

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

Locus	Corrected Text	Text Notes	Provisional Translation
075b03	intan nadrugat diriug aní adchobrat	MS has nadrugat, as in Ascoli, not nadrúgat, as in Thes Pal. What appears to be a mark of length above the u is actually part of a construe mark.	when they do not attain to what they desire.
075b07	.i. amal as soirb donaib broinidib incocnam síc is soirbidir sin for dengatsom inni bis fuammam	MS has inni, as in Ascoli, not inní ,as in Thes Pal.	i.e. as chewing is easy to the molars, it is as easily as that that they oppress him who is subject to them.
075b16	.i. a fortige	.i. not in Thes Pal.	i.e. of their oppression.
076a04	.i. olat anærdruilidi [leg. -druailnidi] .i. paruuli	.i. paruuli not in Ascoli or Thes. Pal., but it clearly belongs to the gloss.	i.e. because they are very corrupt, i.e. paruuli.
076a05	.i. asberar arthormuch pectha atan druáilnidi som 7 ata pecthaig cid intan nad coimnactarsom inpecad nisin etir·	MS has pecad, as in Ascoli, not peccad, as in Thes Pal.	i.e. it is said for the increase of sin that they are corrupt and that they are sinful, even when they were incapable of that sin at all.
076a06	.i. cid indaimser indat sláin ennaic som .i. noidenacht níeperr buith cen pecad doib intainsin.,	MS has pecad, as in Ascoli, not peccad, as in Thes Pal.	i.e. even the time in which they are sound innocent (salui innocentes), i.e. infancy, it is not said that they are without sin at that time.
076c05	.i. buith etir innencu [leg. innaencu]	MS has enncu, not encu, as in Ascoli and Thes Pal.	i.e. to be among the innocent.
076c06	.i. adas	MS has .i., as in Ascoli.	i.e. if indeed.
077a01	.i. huilliu adcumnet indatae chloidib	MS has indatae, as in Ascoli, not indate, as in Thes Pal.	i.e. [it is] more greatly that they wound than swords.
077a12	.i. air duroimnibetar mopopuilse arrecht dianuilemarbae siu anaimtea .i. manibé nech frischomarr doibsom 7 daimchomarr [leg.	MS has diachomallad, as in Ascoli, not diachomalnad, as in Thes Pal.	i.e. for my peoples will forget their Law, if You (sg) utterly slay their enemies, that is, if there is not anyone to molest them and to constrain them to fulfil it through

	dudaimchomarr] diachomallad trifochaidi 7 ingrainmen		tribulations and persecutions.
077b09	.i. machdatai	.i. not in Thes Pal, though it is in the Ms. and Ascoli.	i.e. wonders.
077d03	duber <som> ainm fino dunplaig duber fornech 7 nad fulaing amal as di fulaig [leg. difulaig] duneuch ní bes áfin.,	As noted in Ascoli, the som in dubersom has been erased (though not totally). Thes Pal includes som without explanation. Here it will be assumed that the som was a scribal error and should be excluded from the “official” text. Nonetheless, it is included as an alternative.	the name of wine is given to the affliction that is brought upon a man, and which he does not endure, as what is from wine is unsupportable to a man.
077d12	.i. inbroín	MS has inbroín, not inbróin, as in Ascoli and Thes Pal.	i.e. of the grief.
078a10	fudalibsea	MS has fudalibsea, as in Ascoli, not fodalibsea, as in Thes Pal.	I will distribute.
078b03	.i. cindruím·	MS has cindruím, against cindrúim in Ascoli and Thes Pal.	i.e. channel.
079b04	.i. immeid	.i. not in Thes Pal.	i.e. onto a balance.
079b08	.i. náimtime dudia friú ón	MS has náimtime, not náimtime, as in Ascoli and Thes Pal.	i.e. that is, enmity of God towards them.
079c05	.i. conocba .i. deus	.i. deus not in Ascoli or Thes Pal, but it belongs to the gloss.	i.e. that He might lift up, i.e. God.
080c09	.i. connaconrobae ní roscurtais	Ascoli has -robae, as does the MS, against Thes Pal’s -rabae.	i.e. so that there was nothing for them to examine.
080c10	anisin	Ascoli has anisin, as does the MS, against anísín in Thes Pal.	that.
081b08	.i. adáé	Ascoli has .i., as in the MS, unlike Thes Pal.	i.e. O God!
081c11	.i. imdaigfid	Ascoli has .i., and in the MS; Thes Pal has left it out.	i.e. it will abound.
081c15	innafortechtai .i. innaísli 7 innacobsaidi·	Thes Pal, following Ascoli, gives the text as innaísli, suggesting it	the crushed, i.e. the low and the firm.

