

quibus in hæc uerba<sup>4</sup> compulsus sum, infixi clementiam præsentis<sup>5</sup>. ideo<sup>6</sup> ergo audisti quia desperatissime<sup>7-8</sup> conflictabar in eo. ...

ET RETRIBUET usque SUPERBIAM.

consequenter ueritatem delegens superbiam detestatur<sup>9</sup>.

UIRILITER usque SPERABIS IN DOMINO.

... præterita enim beneficia<sup>10</sup> habetis in futuram bonitatis certa documenta.

PSALMUS XXXI.

IPSI DAUID INTELLECTUS.

etiam præsentis argumentum carminis super Ezechiæ sanatione est, cum langorem ipsum ob superbiam<sup>11</sup> incederit. instituitur<sup>12</sup> ergo sermo qui Ezechiæ et personæ et causæ conueniat, ac per illum cunctis in simili statu degentibus<sup>13</sup> iustis instructio et admonitio<sup>14</sup> comprobatur.

BEATI QUORUM usque INIQUITATES.

quia ueniam<sup>15</sup> peccati sanitas quoque corporis consequuta fuerat.

ET QUORUM usque PECCATUM.

ussurpat apostolus<sup>16</sup> hos uersús, aptos magis actioni suæ<sup>17</sup> quam profetice<sup>18</sup> in illam causam directos.

f. 50d 4. *fil is indsalm* 5. *indi remisaid* 6. *dluthad lesom forculu ind ·ideo fil isindsalm* 7. *.i. huare is hifoscud menman ruradussa inna briathra asruburt is airi insin· rocualasu guth mernaigdese* 8. *.i. confolmaissiur derchoiniud<sup>a</sup> arthrumai nafochodo* 9. *.i. adeitchethar* 10. *.i. amal durigni inna gnímu sechmadachtai dugena dano innahí tairngir hisatodochide* 11. *.i. nephdéicsen<sup>b</sup> india* 12. *.i. sechis forcanar són* 13. *araberat<sup>c</sup> biuth* 14. *aforcital* 15. *.i. intan dorolaig dia do innuail dorigni roícad iarum* 16. *.i. ata hilibur apstail* 17. *.i. aranimarcidetaid frisinprecept ropithach* 18. *.i. arní fou ragab infaith fuandtuic<sup>d</sup> apstal ol stoirier*

f. 50d 4. that are in the psalm. 6. he has here a connexion (?) backwards of the *ideo* that is in the psalm. 7. i.e. because it is in darkness of mind that I spake the words that I uttered, therefore Thou didst hear the voice of my prayers. 8. i.e. I was near despairing<sup>†</sup> because of the weight of the affliction. 10. i.e. as He did the past deeds, He will indeed do what He promises in the future. 11. i.e. of not looking to God. 15. i.e. when God forgave him the pride of which he had been guilty, he was healed afterwards. 16. i.e. it is in the book of the apostle. 17. i.e. on account of their aptness to the doctrine that he preached. 18. i.e. for the prophet did not utter it with respect to that to which the apostle applies it, says the commentator.

<sup>a</sup> MS. *derchoiniu*

<sup>b</sup> MS. *neph déicsen*; Ascoli suggests *nephfrescne*, “of not trusting God” but cf. *MI. 53<sup>b</sup> 11, 53<sup>d</sup> 17*

<sup>c</sup> MS. *ara berat*

<sup>d</sup> MS. *fu andtuic*

<sup>†</sup> cf. Sarauw, p. 108

NEC EST IN ORE *EIUS* usque DOLUS. ...

f. 51a ... oportet ut beatus *non solum* solutus sit *sed* cautus<sup>1</sup> a uitiis.  
 QUONIAM TACUI usque OSSA MEA.  
 ... omnis firmitas corporis ultimo langore<sup>2</sup> *concussa est*.  
 DUM CLAMAREM TOTA DIE.  
 pro<sup>3</sup>: continue.  
 QUONIAM DIE AC NOCTE usque TUA.  
 pro<sup>4</sup>: sine indutiis<sup>5</sup> temporis alicuius. effectus operationis in utramque  
 partem<sup>a6</sup> manus Dei<sup>7</sup> dicitur.  
 COMUERSUS SUM usque SPINA<sup>8</sup>.  
 ... pro compunctione subitaneorum<sup>9</sup> dolorum. ...  
 DILICTUM usque FECL.  
 ut pænitentia expiat<sup>10</sup> quod incurrit arrogantia<sup>11</sup>. ...  
 DIXI: CONFITEBOR usque DOMINO.  
 statui<sup>12</sup> et propossui<sup>13-14</sup>, et tú statim ueniam contulisti. parata clementia  
 remittentis<sup>15</sup> his uerbis ostenditur. ...  
 PRO HAC ORABIT<sup>b</sup> usque SANCTUS.  
 pro simili arrogantia<sup>16</sup> oportet ab omni *sancto* orari<sup>17</sup>.  
 IN TEMPORE OPORTUNO<sup>18</sup>.  
 bene addidit: “in tempore oportuno,” ne uideretur<sup>19</sup> sub necessari-

f. 51a 1. .i. *arnachaimrada<sup>c</sup> etir cid<sup>d</sup> inna menmuin* 2. .i. *ní orbae ní bedmó* 3.  
*tar áesi* 4. *tar áesi* 5. *cen sloglussu .i. cid cennabec n dosíd· and* 6. .i. *du*  
*digail* †. *dufortacht* 7. .i. *a cumachtae* 8. .i. *hó lorc dromma delc<sup>e</sup>* 9.  
*talmaidech* 10. *coglanaid* 11. *indhual* 12. *arromertus* 13. *7 arrudergus*  
 14. *forsan dixi trachtait inda focull sa* 15. *indi dulugai* 16. .i. *ma beith· aran*  
*dena nech dinaib noibaib huail<sup>f</sup> cosmáil frissinní dorigni ezechias arangé dilgud 7*  
*arandena aithrigi<sup>g</sup> amal dundrigni ezechias* 17. *ngesar* 18. *intan immeromastar*  
*són nach noib aracuinteá dilgud de· isind aimsir sin·* 19. .i. *arnatomnad nech*  
*aepert do som bed necen donaib hulib anglanad ceni imroimsitis is airi asrubart in*  
 tempore oportuno

f. 51a 1. i.e. that he may not think them at all, even in his mind. 2. i.e. nothing  
 could be greater. 5. without truces, i.e. even without a little of peace there. 6.  
 i.e. for vengeance, or for help. 7. i.e. the power. 14. these two words comment  
 on *dixi*. 15. of him who forgives. 16. i.e. if it be that anyone of the saints be  
 guilty of pride like to that of which Hezekiah was guilty, that he pray for forgiveness  
 and make repentance, even as Hezekiah did. 18. that is, when any saint sins, that  
 he seek the forgiveness of God at that time. 19. i.e. that no one might suppose him  
 to say that it was necessary for all to be purified, even though they had not sinned,  
 therefore he said: *in tempore oportuno*.

<sup>a</sup> MS. partartem

<sup>b</sup> MS. orauit

<sup>c</sup> MS. *arnacha imrada*

<sup>d</sup> This is over the line

<sup>e</sup> leg. *lorc dromma nó delc*, “the backbone, or a thorn,” W.S.

<sup>f</sup> MS. *huail*

<sup>g</sup> MS. *aithigi*

tate expiationis<sup>20</sup> omnes sanctos locasse<sup>21</sup>. “in tempore oportuno,” *id est*, cum fuerit<sup>22</sup> tali curatione purgatus *qui* sanctitatis decus una culpa fuscauerit<sup>23</sup>.

UERUM TAMEN usque AD EUM.

f. 51b *id est*, iustum non adproximabunt, | et non obruetur<sup>1</sup> enundatione<sup>2</sup> ualidorum<sup>3</sup> discriminum.

TÚ ES REFUGIUM MEUM usque Á CIRCUMDANTIBUS.

uel doloribus, uel emulis<sup>4</sup> insultantibus. ...

INTELLECTUM TIBI DABO usque GRADIERIS.

quid<sup>5</sup> expetere<sup>6</sup>, quid conueniat uitare<sup>7</sup> in tanta *confusione* uerisimilium *est*<sup>8</sup> rerum quasi responsio<sup>9</sup> Dei. uerum more suo *pro* rebus uerba subtexiuit<sup>10</sup>, ut sit sensus<sup>11</sup>: cum mentis humilitas Deo, non sibi<sup>12</sup>, fuerit innisa<sup>13</sup>, *consulatio* diuina<sup>14</sup> non deerit. *personam* respondentis Dei introduxit, *pro* eo ut diceret<sup>15</sup>: *hæc autem* illi promissit *pro* confessione peccati. ...

f. 51a 20. *inglanto* 21. *dorinól* 22. *bes* 23. *fororaid*

f. 51b 1. *7 niforbrisbedar* 2. .i. *ontuiliu* 3. *sonairt* 4. *honaib naimtib* 5. *†*. sic est ordo uerborum est quasi responsio dei in tanta confusione similium rerum quid etc. 6. *adcosna* 7. .i. *nad fes cid as maith no as olc denum<sup>b</sup> manídtarti<sup>c</sup> écnae dæ* 8. .i. *dobeir dia aithesc cid as denti no cid as imgabthi do retaib ata chosmaili fri fir la doini 7 bes ni bat fira ladia* 9. .i. *aithesc* 10. .i. *intan asmber duaid intellectum tibi dabo sechis ardi<sup>†</sup> son dombera dia doneuch nodneirbea ind 7 genas triit confestar cid as imgabthi do dénum<sup>d</sup> diulc 7 cid as deinti do dimaith· aithesc tra lesom insin apersin dæ* 11. *issí achiall inso síis* 12. .i. *ní indfessin eirbthi 7 nachdo duaisilbi<sup>e</sup> nanní dogní acht is dodia* 13. *lase arasissedar* 14. .i. *fortachtae dæ* 15. .i. *amal bid ed inso asberad*

f. 51b 5. or the order of words is thus: *est quasi* etc. 7. i.e. that it is not known what is good or evil to do, unless God's knowledge hath given it (the knowledge). 8. i.e. God gives an answer what is to be done, or what is to be avoided, of things that are like truth in the eyes of men, and perchance they are not true in the eyes of God. 10. i.e. when David says, *intellectum tibi dabo*, that is a sign that God will give to everyone that shall trust in Him, and work through Him, that he may know what evil he must avoid doing, and what good he must do. He has then here a reply in the person of God. 11. this below is the meaning of it. 12. i.e. it is not in himself that he trusts, and it is not to him(self) that he ascribes whatever he does, but it is to God. 14. i.e. of the help of God. 15. i.e. as though he had said this.

<sup>a</sup> MS diuna

<sup>b</sup> leg. *dodénum?*

<sup>c</sup> *tarti* is over the line

<sup>†</sup> *rectius arde*

<sup>d</sup> MS. *dunum*

<sup>e</sup> MS *nachdoduaisilbi*

NOLITE FI[E]RI usque INTELLECTUS.

qui in rectum non iudicio<sup>16</sup>, sed correptione<sup>17-18</sup> et castigatione, ducuntur.

IN FRENO usque AD TE.

... ire ergo nós uult in uirtutes<sup>19</sup>, non protrachi<sup>20</sup>.

MULTA FLAGILLA<sup>21</sup> PECCATORIS.

non tantum dolore cami<sup>22-23</sup> erudiuntur, ut plerique iustorum reducuntur in uia<sup>24</sup>, sed multiplici poena pertinax ferietur<sup>25</sup> improbitas. ...

PSALMUS XXXII.

IN FINEM, PSALMUS DAUID.

post uictoriam de Assiris profetice carmen hoc uelut triumphale<sup>26</sup> componitur, doceturque sub occasione huius argumenti inritae<sup>27-28</sup> spei esse uel rei omnia quibus præter Dominum<sup>29</sup> mortales exultant.

GAUDETE, IUSTI, IN DOMINO.

Iudei ob notitiam conditoris non in equis et prosperorum successu<sup>30</sup> gauisi sunt ut Assirii. ...

f. 51c ... CONFITEMINI DOMINO IN CHITHARA<sup>1</sup>.

generali præfatu<sup>2-3</sup> ad laudes diuinas coartatus, nunc ipsas species quibus laudetur enumerat.

f. 51b 16. .i. fadesin 17. .i. honchosc 18. .i. neich bís foraib 19. .i. indegnimu 20. .i. arécin dodenum athimnae 21. .i. esaircnea 22. innacentir 23. .i. nicosc mbec doherr forsna pecthachu<sup>b</sup> fochosmailius nanoib 24. innatimnae<sup>c</sup> n diadæ 25. .i. cochessair<sup>d</sup> 26. buadach 27. ærassaigthe<sup>e</sup> .i. nach comairle<sup>f</sup> dong(ní) duine sech dia nosnerassaigedar<sup>g</sup> dia~ 28. nach comairle<sup>h</sup> immurgu dognither la fortacht<sup>i</sup> dæ is bithsuthin<sup>k</sup> adæ 29. .i. cen chomairli<sup>l</sup> n dæ 30. ní on toracht

f. 51c 1. hicroit 2. .i. aircech ceneliu ciuil honid techtae molad dæ dober<sup>m</sup> som ani as chithara 3. asbeir<sup>n</sup> hondaisndís

f. 51b 18. i.e. of someone who is upon them. 19. i.e. into good works. 20. i.e. by force, to do His commandments. 22. the spurs?<sup>†</sup> 23. i.e. it is not a little correction that is inflicted on sinners like saints. 24. of the divine commandments. 27. i.e. every counsel that a man makes apart from God, God makes it void. 28. every counsel, however, that is done with the help of God is lasting. 29. i.e. without the counsel of God.

f. 51c 2. i.e. he puts *cithara* for every kind of music with which it is fitting to praise God. 3. he says by way of preface.

<sup>a</sup> MS. *sucensu*

<sup>b</sup> MS. *pectha*: corr. Ascoli

<sup>c</sup> MS. *tinnae*: corr. Ascoli

<sup>d</sup> *cochessair* is a mistranslation of *ferietur* as *ut feratur*; *cessair* comes from *cess*- seen in *rocassa* MI. 114<sup>a</sup> 6, *cissi* 84<sup>b</sup> 11 etc., cf. Ascoli, *Archiv. Glott. Ital.*, Supplem. Period. II. 127sq.

<sup>e</sup> MS. *æraissaigthe*

<sup>f</sup> MS. *na chomairle*

<sup>g</sup> MS. *nosnesrassaigedar*: corr. Ascoli; the MS. reading *nosnesrassaigedar* may be an etymological spelling, as *érassaigur* comes from *es-ro-fássaigur*.

<sup>h</sup> MS. *comaile*: corr. Ascoli

<sup>i</sup> MS. *fortach*

<sup>k</sup> MS. *bith suthin*

<sup>l</sup> MS. *comair*: corr. Ascoli

<sup>m</sup> MS. *do ber*

<sup>n</sup> MS. *as beir*

<sup>†</sup> otherwise Sarauw p. 11

IN PSALTERIO DECIM CHORDARUM<sup>4</sup> usque EI.

alterius namque musici meminit instrumenti<sup>5</sup>. ...

BENE PSALLITE EI IN UOCIFERATIONE.

pro<sup>5a</sup>: diligenter, intente<sup>6</sup> ac modolate. uociferatio<sup>7</sup> híc uel iubilatio<sup>8</sup> clamor ille militum dicitur in praelium aut<sup>a</sup> hostibus fugatis<sup>9</sup> insistunt. oportune ergo híc tali uociferatione hortatur ut psallant<sup>10</sup>.

QUIA RECTUM EST UERBUM DOMNI.

more suo per alias quoque<sup>11</sup> oportunitates dispensationes diuinas commendat, simulque describit dignitatem eius quem laudari meruerat<sup>12</sup>, quia {uel inspexit} utrorumque<sup>13</sup> merita inspiciens Iudeos.

ET OMNIA OPERA EIUS IN FIDE.

fidelia, mentiri<sup>14</sup> nescia. ...

DELEGIT MISERICORDIAM ET IUDICIUM<sup>b</sup>.

... pro<sup>15</sup>: inest<sup>16</sup> factis eius<sup>17</sup> dignatio<sup>18</sup> atque iustitia, uel certe cura est illi misericordia<sup>19</sup>. misericorditer<sup>20</sup> saluauit Iudeos, iudicialiter<sup>21</sup> extinxit Assirios.

MISERICORDIA usque TERRA.

ab speciale laude misericordiae Dei conuertitur<sup>22</sup> eius bonitatis praedicationem, quae in omnium rerum creatione clara

f. 51c 4. nadeichtéae<sup>c</sup> 5. .i. ala aile aidme ceuldae 5a. taræsi 6. indindidmech<sup>d</sup> 7. inguthfogrugud 8. .i. subugud ꝛ. ilchugud 9. ꝛ. is innuall dongniat horumaith fora naimtea remib· 10. .i. comolait són 11. .i. trí insci redi<sup>e</sup> 7 soirb duadbat som 7 relaid file lathar n dá didóinib<sup>f</sup> 12. triadegmaini dombeir dodoinib 7 doiudeib sechcách<sup>g</sup> 13. .i. iudeorum 7 assiriorum 14. .i. it ainbi .i. airniruguigter gnimai dá 15. taræsi 16. indixnigedar 17. ata són .i. soirad iudae 7 slige assar 18. indinracus 19. .i. dilgutha pecthe 20. introcar 21. inmesid .i. condigail foraib apecthae 22. ulidi .i. conruthói húahuilidetaid<sup>h</sup> apreceptae dothaidbsin sainemlae dá

f. 51c 9. or in the cry that they make when their enemies have been routed by them. 10. i.e. that they may praise. 11. i.e. through speech plain and easy he sets forth and shows that there is a dispensation of God for men. 12. through His benefits which He confers on men, and on the Jews above all. 14. i.e. they are ignorant, i.e. for the works of God cannot be falsified. 17. that is, to wit, deliverance of the Jews and slaughter of the Assyrians. 19. i.e. of forgiveness of sins. 21. judicially, i.e. with punishment upon them for their sins. 22. i.e. he has turned from the generality of his teaching to shew forth the special qualities of God.

<sup>a</sup> leg. aut cum?

<sup>b</sup> MS. iudiucium

<sup>c</sup> a *dvigu*-compound, like *deichthreb*, Windisch. leg. *na ndeichtéae* J.S.

<sup>d</sup> MS. *indindimech*: corr. Ascoli

<sup>e</sup> leg. *rédi*?

<sup>f</sup> MS. *dinaib*

<sup>g</sup> MS. *sethach*

<sup>h</sup> MS. *huilidetaid*

est, omnibus experta<sup>23</sup> mortalibus. habunde bonitatem Dei loquitur terræ creatio<sup>24</sup>.

VERBO DOMINI usque SUNT.

idioma<sup>25</sup> Ebrorum est plurali numero pro singulari uti. ideo<sup>26</sup> hīc “eorum,” non “eius,” possuit. uirtus autem cælorum<sup>27</sup> uel ipsa firmitas elimenti<sup>28</sup> uel ornatus astrorum<sup>29</sup>; nam et Simmachus ita possuit<sup>30</sup>: omnis ornatus eorum.

CONGREGANS SICUT usque MARIS.

f. 51d ut | facilitatem omnipotentiae<sup>1</sup> maria cohibentis exprimeret.

PONENS<sup>2</sup> IN TESAURIS ABISOS.

obdendo<sup>3</sup> concludens; quasi Ebrorum usu qui comparisonibus<sup>4</sup> copolationibusque non præponunt aduerbia<sup>5</sup>; ut sit sensus<sup>6</sup>: tanquam solidas quasque<sup>7</sup> materias, quæ semel conditæ non mouentur, sic fluentes natura abysos eadem potentia, qua condit, terminauit litoribus,

f. 51c 23. *isréil*<sup>a</sup> 24. .i. *duucthar trithuistin*<sup>b</sup> *intalman* 25. .i. *is bés*<sup>c</sup> 26. *l. huare is cæli tunuic 7 ní cælum* 27. .i. *ind nime fadesin* 28. .i. *hóssi insin sonartae nime* 29. *file isindnim* 30. .i. *is ornatus tuic side 7 uirtus*

f. 51d 1. *conducthe as mor cumachte trít* 2. Ponens in tesaris abisos .i. *nítuic som dobrethir is indí siu .i. combed samlid dagneth* ponens abisos· sicut in tesaris *amal asrubart*<sup>d</sup> *riam* congregans sicut in ueterem<sup>e</sup> *nitabair som tra insin*· quasi ebreorum usu .i. *amal asmbés*<sup>f</sup> *doebraib anisin· nephthabart innandobriathar isnaasndisnea adfiadat is foncosmailiusin darigni duaid isindísiu* 3. .i. *huandí fristarat .i. intalmain nimpu di cach leth cona tiagat taracricha corai* 4. *hochosmailsib* 5. .i. *intamlai 7 chosmailsea dober dodemnigiud dliged n aile nitaiber*<sup>g</sup> *ebraide dobrethir hisuidib* 6. *issi so sis achiall* 7. *sechitat hé*

f. 51c 24. i.e. it is understood through the creation of the earth. 25. i.e. it is the custom. 26. or because he has put *caeli* and not *caelum*. 27. i.e. of the heaven itself. 28. i.e. even that the strength of the heaven. 29. that are in heaven. 30. i.e. it is *ornatus* that he has put, and *uirtus*.

f. 51d 1. i.e. that it might be understood thereby that He is great of power. 2. *ponens in tesaris abisos*, i.e. he has not put an adverb therein, i.e. so that he should make it thus, *ponens abisos sicut in tesaris*, as he has said before *congregans sicut in utre*. He does not then put that *quasi Ebreorum usu*, i.e. as that is customary to the Hebrews not to put adverbs into the statements that they make, in the same way David has done it in this. 3. i.e. in that he opposed, to wit, the earth about them on every side, so that they pass not over their proper boundaries. 4. by comparisons. 5. i.e. the Hebrew does not put an adverb in the similes and comparisons which he puts to confirm other sayings. 6. what follows is the sense of it. 7. whatever they are.

<sup>a</sup> *isréil* glosses clara est

<sup>b</sup> Ms. *trithistin*

<sup>c</sup> MS. seems .i. *isi bés*

<sup>d</sup> MS. *as rubart*

<sup>e</sup> Vulg. *utre*

<sup>f</sup> MS. *am· mbés*

<sup>g</sup> MS. *nitaib*

concluit uallibus, ad instar tesauri abditi<sup>8</sup> et per hoc immoti, ut non progredierentur<sup>9</sup> efficit. totum *autem* dicit augenter<sup>10</sup>.

TIMEAT DOMINUM OMNIS TERRA.

ut subaudiatur ipsius<sup>11</sup>; de hominibus tamquam benemerentem<sup>12</sup>. ...

QUONIAM IPSE DIXIT, ET FACTA SUNT<sup>13</sup>.

causas obtexiuit<sup>14-15</sup> quibus merito timeatur Deus.

