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A COLLECTION OF OLD-IRISH GLOSSES SCHOLIA PROSE AND VERSE

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PREFACE.

SINCE Zeuss founded Celtic philology by the production in 1853 of his *Grammatica Celtica*, great activity has been shewn, especially on the Continent, in editing Irish glosses and texts, and in explaining the phenomena of Irish grammar. But these publications are for the most part printed abroad and scattered through foreign periodicals, rare pamphlets and proceedings of learned societies, and they are not obtainable save by a serious expenditure of time and money. Moreover, some of the editors are far from representing with scientific accuracy the lections of the MSS. in which the glosses and texts are found; the context of the lemmas is seldom given with sufficient fulness; and the translations, when such exist, are often incomplete or erroneous.

The aim of the present work is, therefore, to facilitate the study of the interesting and difficult language commonly called Old-Irish, and for this purpose to put scholars in possession of trustworthy materials in a convenient and comparatively cheap combination.

By Old-Irish we understand the Celtic language spoken and written in Ireland in the seventh, eighth and ninth centuries by the men, and the compatriots of the men, who did so much to keep alive the feeble lamp of learning, and to civilise and christianise the West of Europe. If we include compositions such as the Martyrology of Oengus, parts of the Annals, parts of the so-called Brehon laws, some pieces in the Book of the Dun, the Book of Leinster, the Bodleian MSS. Rawl. B. 502 and Rawl. B. 512, and other codices, which were undoubtedly produced in the Old-Irish period, the bulk and variety of Old-Irish literature still in existence are considerable. But unfortunately the Middle-Irish transcribers have often modernised or corrupted these ancient documents. Therefore, in forming a collection of texts on which scholars may rely with confidence the only safe rule is to exclude all matter not found in MSS. anterior to the eleventh century.

This rule we have followed. Our work consists of two volumes. The first contains the biblical glosses and scholia at Rome, Berne, Milan, Turin, Lambeth, Dublin and Würzburg, none of which are later than the ninth century. Of these we have given English translations[1] accompanied by some necessary notes[2], chiefly textual and grammatical. We have also printed so much of the context of the lemmas as seemed required for the full understanding of the glosses. Our second volume, now in the press, will contain, first, the non-biblical glosses at Carlsruhe, St Gall, Leyden, Paris, Nancy, Vienna and Florence, most of which are on Beda, Philargyrus and Priscian; secondly, sundry pieces of Old-Irish prose, preserved in the Book of Armagh, the Stowe missal and other manuscripts; thirdly, a col-

[1] Except where the gloss is a mere version of the Latin lemma.
[2] Notes for which the signer alone is responsible are marked W. S. or J. S., as the case may be.

lection of Old-Irish names of persons and places, mostly from the Book of Armagh and the Schaffhausen codex of Adamnan's *Vita Columbae*; fourthly, a selection of the Old-Irish inscriptions on stone or metal; fifthly, the Old-Irish poems at St Gall, Milan, and St Paul's Kloster, Carinthia, together with the hymns from the Trinity College Liber Hymnorum, a MS. of the eleventh century, the often corrupt text of which we have attempted to restore critically; and, lastly, indexes to the two volumes. Whether this work will be followed by a third volume containing an Old-Irish lexicon alphabetically arranged with the meanings in English, depends on the reception accorded by the scholars of Europe and America to the present publication.

It is right to say that the printing of our first volume began in 1897, and that many of the numerous addenda and corrigenda are due to the fact that in the interval we have learned much, especially from the papers of Professors Thurneysen and Zimmer, in Kuhn's Zeitschrift, XXXVI, XXXVII, and from the pamphlets of two young Danish scholars, Holger Pedersen and Christian Sarauw.

We have now to perform the pleasant duty of acknowledging the other help received during the passage of this volume through the press:—

First, from Professors Windisch and Thurneysen, each of whom read a proof of every sheet and made many valuable corrections and suggestions:

Secondly, from Professor Ascoli, who re-examined for us sixteen of the glosses in the Milan codex and procured for us photographs of some other parts of that manuscript:

Thirdly, from Professors d'Arbois de Jubainville and Paul Collinet, to whom we are indebted for a photograph of the Cambray sermon, which will form part of our second volume; and from Hofbibliothekar Dr Alfred Holder, who got us a photograph of the note in the Carlsruhe Beda, f.[3] c, d.

Fourthly, from the Rev. Professor Gwynn, who gave us five sheets of his forthcoming edition of the Book of Armagh, and from his son Mr Edward Gwynn, F.T.C.D., for information about some of the glosses in that codex:

Fifthly, from Dr Chroust, Professor of Palaeography in the University of Würzburg, who re-examined for us many of the obscure glosses in the Würzburg Codex Paulinus.

Lastly, our acknowledgments are due to the dead scholar to whose memory this work is dedicated, and by whose influence it came into being: to the Syndics of the University Press for undertaking such an expensive and troublesome publication; and to their learned and careful press-corrector, to whom its accuracy is largely owing.

Notwithstanding all the generous help above acknowledged, notwithstanding the fact that, with a single exception[1], every gloss and scholium in this volume has been copied or examined *in situ* by one of us, mistakes and omissions will doubtless be detected in our work. But, as Ebel wrote in his proem to the *Grammatica Celtica*: opprobret nobis qui uolet, modo corrigat.

W. S.
J. S.

[1] See p. 2, note b.

DESCRIPTION OF THE MSS. CONTAINING THE GLOSSES AND SCHOLIA PRINTED IN THIS VOLUME.

1. CODEX REGINAE LAT. 215[1].

THIS is a quarto manuscript in the Vatican Library, written by a continental scribe in the year 876 or 877 A.D., as appears from an entry in fo. 142 v. On fo. 88—106 it contains a glossary to the books of the Old Testament, which is put together alternately out of two glossaries. According to Güterbock, the former of the two divisions has regularly added to it above or on the margin the letters AI. or HAI., the latter IO. or IOH. It is only in the latter division that Irish glosses are found. Güterbock considers it probable that the headings refer to Haimo, the teacher of Heiric of Auxerre, and Iohannes Erigena as the authors or excerptors of the two series of glosses.

2. CODEX BERNENSIS 258[2].

This manuscript is thus described by Löwe[3]: "Codicem Bernensem fol. bipertitis maximam partem paginis saec. ix scriptum, olim Petri Danielis, postea Iacobi Bongarsii, quaternionum notae docent ex duabus compositum esse partibus, quarum prioris usque ad f. 47 pertinentis (f. 48 enim, quod uacuum fuerat, nunc excisum est) sex quaterniones ueteris et noui testamenti glossas secundum librorum sacrorum ordinem congestas continent." It is the same glossary as that in Reg. 215, but here the IO. glosses are limited to the first three books of the Pentateuch. Bern. is further removed from the original source than Reg. According to Güterbock[4], where a gloss had fallen out in the original or was illegible, Reg. leaves a vacant space, while in Bern. the next lemma follows directly. And the Irish in Bern. is more corrupt than in Reg.

