli and Thes Pal read gnúis.	i.e. in calling the face of God fire and live coals.
040d11	.i. intoraínn ón	MS has rather intoraínn, though Ascoli and Thes Pal read intoráinn.	i.e. that is, of the thunder.
040d13	.i. manitoissed	.i. not in Thes Pal.	i.e. unless He had conquered.
040d18	.i. aisndís nuallach 7 tropdae isindisiu amal rongab hi tosuch aaisndísen	MS has aaisndísen, as in Ascoli, not áaisndísen, as in Thes Pal.	i.e. a clamorous and figurative declaration therein, as there is in the beginning of his exposition.
041a05	rem déicsen .i. reæ centabairt diglæ foir ni oidrobae som indræsin	What Ascoli and Thes Pal read as ðdrobae should be read as oidrobae, since there is a faint i in the MS.	of foreseeing, i.e. a time without the infliction of punishment on him, he did not have that time.
041a09	a énncæ	In the MS, the mark of length is clearly over the e, though Ascoli and Thes Pal have it over the a.	his innocence.
041b05	.i. indnamait	.i. not in Thes Pal.	i.e. the enemies.
041c05	dusesáinn	Though Ascoli and Thes Pal have dusesáinn, the mark of length appears rather to be over the i.	that I should pursue.
041d05	.i. [a]snede 7 díрге 7 airdbe	Thurneysen (apud Thes Pal) suggests déde or andéde. The reading given above .i. [a]snede (for as n-déde) does less violence to the MS, however. The nasalizing relative would then be dependent on gloriatur "boasts (that)...".	i.e. that [it] is two things, both correcting and smiting.

		See 40a20 for a case of mec = m-becc.	
041d07	ceimmím	Thes Pal indicates that the mark of length appears over the second m, but it is quite clearly above the final i, as Ascoli indicates.	by a step.
041d09	.i. níticed scís mochnamai ón cid dían 7 cián nothéisinn	For cián in Ascoli and Thes Pal, MS has cián.	i.e. weariness did not use to come to my bones, though it is fast and far that I would go.
041d11-12	du[m]inchoscaibse .i. conrúrelsa doib an as accobur liúm	For Ascoli and Thes Pal's liúm, MS has liúm. Lindemann (1987: 178) suggests the above textual emendation (i.e. du[m]inchoscaib-se instead of dum choscaib-se suggested in Thes Pal).	to my instructions, i.e. so that I may reveal to them that which is a desire for me.
042a03	ciafiú	MS has fiú, unlike Ascoli and Thes Pal's fíu.	how.
042b18	.i. ní lugu asnindet lathar innandule dodia 7 nundfoilsigedar indaas bid præceptóir asid indissed 7 nodprithched ho belaib·	MS has indaas, as in Ascoli, not indáas, as in Thes Pal. MS has præceptóir, not præceptóir, as in Ascoli and Thes Pal.	i.e. not less does the disposition of the elements set forth concerning God and manifest Him than though it were a teacher who set it forth and preached it with his lips.
042c02	.i. censairse· foglaimme 7 frithgnama doneuch .i. tuucthar hiech belru indas fograigte inna duli 7 dunaidbdet etarcnae ndæ· trisinnoipred ndogniat 7 innimthanud fil foraib·,	MS has dunaidbdet (with det above the line), as in Ascoli, not dunaibdet, as in Thes Pal.	i.e. without art of learning and practice by anyone, i.e. understood in every language is the way in which the elements sound and show forth the knowledge of God through the work that they do and the alternation that is on them.
042c04	.i. innatimthrechta ind labrada innid eula nech 7 innabriathra radas imfolngai són amlabar inní frissarater do aneulchaib inbelraisin·	.i. not in Thes Pal, though Ascoli correctly notes it. Thes Pal notes the MS frissarater was corrected from frissather.	i.e. the services of the speech in which someone may be skilled and the words which he speaks, that makes dumb the one of the non-knowers of that language to whom it is said.
042c08	.i. airthuccai cach chenel hí coit<chet> chenas aninsci sidi	Though Thes Pal indicates that the MS contains hé coitchet chenas, it actually contains hí coitchet chenas.	i.e. for each nation together understands its [lit. their] speech.
042c15	anad netargeuín	MS has netargeuín, not netargéuin as in Ascoli and Thes Pal.	when it does not know.
042c22	in indnaide .i. solis	.i. solis does not appear in Ascoli or Thes	in expectation.

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		Pal, though it clearly belongs to the gloss.	