IPSE MANDAVIT usque GENTIUM.

federatarum<sup>16</sup> Assiriis.

REPROBAT<sup>17</sup> AUTEM usque POPULORUM.

quoniam non subfeciebat quod timendum dixerat Deum pro conditionibus<sup>18</sup>, infert etiam pro iudiciis<sup>19</sup> reuerendum<sup>20</sup>.

ET REPROBAT CONSILIA PRINCIPUM.

Sinachrib regis cum reliquis subregulis<sup>21</sup>.

CONSILIA AUTEM DOMINI usque MANET.

ad superiora retulit “cogitationes” et “consilia.” dixerat enim: “Dominus dissipat consilia gentium, reprobat *autem* cogitationes cordis.” “in saecula saeculorum<sup>22</sup>,” pro<sup>23</sup> penitus<sup>24</sup> pertracta sententia; homano more totum dicit<sup>25</sup>.

f. 51d 8. *fochosmailius donemar<sup>a</sup> 7 daingnigther immetsad ninfolgide issamlid insin rodaingnigestar dia imna abissiu...* 9. *.i. assacrichaib coraib* 10. *.i. anuile dober som isdothormuch molto 7 inducbale dodia daber* 11. *.i. sechis agatar ind huili doini sòn· file isintalam* 12. *amal inni asroilli .i. air atroilli dia a aigsin donaib doinib* 13. *.i. huare forcomnactar inna duli iarna epirt do dia biat* 14-15. *.i. huaderet .i. sechis rofailsigestar son· condar reli inna<sup>b</sup> aicsin hisin .i. ob pro non hi sunt* 16. *.i. cairdinigthe* 17. *sechis ærasaiged sòn* 18. *.i. arnaibtuistenaib .i. innandule* 19. *.i. soirtha na firion<sup>c</sup> 7 diglae fornapechachu<sup>d</sup>* 20. *asnairmitnigthi feid* 21. *foriganib* 22. *aní assæcula<sup>e</sup> sæculorum tar æsi indí aspenitus ata sòn* 23. *taræsi* 24. *.i. hisasuthin cenna forcenn<sup>f</sup>* 25. *.i. anuile asbersom do dia .i. consilia 7 cogitationes isòn bes dóindu asbeir som insin dodia*

f. 51d 8. as men protect and make firm about a hidden treasure, even so hath God made firm about the abysses. 9. i.e. from their proper boundaries. 10. i.e. all that he puts, he puts it to increase praise and glory to God. 11. i.e. let all the men who are on the earth fear. 12. as one who deserves, i.e. for God deserves to be feared by men. 13. i.e. because the elements came into being after God said, Let them be. 14-15. i.e. he uncovered, that is, he revealed, so that those causes are manifest, i.e. *ob* for *non* there. 17. i.e. let Him make void. 18. i.e. for the creations, to wit, of the elements. 19. i.e. of deliverance of the righteous and of punishment upon sinners. 20. that He is to be revered. 22. *saecula saeculorum* is for *penitus*. 24. i.e. for ever, without any end. 25. i.e. all that he says of God, i.e. *consilia et cogitationes*, it is from human custom that he says that of God.

<sup>a</sup> MS. *donem*

<sup>b</sup> MS. *ina*

<sup>c</sup> MS. *firio*: corr. Ascoli

<sup>d</sup> MS. *fornapechachu*

<sup>e</sup> MS. *asæcula*

<sup>f</sup> MS. *cenn aforcenn*

BEATA GENS usque EIUS.

*id est, tamquam tam proprie esset plebs eius et peculiariter<sup>26</sup> ut sunt hereditates heredum<sup>27-28</sup> . . .*

f. 51d 26. *sainredach* 27. *innan orbaman* 28. .i. *amal attreba nech áorbe<sup>a</sup> saindiles issamlid adrothreb<sup>b</sup> dia maccu<sup>c</sup> israhel*.

f. 51d 28. i.e. as a man possesses his own inheritance, so did God possess the children of Israel.

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<sup>a</sup> MS. *áor*

<sup>b</sup> *h* is over the line

<sup>c</sup> MS. *accá*.<sup>ib<sup>m</sup></sup>

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[AD PSALMUM XXXIII.]

f. 52 Hic psalmus cantatur sub persona Ezechiae qui superato Assirio semper sé benedicturum Dominum promittit et angelum Dei adiutorem inmitti sibi precatur, posteriori quoque parte psalmi ad exemplum sui cunctos in Dei laudem prouocat.

f. 52 IPsi dauid rl. *ní derb linn tra in senchas canone dunaithmenadar<sup>a</sup> isintitul so acht masued forraithmentar and dialuid dauid<sup>b</sup> forlongais có iadomdu. 1. co ammondu. resául brethae hosuidiu mór dusetuib do abimelech<sup>c</sup> hiterfochraic marbtha dauid. conranaic side laithe nand iarsin fridauid 7 ní naithgeuin 7 leicsi huad air ducorastar<sup>d</sup> dia deilb mordraige 7 fir boith<sup>e</sup> forsinni dauid diadiamlad connach ningeuin inti abimelech<sup>f</sup> ciadudfuthaircair abas 7 is du atlugud buide dodia iarsint soirad sin rondsóer rogab dauid insalmso. síis. .i. benedicam<sup>g</sup> rl.*

f. 52 *Ipsi David rel.* We are not certain as to the story of Scripture that he calls to mind in this superscription, unless it is this that is recalled. When David went into exile to the Edomites, or to the Ammonites, before Saul, much treasure was brought from the latter to Abimelech as the price of slaying David. One day thereafter he (Abimelech) met David, and he recognised him not, and he let him go, for God had put a form of great ruggedness and of a simpleton on David to disguise him, so that Abimelech knew him not, though he desired his death. And it is to render thanks to God after that deliverance wherewith He delivered him, that David sang this psalm below, namely, *benedicam* etc.

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<sup>a</sup> MS. *dunaith menadar*

<sup>b</sup> this is added above the line

<sup>c</sup> MS. *abi meleäch*

<sup>d</sup> MS. *du corastar*

<sup>e</sup> MS. *firboith*

<sup>f</sup> MS. *abi melech*

<sup>g</sup> MS. *bendicam*



f. 53a DE PRÆPARATO usque EORUM.

uel animas<sup>1</sup>, uel ipsum hominem; a parte totum<sup>2</sup>. “singulatim” autem quia discretas, id est proprias, animas singulis dedit, an quia primum hominem solum, id est singulum, creauit. horum ergo cordium<sup>3</sup>, quæ arbitris<sup>4</sup> hominibus apud arcanum<sup>5</sup> uirtutis suæ creat, non potest inspector non esse quin uideat<sup>6</sup> intellegatque motus affectusque<sup>7</sup> mortalium. Aliter<sup>8</sup>: qui finxit singulatim<sup>9</sup> operi suo, nullo adstante homine uel præsentate.

QUI INTELLEGIT OMNIA usque UIRTUTEM.

id est, quamobrem<sup>10</sup>, ut sit sensus<sup>11</sup>: cum ipse sit inspector mentium qui creator, nullus impius aut regno aut opibus aut fortitudine fretus<sup>12</sup> uindictam iudicantis effugiet<sup>13</sup>.

ET GIGAS NON SALUABITUR.

pro<sup>14</sup> procero<sup>15-16</sup> aut forti. specialis rei<sup>17</sup> quæ in Iudea generanda erat occasio est, exhortatio generalis inducitur<sup>18</sup>. ...

IN HABUNDANTIA<sup>b</sup> UIRTUTIS usque EIS.

pro considerationis officio<sup>19</sup>: in utramque partem<sup>20</sup>. sic enim respexit de cælo, ut non saluetur rex impius<sup>21</sup>. ...

f. 53a 1. .i. forsani as· corda· trachtid<sup>f</sup> lesom anisiu 2. .i. corda .i. arinduiniu huli lesom on 3. .i. sechis nananman<sup>d</sup> sôn 4. messidib 5. ladiamair ainchlidi<sup>e</sup> som nad chom<sup>f</sup> nech acht hesom fesin 6. .i. pro non coniacadar 7. .i. inna ascnamu 8. fri finxit fochetoir dotet ásingulatim fundul nisiu<sup>g</sup> airis corda dothet fris isnaib dolaib ailib 9. .i. a oimur cen fortacht<sup>h</sup> nachaili oco 10. is ar inret nisin 11. .i. issi a chiall inso sis 12. anarrubart biuth 13. coní imgeba 14. tarési 15-16. .i. air indairech .i. erechdu sôn 17. .i. intan asrubart som gigas non saluabitur· nícon dét donach ailu insin· lesom acht donpopul assardu roboi oc indriud macc n israhel 18. ishe inso innertad coitchen dochach .i. ecce oculi domini super timentes eum 19. an· oculi file is intsalm is foir trachtaidsom isindisiu 20. .i. hisoirad firion 7 indigail forpecthachu 21. .i. sinachrib

f. 53a 1. i.e. he has here a commentary on *corda*. 2. i.e. *corda*, i.e. he regards it as standing for the whole man. 3. i.e. of the souls. 5. in the secret place of His mystery, which no one may have power over but He Himself. 6. i.e. for *non*, so that He may not see. 8. *singulatim* goes directly with *finxit* according to this way (of interpretation), for *corda* goes with it in the other cases. 9. i.e. alone, without the help of any other therein. 10. it is for that thing. 11. i.e. what follows below is the meaning of it. 13. so that he will not avoid. 15-16. i.e. for the chief, i.e. more preeminent. 17. i.e. when he said *gigas non saluabitur*, that applies to none other in his opinion but to the Assyrian people that was harrying the Children of Israel. 18. i.e. this is the common exhortation to all, namely, *ecce* etc. 19. in this he is commenting on the word *oculi* in the psalm. 20. i.e. to the deliverance of the righteous and the punishment on sinners.

<sup>a</sup> MS. arbitriis

<sup>b</sup> MS. habudantia

<sup>c</sup> MS. *dtrachtid*

<sup>d</sup> MS. *nanman*

<sup>e</sup> MS. *ladimaira inchlidi*: corr. Ascoli

<sup>f</sup> MS. *cho*, cf. Rev. Celt. XVIII 234

<sup>g</sup> the first letter might be *n* or *h*

<sup>h</sup> MS. *fortach*

ANIMA NOSTRA usque DOMINUM.

f. 53b tam pronam<sup>22-23</sup> ad misericordiam iubet sub | qualibet necessitate<sup>1</sup> expectare ad opem ferendam<sup>2</sup>.

QUONIAM ADIUTOR usque IN TÉ.

ut uotís sperantium<sup>3</sup> clementia<sup>4</sup> tua plene respondeat.

PSALMUS XXXIII.

IPSI DAUID, QUANDO COMMOTAUIT FACIEM EIUS ANTE ABIMELECH<sup>5</sup>, ET DIMISSIT EUM<sup>6</sup>, ET ABIIT<sup>7</sup>.

BENEDICAM usque TEMPORE.

tam aduerso quam prospero<sup>8</sup>.

SEMPER LAUS EIUS usque LAUDABITUR.

iustissimum est, inquit, ut laudetur a mé, per quem longe lateque<sup>9</sup> laudabilis sum.

AUDEANT MANSUETI ET LETENTUR.

mansuetos... uocat quos res<sup>10</sup> ante docuerant de sé non magna sentire<sup>11</sup>. ...

ET EXULTEMUS NOMEN EIUS IN UNUM {uel INVICEM}.

non loco, sed officio<sup>12</sup>.

f. 53a 22. *inn aéradblaim* .i. ainimam· 23. †. tam pronum .i. iubet .i. dauid tam pronum .i. *induine n aéradblam sechip hé* †. ezechiam· †. *forcongair inti duaid* expectare tam pronum .i. deum .i. *as adblam· dothabairt fortachtae*

f. 53b 1. *sechip sí fochaid imbé nech són* 2. *bed taircidi* 3. .i. *in dia* 4. .i. *adde* 5. .i. *fiad abimelech* 6. .i. *ralleic huaid cenfrithorcuin do* 7. .i. *inti duaid* 8. .i. *tempore* .i. *cid in imniud<sup>a</sup> cid hisocumail beusa ní ðainiub<sup>b</sup>sa dut moladsu hicech aimsir* 9. .i. *fon domun forcech leth* 10. *sechis innagnimu són* 11. .i. *ní intiú fadesin dorecachtar 7 ní doib fesin doairilbset<sup>c</sup> nach n dégnim dorigensat acht is dó<sup>d</sup> daairilbset 7 indorecatar<sup>†</sup>* 12. .i. *ní ointu luic acht is ointu tuile dæ*

f. 53a 23. i.e. the very ready man, whoever he be, or Hezekiah, or David charges *expectare tam pronum* .i. *Deum*, i.e. who is ready to give help.

f. 53b 1. i.e. whatever be the affliction that anyone may be in. 3. i.e. in God. 6. i.e. he let him go without injury. 7. i.e. David. 8. i.e. whether I be in trouble or in happiness, I will not rest from praising Thee at every time. 9. i.e. throughout the world on every side. 10. i.e. the deeds<sup>e</sup>. 11. i.e. it was not in themselves they hoped, and it was not to themselves they ascribed every good deed that they had done, but it was to Him they ascribed them and in Him they hoped. 12. i.e. it is not unity of place, but it is unity of the will of God.

<sup>a</sup> MS. *imnid*; see 4 CZ. 49

<sup>b</sup> MS. *ðainib*: corr. Ascoli; but cf. Celt. Zeitschr. IV. 49

<sup>c</sup> MS. *do airibset*: corr. Ascoli

<sup>d</sup> MS. *do*, corr. Ascoli as *do dia*

<sup>†</sup> leg., with Sarauw, *ind dorécatar*

<sup>e</sup> res is translated as an accusative

EXQUESSIUI<sup>a</sup> DOMNUM usque MÉ.

causam cur ad laudandum<sup>13</sup> mansuetos prouocat, quia exauditus sit, scilicet ex omnibus erumnis ereptus<sup>14</sup>.

EX OMNIBUS TRIBULATIONIBUS usque INLUMINAMINI<sup>15</sup>.

uós quoque sí conueneritis ad precandum Dominum pro nostris commodis contingetur<sup>16-17</sup>, etsi pro nostra illum difensione laudetis, et eritis meriti nostri participes<sup>18</sup>, sí fueritis consortes officii<sup>19-20</sup>. Aliter: adiutorii eius luce tristitiæ<sup>21</sup> caligo fugabitur.

ET UULTÚS UESTRI NON ERUBESCENT.

pro expectatione<sup>22</sup>, quæ ad aliquam rem<sup>23</sup> uultum facit intentum.

ISTE PAUPER usque EUM.

ac si diceret: ego, uel quilibet dispectus<sup>24</sup>. iterum ad suam personam recurrit, et per omnia probatione a sé petita<sup>25-26</sup> utilitatem exortationis inculcat<sup>27</sup>. pauperem uocat se propter tenuitatem<sup>28</sup> uirium suarum. ...

f. 53b 13. *dumolad* .i. domini 14. *arrombu ercheltae* 15. .i. *coatabsorchaigther<sup>b</sup> sechis codobemthar si ón hodia tribuith oc comguidi dæ frinni immelle* 16. †. *continget nobis* 17. .i. *ocubether* .i. *comaicsigfid dia dún trisodin* 18. .i. *confodlaibidsi arninsorchugud ni ón* .i. *sechis dobemtharsi<sup>c</sup> amal donemarni<sup>d</sup>* 19. .i. *diangessid si dia amal nundguidemni* 20. †. *fit in aliis officialiter* .i. *intimthirtheid* .i. *in ointimthrecht<sup>e</sup> on frinni* 7 *is oinchétfaid lesom fuanisiu* 21. .i. *cech pectho* 22. .i. *arindfrescissin* 23. .i. *frisnaccai<sup>f</sup> archiunn hodia* 24. *dimicthe* 25. *ascnaidiu* .i. 26. .i. *asrubart som rongaid dia 7 rondcualae* 27. .i. *foilsigidir són 7 doadbat nertad coitchenn<sup>g</sup> do chách* .i. *arange<sup>h</sup> cach dia amal dundrignisom 7 rondcehladar adi dano ::a::* 28. *sémi*

f. 53b 14. when he was taken away. 15. i.e. that ye may be illuminated, that is that you may be protected by God through being in joint prayer together with us. 17. i.e. shall be touched, i.e. God will draw<sup>†</sup> near to us through that. 18. i.e. ye shall participate in our illumination, that is, ye shall be protected as we are protected. 19. i.e. if ye pray to God as we pray to Him. 20. or it is in other (books) *officialiter*, i.e. serviceably, i.e. in one service with us, and he considers it the same sense therewith. 21. i.e. of every sin. 23. i.e. which he expects afterwards from God. 26. i.e. he said that he had prayed to God, and that He had heard him. 27. i.e. he reveals and shows a common exhortation to all, namely, that every one should pray to God as he did, and that He will hear him.

<sup>a</sup> MS. exquessiusi

<sup>b</sup> MS. coatabsorchaither

<sup>c</sup> MS. doemtharsi: corr. Zimmer

<sup>d</sup> MS. demarni: corr. Zimmer

<sup>e</sup> MS. timthreth

<sup>f</sup> MS. fris naccai

<sup>g</sup> MS. coitchen

<sup>h</sup> MS. ai ange: corr. Ascoli

<sup>†</sup> cf. Ml. 107<sup>b</sup>9

f. 53c ... ET DE OMNIBUS TRIBULATIONIBUS EIUS SALUABIT EUM. INMITTET usque EOS.

hós supra<sup>1</sup> mansuetos . . dixerat: qui {angelus} inuastauit Assirios, et unumquemque tuetur<sup>2</sup> supplicem<sup>3</sup>.

GUSTATE usque DOMNUM.

a similitudine earum<sup>a</sup> rerum quæ gustu<sup>4</sup> intelleguntur. ...

BEATUS UIR usque EUM.

quia ad gustandum<sup>5</sup> prouocauerat, consequenter intulit. ...

QUONIAM NIHIL DEEST<sup>6</sup> usque OMNI BONO.

ac sí diceret: citius diuites egebunt quam<sup>7</sup> timentes Deum. ... nunc uelut propriam orationem format, qua inbuit audientes, et diuino aptat<sup>8</sup> seruitio, qui tamen sermo in omnia tempora futura a studiosis quibusque ualeat usurpari<sup>9</sup>.

UENITE, FILI usque UÓS.<sup>†</sup>

affectionis<sup>10</sup> uocabulum miscet<sup>11</sup>, ut efficacius<sup>12</sup> præcepta conciliet<sup>13</sup>.

QUIS EST HOMO usque UITAM<sup>14</sup>.

id est, qui uelit<sup>b</sup> in multa requie<sup>15</sup> bonis a Deo præstitis habunde

f. 53c 1. indremdid 2. .i. coduema 3. cech óin<sup>c</sup> gessid .i. giges dia 4. homlassacht 5. .i. dumlassacht etarcni dé 6. .i. debe tintuda inso 7. .i. oldatae 8. comadasaigidir .i. inna eitsidi 9. aramberthar<sup>d</sup> biuth 10. innasercae 11. .i. intan asmbeir tait ámaccu 12. indaithimfolngidiu 13. .i. combad mou de nongabtis inna forngaire is airi asbeir som táit amaccu 14.<sup>†</sup> Quis est homo usque uitam .i. for(ac)ab cech ansa ol duaid .i. intí adagadar in coimdid Aliter. quis est rl. usque uitam· is he áthuasulcud inso cupit .i. qui cupit· rl. Aliter· quis est usque bonos .i. imchomarc insin· huile 7 is hæ áthuassulcud incomthod talmaidech asber innadia .i. prohibe linguam rl. .i. intí dogena anuilese síis is do doberthar<sup>e</sup> bethusin<sup>f</sup>· 15. hisid

f. 53c 2. so that he will protect. 3. every suppliant, i.e. who shall supplicate God. 5. i.e. to taste the knowledge of God. 6. i.e. this is a difference of rendering<sup>g</sup>. 8. he fits, namely, the hearers. 11. i.e. when he says, Come, (my) sons! 13. i.e. that they might the more receive the commands, therefore he says, Come, (my) sons. 14. *quis est homo* to *uitam*? i.e. he has left every difficulty<sup>‡</sup>, says David, namely, he who fears the Lord. Otherwise, *quis est* etc. to *uitam*? this is the solution of it, *cupit*, i.e. *qui cupit* etc. Otherwise, *quis est* to *bonos*? i.e. all that is a question, and the solution of it is found in the sudden turn of his words afterwards, i.e. *prohibe linguam*, etc., i.e. to him that shall do all this that follows, shall that life be given.

<sup>a</sup> MS. eorum

<sup>b</sup> MS. uellit

<sup>c</sup> ói is over the line

<sup>d</sup> leg. aramberthar?

<sup>†</sup> Here, as Bergin has acutely observed, the scribe has trisected a gloss and omitted part of its lemma. For 'uós' he should have written *docebo uós* (Ps. 33, 12), and for *for::ab cech ansa* he should have written *fordabcechansa*, 1 sg. redupl. fut. of *forcun* 'doceo' with infixd pron. *dab* 'vos' or 'vobis' or *forabcechansa*, as in *nachabticfed* 'nec uobis uenturum esse', Ml. 46<sup>a</sup> 14

<sup>e</sup> MS. berthar

<sup>f</sup> leg. *inbethusin*?, but cf. Ml. 69<sup>a</sup> 21, Sg. 191<sup>a</sup> 2

<sup>g</sup> Vulg.: quoniam non est inopia

<sup>‡</sup> the translation given presupposes *cech n-ansae*. But the meaning is not clear, and some words may have fallen out. Cf. Sarauw p. 138, Ascoli, Gloss. xxxvii., Pedersen, Idg. Anz. xii. 97

perfrui hic percipiet ista quæ dico. dum uoluntatem conuenit<sup>16-17</sup>, ostendit liberum arbitrium<sup>a</sup>, et quod institutionis ad bonum non sufficiat<sup>18</sup>

f. 53d solum doctoris officium, nisi ad audiendum prumtus adplicetur animus. ...

PROHIBE LINGUAM TUAM A MALO.

per exemplum rerum sub Ezechia<sup>b</sup> gestarum<sup>1</sup> uirtutem commendat fructibus innocentiae, malitiam deterret retributione supplicii<sup>2</sup>.

ET LABIA usque DOLUM.

ut Rabsacis<sup>3</sup>, qui parans<sup>4</sup> exitium<sup>5</sup> ciuitatis captiuís terras optimas promittebat, uel blasfemias iaculatus<sup>6-7</sup> in Dominum, ab eo tamen sé misum iactabat<sup>8-9</sup>.