[1] Edd. Zimmer, Supplementum, p. 2 (imperfectly); Stokes, *The Academy*, Oct. 2, 1886, p. 228, KZ. xxx. 555 sq. Bezz. Beitr. XVII. 138; Güterbock, KZ. XXXIII. 103 sq.
[2] Ed. Zimmer, Supplementum, pp. 1, 2.
[3] Prodromus Corporis Glossariorum Latinorum, p. 174.
[4] KZ. XXXIII. 103.

3. Codex Palatinus 68[1].

This is a manuscript in the Vatican Library, written in an Irish hand, but transcribed from the work of an Anglo-Saxon. It is thus described by H. Stevenson, junior[2]: "68. Membr. in 4. saec. viii, fol. 46. Glossae in Psalmos; inc. *a concilio multa i*(d est) *toto israel praedicabo.* Codex initio mutilus incipit a psalmo 39." According to Sir E. Maunde Thompson, however, it belongs to the ninth century. It contains a Latin commentary on the Psalms with Irish and Northumbrian glosses. The Irish may be at least as old as that of the chief glossator in Wb., possibly older, if Güterbock be right in reading *aneordes*, with *eo* as a peculiar orthography for diphthongized *ē*[3].

4. Codex Psalterii Hamptoniensis[4].

A parchment manuscript in the library of St John's College, Cambridge, of the end of the tenth century, according to Zimmer, which consists of 98 leaves and contains the Psalms with Latin and Irish glosses. Besides the chief Irish glossator there are, according to Zimmer, Irish glosses in other hands.

The non-diphthongization of *ē* in *ērmesuthigetar*, *érsnasuthaib* 57[a] seems to point to a high antiquity; by the side of this, however, there are phenomena characteristic of the later language, e.g. *brithemonda* for *brithemondae* 34[a]; *inndiu* 39[a], *chemenn* 92[b]; *nosenditis* 48[a], *linn* 47[a]; *immusascnat* 60[b]; *indaárben* 47[b]. How far the glosses come from different sources, and how far they have been altered in the course of transcription, it is impossible to say.

5. Codex Psalterii S. Caimini[5].

This is a fragment of a Psalter formerly in the Irish College at Rome, now in the Franciscan Monastery, Dublin.

6. Codex Ambrosianus C. 301[6].

This manuscript formerly belonged to the Columban monastery of Bobbio; it is now in the Ambrosian Library at Milan. It is thus described by Peyron[7]:

[1] Ed. Stokes, KZ. xxxi. 232 sq.; cf. Güterbock, KZ. xxxiii. 100 sq.

[2] Codices Palatini Latini Bibliothecae Vaticanae, i. 12.

[3] Cf *ea* for *ē*, Celt. Zeitschr. iii. 53.

[4] Edd. Stokes, Goidelica, 58—60; Zimmer, Glossae Hibernicae, 209—212.

[5] Bibliothèque de l'École des Chartes, xlvi. 345; d'Arbois de Jubainville, Rev. Celt. vii. 96; Gilbert, Facsimiles of National MSS. of Ireland, iv. pt 2, plate xxi. and the notice on p. cxii.

[6] Ed. Ascoli, Archivio Glottologico Italiano, v. vi.; cf. Stokes, Goidelica², 17 sq.; Grammatica Celtica², xxi. sq.; Nigra, Rev. Celt. i. 60 sq.; Ascoli, Note Irlandesi, concernenti in ispecie il Codice Ambrosiano, Milan, 1883; Strachan, Some notes on the Milan Glosses, Celt. Zeitschr. i. 7 sq.; Notes on the Milan Glosses, Rev. Celt. xviii. 212 sq., cf. xix. 65; On the Language of the Milan Glosses, Celt. Zeitschr. iv. 48 sq.; Sarauw, Irske Studier, 138 sq.

[7] Cic. Oratt. Fragm. Ined. 1824, vol. i. 188.

"Membranaceus saec. viii; character longobardus, seu, uti reor, saxonicus ad romanum iam inclinans; folio." This date has been generally accepted, but for linguistic reasons it is improbable. In answer to a query Dr Kenyon, of the British Museum, writes: "From the facsimile given by Ascoli, the Ambrosian MS. appears to be of the ninth century, but hardly as early as A.D. 800. The middle of the century, or even a little later, would appear more probable on palaeographical grounds[1]."

The contents of the manuscript are as follows:

1. Two much faded Irish poems on the recto of the first leaf; these (so far as they can be read) will be published in vol. ii of the present work.
2. Jerome's Preface to the Psalter[2].
3. The prologue: *Dauid filius Iessae*[3].
4. Prologus Hieronymi ad Sophronium[4].
5. A summary exposition of Psalms 17, 18, 21, 25, 28, 29, 34, 35, 36, 39[5].
6. A commentary on the whole psalter (fo. 14—146). It ends: Finit Amen. †Diarmait† scripsit. Orate pro illo peccatore. This commentary, or rather epitome of a commentary, as the Irish glossator describes it, 14[d] 4, 37[a] 15, is in a notice on the front of the manuscript ascribed to Jerome, as it is in a catalogue of the library of Bobbio made in A.D. 1461, and edited by Peyron, op. cit. pp. 26, 181. That the Irish annotator did not recognize it as the work of Jerome appears from his notes on 44[b] 1, 74[d] 13, 103[d] 26, 124[d] 5, 126[d] 4. Jerome's authorship was denied by Muratori. In this he was followed by Vallarsi[6], who ascribed the work to St Columban, as did Peyron[7], who discovered in it a similarity to Columban's style. With this view Zeuss agrees; he points out that a commentary on the Psalms is mentioned by Jonas of Bobbio as a juvenile work of Columban[8]. Count Nigra[9], who likewise adopts this view of the authorship, remarks that among the manuscripts in Bobbio in the tenth century was one "Libros Sancti Columbani in Psalmos[10]," which he identifies with the existing Ambrosian Codex.

Some years ago it was observed by Mercati[11] that this Latin commentary

[1] Monsignor Ceriani would assign the Latin text to the end of the eighth, or the beginning of the ninth, century; the glosses in general he would put about half a century later. But it is clear that the glosses fit the present Latin text: see below, p. xvi.

[2] Vallarsi, x. 106.

[3] Bedae Opera Omnia, Cologne, 1612, viii. 308.

[4] Part of it is cited by Jerome, Contra Ruffinum, Vallarsi, ii. 525—6.

