

Locus	Corrected Text	Text Notes	Provisional Translation
028a03	innananae	MS has -anae, as in Ascoli, not -ánae, as in Thes Pal.	of the riches.
028c08	is tri intleda 7 breic dagniat·	The MS has breic, as in Ascoli, not bréic, as in Thes Pal.	it is through snares and deceit that they do it.
028c12	.i. dath firinne dothochur tar ais 7 gau 7 fomraith fusuidiu calléic	MS has fusuidiu calléic, as in Ascoli, not fosuidiu calleic, as in Thes Pal.	i.e. to put the color of truth over it and, however, falsehood and treachery [being] under it.
028d03	.i. ní rabae accuis arambeth enim and	.i. not in Thes Pal.	i.e. there was no reason why enim should be in it.
029a03	.i. insciám arafoimsom 7 dungní indóindid fortacomaisom dano iarum 7 dusngní dogres isnaib salmaib	For dusngní, as in Ascoli and in the MS, Thes Pal has dusgní. Both Ascoli and Thes Pal have indóindid, but the MS has indoíndid.	i.e. the figure that he adopts and applies once, he preserves it then afterwards and applies it always in the psalms.
029a07	.i. indiarmíndidenach	MS has -didenach, as Ascoli indicates, against -dedenach in Thes Pal.	i.e. finally.
029b08	.i. brachio .i. tororansom trisindoit ingním gnís indo[e](t) quoniam dixit contere brachium·	.i. not in Thes Pal.	i.e. by the arm, i.e. he has signified by the arm the action which the arm does quoniam etc.
029d05	.i. atoraisin india .i. huare nadfil nanert nail indamerbainn	MS has nail, as does Ascoli, against naile in Thes Pal.	i.e. from trust in God, i.e. because there is no other strength in which I could have entrusted myself
029d06	inna intled[a] betis dillithi .i. betis imgabthib .i. indisaul	Neither Thes Pal nor Ascoli suggests the emendation, but it seems to be required, unless we want to assume a neuter <i>intled</i> next to the feminine.	[it is] the snares which had to be turned aside, i.e. they had to be avoided, i.e. of the aforesaid Saul.
029d07	.i. nomdeithidnighthersa .i. huaibsi olse[so]m friamuntair	First .i. not in Thes Pal.	i.e. I am troubled, i.e., by you (pl), he says to his followers.
030a01	isindnep[h]æscaidiu	MS apparently misread in Thes Pal as having neph-.	in the moonless.
030a12	.i. tríthabairt indanmæ triuín fris	anmæ, as in Ascoli, not anmae, as in Thes Pal.	i.e. through adding the substantive to it.
030b02	.i. duaidbdetar atafiriensom 7 atandirgi hochridiu alleth frissan ingraim ataroigrainn saul intan asmbeir rectos corde .i. nífil ci(n)ta doib frisaul	MS has duaidbdetar, as in Ascoli, not duaidbetar, as in Thes Pal. Though both Ascoli and Thes Pal read allethe rissan, it appears that alleth frissan (the line breaks before rissan) is in the MS. The reading would also	i.e. when he says rectos corde they are shown to be just and to be upright in [their] heart as to the persecution wherewith Saul persecuted them, i.e. there are no sins