042c23	.i. is mo de accobras si lacách trissanínnaide aranetersi isindaidchi	The MS reads isindaidchi, as in Ascoli, not indaidchi, as in Thes Pal.	i.e. desire for it is the greater with everyone through the expectation with which it is expected in the night.
042c26	.i. intaithchuir	The MS clearly has intaithchuir, as in Ascoli, against indaithchuir in Thes Pal.	i.e. of the return.
043a08	fothonsnát [leg fo·chosnat]	The textual emendation comes from Ascoli and is preferable to Stokes' fo·don·snat "which steal upon us". -th- and -ch- are extremely similar, and while this examples seems to be a clear -th- perhaps the exemplar was not so clear. For a similar dittography of the -n-, see 16d6 (doringensat). For an alternate explanation, see Lindemann (1990: 125-6).	which steal.
043a11	nitechtae [t]atnugud dosuidib	The MS is as above. Ascoli read originally otnugud, suggesting it should be read tatnugud. Thes Pal simply gives totnugud without comment.	pleasing them is not proper.
043a21	ġ. afficeris .i. mé .i. caresiu	.i. mé not in Ascoli or Thes Pal, but it appears in the margin directly above afficeris and most probably should be taken as belonging to the gloss.	or afficeris, i.e. mé, i.e. You (sg) may love.
043c13	.i. prædictum .i. quando dixit de cælo sancto suo .i. armbad dianim racloadsom 7 arnabad atempul tantum	Ascoli and Thes Pal do not give the Latin part of the beginning of the gloss, but it clearly belongs to the gloss.	i.e. predicted, i.e. when he said from His holy heaven, i.e. that it should be from His heaven that He should hear him and that it should not be from the temple only.
043c15	.i. hondí as potentas ata són hondí as potento·	Although the MS is difficult to read, Ascoli's reading given above appears to be correct, against Thes Pal's hondí as potentastus ón... (with punctum delens under the penultimate s). That Thes Pal's reading yields an actual Latin word potentatus, while Ascoli's (potentas) does not, is not necessarily a good argument for the reading in Thes Pal.	i.e. from potentas. This is from potento.
043d02	.i. rabsacian	.i. not in Thes Pal. b above the line.	i.e. rabshakeh.
043d09	arsoínmiche	arsoínmiche is in the MS, not arsoínmiche as in Ascoli and Thes Pal.	our prosperity.
043d11	7 anduruacht .i. a deo	.i. a deo not in Ascoli or Thes Pal. It could go with the Latin, but its placement immediately after the -ruacht suggests it is a continuation of the Irish.	and when he was avenged, i.e. a deo.

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043d17	.i. forrassaissiu .i. rofoirbthichsersu .i. adaé	MS has adaé, not adáe, as in Ascoli and Thes Pal.	i.e. You (sg) have increased, i.e. You (sg) have perfected, i.e. O God.
043d18	†. pro .i. tarási· uicisti .i. rocloissiu .i. it uilliu innammai[ni] dorataissiu damsa· in datae indánai innanguide rongadsa daitsiu adæ	MS has adæ, as in Ascoli, not adáe, as in Thes Pal.	or pro, i.e. for, uicisti, i.e. You (sg) have overcome, i.e. greater are the treasures You (sg) have given to me than are the gifts of the prayers which I have prayed to You (sg), O God.
043d27	.i. innacoic brottu deac docoid ingrian foraculu 7 is ed inrochoissecht trisodin coic bliadni deac totórmuch forsaigul ezechiaë.,	Thes Pal gives dotórmuch, but the MS clearly has totórmuch, as in Ascoli.	i.e. the fifteen moments that the sun went back, and it is this that was signified thereby, that fifteen years should be added to the life of Hezekiah.
044a10	.i. arnaib cétnaib coiteichthib .i. immefolangar dundsíl ferdu iarná esfoít isin m broin mathardi	esfoít is in the MS, not esfoít as in Ascoli and Thes Pal. immefolangar, as in Ascoli (also Cowgill 1983: 84), not immefolangar, as in Thes Pal.	i.e. for the first congealings, i.e. which is made out of the semen virile after its emission into the maternal womb.
044b04	.i. intan citaroichet insalmsa is immaircide do duaid oc er[e]gim re abisolon mad dustoir	Thes Pal, based on Ascoli's Emendations and Corrections, suggests that the second e of eregim is written above the line. This does not appear to be the case, since no letter appears above the line in the word.	i.e. when this psalm was first sung; it is appropriate to David, (who was) complaining before Absalom, if it is according to the literal sense.
044b06	.i. crist maduruín	MS ruín, not rúin as in Ascoli and Thes Pal.	i.e. Christ, if it is according to the mystic sense.