[5] Cf. Vallarsi, vol. vii. Appendix.

[6] Hieronymi Opera, vii. pp. xx. xxi.

[7] Op. cit. p. 189.

[8] Mabill. Acta Bened. saec. 2, 6.

[9] Rev. Celt. i. 63.

[10] Muratori, Antiquitates Italicae, iii. pp. 818 sq.

[11] See Canon Driver in *The Academy* for Aug. 1, 1896, p. 82. Mercati's pamphlet there referred to is reported to be out of print, and we have been unable to procure a copy.

was not an original work, but a translation of a Greek commentary by Theodorus of Mopsuestia[1].

The Latin text is in many places corrupt, and it is plain from the glossator's notes that he is explaining this corrupt text, see p. 33 l. 7, p. 53 l. 9, p. 72 l. 16, p. 81 l. 2, p. 87 ll. 1, 12, p. 90 l. 5, p. 91 l. 20, p. 100 l. 5, p. 101 l. 4, p. 172 l. 22, p. 184 l. 15, p. 195 l. 18, p. 204 l. 2, p. 240 l. 7, p. 262 l. 23, p. 264 l. 10, p. 281 l. 6, p. 289 l. 19, p. 302 l. 13, p. 304 l. 3, p. 306 l. 3, p. 317 l. 25, p. 319 l. 7, p. 327 l. 2, p. 336 l. 5, p. 340 l. 12, p. 366 l. 18, p. 400 l. 12, p. 407 l. 2, p. 409 l. 12, p. 425 l. 21, p. 442 l. 8, p. 446 l. 11, p. 454 l. 19. Only rarely does he seem to explain a different text, as in p. 173 l. 14, p. 292 l. 10, p. 301 l. 14, whether the slight corruptions here are due to subsequent transcription, or whether the glossator was acquainted with another text. He often gives textual alternatives, e.g. 74^{d} 1, 74^{d} 10, 79^{c} 4, 96^{b} 11, 97^{a} 4, 15, 100^{b} 21, 106^{d} 4, 108^{c} 16, 109^{c} 6, 110^{b} 11, 126^{c} 17. There is often reference to a difference of Scripture text, see *debe tintuda* 46^{c} 5, 47^{a} 14, 47^{c} 16, 47^{d} 2, 50^{b} 12, 50^{c} 21, 53^{c} 6, 54^{c} 3, 54^{d} 19, 60^{c} 5, 61^{a} 12, 63^{a} 1, 64^{b} 7, 65^{c} 1, 8, 66^{d} 19, 67^{c} 11, 77^{b} 2, 80^{d} 1, 82^{a} 4, 83^{b} 12, 83^{c} 9, 84^{c} 18, 86^{a} 3, 87^{d} 7, 88^{c} 10, 103^{d} 22, 110^{b} 6, 115^{b} 5, 125^{b} 8, 126^{c} 11, 139^{a} 1, *sainchanoin* 85^{a} 1, *saintintud* 87^{b} 2, 118^{b} 13, *etarrogu canone* 138^{b} 4. The glossator often mistranslates the Latin before him, see 3^{a} 4, 14^{a} 5, 14^{d} 15, 16, 17^{d} 6, 20^{b} 9, 21^{d} 6, 23^{a} 21, 24^{d} 1, 15, 26^{a} 9, 28^{a} 12, 28^{c} 18, 30^{d} 16, 22^{a}, 34^{b} 1, 34^{d} 8, 35^{c} 22, 30, 36^{c} 8, 18, 36^{d} 1, 37^{a} 1, 37^{c} 20, 38^{a} 11, 38^{c} 21, 38^{d} 7, 17, 39^{b} 14, 39^{c} 35, 42^{c} 15, 45^{a} 10, 46^{a} 11, 47^{c} 3, 48^{c} 20, 21, 51^{b} 25, 51^{d} 4, 54^{d} 8, 57^{c} 3, 59^{c} 9, 61^{a} 25, 64^{d} 12, 67^{a} 7, 67^{b} 13, 73^{a} 9, 73^{b} 9, 73^{d} 11, 75^{a} 2, 79^{a} 4, 79^{b} 10, 80^{a} 12, 80^{c} 11, 83^{b} 6, 87^{a} 1, 91^{c} 13, 94^{a} 3^{a}, 94^{c} 20, 95^{b} 6, 96^{a} 8, 97^{a} 7, 98^{d} 2, 101^{d} 4, 104^{d} 7, 107^{a} 5, 108^{a} 3, 108^{c} 10, 109^{b} 5, 111^{a} 13, 114^{a} 6, 116^{c} 6, 116^{d} 5, 117^{a} 6, 118^{a} 15, 119^{b} 8, 120^{c} 11, 121^{c} 21, 123^{b} 2, 124^{d} 14, 135^{a} 2, 143^{b} 1. In the Irish notes 85^{b} 11, 14 reference is made to two native authorities, Coirbre and Mailgaimrid, the latter of whom is perhaps mentioned in the Annals of Ulster A.D. 838: 'scriba optimus et ancorita, abbas Bennchair pausauit.'

The entire Latin text has been published by Ascoli. But in the present work only enough of that text has been printed to make the Irish intelligible. The text of the Psalms we have given in capitals, and wider spaces indicate that some of the Latin commentary has been omitted. The interlinear notes which Ascoli prints in parentheses ( ) are here printed in brackets { }. The Latin exhibits the usual debased orthography of Irish MSS.: this has been left unaltered, except where it seemed likely to obscure the sense; but in such case the reading of the codex has always been given in a footnote. There are also formal and syntactical peculiarities, of which the only one that special attention need be called to is the frequent confusion of moods and tenses, e.g. *ut fiet* p. 61 l. 8, *ut expiat* p. 158 l. 13, *exacerbatur* p. 291 l. 5, *conantur* p. 183 l. 14, *deferet* p. 216 l. 17, *quærent* p. 262 l. 15, *curet* (= *curabit*) p. 305 l. 5, *produnt* (= *prodent*) p. 475 l. 10.

[1] See the Greek fragments in Migne, Patrologia Graeca, vol. LXVI.

