

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

Locus	Corrected Text	Text Notes	Provisional Translation
091a12	ren dimeltataid	dimeltataid, as in Ascoli, not dimiltataid, as in Thes Pal.	before decrepitude.
091b05	.i. cen fochraic n dam tar æsi [leg. taraæsi] on	on, as in Ascoli, not ón, as in Thes Pal. Perhaps the ligature æ in taraæsi should really be read ae, in which case taraesi need no emendation.	i.e. that is, without reward to me for it.
091b09	.i. dumslaidi cechdia	The gloss appears above matutinus, as Ascoli has it, not adsurgerem, as in Thes Pal.	i.e. for my flagellation every day.
091b11	.i. hua imradud	.i. not in Thes Pal.	i.e. by thinking.
091c01	.i. noscrutainse intan nombiinn isnaib fochaidib dúis in retarscar cairde n dæ 7 aremcaissiu 7 nítucussa insin· inruetarscar fanaic.,	MS has ñ dæ and tucussa, as in Ascoli, not n dæ and tucussu, as in Thes Pal.	i.e. I used to consider, when I was in tribulations, whether the covenant of God and His Providence had departed, and I did not understand that: whether it had departed or not.
091c15	.i. cendigail sòn	.i. not in Thes Pal.	i.e. that is, without punishment.
092a17	.i. bed indbadigthi .i. bed chuinti [leg. chuintechti] .i. cid failte adcot sa 7 dungneu is tú su immidfolngi dam dæ [leg. adæ] cid indeb dano adcot is tu adæ immidfolngi dam	Thes Pal, having misunderstood Ascoli, switched the order of the two adæs in the MS: the first is incomplete in the MS, as indicated above, not the second.	i.e. to be enriched, i.e. to be sought, i.e. if it should be joy that I obtain and make, it is You (sg) who bring it about for me, O God: if it also should be wealth that I obtain, it is You (sg), O God, who bring it about for me.
092b06	.i. huait siu adæ	adæ, as in Ascoli, not ádæ, as in Thes Pal. The gloss belongs with bonorum, as in Ascoli, not perceptione, as in Thes Pal.	i.e. from You (sg), O God.
092c07	.i. dutabairt fortach [leg. fortachtae] doib indassa	Thes Pal, following Ascoli's main text reading, gives the last word as indairi "in captivity". The text here following Ascoli's suggestion in the Corrigenda, that the word could also be read indassa.	i.e. to give them help now.

		The latter reading seems at least as likely as <i>indairi</i> and a reading with “now” is probably more likely in the context of past benefits and present circumstances.	
092d06	.i. nírbu mou leu bríg atobai indate bitis cranna doiscairi dufubaitis	The mark of construal links this gloss with <i>lignorum</i> , as in Ascoli, not <i>uilium</i> , as in Thes Pal.	i.e. the value of cutting them down was not greater for them than had they been common trees which they had been cutting down.
092d15	aithechdai· fri tige each n aithech	Thes Pal would insert .i. after <i>aithechdai</i> to complete the sense.	tributary, to the houses of any subjects.
093a13	is asónmiche fodera do· andugni frinni·	<i>asónmiche</i> as in Ascoli, not <i>asóinmiche</i> , as in Thes Pal.	it is his prosperity that makes him do that which he does to us.
093b04	.i. airbaed baicned dusudib soirthe retha·	<i>baicned</i> , as in Ascoli, not <i>baaicned</i> , as in Thes Pal.	i.e. for it was this that was their nature: swiftness of running.
093b09	.i. as indail	This gloss appears above the previous one. Both are above copias. Ascoli gives both with <i>præstitisti</i> , while Thes Pal gives gloss 8 with copias and gloss 9 with <i>præstitisti</i> .	i.e. out of the rock.
093b12-13	.i. amal dete cechuisque coitchenn .i. acht intan m bis tolae nindib· flechuid indib·	Neither .i. in Thes Pal. <i>nindib</i> appears to be superfluous, but note that it does show the correct mutation after the neuter <i>tolae</i> .	i.e. as any common water goes, i.e. save when there is a flood of rain in them.
093d05	.i. trí fochsul daitsiu dufortacht huanni adæ	<i>huanni</i> , as in Ascoli, not <i>huanní</i> , as in Thes Pal. The supposed mark of length is part of the <i>q</i> of <i>quarum</i> above it.	i.e. through Your (sg) taking Your (sg) help from us, O God.
093d06	.i. is hua fodail ade .i. tria tinnacul dún	<i>tinnacul</i> , as in Ascoli, not <i>tinnacul</i> , as in Thes Pal.	i.e. it is by imparting it (the help, plural), i.e. through giving it (the help, plural) to us.
093d08	is ancríde n dait siu ón dano·	.i. present in Thes Pal, but not the MS.	that is, it is indeed an injury to You (sg).
093d12	.i. dílmáine aisndísnen [leg. aisndísen] atannaighi do 7 nifil iar fír·	<i>atannaighi</i> , as in Ascoli, not <i>atannaigi</i> , as in Thes Pal.	i.e. license of narration impels us to it, and it is not in truth.
094a03	.i. isgnáth do anaithirrech sin	<i>anaithirrech</i> , as in Ascoli, not <i>anaitherrech</i> , as in	i.e. that repetition is usual for him.

