

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

Locus	Corrected Text	Text Notes	Provisional Translation
051a02	.i. ní robae ni bedmo	mo, as in Ascoli, not mó, as in Thes Pal.	i.e. there is not anything which could be greater.
051a08	.i. delc hó [leg nó] lorc dromma Thes Pal text: .i. hó lorc dromma delc	delc· appears below the rest of the gloss, which begins .i. ·hó. The single raised dots after delc and before hó are probably to be read as construe marks.	i.e. thorn, or spine.
051a22	bes	Though the gloss belongs in sense with fuerit, over which Thes Pal places it, it appears above and glosses purgatus, as given in Ascoli. The scribe, instead of writing adit fuerit or simply fuerit above purgatus, simply wrote the Irish word.	he would be.
051c02	.i. aircech ceneliu ciuil honid techtae molad dá do ber som ani as chithara as beir	Thes Pal places as beir with the next gloss. While both glosses make sense under that reading, Ascoli's reading (given here) is consistent with the MS. Gloss 3 (hondaisndís) appears to have been written first, with Gloss 2 then written afterwards, as indicated by the fact that there is a break between ciuil and honid caused by the accent of hondaisndís restricting the available space. Reading the MS as Thes Pal does is nearly impossible.	i.e. for every kind of musical instrument with which the praise of God is fitting, he puts the cithara which he mentions.
051c03	hondaisndís	See Text Notes to previous gloss.	for the explanation.
051c11	.i. trí insci redi 7 soirb[i] duadbat som 7 relaid file lathar n dá dinaib·	Thes Pal suggests reading réid for redi, but if insci is taken as plural (glossing the plural alias oportunitates), redi is correct. Though soirbi would then be expected, we must emend the text in any case, and the balance slightly favors taking insci as plural. Thes Pal would emend dinaib to di dóinib, but it seems likelier that a word has simply been left out than that haplology occurred (notice dinib would have been expected if the first syllable of dóinib had been left out).	i.e. through plain and easy words he sets forth and shows that there is a dispensation of God for the....
051c16-17	indixnigedar .i. ata són .i.	Both Ascoli and Thes Pal	it exists in, i.e. that is, to

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	soirad iudae 7 slige assar-	give this as two separate glosses, with the break occurring after the first word. It seems more likely, however, that the second half (gloss 17) is intended as a further explanation to the first half (gloss 16). This impression is strengthened by the fact that the second half directly follows the first half on the page. First .i. not in Thes Pal.	wit, deliverance of the Jews and slaughter of the Assyrians.
051c22	ulidi .i. conruthói [húa]huilidetaid apreceptae dothaibsin sainemlae dæ	Thes Pal prints dothaidbsin, though the MS clearly has dothaibsin, as Ascoli indicates.	general, i.e. he has turned from the generality of his teaching to show forth the excellence of God.
051c23	isreil	Ascoli reads isreil, but in the Addenda and Corrigenda suggests perhaps réil, which suggestion is taken up by Thes Pal. I see no trace of the length.	it is clear.
051c25	.i. iss bés	Ascoli and Thes Pal suggest that the MS has isi, but iss is also possible.	i.e. it is a custom.
051c27	.i. indnime fadesin	This gloss is attached to cælorum by Thes Pal, but it appears above elimenti (as Ascoli has it) and is taken here as a gloss to elimenti.	i.e. of the heaven itself.
051c28	.i. hóssi insin sonartae nime	This gloss is attached by Thes Pal to elimenti, but it appears above ornatús (as Ascoli indicates). The sense is also better with ornatús.	i.e. even that [is] the strength of heaven.
051d01	.i. conducthe as mor cumachte triit	MS appears to have triit, as in Ascoli, and not triit, as in Thes Pal.	i.e. that it might be understood thereby that (His) power is great.
051d10	.i. anuile dobeir som isdothormuch molto 7 inducbále dodia daber	The mark of construal clearly links this gloss to the word totum (though it is given as glossing augenter in Ascoli and Thes Pal).	i.e. all that he puts, it is in order to increase praise and glory to God that he puts it.
051d17	.i. sechis ærasaiged són	.i. not in Thes Pal, though Ascoli correctly notes it.	i.e. that is, let Him not make void.
051d22	aní as[s]æculae sæculorum tar æsi indí aspenitus ata són	Though Ascoli and Thes Pal give the gloss after sæculorum, it appears on the line above with sæcula.	saecula saeculorum is for penitus.
051d25	.i. anuile asbersom do dia .i. consilia 7 cogitationes isón bes doíndu asbeir som insin dodia	The gloss belongs with totum. doíndu is in the MS, though Thes Pal and Ascoli give dóíndu.	i.e. all that he says of God, i.e. consilia et cogitationes, it is from human custom that he says that of God.
051d28	.i. amal attreba nech	Thes Pal would emend áor	i.e. as one possesses his

