

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

Locus	Corrected Text	Text Notes	Provisional Translation
062a07	.i. indnephsastid	.i. not in Thes Pal.	i.e. unsatisfiedly
062c21	frisnahi fritammorcat sa	Ascoli gives the gloss as .i. mé frisnahi fritammorcat sa, and Thes Pal suggests that .i. must be added before the Old Irish. This is unnecessary, however, since the placement of .i. mé relative to the Old Irish suggests that the two do not belong together. .i. mé is rather a separate gloss.	against those that afflict me.
062c23b	ednúnoín	The MS has oín, not óin, as in Ascoli and Thes Pal.	one and the same.
062d11	.i. innafrihorcun	.i. not in Thes Pal.	i.e. of the offenses.
063a13	populos .i. macc n̄ israhel	populos is not included by Ascoli or Thes Pal as part of the gloss, but it clearly appears to belong to it.	populos i.e. of the Children of Israel.
063a14	.i. arruculigestar .i. sechis arrunillestar	First .i. not in Thes Pal.	i.e. when he profaned, i.e. that is, when he polluted.
063b03	.i. roptar mebrai[g]	Thes Pal follows Ascoli in giving the MS text as inebrai, which they correct to mebraig. In fact, only the last letter is missing, since mebrai stands in the MS. I do not see why in- must be read.	i.e. they were learned.
063c11	forsá non egridieris lesom ánisiu· iss[u]aichnid dún insin	MS clearly has ánisiu (the á and nisiu are separated by the s of solemus in the Latin), not anisiu in Ascoli and Thes Pal.	he has here (a commentary) on non egridieris; that is well-known to us.
064d08	.i. aspeciosus asrubartsom is daresi indí as gloriosus	indí, as in Ascoli, not indi, as in Thes Pal.	i.e. the speciosus that he mentioned, it is for gloriosus.
065c16	IS bes leusom torand hi tempul delbae innarig 7 dufornditer dano angnimae innarig sin tridelba ban 7 suidigter imdelba innarig isintorund imbiat.,	As noted by Thes Pal, 7 suidigter should either be read as 7 suidigtir or simply as suidigter.	it is a custom with them to represent in a temple the figure of the kings, and moreover the deeds of those kings are represented by figures of women, and they are placed about the figures of the kings in the representation in which they are.
066a04	sechis fun trup són .i. quando dicit in fimbris aureis	MS has trup, as indicated in Ascoli, not trop, as in Thes Pal.	that is, under the figure, i.e. when he says in fimbris aureis.
066c06	i.e. airnaib runaib inchlid[ib] 7 diamraib innadeachtae	airnaib runaib, as in Ascoli, not arnaib rúnaib, as in Thes Pal.	i.e. for the hidden mysteries and secret things of the Godhead.
066c13	.i. adeichthriub 7 á áis siriaē	MS has áis, not áis, which is what Ascoli and Thes Pal have.	i.e. O Ten Tribes, and O Syrians.
067a01	foraís siriaē 7 deichthrebo	áis, not áis, as in Ascoli and Thes Pal.	on the Syrians and the Ten Tribes.
067b04	lasse dufuinchidid sechis etirscarid ón	MS has etirscarid, as in Ascoli, not etarscarid, as in Thes Pal.	when you (pl) descend, that is, you (pl) part with.
067b16	.i. di macha ciuitate	.i. not in Thes Pal, though it is in Ascoli and the MS.	i.e. of the town Macha.
067b17a	.i. a huili chenela indomuin l̄. a maccu israhel [Gloss 67b17b located here] l̄. a huili ch(e)nela ata f̄(o)rbristi dinaib machabdib 7 dimaccaib israhel olchene	The gloss as it appears in Ascoli and Thes Pal is disjointed, seemingly consisting of one gloss (67b17b in the present numbering) appearing in the middle of a second gloss (67b17a in the present numbering). The two have been separated out here and been	i.e. O all you (pl) nations of the world, or you (pl) children of Israel, [Gloss 67b17b located here], or O all you (pl) nations that are crushed by the Maccabees and by the Children of Israel generally.