		Thes Pal.	
094a06 a	.i. tuáth dæ 7 popul dæ	The gloss is attached by both Ascoli and Thes Pal to esse. It appears in the central margin beside nomine.	i.e. the nation of God and the people of God.
094a08	.i. ní indnephdeithbir dunni domolad su adæ	adæ, as in Ascoli, not adæ, as in Thes Pal.	i.e. it is not unreasonably, for us to praise You (sg), O God.
094b03	.i. indaisndís (ñdís) .i. intan asnindet dia 7 forcongair dudóinib comallad afirinne islour doib insin diafalguh arní cumgat comallad innafirinne sin inógai· amal forndacongair dia doib 7 imfol gai son legad doibsom 7 techt hipiana huare nand chumgat	Ascoli and Thes Pal link the gloss with sola. The construe mark is on the previous word, denuntiatio, which appears on the previous line. falguh, as in Thes Pal, not palguh, as in Ascoli.	i.e. the declaration, i.e. when God declares and orders men to fulfill His righteousness, that is enough to dismay them, for they cannot fulfill that righteousness completely, as God orders them to do, and that causes them to melt and to go into torments because they cannot do it.
094b12	.i. iarsindí etiringén· ón	Ascoli and Thes Pal attach this gloss to didici, but it appears over postquam, not didici (MS dedici), which is on the previous line.	i.e. that is, after I understood Him.
094b17	.i. issi chiall fil ánd	si and ánd, as in Ascoli, not sí and and, as in Thes Pal.	i.e. that is the meaning that is there.
094b20	.i. ithesidi ailiu	sidi, as in Ascoli, not side, as in Thes Pal.	i.e. these (the quos) are others.
094b21	nadeltesaigedar .i. ais innatuairenn·	The correction to nadtesaigedar in Thes Pal (following Thurneysen) is unnecessary, as noted in DIL (E-117.17ff.).	which it does not warm, i.e. people of the north.
094b26	.i. tuaisréndai·	tuaisréndai, as in Ascoli, not tuaisrendai, as in Thes Pal.	i.e. northern.
094c08	.i. huare asserb 7 nad bí ní duailgen indi fafuasna són 7 faceird dia aicniud	faceird, as in Ascoli, not facheird, as in Thes Pal.	i.e. because it is bitter and because there is nothing soft in it, it perturbs him and drives him from his nature.
094c09	.i. dicit .i. plenus est mixto .i. air lani ind lestair .i. sechis ar lani indiglae [leg. inna-] sín.,	diglae, as in Ascoli, not díglæ, as in Thes Pal.	i.e. for the fulness of the vessel, that is, namely, for the fulness of that punishment.
094c13	aithbeim forais lesom anisiu forauini meri· remiærbart.,	Thes Pal and Ascoli give .i. unum at the beginning of the gloss, but this appears rather to be a	he has here a recapitulation of the vini meri that he has spoken of before.