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	áor[be] saindiles issamlid adrothreb dia maccaib [leg maccu] israhel·	to áor[be] “his inheritance”, which is adopted here, but it might be noted that with áor could have been intended aór “his gold”. The MS appears to have originally contained maccu (translated here), which was corrected to maccaib by closing the u to make an a and writing ib above the line, with two dots used as construe marks after the a and before the i.	own inheritance, it is thus that God has taken possession of the children of Israel.
052x00	... conranaic side laithe nand iarsin fridauid 7 ni naithgeuin 7 leicsi huad air du corastar dia deilb mordraige 7 firboith forsinni dauid diadamlad connach ningeuin inti abi melech...	Thes Pal bioth for MS boith.	...One day thereafter he (Abimelech) met David, and he did not recognize him, 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 did not recognize him...
053a01	.i. forsani as· corda· dtrachtid lesom anisiu	forsani, as is Ascoli, not forsani, as in Thes Pal.	i.e. [it is] on corda that this comments, according to him.
053a19	.i. an· oculi file is intsalm is foir trachtaidsom isindisiu	.i. not in Thes Pal.	i.e. the oculi which is in the psalm, it is on that that he is commenting in this.
053b01	.i. sechip sí fochaid imbé nech són	.i. not in Thes Pal.	i.e. that is, whatever be the affliction in which someone may be.
053b03	.i. hominum .i. in dia	Neither Ascoli not Thes Pal give .i. hominum as part of the gloss, but it clearly belongs to it.	i.e. of men, i.e. in God.
053b13	.i. dumolad .i. domini	.i. not in Thes Pal.	i.e. in order to praise, i.e. domini.
053b20	. fit in aliis officialiter .i. intimthirid .i. in ointimthrech[t] on frinni· 7 is oinchétfaid lesom fuanisiu	Ascoli and Thes Pal read ointimthrech, with Thes Pal suggesting to emend it to ointimthrecht, which was surely the intended reading. It appears more likely, however, that the MS has ointimthrech, though ch and th are very similar.	or it is in other (books) officialiter, i.e. serviceably, i.e. that is, in one service with us, and he considers it the same sense as this one.
053c02	.i. coduema· angelus	· angelus not in Ascoli or Thes Pal.	i.e. so that the angel might protect.
053c03	cech oín gessid .i. giges dia	óí written above the line (not ói as in Thes Pal and Ascoli) with a single · serving as marks of construal.	every single suppliant, i.e. who will beseech God.
053c14	Quis est homo usque uitam .i. for(t)abcech ansa ol duaid .i. inti adagadar in	Ascoli initially gave the beginning of the gloss as for::ab cech ansa,	quis est homo to uitam? i.e. “I will teach you (pl)”, says David, namely, he who