		should read <i>innaísli</i> . The MS actually appears to have <i>innaísli</i> .	
081d01	.i. ind huili cæneli doine ꝛ. apeccad in nóibi 7 degnima [leg. degnimu] . esærgi christ	Ascoli and Thes Pal have <i>cæneli</i> , but <i>cæneli</i> is given here, since there is no real difference between <i>ę</i> and <i>æ</i> in the MS. Though Thes Pal gives <i>esærgi</i> , Ascoli has <i>esærgi</i> , and there is no trace of length in the MS.	i.e. of the whole race of men, or, from sin into holiness and good works, or, of the Resurrection of Christ.
081d05	.i. inaimsir mordochei rocomallad techt doib huili forecht n imdibi 7 duadrad d	Ascoli has <i>.i.</i> , as in the MS. It is lacking in Thes Pal. Ascoli has <i>imdibi</i> , as in the MS, against <i>indibi</i> in Thes Pal.	i.e. in the time of Mordecai it was fulfilled that they all went under the law of circumcision and to worship God.
082a07	.i. ni denti duibsi anisin air ata nech dubar deicsin .i. dia	<i>ni</i> , as in Ascoli, not <i>ní</i> , as in Thes Pal.	i.e. that must not be done by you (pl), for there is someone watching you (pl), to wit, God.
082c06	hominum intaidchoirthe as indori	Ascoli and Thes Pal do not include <i>hominum</i> at all. It seems to be part of the gloss.	of the men returned from the Captivity.
082c09	forcanar	This gloss, in a slightly water-damaged part of the last line, is still legible. It does not appear in Ascoli or Thes Pal.	it was taught.
082d07	huandenci . huandianmi .i. ad: :: :a ni fil {f bí} anim comrorcne indib	Thes Pal gives the text as above, but follows it with <i>fil...ro....e indib</i> (which it suggests completing as <i>fil (com)ro(rcn)e indib</i> ), and notes that it “seems to be an erroneous repetition of the foregoing words”. It is unclear how the claimed dittography was arrived at, since it does not appear in the MS or in Ascoli.	from innocence or from spotlessness, i.e..... there is not (or, there is not wont to be) a spot of error in them.
083a04	.i. intan conucbad innél nobith	<i>immunnaírc</i> , as in Ascoli, not <i>immunaírc</i> , as in	i.e. when the cloud that used to be about the

	immunnaírc migrabunt filii israhel hisuidiu· intan dano nunanad innél hisin nogaibtissom dunad hisuidiu·	Thes Pal.	Ark used to be raised, then migrabunt filii Israel, when, moreover, that cloud used to rest, then they used to camp.
083b05	.i. sechis in ceniúil	MS has ceniúil, while Ascoli and Thes Pal have ceniuil.	i.e. that is, of the nation.
084a02	dubuih dait and fein secech talmain	Ascoli has dait, as in the MS. The stroke from pro in the line above was incorrectly interpreted as length in Thes Pal (i.e. dáit). secech, as in Thes Pal, not recech, as in Ascoli.	that you (sg) should be in it itself beyond every land.
084b12	ġ. quia di..tat [leg. diterat] ol dufuairc	Thes Pal suggests the reading. The order of elements is as above, though Thes Pal gives them as “ol dufuairc ġ. quia di..tat [leg. diterat]”.	because he crushes.
084c01	.i. durigensat ægiptii	ægiptii, as in Ascoli, not egiptii, as in Thes Pal.	i.e. which the Egyptians had done.
084c03	cenita chumgabthasiu cumgabthæ cin·	cumgabthæ, as in Ascoli, not cumgabthæ, as in Thes Pal.	whether You (sg) are not exalted, exalted truly.
084c22	.i. huatuarcain·	.i. not in Thes Pal, though Ascoli has it.	i.e. by crushing them.
085b07	.i. amal slaidred n argait dinaconbi móin	n argait, as in Ascoli, not ñ argait, as in Thes Pal.	i.e. like litharge of silver, from which no treasure is wont to be.
085b17	dauid .i. is nomen lesom oriens du [leg. dano] du dudia	Thes Pal would emend the gloss so as to delete the extra du, while Ascoli suggests the reading above. Given that gloss 12 (on the Psalm text itself) is almost exactly the same as the present one, it would make sense to have dano here in the meaning “also”: the commentator, like the psalmist, considers oriens to be a name of God. This is made more likely by the fact that dauid	David, i.e. he also considers Oriens a name of God.