		separate gloss. remiærbart, not remierbart, as in Ascoli and Thes Pal.	
095a01	combad and namma friscoirthe céil	.i. not present in MS, as indicated by Thes Pal.	that it was only there that He was worshipped.
095b02	difrithorcuin doib	The gloss belongs with prospicientium, as in Ascoli, not nihilque, as in Thes Pal.	of hurt to themselves.
095c08	foraní as intendit traichtaid inso	foraní, as in Ascoli, not forsaní, as in Thes Pal.	(it is) on intendit that this comments on.
095d13	.i. ba bec n damsá mad buith cen chotlud tantum is ansu dam gabail mogotha dím lamméit inna n inned forodamar	dím, as in Ascoli, not dim, as in Thes Pal.	i.e. it would be little to me if it were only to be without sleep; it is harder for me that my voice should be taken from me through the extent of afflictions that I have suffered.
096a10	.i. robú mór ahomun liumsa ón mad and atbelmaisni isnaib fochaidib 7 isnaib imnedaib hirobamar 7 maninsoerthae riam	maninsoerthae, as in Ascoli, not maninsoirthae, as in Thes Pal.	i.e. that is, my fear of it was great that it would be there that we would die in the tribulations and afflictions in which we were, and that we should not be delivered previously.
096b02	.i. nifetar insóirfetar insoirfetar fanacc	nifetar, as in Ascoli, not nifetatar, as in Thes Pal. Omit either insóirfetar or insoirfetar.	i.e. they do not know whether they will be delivered or not.
096b07	.i. indumaigthid .i. duthormuch cechatrogae foraraili	foraraili, as in Ascoli, not foralaili, as in Thes Pal.	i.e. cumulatively, i.e. to increase every misery upon another.
096b09	.i. rondanáigestar dia dianaithrib	rondanáigestar, not rondánaigestar, as in Ascoli and Thes Pal. Thes Pal suggests that the final word should have been diarnaithrib “to our fathers”. As the MS text makes sense, it will not be altered here.	i.e. which God had given unto their fathers.
096b11	ġ. estus .i. indesgal .i. inchutubart [leg. inchumtubart] ón inícfider fanacc	MS has inchutubart, as in Ascoli, not inchutabart, as in Thes Pal.	i.e. the commotion, i.e. that is, the doubt whether he will be saved or not.
096c01	dundumuir [leg. dundamuir (?)] .i. dufuargabsat huisci moro robuir intan romboi popul d foramuir	romboi, as in Ascoli, not rombói, as in Thes Pal.	to the sea-shore, i.e. the waters of the Red Sea rose when the people of God was on (the) sea-shore.

096d01	.i. adches rúndatu taicniudsiu [leg. taicnidsiu] adæ .i. tritudidin popuil [leg. inpopuil] trimuir robur 7 huare romsa ugaire doib	adæ, not adae, as in Ascoli and Thes Pal.	i.e. the mysteriousness of Your (sg) nature, O God, was seen, i.e. through the guiding of the people through the Red Sea, and because You (sg) were a shepherd unto them.
097a02	.i. hiforcitul .i. minoribus a mé	.i. minoribus a mé not in Ascoli or Thes Pal, but it seems to belong to this gloss.	i.e. in teaching.
097a12	.i. lase forrugéll	.i. not in Thes Pal. lase, as in Ascoli, not lasse, as in Thes Pal.	i.e. when He attested.
097c01	.i. coní intamammarni	It appears as if -ni is appended to the gloss, though it does not appear in Ascoli or Thes Pal.	i.e. that we may not imitate.
097d01	.i. olnadnarchós	archós, as in Ascoli, not airchós, as in Thes Pal.	i.e. because it was not hindered.
097d08	.i. ba ed ánoínbiad isindíthrub	oínbiad, not óinbiad, as in Ascoli and Thes Pal.	i.e. that was their only food in the wilderness.
097d14	lasse fosaigtis	lasse, as in Ascoli, not lase, as in Thes Pal.	when they used to try.
097d15	.i. sech ba indeithbeir doibsom fochaid dæ inchrud sin	indeithbeir, as in Ascoli, not indeithbir, as in Thes Pal.	i.e. although trying God in that way was improper for them.
098b05	aithirrech cheitbada lesom anisiu	aithirrech, as in Ascoli, not aitherrech, as in Thes Pal.	he has here a correction of sense.
098b08	.i. rogiúil ambiad innambragait 7 atbatha samlid issí indigal insin 1. nídechuid ambiad asambelaib dardad digal foraib·	rogiúil, not rogiuil, as in Ascoli and Thes Pal.	i.e. their food stuck in their throat and they died thus; that is the punishment, or, their food did not go from their mouths until punishment had been inflicted on them.
098c06	.i. is huilliu introcaire dorigeni dia indate inpecthai dorigabsat som air roboi dumeit a pecthae som combu uisse anepeltu inoinecht ní ed immurgu durigni dia anísin·	The anisin at the end seems superfluous. durigni, as in Ascoli, not dorigni, as in Thes Pal.	i.e. the mercy that God has exercised is greater than the sins that they had committed, for it followed from the greatness of their sins that their dying at one time would have been just; it is not that, however, that God has done.
098c07	.i. innafrithoircne on deo	.i. not in Thes Pal.	i.e. that is, of the offense Deo.
098d06	ailgini adílguda doib som	dílguda, as in Ascoli, not dilguda, as in Thes Pal.	the lenity of His forgiveness to them.
099a03	.i. toirtech [leg. toirthech]	.i. not in Thes Pal.	fruitful.