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		separate numbers (the old number being 67b17). Gloss 67b17b appears to gloss MANIBUS in sense and is here attached to that word, although, as mentioned above, it is physically located within the gloss on GENTES.	
067b17b	dindamru durigeni dia erib·	See Note to Previous Gloss.	for the wonder that God did for you (pl).
067b19	isbesad leusom inuall infailte holamaib lassaní dungnither hobelaib	Thes Pal gives the text as infáilte (vol ii p 417, Corrigenda), but as Ascoli correctly notes, the MS reads infailte.	customary with them in a cry is the (expression of) joy with the hands, when it is made with the mouth.
067c07	.i. is inne so inna ermiten	Thes Pal would emend the text to issí, but this may be unnecessary if we assume that so simply intervenes between the noun and its genitives, as occurs with the clitic pronouns at times, cf. Wb 18d1, 33a5)	i.e. this is quality of the honor.
068a14	.i. lithichthe .i. lintæ· ón	MS has lithichthe, as in Ascoli, not lithechthe, as in Thes Pal.	i.e. engaged in festivity i.e. that is, filled.
068b05	trachtad lesom anisiu síis ciasu chosmail frisincanoin	MS has canoin, as in Ascoli, not canóin, as in Thes Pal.	he has here below a commentary, although it is similar to the text.
068b10	.i. rethae	MS has .i., as indicated in Ascoli.	i.e. which run.
068c14	.i. dialailibetis foirethib· iar chétbaid coirbri· insin ciall ainsedo illdai duerbirt as ingerint fil fordeil[b] ainsedo	Thes Pal has ainsedo for the final word where the MS and Ascoli have ains- (i.e. an abbreviation).	i.e. for others who were to be taught, according to the opinion of Coirbre; the sense of the accusative plural is to be taken from the gerund which is in the form of an accusative.
068c15	l. cufarc(a)n mailgaimrid cæcinit	Ascoli and Thes Pal read cecinit.	or, that I may instruct. Mailgaimrid cecinit.
068d01	.i. lase dumestar	.i. not in Thes Pal.	i.e. when he weighs.
068d13	.i. arfemasiu	Following the main text of Ascoli, Thes Pal notes that the MS has arfenasiu, which should be read arfemasiu. As Ascoli notes in his Addenda and Corrigenda, however, the text actually reads arfemasiu.	i.e. may you (sg) accept.
069a04	.i. is[ind] fers remeperthiu	Ascoli reads isfrisremeperthiu, which Thes Pal emends to is fris[na] remeperthiu “it is the aforesaid”. The text actually reads .i. is fers remeperthiu, which must be emended as at left. The revised reading corresponds better to what is found in the MS and makes good sense in context: “[those] whom he here names wise, in the subsequent verse he demonstrates...”. This emendation removes the single example cited by Thurneysen (p 225 §355) and Greene (1974, Ériu 25, 192) for a substantivized acc. pl. masc. yo/ya-stem adjective.	i.e. in the above-mentioned verse.
069a11	.i. duforás .i. is do duberat ananman forna tire	tire, as in Ascoli, not tíre, as in Thes Pal.	i.e. for increase, i.e. it is for that that they put their names upon the lands.
069a15	.i. ní ingeúin	MS has ingeúin, not ingéuin, as in	i.e. he did not understand.

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		Ascoli.	
069a16	.i. ní déci asndia d(u)decomnacht· do	Ascoli gives the text as d::decomnacht, which Thes Pal speculates should be d(un)decomnacht. The MS is difficult to read, but appears rather to have the text as given above (or possibly d(a)decomnacht). At any rate, a leniting relative would be expected here, and not a nasalizing one.	i.e. he does not see that it is God who has given it him.
069a18	honaib frithsétaighthib sechithat h .i. conid cummæ aramber biuth hua cechrét frissacomraic etir glan 7 anglan·	MS has cummæ, rather than cummae in Ascoli or cumme in Thes Pal.	by the encountered things, whatever they are, i.e. so that it is equally that he enjoys every thing that he meets with, both pure and impure.
069b03	.i. amal nadfrescat bás innacethrai ní bí dano cida fresciso [leg. frescisiu] inbáis etir lasna doini so· ł. ní lib matar [leg. lilmatar]· frescissin nachaili .i. acht fochosmailius cethrae dochum bás	MS has inbáis, not inbáis, as in Ascoli. The emendation to lilmatar was suggested already by Strachan. Stokes' interpretation as ní lib m[-b]atar "it is not with them that there were..." is compromised by the fact that leu would be expected, not lib.	i.e. as the cattle do not expect death, there is moreover not even an expectation of death at all with these men. Or, they will not dare to expect anything else, i.e. but after the fashion of a beast to death.
071b14	dorogab .i. it hé atimnae di namma rusarigestar airis fuamaám robói	MS has fuamaám, not fuamáam, as in Ascoli and Thes Pal.	he transgressed, i.e. it was His ordinances only that he had violated, for he was subject to Him.
071c02	innatstin [leg. inna tuistin]	The MS seems to read as at left, not inna(tu)istin, as suggested in Thes Pal.	in their generation.
071c09	.i. is duthaidbsin ind imdaigthea tuccad sunt an ecce: 7 ní dufailsigud	.i. not in Thes Pal.	i.e. it is to indicate abundance that the ecce has been put here, and not to manifest.
072a05	.i. trisóinnmigi 7 chumtach síón	MS has tri, as in Ascoli, not tre, as in Thes Pal.	i.e. through the prosperity and the ornamentation of Zion.
072a07	.i. iudei ł. subdere .i. fundatabartis	.i. iudei not in Ascoli or Thes Pal. It appears twice: once above the line in the main Latin text and once in the margin after the mark of construal linking the gloss to the text.	i.e. that they should subject themselves.
072b10	huantárriuid	Ascoli and Thes Pal read huantárrgud. The first r partially overlaps with the q of quo above it, but seems secure enough. Their g is rather a c with an i written slightly below the line, where it could be interpreted as a tail to a g (cf. 47b4 and 61b17).	by the causing.
072c15	.i. is intuilem bude	.i. not in Thes Pal.	i.e. to earn thanks.
072d16	.i. huandisiu .i. huandimbiud innamat [leg. inna namat]	.i. not in Thes Pal.	i.e. from this, i.e. from the abundance of the enemies.
073a13	.i. beniaminecdu .i. de tribu beniamin fuit	MS has beniaminecdu, as in Ascoli, not beniaminicdu, as in Thes Pal.	i.e. of Benjamin, i.e. he was of the tribe of Benjamin.
073a17	issi inso in tochoisgem	MS has issi, as in Ascoli, not issí, as in Thes Pal.	this is the execution (exsecutio).
073b02	remiérbartmar	MS has remiérbartmar, not remiérbartmar, as in Ascoli and Thes Pal.	that we have mentioned above.