DEUERTE usque BONUM.

quia multis locis profeta quasi amatores<sup>10</sup> belli . . . accusat Assirios, quæ rés illís exitio<sup>11</sup> fuit, consequenter auditores suos ad studia pacis hortatur. ...

f. 53c 16. .i. intan asrubart qui uult .i. inti lasinnaccubur són in bethu hothuil 17. adngladar<sup>c</sup> 18. .i. ní lour indegforcitlaid ma ní be indithem leir 7 menma adblam<sup>d</sup> 7 etarscarthae fri cech n dethidin lasin ndescipul<sup>e</sup> do eitsecht amagistir

f. 53d 1. .i. soirad mac n israhel 7 diligent nassar 7 soirad ezechiae fessin· 2. doratad<sup>f</sup> forassaru 3. .i. ba fomraid a bellrae sidi 4. an arambertad 5. .i. sechis intogail són 6. .i. asberad som nambutressa dia hirusalem imbói dia<sup>g</sup> cecha cathrach olchena<sup>h</sup> 7 nachasoirbed dia lamaib som· 7. .i. andumbidced 8. cotnucbad 9. .i. is dia donróidni<sup>i</sup> ol rabsacis intan nandargart din· aircein nant rochomairleic som dunni ní coimnacmarni athuidecht<sup>k</sup> forndochumsi· 10. .i. amal robtar 11. .i. conrusleachta ab angelo·

f. 53c 16. i.e. when he said *qui uult*, i.e. he who desires life with his will. 18. i.e. the good instructor is not enough, if the disciple has not full intentness, and a mind ready and separated from every care, to hearken to his teacher.

f. 53d 1. i.e. the deliverance of the Children of Israel and the destruction of the Assyrians, and the deliverance of Hezekiah himself. 2. that was inflicted on the Assyrians. 3. i.e. his speech was guile. 4. when he was preparing. 6. i.e. he used to say that the God of Jerusalem was not stronger than the god of any other city, and that He would not deliver them from his hands. 7. i.e. when he used to hurl. 9. i.e. it is God who sent us, said Rabshakeh, because He did not forbid it to us; for as long as He did not permit us we were unable to thus come to you. 10. i.e. as they were. 11. i.e. so that they were slaughtered *ab angelo*.

<sup>a</sup> MS. arbitrum

<sup>b</sup> MS. ezechiae

<sup>c</sup> leg. *adngládadar*? but Phil. Soc. Trans. 1891-4, p. 495; *adgladar* LL. 249<sup>a</sup> 52. *ata-geglathar* LU. 19<sup>b</sup> 33

<sup>d</sup> MS. *ad blam*

<sup>e</sup> MS. *las in*; corr. Sarauw, p. 138

<sup>f</sup> MS. *dorat*: corr. Ascoli

<sup>g</sup> MS. *día*

<sup>h</sup> MS. *olche*: corr. Ascoli

<sup>i</sup> MS. *doroidni*

<sup>k</sup> MS. <sup>a</sup>*tuidecht*; cf. p. 568 note d

ET AURES *EIUS* usque MALA.

*indeferenter*<sup>12</sup> faciem<sup>a</sup> nominat, *id est*, considerat etiam malos<sup>13</sup>.

UT PERDAT DE TERRA MEMORIAM EORUM.

*quæ* in prosperitate generis est<sup>14-15</sup>; *quod* contingit Assiris<sup>16</sup> pariter extinctis.

...

ET EX OMNIBUS TRIBULATIONIBUS usque CORDE.

qui *nihil* de sé magnum senserunt<sup>17</sup>.

f. 54a ET HUMILES SPIRITU SALUABIT<sup>1</sup>.

*non* necessitate<sup>2</sup> deiectos et *perinde* querellos<sup>3</sup>, *sed* ratione patientes<sup>4</sup> et obdientes<sup>5</sup> simplices<sup>6</sup>.

MULTÆ TRIBULATIONES usque EOS.

... quos iustos dixerat<sup>7</sup> *per Deum* uotorum<sup>8</sup> compotes<sup>9</sup>. respexit euentum rerum, *quo* iusti plerumque, immo frequenter, arguntur<sup>10-11</sup>.

f. 53d 12. .i. *etir firianu 7 pecthachu* 13. .i. *dutabairt diglae forru* 14.

*forsammimoriam trachtid som isindisiu* 15. .i. *buithe aclainde diancés* 16.

*forsaperdat trachtaid anisiu* 17. .i. *is india dorecatar ní intiu fesin*

f. 54a 1. .i. *arhuimli amenman is airi ícfaitir* 2. *ninnech forsatabar adenum* 3.

.i. *aræget rinn a mámb*<sup>b</sup> 4. .i. *hothuil amenman 7 is dligned leu tabart inna fochaide*

*foraib* 5. .i. *ardenum tuile dæ homenmain 7 huare as dligned leu inna fochaidi<sup>c</sup>*

*dothabairt foraib tar æsi apectha* 6. †. *suplices* .i. *guidig* .i. *ara nomaldoit* 7. .i.

*asbeir<sup>d</sup> som iustos doib cia ingabtar airis menic dondecmaing* 8. *innanduthracht*

9. .i. *nanní robu accubur<sup>e</sup> leu atchotatsat<sup>f</sup> fordia* 10. .i. *is gnath dofirianaib*

*aningabal ab hominibus* .i. *intan<sup>g</sup> ðadairleici<sup>h</sup> dia<sup>i</sup> isna fochaidi inna firianu.* 11. .i.

*an as nessa lium do inni frequenter indaas<sup>k</sup> plerumque*

f. 53d 12. i.e. both righteous and sinners. 13. i.e. in inflicting punishment on them. 14. he is here commenting on *memoriam*. 15. i.e. that their children should be after them. 16. this comments on *perdat*. 17. i.e. they hoped in God, not in themselves.

f. 54a 1. i.e. it is on account of the humility of their mind that they will be saved. 2. not one who is compelled to do it. 3. i.e. who complain to us of their yoke.<sup>†</sup> 4. i.e. with the will of their mind, and they deem it a law that tribulations should be inflicted on them. 5. i.e. for doing the will of God from the mind, and because they deem it a law that the tribulations should be inflicted on them for their sin. 6. or *supplices*, i.e. suppliant, i.e. for their humility. 7. i.e. he calls them *iustos* though they are reprov'd, for it often happens thus. 8. i.e. whatever they desired they obtained it from God. 9. i.e. it is usual for the righteous to be reproach'd by men, namely, when God lets the righteous (fall) into tribulations. 10. i.e. what I deem nearer to the sense, *frequenter* than *plerumque*.

<sup>a</sup> leg. *facientes*?

<sup>c</sup> MS. *fochaid*: corr. Ascoli

<sup>e</sup> MS. *accubu*: corr. Ascoli

<sup>f</sup> MS. *as chotatsat*

<sup>g</sup> MS. *intantan*

<sup>i</sup> over the line

<sup>k</sup> MS. *indas*

<sup>†</sup> The translation of gl. 3 is doubtful, cf. Pedersen, *Aspirationen* 123

<sup>b</sup> MS. *ar æget rinnamam*

<sup>d</sup> MS. *as beir*

<sup>h</sup> leg. *ðadairleici*, cf. *Ml.* 59<sup>c</sup> 10

ita temperavit sententiam ut illos liberandos promitteret, non intactos erumnis adsereret<sup>12</sup>, cum hunc statum<sup>13</sup> pro utilitate quapiam<sup>14</sup> inclinasset<sup>15</sup> diuina dispensatio.

DOMINUS CUSTODIT usque EORUM.

etiam<sup>a</sup> pro uirtutis experimento<sup>16</sup> pulsentur<sup>17</sup>, moueri tamen conterique<sup>18</sup> non poterunt<sup>19</sup>.

UNUM usque PESSIMA.

... ut diceret: nullum est malis uel in morte solacium, non communis {mors}<sup>20</sup> ut cæterorum<sup>21</sup>, sicut Assiriorum<sup>22</sup>.

ET QUI ODERUNT usque DELINQUENT<sup>23-24</sup>.

id est, ab spē sua<sup>25</sup> decedent, fallentur<sup>26</sup>, peccabunt<sup>27</sup>. peccare<sup>28</sup> etiam dicuntur, cum intentione<sup>29</sup> frustrentur<sup>30</sup> euentus<sup>31</sup>. secundum hunc sensum<sup>32</sup> in Ebreo quoque: odientes iustum superabuntur<sup>33</sup>. ...

f. 54a 12. .i. ni aisndet duaid airmdis hé iusti indí nad ocmanatar hothrogaib acht it hé iusti les indí ocubendar hothrogaib innan ingramman 7 innafochaide... 13. .i. tairisem indaiso firien isnaib fochaidib 14. .i. arthormuch fochricce<sup>b</sup> doib 15. hifochaidib in betho frecndaire 16. .i. arpromad aneirt isnaib fochaidib... 17. .i. ciabetir 18. .i. otuartis .i. ofoircnitis huana<sup>c</sup> fochaidib hisin 19. .i. ossa .i. sechis ní cumgubat conoscaiget gnimu indaisso foirbthi 20. .i. nibas coitchen inso dianaisndet duaid .i. mors rl. 21. .i. amal alanaile n doine .i. combad donaib huilib doinib notésed 22. .i. amal is na n assar .i. air is doassaraib int sainriud trimedirgedar 23-24. .i. imroimset .i. niberat diriug 25. .i. hondi immeradat 7 bis innamenmain 26. .i. dugaithfiter .i. ní berat diriug 27. .i. imruimset 28. .i. huare dunfutharset ceniberat diriug 29. .i. robói inammenmain 30. dungaithatar<sup>d</sup> 31. .i. intecmaing 32. .i. is hé asrubartmar techtas inebrae 33. .i. is ed inso file isind ebrae tar æsi qui oderunt iustum<sup>e</sup> delinquent

f. 54a 12. i.e. David does not declare that they are *iusti* who are not touched by miseries, but then he deems *iusti* who are touched by the miseries of persecutions and tribulations. 13. i.e. the continuance of the righteous in tribulations. 14. i.e. for increase of reward to them. 15. in the tribulations of the present world. 16. i.e. for proving their strength (*uirtus*) in the tribulations. 18. i.e. that they should be crushed, i.e. that they should be exterminated by those tribulations. 19. i.e. *ossa*, i.e. they will not be able to move the actions of the perfect folk. 20. i.e. this is not a common death of which David speaks, i.e. *mors* etc. 21. i.e. as of other men, i.e. that it should come to all men. 22. i.e. as of the Assyrians, for it is to the Assyrians in particular that he refers. 23-24. i.e. they will not succeed. 25. i.e. from what they think, and which is in their mind. 26. i.e. they will not succeed. 28. i.e. because they will desire it, though they do not succeed. 29. i.e. that was in their mind. 32. i.e. it is what we have said that the Hebrew has. 33. i.e. this is in the Hebrew in place of *qui* etc.

<sup>a</sup> rather etiam si

<sup>b</sup> MS. *focricce*

<sup>c</sup> MS. *huna*

<sup>d</sup> MS. *dungaithar*: corr. Ascoli; read probably *dungáitar*. Or *dungaithar* may be miswritten for *dungáitar* = *dungáithtar*, 4 CZ. 60

<sup>e</sup> MS. *iustus*

ET NON DELINQUENT<sup>a</sup> OMNES usque IN EO.  
*qui erunt compotes uotorum*<sup>34</sup>.

PSALMUS XXXIV.

IPSI DAUID.

occasionem erumnarum<sup>35</sup> suarum hoc carmine Dauid in tempore Heremiae profetae componit, quæque in eum principes commesserunt<sup>36</sup> persequitur<sup>37</sup>. ...

f. 54b IUDICA, DOMINE, usque ME.

*confisus*<sup>1</sup> de causæ suæ iustitia iudicalem<sup>2</sup> aduersus inimicos suos postulationem poscit.

EXPUGNÁ usque ME.

talionem<sup>3</sup> ex lege poscit. ...

ADPREHENDE ARMA ET SCUTUM.

*pro instrumentis*<sup>4</sup> uindictæ. ...

EXSURGE IN ADIUTORIUM MIHI.

ut in illos ultor<sup>5</sup>... existas.

EFFUNDE usque CONCLUDE.

*pro*: duc tanta facilitate gladium ut effundantur<sup>b6</sup> aquæ.

ADUERSUS EOS usque ME.

*pro*: exclude iter et obstrue<sup>7</sup>. ...

CONFUNDANTUR<sup>8</sup> ET REUERANTUR<sup>9</sup>.

omnis eorum causatur<sup>c10</sup> intentio.

QUÆRENTES ANIMAM MEAM.

*id est*, a parte totum<sup>11</sup>. ...

f. 54a 34. .i. *comairmidi innan dúthracht 7 inna naccubur dorigensat .i. dusrigeni dia erru amal robu thol doib* 35. .i. *forudámair*<sup>d</sup> heremias 36. *innahé*<sup>e</sup> *dorogabsat* 37. *dorimi*

f. 54b 1. *aconidreirb* 2. *brithemandae* .i. *techtæ imes*<sup>f</sup> *dæ* 3. *indigail* 4. *arnaib aidmib* 5. *diglaid* 6. *amal dunesmiter*<sup>g</sup> 7. .i. *frithdún*<sup>h</sup> 8. .i. *ruccaigter* 9. .i. *dimicter* 10. .i. *erbirigther* .i. *connamanairi*<sup>†</sup> 11. .i. *ar induiniu huiliu són*

f. 54a 34. i.e. *computators*<sup>i</sup> of the wishes and the desires that they formed, i.e. God did them for them as was their will. 35. which Jeremiah suffered.

f. 54b 1. when he trusted. 2. judicial, i.e. of submitting to the judgment of God.

10. i.e. that it may not succeed. 11. i.e. for the whole man.

<sup>a</sup> MS. *dilinqunt*

<sup>b</sup> rather *effunduntur*, which is translated

<sup>c</sup> an error for *cassetur*; the glossator first translates *causetur* taken passively

<sup>d</sup> MS. *foradair*; corr. J. S.

<sup>e</sup> recte *innahí*

<sup>f</sup> MS. *mes*; but cf. *MI*. 38 d 1

<sup>g</sup> MS. *du nesmiter*

<sup>h</sup> MS. *frith dún*

<sup>†</sup> leg. *connámairi*? J. S.

<sup>i</sup> a literal translation of *comairmidi*; the Irish commentator evidently connected *compos* with *compoto* = *computo*



AUERTANTUR RETRORSUM ET CONFUNDANTUR.

conspectum hominum ferre *non* possint<sup>12</sup>, *aut* certe gradu<sup>13</sup> cadant státus sui.

COGITANTES MIHI MALA.

*non* errore<sup>14</sup> nocentes, *sed* studio.

FIANT TAMQUAM PULUIS.

ita tenuentur<sup>15</sup> á tribulatione malorum ut instár pulueris á uento acti<sup>16</sup> nequeant *consistere*, ut et ipsi exiles<sup>17-18</sup>.

ET PERSECUTOR ES POTENS<sup>19</sup>, ET ANGELUS CONFRINGENS EOS.

FIAT UIA ILLORUM TENEBRÆ.

duplici impedimento<sup>20</sup> beneficium illis denegatur effugii<sup>21</sup>, *uel* certe per defectum<sup>22</sup> *consilium* uim persequentis<sup>23</sup> angeli *non* euitant<sup>24</sup>. ...

QUONIAM GRATIS usque LAQUEI SUI.

... tectis mé captionibus<sup>25</sup>, ut interficerent, laqueare<sup>26</sup> uoluerunt me.

UANE<sup>27</sup> EXPROBRAUERUNT ANIMAM usque QUAM.

*hoc* illis *pro* ultione *inprecatur* quod supra ab illis sé passum esse<sup>28</sup> conquestus *est*<sup>29</sup>, *pro* ea uotorum modestia<sup>30</sup>  
f. 54c *quam* lex talione<sup>1</sup> finiuit<sup>2</sup>.

f. 54b 12. *na cumgat* .i. *tiagat forteiched* 13. *as ingrad imbiat són* 14. .i. *airrafetatar* 15. *semigter* 16. *comerchloithi* 17. .i. *sémi* 18. *l. exules* .i. *loingsig* 19. .i. *comba<sup>b</sup> ingraintid cumachtach<sup>c</sup> donaib hisin adæ* 20. .i. *innadorche 7 indfoilmire* 21. *indataig* .i. *fortachtæ<sup>d</sup> dæ* 22. .i. *trinephthabairt<sup>e</sup> do dia fortachtæ doib* 23. *adgréinn* 24. *ut coní<sup>f</sup> imgabat* 25. *honaigabalaib* 26. *nomgoistigtisse* 27. .i. *cen chinaid* 28. .i. *cutrummae neich forodamair som leu* 29. *aní arruáig<sup>g</sup>* 30. *arinchensa(i)<sup>h</sup> (.i. ní comt)acht som nibed uilliu duthabairt foraib som difochaid indaas indaricc<sup>i</sup> som foir som*  
f. 54c 1. *hodigail* 2. *airised roboi hirrecht digal cutrummae frissinpeccad*

f. 54b 12. i.e. let them go in flight. 13. from the rank in which they are. 14. i.e. for they know it. 19. that Thou mayest be a powerful persecutor to them, O God. 20. i.e. the darkness and the vacillation. 21. of the refuge, i.e. of God's help. 22. i.e. through God's not giving help to them. 24. *ut*, i.e. so that they may not avoid. 27. i.e. without fault. 28. the same measure as he had suffered at their hands. 30. for the gentleness, i.e. he asked not that any more tribulation should be inflicted on them than.....

f. 54c 2. for that was in the Law, punishment equal to the sin.

<sup>a</sup> MS. lacerare: corr. Ascoli

<sup>b</sup> MS. *coba*

<sup>c</sup> MS. *cumtach*: corr. Ascoli

<sup>d</sup> MS. *fortacht*

<sup>e</sup> MS. *-tabart*

<sup>f</sup> leg. ut .i. *coní*?

<sup>g</sup> MS. *ar ruáig*

<sup>h</sup> this gloss is on the margin and is almost illegible

<sup>i</sup> this seems to be corrupt

ET IN LAQUEUM<sup>a3</sup> ET IN CAPTIONEM CADET IN IPSO. ...

ANIMA AUTEM MEA usque DOMINO.

pro quo<sup>4</sup> salutem tribueris<sup>4a</sup> laboranti.

OMNIA OSSA usque TIBI.

totum quicquid in mé uirium est ad agendas tibi gratias<sup>5</sup> admouebo, neque ei<sup>6</sup> post liberationem sola dilectione<sup>7</sup> contentus<sup>8</sup> ero. ...

ERIPENS usque DE MANIBUS.

auxit erumnam suam, cum sé diripi dicit post latentes<sup>9</sup> insidias et probrosa conuicia<sup>10</sup>. ...

SURGENTES usque IGNORABAM.

creminabantur, uel calumniam<sup>11</sup> commouebant actionis<sup>12</sup>, id est, specie interrogationis<sup>13</sup> discussionisque<sup>14-15</sup>. hac specie calumniæ et David aduersus Saelem et in castris aduersus Lachis laborauit<sup>16-17</sup>, et, quoniam Sirís placeret, Heremias quoque<sup>18</sup>, cum diceretur<sup>19</sup> obsessa ciuitate ad Caldeos<sup>20</sup> transfugere<sup>21</sup>, qui ad<sup>b</sup> mercendos cibos pergebat,

f. 54c 3. debe tintuda inso lessom 4. .i. airingnim slanidiu .i. asalutari fil  
issinsalm· 4a. .i. adcé 5. dunaib atlaigthib buide 6. arindisin 7. .i. nibaserc  
tantum cen degnimur· 8. buidech 9. nudachelat<sup>†</sup> 10. .i. iarnaib aithisib  
athischaib 11. innathis 12. .i. nodolbtais gnimu dam dodenum 7  
nummaithisigtis<sup>c</sup> ol duaid 13. .i. imchomarc conaithisib triit dognitis som damsa  
14. .i. inchuarsachada 15. .i. nomchuarsachtis trissan imchomarc n isin 16. .i.  
dorat saul athissi foir intan romboi hi cotarsnatu fris 17. .i. dorata athissi foir  
dano intan rombói octogail innacathrachsin 18. .i. huare<sup>d</sup> asbered heremias  
friusom fesin arangnetis d(eg)nimu ar(du)ecomnacht dia incathraig hilama cald· 7  
huare<sup>e</sup> noteged echtarchathraig<sup>f</sup> .....n dilmal(n) domm.....som b.....eg..nach· d.....  
immurgu noteged som 7 no .....disiur· 19. honaib israheldib<sup>g</sup> 20.  
sechtarchathraig<sup>h</sup> 21. tremiteiched .i. asluad inti heremias

f. 54c 3. he has here a difference of rendering<sup>i</sup>. 4. i.e. for the salutary deed, i.e. the word *salutari* in the psalm. 6. from him (or it?)<sup>k</sup>. 7. i.e. it will not be love only without good works. 9. that hide them(selves). 12. i.e. they used to feign deeds that I had done and to defame me, says David. 13. i.e. a question with revilings through it that they used to put to me. 15. i.e. they used to reproach me through that question. 16. i.e. Saul cast revilings on him when he was in opposition to him. 17. i.e. revilings were cast on him moreover when he was destroying that city. 18. i.e. because Jeremiah used to say to them themselves that they should do good works, since God had delivered the city into the hands of the Chaldees and because he used to go outside the city..... 19. by the Israelites. 20. forth from the city. 21. he used to flee across, i.e. Jeremiah used to go forth.

<sup>a</sup> MS. laqueueum

<sup>b</sup> MS. ad qui

<sup>†</sup> rectius nudacelat

<sup>c</sup> MS. nummaithistis: corr. Ascoli

<sup>d</sup> MS. hure

<sup>e</sup> MS. hure

<sup>f</sup> MS. echtarchaig

<sup>g</sup> MS. israldib

<sup>h</sup> MS. sechtarchraig; Atbert Anathais do breith sechtar chatthraig 7 a díchennad, LB. 191<sup>b</sup> 14, 15

<sup>i</sup> Vulg.: ueniat illi laqueus quem ignorat etc.

<sup>k</sup> *arindi* is a literal translation of *ei*, the sense of which is not clear

uel, cum *prædiceret pro utilitate audentium*<sup>22</sup> capiendam urbem<sup>23</sup>, uaticinari<sup>24</sup> in fauorem hostium putabatur<sup>25</sup>.

RETRIBUEBANT usque BONIS.

*id est, cum ego illis bona suadendo consularem*<sup>26-27</sup>, illi<sup>28</sup> me iniuriæ subdere<sup>29</sup> festinabant.

ET STERILITATEM usque MEÆ.

ita in meas grassabantur erumnas retribuendo mala *pro bonis*<sup>30-31</sup>, ut memoriam meam, *quæ filiorum successione*<sup>32</sup> conquiritur, abolere niterentur, ut tamquam sterilis interirem<sup>33</sup>.

EGO AUTEM CUM MIHI usque MEAM.

ad luctus et meroris mei habitum laborem adhibebam in ieiunis, ut id *quod* petebam facilius impetrarem. figurate<sup>34</sup> sé de locutione et proprietate Ebreca<sup>35-36</sup> non sé exaudi-

f. 54d tum esse<sup>37-1</sup> significat, *quod* sub denuntiatione<sup>2</sup> contingit Heremiæ *pro populo deprecanti*.