044b08	.i. amal bid nech frisambeth frec [leg. ferc] sech ni robad frissom immurgu do dia	.i. missing in Thes Pal.	i.e. as though it were some one against whom there was wrath; although it (i.e. the wrath) could not have been against him, however, on the part of God.
044b14	† solet .i. deus .i. olintrachtaire	.i. deus is written above solet and is clearly intended as an explanatory gloss to it, though it is not in Ascoli or Thes Pal.	or solet, i.e. says the commentator.
044b23	.i. nisam[laid]sin duit siu	is samsin appears in Tur 14. It is probably to be interpreted as samlaid both there and here, as in the Wb 9c22 (a prima manu) isamlaid.	i.e. that is not so with You (sg).

		.i. not in Thes Pal.	
044c04	.i. innasoínmige hirobasa	soínmige is in the MS, not sóinmige, as in Thes Pal and Ascoli.	i.e. of the prosperity in which I was.
044c09	innanascad .i. innanamat són asberat bid cobuir do india [dia]forgeni 7 hirufrescachae· hiroin són· immurgu·	do, not bid, as in Thes Pal, is over the line, and the MS has do, as in Ascoli, not dó, as in Thes Pal.	of the rivals, i.e. of the enemies who say that the God whom he served, and in whom he hoped, will be a help to him. That is irony however.
044c10	.i. is forcell æm .i. innsin rothecht	Thes Pal suggests reading .i. is forcell æm insin rothecht.	i.e. it is a testimony indeed, i.e. that which he had.
044c12	.i. inmactad in dentar cech semplae 7 cech báis·	Thes Pal suggests that the MS has machtad, which should be read macdacht. The MS actually has mactad, as in Ascoli.	i.e. of the boyhood in which every silliness and every foolishness is done.
044c19	.i. cidinancride duit siu· adæ .i. at berat nirasoir áchoimdiu inrufrescachae· intí duaid·	inrufrescachae, as in Ascoli, not inrufrescechae, as in Thes Pal.	i.e. even into injury to You (sg), O God, i.e. they say it, that his Lord, in whom David hoped, did not deliver him.
044c26	.i. sechis ho oclachas ón cenid ed as chetnae náis in homine	.i. not in Thes Pal.	i.e. that is, from adolescence, although it is not that that is the first age in homine.
044d11	.i. trisnadlgeda mrechnichthi innaisndissen	MS has innaisndissen, as in Ascoli, not innaaisndissen, as in Thes Pal.	i.e. through the varied expressions of the exposition.
045b13	.i. mochlanda sa ón	Thes Pal gives the text as mochland, although Ascoli has mochlanda, which is clear from the MS.	i.e. that is, my offspring.
045b15	.i. inna nime fadesin ł. it ⟨ind⟩ inna nime ata forcitlaidi·	This and the following gloss have been run together in the MS, as noted in Thes Pal and Ascoli, but the suggestion of Thes Pal (.i. bestatu forchanat .i. inna nime fadesin ł. it ⟨ind⟩ inna nime ata forcitlaidi “i.e. morality which they teach, i.e. the heavens themselves, or it is the heavens that are the teachers”) does not make sense. Here, glosses 15 and 16 are given separately and are slightly differently ordered, which allows for a better interpretation. The ind is superfluous, most likely a mistake (as also in 45d19).	i.e. the heavens themselves, that is, it is the heavens that are teachers.
045b16	.i. bestatu forchanat·	See Text Notes to previous gloss.	i.e. morality which they teach.
045c05	.i. hoesíd .i. hoaircuir	hoesíd, as in Ascoli, not hoésíd, as in Thes Pal.	i.e. by destruction, i.e. by oppression.

045c09	trop tra lesom .i. flesc for dib n gablaib· lasinconair immetiagat do erissem dialethlaim furi 7 lorc isindlaim aili is samlid insin imme(t)ét leusom intais lósc issi a lobrae inpopuil son isindoiri madufirinni 7 issi indfortacht diadæ hisuidi as lorc 7 as flesc	ē in diadē (as in Ascoli and Thes Pal) is given as æ here.	he has then here a metaphor, that is, a rod on two forks along the way on which they go, so that their one hand may rest on it, and a staff in the other hand. It is thus that the cripples walk with them. It is the infirmity of the people in the Captivity according to truth, and it is the Divine help in it that is staff and rod.
046a12	acondirgedar .i. asbeirsom frisnatorus arndacum cabat 7 arnda ersoilcet noch is arnaib dorsaidib són oda ærset do failti archenn arríg dothet o[a]popul adoiri·	dothet, as in Ascoli, not dothét, as in Thes Pal.	when he reproves, i.e. he says to the doors that they should rise and open themselves: however that is for the doorkeepers so that they may arise in welcome before their King who comes with his people out of captivity.