		precedes the gloss (not noted by Ascoli or Thes Pal).	
085c06	diumaidm	Ascoli correctly reads the MS as diumaidm, which Thes Pal silently correct to diamaidm. The analysis is Pedersen's (VKG ii.574).	bursting in (?).
085c13	toircbae	Ascoli give the gloss as toircbae, while Thes Pal silently corrects this to turcbae. The MS is difficult to make out, but it favors Ascoli's reading.	of arising.
086b01	.i. erum féin ón	féin, as in Ascoli, not féin, as in Thes Pal.	i.e. that is, for myself.
086c03	it he inse indfocháinn inso	Thes Pal suggests that either inse or inso is superfluous, but cf. Thurneysen (p 302 §478). focháinn, not focháinn, as in Ascoli and Thes Pal.	these are the causes.
086c10	.i. atataírbined su .i. dufortacht damsa ad 7 dutabairt diglae for munaimtea	atataírbined, not atataírbined, as in Ascoli and Thes Pal.	i.e. let it impel You (sg), i.e. to help me, O God, and to inflict punishment on my enemies.
086c13	.i. pro fero l. pro ferebam .i. fulungáinse	-se not in Ascoli or Thes Pal. It is on the line below the rest of the text, and possibly Ascoli took it to be Latin se.	i.e. that I used to endure.
086c14	dunaírceat	Ascoli originally read the gloss as at left. This is in accordance with the MS. In the corrigenda he changed the reading to dunáirceat, which is followed by Thes Pal.	that they would cause.
086d15	.i. re cæsad christ	.i., as in Ascoli. It is missing from Thes Pal.	i.e. before the Passion of Christ.
086d17	rocomadasaiged .i. impietatibus	.i. impietatibus not in Ascoli or Thes Pal, but it appears to belong to the gloss.	that it was accommodated.
087a07	.i. offensionis .i. ind	dumbirsiu, as in Ascoli,	i.e. offensionis, i.e. the

	frithorcun dumbirsiu forunni diar forcitul indegbæsgnu .i. arcomarleciud inna lasmus dutabair [leg. -bairt] foचाide forunn	not dombirsiu, as in Thes Pal. degbæsgnu, as in Thes Pal, not degbaesgnu, as in Ascoli. forunn, as in Ascoli, not forunn, as in Thes Pal (as last word in gloss).	offense that You (sg) put upon us for our instruction in morality, i.e. letting us fall into their hands to inflict tribulations on us.
087a11	sechis indfrithorcunson 7 digal	son, as in Ascoli, not són, as in Thes Pal.	that is, the offence and the punishment.
087b13 a	ailgen ł. slemun	slemun, as in Ascoli, not slemon, as in Thes Pal.	soft, or smooth.
087d08	.i. huan chlithon són centabairt dait siu dufortachtæ dúnni	Thes Pal reads dínni, but there is an extra minim faintly present, making it likely that dúnni is in the MS. Ascoli reads dínni, but in the Corrigenda suggests that it is rather dím, and that dunnii is possible.	i.e. that is, by concealment, without You (sg) giving Your (sg) help to us.
087d09	.i. cid in moín sechis mét 7 trummae indrucae son·	MS has moín, not móin as in Ascoli and Thes Pal.	i.e. even the treasure, that is, the extent and the heaviness of the shame.
088a04	.i. is firíen dait siu adæ indigal dumbir forunni dég arpectha	adæ missing from Thes Pal, though it is present in Ascoli.	i.e. the punishment which You (sg) inflict on us because of our sin is just for you, O God.
088a05	.i. adæ	.i. not in Thes Pal, though Ascoli has it.	i.e. O God!
088a09	acht arroissisiursa	Thes Pal has arroissiusa, taking Ascoli's original reading, not his corrected reading in the Corrigenda.	but I remained.
088a10	.i. lasse formberinn se .i. forberad muchland beus	lasse, as in Ascoli, not lase, as in Thes Pal.	i.e. when I used to increase, i.e. (when) my clan used to increase further.
088b02	.i. mencigtæ	Both Ascoli and Thes Pal give the MS reading as .i. mencigite, but the correct reading is .i. mencigtæ.	i.e. that are frequent.
088b15	.i. arnabeth in chomairle se .i. arnabeth aní immefolangar treæ·	immefolangar as in Ascoli, not immefolngar, as in Thes Pal.	i.e. that there might not be this counsel, i.e. that that which is caused through it (i.e. the