ET ORATIO MEA IN SINUM MEUM.

sinum *sanctus David pro* indiuisa adhesionem<sup>3</sup> sepe ponit; sí

f. 54c 22. filiorum israhel 23. .i. asbered<sup>a</sup> friu donec omnacht<sup>b</sup> dia incathraig illama cald 24. donerchanad 25. .i. hoisraheldib 26. .i. asberinse friusom denid maith air doecomnacht dia incathraigse<sup>c</sup> hilama cald 27. ðairlinse 28. .i. inisraildi<sup>d</sup> 29. fundamthabartisse 30. .i. dobertis cech nolc 7 fochaid<sup>e</sup> form osmese octaircitul cech maith doibsom 31. forchanainnse<sup>f</sup> doibsom 32. ontoracht 33. coatbelainse 34. forsin canoin archiunn trachtid anisiu sís ðarici incanoin 35. .i. trop ebraide inso lesom intsainriud 36. indoilb(thid .i. ho)dolbud sainr(iud) 37. .i. aernaigde

f. 54d 1. .i. hodia 2. fuaispenud 3. arind atoibiud nephetarscarthu .i. nad ndechuid a ernaigne<sup>g</sup> huadsom dochum ndæ acht duintarrae inna ucht fesin iterum

f. 54c 23. i.e. he used to say to them that God had delivered the city into the hands of the Chaldees. 24. that he used to prophesy. 25. i.e. by the Israelites. 26. i.e. I used to say to them; Do good, for God hath delivered this city into the hands of the Chaldees. 28. the Israelites. 30. i.e. they used to inflict every evil and tribulation on me, though I was prophesying every good to them. 31. which I used to teach them. 34. what follows down to the Scripture text comments on the following Scripture passage. 35. i.e. he has here a Hebrew figure in particular. 36. figuratively, i.e. by a particular figure. 37. i.e. his prayer.

f. 54d 1. i.e. by God. 3. i.e. that his prayer had not gone from him to God, but had turned back again to his own bosom.

<sup>a</sup> MS. *as bered*

<sup>b</sup> the first *n* is over the line

<sup>c</sup> MS. *incharaigse*: corr. Ascoli

<sup>d</sup> rectius *indisraheldi*

<sup>e</sup> MS. *foch*: corr. Ascoli

<sup>f</sup> MS. *forchainnse*: corr. Ascoli

<sup>g</sup> MS. *ernaig*: corr. Ascoli

tamen *non* de uestimento loquatur<sup>a</sup>, sinum dicit, ut *est* illud: redde<sup>b</sup> uicinís nostrís septuplum in<sup>c</sup> sinu eorum<sup>5</sup>, ac si diceret; inseperauile obproprium adfuge merentibus<sup>6</sup>.

...

QUOD CONTENUI IN SINU usque GENTIUM.

... *numquam* a mé *promouit*<sup>7</sup> oratio mea, adhesit *mihi*; aures iudicis *non* intrauit, mecum atque in sinu meo diuersata<sup>d</sup> est<sup>8</sup>.

QUASI PROXIMUM usque COMPLACEREM.

... *non* solum, inquit, orauit *non* promerentibus<sup>9</sup>. ...

QUASI LUGENS usque HUMILIABAR.

... in quibus tamquam in germanis<sup>10</sup> sic *complacebam*. ... *tristis* eram capite demisso<sup>11</sup> in terram.

ET ADUERSUS MÉ usque COMUENERUNT.

... *alacres* in meas *efferebantur*<sup>12</sup> iniurias<sup>13</sup>, *conuentusque* ad interficiendum me<sup>14</sup> *celerabant*<sup>15</sup>.

CONGREGATA SUNT usque IGNORAUÍ.

pro his *quæ* ignorauí, ac si diceret: sine causa<sup>16</sup> uerberabar.

DISIPATI SUNT<sup>17</sup> NEC CONPUNCTI.

pro disipato *consilio effectoque priuato*<sup>18</sup>.

TEMPTAUERUNT MÉ ET DIRISERUNT DIRISU<sup>19</sup>.

...

STRIDEBANT<sup>20</sup> usque SUÍ.

feralis<sup>21</sup> ira dentium<sup>22</sup> crepitu denudatur<sup>23</sup>.

f. 54d 4. .i. *nidu ucht etaig asbeir* heremias inso 5. *naruetarscara friu acaire* 6. *donaiþ hí assidroillet* 7. .i. *roli<sup>e</sup> díim mernigde 7 nidechuid huaim* 8. *dureill* 9. *naichid airilset* 10. *amal bid inderbraithrib* 11. *teilcithiu* 12. *nofeidtis* 13. .i. *hifriþhoircnea dam* 14. *coetardamdibitisse* 15. *nudianaigtis* 16. .i. *cen chinaid nuaim frinech dudrigni* 1 made huare nach rucsat diriug 17. .i. *conaconnarmadatar degcomairli* 18. *diubarthu* 19. *debe tintuda inso* 20. *nodéitnaigtis* .i. *nofograigtis* 21. *biastaide* 22. *innafiaclae* 23. *dínochtair*

f. 54d 4. i.e. it is not of the bosom of a garment that Jeremiah says this. 5. i.e. that their reproach may not part from them. 6. to those that deserve it. 7. i.e. my prayer clave to me and did not depart from me. 8. it turned aside<sup>g</sup>. 9. who did not deserve it. 10. as in brothers. 13. i.e. to injuries to me. 16. i.e. without fault from me towards anyone who did it: or vain, because they did not succeed in it. 17. i.e. so that they did not attain to good counsel. 19. this is a difference of rendering<sup>h</sup>. 20. they used to gnash, i.e. they used to make a noise.

<sup>a</sup> MS. laquatur

<sup>b</sup> MS. rete

<sup>c</sup> MS. is

<sup>d</sup> leg. deuersata

<sup>e</sup> MS. *rolin*

<sup>g</sup> a mistranslation

<sup>h</sup> Vulg.: tentauerunt me, subsannauerunt me subsannatione.

f. 55a DOMINE, | QUANDO RESPECIES?  
 ... síc ipse in suo uolumine inquit: Domine, noli in tua potentia<sup>1</sup> sustinere<sup>2</sup>.  
 RESTITUE ANIMAM MEAM A MALADICTIS {uel factis<sup>3</sup>} EORUM.  
 ...  
 A LEONIBUS UNICAM MEAM.  
 pro principibus noxiorum Sedechiæ uel reliquis; quam solam et pro omnibus  
 habeo<sup>4</sup>.  
 CONFITEBOR TIBI IN ECLESIA MAGNA.  
 celebrabo té<sup>5</sup> laudibus... in conuentu coetuque<sup>6</sup> multorum.  
 IN POPULO GRAUI LAUDABO TE.  
 ... nam gratias refferre debiti est<sup>7</sup>. ...  
 QUI ODERUNT usque OCULIS.  
 cum in prospectum inimicorum incedero, obliqua significatione oculorum<sup>8-9</sup>  
 oblocuntur<sup>10</sup> in uisu.  
 QUONIAM QUIDEM usque LOQUEBANTUR.  
 explicuit dolosi statum<sup>11</sup>.  
 ET IN IRA DOLOSE usque ÓS SUUM.  
 læti<sup>12</sup> malís meis toto, ut dicitur<sup>13</sup>, ore insultantes loquebantur.  
 DIXERUNT: EUGE EUGE<sup>14-15</sup>.  
 repetitione<sup>a</sup> uero euge, euge usus est ut effusos<sup>16</sup> illos in gaudium<sup>17</sup> et se non  
 contententes<sup>18</sup> expremet.

f. 55a 1. .i. nadene ainmnit 2. arranethe<sup>b</sup> 3. honaib mignimaib 4. is duiliu  
 lim<sup>c</sup> cechrét manim 5. noterdarcugub<sup>d</sup> 6. isindarbur 7. indfeich .i. dlegair  
 doneuch atllugud buide dodia arasoirad 8. .i. on chamdeicsin dongniat 9.  
 hontorund chaum 10. frislabratar .i. duucthar<sup>e</sup> triarosc aní nolabraifitis 11. .i.  
 olc hicridiu 7 briathra aildi 12. failti 13. amal as narasc 14. interiacht  
 ebraide inso 15. sirsan sirsan<sup>f</sup> 16. testiu 17. .i. duthrachtan uilc dosom 18.  
 níscongbaitis<sup>g</sup> .i. diersolcud angena

f. 55a 1. i.e. shew not patience. 3. from the misdeeds. 4. I deem my soul  
 dearer than everything. 7. of the debt, i.e. everyone is bound to render thanks to  
 God for his deliverance. 8. i.e. by the crooked look that they give. 9. by the  
 crooked sign. 10. they speak against, i.e. through their eye is understood what they  
 would have said. 11. i.e. evil in the heart and fair words. 13. as it is a proverb.  
 14. this is a Hebrew interjection. 17. i.e. of wishing evil to him. 18. they used  
 not to restrain themselves, namely, from opening their mouth.

<sup>a</sup> MS. reptitione

<sup>b</sup> better *aranethe*, but the double *r* may denote non-aspiration

<sup>c</sup> MS. *duilim*: corr. Ascoli

<sup>d</sup> MS. *not erdarcugub*

<sup>e</sup> MS. *du uchthar*

<sup>f</sup> MS. *sirsa*, v. supra p. 3, l. 16

<sup>g</sup> MS. *nís congbaitis*

UIDISTI, DOMINE, usque DOMINE.

*id est*, adiutorium tuum mora ac dilatione ne suspendas<sup>19</sup>.

NE DESCEDAS A MÉ.

f. 55b *non* localiter de Deo *sed* effectionaliter<sup>1</sup> dicitur. ...

EXSURGE usque MEO.

*pro*: ad defendendum<sup>2</sup> mouere<sup>3</sup>.

... IUDICA, DOMINE, usque NOSTRÆ.

*hæc est* meæ petitionis intentio ne disideria inimicorum meorum... obtatis  
succesionibus<sup>4</sup> implicantur<sup>5</sup>.

NON DICENT usque EUGE.

*super* mala mea *tamquam* in uotís propriis *non* lætentur<sup>6</sup>.

NEC DICENT: DEUORAUMUS EUM usque MEÍS.

*frustratis*<sup>7</sup> conatibus ea quæ sunt dedecoris plena patientur.

INDUANTUR CONFUSIONE<sup>8</sup>.

*uelut* amictu quodam ita inuoluuntur nota<sup>9</sup> pudoris et maculæ<sup>10</sup>, qui causam  
letitiæ in afflictione mea<sup>11</sup> estiment euinire.

... ET LINGUA MEA.

*pro*<sup>12</sup>: personauit iugiter *pro* iusto adiutorio<sup>13</sup>.

... LAUDEM.

laus Dei ymnus<sup>14</sup> *est* quo natura Dei proprie conditioque<sup>15</sup> rerum celebratur.

...

#### PSALMUS XXXV.

PSALMUS DAUID.

cum Saueis insidiis urgeretur, hunc psalmum cicinit, eo præcipue tempore  
cum in suam potestatem<sup>16</sup> insidiator {Saul} uenisset, ab eiusque internecone<sup>17</sup>

f. 55c temperasset<sup>1</sup>, sublato tamen scipho<sup>2</sup> et {sub-

f. 55a 19. *ní astaesiu .i. centabairt domsa tofortachte*

f. 55b 1. *ind imfolngidid* 2. *codumemaese* 3. *cotoscaigther* 4. *honaib*

*torachtib* 5. *arna tinolatar* 6. *conifailtigetar* 7. *madachaib* 8. *horuccu*

9. *hochairi* 10. *inchaili* 11. *.i. trífrithorcuin damsa* 12. *tarési* 13.

*domberaesiu damsa adæ* 14. *molad* 15. *intuistiú* 16. *.i. hicumachtae n duid*

17. *hondairdbiu*

f. 55c 1. *ised scél forraithminedar<sup>a</sup> is indisiu dialuid<sup>b</sup> duaid forlongais*

f. 55a 19. Do not hold back, i.e. so as not to give me Thy help.

f. 55b 2. that Thou mayest defend me. 5. that they may not be collected. 6.

that they may not rejoice. 11. i.e. through injury to me. 13. which Thou wilt  
give to me, O God. 16. into the power of David.

f. 55c 1. This is the story that he refers to here. When David went into exile

<sup>a</sup> MS. *forraith minedar*

<sup>b</sup> MS. *diluid*: corr. Ascoli

lata} hasta *pro* manifestatione negotii. more suo opus ad uerba retulit<sup>3</sup>.

DIXIT INIUSTUS usque IPSO<sup>4</sup>.

*pro*<sup>5-6</sup>: putat sé<sup>7</sup> latere cum peccat.

NON EST TIMOR DEI usque EIUS.

*pro*: neque<sup>8</sup> est timor Domini ante oculos eius. aut ita non esse<sup>9</sup> saltem timorem Dei ante oculos eius {iniusti} increpatorie<sup>10</sup> legendum est, ac si diceret: fallat licet uniuersos homines, demens<sup>a</sup> est tamen qui nec timore Dei frenatur<sup>11</sup> a scelere, quem nulla potest latere quamuis<sup>12</sup> secreta molitio<sup>b13</sup>.

f. 55c *resaul luide<sup>†</sup> iarum dia thosun<sup>c</sup> som cosluag 7 gabthe dunad les fris arinoillus·  
doluid<sup>d</sup> duaid iarum aidchi roboi cucu innan dunad 7 luid co port imbóí inrí  
indsainriud 7 ooscaig eredig ind rí 7 ooscaig ingae 7 saidsi<sup>e</sup> lialalécuinn<sup>f</sup> saul  
hitalmain 7 luid iarum inti duaid hitelaig banessam dindslog 7 argart doib disuidi<sup>g</sup>  
nant maith oroitatar arrig<sup>h</sup> décaid aeredig 7 aarma ciaindas rundgabsat inaimsir  
intindnaculsin<sup>i</sup> didiu dunecomnacht dia inní saúl innalamosom rogabsom insalmso·  
2. inderidech .i. as in magin imbatar 3. .i. is argnám andixit asrubart inti duaid  
sechis darigni intanfírian 4. .i. sechis darigni són huagnim 5. taræsi 6.  
forsaní as dilinquat trachtaid anísíu 7. .i. onach fessed dia 8. .i. fo diltud inso  
9. inní nadndixnigedar<sup>k</sup> 10. .i. inchuarsachthid .i. no is cursachad fil is indí as non  
.i. non est .i. inní nad ndixnigider .i. nate nifil homun dáe les issuaichnid 7 ata tra cid  
diltud isindisin 11. nachidfrithgaib<sup>m</sup> 12. cid 13. nachtochrechad .i. ní ofel ní  
dugáitha<sup>‡</sup> adi·*

f. 55c before Saul, he (Saul) went afterwards to pursue him with a host, and a camp was pitched by him (Saul) against him for protection. David then went the following night<sup>§</sup> into their camp, and he went to the place in which the King was in particular, and removed the King's cup, and removed the spear, and fixed it by one of Saul's cheeks in the ground. And afterwards David went to the hill that was next the army, and called to them thence that they did not guard their King well. "Behold ye his cup and his arms, how they are." It was at the time of that giving whereby God delivered Saul into his hands that he sang this psalm. 2. the cup, i.e. from the place where they were. 3. i.e. the *dixit* that David used is for deed, that is, the unrighteous man did it. 4. i.e. that is, he did it in deed. 6. this comments on *delinquat*. 7. i.e. that God should not know it. 8. i.e. this is in negation. 9. is it a thing that is not? 10. i.e. or it is reproof that is in *non*, i.e. *non est?*, i.e. is it a thing that is not?, i.e. nay there is not the fear of God with him, it is well known. And there is then even denial therein. 11. who does not restrain himself. 13. i.e. there is nothing that can deceive Him.

<sup>a</sup> MS. demiens

<sup>b</sup> MS. molestio

<sup>†</sup> leg. *luidside* J. S.

<sup>c</sup> regularly *tofun*, which should probably be restored

<sup>d</sup> MS. *dluid*: corr. Ascoli <sup>e</sup> MS. *said si*

<sup>f</sup> *lialecuin* Ascoli <sup>g</sup> MS. *disui*

<sup>h</sup> MS. *arrig* <sup>i</sup> MS. *intindnaculsin*

<sup>k</sup> MS. *nadndignigedar*: corr. Nigra

<sup>m</sup> MS. *nachid frithgaib*

<sup>‡</sup> leg. *dudagaiha adi* 'that can deceive it' (*áigsíu* fem.)? We have no example of *adi* as a part. augens of the masc. sing.

<sup>§</sup> cf. modern Ir. *iarnabhárach a bheadh chugainn* 'the following day,' *an oidhche bhí chugainn, an samhradh bhí chugainn*, etc.

QUONIAM DOLOSE usque ODIUM.

pro: ut<sup>14</sup> desideria sua du mé *interficendo*<sup>15</sup> impleat<sup>16</sup>. ...

UERBA ORIS EIUS usque DOLUS.

cum filium uocaret<sup>17</sup> quem . . studebat occidere.

NOLUIT INTELLEGERE usque AGERET.

absoluit profeta cur peccator in uirtutem non adsurrexerit. noluit<sup>18</sup>, inquit, non potuit.

INIQUITATEM MEDITATUS EST<sup>19</sup> usque SUO.

augenter<sup>20</sup>; etiam tempus quieti datum prauis et noxiis cogitationibus occupabat.

ADSTET IN OMNI UIÆ NON BONÆ.

prauas mollitiones in opus<sup>21</sup> aduxit.

MALITIAM AUTEM NON ODIUIT.

f. 55d consequenter<sup>22</sup> causas intulit quia {uel quibus} adstetit omni uiæ non | bonæ, quia, scilicet, non fuerat auersatus<sup>1</sup> malitiam. ...

DOMINE usque TUA.

pro: usque in cælum<sup>2</sup>; altitudine cælorum quantitatem exaggerauit<sup>3</sup> misericordiæ. ad laudes Dei cum admiratione conuertitur, quo et in Saulis {i. malis} mitis sit {uel fuit}<sup>4</sup>, et in sua defensione sollicitus.

f. 55c 14. *forsaní as iniquitas 7 odium trachtid so<sup>a</sup> síis* 15. *bed airdbidi* 16. .i. *nochis cofarfia són* 17. .i. *ainm maicc asbered saul dúduaid* 18. sic desponitur ideo non potuit .i. peccator quia noluit .i. *denum ndegnima* 19. .i. *cid intan nombíth innaligiú ba ac imradud chloine nobíth<sup>b</sup>* 20. .i. *intormachtid .i. doformaig cech peccad foralaile ñdo beus intan asmbeir iniquitatem* 21. *diaforbu ingním* 22. *inchoimmaircidid<sup>c</sup>*

f. 55d 1. *airníroadbartaigestar* 2. .i. *rosiacht corrici nem atrocaire<sup>d</sup>* 3. *rodumaigestar .i. ñrudelc són 7 rocutrummaigestar* 4. .i. *robói duchensi duaid ñnarogaid do dia digail forsaul innanolc dorigeniside fris acht rogaid hodia cidnderoimed dilamaib sauil*

f. 55c 14. what follows comments on *iniquitas* and *odium*. 16. i.e. that he may complete. 17. i.e. Saul used to call David by the name of son. 18. thus it is arranged: *ideo non potuit*, i.e. *peccator*, *quia noluit*, i.e. to do good. 19. i.e. even when he used to be in his bed, he used to be meditating iniquity. 20. i.e. he increases every sin upon another still to him when he says *iniquitatem*. 21. to their completion in deed.

f. 55d 2. i.e. His mercy reached to heaven. 3. i.e. he compared and equated. 4. i.e. such was the clemency of David that he did not pray to God for vengeance on Saul for the evils he had done to him, but he prayed of God that He should rescue him from Saul's hands.

<sup>a</sup> *so* = *inso*, cf. Ml. 34<sup>b</sup>8, 51<sup>d</sup>6, 88<sup>d</sup>6, 114<sup>c</sup>7

<sup>b</sup> MS. *no bíth*

<sup>c</sup> MS. *inchoimmaircid*: corr. Ascoli

<sup>d</sup> *rectios athrócaire*



ET UERITAS usque AD NUBES.

more suo misericordiæ<sup>5</sup> sociavit ueritatem<sup>6</sup>, ut certam circa sé indulgentiam Dei et mansuram<sup>7</sup> adserat.

IUSTITIA TUA SICUT MONTES DEI.

... per hæc, quæ nouit alta atque magna, profundas quoque diuinas uirtutes extulit<sup>8</sup>.

IUDICIA usque MULTA.

pro<sup>9</sup>: incomprehensibilia. hæc propter surgentem de superiori uorsu quæsitioem. refferri enim poterat<sup>10</sup>: si<sup>11</sup> iustitia Dei reddens singulis pro merito tam<sup>12</sup> magna<sup>a</sup> est, cûr contra meritum<sup>13</sup> tú aduersa perpeteris<sup>14?</sup> profundum ergo<sup>15</sup> iudiciorum Dei sé ignorare profitetur.

HOMINES usque DOMINE.

ignorarem licet qua libra<sup>16</sup> iudicii homanorum actuum concertationes<sup>17-18</sup> et immeritas erumnas<sup>19</sup> dispensas<sup>20</sup>, licet tamen hæc té

f. 55d 5. .i. trocaire dilgutha dosom fessin 6. .i. achometa 7 asoertha di lamaib saulis 7. inforcometas<sup>b</sup> ón 8. .i. cotarodelc<sup>c</sup> 7 roscosmailigestar frisna duli huaisli· 9. taræsi 10. †. is medontestimin inso 11. .i. amal duberad nech hi ceist do duaid huare is moir sleb<sup>†</sup> firinne dé cidarafodmaisiu áduaid<sup>d</sup> didiu andu imnedaib 7 frithoirnib fodaimi air it firiansu<sup>e</sup> icaid som didiu anisin anasmbeir iudicia domini· abibus multa .i. ataat mesai dé nephchomtetarrachti amal abis 7 amal fudumain· isedinsin fodera inn erigim cidarafodaim int ais firian innafochaidi 7 cidarambiat inpecthaig isnaib soinnechaib 12. éar 13. .i. huare nad nairillisiu buith hicotarsnaib 7 fochaidib 14. fodaimisiu 15. †. is iartestimin inso 16. cio thomus 17. .i. inna cathigthiu .i. inna immargala 18. †. coartationes .i. innatimmaircnea 19. .i. huare is forais firian dobertar 20. adæ

f. 55d 5. i.e. of the mercy of forgiveness to himself. 6. i.e. of his protection and his deliverance from the hands of Saul. 7. i.e. the safeguarding. 8. i.e. he compared them and likened them to the high elements. 10. or this is the middle of a period. 11. i.e. as though someone had put as a question to David; because God's righteousness is as great as mountains, why then, David, dost thou suffer what of afflictions and injuries thou sufferest? for thou art righteous. He solves that then when he says *iudicia Domini abissus multa*, i.e. there are judgments of God incomprehensible like an abyss and like a depth; that is what causes the complaint why the righteous folk endure tribulations, and why sinners are in prosperity. 13. i.e. because thou deservest not to be in adversities and tribulations. 15. or this is the conclusion of a period. 19. i.e. because they are inflicted on righteous folk.