099a04	.i. arnaib bolcaib astoitis .i. bolca finda són astoitis forcorpaib innan doine rl.	Thes Pal gives arnaib bolcaib .i. astoitis. while Ascoli correctly gives the text as above.	i.e. for the blisters that used to glisten, i.e. that is, white blisters that used to glisten on the bodies of human beings.
099a05	inna ainmnetea .i. dei	.i. dei not in Ascoli or Thes Pal, although it belongs to the gloss.	the forbearances, i.e. of God.
099a07	etairdbidib .i. etirdibnitis	The first i of etairstbidib is above the line. Thes Pal assumes it is intended as a correction of the a, and they give the gloss as etirdbidib.	destroyers, i.e. who used to destroy.
099b13	dus deraid æm	MS has æm, as in Ascoli, not æm, as in Thes Pal.	He had truly led them forth.
099d01	.i. amal dunerberar fidhoc hicaimmi fridibirciud n as iarsindí rombi hirigi sic duarbarthasom indrochgnima a bonís operibus	dunerberar, as in Ascoli, not dunerbarar, as in Thes Pal. As Thes Pal notes, -gnimu would be expected for -gnima. The MS seems to have -a, but the two are quite similar.	i.e. as a bow has been bent into crookedness in order to shoot from it, after it has been straight, so they were inclined to evil deeds a bonis operibus.
100a03	.i. robói asaindodcad forcach connarbú huáin doib coiniud anóg	doib, as in Ascoli, not doíb, as in Thes Pal.	i.e. on each was his his peculiar misfortune, so that they had no leisure to bewails their virgins.
100b16	.i. robói fomám augairi aili 7 fuarær	Both Ascoli and Thes Pal give the text as cuarær, but it appears that the initial letter is f. DIL (R-59.23) suggests that fua- is the correct reading, although it is unclear on what basis. Only the upper half of the f is visible, and it indeed looks much like a c, but it is somewhat above the line, which makes sense if it is actually part of an f.	i.e. he had been subject to another shepherd and at his will.
100c23	.i. coadanastais .i. ní robæ nech adchotatæ dianadnacul	Ascoli and Thes Pal have adchotate, but ç here is always given as æ, since there is no real difference between the two.	i.e. that they should be buried, i.e. there was not anyone who could be obtained to bury them.
101a01	.i. conclasiu on	on, as in Ascoli, not ón, as in Thes Pal.	i.e. that is, may You (sg) conceal.
101c06-	ISSÍ ciall gaibes in testimin	SÍ, as in Ascoli, not SI, as	This is the sense which this