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	coimdid Aliter. quis est rl. usque uitam· is he áthuassulcud inso cupit .i. qui cupit· rl. Aliter· quis est usque bonos .i. imchomarc insin· huile 7 is hæ áthuassulcud incomthod talmaidech asber innadiad .i. prohibe lingam rl. .i. inti dogena anuilese síis is do [do]berthar bethusin·	suggesting in the Addenda that foracab was to be read. The gloss is not clearly legible, but it does not appear that there is space for three letters between fo and ab (which are still clear), meaning that Ascoli's suggestion of foracab is probably incorrect. Rather, it appears that the most likely reading is fortab, thus corresponding exactly to the Bergin's suggestion. It should further be noted that the gloss begins in the margin next to the words usque uós (Vulgate docebo uós), making it likely that the scribe not only intended, but indeed wrote, fortabcechansa.	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 which he says afterwards, i.e. prohibe linguam, etc., i.e. he who will do all this below, it is to him that life will be given then.
053d08	cotnucbad .i. rabsacis	.i. rabsacis not in Ascoli or Thes Pal, although it clearly belongs to the gloss.	he used to exalt himself, i.e. Rabshakeh.
053d13	.i. dutabairt diglae forru	The text appears above considerat and probably should be considered as a gloss on that word, rather than on malos, as in Ascoli and Thes Pal.	i.e. in inflicting punishment on them.
053d14	forsammimoriam trachtid som isindisiu	The gloss appears above and between quæ and in and seems better as a gloss on the quæ, which refers to memoriam. Ascoli and Thes Pal have this gloss with est.	[it is] on memoriam that he comments here.
053d15	.i. buithe aclainde dian s	Ascoli and Thes also give the gloss with est, but it appears above prosperitate generis and in sense best glosses generis.	i.e. of their offspring being after them.
053d16	forsaperdat trachtaid anísiu	The gloss appears above quod contingit Assiris, and Ascoli and Thes Pal give it with Assiris, but it belongs better with contingit.	[it is] on perdat that this comments.
054a02	.i. ninnech forsatabar adenum	.i. not in Thes Pal.	i.e. it is not one who is compelled to do it.
054a14	.i. arthormach focricce doib	Ascoli has the correct reading thormach, against thormuch in Thes Pal.	i.e. for increase of reward to them.
054a19	.i. ossa· sechis ni cumgubat conoscaiget gnimu indaisso foirbthi·	Ascoli and Thes Pal give the beginning of the text as .i. ossa .i. sechis, but the second .i. is not in the text. Only a raised dot is there.	i.e. ossa, i.e. that is, they will not be able to move the actions of the perfect folk.

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054a25	.i. hondi immeradat 7 bis innammenmain	innammenmain, as in Ascoli, not innamenmain, as in Thes Pal.	i.e. by that which they think and which is in their mind.
054a37	.i. dorimi .i. dauid	First .i. missing in Thes Pal. Neither Ascoli nor Thes Pal includes .i. dauid as part of the gloss.	i.e. he enumerates, i.e. David.
054b10	.i. erbirigther .i. connammanairi	The text, with -mm-, as in Ascoli is correct (not -m- as in Thes Pal). The emendation to connámairi, as suggested in Thes Pal, is probably unnecessary. It is possible that the second half of the gloss does not belong to the first, but instead glosses either intentio or the entire sentence.	i.e. let it be explained i.e. so that it does not come to pass. (?)
054b18	ł. u .i. loingsig	Ascoli (taken over by Thes Pal) gives the gloss as ł. exules, but only the ł. u is actually written (above exiles).	or exules, i.e. wanderers.
054b24	coní imgabat	Thes Pal and Ascoli give ut, which immediately precedes this gloss, as part of the gloss, in which case one must supply .i. (as suggested by Thes Pal) for the gloss to make sense. Nothing needs to be supplied, however, if ut is seen as one of the very common Latin glosses intended to aid comprehension. The Irish gloss can then be taken on its own, where it makes sense.	so that they may not avoid.
054c15	.i. nomchuarsachtis tr[i]ssan imchomarc n isin	The i of trissan is not in the MS.	i.e. they used to reproach me through that question.
054c30	.i. dobertis cech nolc 7 foch[aid] form osmese octaircitul cech maith doibsom	<i>doibsom</i> as in Ascoli (i.e. with abbrev. for the m), not <i>doibsom</i> , as in Thes Pal.	i.e. they used to inflict every evil and tribulation on me, though I was prophesying every good to them.
054c36	indoilb(thid .i. ho)dolbud sainr(iud)	I can no longer find this gloss anywhere. I assume it is in the margin. A very faint trace of a construe mark matching the construe mark above figurate is in the margin. I assume that this gloss is attached to the construe mark and more properly belongs to the word figurate. The sense is perfect, but since the MS is	figuratively, i.e. by a particular figure.