Irish glosses are found in f. 2^{a}—3^{a}, and thence from f. 14 to the end; f. 50 is on a separate piece of parchment. Ascoli distinguishes a number of glosses or parts of glosses not in the usual hand. Such, according to him, are:

bruthchu 16^{b} 18, *foll*us 18^{c} 16, *forochsalsat* 18^{d} 11, *istascide* 20^{a} 11, *astide* 20^{a} 22 (?), *-dérgud* written first *-dértud* and perhaps corrected by another hand 21^{a} 3, *ithéside cotammeicnigthersa* 21^{b} 10 (?), *imthimchellsu* 28^{d} 10, *abreth doisraheldaib* 36^{c} 21, .i. *in gnimae dongnisiu* 44^{a} 23 (?), *ani...doirsib* 46^{a} 11, *is écmacht doib denum neich ɔdegar cuccu* 48^{a} 7 (?), *ní coair leu a denum* 48^{a} 8 (?), *ní asscíth leu dudenum* 48^{a} 9 (?), 48^{d} 27, 28 (?), *arromertus* 51^{a} 12 (?), *am- bid ed inso asberad* 51^{b} 15 (?), *pecthe* 51^{c} 19, *anuile asbersom do dia* .i. consilia 7 cogitationes *isón bes dóindu asbeirsom insin dodia* 51^{d} 25 (?), *airingním slanidiu* .i. asalutari *fil issinsalm* 54^{c} 4, *innafirbrithemnachtae dudrignisom inraicc* 62^{c} 19 (?), *is inunn argument doib* 62^{c} 25 (?), *ro* of *forodamair* 62^{d} 9, *macc ṅ isrl-* 63^{a} 13, *dururgaib* .i. *duétugud tarcenn rechto fetarlaice* 63^{a} 15, *éillidi* 63^{a} 16, de macha ciuitate 63^{a} 17, *ondirgi* 65^{a} 6, *ocus* 65^{a} 7, *asbersom*; 'e piuttoste che *r* parrebbe aggiungersi *ri* o *ru*, e pare aggiunzione d' AM.' 67^{d} 8, *mailgaïrid* cecinit 68^{c} 15, *co doroscat* ł. *cua follosat* 69^{a} 7 (?), *am- nadfrescat bás innacethrai ní bi da- cida fresciso inbáis etir lasnadoini so..* ł. *ní lib matar · frescissin nach aili* .i. *acht fochosmailius cethrae dochum báis* 69^{b} 3 (?), *is and rofessatar atan dóini aprisci* 7 *is and molfait dia intan dumbertar fochaidi forru* 69^{b} 1, *nifoircnibea* 69^{b} 9 (?), *arin* 72^{a} 1, *epert frí iudeu techt fumám nasar* 72^{b} 3 (?), *arrugenisiu* 72^{b} 20 (?), *dilamaib assar* 72^{d} 6 (?), *dilamaib assar da-* 72^{d} 7 (?), *buithe im* hirusalem *duassaraib* 72^{d} 8 (?), *dondrig sin* 73^{a} 16, *híforcenn insalmso ar inpopul dochoid la*ioniam *for longais res ingraimmim* 74^{a} 12, 74^{a} 13 'AM. per la maggior parte,' *hifoirbdetaid* 7 *noibi* 74^{c} 17, *adé* 74^{c} 18, *is frise dlutair* 7 *issi ciall fil and* 74^{c} 21, *á ingru* 76^{c} 1, *air duroimnibetar mopopuilse arrecht dianuilemarbae siu anaimtea* .i. *manibé nech frischomarr doibsom* 7 *daimchomarr diachomallad trifochaidi* 7 *ingraimmen* 77^{a} 12 (?), *cid homeit* 81^{b} 2 (?), *fodlad* 82^{d} 2, *anata tuartai* 83^{b} 4 (?), *imdu* .i. *sommu* 84^{b} 3, *adradu idal* 84^{b} 9, *gréschaigidir* 85^{a} 5 (?), 86^{a} 10 'AM. da *sémi* infuori,' *docuitbiud* 86^{a} 11, *in menicc* 86^{b} 4, *indhelud* 86^{b} 11, *héluda* 86^{c} 1, *indigail* 86^{d} 20, *indigail* 87^{a} 10, *scribtar ananman* 87^{a} 13, *indegbésgnu* 87^{d} 5 (?), *dothabirt diglae tar mo chenn · formonámtea* 88^{a} 8, *mani fortachtaiged dia dam* 88^{b} 16 (?), *ma* of *immacuaird* 89^{d} 18, *ba* in *ɔnaba* 90^{a} 9, ł. fit in aliis libris · regis namque. Et inponentem modum. *bís and · amalsodin* 90^{a} 10, *ambat* 90^{b} 3, ł. amichtarentur .i. *doimchelltis* 90^{d} 5, *amba failsichthe* 91^{a} 5, *su* · 91^{a} 6, the *acht* of *fortacht* 92^{a} 4, *imbiáil* 92^{d} 7, *hithál* 92^{d} 8, *duthabirt diglæ forru són* 93^{a} 8, *n* of *taranæsi* 93^{a} 9, *is asóinmiche fodera do · andugni frinni* 93^{a} 13, *for* dexteram tuam *thrachith inso* 93^{a} 21, *in meitse* 93^{b} 2, the second *a* of *aradene* and *cach* 93^{b} 10, *is linni* 93^{c} 16, *benar* 93^{d} 16, *eit* of *airmeit* 94^{b} 23, *combad and namma friscoirthe céil* 95^{a} 1, *ised asbertis banert fadesin immefolnged choscur doib ni bu dia* 95^{a} 5 (?), *sceulu diib* 95^{a} 10 (?), ł. estus .i. *indesgal* .i. *inchutubart ón inicfider fanacc* 96^{b} 11, *airi* of *isairi* 96^{b} 18, aliter *ní bí · quae · and ·* adit autem explicat 97^{a} 4, *etir rosachta* 97^{a} 7 (?), *iartestim*in 97^{a} 8, *homaib* 98^{b} 4, *dichlaind cham indegiptacdai* 99^{b} 7 (?), *ishe in loc* terra repromisionis 99^{c} 1, ł. *huacor tar cenn · connarbtar ní · etir* 99^{d} 7, *ní ɔrabatar olca betis mou* 100^{c} 11, *fortachtan dé diarndite* 101^{d} 8 (?), *intan asmbeir* pro torcularibus 102^{c} 6, the *so* of *rosoirtha* 102^{d} 17, *maní inraicc caigther són* 103^{a} 8 (?), in seculo *fil issindsalm* 103^{b} 10, inimici domini mentiti sunt ei · *is foir trach- inso* 103^{b} 12, et erit tempus rl. *is foir trach- inso* 103^{b} 14, *erlam* 103^{c} 6 (?), *sechis indigail són · dobeir dia forru som · tarcenn a pectha* 103^{c} 12, *innagubrithemnachta ón* 103^{c} 14, in mortem 103^{d} 4, *ol* 103^{d} 10, *is disin* 104^{a} 3, *am- fondrodamnatar riam* 105^{b} 9, *sechis ní gati eronn · ón* 106^{c} 13, *lere* 107^{a} 9 (?), *ade* 108^{b} 12, *intarngeri-* dei 108^{b} 13, *bresminigedar* 108^{d} 6, *innacland son* 109^{d} 2, *méféin són* 109^{d} 3, *méfírinne se* 109^{d} 6, *armaith fri duaid* 109^{d} 7,