<sup>a</sup> MS. magno

<sup>b</sup> MS. *forcometar*: corr. Ascoli

<sup>c</sup> MS. *cota rodele*

<sup>†</sup> leg., with Sarauw, *slébe*

<sup>d</sup> MS. *đđ*

<sup>e</sup> MS. *firianu*

facere *providenter*<sup>21</sup>, *cuius erga statum rerum*<sup>22</sup> *consulentia*<sup>23</sup> ab hominibus usque in pecudes porregitur<sup>24</sup>.

SICUT MULTIPLICASTI MISERICORDIAM TUAM, DEUS.

*non ergo uerisimile*<sup>25</sup> ut tu homines negligas, *qui mutis animalibus consules*<sup>26</sup>.

f. 56a FILII AUTEM HOMINUM | usque TUARUM.

sub generali *providentiæ*<sup>1</sup> tuæ<sup>2</sup> bono, quo creaturas<sup>3</sup> cunctas susteneas, hominem rationis ussu et tui notitia *præstare*<sup>4</sup> fecisti.

ALARUM TUARUM SPERABUNT.

pro:.... cognoscent tē<sup>5</sup>.

INEBRIABUNTUR AB UBERTATE DOMUS TUÆ.

pro<sup>6</sup>: *dilectabuntur* et *explebuntur*. *ubertatem* namque domus Dei uocat *perfectam sacrorum*<sup>7</sup> atque ordinum disciplinam. ...

TORRENTE UOLUPTATIS usque EOS.

pro<sup>8-9</sup>: *summa*<sup>10</sup> *felicitate reficies*<sup>11</sup>; ut *affluentiam*<sup>12</sup> et *facilitatem largitionis diuinæ* pariter indicaret potus nomine. ...

QUONIAM APUD TĒ FONIS UITÆ EST<sup>13</sup>.

f. 55d 21. *isatdilmainsiu*<sup>a</sup> .i. *adé* .i. *ata dliged remdeicsen arandenisiu anuile se frisna doini cenidfetarsa andliged nisin* 22. *innandule* 23. .i. *is duremdeicsiusu adé* 24. *roichthir* 25. .i. *nifil chosmailius fir doneuch asber nadmbed dliged remdeicsen dé dudoinib sech remideci dia dunaib anmandib amlabrib* 26. .i. *remideci*

f. 56a 1. *file duit decech*<sup>b</sup> *duil* 2. *adæ* 3. *l. quo creaueras cuncta* .i. *elimenta et quo susteneas* 4. *doroscea* 5. *adé* 6. *taræsi* 7. *innacossecartha* 8-9. *taræsi* .i. *indi as potabis* 10. *huasil* 11. .i. *arutaissiu* 12. .i. *animbed* 13. *Frecreae la duaid anisiu amal duberad nech do hiceist cidar inpotabis tuicais hi sunt cid arnabu son inchoissised longud*<sup>c</sup> *l. ithi rl. dobirt and ni anse amal asned as soirbem 7 fornafil erchot inerbirt riathar innadige 7 duesemar animbed immalle sic donesemar cen erchot 7 imbiud fortacht dé donaib doinib*<sup>d</sup> *sainemlaib*

f. 55d 21. it is free to Thee, i.e. O God, i.e. there is a law of providence on account of which Thou doest all this towards men, though I know not that law. 22. of the elements. 23. i.e. it is Thy providence, O God. 25. i.e. there is no semblance of truth to anyone who says that there is no law of the providence of God for men, for God provides for the dumb animals.

f. 56a 1. that Thou hast for every creature. 8-9. for, i.e. *potabis*. 13. this here is an answer with David, as though someone had put to him by way of question, “why hast thou put *potabis* here? why shouldst thou not have put there a word to express devouring or eating, etc?” It is not hard (to say). As it is that that is easiest and on which there is no hindrance in the enjoyment of torrents of drink, and their abundance is poured forth together,<sup>†</sup> even so is the help of God poured forth to the

<sup>a</sup> MS. *is adilmainsiu*

<sup>b</sup> MS. *dech: decech* Ascoli

<sup>c</sup> *d* over the line

<sup>d</sup> MS. *donib*

<sup>†</sup> Mr. Bergin takes *riathar* to be nom. sg. and subject of the clause. He translates: ‘As it is the torrent of drink that is easiest and in which there is no hindrance in the enjoyment, and the abundance [*an* def. article] is poured forth together, even so’, etc.

in morem aquarum sine cessatione manantium<sup>14</sup> ea quæ sunt uel usui nostro uel uoluntati necessaria subministras<sup>15</sup>, liberalitate<sup>a</sup> inriguam<sup>16</sup> uitam sustentans.

ET IN LUMINE usque LUMEN.

... uidendi luminis<sup>17</sup> facultatem in ipso lumine<sup>18</sup> contulisti.

OSTENDE MISERICORDIAM usque TÉ.

duo quæ sunt maxima... memorauit, uitam cum instrumentis suis et ussuram<sup>19</sup> lucis. ...

ET IUSTITIAM TUAM usque CORDE.

... obtat ut iustissimi hominum indulgentius cæteris mortalibus habeantur<sup>20-21</sup>.

NON UENIAT usque SUPERBIÆ.

pro: non subieciar pedibus superborum<sup>22</sup>, ac super me uictores conantur<sup>23</sup> ascendere. pedem pro incursu<sup>24</sup>; sic alibi ait: super Edu- f. 56b meam extendam calciamentum meum<sup>1-2</sup>, id est, ascendam super Edumeam.

f. 56a is deithbir ciaduindnastar ani sin huait siu adæ ol duaid quoniam apud te rl. 14. dulinat 15. doratis dodoinib 16. intursite 17. .i. dudeicsin soilse dæ .i. solis rl. 18. .i. indroisc dunecomnachtsu<sup>b</sup> dún adé 19. .i. inneirbirt biuth 20. .i. inmét beta firien indoini is inneit sin is téchtæ doib dilgadche air it hé afirien<sup>c</sup> lesom indí dluget tricecha<sup>d</sup> oina 7 it hé ata dirgi hochridiu 21. Aliter alii dicunt .i. inmét<sup>e</sup> mbias firinne neich is inneit sin dano bias dilgadche dæ do... 22. .i. nachamindarbanarsa<sup>f</sup> fochomtururasib innandiummassach 23. na aimdetar 24. pes comthururas<sup>g</sup> les tra fonindasa isindisiu f. 56b 1. sechis mochois ón airis inunn oín diatét lessom indacr(a)nn 7 indchos .i. donchomthururus 7 dind<sup>h</sup> fresngabail 2. .i. muchumachtae son forsna doini fil isindús(in).

f. 56a excellent men without hindrance, and in abundance. It is reasonable that that should be given by Thee, O God, says David, *quoniam* etc. 15. Thou hast given to men. 17. i.e. to behold the light of God. 18. i.e. of the eye that Thou hast given to us, O God. 20. in proportion as men are righteous, forgiveness is fitting for them, for it is they whom he deems righteous, who are forgiving towards every one, and it is they who are upright in heart. 21. i.e. in proportion to a man's righteousness will be the forgiveness of God to him. 22. i.e. let me not be banished under the incursions of the proud. 23. let them not attempt. 24. *pes*, then, means incursion in his view in this way here.

f. 56b 1. that is my foot, for sandal and foot apply in his opinion to one and the same thing, namely, to incursion and ascension. 2. i.e. my power over the men who are in that place.

<sup>a</sup> MS. liberalitatis

<sup>b</sup> *su* over the line

<sup>c</sup> leg. *atafirien* or *atfirien*

<sup>d</sup> leg. *ftricecha*?

<sup>e</sup> MS. *immeit*

<sup>f</sup> MS. *nacham indarban arsa*

<sup>g</sup> leg. *ar comthururus*?

<sup>h</sup> recte *dond*

ET MANUS PECCATORIS usque MÉ.

*pro comprehensione*; a membrís<sup>3</sup> opera officiaque<sup>4</sup> membrorum. petit ut subito Saueis incursu liberetur.

IBI CECIDERUNT usque INIQUITATEM.

... qui tuo *non* meretur auxilio<sup>5</sup> liberari.

EXPULSI SUNT usque STARE.

*quod* Sauei inruentibus Allofilis<sup>6</sup> euenisse manifestum est.

PSALMUS XXXVI.

IN FINEM, PUERO DOMINI, PSALMUS DAUID.

*quoniam* plerique mortalium afflictione<sup>7</sup> proborum<sup>8</sup> et impiorum prosperitate turbantur<sup>9</sup>, ut inremuneratas<sup>10</sup> in hac uita<sup>11</sup> uirtutes<sup>12</sup> deserant<sup>13</sup> et uitia consecretentur felicia<sup>14-15</sup>, ad huiusmodi depellendum errorem iste psalmus componitur<sup>16</sup>.

NOLI EMULARI<sup>17</sup> INTER MALIGNANTES.

uotorum<sup>a18</sup> successu<sup>19-20</sup> felicibus<sup>21</sup> et prioribus<sup>22</sup> affluentia<sup>23</sup> pros-

f. 56b 3. .i. *intan asmbersom pes 7 manus nochis is arnaib gnimaib sòn dungniat som honaib ballaib hisin atbeirsom .i. ar inchomtetracht<sup>†</sup> 7 indfresngabail<sup>~</sup> 4. innafrithgnamu 5. .i. adæ 6. aicme insin difilistinib<sup>‡</sup> romarbsat saul 7. ondfrihorcuin 8. .i. innapromthe 9. .i. imfolngi comrorcuin dosochaidi cid arambiat indfirien isnaib imnedaib 7 isnaib frithoircnib 7 indingoir isnaib imbedaib 7 isnaib soinmechaib immurgu 10. .i. nephatdanigthi 11. .i. airní siu dober<sup>b</sup> anduilgine sidi 12. innadegnimu 13. coduærget 14. sodcadcha 15. .i. archuingid innasoinmech imbiat ind ingoir asberatsom<sup>c</sup> nadndignet innadegnimu huare is hifochaidib bithir hisuidib 7 dungenat immurgu innadualchi<sup>d</sup> airis soinmige adchotar trisuidib<sup>e</sup> 16. dochlound tra indligid sin rogabad insalmso 17. .i. pro emitari ł. nonétaigther .i. mirari 18. innandúthracht<sup>f</sup> 19-20. hontoracht .i. innasoinmech 21. .i. honaib sodcadchaib .i. adguset 22. .i. honaib toisechaib .i. huaneuch as aircendam 7 as erríndem cecha soinmige 23. huandimbud*

f. 56b 3. i.e. when he says *pes* and *manus*, it is for the deeds that they do with those members that he says it, namely, for seizing and ascending. 6. that (is) a tribe of the Philistines that slew Saul. 9. i.e. it causes error to many why the righteous are in troubles and afflictions, and the impious, however, in abundance and prosperity. 10-11. i.e. for it is not in this world that the reward of them is given. 15. i.e. because of seeking the prosperity in which the impious are, they say that they will not do the good deeds, since it is in tribulations that men are for them, and that, however, they will practise the vices, for prosperity is obtained through them. 16. now to overthrow that view this psalm was sung. 19-20. by the succession, namely, of prosperity. 21. i.e. that they desire. 22. i.e. from the leading things, i.e. from what is first and highest of every prosperity.

<sup>a</sup> the Latin text seems corrupt

<sup>†</sup> leg. *inchomthetarracht*

<sup>‡</sup> leg. probably *-filistindib*: cf. *filistindi*, Ml. 82<sup>d</sup>9, W. S.

<sup>b</sup> rather *doberr*

<sup>c</sup> *at* over the line

<sup>d</sup> MS. *dulchi*: corr. Ascoli

<sup>e</sup> MS. *trisuiidib*

<sup>f</sup> MS. *innaduthracht*: corr. Ascoli

perorum, pro emitari<sup>24</sup> uelut cum quodam dolore propriæ egestatis<sup>25-26</sup>. emulatio<sup>27</sup> est affectio<sup>28-29</sup> sí id quod concupiscas alter potiatur<sup>a30-31</sup>, ipse careas; <sup>32-33</sup>zelotiphia<sup>34</sup> est sí alter tecum<sup>35</sup> fruatur<sup>36</sup> quod concuperis. ipse ergo<sup>37</sup> noli emulari<sup>38</sup> siue mirari<sup>39</sup> eos qui, cum sint mali, tamen in diuitiis sunt et rerum omnium habundantia constituti.

f. 56b 24. [upper marg.] hoc est uotorum *innanduthracht* successu .i. *ontoracht* .i. *nanní adrochobursam firianaib* felicibus et peioribus hominibus .i. *duratais dopecthachaib imbed innananae imbetho frec(ndirc)* affluentia *animbed* prosperorum  
25. *indommataad<sup>b</sup>* 26. .i. *amal nech bis in ælscud 7 ingalar mór tribuith indomataid cen sommataid na intamaltaesiu innahí mierbartmar<sup>c</sup> cosindæilscud sin lat imna imbeda techtae<sup>d</sup> sidi : oínchetbaid hothosuch corrici::<sup>e</sup>* 27. .i. *ætugud* 28-29. *ascnam 1. serc* 30. .i. uoluntate .i. *sechis ciatechtid són* 31. .i. *ciatechtid nach aile ní adchobraisiu 7 nitechtaisiu ón immurgu níetaighthersu immanisin .i. ní ascnae 7 ní charae issí indalachiall<sup>f</sup> les is indi as emulari insin* 32. *trachtad lesom anisiu forsani as zelaueris<sup>g</sup>* 33. *dechur tra tadbát som isindisiu etir aní as emulari 7 aní as zelaueris .i. intan asndéut téit an emulari éit són imní nad techtai féin 7 bis lannach naile azelaueris immurgu éit són imní notechtai fein arna(c)hróthechta nachaile hicuturummus frit* Aliter asber mailgaimrid biid chiall<sup>h</sup> intamlæ is indí a(s z)elaueris *amal rundgab is indi as emulari 7 ní diu..... ade fricheill<sup>†</sup> ints(a)ilm cenid deni stoirier...* 34. .i. *étt* 35. *hicuturummus frit* 36. .i. *nabad format lat* 37. *aithbeim<sup>i</sup> forsindib ciallaib fil isindemulari lesom inso...* 38. .i. *insamailter* 39. .i. *adnamraigther .i. nonetaighther .i. adcosnae son no nocarae<sup>k</sup>*

f. 56b 24. that is, *uotorum*, of the desires, *successu*, i.e. by the succession, i.e. whatever we the just have desired, *felicibus et peioribus hominibus*, i.e. Thou hast given to sinners abundance of the riches of the present world *affluentia*, the abundance, *prosperorum*. 26. i.e. as one who is in longing and great distress through being in poverty without wealth. Do not imitate those whom we have mentioned above, with that longing of thine after the abundance that they possess. And it is one sense from the beginning as far as that (?). 30. that is, though he possess. 31. i.e. though another possess what thou desirest and thou possess it not, thou shalt not be emulous concerning it, i.e. thou shalt not seek after and love it; that is one of the two meanings that he finds in *emulari*. 32. he has here a commentary on *zelaueris*. 33. he shews then herein the difference between *emulari* and *zelaueris*, i.e. when it applies to jealousy, *emulari* is jealousy about a thing that thou dost not possess and that some other has, *zelaueris*, however, is jealousy about a thing that thou possessest thyself, that another may not possess it equally with thee. Aliter, Mailgaimrid says, there is the sense of imitation in *zelaueris* as there is in *emulari*. And that is not . . . . to the sense of the psalm, though the commentator does not make it so. 35. equally with thee. 36. i.e. be not envious. 37. he has here a recapitulation of the two meanings that are in *emulari*. 39. i.e. to admire i.e. to emulate i.e. to strive after or to love.

<sup>a</sup> MS. *patiatur*

e *mí* sono due signe mal chiari, forse cancellati,' Ascoli; leg. with Sarauw, p. 138, *remierbartmar* 'whom we have mentioned'

<sup>c</sup> leg. 7 *oínchétbaid hothosuch corrici sin?*

<sup>h</sup> leg. *ciall?*

<sup>b</sup> MS. *indomataid*

<sup>d</sup> MS. *imbed a techtae*

<sup>f</sup> MS. *-chall*: corr. Ascoli

<sup>i</sup> MS. *aith beim*

<sup>c</sup> MS. *mierbarmar*; 'Fra *innahí*

<sup>g</sup> MS. *a zelaueris*

<sup>k</sup> MS. *no carae*

<sup>†</sup> leg. *fricéill*

NEQUE ZELAUERIS usque INIQUITATEM.

generaliter<sup>40-41</sup> nomine iniquitatis imperavit ne quem<sup>42</sup> improbi hominem operis dixerimus beatum etiam in habundantia<sup>43</sup> constitutum, quem uerius<sup>44</sup> miserabilem pro peccato conueniat dici<sup>45</sup> prouidendo.

... ET SICUT HOLERA<sup>a</sup> usque BONITATEM.

f. 56c quia finis est<sup>46</sup> bonis spes in Deum, primum in Deum credendum est, deinde studendum est uirtuti prouidendo<sup>1</sup>.

... REUELA<sup>2</sup> usque TUAM.

in aduersis quoque uirtus tua innotescat<sup>3</sup> Deo, ut possis securus esse de praesidiis<sup>4</sup>. sic alibi: iecta<sup>5</sup> in Deum curam tuam. ...

ET SPERA IN DEUM usque TUAM.

... sic diffensionem debitam<sup>6</sup> iustorum meritis iustitiam uocat, quemadmodum in potentum<sup>7</sup> obpressionem, qua iustos affligunt, iniquitatem nominare consuevit.

ET IUDICIUM TUUM TANQUAM MERIDIEM.

id est, nihil indiscusum<sup>8</sup> circa te esse patietur<sup>9</sup>, sed examinans<sup>10</sup> cuncta atque deiudicans iuste tibi adiutor adstabit. "meridiem" ergo dicit ut augmentum manifestationis exprimeret<sup>11</sup>.

SUBDITUS ESTO usque EUM.

Studé<sup>12</sup>, inquit, ut mimineris te sub Dei imperio agere. ...

f. 56b 40. forsani as iniquitatem trachtaid<sup>b</sup> som hisunt 41. .i. coitchen do cach peccad sòn· 42. .i. nach 43. .i. innananae<sup>c</sup> 44. .i. oldaas bes findfadach<sup>d</sup> 45. huachách 46. forar<sup>e</sup>

f. 56c 1. dudenum degnima 2. foilsigthe 3. attóided 4. .i. trifortachtain<sup>f</sup> dé 5. cuirthe 6. .i. airilti 7. innanecumachtach .i. air cia<sup>g</sup> dutairsetar<sup>h</sup> som ingraim innafirían ní chungat mani chomarlecea dia doib 8. nephecailse .i. ní conbia ní dot gnímaib nad ecaíl 9. ní fuidema intí dia 10. ammiastar 11. .i. amal is immedonlathi is relem cech rét is do duucad<sup>i</sup> sòn duthaidbsin· nadndichil ní ar dia ingnimaib cech óin 12. sérn

f. 56b 40. he is here commenting on *iniquitatem*. 41. i.e. common to every sin. 43. i.e. of riches. 44. i.e. than blessed. 45. by all.

f. 56c 1. to do good. 4. i.e. through the help of God. 7. i.e. for though they desire the persecution of the righteous, they have no power to do it, unless God permit it to them. 8. i.e. there will be nothing of thy deeds that He will not examine. 9. God will not suffer. 10. when He shall judge. 11. i.e. as at midday everything is clearest, it is for this that it was brought forward, to shew that nothing is hidden from God in the deeds of every one.

<sup>a</sup> MS. holeara

<sup>b</sup> MS. *trataid*: corr Ascoli

<sup>c</sup> MS. *innanae*

<sup>d</sup> MS. *find fa dach*, for *findbhadach* = *findbethach* 4 CZ. 60

<sup>e</sup> leg. *forás*?

<sup>f</sup> MS. *trifortachta*, or read *tri fortacht dé*, as in Ml. 68<sup>a</sup> 15

<sup>g</sup> MS. *ci*

<sup>h</sup> leg. *dufuthairsetar*?

<sup>i</sup> MS. *ducad*

NOLI EMULARI usque INIUSTITIAS.

né emuleris<sup>13</sup>, audi<sup>14</sup>, ne, inquit, facias<sup>15</sup>, quod ad impiorum prosperitatem indignanter<sup>16</sup>... commotus est<sup>17</sup>. ...

QUONIAM QUI INIQUITER<sup>18</sup> AGUNT EXTERMINABUNTUR<sup>19</sup>.

etsí ad breue tempus... ultio deferatur<sup>20</sup>, non tamen in longum perditionis eorum sententia<sup>21</sup> protraheretur. ...

ET ADHÚC PUSILLUM<sup>22</sup> usque PECCATOR<sup>a</sup>.

f. 56d ... | insperata<sup>1</sup> morte subtractus.

ET QUERIS usque INUENIES.

ita, inquit, delebitur ut memoriæ eius nulla signa remanere uideas<sup>2</sup>. ...

ET STRIDEBIT usque SUIS.

et si in tantum fuerit aduersus eum stimulis furoris accensus<sup>3</sup> ut attritu<sup>4</sup> dentium in eum uideatur armari... ...

DOMINUS AUTEM usque EUM.

illam, inquit, uechimentem iram eius inritam Dominus faciet<sup>b</sup> effectumque<sup>5</sup> distituet<sup>6</sup>.

QUIA PROSPICIT usque EIUS.

nouit illi, inquit, instare tempus<sup>7-8</sup>, quod cum aduenerit, ferialis<sup>9</sup> commotatio, quam contra iustum habuit, conprimetur<sup>10</sup>.

GLADIUM usque PECCATORES.

duplex causa ostenditur quare peccatores aduersus iustos arma<sup>11</sup>

f. 56c 13. ní intamlae 14. ol intrachaire 15. .i. ní dene chomgním frisín  
pechach duchuingid comsóinmige fris 16. indétuailngigthid 17. ol is lond .i.  
infaith 18. ind andgid 19. forceinfiter 20. insnáter 21. indigal 22. .i. ní  
ba cian mbias in pechach

f. 56d 1. nephrescastu .i. nephthoimtiu<sup>c</sup> 2. .i. ní òdiuair ní doforaithmiut etir 3.  
cid andithe<sup>d</sup> 4. huantuarcaín .i. huadétnaig afiaclae frialailiu 5. .i. ingnima  
dungena inpechach 6. .i. sechis conscera dia són 7. .i. niba chían<sup>e</sup> cuforcenn  
ásaiguil 8. .i. foirchinn inpechaig 9. biastaide<sup>f</sup> 10. forbrisfíther 11. inna  
frithorcun dungniat

f. 56c 14. says the commentator. 15. i.e. do not do a like deed with the sinner to seek like prosperity with him. 17. because he is angry to wit, the prophet. 22. i.e. the sinner will not abide long.

f. 56d 2. i.e. there will remain naught of memory at all. 4. i.e. by the gnashing of their teeth against one another. 5. i.e. of the deed that the sinner will do. 6. that is, God will overthrow. 7. i.e. it will not be long to the end of his life. 8. i.e. of the end of the sinner. 11. of the injuries that they do.