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		no longer legible, Ascoli's attachment of the gloss to ebreca is allowed to stand.	
055c01	ised scél forraithminedar is indisiu di[a]luid duaid forlongais resaul lu[ids]ide iarum dia thosun som cosluag 7 gabthe dunad les fris arinoillus· d[o]luid duaid iarum aidchi roboi cucu innan dunad 7 luid co port imbóí inrí indsainriud 7 oscaig eredig ind rí 7 oscaig ingae 7 saidsi lialalecuínn saul hitalmain...	lialalecuínn (with length over the i, not the u, as in Ascoli) is clear in the MS. {dauid} appears just below the tho of diathosun and could refer to the possessive pronoun. It also, however could be a gloss on the Latin, indicating the subject of temperasset.	This is the story that he refers to here. When David went into exile 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 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...
055c10	.i. inchuarsachthid .i. no is cursachad fil is indí as non .i. non est .i. iní nad ndíxnigider .i. nate nifil homun dáé les issuaichnid 7 ata tra cid diltud isindisin	iní nad ndíxnigider, as in Ascoli, not inní nad díxnigider, as in Thes Pal.	i.e. reproovingly, i.e. or it is reproof that is in non, i.e. non est?, i.e. is it a thing that does not exist?, i.e. nay there is not the fear of God with him, it is well known. And there is then even a negative therein.
055c13	nachtochrechad .i. ní fel ní du[dn]gáitha adi·	Thes Pal, noting that they had no examples of adi with the masc sing, hesitantly suggested that perhaps the MS should be emended to dudagaitha adi "that can deceive it" (it = áigsiu "fear" fem n-stem). adi can, however, refer to a masc sg (cf. 22a4 and 53b27). Thus, the original translation of Thes Pal (see next table cell) can stand. The text still probably needs to be emended to dudngaitha, since side never stands without an infix object (Thurneysen p 303 §479).	any contrivance, i.e. there is nothing that can deceive Him.
055c19	.i. cid intan nombíth innaligiú ba oc imradud chloine nobíth	oc imradud, as in Ascoli, not ac imradud, as in Thes Pal.	i.e. even when he used to be in his bed, he used to be meditating iniquity.
055c22	uel -ter .i. inchomimmaircid[id]	Ascoli (and Thes Pal following him) gives the Latin text as consequenter, but the text actually reads consequentes. The scribe then writes "uel -ter" meaning that consequenter is an alternate reading, which he then glosses in Old Irish.	or consequenter, i.e. appropriately.

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		Thes Pal does not include .i. as part of the gloss, though it is in Ascoli.	
055d07	inforcometas ón	Thes Pal, following Ascoli, takes the MS reading as inforcometar, which they correct as inforcometas. To my eye, however, the MS reading is with an s; the s admittedly looks somewhat like an r, but it also looks somewhat like an s.	i.e. that is, the safeguarding.
055d11	.i. amal duberad nech hi ceist do duaid huare is moir sleb[e] firinne dæ cidarafodmaisiu [a]duaid didiu andu imnedaib 7 frithoircnib fodaími air it firian[s]u icaid som didiu anisin anasmeir iudicia domini· abisus multa .i. ataat mesai d nephchomtetrarracht amal abis 7 amal fudumain· isedinsin fodera innerigim cidarafodaim int ais firian innafochaidi 7 cidarambiat inpecthaig isnaib soinmechaib	Something has been erased after sleb[e]. Ascoli has firinne dæ, while Thes Pal gives the second word as dæ. It appears that Ascoli's reading is correct. It is not clear where this gloss should be attached. It appears in the middle margin, running from quoque (see previous Latin Text) to HOMINES usque (see following Latin Text), at which point it runs interlinearly straight through to the right margin. There are no construe marks. It appears to comment on the whole verse.	i.e. as though someone had put as a question to David: because God's righteousness is as great as mountains, why then, David, do you (sg) suffer what of afflictions and injuries you (sg) suffer? for you (sg) are 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 do the righteous folk endure tribulations", and "why are sinners in prosperity".
056a20	.i. inmét beta firien indoini is inneit sin is téchtæ doib dilgadche air it h a[ta]firien lesom indí dluget tricecha óina 7 it h ata dirgi hochridiu	óina, as in Ascoli, not oina, as in Thes Pal.	in the amount that men are righteous, it is in that amount that forgiveness is fitting for them, for it is they who are righteous according to him: they who are forgiving through everything, and it is they who are upright in heart.
056a23	.i. na aimdetar	.i. not in Thes Pal.	i.e. let them not attempt.
056b06	aicme insin difilistinib romarbsat saul	Thes Pal suggests reading filistindib (cf. 82d9). This is probably unnecessary, since the -dae suffix need not be present, cf assar beside assardae, both "Assyrian".	that [is] a tribe of the Philistines that slew Saul.
056b24	[upper marg.] <i>hoc est uotorum innanduthracht successu</i> .i. ontoracht .i. nanní adrochobursam firianaib <i>felicibus et peioribus hominibus</i> .i. duratais dopecthachaib imbed innananae imbetho frec[ndirc] <i>affluentia animbed prosperorum...</i>	A more accurate way to represent this gloss, which appears on the upper margin, would be <i>hoc est uotorum</i> ^{24a} <i>successu</i> ^{24b} <i>felicibus et peioribus</i> ^{24c} <i>{hominibus} affluentia</i> ^{24d} <i>prosperorum</i> . The Old Irish is always above the line (or below it in the case of the second half of what I	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. You (sg) have given to sinners the abundance of the riches of the present world affluentia, the abundance, prosperorum.