taressi 109d 8, *gairti* 110b 11, *onafil ní duceltar erut* 111b 11 (?), *ingrésach* .i. *is dian immamberat acossa oc indfigi* 111b 17 (?), *adé* 111c 20, *diarfortachtnisón* 111c 21 (?), *raclunetar* 114a 13, *recaissen* 7 *ainmnet* 114a 18, *inderet sa* 114b 14, *ĭcobgi* 114c 13, *comallaid atinnae* 7 *gnímu* 115c 2, *acht is atdanigthe* 116b 8, reditus et ortatio *ithe foridgellat* 116d 6, *canoin inso* 117a 4, *tintud simaich* 117b 8, *na* of *inna* 118b 12, *dolár sudigthir ditiu dugræs* 120d 9a (?), *dluthi* 120d 13 (?), *derscaig*thiu 123c 7, *iarsin báes doindu asb*eir *sin* 127d 15, *in chathaigtho* 128a 11 (?), *diamaccaib* 129b 7, et *indimbith* 129d 11, *it he inso inna anman* 130a 16, *ingraintid* 130c 4 (?), *is* anima *aschoair hi*sunt *ní* animam rl. 130c 10 (?), *airis ansu de adothaim mani airissedar ind lam fritalmain oco* 131b 4 (?), *ahæ* .i. *interiacht ebraide* • ł. dicunt alii • *bed nainm do dorus sainredach in* hierusalem *olsodain im*murgu *nad choimtig linnai* • ł. *is* nomen *duchathraig fissin* • sudet qui leget 131c 3 (?), *conaitecht on* 132d 5 (?), *cét naistu* 133c 2 (?), *molad dé són* 137d 10.

The language of these glosses is of the same kind as that of the main body of the Milan glosses, only it is purer, and freer from serious scribal errors, particularly in the glosses assigned by Ascoli with certainty to the other hand. In some instances words, or parts of words, omitted by the chief glossator are supplied, and it seems not improbable that we have here things omitted by the scribe in his transcription, and added afterwards by a more careful copyist. The glosses are here edited after a collation made in 1887 by W. S. of Ascoli's edition with the manuscript. For the sake of greater clearness words written in parts in the MS. are here written together, but in every such case the MS. reading is given.

The language of the Milan glosses[1] as a whole is later than that of the Würzburg glosses. In their present state, to judge from the treatment of final vowels[2], these glosses are later than the Félire Óengusso (about 800 A.D.), and earlier than the glosses in the St Gall Priscian (845 or 856 A.D.). But the MS. has been copied once at least, and very carelessly; and it is not always possible to distinguish what belonged to the original glosses from what is due to the copyist. If the above suggestion about the second hand be right, in all probability the original glosses belonged to the latter part of the eighth century[3].

By far the most numerous class of errors consists in the addition or omission of letters or syllables. It is obvious that the MS. from which the copy was made used contractions freely; further the frequent writing of *i* for *ia* (as in *pin* for *pían*), *u* for *ua* (as in *hu* for *hua*), *in* for *inna*, etc., points to the practice of writing certain letters small beneath the line. Some of the peculiar spellings are clearly phonetic, e.g. *-tuichesmais* 93b 5, *prichessom* 94b 1. A very common feature too is the singling of double consonants, e.g. *atlléntaisom* 22a 4, *bediachti* 23d 18, *nobendachthar* 33d 23, *as*æcula 51d 22.

[1] For a description of the language in its existing state see Celt. Zeitschr. IV. 48 sq.

[2] See Rev. Celt. XX. pp. 191 sq. and 295 sq.

[3] If the Mailgaimrid referred to in these glosses be the same as the Mailgaimrid who died A.D. 838 (cf. p. xvi), the glosses cannot be much earlier than 800 A.D.

The chief classes of errors may be exemplified as follows: only a few instances are given in each class, except where there are not many examples; others will be easily found in the critical notes.

(1) Omission of letters and syllables, *e.g.*:

pina 15c 9, *hure* 35b 19, so often *i*, *u* for *ia*, *ua*, *doinach* 17b 22 etc., *dothabair* 22c 14, *foraiccib* 18c 5, *tuisin* 19d 1, *degnma* 23c 5, *dugem* 23c 6, *forduair* 23d 7, *ftarlaici* 24d 24, *duic* 25d 18, *ceela* 26b 12, *etarrusuidige* 27d 23, *formachtu* 28b 14, *durés* 28c 14, *cechta* 31a 24, *ciam* 32a 12, *forcilid* 35d 4, *cor* 38b 1, *atlugu* 45a 15, *tempui* 48d 8, *pechachu* 51d 19, *doemtharsi* 53b 18, *firianu* 55d 11, *hu* 73d 10, *gortai* 76d 14, *achomadas* 90c 12, *thrachith* 93a 21, *fi* 98a 3, *earcnae* 113b 4, *elais* 118a 7, *echrainn* 126c 14, *coruléir* 129b 1, and many others; *berat* 17c 7, *sodin* 21c 10, *ne* 27b 13, *rubart* 62c 1, *in* for *inna* 19a 12 and often, *innarbar* 14c 16, *am-* = *amal sodin* 15a 12 etc., *fri*sugeserat 15a 12, *formet* 23d 6, *ishíte* 28c 19, *chartur* 34a 15, *forcul* 35b 12, *cane* 35b 16, *denmaith* 35c 11, *innathrach* 46b 5, *remepthi* 46c 3, *indoiss* 49b 7, *foradair* 54a 35, *ischride* 57c 5, *andeso* 63b 4, *mafessed* 87d 4, *chuinti* 92a 17, *tairinge* 122d 7, *chomnithir* 128d 11, *fochaid* 19b 11, *fírbrithe* 26c 10, *gni* 27d 11, *hesi* 31c 25, *dem* 37a 17, *forbris* 37b 22, *clói* 38d 8, *rochret* 39d 3, *is* 46a 19, *comair* 51b 21, *donem* 51d 8, *or* 51d 28, *olche* 53d 6, *cum* 67a 8, *fodai* 77d 2, *noib* 128d 14, *dói* 138c 3, and many others.

(2) Redundance of letters and syllables, *e.g.*:

cortarsnaidib 20a 15, *antan* 27d 1, *ongraith* 30b 7, *soirthar* 62c 6b, *forodamnamtar* 90c 13, and a considerable number of others; *diandiant* 2c 2, *ishisuidib* 14c 6, *imchomchomarcam* 18a 1, *retaltar* 27d 7, *dorencanas* 33c 18, and a considerable number of others.