		<p>solve two problems: alleth instead of a difficult to explain allethe and frissan instead of the surprising rissan.</p> <p>Thes Pal reads atarograinn, suggesting that ataroigrainn would be better, but the MS has ataroigrainn (still quite clear), as seen by Ascoli.</p>	<p>against Saul upon them.</p>
030b16	.i. atá hí lebraib rí g anisin	MS has lebraib, as in Ascoli, not libraib, as in Thes Pal.	i.e. that is in the Books of Kings.
030b20	gníthisium fadesin .i. dauid	.i. dauid not in Ascoli or Thes Pal, but appears to be attached to this gloss.	he makes himself.
030b25	.i. inna mogae	.i. not in Thes Pal.	of the servants.
030c03	.i. isbáes linni epert intícharas nech 7 fortét focertar side iarum hiselbad indfirsin foridtet amal asंबरar is cele dáe infer hisin	Ascoli has focertar, as does the MS, against forcetar in Thes Pal. For the dáe of Ascoli and the MS, Thes Pal has dáe.	i.e. the saying is a custom with us, that he whom anyone loves and helps is thrown afterwards into the possession of that man who helps him, as it is said, that man is a servant of God.
030c04	isdír .i. is dethiden dó	dó, as in Ascoli, not do, as in Thes Pal.	it is belonging [to him], i.e. it is a care to him.
030c09	.i. ní dígenamni nach ngnim fornammestar som	Thes Pal declares that a facsimile from Ascoli clearly shows fornamestar, but fornammestar actually is in the MS (the first m is quite faint, but is still legible). Ascoli himself is unsure what stands there.	i.e. we will not do any work on which He will not pass judgment.
030d12	.i. indforcitlada fordacain	MS has ind-, as does Ascoli, not ind-, as in Thes Pal.	i.e. of the teacher who teaches them.
030d14	innasaile foilse .i. pectha trisambí apaltu	For trisambí in Thes Pal, Ascoli and the MS have trisambí.	of the open stain, i.e. of sin through which is death.
031a08	doilbthib .i. uerbis	The latter part of the gloss, .i. uerbis, is not given by Ascoli or Thes Pal, but clearly belongs to it.	feigned.
031b03	dungabail innammraithemnachtae	Thes Pal has .i. before the gloss, but none in present in the MS.	to the taking of the treachery, (i.e. treacherous seizure).
031b06	.i. is acc[o]bur leu	The MS appears to have what is given above, though both Ascoli and Thes Pal read the word as acobur.	i.e. it is a desire with them.
031b22	.i. trimíberar hóg nimaib donaib briathraib 7 ní ar indí asndarobartis immurgu innabriathra hisin	MS trimí-, as in Ascoli, not trimi- as in Thes Pal. Similarly for hóg nimaib, not Thes Pal's hognímaib.	i.e. it is transferred from deeds to the words, and it is not because they uttered them, however, those words.
031b25	amal bite ingnimae issamlid	Both Ascoli and Thes Pal have	as the deeds are, it is so

	inf(e)t som innaisndis	ingnimai, but the MS appears to have ingnimae.	that he sets forth the speech.
031c04	aregisom .i. dauid	.i. dauid does not appear in Ascoli or Thes Pal, but it probably belongs here.	he complains, i.e. David.
031c18	hongremmáim srithiu	-gremmáim, as in Ascoli, not -grammáim, as in Thes Pal.	by the arrayed authority.
031d05b	.i. arindí .i. pro eo quod	.i. pro eo quod is in neither Ascoli nor Thes Pal, but it clearly is part of the gloss.	i.e. because.
032a13	innanennac	-ennac, as in Ascoli, not -enac, as in Thes Pal.	of the innocent.
032a17	.i. as huaisliu .i. fortachtae	First .i. not in Thes Pal.	i.e. which is higher, i.e. of help.
032b01	.i. amal ataturcabthi inná epertasin·	The MS has epertasin, as in Ascoli, not épertasin, as in Thes Pal.	i.e. as those sayings are brought forth.
032b17	.i. níbunciánriam	The MS has cián, as in Ascoli, not cían, as in Thes Pal. The correction to incián is suggested by Thes Pal, though it is quite likely that the vowel was simply elided, obviating the need to posit a correction.	i.e. it was not long beforehand.
032b18	.i. it ilsailm dano hitadbadar foisitiu apecthae doduaid	Neither Ascoli nor Thes Pal include this instance of dano in the gloss, or anywhere in their compilation of the glosses. I assume that Ascoli interpreted dā as an abbreviation for datiuus, since it appears above the -m- of numero. Since Ascoli only rarely includes these grammatical glosses in his Latin text, exactly what he thought will remain unknown. At any rate, however, it is unlikely that dā stands for datiuus, since the abbreviation for datiuus is always datī. The most logical explanation is that dā is the abbreviation for dano, as occurs regularly. The word appears underneath the -ls- of ilsailm and is probably meant to follow it. The lack of construe marks are unusual, but not unprecedented. One other option is to assume that the scribe began a new line of text and that dano should follow doduaid, but the placement following ilsailm makes more sense. Compare also gloss 32d24add, in which another instance of dano, previously	i.e. there are many psalms, moreover, in which the confession of his sins by David is shown.