<sup>a</sup> MS. peccato

<sup>b</sup> MS. feciat

<sup>c</sup> recte nephthoimtiu

<sup>d</sup> andithe: in the MS. it looks more like ardithe.

<sup>e</sup> leg. cían?

<sup>f</sup> ferialis is glossed as if it were ferinus

corripiunt<sup>12</sup>, *primum quod* disimilitudine<sup>13</sup> *conuersationis* eorum offendantur, deinde *quod* facile eos obprimere *pro ipsa* census sui tenuitate<sup>14</sup> sé credunt. ...

UT TRUCEDANT RECTOS CORDE.

ideo<sup>a</sup> rectos corde *quia* graues sunt illis ad uidendum<sup>15</sup>.

GLADIUS EORUM usque EORUM.

*non* eis quasi offensus mala dicit<sup>16</sup> animo. ...

f. 57a ... | ET ARCUS EORUM usque MULTAS.

exigua iusti possessio *præstat*<sup>1</sup> *ingentibus* opibus<sup>2</sup> peccatorum, *quoniam* illorum causæ<sup>3</sup> dilabuntur, cum fuerit eorum potentia desoluta. ...

QUONIAM BRACHIA usque INMACULATORUM.

*pro*<sup>4</sup>: gratias<sup>5</sup> habebit. ...

NON CONFUDENTUR IN TEMPORE MALO.

etsi aliquando... artiores<sup>6</sup> rerum *præsentium* necessitates incurrent, *non* deserentur penitus a Deo, ita *non* ut necesse sit eis destitutionis<sup>b</sup> suæ<sup>7</sup> merorem et uerecondiam<sup>8</sup> sustinere.

ET IN DIEBUS<sup>c</sup> FAMIS SATURABUNTUR usque MOX<sup>9</sup> HONERABUNTUR ET EXALTABUNTUR.

eo, inquit, temporis quo multo, ut putant, fuerint honore sublimes, uice fumi<sup>10</sup> omnis eorum elatio<sup>11</sup> euanescit et deperit.

DEFICIENTES<sup>12</sup> UT FUMUS DIFICIENT.

f. 56d 12. .i. *arreat* 13. *huand écsamli* 14. .i. *arthercai innanane ndomundae leu* 15. .i. *isscith leu deicsin innafirían* 16. *ní míaipir*

f. 57a 1. *dirósci* 2. *adchotatsat trierchellad<sup>e</sup>* 3. .i. *nach accuis trissanétatsat som inna<sup>f</sup> anu hisin atbelat sidi 7 innasoinmecha fesin* 4. *tarési* 5.

*innaattluichthiu buide* 6. *atadedarnnu .i. atathimmartu ón 7 ata imnedchu* 7. .i. *air nísder dia* 8. *inruccai* 9. *debe tintuda<sup>g</sup> inso lesom* 10. *amal arindchrin<sup>h</sup> dá 7 asindbail* 11. *cechuall* 12. *resinchanoín hisiu atá atrachtad*

f. 56d 14. i.e. for the scantiness of their worldly wealth. 15. i.e. they loathe to see the righteous.

f. 57a 2. which they obtained through robbery. 3. i.e. every cause through which they obtained those riches, they (the causes) shall perish and the prosperous things themselves. 6. i.e. that are more compressed, i.e. that are more full of trouble. 7. i.e. for God will not abandon them. 9. he has here a difference of rendering<sup>i</sup>. 10. as smoke perishes and dies. 12. the text is here preceded by the commentary on it.

<sup>a</sup> MS. *quia* graues sunt ideo rectos corde: with marks of transposition

<sup>b</sup> MS. distutionis

<sup>c</sup> MS. adiebus

<sup>e</sup> MS. *adchotatsrierchellad* with *at* written over *s*

<sup>f</sup> MS. *inna inna*

<sup>g</sup> MS. *tinthuda*

<sup>h</sup> MS. *ar indchrin*

<sup>i</sup> Vulg.: *mox ut honorificati fuerint et exaltati*



MOTUABITUR<sup>13</sup> usque SOLUET.

dificiente, inquit, congregata<sup>14</sup> substantia<sup>a</sup>.

IUSTUS AUTEM usque COMMODAT.

f. 57b ... ita habun|dabit ut etiam ad alios manum possit suæ liberalitatis<sup>1</sup>  
extendere. ...

APUD DOMINUM GRESUS HOMINIS DERIGENTUR.

pro<sup>2</sup>: conatús iusti prosperabuntur. ...

ET UIAM EIUS CUIPIAT. CUM CECIDERIT IUSTUS, NON CONTURBATUR.

... numquam ita labi poterit ut aliquit debilitatis<sup>b3</sup> incurrat. ...

IUNIOR FUI usque COMMODAT.

non solum ipse nihil in rerum difectu sentit angustiae, sed etiam egentes<sup>4</sup> sua liberalitate<sup>5</sup> sustentat. ...

DECLINA usque IUDICIUM.

pro<sup>6</sup>: curæ est illi difensio pauperum. non est, inquit, remissus<sup>7</sup> circa tutionem<sup>8</sup> iustorum Deus. ...

INIUSTI PUNIENTUR usque TERRAM.

f. 57c promisionis dicit siquidem<sup>9</sup> cum de Iudeorum genere loquitur quibus<sup>1</sup>... terræ illius habitationem promissit. ...

LEX DEI EIUS usque EIUS.

in præstitis instructus<sup>2</sup> stabit, etiam sí inpellatur aduersís<sup>3</sup>.

OBSERUAT PECCATOR usque MORTIFICARE.

per omnia id quod superius dixerat repetit<sup>4</sup>. in potestatem, inquit, eius eum uenire non patitur.

DOMINUS AUTEM usque ILLI.

id est, Deus. á peccatorum inpotentiumque<sup>5</sup> sententia<sup>6</sup> iustum con-

f. 57a 13. sechis arleicfither son dunpecthach ón 7 nimbia durata ind iterum 14.

.i. chontarchomraic<sup>c</sup> inpecthach

f. 57b 1. á eslabrae 2. taræsi 3. na indeinme 4. imcechrét runecat les 5.

.i. hoeslabrai<sup>d</sup> 6. taræsi 7. lax 8. imminninuilligiud<sup>e</sup> 9. adas

f. 57c 1. donahisin<sup>f</sup> 2. cumtachtæ 3. donaiþ cotarsnib 4. .i. eþert do duaid

beus dombera dia fortacht dondfiur firien diaditin<sup>g</sup> ar in pecthach 5. .i. airni fil

cumachtæ lapecthachu air is irchride<sup>h</sup> samlaibsom fesin .i. ní cumcat<sup>i</sup> ingrain

innafirian ciatchobrat maniscomairlecea<sup>k</sup> dia fuammam~ 6. huandigail

f. 57a 13. that is, it will be lent to the sinner, and he will have nothing to give for it iterum. 14. that the sinner collected.

f. 57b 4. in respect of everything that they need.

f. 57c 4. i.e. David says still that God will give help to the righteous man to defend him from the sinner. 5. i.e. for sinners have no power, for it is perishable like themselves; i.e. they are unable to persecute the righteous, though they desire it, unless God let them (fall) under their yoke.

<sup>a</sup> MS. subsustantia

<sup>b</sup> MS. deuilitatis

<sup>c</sup> leg. contarchomraic Ascoli; but for the

aspiration of the initial consonant cf. KZ. xxxv. 367, Celt. Zeitscr. IV. 61

<sup>d</sup> ho- = hoa-; 4 CZ. 52

<sup>e</sup> the first u is written over the line

<sup>f</sup> = donaiþhisin

<sup>g</sup> MS. dia diaditin; corr. Ascoli

<sup>h</sup> MS. chride; corr. Ascoli; 35 KZ. 328

<sup>i</sup> MS. cum cat

<sup>k</sup> MS. ma niscomairlecea

dempnatum seperavit Deus, ac sí diceret: et non damnavit eum cum iudicium eius agitari cœperit<sup>7</sup>. ...

ET EXULTABIT TÉ.

*pro*<sup>8</sup>: iugiter<sup>a</sup> possedeas. ...

IN EO DUM DEPERIUNT PECCATORES UIDEBIS.

*pro*<sup>9</sup>: spectabis ipse<sup>10</sup> securus.

UIDI IMPIUM usque LIBANI.

*hæc, inquit, dico quæ experimentis*<sup>11</sup> accipi. uidi namque multos in sublime<sup>12</sup> aura prosperitatis elatos<sup>13</sup>; intento<sup>14</sup>

f. 57d oculo ad curam inquisitionis<sup>1-2</sup> accesi<sup>2a</sup> sí forte<sup>3</sup> aliquas magnitudinis eius reliquias inuenirem, *sed* nulla potentiae eius uestigia, nulla signa residerunt.

TRANSIUI usque EQUITATEM.

ut subaudeas: *quoniam* tam brevis est impiorum exaltatio<sup>4</sup>, tú dá probitati operam et a-recti<sup>b5</sup> atque æqui<sup>c</sup> studio né redas<sup>d</sup>. ...

INIUSTI DISPERIBUNT.

nullam successionem filiorum<sup>6</sup> relinquentes.

SALUS AUTEM IUSTORUM usque EOS.

eadem libra iudicii, qua deprimitur<sup>e7</sup> impius, adtollitur iustus<sup>8</sup>.

f. 57c 7. .i. intan luaithfider achaingensom hitig dée 7 miastar foir bith soer som as inbrithemnacht hisin· 8. .i. taræsi 9. taræsi 10. ostú 11. ho eulassaib 12. is ind athig huasil .i. moir .i. amal as ndian ade 7 as ngair mbis is denithir sin arachrin cumachtae innapecthach 13. .i. rosgab hual<sup>f</sup> dí imbiud asoinmiche 14. forsín canoin archiunn trachtid anísiu·

f. 57d 1-2. innaiarfaichtho .i. inpecthich 2a. ol duaid 3. .i. difuairsitis dia cés ní cosfuarsa innafurgradsin amal nachfuair fessin inneuch 4. inchumgabál 5. inchuindrichthi 6. .i. ní bí cland dian cés armbad<sup>h</sup> 7. fordengar 8. .i. med brithemnachtae dæ huandamnither int ingor is huant firinni inna brithemnachtae<sup>i</sup> si<sup>k</sup> conocabar<sup>l</sup> infirián

f. 57c 7. i.e. when his case shall be discussed in the house of God and doom shall be passed on him, he will be free from that judgment. 12. in a high, i.e. great wind<sup>m</sup>, i.e. as it is swift and lasts for a short time, even so swiftly does the power of sinners perish. 13. i.e. pride seized them from the abundance of their prosperity. 14. this comments on the following scripture-text.

f. 57d 1-2. of the inquisition, to wit, of the sinner. 2a. says David. 3. i.e. that might have remained after him. I found not those remains as I found not himself in anything. 6. i.e. there is no posterity after them. . . . 8. i.e. the balance of the judgment of God whereby the impious is condemned, it is by the truth of this judgment that the righteous man is exalted.

<sup>a</sup> MS. *igiter*      <sup>b</sup> *arrecti* is an error for a *recti*, but the glossator translates it as a participle

<sup>c</sup> MS. *ætqui*      <sup>d</sup> leg. *recedas?*      <sup>e</sup> MS. *deprideprimitur*

<sup>f</sup> MS. *hual*

<sup>h</sup> the gloss is incomplete

<sup>i</sup> MS. *inbrithemnachtae*: corr. Ascoli

<sup>k</sup> leg. *sin?*

<sup>l</sup> MS. *conocaba*

<sup>m</sup> sublime is translated as though it agreed with *aura*

ET LIBERAUIT EOS.

*uel inimicis popularibus*<sup>9</sup> *uel certe ab hostibus*<sup>10</sup>.

ET SALUOS FECIT EOS *QUIA* SPERAUERUNT IN EUM.

*præstabit, inquit, eis ut non ueniant in disperationem*<sup>11</sup> *salutis, quoniam numquam in eo confidire distituerunt*<sup>12</sup>.

PSALMUS XXXVII.

PSALMUS DAUID, IN REMEMORATIONEM<sup>13</sup> DIEI SABBATI.

...

DOMINE, NÉ usque MÉ.

*cum furore uero corripit*<sup>14</sup> *et cum ira argui dicit, si ultra mensuram*<sup>15</sup> *calamitatis urgeatur per eum affectum*<sup>a</sup> *qui in hominibus perturbans iudicii est*<sup>16</sup>.

IN IRA TUA usque MIHI.

f. 58a *pro*<sup>17</sup> *uechimenti et herenti*<sup>18</sup> *castigatione, ac sí diceret: quoniam ultionum | tuarum uerbera mihi grauius insidentur*<sup>1-2</sup>.

ET CONFIRMASTI usque TUAM.

... *pro opere ultorio*<sup>3</sup>. ...

ET NON EST LOCUS REMEDIO<sup>4</sup>. ...

*quia semel sub corporali habitu iram formauerat uindicantis, tenet per omnia consequentiam*<sup>5</sup>, *ut a corporea specie non recedat.*

DOMINE, NON EST PAX usque MEIS.

*pro ualida attritione*<sup>6</sup> *ossa posuit. singulis præmissis*<sup>7</sup> *singula*

f. 57d 9. *populdaib .i. tuataib .i. átuath fessine* 10. *.i. dianechtir* 11. *.i. ní derchóinfet anic hodia* 12. *ní óderachtatar*<sup>b</sup> 13. *.i. illaithiu sabbait* †. *is dilaithiu sabbait rocét insalmsó* 14. *ósechthar* 15. *.i. connach ful* 16. *.i. asingaibside mod aschoir dothabairt diglae* 17. *forsa sagitæ trachtid som isindhisiu* 18. *atoibi*

f. 58a 1. *air intleadaigtair* 2. †. *insiderunt .i. indestetar* 3. *diglaid* 4. *dofrebaid .i. duic* 5. *.i. innimmaircidetaid .i. incosmailius corpthae* 6. *arintuarcain* 7. *.i. donaib dligedaib*<sup>d</sup> *oindaib remfoitib*

f. 57d 9. popular, i.e. of their own peoples. 10. i.e. from without. 11. i.e. they will not despair of their salvation from God. 13. i.e. on the sabbath day, or, this psalm was sung of the sabbath day. 15. i.e. so that he may not endure it. 16. i.e. it exceeds the measure which is proper for the infliction of vengeance. 17. he is here commenting on *sagitæ*. 18. which adheres.

f. 58a 5. i.e. the corporeal comparison. 7. i.e. to the individual preceding expressions.

<sup>a</sup> MS. affactum

<sup>b</sup> MS. óderaerachtatar: corr. Ascoli

<sup>d</sup> MS. dliged: corr. Ascoli

retulit<sup>8</sup>; sagitis infixis<sup>9</sup> negavit sanitatem carni<sup>10</sup>, confirmata manu ossa aseruit fuisse conlisa<sup>11</sup>. ...

QUONIAM INIQUITATES usque MEUM.

... uti me magis e loco editiore<sup>12</sup> deprimerent.

SICUT HONUS usque SUPER MÉ.

auxit reatum suum per eminentiam eius et pondus<sup>13</sup>.

COMPOTUERUNT<sup>a14-15</sup> ET PUTRUERUNT CICATRICES MEÆ.

quoniam fuerunt inportabilia<sup>16</sup> sicut honus graue, ideo malum eorum inindicabile<sup>17</sup> factum est, nec tabo<sup>18</sup> ocubante omnia potui recipere sanitatem.

A FACIE INSPIENTIÆ MEÆ.

pro: errore commisi<sup>19</sup>, mater siquidem omnium malorum stultitia<sup>20</sup> est. ...

f. 58b ... | QUONIAM COMPLETA EST INLUSIONIBUS ANIMA MEA.

peccati sui speciem uericondus<sup>1</sup> indicauit; apte enim locorum genitalium<sup>2</sup> comixtionis<sup>3</sup> ostendens inlusiones uocauit ipsam concupiscentiam quæ ei a se<sup>4</sup> capto uechimentius inluserit. ...

f. 58a 8. *asrindia<sup>c</sup>* 9. .i. *céin nombetis innasaigtea tuidmithi innafeuil nad obiad íc do* 10. *ar incholinn* 11. *Atá trá infrecrae<sup>d</sup> etir inna cethri fersu fil isintsalm tall iarn<sup>e</sup> duaid .i. intan asmbeirsom sagitæ tuæ rl. is ed insin dorosloinn íc<sup>f</sup> nerumsa olesom .i. non est sanitas carni meæ· immefrecreat tra inda fersin· 7 intan asmbeir confirmasti super me manum rl. ised dano insin dorosluínd cainchomrac armuchnamaibse .i. non est pax ossibus rl. immefrecreat dano indaferso·~ 12. *huandluc digas no ard* 13. .i. *triméit apectha són 7 triathomus* 14. *debe tintuda* 15. .i. *robrénsat* 16. .i. *dibrithi* 17. *nephrepthae* 18. *óntedmaim* 19. *innatorgabale* 20. *nephis<sup>g</sup> 7 nephetarcae innatimnae<sup>h</sup> ndiade ata deinti 7 innan dualche ata imgabthi**

f. 58b 1. *ind feliu* 2. .i. *innam<sup>i</sup> ball tuisten* 3. *inchumaisc .i. indacumail* 4. *huáde<sup>†</sup>*

f. 58a 9. i.e. as long as the arrows were fixed in his flesh, there would be no healing to him. 11. there is then correspondence between the four verses that are in the psalm yonder according to David, namely, when he says *sagittae tuae*, that denied healing to me, says he, i.e. *non est sanitas carni meae* etc., these two verses then correspond, and when he says *confirmasti super me manum* etc., that moreover denied peace to my bones, i.e. *non est pax ossibus*, etc., those two verses moreover correspond. 12. from an elevated or high place. 13. i.e. through the greatness of his sin and through its measure. 14. a difference of rendering<sup>k</sup>. 20. ignorance and non-discernment of the Divine commandments that are to be carried out, and of the vices that are to be avoided.

f. 58b 2. i.e. of the members of generation. 3. of the mixture, i.e. of the conjunction. 4. by it.

<sup>a</sup> = computuerunt

<sup>c</sup> MS. *as rindid*

<sup>e</sup> MS. *iar*

<sup>f</sup> MS. *dorosilc lo iníc*

<sup>h</sup> MS. *innatimnae*

<sup>k</sup> Vulg.: putruerunt et corruptæ sunt cicatrices meæ.

<sup>c</sup> MS. *as rindid*

<sup>f</sup> MS. *dorosilc lo iníc*

<sup>i</sup> MS. *inna*

<sup>d</sup> MS. *infrecrae rae*: corr. Ascoli

<sup>g</sup> = *nephfiss*

<sup>†</sup> rectius *huádi*

ET HUMILIATUS usque MEI.

augenter<sup>5</sup> pro doloris cumulo.

ET ANTE TE OMNE usque MEUM.

quia ego illud male mihi conscius<sup>6</sup> uerbis supplicare non audeo, tú inspector mentium pauidarum<sup>7</sup> esto consiliator afflicti<sup>8</sup>.

ET GEMITUS usque ABSCONDITUS.

et uota nosti et necessitates obtandi<sup>9</sup>, quas consequenter enumerat.

CÓR MEUM CONTURBATUM EST IN ME.

nostis in quanta cor meum conturbatione consteterit, in quantum sit difectum<sup>10</sup> propriæ uirtutis addictus. ...

AMICI MEI usque STETERUNT.

etiam hoc, inquit, nostis quoniam hós quos mihi uel necessitudo uel<sup>11</sup> familiaritas lingua coniunxerat<sup>12</sup>, et ipsi in partem meorum hostium transerunt.

ET PROXIMI usque STETERUNT.

maxima pars fidorum<sup>13</sup>.... inimicorum numero miscerunt.

ET UIM FACIEBANT usque MEAM.

de ipsis de quibus questus est<sup>14</sup>. ... fuerunt uechementer intenti in animam meam, id est,

f. 58c ut<sup>a</sup> interficerent mé<sup>1</sup>.

ET QUI QUEREBANT usque UANITATES.

fictas falsasque iactantes<sup>2</sup>, ut Semei qui, ut lapides in eum, ita etiam mala dicta iaculatus est<sup>3-4</sup>. quo quidem tempore ita selentium<sup>5</sup> tenuit ut etiam comiti suo<sup>6</sup> irasceret uindicare cupienti.

f. 58b 5. .i. árugebam asbeirsom ón 6. annunda chocuibsidsiu adé 7. imm(e)cal 8. indfrithorti 9. .i. asagú<sup>b</sup> dia 10. ciammor erchru 11. robu<sup>†</sup> acaratrada 12. innahisiu adrochomul 13. innatoraisse 14. arroæig

f. 58c 1. ol duaid 2. aconucbaitis<sup>c</sup> 3. .i. dorobide 4. .i. dialuid duaid forlongais triglenn· iosofád dambide· semei· dichlochaib ocatecht<sup>d</sup> 7 dobert maldachta foir dano dimulluch int slebe rl. 5. intuai 6. .i. ioab bafercachsom frisuide intan asmbert<sup>e</sup> side tiagsa otall achenn dindaithiuch<sup>f</sup> labar fil oc du dibirciud su 7 oc du chaned nileic duaid anisin arrofitir side ba dia orairleic fobith apectha som·

f. 58b 5. i.e. the rugebam that he uses. 6. when Thou art conscious (of it), O God. 11. of their friendship.

f. 58c 1. says David. 2. when they used to extol. 4. i.e. when David went into exile through the valley of Jehoshaphat, Shimei pelted him with stones as he so went, and cursed him moreover from the top of the mountain etc. 6. i.e. Joab. He was angry with him when he said: I will go<sup>††</sup> to take his head off the arrogant vassal who is pelting thee and reviling thee. David did not allow that, for he knew that God had permitted it on account of his sin.

<sup>a</sup> om. MS. <sup>b</sup> leg. asangúis dia “that I should desire God”?

<sup>†</sup> as robu regularly refers to the former of two alternatives, gl. 11 may gloss uel necessitudo

<sup>c</sup> MS. achonucbaitis <sup>d</sup> recte ocatecht <sup>e</sup> MS. as m bert <sup>f</sup> uch is written over the line

<sup>††</sup> Sarauw, Celt. Zeitsch IV. 86, would render tiagsa by ‘let me go.’ But it means ‘I will go,’ cf. tiach xxii, tiagsa con-arlor tenid, LU. 83<sup>b</sup> 14; tiag dun daim, 133<sup>d</sup> 23; LL 252<sup>b</sup> 49

ET DOLUS *usque* MEDITABANTUR.

ut Agithophel<sup>7</sup>, noxia aduersum mé *consilia perquerentes* et callida.