(3) Transposition:

rogneni 31b 24, *frec* 44b 8, *chanoni* 85a 1, *gent-* 112d 9, *friu* 125a 2, *fonæcnae* 126d 8a, cf. *leu censommataid* 123c 10.

(4) Confusion of letters:

a : *u*.

e.g. *daratad* 25a 1, *darunesus* 36c 1, *dabeir* 47a 14, *foumamaigthe* 105b 1.

b : *u*.

hisib 2a 12, *indiu* 85d 1.

e : *o*.

techrechad 19a 9, *béso* 30d 15, *desom* 33a 5, *srouid* 40a 5.

i : *e*.

e.g. *dleged* 50d 2, *dugnitha* 103d 16, *fren* 115d 5, cf. Celt. Zeitschr. IV. 49.

i : *u*.

ciarudreig 50d 1, *sobrug* 114a 11.

c : *t*.

asrothoilsem 22c 3, *fothodo* 22d 9, *inchostair* 33c 13, *sethach* 51c 12, *cháth* 106b 13, *aithirriuth* 115b 9.

d : *a*.

cid 129c 12.

d : *b*.

debaib 19c 15, *immaircidib* 75b 10, *claindab* 121c 12.

d : *t*.

catecht 30b 15, *diatitin* 67d 9, *bit* 107a 15, *notedmais* 131c 4, *tethiden* 132b 6.

l : *b*.

chomfulidil 67c 2, *lib matar* 69b 3.

l : *n.*
talmail 67c 8, *dulin* 30c 13, *rolin* 54d 7.
l : *t.*
ecmaittigetar 27c 6.
m : *n.*
e.g. *soinnechaib* 27d 19, *imfortgidiu* 30a 3, *imdaingaib* 38a 3, *naintea* 41c 8, *arfena* 68d 13, *dumamema* 87d 11.
m : *ni.*
narintar 16b 6, *duinchoscaib* 41d 11, *inebrai* 63b 3, *nocuingaigtis* 87c 5, *innanmae* 102d 17.
m : *s.*
immou 22c 14, cf. *mannimbé* 122a 17.
m : *r.*
ammet (?) 131c 17.
m : *ir.*
fomair (?) 26b 19.
n : *i.*
ingraimmai 18d 17.
n : *h.*
innaní 91c 16.
n : *r.*
nenadman 2d 2, *rogigsed* 32d 5, *arall* 59a 15, *dundraingertar* 67b 28, *rofeidligfitis* 108b 5.
r : *i.*
ai ange 53b 27.
s : *r.*
ciardfiadat 19b 11, *-toirsitis* 48d 27, *forcometar* 55d 7, *forar* (?) 56b 46, *remerersidi* (?) 115c 1, *-resngabsat* (?) 122d 8.

(5) Omission of aspiration.

This is very common. So far as they have been observed the instances have been pointed out in the notes.

(6) Improper aspiration.

This is not infrequent. Often a mark of length seems to have been confused with a mark of aspiration, e.g. *fricheill* 56b 33, *acheim* 133b 5. See further, Celt. Zeitschr. IV. 61.

For the full understanding of these glosses, as of others of the same kind, the influence of the Latin on the glossator's vocabulary must never be lost sight of. Many words are of new, and sometimes strange, coinage, formed as literal translations of the Latin, e.g. *anedénmid* lit. 'maker of wealth' = *opifex* (translated as though it were *opum factor*), *cocríchthatu* = *affinitas* (*crích* = *finis* 'boundary'), *inrufill* = *inplicuit* (*fillim* = *plico*), *nondalámgaba* = *mancipare* (*lám* = *manus*, *gabaim* = *capio*), *immimthabarthar* = *circumder* (*imm* = *circum*, *dobiur* = *do*), *fris-toirndea* = *ob-signat*, *in-taircide* = *in-latus*, *do-chetbuid* = *ad-sensus*, etc. Or the Irish word may get a new shade of meaning from the Latin. Thus *húan menman* = *animadversio* 28d 12, *toracht* 'a coming up' translates *successus* and *successio* in various senses. Sometimes the

translation is due to a wrong etymological explanation of the Latin word. Thus in 23c 12 *alligat* (= *allegat*) is first translated *conrig* 'binds,' as though *alligo* were a compound of *ligo*, and is then properly explained to mean 'sets forth.'

Some syntactical points may also be noted.

The Latin ablative is regularly expressed by the preposition *ó*, whether that preposition would be appropriate to the context in Irish or not: the ablative absolute is translated in the same way, e.g. 23a 17, 29b 1, etc.

In isolated adjectives the glossator had in mind, not the gender of the Latin, but the gender of the corresponding Irish word, e.g. *dein* 73b 14, because Ir. *fortacht* = *auxilium* is feminine.

Some peculiar devices are used in the translation of the relative, e.g. *is œrutsu* 2d 8, *is lasuide* 19d 14; cf. further 16c 11, 31c 25, 31d 12, 36a 15, 55d 23, 85a 3, 85c 14, etc. For the neuter relative quod, *olsodin* is often used in imitation of the Latin, cf. KZ. XXXV. 326.

The Latin infinitive in oratio obliqua is translated by the proper Irish form of oratio obliqua, the indicative with infixed relative *n*, e.g. *immi-n-daircet* gl. competere 25c 15: otherwise the infinitive is translated by the Irish subjunctive, with *n* infixed in compounds, and often prefixed in the simple verb, e.g. *fris-n-orr*, inficere 15a 10, *do-n-aidbsed*, ostentare 20a 9.

The Latin participle is usually translated either by the Irish relative form, e.g. *innahi tosngachtaigtae* gl. impendentia 19b 12, *adsaitis* gl. residentes 26c 15, *dondí inolaid* gl. ingredienti 25a 21, or by means of *an* 'when,' e.g. *anundlina* gl. implente se 19b 5, *aformenatar* gl. invidentes 17b 16, *amba n-indrisse* gl. inuaso 18c 14.

The gerundive is commonly expressed by the past subjunctive of the copula along with the participle of necessity, e.g. *bed n-ergabthi* gl. fugiendam (monet) 16a 5, *bed airillti*, gl. ad promerendam benignitatem 22d 22, *dúnni bed fortachtigthi* ad iuuandum nos 64b 2, cf. KZ. XXXV. 448 sq.

7. Codex Taurinensis F. vi. 2[1].

This manuscript formerly belonged to the monastery of Bobbio; it is now in the Biblioteca Nazionale in Turin. The fourth of the fragments contained in it is a single folio embracing a portion of a commentary on St Matthew, ch. 27, in an Irish hand apparently of the ninth century. In the solitary Irish gloss the spelling *cimbeto* for *cimbetho* may perhaps be compared with the practice of writing the tenuis for the spirant in the *prima manus* of the Würzburg glosses.