046a14	.i. is ed rochreti cách duibsi <na> nachaibersoilcfithe etir 7 nachabticfed for rí nach far tuad atoiri do imthecht foir[i]b a doirsea.,	Thes Pal does not note that the MS has foirb, not foirib.	i.e. it is this that every one believed of you (pl), that you (pl) would not be opened at all, and that neither your (pl) king nor your (pl) people would come to you (pl) out of captivity to pass over you (pl), O doors.
046a17	robu machdad leu 7 dorochoinset tuide[ch]t diarig andochum oapopul [MS dapopul] atoiri	While the MS clearly has dapopul, the suggestion of Thes Pal to read oapopul is adopted here. The mistaking of o for d is a possible, though uncommon, error. Thes Pal, following Ascoli, further states that glosses 17 and 18 are run together as: robu machdad leu tuidet emid indreta derchointi 7 dorochoinset diarig andochum 7 dapopul atoiri. This does not seem to be true. Rather, the text for gloss 17 is as given above, though 7 dorochoinset is written above the line. Ascoli's mistake was to take diarig etc as continuing the correction 7 dorochoinset, which it clearly does not. Furthermore, he compounded the mistake by attaching gloss 18 after tuidecht, though it is widely separated from it (see Text Notes	they were astonished, and they despaired of the coming of their King to them with his people out of captivity.

		to gloss 18).	
046a18	emid indreta derchointi	Thes Pal, following Ascoli, states that glosses 17 and 18 are run together as: robu machdad leu tuidet emid indreta derchointi 7 dorochoinset diarig andochum 7 dapopul atoiri. This does not seem to be true. Gloss 18 occurs on a separate line from the gloss 17 and on the other side of the column (i.e. in the left margin, not in the center margin) and should not be taken together with it. In fact, gloss 18 is attached to disperatæ, not to tantæ rei, as in Ascoli and Thes Pal.	almost as much as of the lamented matter.
046a20	.i. homuntair indrig són	indrig, as in Ascoli, not indríg, as in Thes Pal.	i.e. that is, by the people of the King.
046a21	.i. isairi aderrigsom forsanimchomarc fodi .i. quis est rl. 7 forsin tuasulcud fodí .i. dominus rl.	First instance is fodi, as in Ascoli, not fodí, as in Thes Pal.	i.e. it is therefore that he repeats the question twice, i.e. quis est etc., and the solution twice, i.e. dominus etc.
046c18	.i. is nessa lium do inni	Thes Pal combines this gloss with the next. While they belong together in sense, they are clearly separate in the MS.	i.e. I deem it nearer to the sense.
046c19	.i. cumtubart dobuith is[in]di as quis .i. ciahe .i. is cumtubart cia he .i. ní confel leu .i. nírbu imdæ	Thes Pal combines this gloss with the previous one. While they belong together in sense, they are clearly separate in the MS. It is possible that isdí can be retained. Forms like fris·m·biat (Sg 202b3), ní fris·tarddam “something to which we can give” (Thes II, 291.19) or istech show that an unaccented pretonic vowel can drop in similar conditions.	i.e. there is doubt in quis, i.e. who is it? i.e. it is a doubt who it is, i.e. he [i.e. the man who fears the Lord] is not among them, i.e. he was not common.
046c23	triúin	Although Ascoli and Thes Pal have, triúin, the MS has triúin.	strong.
046d06	.i. sech is dolega inna pecthi són mad ain[m]netach fondamtar inna imneda inbetha frecndairc ar dia	Thes Pal gives inna pecthu, which is expected, though in the Supplement it is noted that the MS has pecthi, as indicated in Ascoli.	i.e. that is, it destroys the sins, if it should be patiently that the troubles of the present world are borne for God.
046d10	.i. co nis nerbtas .i. is in miscuis cloín asmbeir dorigensat assir huare nach dudia duairilbset forb[r]isiud innaniudae acht is dianeurt fessin	Thes Pal would emend is in miscuis to isí in miscuis, which seems unnecessary. cloín is in the MS, not clóin, as in Ascoli and Thes Pal.	i.e. so that they did not use to entrust themselves, i.e. it is the iniquitous hatred which he says that the Assyrians practiced, because it is not to God that they ascribed the routing of the Jews, but it is to their own strength.

046d16	innacoiccéilseni	Though Ascoli and Thes Pal have innacoicceílseni, the MS has innacoiccéilseni.	the clientships.