07	so corici aliter .i. is do saidisiu for hirubinaib condárbais frec darcus du fortachtae dunaib trebaib so diasoirad .i. triub effraim rl. 7 is fofor gartaid tra fosin dutiagar ámanifestare fil is ind salm ISSí immurgu inso inchiall hua aliter síis .i. is do saidisiu adæ for hirubínaib dothoisigecht 7 choimdinecht donaib trebaib so 7 is fo infinit dutiagar fudulso [leg. fundulso] ám manifestare fil is indsalm 7 is assu immurgu atabairt astorier as forgartaid am manifestare huare ataforgartaidi domber .i. comprobato 7 praecede	in Thes Pal. inso in ISSí immurgu inso inchiall left out of Thes Pal.	text utters as far as aliter, namely, it is for this that You (sg) sit on the Cherubim, that You (sg) may show the presence of Your (sg) help to these tribes for their deliverance, to wit, the tribe of Ephraim, etc.; and it is as an imperative, then, like that, that the manifestare which is in the psalm is construed. This, however, is the sense from aliter onwards, namely, it is for this that You (sg) sit, O God, on the Cherubim, to lead and to rule these tribes, and it is as an infinitive that the manifestare which is in the psalm is construed this time; and, however, deducing from the commentator that manifestare is an imperative is easier, because they are imperatives that he puts, namely, comprobato and praecede.
102a15	.i. itius anuas 7 dusclaid anís airnifoircnea in fini hithe neich di anuas amal dungi int ais sechmaill asmbeir som .i. airis cuil adail adnellat sidi in fini duthabairt neich doib dia thorud	7 not in Thes Pal.	i.e. they (the passers-by) eat it from above, and he (the wild boar) roots it up from below; for the eating of something from it from above, as the passers-by of whom he speaks do, does not destroy the vine, i.e. for it is only a passing visit that they make to the vine to take some of its fruit for themselves.
102a17	.i. óindae .i. bis a oinur	bis, as in Ascoli, not bís, as in Thes Pal.	single, i.e. who is customarily alone.
102b17	.i. adæ	Ascoli and Thes Pal attach this gloss to propriis, but it actually appears above miraculis.	i.e. O God!
102c09	.i. air nocainte tobchetal leu som hitosuch· cech mís	This gloss number is missing in Thes Pal. The text is given as belonging with the previous gloss.	i.e. for a trumpet-song used to be sung among them at the beginning of every month.
102d03	.i. hua aspenad .i. hua	aspenad, as in Ascoli, not	i.e. by swearing, i.e. that is,

	asseilbiud 7 gudi s3n asrubart dia friu som aracelebartis asollumnu 7 arindmoldais	aspenud, as in Thes Pal.	by testimony and prayer God had told them that they should honor His festivals and that they should praise Him.
102d04	.i. Indí dimaccaib israhel lasinrubu chumtubart indabiad torbae fanaic domol [leg. domolad] d	chumtubart, not chumtabart, as in Ascoli and Thes Pal.	i.e. those of the Children of Israel with whom there was doubt whether it would profit them or not to praise God.
102d09	.i. diaél 7 chrieid rl.	diaél, not diáel, as in Ascoli and Thes Pal.	i.e. of lime and clay etc.
102d14	.i. nodedais .i. noscithaigtis on	on, as in Ascoli, not 3n, as in Thes Pal.	they used to become exhausted, i.e. that is, they used to be weary.
102d17	Amal rusoirtha som hisleib sina tritogairm nanmae dæ 7 arim adegmaine no amal roirtha [leg. rosoirtha] inegipt· sic rosoirtha inmachabdi hua dia· dinaib imnedaib hirobatar...	Ascoli, and Thes Pal following him, read tritogair innanmae, but tritogairm nanmae is more likely. The reason for the misreading is probably that the m is on the following line with nanmae, making one think it belongs with it. so of last rosoirtha below the line. The gloss is connected by marks of construal with eum. Ascoli and Thes Pal connect the gloss to sensum.	as they were delivered on Mount Sinai through calling on the name of God and enumerating His benefits, or as they were delivered in Egypt, so the Machabees were delivered by God from the troubles in which they had been.
103a06	.i. arrufreptanaigthisiur [leg. arrufrepthanaigsiur] .i. intan duratus uisce duit 3n	Ascoli reads arrufreptanaigthisiur, but more likely is arrufreptanaigthisiur. The extra i in his reading is probably part of the p of probauí in the Latin text of the previous line.	i.e. when I had healed, i.e. that is, when I had given you (sg) water.
103a10	.i. cretem dait línfider dognim [leg. dogin] horath inspiur [leg. inspiurta] noib	The gloss is attached to promisione, not to obligari, as in Ascoli and Thes Pal.	i.e. the belief by you (sg) that your (sg) mouth will be filled with the grace of the Holy Spirit.
103b04	.i. nephsaithrach .i. ní bad scith 3n etir ocfaanditin·	ocfaanditin, as in Ascoli, not ocfornditin, as in Thes Pal.	i.e. non-laborious, i.e. that is, it would not have been weary at all in protecting you (pl).
103b08	.i. dun popul roboí is indoiri	roboí, not rob3í, as in Ascoli and Thes Pal.	i.e. to the people that had been in captivity.
103b13	insechtugud .i. tabairt almsan son 7 denum maith	son, as in Ascoli, not s3n, as in Thes Pal. Thes Pal	the deception, i.e. that is, the giving of alms and the doing