[1] See Stokes, Goidelica[2], p. 2; Bezz. Beitr. XVII. 134; Güterbock, KZ. XXXIII. 386.

In the glosses three hands are to be distinguished:

(1) The *prima manus*. From this come a number of glosses on individual words:

dilluth ut manducet quod non uult 6c 2, *túercomlássat cómtínól* 7a 7, *p(ro)umthe* by 7b 17, *isech* 7c 11, *dernum* 8d 3, *baid* 8d 8, *ifoili* 8d 13, *esbetu* 9b 15, *fugell* 9c 5, *din dib oiprib* 9d 19, *cani* 10c 7, *indarbe* 10d 6, *irouth* 11a 3, *torbe* 11b 3, *icundrathtig* 11b 19, *forcanit* 12c 18, *praidchas* 12c 27, *inbaid* 12d 35, *roslogeth* 13d 24, *dilmain* 14a 24, *ón(dair)cur* 14b 12, *toncomra* 14b 23, *nitamtoirsech* 15b 21, *frisbrúdémor* 15b 22, *ní dergemar* 15b 23, *laimirsni* 15c 20, *dúbsi* 15d 8, *deroil* 17b 4, *folog* 17b 23, *het* 17b 25, *tobe* 17b 30, *manam* 17c 4a, *macdath* 17c 9, *maidem* 17c 14, *rulaimur* 17c 21, *cetarcoti* 17d 1, *rectire* 17d 13, *aincis* 17d 15, *car* 18a 2a, *inmar* 18a 5, *dilgid* 18a 11, *menmihi* 18a 21, *cenathe* 18a 25, *robe* 18c 4, *nadni* 18c 7, *dasachtaich* 19b 3, *adobragart* 19b 5, *coir* 19d 10, *sabati* 19d 13, *soos* 20a 8, *aipthi* 20b 20, *fulget* 20c 5, *besni* 20c 7, *indá érrend* 20d 5, *siglithi* 21a 4, *amail* 21c 10, *clan* 21d 6, *cith* 22a 5, *cithisse* 22a 7, *dronei* 22b 16, *enchache* 22b 18, *amail ata* 22c 24, *aithirgabu* 22d 10, *ingreschi* 22d 23, *dersciddu* 23b 3, *rigteg* 23b 8, *aircur* 23b 19, *saichicrud* 23b 22, *ol* 23c, *adcumbe* carnis 23d 22, *coirttobe* 23d 24, *cicrud* 24a 9, *boid* 24a 16, *eslabre* 24b 8, *caindloir* 24b 32, *fresdel* 24c 11, *ol* 25b 15, *hœcosc* 27d 17, *iarmoysi* 33b 10.

From the arrangement in e.g.:

rofiugrad irrecht et adfiadar NADNI *isoscelu*
gelium quod n. est aliud nisi sunt aliqui

Zimmer has in the opinion of J. S. shewn that these glosses were added before the bulk of the glosses. But W. S. thinks that some of them were added afterwards[1], and supports his opinion by reference to *ind arbe* 10d 6, *manam* 17c 4a, *menmihi* 18a 21, and *dersciddu* 23b 3: many of them (but not the three last cited) may have been transcribed from an older MS.; and this would account for the archaic forms to which Thurneysen refers.

(2) The chief glossator down to the end of 32d.

(3) The chief glossator from 33a to the end.

The language of the *prima manus* is very archaic[2]. Thurneysen, as we have seen, would put it about or prior to 700 A.D. He notes the following points: ō is not yet diphthongized: *soos, coirt-tobe, boid.* ĕ and ŏ in unaccented syllables have not yet become *a*: *esbetu, fugell, fresdel, frisbrudemor, folog.* Pretonic *to-* in verbs has not become *do-*: *tuercomlassat, toncomra.* The conjunction 'as' is here (as in the Cambray sermon) *amail* not *amal.* The orthography is unsettled. Mediae after vowels are sometimes denoted by tenues: *het, tete, hœcosc,* sometimes by mediae: *roslogeth, adobragart.* For the spirants the tenues are often written: *comtinol, forcanit, cetarcoti,*

[1] Three, viz. *nad ni* 18c 7, *ol* 25b 15, and *rectire* 17d 13, appear to have been inserted before the rest of the glosses. It is impossible to say that the script of one hand is older than that of the other. W. S.

[2] W. S. would except *manam* = O. Ir. *m'anim.*

fulget, rigteg, tuercomlassat, aincis, adcumbe. In *menmihi h* is written for the spirant *ch.* The orthography of *dersciddu* for *derscigthu* is peculiar.

The language of (2) is considerably later, though it is earlier than that of the Félire Óengusso (about 800), and earlier than that of the Milan Glosses, for which see above, p. xviii.

The language of (3) is of the same general character as that of (2), but it has some peculiarities. The most striking is the custom of writing *u* where (2) writes *o*; in this it approximates to Ml. Noteworthy further are *ceith* 33a 4, 33c 16, *ced* 33b 15 = *cid, dearc* 33d 6 = *déerc, huaere* 33c6 = *huare, imurgu* 33a 5, *inarcintaib* 33b 21, *indatbendachub* 33d 11.

Whether or not the glosses in the *prima manus* are in the same hand as the text seems doubtful. The rest of the glosses are generally assumed to have been copied. In support of this Zimmer, in his prolegomena, urges the following considerations:

(1) The correction and interpolation of the Latin text by the glossator.

(2) The fact that the marginal glosses are often not opposite the text which they are meant to explain.

(3) In 27c 8 the Latin text has *laborem,* the gloss explains *amorem.*

To these may be added (4) the scribal errors. These are not very numerous, but, so far as they go, they are more intelligible on the theory of transcription. To pass by slighter errors, the following passages may be noted: 2c 6, if Sarauw be right, 2d 1, 3b 3, 3d 11, 4a 16, 17, 4c 22, 5b 32, 17d 2, 26d 8. Particularly noteworthy is 7a 2, where *dindísin* is interpolated in the middle of a distinct gloss[1].

On the other hand Thurneysen[2] urges the great correctness of the glosses, and in particular the phenomenon of the third hand. The last objection is a serious one, for if the glossators were simply transcribing from an older text, the change in the orthography is very strange. Is it to be explained by the assumption that for some reason or other the first writer was unable to continue his task, and that the concluding part was written by another scribe from dictation? As for the correctness of the language, it is not necessary to assume that the transcription, if there was transcription, was much later than the original composition of the glosses.

[1] Here the MS. has been again examined by Prof. Chroust. There seems to be another instance of the same kind in 6c 1, if the MS. be correctly reported; unfortunately, as Prof. Chroust informs us, the MS. here is now illegible.

[2] Celt. Zeitschr. III. 51 sq.