EGO *AUTEM* *usque* NON AUDENS.

... causa *autem* tam<sup>8</sup> grandis patientiæ erat peccatorum *conscientia*. ...

TÚ EXAUDIES *usque* MEI.

statui<sup>9</sup> né a proposito mouear in té<sup>10</sup> sperandi. ...

ET DUM COMMOUEANTUR *usque*

et né, dum ego magnitudine malorum a proposito meo<sup>11</sup> ... deducor, illi possint aduersum me extolli. ...

QUONIAM EGO *usque* PARATUS SUM.

prumtus ad ferendum<sup>12</sup> *quicquid* ab inimicis ingeritur.

ET DOLOR MEUS ANTE MÉ SEMPER.

causa<sup>13</sup> *est* doloris calamitatisque<sup>a</sup> meæ. ...

QUONIAM INIQUITATEM *usque* ADNUNTIABO.

*idcirco* patiens<sup>14</sup> sum erumniarum, *quia* peccati memor *non* tantum modo<sup>15</sup> *sed* etiam in posterum<sup>16</sup> ero compunctus<sup>17</sup> et *confidens*<sup>18</sup>.

ET COGITABO PRO PECCATO MEO.

f. 58d uel dolebo *quia* admisum<sup>b</sup> *est*<sup>1</sup>, uel remittatur<sup>2</sup>, ut obto.

INIMICI *AUTEM* MEI UIUENT *usque* MÉ.

... *quia* inimicorum meorum aduersum mé *non* solum studia perseuerant, *sed* augentur in dies singulos<sup>3</sup>.

ET MULTIPLICATI SUNT *usque* INIQUE.

*quia* {uel qui} persequuntur *non* modo inlesi<sup>4</sup> uerum etiam adiuti<sup>5</sup>.

QUI RETRIBUUNT MALA *usque* MIHI.

quasi {uel quas} iustas odiorum suorum causas possuit ostendere,

f. 58c 7. .i. *amal iarmindochad* 8. *cé* 9. *arrumertussa* 10. *adé* 11. .i. *frescsen india* 12. *cofullos* 13. .i. *tucait* 14. *ainmnetach* 15. *indosa* 16. *cidiamitha*<sup>†</sup> *deud* 17. *congoite* .i. *fosisefar mo pecthu* 18. *taraisnech* .i. *dulgfa dia dam mu pecthu*

f. 58d 1. .i. *dorogbad* 2. *coduloigther* 3. *hicechoinalaithe* .i. *cechdia* 4. .i. *huaimse* 5. .i. *dobiursa fortachtain doib nachtan ronecat ales*

f. 58c 7. i.e. as he used to seek it<sup>c</sup>. 11. i.e. of hope in God. 12. that I may endure. 17. i.e. I will confess my sins. 18. i.e. God will forgive me my sins.

f. 58d 2. that it may be pardoned. 3. i.e. every day. 4. i.e. by me. 5. i.e. I give them help whenever they need it.

<sup>a</sup> MS. *clamitatisque*

<sup>b</sup> MS. *admisumsum*

<sup>†</sup> with *iarmitha* cf. *iarmotha bliadain* Laws IV. 194, *iarmobi triur*, ib. 378

<sup>c</sup> them, W. S.

quia meis beneficiis sunt præuenti<sup>a6</sup>, apud quos, priusquam mihi essent usui<sup>7</sup>, dilectionis pignera<sup>8</sup> collocaui.

QUONIAM SUBSEQUUTUS SUM IUSTITIAM.

cum in penitentiam curam haberem uirtutis, an cum illo essem<sup>9</sup> tam effûsse<sup>10</sup> munificus<sup>11</sup>, et mé in studio adseruandæ iustitiæ constituto obloquebantur<sup>12</sup> illi. ...

NE DERILINQUAS ME usque A MÉ.

saltim ob ista<sup>13</sup> ad ueniam commouere<sup>14</sup>. ...

PSALMUS XXXVIII.

IN FINEM, PRO IDITHÚN, CANTICUM DAUID.

quod canticum corus caneret. Idithun<sup>b</sup> anguentibus sub Saule meroribus atque periculis hunc psalmum cecinit, qui plurimam speciem doctrinæ non tantum deprecationis de sé præferet<sup>15</sup>, quantum in profectum audientium<sup>16</sup>.

DIXI: CUSTODIAM UIAS MEAS.

f. 59a ... statui<sup>17</sup> ac decreui ut sollicite omnes linguæ | lapsús effugerem<sup>1</sup>.

UT NON DELINQUAM IN LINGUA MEA.

cum uideam experiar<sup>c2</sup> inimicos innocentum<sup>3</sup> afflictione prosperari<sup>4</sup>, rerum homanarum Deum quasi negligentem offensus<sup>5</sup> non arguam.

POSSUI ORI MEO CUSTODIAM.

... ut os suum á peccati admisione<sup>6</sup> seruaret.

CUM CONSISTERET usque MÉ.

inuidiosius quam inimicus<sup>7</sup> dixisset {i. peccator}, grauius, quia inique ei Saul aduersabatur.

f. 58d 6. arforoiblachta 7. i. resiu robotis imgnais 8. innagell i. degmaini doib 9. i. cid lase nombiinnse lasinnisin 10. ærtheeste 11. moindeinmid 12. frislabritis 13. cidarnaibhisiu i. arnaib hi forodamarsa 14. cotatoscaighthersu adé 15. dirosced 16. i. badiliu les guide ara eitsidib 17. arrumertus

f. 59a 1. coaslóinse 2. dusceulub 3. innan ennac 4. soinmigter 5. osme frithortae 6. ontargabail 7. i. is miscsigiu<sup>d</sup> 7 is trummu aní inchoissig aní asrubart<sup>†</sup> som i. peccator i. oldaas bid iniquus asberad airis indéric uilc taræsi nuilc<sup>e</sup> dogni side non sic peccator

f. 58d 7. i.e. before they were familiar with me. 8. the pledges, i.e. benefits to them. 9. i.e. even when I used to be with him<sup>f</sup>. 13. even for these things, to wit, for the things that I have endured. 14. be Thou moved, O God. 15. that it should excel. 16. i.e. he preferred to pray for his hearers.

f. 59a 5. even I offended. 7. i.e. what is indicated by what he has said, namely, peccator, is more odious and heavier, to wit, than if he had said iniquus, for it is the repayment of evil for evil that he makes, non sic peccator.

<sup>a</sup> MS. præbenti

<sup>b</sup> MS. idthun

<sup>c</sup> leg. et experiar?

<sup>d</sup> gi over the line

<sup>†</sup> leg. asrubart

<sup>e</sup> MS. taræsi nuilc taræsi nuilc

<sup>f</sup> The glossator takes cum illo together

OBMOTUI usque BONIS.

inmanitate<sup>8</sup> persequentis coactus sum in latebras<sup>9</sup>; bonorum ussu<sup>10-11</sup> audituque ut mutus carui<sup>12</sup>, qui accipiendi<sup>13</sup> reddendique<sup>14</sup> sermonis expers est, qui sunt solum solacia iucunda consortii<sup>15</sup>. ...

CONCALUIT<sup>16</sup> usque MÉ.

cum indignationis<sup>17</sup> motus.... flammaret adflictio.

ET IN MEDITATIONE usque IGNIS.

pro recordatione<sup>a</sup> et intenta consideratione noxiarum. quando discretam tacendi patientiam offensionum adsiduitate uictus tenere non potui, inter metum<sup>18</sup> peccandi de prouidentia et acerbitatem<sup>b19</sup> experientiae<sup>20</sup> uel perseuerantiae<sup>21</sup>, statui finem obtare uiuendi, cuius agnito<sup>22</sup> tempore aliquid consolationis, si non malorum a tenuita-

f. 59b te<sup>23</sup>, saltim terminus afferret afflictionis<sup>1</sup>.

LOCUTUS SUM usque DESIT MIHI.

non quem statui<sup>2</sup>, sed quem mé habitaturum<sup>3</sup> praescis. ...

f. 59a 8. .i. huanderméit 9. .i. inna cletha .i. dichlid mosainemlae 10. .i. airbert biuth comlabrae· 11. labartha 12. .i. airisgnath doneuch bes amlabar buidre mad huaicniud bes amlabar 7 bid hogueinim 13. .i. niscualae<sup>c</sup> 14. .i. huare rombu amlabar 15. .i. is didnad doneuch bis hifochaidib 7 imnedaib eritiu briathar honeuch anall<sup>d</sup> 7 éraic mbriathar taranæsi huadsom dia cheliu· 16. conrutessaigestar 17. indlondassa 18. .i. ómun epertae nadrabae remdeicsiu dé dim so<sup>e</sup> intan dorata form inna fochaidi· 19. etir<sup>f</sup> innacarbai 20. .i. indetarcni .i. dothulesiu adæ 21. .i. hituilsiu 7 ma atamscartis se tra inna fochaidi asin· 22. .i. airet nombeinn isnaib imnedaib 23. .i. cinip hondsémigdetu<sup>g</sup> .i. cenip ho étrumugud<sup>h</sup> inna nolc form

f. 59b 1. .i. ma rufessinn aforcenn innafochaide 2. .i. ní aforcenn rusuidigsiursa ol duaid 3. notechtubsa

f. 59a 9. i.e. the concealments, i.e. the hiding of my excellence<sup>i</sup>. 10. i.e. the use of speech. 11. of speaking. 12. i.e. for deafness is customary to one who is dumb, if he be dumb by nature and from birth. 13. i.e. he heard it<sup>†</sup> not. 14. i.e. because he was dumb. 15. i.e. it is a consolation to one who is in tribulations and afflictions to receive words from someone and to repay words for them from himself to his fellow. 18. i.e. fear of saying that there was no providence of God for me, when the tribulations were inflicted upon me. 20. i.e. of the knowledge i.e. of Thy will, O God. 21. i.e. in Thy will, and if the tribulations were to drive me therefrom. 22. i.e. the time that I should be in the afflictions. 23. i.e. if not from the tenuity, i.e. if not from the lightning of the evils upon me.

f. 59b 1. i.e. if I knew the end of the tribulations. 2. i.e. it is not the end that I have set, says David.

<sup>a</sup> MS. rcortione

<sup>b</sup> MS. aceruitate: the glossator translates inter acerbitatem

<sup>c</sup> MS. nis cualae

<sup>d</sup> MS. honeuh arall

<sup>e</sup> leg. dimse?

<sup>f</sup> MS. hit<sup>o</sup>etir

<sup>g</sup> MS. sémidetu

<sup>h</sup> MS. erutrumugud: corr. Ascoli

<sup>i</sup> The glossator takes bonorum with latebras

<sup>†</sup> insce fem. (?)



ET SUBSTANTIA usque TÉ<sup>4</sup>.

immensitatis<sup>5</sup> tuæ *comparatione* substantiæ mea uita *tamquam* numquam fuerit estimatur.

UERUM TAMEN usque UIUENS.

*non tantum* mea uita *sed* omnis præsentium status inanitas<sup>6</sup> *est* et uanitas.

UERUM TAMEN IN IMAGINE usque HOMO.

quanquam imagine Dei ambulet homo, *tamquam* imago dipicta<sup>7</sup>, quæ esse quidem uidetur ad speciem, *cum non sit* ad fidem, uanitas *est* uitæ mortalis, et transitus quidem *non* statio *tamen*. *quam*<sup>8</sup> uane *conturbatur* uanis cupiditatibus<sup>9</sup>! *post* mortalitatis commemorationem sub occasione disideratae mortis<sup>10</sup> inlatam *consequenter* de uiuentium uanitate disseruit<sup>a</sup>. ...

TESAURIZAT usque EA.

... aliis interdum et ignotis<sup>11</sup> reliquit *proprio* sudori<sup>12</sup> quesita<sup>13</sup>. ...

f. 59c ... | ET SUBSTANTIA MEA APUD TÉ.

*id est*, *pro*<sup>1</sup>: á *te*<sup>2</sup> *est*. ...

AB OMNIBUS INIQUITATIBUS usque ME.

... indulgentiam desiderat<sup>b</sup>, *non* potentiam<sup>3</sup>, *quia* petendi<sup>4</sup> sciis et uotorum parcus<sup>5</sup> utilia magis<sup>6</sup> *quam* speciosa<sup>7</sup> deposcit. *mault enim* sé meruisse<sup>8</sup> uederi *quæ* patitur *quam*<sup>9</sup> Dominum indignos adfligere. ...

f. 59b 4. *adæ* 5. *adæ* 6. .i. *ara erchredetu sôn* 7. .i. *hitorund gibiach sôn*  
8. .i. *ciafïu .i. morní sôn* 9. *fobithin arachiurat<sup>c</sup>* 10. .i. *accobur lesom arthruimma<sup>d</sup> innafochoda hirobae* 11. .i. *dodoinib echtrannaib* 12. *hosaithur*  
13. *cuintehtai .i. éttu<sup>e</sup>*

f. 59c 1. *taræsi* 2. .i. *adæ* 3. .i. *is ed conaitech* tantum *dilgud apecthæ ñdo hodia 7 ní comtacht cumachtae ñdiglae foranáimte* 4. .i. *dilgud apecthæ ñdo* 5. *huare nandguid acht dilgud ápecthæ do tantum* 6. *dilgud apecthæ ñdo* 7. .i. *oldate inna suaccubri .i. digal fora naimtea* 8. .i. *andilgud do sôn* 9. *fiu*

f. 59b 6. i.e. for its perishability. 7. i.e. in a pictured figure.<sup>†</sup> 8. i.e. how, i.e. greatly. 9. because they will perish. 10. i.e. he desired it on account of the heaviness of the affliction in which he was. 11. i.e. to strangers. 12. by his labour. 13. sought, i.e. obtained.

f. 59c 3. i.e. he asked only that his sins should be forgiven him of God, and he asked not for power to avenge himself on his enemies. 4. i.e. that his sins should be forgiven him. 5. because he prays only that his sins should be forgiven him. 6. forgiveness of his sins to him. 7. i.e. than are the things desirable, namely, vengeance on his enemies. 8. i.e. that they should be forgiven him.

<sup>a</sup> MS. deseruit

<sup>b</sup> MS. dessideret

<sup>c</sup> MS. *fobithina rachiurat*; leg. *fobithin araciurat*?; but cf. *MI. 57° 12, 73° 2, Celt. Zeitscr. IV. 68*

<sup>d</sup> leg. *arthrummai*

<sup>e</sup> leg. *éttai*?

<sup>†</sup> *gibiach* may be a substantive. (See under *cichtae*, O'Dav. no. 367). If so, the gloss means 'in a figure of painters' (or embroiderers).

ÁMOUE A ME PLAGAS TUAS.

finem iam cogitationibus meis pone. cum, inquit, mé ab istis liberaueris, tunc sciam quod etiam a uinculo reatus obsolueris. tuæ {plagæ} etenim sunt per patientiam<sup>a10</sup>, non per inpotentiam<sup>11</sup>, quas dum, cum possis, non prohibes, uideris<sup>12</sup> inferre. ...

f. 59d ET TABESCERE | usque EIUS.

... uitam eorum sic merore consumes ut instar araneorum<sup>1</sup> telæ<sup>2</sup> discisæ<sup>b</sup> dispereant.

UERUMTAMEN UANE usque HOMO.

qui reus de peccatis circa superuacua<sup>3</sup> occupatur, reconciliationis cura neglecta.

EXAUDI, DOMINE, ORATIONEM MEAM.

omni cura<sup>4</sup> abiecta hoc precor ut clamantem orationibus me audias, quia antiquior<sup>5</sup> mihi est salus animae meæ quam præsentium oblectatio.

NÉ SILIAS usque IN TERRA.

siquidem exigui temporis uita nostra est<sup>6</sup>, sicut<sup>7</sup> in alienis locis abitantes cito transferimur atque migramus. ...

REMITTE MIHI usque HABEAM.

... et equum est<sup>8</sup> diu non uicturum non conflictare diu. ...

#### PSALMUS XXXIX.

f. 60a ... | EXSPECTANS EXPECTAUI ET RESPECIT MÉ.

mos Scripturæ est in augmentum<sup>1</sup> significationis geminare uerba.

f. 59c 10. .i. huare ðaairleci<sup>c</sup> són 11. .i. ní tú duindnaig són 7 fortacongair<sup>d</sup> trisaibchumachtae<sup>e</sup> 7 anfirieni<sup>†</sup>...

f. 59d 1. innan damán nallaid 2. innafige 3. .i. imchuindchid innananae nerchrachach indomuin són 4. .i. domonda 5. sruithiu 6. .i. is garait arsaigul 7. transferuntur .i. dlomthair dosuidib intan asmithich lasnacumachtgu foambiat accai 7 mám 8. .i. 7 is díriug

f. 60a 1. .i. sechis duthormuch indrelta són

f. 59c 10. i.e. because thou permittest them. 11. i.e. it is not Thou that givest and that orderest them through tyranny and unrighteousness. 12. i.e. Thou will be seen, O God.

f. 59d 1. of the spiders. 3. i.e. in seeking the perishable riches of the world. 4. i.e. worldly. 6. i.e. our life is short. 7. i.e. they are warned off when it seems time to the mighty ones under whose bond and yoke they are.

f. 60a 1. i.e. to increase the manifestation.

<sup>a</sup> MS. patientiam

<sup>b</sup> MS. discire: corr. Ascoli

<sup>c</sup> MS. ða airleci

<sup>d</sup> MS. forta congair

<sup>e</sup> MS. trisaib chumachtae

<sup>†</sup> usually anfirinni

<sup>f</sup> MS. atat chigestar

*perseuerantiam longanimitatis*<sup>2</sup> usum esse<sup>3</sup> dicit sé ut tractæ in longum moras captiuitatis ostenderet, *quibus tamen á præposito*<sup>a4</sup> exspectandi minime sit deductus.

ET DE LUTO FECIS<sup>5</sup>.

*pro imo ceno*<sup>6</sup>. ...

ET STATUIT usque MEOS.

*pro*<sup>7</sup> loco monitissimo ac edito<sup>8</sup> et immobili.

ET DEREKIT GRESUS MEOS.

*id est*, tantam *mihi* redivitús securitatem dedit ut necessitatem transmigrationis<sup>9</sup> minime<sup>10</sup> formidarem.

ET INMISIT IN OS MEUM CANTICUM NOUUM.

reducto *mihi* libuit cantare *quod*<sup>11-12</sup> in captiuitate non licuit. ...

UIDEBUNT MULTI ET TIMEBUNT.

... in tuum<sup>13</sup> cultum migrabunt alienigenæ.

ET SPERABUNT IN DOMINO usque EIUS.

beatitudo<sup>14</sup> est namque sperare in Domino. ...

f. 60b ... | ET NON RESPEXIT IN UANITATES usque FALSAS.

cultús idulorum *nihil* commodantes superstitiosís<sup>1</sup>. *nihil* tam insanum est<sup>2</sup> *quam*<sup>3</sup> ut animati<sup>4</sup> uenerentur inanimata<sup>5</sup>.

MULTA FECISTI usque TUA.

quorum *nihil* queunt<sup>b6</sup> idula. ...

f. 60a 2. *innaforsiu ngmenmnaige* 3. *ararrubart biuth* 4. .i. *airroboi frescissiu lesom beus* 5. *innasaile* 6. *air ind loith domuin* 7. .i. *petra les ar intrediusa sí* 8. .i. *digas* 9. .i. *indoiri nathirriuch* 10. .i. non l. *coní deninn uide foto do tuidecht asindoiri* 11. .i. *aní* 12. .i. *is ed á cétal nuae asbersom aní nárbu dilmain dugabail isindoiri ágabail adi iartichtin esse*<sup>c</sup> 13. *adæ* 14. *fora spes trachtaid anisiu*

f. 60b 1. .i. *iudalib nídat forbanda*<sup>d</sup> 2. .i. *ní feil ni bed ærdasachtchu* 3. *indaas* 4. .i. *indanmandi* .i. *hominis* 5. .i. *inna nephanmandi* .i. *inna tinniu rl.* 6. .i. *ní cumcat idail ní donaib adamraib sin dodenum*

f. 60a 4. i.e. for he had still hope. 5. of the dirt. 6. for the deep mud. 7. i.e. he thinks *petra* stands for these three things that follow. 9. i.e. into captivity again. 10. i.e. *non*, or, that I might not make a long journey to come out of the Captivity. 12. i.e. this is the new song that he mentions, that what was not allowed to be sung in the Captivity, should be sung after coming out of it. 14. this comments on *spes*.

f. 60b 1. i.e. to idolaters (?). They are not.... 2. i.e. nothing could be madder. 5. i.e. the lifeless things, i.e. metal images (?) etc. 6. i.e. idols can do naught of those marvels.

<sup>a</sup> leg. *proposito*?

<sup>b</sup> MS. *querunt*: corr. *Ascoli*

<sup>c</sup> *recte essi*

<sup>d</sup> The translation is uncertain. *forbanda* may be an adj. meaning 'advantageous,' derived from *forbann* [leg. *forban*] .i. *iomarcaidh*, O'Cl., *forban*, O'Br., and cogn. with *torbatu*, *torbe*, *torbenim*; see 37 KZ. 251-2. W. S.

ET COGITATIONIBUS NON usque TIBI.

contemplatio operum tuorum. .... nullum tibi<sup>7</sup> patitur adæquari.

ADNUNTIAUI ET LOCUTUS SUM usque NUMERUM.

plura sunt<sup>8</sup> quæ contulisti quam<sup>9</sup> ut narrari queant<sup>10</sup>.

SACRIFICIUM ET OBLATIONEM NOLUISTI.

utitur hoc testimonio Paulus apostolus ad Ebreos, uerum ad hoc<sup>11</sup> ut de simili exemplo contra sacrificia<sup>12</sup> disputans doceret ita post Christi aduentum inrita debere<sup>a</sup> esse holocausta<sup>13</sup>, sicut non sunt quesita ad soluendam de Babilone captiuitatem<sup>14</sup>. pro auribus sane perfectis corpus possuit, ut perinde<sup>15</sup> incarnationem Dominicam saluasse monstraret<sup>16</sup> credentes, ut captiuos ueteres obidentia patriæ sola reddidisset<sup>b</sup>.

AURES AUTEM PERFICISTI MIHI.

pro uictimis solam obidentiam postulasti. species sunt diuersæ rei diuinæ<sup>17</sup>: sacrificium diuina accensio, oblatio specialis consecratio pro gratiarum actione, holocaustum actio<sup>18</sup> pro peccato, causalis<sup>19</sup> immulatio. nihil ergo horum a captiuo quæssisti<sup>20</sup>. ...

f. 60c TUNC DIXI: ECCE usque | MÉ.

pro<sup>1</sup> uolumine cuiuslibet profetæ. ...