	dosom .i. arna imfolangide rucæ· do· treæ .i. deus dereliquit is airi insin gudidsom hitosuch intsailm .i. in te domine speraui rl.		counsel) might not be for him, i.e. that shame might not be caused to him through it, i.e. Deus reliquit, it is for that (reason) that he prays in the beginning of the psalm, to wit, in te, etc.
088d06 add	.i. inegipt	This gloss does not appear in Ascoli or Thes Pal. Ascoli apparently viewed it as Latin, but its lack of a case ending suggests it is not Latin (in Egipto would be expected; see the Latin text accompanying 46b22). It is probably Old Irish, parallel to cases like 63a4, 77d16, etc.	i.e. in Egypt.
089a02	.i. as do dubertis inna olc forumsa du imthrenugud du cháingnímae siu ad atam mathi .i. trimsóirad sa donaib imnedaib sin··	atam mathi, as in Ascoli, not atam maithi, as in Thes Pal.	i.e. that it is to this end that the evils used to be inflicted on me: to commend Your (sg) benefits, O God, that they are good, namely, though my deliverance from those troubles.
089a06	.i. derchoiniud dorochóinsem ni arníc imfol gi molad dait siu ón is indí rondannícaisni dinderchoiniud hisin· ad	arníc, as in Ascoli, not arnic, as in Thes Pal.	i.e. the despair wherewith we had despaired of our salvation, that causes praise to You (sg), in that You (sg) have saved us from that despair, O God.
089a11	.i. salutem .i. ní innicc cuitbedaig·	.i. salutem is not included by Ascoli or Thes Pal as part of the gloss, but it appears to belong to it.	i.e. salutem, i.e. it is not the frivolous salvation.
089b07	.i. lasse basnim foramenmuin idfessed cia bed flaith innadiad	menmuin, as in Ascoli, not menmain, as in Thes Pal.	i.e. when it was a care on his mind until he knew who would be king after him.
089d13	.i. combad flaith iar fir són	Either fir són or fir son, as Ascoli indicates, but not fir són, as in Thes Pal. The mark of length	i.e. that is, that it should be a sovereignty according to truth.

		is slightly to the left of the s in son.	
089d15	.i. huadib corruslechtais focossa	.i. not in Thes Pal, though Ascoli and MS show it.	i.e. by them, so that they might prostrate themselves beneath his feet.
090a09	follnaiter { .i. salamon} .i. bith flaithem intí solam for saint 7 ní leicfither flaithemnacht du saint etir acht duimmarthar huandríg .i. huasolmain na ba flaith	.i. salamon, as in Ascoli, not .i. salomon, as in Thes Pal.	that he rule, i.e. Solomon; i.e. Solomon will be king over cupidity, and sovereignty will not be permitted to cupidity at all, but it will be restrained by the king, to wit, by Solomon, so that it shall not be sovereign.
090c17	.i. bec nachamralae inderchoíniud ón	derchoíniud, not derchóiniud, as in Ascoli and Thes Pal.	i.e. that is, it has almost cast me into despair.
090c19	.i. nífetar in damsoirfad dia fanacc	ní, as in Ascoli, not ni, as in Thes Pal.	i.e. I do not know whether God would deliver me or not.
090c27	.i. is fresmacht imrechtraid innan ule doine cen soinmigi 7 doinmigi do tecmung ducech óin díib nirbu samlaid són doib som didiu acht robu bithsónmech doib dugrés.,	Ascoli, and Thes Pal following him, prints the text as doinmgi, but the i is clearly visible below the m. n of sóinmech above the line.	i.e. it is an exception to the rule of the variety of all men that prosperity and adversity not happen to every one of them. It was not so to them, then, but it was ever- prosperous to them continually.
090d06	.i. laxa	.i. not in Thes Pal.	i.e. lax.
090d08	.i. acht is mór	Ascoli has mór, as does the MS, while Thes Pal has már.	i.e. but it is greatly.