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		<p>have here numbered 24b). The glossator has simply given an alternate reading of the commentary and glossed it (in part in the same way as the main text; compare 56b18-23). There are no construe marks on the Old Irish linking it to the Latin. However, there are construe marks in the Latin under EMULARI (above successu) and under felicibus (above emitari). It seems possible that these marks denoted the range of the Latin text to be commented on (cf. 56a13).</p>	
056b25	indommatad	<p>Ascoli originally wrote the gloss as indommatad, correcting it in his corrigenda to indommataid, which Thes Pal followed. The gloss actually reads indommatad, however, since what Ascoli apparently interpreted as an i is actually part of the e of egestatis.</p>	of the poverty.
056c03	attoided	<p>MS appears to have attoided, not attóided, as in Ascoli and Thes Pal.</p>	it would become clear.
056c15	.i. ní dene chomgním frisin pecthach duchuingid comsoínmige fris	<p>comsoínmige, not comsóinmige, as in Ascoli and Thes Pal.</p>	i.e. may you (sg) not do a like deed with the sinner to seek like prosperity with him.
057a09	debe tindhuda inso lesom	<p>Ascoli attaches this gloss to the beginning of HONERABUNTUR, as in the MS. Thes Pal has it with MOX, which is on the previous line in the MS.</p>	he has here a difference of rendering.
057c05	.i. airni fil cumachtae lapecthachu air is [ir]chride samlaibsom fesin ǵ. ní cumcat ingraim innafirian ciatchobrat maniscomairlecea dia fuammam.,	<p>For ǵ. (as in Ascoli and the MS), Thes Pal has .i.</p>	i.e. for sinners have no power, for it [power] is perishable like themselves; or, they are unable to persecute the righteous, though they desire it, unless God should let them (fall) under their yoke.
058b02	.i. inna ball tuisten són	<p>Thes Pal left off the last word of the gloss: són.</p>	i.e. namely, of the members of generation.
058b09	.i. asagú dia	<p>Thes Pal suggests perhaps reading asagúis dia. Schumacher (KP 356-7) argues for the MS reading as it appears above.</p>	i.e. who desires God.
058c06	.i. ioab bafercachsom frisuide intan asmbert side	<p>asmbert, with abbreviation of er, as in Ascoli, not</p>	i.e. Joab. He (David) was angry with him (Joab)