		unnoticed, has been found.	
032c10	.i. ní cuit broto acht is dogrés	The MS has dogrés, as in Ascoli, not dugrés, as in Thes Pal.	i.e. it is not a passing moment; rather, it is forever.
032c17	.i. coniunguntur .i. aranderlaigthe dosom pecad techtae dochum bersabae is de canat dib linaib	Ascoli and Thes Pal do not have .i. coniunguntur as part of the gloss. It probably belongs here, however, given that it agrees in number with the Irish gloss (con·canat) rather than with the Latin verb (coniungitur).	i.e. that the sin of going to Bathsheba might be forgiven him, it is concerning this that they both agree.
032d06	is frisanliged remeperthe dano ata inco[s]mailiuso sí 7 isfochetoir dugnither	MS has incomailiuso, as in Ascoli, not incosmailiuso, as in Thes Pal.	it is with the aforesaid saying, then, that this comparison below is, and it is immediately that it is construed.
032d24add	interrogatiuus dano	This gloss does not appear anywhere in Ascoli or Thes Pal. Presumably, dā was not recognized here as the regular abbreviation for dano. As a gloss interrogatiuus appears over the first instance of putas né, and interrogatiuus dano appears over the second instance of putas né, the gloss makes perfect sense (cf 32b18 for another instance of dano being left out). The Latin text reads as follows: <i>putas { .i. interrogatiuus } né, reconciliatus est²⁴ mihi? putas^{24add} né, suscepta aduersum me eius { .i. dei } indignatio²⁵ conquesiuit [leg. conqueiuit]²⁶. án adhuc irascitur. án offensionis meæ adhuc apud eum memoria perseuerat. et quaecunque in hunc modum sollicita mente dicuntur..</i>	also a question.
033a01	ceine no soifesiu .i. is ed aerat fritammurat inna huli remiærbartmar ceine nosoisiu huáim·	Thes Pal restores no·soife-siu for MS no·soi-siu, which is indeed possible, but the MS reading makes sense as it is and is exactly the expected 2sg pres ind, meaning we need not tamper unnecessarily with the transmitted text. The MS has huáim, as in Ascoli, not húaim, as in Thes Pal.	as long as You (sg) will turn, i.e. that is its duration. all the things that we mentioned above will afflict me as long as You (sg) turn from me.
033a16	.i. indfrithorcun .i. persecutionis	.i. persecutionis does not appear in either Ascoli or Thes Pal. It appears to be a later clarificatory addition to this gloss. It was certainly written in after the following gloss, since the word is	i.e. the offense.

		broken persecuti onis with the accent of rundlúth in the opening. The writing of the Latin is also smaller than that of the Irish in this or the following gloss.	
033a18	.i. nanní robuthol do· dofrithoircnib frimsa fort[c]hui.~	.i. missing from Thes Pal. The last word is generally read forthui, though it appears that forchui is somewhat likelier palaeographically. The choice then becomes whether the restoration reads for-[t]-chui or for-t·[c]hui. The latter is adopted here. It should also be noted that the last four letters are written on a new line, increasing the chance that a letter was simply left out.	i.e. whatever injuries which were a desire for him (to do) to me, he completed them [lit. it].
033c03	isingoithluch fudumain .i. peccati	.i. peccati not given in Ascoli or Thes Pal, but it is clearly a continuation of the gloss.	in the deep swamp.
033d18	domiimbirt	MS has domiimbirt, as in Ascoli, not domiimbirt, as in Thes Pal.	for deceiving.
033d20	.i. remiescsed .i. innephchumsanad indaim nohitengad [leg. intengad] dano	The textual emendation is somewhat difficult. Stokes and Strachan each suggest a different emendation (WS: indaimme no intengad; JS illaim no hitengaid). Neither is adopted here, though Stokes' reading provides the basis of the present reading, since it is slightly easier to explain the corruption that way. See the comments to amm on indaim. For hitengad, we should note that it is possible that what was read as hi- actually was in-, since the i is frequently written taller at the beginning of a word before n and m. The facsimile reading, however, appears more like hi- than in-, but that may only mean that in- was misread already by the copyist. That both the qualifying and qualified nouns are definite under this interpretation is not a problem, since such cases are not infrequent in either Wb or Ml.	i.e. he would stretch forth, i.e. the non-ceasing of the hand or of the tongue then.
034a01	.i. táit .i. ílle	MS ílle, as in Ascoli, not ille, as in Thes Pal.	i.e. come! namely, here.
034a06	ondfoít .i. doimmarnad hosenachrib	Ascoli has foít, as does the MS, while Thes Pal has fôit.	by the sending, i.e. which was commanded by Sennacherib.
034a25	anasndithrecht(h)e int sonartae	For MS anasndithrecht(h)e, as in Ascoli, Thes Pal has anasndithrecht(h)e.	when the strength is weakened.
034a27	.i. dede immefolngi dundi contuarcar achomtuarcan .i.	.i. not in Thes Pal.	i.e. (it is) two things which its pounding