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073c02	.i. intan aracrinat acharait arnech no anerta fristemligther cid indaier airi intan sin	MS has aracrinat, as in Ascoli, not aracrinat, as in Thes Pal.	i.e. when a man's friends perish, or his strength, even the air is obscured to him at that time.
073c03	.i. fris n dorchaichther	MS has fris n dorchaichther, as in Ascoli, not fris n dorchaighther, as in Thes Pal.	i.e. that it be obscured.
073d02	.i. innerfoichill	MS has innerfoichill, as in Ascoli, not innerfoichell, as in Thes Pal.	i.e. the preparation.
074a12	.i. híforcenn insalmsó ar inpopul [leg. inpopul] duchoid láioniam for longais res ingrainmim [leg. resind ingrainmim]	Neither Ascoli nor Thes Pal have inpopul, which is clear in the MS. The MS has láioniam, as in Ascoli, not laioniam, as in Thes Pal.	i.e. to the end, this psalm [is] for the people that went with Onias into exile before the persecution.
074b14	.i. cunic cid acumachtae n doindae n dunema induine aralailiu acht issoirbiu dano duchumachtu d adenum	MS has duchumachtu, as in Ascoli, not duchumachtae, as in Thes Pal.	i.e. even human power is able to protect a man against another, but it is accordingly easier for the power of God to do it.
074c20	.i. huare rocomallada inna imneda 7 foruirmed cenn forsnaib cotarsnaib durairngirsiu is firirien [leg. firien] tra fuanindassin tabart díglae foraibsom	MS has foraibsō, as in Ascoli, not foraibsom, as in Thes Pal.	i.e. because the troubles have been fulfilled, and an end has been put upon the adversities that You (sg) had prophesied, it is then just to inflict vengeance on them in accordance with that condition.
074c21	.i. is frise dlutair 7 issi ciall fil and	Ascoli suggests emending to frie, but this seems unnecessary, since frise can be fri + se/so.	i.e. it is with this that it is brought into close connection, and this is the meaning that is there.
074d07	.i. ised inso .i. is inunn áquoniam eripuisti rl. asbeirsom 7 aní remiárbarb.i. in me sunt uota rl. .i. is inunn inne fil indib diblinaib .i. is follus rundgabsat terchoiltisiu indiumsá· isindí arndamroichlisse huabás	MS has remiárbarb. Ascoli has remiárbarb and Thes Pal remiárbarb. Note that the difference of ē and æ is not meaningful. æ is used here everywhere, since there is no real difference in writing the two in the MS.	i.e. it is this, i.e. the quoniam eripuisti etc. which he says and that which he had said before, namely, in me sunt uota etc., are the same, i.e. the sense that is in both is the same, i.e. it is clear that Your (sg) determinations are in me, in that You (sg) have guarded me from death.
074d13	.i. ní beræe siu hua duaid insalmsó air is du duaid immeairc insalmsó ised tadbát 7 foilsigedar intitúl mad la cirine immurgu issí ciall dumber side assindísiu .i. nimalartae siu· hua inscribiunt intitúil .i. olinspiurt noib trigiun infatho frípont phelait· ní derlegaesiu intitúl roscribais huas inchroich du dílsigud cеста crist .i. hic est réx iudeorum .i. didiu ní derlegusiu anim [leg. derlegasiu ainm] duaid as intitúl sechis ní derlegae aiim [leg. ainm] crist· ut praediximus air nanní immeairc du duaid immeairc du crist.,	Ascoli (picked up by Thes Pal) indicates that the MS reads insalmo the second time. It does not, as insalmsó clearly stands there	i.e. you (sg) may not take from David this psalm, for it is to David that this psalm is suitable; it is that that the title shows and makes manifest. If it is according to Jerome, however, this is the sense that he (Jerome) brings out of it, namely: you (sg) may not obliterate him from the inscription of the title, i.e. says the Holy Spirit through the mouth of the prophet to Pontius Pilate; to renounce the Passion of Christ, you (sg) may not obliterate the title that you (sg) have written over the Cross, namely, hic est etc., i.e. then, you (sg) may not obliterate the name of David from the title, i.e. and moreover you (sg) may not obliterate the name of Christ, ut praediximus, for whatever is suitable to David is suitable to Christ.