BENE ENUNTIAUI<sup>2</sup> IUSTITIAM TUAM usque MAGNA.

pro<sup>3</sup>: non silebo<sup>4</sup> gratias agere. ...

f. 60b 7. adæ 8. itlia 9. indaas 10. .i. it diasndisi<sup>c</sup> ara lín 11. .i. fír as di sunt arbeir biuth 12. .i. rechto fetarlice 13. .i. indhuleloiscthi 14. forincanóin archiunn trachtid inso síc est ordo pro corpore perfecto sane aures possuit 15. .i. trisin 16. is follus trisuidigud dosom inna chuas arinchorp huiliu .i. ronictha ind huli doini rochreitset inchollugud crist .i. amal as nerlatu tantum rosoer maccu israhel asindoiri· 17. .i. innanedbart són adobartar dodia 18. .i. opus .i. induleloscud<sup>d</sup> 19. .i. aicsendae .i. doberar tarchenn pectho 7 ar accuis pectho 20. .i. ni comtacht su adæ

f. 60c 1. .i. tar dési 2. is saintintúd lessom anisiu 3. tarési 4. .i. bia oc precíupt doib són

f. 60b 10. i.e. they are inexpressible for their number. 11. i.e. true that it is of that he uses (it). 12. i.e. of the Law of the Old Testament. 14. this comments on the following text. 15. i.e. through that. 16. it is clear through his putting the ears for the whole body, namely, that all men were saved who believed the incarnation of Christ, i.e. as it was obedience only that delivered the Children of Israel from the Captivity. 17. i.e. of the offerings that are offered to God. 18. i.e. the holocaust. 19. i.e. causal, i.e. it is given for sin and because of sin. 20. i.e. Thou hast not asked, O God.

f. 60c 2. he has here a different rendering<sup>e</sup>. 4. i.e. I shall be preaching to them.

<sup>a</sup> MS. dibere

<sup>b</sup> MS. reddisset

<sup>c</sup> MS. dias ndisi

<sup>d</sup> MS. induloscud: corr. Ascoli

<sup>e</sup> Vulg. annuntiaui iustitiam tuam

- NON ABSCONDI usque TUAM SINAGOGÆ<sup>5</sup> CONCILIO MULTÆ. ...  
 MALA QUORUM NON EST NUMERUS.  
 iusta causa ad petrandum<sup>6</sup> quæ postulo. ...  
 COMPRECHENDERUNT usque UIDEREM.  
 pro<sup>7</sup>: attollere faciem... nequii. ...  
 MULTIPLICATI<sup>a</sup> SUNT usque MEI.  
 f. 60d adfligentium | me<sup>1</sup> multiplex numerus infinitus<sup>2</sup> est. ...  
 CONFUNDANTUR usque SIMUL.  
 inquit, isti qui mé molliuntur interficere, effectibus distituti<sup>3</sup> ferant<sup>4</sup> malæ uoluntatis<sup>b</sup> reatum. ...  
 ERUBESCANT usque MALA.  
 pro pudore occurrentes<sup>5</sup> intuere non audeant<sup>c6</sup>.  
 FERANT<sup>7</sup> CONFESTIM usque SUAM.  
 ita illis euenient quibus gaudium mea aduersa<sup>8</sup> faciebant. ...  
 ADIUTOR MEUS usque NÉ TARDAUERIS.  
 ... quia ipse mihi semper auxiliatus<sup>9</sup> es. ...

## PSALMUS XL.

IN FINEM, PSALMUS DAUID.

- f. 61a prædicatur hoc psalmo de infirmitate Eze|chiæ et curatione eius, atque occasione langoris eius<sup>1</sup>, qualiter inimici eius latentes<sup>2</sup> detecti sunt {uel sint}<sup>3</sup> insultando, quodque ipsa egrotatio<sup>4</sup> indeuotionem eius coarguerit.  
 BEATUS QUI INTELLEGIT usque PAUPEREM.  
 id est, qui non præteriundo<sup>5</sup> disimulat<sup>6</sup>, sed necessitates eius sensu<sup>7</sup> compassionis introspicit<sup>8</sup>. subaudias: sicut Ezechias<sup>9</sup>.

- f. 60c 5. debe canone lesom anisiu· 6. .i. coadcotsa 7. tar àesi  
 f. 60d 1. ol duaid 2. ara lín 3. nístasom immurgu calleic cumang dommorcuinse 4. fulngat 5. aracénn<sup>d</sup> 6. na laimetar 7. fulngat 8. modoinmechasa 9. adæ  
 f. 61a 1. .i. indhuall rodngabsom 2. nudachéiltis<sup>e</sup> l. lætentes .i. nufailtigis 3. rofoilsigthea 4. indlobrae .i. hirobae som 5. lase sechminella .i. conna erchissed donbocht 6. .i. combreic 7 togais 7. honchétbaid 8. .i. etirdécaif<sup>f</sup> .i. doécai indinmedonach .i. atgleinn<sup>g</sup> assa aicniud fessin airis inunn folud techtas fris inbocht· 9. .i. air arrocheisside dibochtai chaich·

- f. 60c 5. he has here a difference of text<sup>h</sup>.  
 f. 60d 1. says David. 2. for their number. 3. they have not, however, for all that, power to slay me. 5. against them.  
 f. 61a 1. i.e. the pride that had seized him. 4. the sickness, to wit, in which he was. 5. when he passes by, i.e. that he should not have compassion on the poor man. 6. i.e. with lying and deceit. 8. i.e. he introspects, i.e. he inspects internally, i.e. he examines him from his own nature, for he has the same substance as the poor man. 9. i.e. for he had compassion on the poverty of all.

<sup>a</sup> MS. mulplicati <sup>b</sup> MS. male uoluntates <sup>c</sup> MS. audient: corr. Ascoli <sup>d</sup> MS. arachénn  
<sup>e</sup> Regularly nudacéiltis, but cf. 54 c, 9 <sup>f</sup> MS. etir décai <sup>g</sup> MS. at gleinn <sup>h</sup> Vulg. tuam a concilio

IN DIE MALO usque DOMINUS.

pro tempore aduerso uel adflictione<sup>10</sup>. ...

DOMINUS IN usque TERRA.

ab omnibus suspici<sup>11</sup> {uel suscipi} eum {Ezechiam} faciet. ...

ET EMUNDET<sup>12</sup> IN TERRA UITAM EIUS.

unde Caldeorum<sup>13</sup> exploratores uenerant ob migrationem<sup>14-15</sup> solis signi; aut ab his qui in terra sunt eum faciet honorari<sup>16</sup>.

ET NON TRADAT EUM usque EIUS.

id est, pro<sup>17</sup>: non tradet. more suo commodat<sup>18</sup> tempora. ...

DOMINUS OPEM usque EIUS.

ut contingit Ezechiae taliter operatio, et sub eius exemplo cunctis similiter meritis<sup>19-20</sup> non difficulter<sup>21</sup> eueniat<sup>22</sup>.

UNIERSUM usque EIUS.

ut nullas remansisse reliquias langoris ostenderet, “uniuersum stratum” possuit<sup>23</sup>, pro<sup>24</sup>: ita uelociter egrotationem soluisti quam cita est<sup>25-26</sup> strati<sup>27</sup> conuersio<sup>28</sup>. intentio<sup>29</sup> psalmi praesentis est causas<sup>30</sup> tam<sup>31</sup>

f. 61a 10. *air indfrithorcuin* 11. .i. *arammentar<sup>a</sup> féid* 12. *debe tintuda* 13. .i. *doregat techta hochalldaib dofis indadamrisin .i. ingrian dothecht inna<sup>b</sup> coic brotu deac forculu·* 14. *ar innescomlúd* 15. .l. ob mirationem .i. *air innadamrugud* 16. .i. *arammuinfetar feid huili doini talman trissa nadamrae sin·* 17. *taræsi* 18. .i. *frecndairc comaccumuil ar todochide nindideto<sup>c</sup>* 19. .i. *airiltib* 20. .i. *adidroillifet .i. .l. fit meritus .i. airillte .i. adroilli* 21. .i. *ní bairidodaing* 22. *dufórban* 23. .i. *asbersom in dáergud arangalar uniuersum dano asbeir 7 ní stratum tantum ut ostenderet rl.* 24. *taræsi* 25. .i. *ciafiu as crib* 26. .i. *in dáeni immesoither<sup>d</sup> dáergud* 27. *indáerguda* 28. *intimpúd* 29. .i. *sechis inchiall* 30. .i. *ind huall rl.* 31. .i. *emid inna éanartae cotarsnae*

f. 61a 12. a difference of rendering<sup>e</sup>. 13. i.e. there will come messengers from the Chaldees to learn of that marvel, to wit, the going back of the sun fifteen points. 16. i.e. all men of the earth will honour Him through that marvel. 18. i.e. present conjunctive for future indicative. 20. i.e. who shall merit it, or it is *meritus* i.e. deserved<sup>f</sup>, i.e. who deserves. 21. i.e. it will not be with difficulty. 22. it comes. 23. i.e. he speaks of the bed for the sickness; he says *uniuersum*, then, and not *stratum* only *ut ostenderet* etc. 26. i.e. the swiftness wherewith a bed is turned. 29. i.e. the sense. 30. i.e. the pride etc. 31. i.e. as well of the contrary weakness.

<sup>a</sup> MS. *ar ammentar*

<sup>b</sup> MS. *inn*: corr. Ascoli

<sup>c</sup> MS. “*todochide nindideto ar “frecndairc comaccumuil*

<sup>d</sup> MS. *imme soither*

<sup>e</sup> Vulg. et beatum faciat eum in terra

<sup>f</sup> The Latin deponent *meritus* is expressed by the Irish passive participle *airillte*

aduersæ *quam*<sup>32-33</sup> restitute<sup>34</sup> ualetudinis<sup>a</sup> explicare, de cætera<sup>35-36</sup> quanquam erga eum indulgentia<sup>37</sup> diuina præfatus sit<sup>38</sup>.

EGO DIXI: DOMINE usque SIC.

f. 61b inquit, oran|do<sup>1</sup> curatur egrotus.

SANA ANIMAM usque TIBI.

quantummodo<sup>2</sup> peccauit, cuius error egrotationi huic<sup>3</sup> causam dedit.

INIMICI MEI usque MIHI.

... inimicis meis fui gaudio<sup>b4</sup>, qui loquebantur id<sup>5</sup> quod eorum uota<sup>6</sup> conceperant<sup>c</sup>. quæ uero<sup>7</sup> illa erant<sup>8?</sup>

QUANDO MORIETUR usque EIUS?

quando<sup>9</sup>, inquit, a luce<sup>10-11</sup> priuabitur, et in æterna obliuia<sup>12</sup> contrudetur? ...

UANE LOCUTUM EST CÔR EORUM.

fictis<sup>13</sup> uerbis simulabant. ...

f. 61a 32. .i. æmid innasonartae athnuigthe<sup>d</sup> 33. .i. iscummae in bis ualitulo·  
 ẽnartae 7 ualitulo sonartae~ 34. .i. iarna ic dungalar hi robae 35. .i. dialailiu  
 dilgud diadu 36. ʒ. dindilgud diadu olchenae~ 37. .i. cenmitha<sup>e</sup> ásoirad dingalar  
 hi robae 38. .i. insalm .i. nochis duaid tris in salm sôn

f. 61b 1. lase aranneget 2. indassa<sup>†</sup> 3. dundlobraise 4. .i. imforlaing failti  
 ndoib 5. aní 6. inna duthracha 7. .i. cit né briathra robatar it hæ æm inso .i.  
 quando morietur rl. 8. .i. cit né robatar 9. ciachuin 10. .i. íce 7 fortachtan dá  
 do 11. ʒ. i. i.<sup>f</sup> huabethaid 12. .i. connaconbia foraitmet nde etir 13. doilbthib

f. 61a 32. i.e. as of the renewed strength. 33. i.e. there is equally *ualetudo*  
 ‘weakness’ and *ualetudo* ‘strength.’ 34. i.e. after he had been healed of the illness  
 in which he had been. 35. i.e. of another divine forgiveness. 36. or, of the divine  
 forgiveness generally. 37. i.e. besides his deliverance from the illness in which he  
 had been. 38. i.e. the psalm, i.e. David through the psalm.

f. 61b 1. when they pray. 4. i.e. it caused joy to them. 7. i.e. what were the  
 words? they are these, to wit, *quando* etc. 8. i.e. what were they? 10. i.e. of the  
 healing and help of God to him. 11. or, i.e. of life. 12. i.e. so that there will be  
 no mention of him at all.

<sup>a</sup> MS. ualitatunis

<sup>b</sup> MS. gaudo

<sup>c</sup> MS. concepant

<sup>d</sup> MS. *athnuigthethe*: corr. Ascoli

<sup>e</sup> MS. *cen mitha*

<sup>†</sup> *indassa* translates *modo* in the sense of ‘now’

<sup>f</sup> leg. l. or .i.?

CONGREGAUERUNT INIQUITATEM SIBI<sup>14</sup>.

optimi<sup>15-16</sup> de sé meriti<sup>17</sup> obtarent interitum amicorum. ergo iniquitatem uocat uota fictorum<sup>18</sup>.

ET EGRIDIEBANTUR FORAS ET LOQUEBANTUR SIMUL IN UNUM.

ac sí diceret: eadem, quæ coram<sup>19</sup> tegebant fictæ<sup>20</sup> seperati, conloquebantur liberius<sup>21</sup> cum conuenissent<sup>22</sup> in unum<sup>23</sup>.

SUSSURRABANT OMNES usque MÉ.

quia palam obloqui<sup>24</sup> regi non poterant, inquerebant atque trachabant<sup>25</sup> qualiter mea infirmitas augetur.

CONGREGABANT MALA MIHI usque MÉ.

pro: firmauerunt maleloquia<sup>26</sup> maleque uota<sup>27</sup>.

NUMQUID QUI DORMIT usque RESURGAT?

f. 61c somni enim instar est<sup>28</sup> Deo curante<sup>29</sup> etiam<sup>30</sup> grauis | infirmitas.

f. 61b 14. .i. doib 15. badoig bed ningcert intestiminso 16. f. oportune .i. indémeh .i. bá immaircide cia duerchomraictis doib incloini· 17. .i. duárchomraicset cloini n doib fesin meriti<sup>a</sup> .i. indairílti .i. indí assidroillisset· obtimi .i. indfoircimim<sup>b</sup>· de se · dib .i. indí adidroillisset commór inclóini nisin dutairciud doib· obtarent· .i. indí assaguiset· amal bid qui obtarent nobeth ánd .i. duáirci cloini n do fadesin inti asagusi etarthothaim· ácharat 18. innandoilbthe 19. .i. indfollus .i. fiad ind hisin 20. int secht 21. indílmairniu 22. .i. sechtar indegdais<sup>c</sup> imbíth ezechias· 23. .i. immalle són 24. frislabritis<sup>d</sup> 25. imluatis 26. innammíchomlabrai 27. .i. 7 innamíduthracha 28. .i. amal as ndínim lanech todiusgud nachaili ásuán· is dinnímidir insin ladia slántu duthindnaccul duneuch bís hílobrai ciabé ammet adæ· 29. ánundaíca<sup>e</sup> dia 30. cid

f. 61b 15. probably this text is corrupt. 16. or *opportune* i.e. seasonably, i.e. it were fitting that they should collect to themselves the iniquity. 17. i.e. they collected iniquity to themselves; *meriti* i.e. deserved, i.e. those who deserved it; *optimi* i.e. the most excellent; *de se* of them; i.e. they who deserved greatly that that iniquity should be caused to them; *optarent*, i.e. those who wish, as though there had been *qui optarent*, i.e. he who wishes the ruin of his friend causes iniquity to himself. 19. i.e. openly, i.e. before him. 22. i.e. outside the house in which Hezekiah used to be. 23. i.e. together. 28. i.e. as it is no trouble to anyone to arouse another out of sleep, so little trouble is it to God to give health to one who is in sickness, however great it may be. 29. when God heals it.

<sup>a</sup> The glossator explains a very corrupt text; we should expect something like *optime de se meritorum optarunt interitum amicorum*

<sup>b</sup> MS. *-foircimi*: corr. Ascoli

<sup>c</sup> = *integdais* with eclipsis

<sup>d</sup> MS. *fris labritis*

<sup>e</sup> MS. *ánunda íca*



ETENIM HOMO usque SPERAUI.

<sup>1</sup>intimæ familiaritatis<sup>2</sup>. hoc grauius mihi magis ad sensum<sup>3</sup> doloris accessit quoniam et hii, qui amicitias ante<sup>4</sup> prætenderent, non disimiles<sup>5</sup> ab inimicis meis extiterunt.

QUI EDEBAT PANES MEOS AMPLIAUIT<sup>6</sup> SUPER<sup>7</sup> ME SUPLANTATIONEM.

magis nocuit similatione<sup>8</sup> amicitæ. quos ad maiorem familiaritatem<sup>a</sup> conuictus<sup>9</sup> mihi ac mensa<sup>10</sup> iungebat, ipsi ad diciendum atque inridendum mei inueniti sunt prumtiores; simulantes quidem<sup>11</sup> amicitias, sed longe aliud<sup>12</sup> retinentes corde, amplicauerunt subplantationem<sup>b13</sup>. ...

TÚ, DOMINE, usque ILLIS.

... tam apertos inimicos quam fictos<sup>14</sup> amicos. tú, inquit, misserans mé.... ab hac infirmitate liberato<sup>15</sup>, ut persequar<sup>16</sup> infideles animo ultione.

IN HOC COGNOUI usque ME.

f. 61d ... sí mé non patiaris<sup>17</sup> talia sustinere per quæ gaudent<sup>c18</sup> atque letentur | inimici. ...

QUONIAM NON GAUDEBIT usque SUPER ME.

pro: ammoueris<sup>1</sup> causas quibus insultare potuerunt inimici. ...

ET CONFIRMASTI MÉ usque IN ÆTERNUM<sup>d</sup>.

dum indeuotionem<sup>2</sup> infirmitate castigas,... ad agendas gratias hac eruditione<sup>3</sup> confirmas.

f. 61c 1. forsan homo pacis trachtaid<sup>e</sup> anisiu 2. induine in chainchomraic hi<sup>f</sup> .i. duine intecnatad inmedonaig .i. sainfer muntaire 7 fer dil dam 3. duchetbaid .i. duthormuch galair. 4. hitos(u)ch 5. nephécsamli<sup>g</sup> 6. .i. noollaiged<sup>h</sup> 7. debe tintuda anisiu 8. .i. huand intamail .i. robumou de int erchot huare rombói intamail caratraid and 9. inderbert biuth 10. in méis 11. cid 12. frissaní<sup>i</sup> immeraidtis huabriathrib 13. inforbrissiud 14. sechtai 15. .i. soirasiu 16. cu dusésa 17. adá 18. subaigit

f. 61d 1. connoscaigfesiu 2. .i. intoimtiu huallach dorumenairsom as tria airilliud som rosoirad inchathir dilamaib assar 3. huand forcitulsa

f. 61c 1. this comments on *homo pacis*. 2. that man of peace, i.e. a man of intimate familiarity, i.e. an especial man of (my) household and a man dear to me. 3. i.e. to increase grief. 4. at first. 7. this is a difference of rendering<sup>k</sup>. 8. i.e. the greater was the hurt because there was a simulation of friendship. 12. to what they used to say in words.

f. 61d 2. i.e. the proud opinion that he thought that it was through his merit that the city had been delivered from the hands of the Assyrians.

<sup>a</sup> MS. faliaritatem

<sup>b</sup> MS. subplantationem

<sup>c</sup> rather gaudeant

<sup>d</sup> MS. æterum

<sup>e</sup> MS. trachtataid

<sup>f</sup> leg. hisin? but cf. LU. 59<sup>b</sup> 14, in ceile hi doleice doflaith, O'Dav. no. 708

<sup>g</sup> MS. neph écsamli

<sup>h</sup> MS. no ollaiged

<sup>i</sup> MS. frissa ní

<sup>k</sup> Vulg. magnificauit

BENEDICTUS DOMINUS usque FIAT FIAT.

*pro*<sup>4</sup>: fideliter.... ...

PSALMUS XLI.

IN FINEM, AD INTELLECTUM FILIIS CHORÆ.

unus de cantatoribus<sup>5</sup> cum suorum choro<sup>6</sup> de familia<sup>7</sup> Cáth filii Leui<sup>8</sup>. ea quæ erat populus Iudeorum in Babilonia captiuitate passurus, beatus Dauid præuidens et prædicens ex persona ipsius populi præsens carmen instituit, talem orationem formans quæ tempori illi<sup>9</sup> captiuisque conueniat.

SICUT CERUIS usque AQUARUM.

ingens desiderium<sup>10</sup> expremere uolens ceruorum est usus<sup>11</sup> exemplo, quibus potandæ aquæ est fere semper permagna<sup>12</sup> cupiditas<sup>a</sup> propter naturalem suorum corporum siccitatem, præcipue tamen cum serpentium uescuntur<sup>13</sup> carnibus.

ITA DISIDERAT usque DEUS.

f. 62a ... ego | té spontanea deuotione disidero<sup>1</sup>.

SITIUIT<sup>2</sup> ANIMA usque UIUUM.

*pro*: sitiui<sup>3</sup> et bene sitiui, ut *comparationi* seruiret.

AD DEUM FORTEM.

ad uindictam<sup>b4</sup>.

VIUUM.

ad discretionem idulorum<sup>5</sup>.

QUANDO UENIAM usque DEI?

ad expremendam uim deuotionis corporali significatione<sup>6</sup> secundum morem Iudeorum locutus est.

f. 61d 4. *taræsi* 5. *dinaib cétlaidib*<sup>c</sup> 6. *cosinchlais* 7. *din muntair* 8. *i. cáth macc leui* 9. *i. inna doire* 10. *i. robói*<sup>d</sup> *lesom imdia* 11. *arrubart biuth* 12. *i. ærmar* 13. *aramberat biuth*

f. 62a 1. *i. adcé* 2. *i. is do tuicsom asitiuit duthaidbsin inchosmailseo beus i. mét inná imlaine robói dosom*<sup>e</sup> *imdia* 3. *i. is itugud sainemail dano int itugud hisin* 4. *i. trén duthabairt diglæ* 5. *i. dia dechrugud fri ídlu air it mairbsidi*<sup>f</sup> 6. *i. adfét isinchanóin* quando dixit ante faciem dei

f. 61d 8. i.e. Cath son of Levi. 9. i.e. of the Captivity. 10. i.e. that he had after God.

f. 62a 2. i.e. it is for this that he has put *sitiuit*, to show forth the comparison further, i.e. the greatness of the strong craving that he had after God. 3. i.e. that thirsting then is a peculiar thirsting. 4. i.e. strong to inflict vengeance. 5. i.e. to distinguish Him from idols, for they are dead. 6. i.e. which he mentions in the text when he said *ante* etc.

<sup>a</sup> MS. cupitas

<sup>b</sup> MS. uindictatam

<sup>c</sup> MS. *chetlaidib*

<sup>d</sup> MS. *ro bóí*

<sup>e</sup> *so* over the line

<sup>f</sup> MS. *mairbsi*: corr. Ascoli