	ásémigud combitanu de no abruud dano		causes to that which is pounded: its attenuation so that it is the thinner or its crushing as well
034b06	.i. amal nadngaiblius disuidiu issamlid insin nisgaib som lius difordiuclaimmim muth[u]aithese	Thes Pal states that the MS has muthaithesi, which Ascoli corrects to muthuaithese. Actually, the MS has muthaithese, which Ascoli reports accurately.	i.e. as no disgust of that [i.e. the eating of bread] takes hold, it is in the same way that no disgust of devouring my people affects them.
034b08	asrubartmar f. is he[d] so síis	See comments to ed on the interpretation, which is not suggested in Thes Pal or Ascoli.	which we have mentioned, that is, it is this below.
034c03	hothorachtaib ilib	Ascoli has hothorachtaib, as does the MS, against hothorachtib in Thes Pal.	from many successes.
034d01	innannertae	Ascoli and MS have innannertae, against innanertae in Thes Pal.	of the exhortings.
034d05	.i. intan asmbeirsom cia dobera íc dosiún foéitsider hisuidiu deus	.i. not in Thes Pal.	i.e. when he says, “who will give salvation from Zion?” Deus is understood here.
034d17	.i. ni rufrescehtar asoirad	.i. not in Thes Pal.	i.e. they did not expect their deliverance.
035a11	indlegind .i. psalmi	.i. psalmi clearly belongs to the gloss, though it is not part of Ascoli’s or Thes Pal’s text.	of the reading.
035b14	.i. asndis do iudaib 7 gentib	Ascoli has asndis, following the MS, against aisndis in Thes Pal. The gloss appears over agebat (as in Ascoli), not over causæ (as in Thes Pal).	i.e. the statement concerning Jews and Gentiles.
035c26	.i. anasrubart .i. mad quis est qui habitabit rl. doberad and baimchomarc (n)espach som amal sodin mani taibred domine (and) .i. :::: inna firinne lasacomtacht an aithesc	MS has -chomarc (as in Ascoli) for Thes Pal -comarc.	i.e. when he said, i.e. if it were quis est qui habitabit etc. which he had put there, it would be an idle question in that case, if he had not put Domine there, i.e. of the truth whereby the answer was sought.
035d22	.i. tocad .i. tecmang .i. niradi ní tríthalmadchi amal dundchuirethar inna beulu acht asrochoili 7 imradi ödib sainemail nanní labrathar	MS clearly has tríthalmadchi, as in Ascoli, not tríthalmadchi, as in Thes Pal.	i.e. fate, i.e. chance, i.e. he does not say anything in haste, as he brings it to his lips; rather, he determines and meditates so that whatever he says may be excellent.
036a12	co dunessa	{ut} is included by Ascoli and Thes Pal as part of the gloss, but given the	so that he despises.