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	tiagsa tall achenn dindaithuch labar fil oc du dibirciud su 7 oc du chaned nileic duaid anisin arrofítir side ba dia rairleic fobith apectha som·	asmbert written out, as in Thes Pal. Also, dindaithuch (with uch beside the gloss and linked via construe marks), as in Ascoli, not dindaithiuch, as in Thes Pal.	when he (Joab) said: I will go to take the head off the arrogant vassal who is pelting you (sg) and reviling you (sg). David did not allow that, for he knew that it was God who had permitted [it] on account of his sin.
059a01	coasloínse	asloínse, not aslóinse, as in Ascoli and Thes Pal.	that I would escape.
059a15	.i. is didnad doneuch bís hifochaidib 7 imnedaib eritiu briathar honeu[c]h arall [leg. anall] 7 raic mbriathar taranəsi huadsom dia cheliu·	Marks of construal connect this gloss to iucunda, not consortii, as in Ascoli and Thes Pal.	i.e. it is a consolation to one who is in tribulations and afflictions to receive words from someone else and to repay words for them from himself to his fellow.
059a19	etir innacarbai	Ascoli, followed by Thes Pal., states that hiter precedes the first word of the gloss and declares this to be due to dittography. The word should actually be read inter and is a Latin gloss showing that the preposition two lines higher in the Latin text is governing the word aceruitate[m]. This is a very common feature in Milan.	within the harshness.
059a23	.i. cinip hondsemí[g]detu .i. cenip ho erutrummugud [leg. etrummugud] inna na nolc [leg. inna nolc] form	The gloss reads hondsemí..., not hondsémí..., as in Ascoli and Thes Pal. That the gloss reads inna na nolc is not indicated in Thes Pal.	i.e. if not from the tenuity, i.e. if not from the lightening of the evils upon me.
059b04	adæ	Thes Pal errantly attaches this gloss to TÉ in the following Latin text.	O God.
060a13	adé	Both Ascoli and Thes Pal have adæ, rather than adé, which is in the MS.	O God!
060b01	.i. indalib nídat forbanda	The text clearly reads as above, but the interpretation is quite difficult. Thes Pal gives the text as iudalib, following Ascoli's suggestion to emend indalib to iudalib.	i.e. it seems to you (pl) that they are not superstitions.
060b02	.i. ní feil ní bed ærdasachtchu	Third word is ní, as in Ascoli, not ni, as in Thes Pal.	i.e. there is nothing that could be madder.
060b04	.i. indanmandi .i. hominis	Ascoli does not give the second half of the gloss.	i.e. the living creatures, i.e. hominis.
060b11	.i. fir as di sunt arbeir biuth	MS has biuth, as in Ascoli, not buith, as in Thes Pal.	i.e. true that it is of this he uses (it).
060b14	for[s]incanóin archiunn trachtid inso síc est ordo	This gloss does not belong with captiuitatem, as in	[it is] on the following text that this comments: síc est

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	pro corpore perfecto sane aures possuit	Thes Pal. Rather it belongs with the following word pro, as in Ascoli.	ordo pro corpore perfecto sane aures possuit.
060b18	.i. opus .i. indul[el]oscud són	Thes Pal does not include són as part of the gloss.	i.e. that is, the holocaust.
061a33	.i. iscummae bis ualitulo· ænartae 7 ualitulo sonartae.,	Ascoli gives ænartae as enartae, but there is no good criterion separating a reading ę from æ. For consistency, the latter is written regularly.	i.e. there is equally ualetudo ‘weakness’ and ualetudo ‘strength’.
061b28	.i. amal as dínim lanech todiusgud nachaili ásuán· is dínímidir insin ladia slántu duthindnaccul duneuch bís hílobrai ciabé ammet adæ.,	ásuán, not ásuan, as in Thes Pal, or ásúan, as in Ascoli. This gloss is at the bottom margin, under -star...grauís and has no construe marks.	i.e. as arousing another out of sleep is no trouble to anyone, as little trouble as that is it to God to give health to one who is in sickness, however great it may be.
061c04	hítosuch	The MS has hítosuch, and the u is clearly legible, as indicated in the Corrigenda to Ascoli. Thes Pal indicates that u is illegible, but restores it.	at first.
062a02	.i. is do tuicsom asitiuit duthaidbsin inchosmailseo beus .i. mét inná imlainne robói dosom imdia.,	so of dosom is said to be above the line. It looks rather like a mark of construal is above dom (the supposed dosom), but I can’t find the corresponding second mark.	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.