047a18	.i. robtar erdarca de dindulc dorad friu leusom· 7 roptar inducbaidiu de dano apud deum·	While Ascoli, and subsequently Thes Pal, argue for emending dorad friu to doratad forru, the MS can stand as it represents acceptable Old Irish (though the sense is slightly better with Ascoli's emendation).	i.e. they were the more famous from the speaking of evil to them by them, and they were, moreover, the more glorious apud Deum.
047b01	ciaerniu	MS has cia, as indicated in Ascoli, not ci, as in Thes Pal.	why [lit. what is it for anything]?
047d10	.i. o adradib idal ón	adradib, as in Ascoli, not adradaib, as in Thes Pal.	i.e. that is, by the worship of idols.
048a11	honedárntui .i. in coissegar triacoitsechtsom átrede rem[e]perthe .i. quod aut impossible est rl.	triacoitsechtsom, as in Ascoli, not triacoitsecht, as in Thes Pal.	by the strict silence, i.e. the three above-mentioned things are signified through their listening, i.e. quod aut etc.
048c13	diummussach	With -ss-, as in Ascoli, not -s-, as in Thes Pal.	proud.
048c20	.i. indermairiu	.i. not in Thes Pal, though Ascoli and MS have it.	i.e. more greatly.
048d15	do comarraig	The restoration in Thes Pal (Supplement) of docoimarraig is not justified by the MS.	he stripped.
048d17	.i. indíle	.i. not in Thes Pal, though it is in the MS, as indicated by Ascoli.	the flood.
048d27	combad de nogabthe [MS nogagthe] insalmso dichossegrad innacathrach {arcs síón} conrotacht laduaid hi síón {.i. arcs síón}· fri ebustu .i. iarnanindarbu á hirusalem ar a nachatoirsitis aithirriuch	de (of combad de nogabthe) above the line. Both examples of arcs síón (the second of which is not noted by Ascoli or Thes Pal) are above the line.	so that it would be of this that this psalm would have been sung: of the consecration of the city that was built by David on Zion against the Jebusites, to wit, after their expulsion from Jerusalem, that they might not take it again.
049a06	.i. huandforcitul	The MS has forcitul, as Ascoli indicates, not forcital, as in Thes Pal.	i.e. by the teaching.
049b04	a r rrosonartnaigestar· .i. dingalar hírobae	Although the MS is faint, it appears to have hírobae. Thes Pal and Ascoli both have hirobae.	when he became strong, i.e. from the sickness in which he had been.
049b07	.i. inadim .i. intan dober dia indigail dommuinetar indo[ni i]ss ferc do insin sech is archuindriug pechto	First .i. not in Thes Pal. Thes Pal would correct indadim, but the correction is not sure.	i.e. the instrument, i.e. when God inflicts the punishment, men think that that is anger in Him; but it is for the correction

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	dosber som 7 ni arferc		of sin that He inflicts it, and not out of anger.
049b09	.i. innanimpesse .i. filiorum israhel	The .i. filiorum israhel does not appear in Ascoli or Thes Pal, although it is clearly part of the gloss.	i.e. of the beseiged.
049c13	.i. cia isnaib hí [i]mmo[i]di	Contrary to Thes Pal, it appears most likely that the MS has hí mmodi, as Ascoli reports, not inmodi.	i.e. in which he boasts [lit. what is it in the things in which he boasts].
049d04	.i. ní frithalim ruccai formanmair· trifoisitín tanmaesiu adæ	Thes Pal and Ascoli give the form as adæ, but the MS appears to have adæ.	i.e. I do not expect shame upon my name through the confession of Thy name, O God.
049d12	.i. innam bibdad	.i. not in Thes Pal, but is accurately indicated by Ascoli.	i.e. of the guilty.
050c12	.i. hicehdú	Thes Pal does not include .i.	i.e. in every place.
050c13	.i. rofoirbthichser 7 rorelais aní· robói inchlidiu lat adæ	MS has rofoirbthichser, as in Ascoli, not rofoirbthichsir, as in Thes Pal.	i.e. You (sg) have completed and revealed what was secretly with You (sg), O God.
050c15	.i. sechis rorelais	Thes Pal does not include the .i. of the MS.	that is, you revealed.
050d01	.i. ciarudreigsom namboi remcisiu dæ de asbeir immurgu nadmbí ciall la nech disluindi dliged remdeicsen	Although the MS is difficult to read, it appears to have dæ, as in Ascoli, not dæ, as in Thes Pal.	i.e. though he complained that there was no providence of God for him, he says, however, that there is not sense in anyone who denies the rule of Providence.