		spacing and alignment of ut and co dunessa, it appears more likely that they are not intended to be taken together. Separating the two also removes the need to assume that .i. was left out between ut and co dunessa, as suggested in Thes Pal.	
036a20	áfirluge .i. ismaith les áfirlugae nothongad cach frialaile hirecht 7 ní chairigedar·	For the first firluge, the MS and Ascoli give it as above, not as firluge, as in Thes Pal.	the true-oath, i.e. good with him is the true-oath that each one used to swear to another in law, and he does not blame it.
036a22	.i. ind ethich·	.i. not in Thes Pal, but it clear from the MS.	of the perjury.
036a36	nítáirilb	The MS seems to have nítáirilb as given here, not nítáirilb, as in Thes Pal and Ascoli.	he did not assign.
036b10	fuduidchestar	Thes Pal suggests reading funduidchestar, since a relative form would be expected here. The MS reading is probably correct, however, the scribe having simply written a nasalized t as d.	that he would be subdued.
036c06	.i. file la(a)sseru 7 ebreu	Thes Pal, following Ascoli, suggests reading laserdu, but lasseru is defensible: the gemination after la could be graphically represented here and Syrian may be represented by ser, like assar for Assyrian and ebrae for Hebrew (note that ser would then exist next to serdae just like ebrae next to ebraide).	i.e. which the Syrians and Hebrews have.
036c10	.i. ní ric dia les neich dichumachtu huainni	ní, as in Ascoli, not ni, as in Thes Pal.	i.e. God does not need any power from us.
036c23	sanc(i)tís linni taræsi incethardai seo.	Thes Pal claims that the MS has scitís, for sanctís, but they failed to note the mark of abbreviation, showing that sancitís was written, which Ascoli correctly emends to sanctís. Thes Pal also writes æsi for MS ási, as in Ascoli. On the other hand, Ascoli includes before linni the sign .i., which is not in the MS.	we have sanctís for these four things.
037a10	Hic est sensus uerborum .i. huare is sanctis conoincheill and .i. conoibi namma doberamni do thintud in suin ebraidi sluindes ilsésu 7 ilintliuchtú laebreu· dogní doidngi 7 chum	For ilintliuchtú, it appears that iuintliuchtú was written first, and that il- was then written above iu-. For MS doidngi and doidngé, Thes Pal has doidgni and doidgne.	because it is sanctis with one sense in it, i.e. with holiness only, that we apply to translate the Hebrew word that signifies many senses and many meanings for

	<p>chumdubairt insin .i. huare ataat ilchialla isint sun ebraidiu 7 nad taibrem ni acht oincheill asindi as int sanctis 7 huare nach du noibi téit laebreu hisunt in son diandid tintud linnai a sanctis sed dicitur superbís 7 magnis 7 potentibus 7 robustis., Aliter. issí inchumtubart 7 indoidnge nad fetammar ni im du iudaib fagentib berthair a sanctis fil sunt h[u]are as necen òdib oinson tintá in son nebraide· cosnaib ilchiallaib techtas .i. sanctos f. sanctis cosíndóin(ch)chel nammá asreil 7 as adblom as .i. abrith doiudaib· olsodin nad choir hi sunt iarsint sians ebraidiu· acht is dogentib is coir a breth</p>	<p>For asindi as int sanctis, Thes Pal suggests reading either asindi as sanctis (which is Ascoli's suggestion) or asint sanctis. The MS reading, given above, is also possible, with asint sanctis being a clarification to asindi.</p> <p>The a in a sanctis sed... is above the line, as is the índ of cosíndóinchel and the 7 of 7 as adblom. Neither Ascoli or Thes Pal notes that cosíndóinchel is what actually stands in the MS, not cosíndóinchel.</p>	<p>the Hebrews; that causes difficulty and doubt, i.e. because there are many senses in the Hebrew word, and we bring only one sense from it, from the sanctis, and because it is not to holiness that the word for which sanctis is the rendering with us applies with the Hebrews here, but it is applied to superbis etc. Aliter, this is the doubt and the difficulty, that we do not know whether it is to Jews or to Gentiles that sanctis is referred here, because it is necessary that it be one word which should translate the Hebrew word with the many meanings that it has, i.e. sanctos (or sanctis) with the one sense only, which is clear and ready from it, i.e., its reference to Jews, which, however, is not right here according to the Hebrew meaning, but it is to Gentiles that it is right to refer it.</p>
037b09	.i. holí	Neither Ascoli nor Thes Pal indicates the MS .i.	with beauty.
037b13	honaib cocrannib	MS has cocrannib, as in Ascoli, not cocrannaib, as in Thes Pal.	by those with the same lot.
037b19	.i. asbeir side dundrubrigach techtas nech sechip he rét is ainm sanctus dó· dindrubríci sin	MS has sechip he, as in Ascoli, not sechip hé, as in Thes Pal. The word dó is actually written dō, which is the abbreviation for deo. The scribe may have written the mark for abbreviation instead of the length mark as a result of having written the mark of abbreviation over scs (sanctus) immediately preceding it.	i.e. he says of the preeminent thing that any one has, whatever it may be, sanctus is its name from that preeminence.
037b23	.i. quasi sanctis combad mou de donadbastae molad	Although the gloss is no longer easy to read, the MS appears to have molad dæ,	i.e. quasi sanctis, so that it would be the more