	amal dundgniid si huare adciat som donindnagar cech maith duibsi· deg innananisin [leg. innanisin]	has innanisin, which is the expected reading, but Ascoli in the Corrigenda notes that the MS actually has innananisin.	good, as you (pl) do it, because they see that every good thing is given to you (pl) because of those things.
103c02	.i. fírbrihemnachtæ dáe on	Both Ascoli and Thes Pal give ón, but the MS seems rather to have on.	i.e. that is, of the true judgment of God.
103c03	air ní bí nach cumachtach cenpeccad	nach not in Thes Pal.	for any powerful man is not wont to be without sin.
103c13	docheneuil	do, as in Ascoli, not dó, as in Thes Pal.	of Your (sg) race.
103c16	.i. bás on 7 lobad 7 legad	on, as in Ascoli, not ón, as in Thes Pal.	i.e. that is, death and corruption and dissolution.
103c17	.i. ruclóin	The gloss belongs with enim est, as in Ascoli, not periniquum, as in Thes Pal.	i.e. it perverted.
103d13	.i. incomcheitbaid do denum uile fri mmaccu israhel	MS has mmaccu, not maccu, as in Ascoli and Thes Pal. Thes Pal attaches this gloss to CONPISCARIS (see next gloss), but it is clearly attached to consensum, as indicated in Ascoli.	i.e. the agreement to do evil to the Children of Israel.
103d16	.i. coléce .i. combad ed dugnitha [leg. dugnetha] † ut neque sinas .i. an neque dutabairt ind as indsalm	ind not in Thes Pal.	i.e. that You (sg) should permit, i.e. that it be that You (sg) should do, or ut neque sinas, i.e. to bring the neque out of the psalm into it .
103d24	.i. cate dignigedar [leg. dixnigedar]	.i. not in Thes Pal.	i.e. what is it?
104b02	.i. amal duratad pián forsna hí robatar in endor aipleat dano síc 7 tabarr pian forsna hí frisorcat dunaib machabdib	pián, not pían, as in Ascoli and Thes Pal.	i.e. as punishment was inflicted on those that were in Endor, so too let those who do hurt to the Machabees perish, and let punishment be inflicted upon them.
104b05	.i. amal as trait for diuclannar ade incháill huantenid· síc ailessom fordiuclaim 7 apthain inna innamat [leg. innanamat] huantenid .i. deo rl	Thes Pal inserts .i. after for diuclannar ade, noting that what follows is in the margin. While .i. fits in sense, it is not present in the MS.	i.e. as it is quickly that it is devoured, the wood by the fire, so he requests the devouring and death of the enemies by the fire, i.e. Deo, etc.
104c02 a	adáe	The gloss, attached by Ascoli and Thes Pal to tuam, appears on the	O God!

		previous line, over the magni of magnitudinem.	
104c07	.i. rombatar indoiri on	on, as in Ascoli, not ón, as in Thes Pal.	i.e. that is, that they had been in captivity.
105a06	.i. 7 niruscomallast [= -satar]	The gloss is given by Ascoli and Thes Pal as belonging after firmata sunt, which is correct for the sense. It actually appears above lacrimarum ualle.	i.e. and they had not fulfilled them.
105b05	adæ	Gloss appears above atriís, as in Ascoli, not tuis, as in Thes Pal.	O God!