	dæ triachaingnímu .i. aforbris[iud] ade·	as in Ascoli, rather than molad dæ, as in Thes Pal.	that the praise of God might be shown forth through His good deeds, i.e. overthrowing them.
037b26	nadndenat indidail inna hí	Thes Pal and Ascoli (in his Addenda and Corrigenda) read the gloss as inna hi nadndenat indidail. The reading given here is preferable, however (and was Ascoli's original reading). First, after nt pl antecedents, leniting relatives are significantly more common (ratio of 11:5 in Milan; statistics from McCone 1980, excluding this example). Also, nadndenat indidail is written above inna hí (because the -re of facere is written above the line, restricting the available space). The more normal interpretation is to read from top to bottom. When the opposite is intended, it is marked (cf 32d2), but no marks are found here. Given these considerations, the reading given here is to be preferred.	that the idols do not do those things.
037b28	.i. asrubart anainm so do dia .i. uirtus·	.i. uirtus· is not in either Ascoli or Thes Pal, but appears to be attached to this gloss.	i.e. he applied this name to God, i.e. uirtus.
038a06	.i. inna aslach són	Neither Ascoli nor Thes Pal include .i. as part of the gloss.	i.e. that is, the temptations.
038c09	.i. intan rocomallad[a] ingnimaib innatestimni taircheta de som .i. amal rumboi anæsærge docholain crist risíu adcheth druailned legtha 7 rl.	Though the MS is faint, risíu, as in Ascoli, seems clear, against risiu in Thes Pal.	i.e. when the texts that were prophesied of Him were fulfilled in deeds, i.e. as there was the resurrection to the body of Christ before He saw the decay of death etc.
038c26-27	afundatferai f. anunda frecndaire	The first word is afundatferai, despite the assertion in Thes Pal that the MS seems to read asisindat ferai.	when you (sg) present yourself (sg), that is, when you (sg) are present.
038d14	int hí fodaim	Both Ascoli and Thes Pal have hí, but no sign of length appears in the MS.	he who suffers.
038d17	honaib erbartaib biuth	What both Ascoli and Thes Pal take as a sign of length over the i in bith is actually a u written above the line.	by the uses.
038d18	.i. setir 7 astoither oc imfolung indoir promthi sic imim forlaingisse promthe trisnafochaidi·	MS has indoir, as in Ascoli, not indoír, as in Thes Pal.	i.e. it is blown upon and kindled in making proved gold, sic You (sg) have made me proved through the afflictions.

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

039a01	.i. dinbethaid suthin	.i. not in Ascoli or Thes Pal.	i.e., of eternal life.
039d01	.i. soinmechaib	Note that both Ascoli and Thes Pal read the Latin text incorrectly: it should read <i>fecundis</i> , which is correctly translated by the glossator.	i.e. prosperous.
039d18	.i. honaibtullemaib buide són	.i. not in Thes Pal.	i.e. that is, by adulation.
039d26	.i. indi domuinetar dundoichfia ni doib	MS has dundoichfia, as in Ascoli, not dundoichfea, as in Thes Pal.	i.e. they who think that something will come to them.