12. Codex Taurinensis F. iv. 24[1].

This manuscript formerly belonged to the monastery of Bobbio; it is now in the Biblioteca Nazionale, Turin. The last page is palimpsest. The original text is in an Irish hand, and contains the beginning of the Second Epistle of St Peter with interlinear and marginal glosses in the same hand as the text. Scribal errors indicate that the glosses have been copied. The Irish is very archaic, and may be compared with that of the *prima manus* in the Würzburg glosses (only in Tur. *nn* appears in the article, in Wb. *nd*) and of the Cambray Homily.

[1] Ed. Stokes, Bezz. Beitr. xvii. 134 sq.; cf. Güterbock, KZ. xxxiii. 57 sq.; Thurneysen, Celt. Zeitschr. i. 4, 349, iii. 50 sq.

LIST OF ABBREVIATIONS.

Ac. na Senórach = Accallam na Senórach, ed. Stokes, Irische Texte iv, Leipzig 1900.
Aisl. = Vision of MacConglinne, ed. K. Meyer, London 1892.
A. S. homilies = Anglo-Saxon Homilies, ed. Thorpe.
Ann. Ul. = Annals of Ulster, vol. i, ed. W. M. Hennessy, Dublin 1887, vols. ii, iii, ed. B. MacCarthy. (Corrections of vol. i in *The Academy*, Sep. 28, Oct. 5, Oct. 12, 1889, of vols. ii, iii, *ibid.* Sep. 12, Sep. 26, 1896.)
Asc. Gloss. = Glossarium Palaeohibernicum, Archivio Glottologico italiano, vol. vi.
Ascoli, Celtica = Supplementi Periodici all' Archivio Glottologico italiano, 1890, 1898.
Atkinson, Passions and Homilies = The Passions and the Homilies from the Leabhar Breac, ed. Atkinson, Dublin 1887. (Corrections in Bezz. Beitr. xvi, 29—64.)
Atkinson, Three Shafts = Keating's Three Shafts of Death, ed. Atkinson, Dublin 1890.
B. Ball. = Facsimile of the Book of Ballymote, Dublin 1887.
B. Cr. = Codex Bedae Carolisruhensis.
Bezz. Beitr. = Beiträge zur Kunde der idg. Sprachen, herausgegeben von Bezzenberger u. Prellwitz.
B. of Dún na nGéd = Banquet of Dún na nGéd, ed. O'Donovan, Dublin 1842.
Br. h. = Broccan's hymn in praise of Brigit.
Carm. Ml. = Carmina Mediolanensia, Grammatica Celtica, ed. Ebel, p. 951.
Celt. Archiv = Archiv für Celtische Lexikographie.
Celt. Zeitschr., or C. Z. = Zeitschrift für Celtische Philologie.
Cod. Cam. = Codex Canonum Hibernicorum Camaracensis.
Cormac = Cormac's Glossary in Three Irish Glossaries, London 1862.
Cormac Tr. = O'Donovan's Translation of Cormac's Glossary, ed. Stokes, Calcutta 1868.
Ducange = Glossarium mediae et infimae Latinitatis.
Egerton 1782, a MS. in the British Museum.
Fél. Oeng., or Fél. = Félire Óengusso, ed. Stokes, Dublin 1880.
Four Masters = Annals of the Four Masters, ed. O'Donovan, Dublin 1848, 1851.
GC. = Grammatica Celtica, ed. Ebel, Berlin 1871.
Goidelica[2] = Goidelica, ed. Stokes, London 1872.
Gorm. Mart. = Martyrology of Gorman, ed. Stokes, London 1895.
Gött. Gel. Anz. = Göttingische Gelehrte Anzeigen.
H. 3. 18, a MS. in the library of Trinity College, Dublin.
Harl. 1802, a MS. in the British Museum (v. Rev. Celt. viii, 346).
Hy. = Irish Hymns in the Liber Hymnorum.
Idg. Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.
Idg. Forsch. = Indogermanische Forschungen.
Ir. Texte = Irische Texte, vol. i, ed. Windisch, vols. ii—iv, edd. Stokes and Windisch, Leipzig.
Kuhn u. Schleicher Beitr. = Kuhn und Schleicher's Beiträge zur Vergleichenden Sprachforschung.
KZ. = Kuhn's Zeitschrift für Vergleichende Sprachforschung, Gütersloh 1883—1901.
Laws = The Ancient Laws of Ireland, vols. i—iv, Dublin 1865—1879.
Lib. Ardm. = Book of Armagh.
L.B. = Facsimile of the Leabhar Breac, Dublin 1876.
Lism. = Book of Lismore.
Lismore Lives = Lives of Saints from the Book of Lismore, ed. Stokes, Oxford 1890.
LL. = Facsimile of the Book of Leinster, Dublin 1880.
LU. = Facsimile of the Leabhar na hUidhre, Dublin 1870.

Meyer Contrib. = K. Meyer, Contributions to Irish Lexicography, published as a Supplement to the Archiv f. Celt. Lex.
Meyer, Hib. Min. = Hibernica Minora, ed. K. Meyer, Oxford 1894.
Migne, Patrologiae Cursus. Series latina, Paris.
Ml. = Milan Glosses on the Psalms, infra pp. 7—483.
MSL. = Mémoires de la Société de Linguistique de Paris.
Nigra = Glossae hibernicae ueteres codicis Taurinensis, Paris 1869; also the notes.
O'Begley = O'Begley's English-Irish Dictionary, Paris 1732.
O'Br. = O'Brien's Irish Dictionary, Paris 1768, Dublin 1832.
O'Cl. = O'Clery's Glossary, Louvain 1643. Revue Celtique IV, 349—428, V, 1—69. Archiv f. Celt. Lexikographie, I, 348—394.
O'Davoren = O'Davoren's Glossary, Three Irish Glossaries, London 1862, p. 47 et seq.
O'Don. Suppl. = O'Donovan's Supplement to O'Reilly's Dictionary, Dublin 1864.
O'Grady, Cat. = S. H. O'Grady, Catalogue of Irish MSS. in the British Museum.
Olden = The Holy Scriptures in Ireland one thousand years ago. Selections from the Würzburg Glosses, Dublin 1888.
O'Mulc. Gl. = O'Mulconry's Glossary, Archiv f. Celt. Lexikographie I, pp. 232—324, 473—481.
Otia Merseiana, Liverpool 1900, 1901.
Pedersen, Aspirationen = Pedersen, Aspirationen i Irsk, Part I Leipzig 1897 (Part II Die Aspiration im Irischen, is cited from Kuhn's Zeitschr. XXXV, 315—414).
Pelagius, in Migne Patr. Cursus, series latina, vol. XXX.
Primasius, in Migne, ibid. vol. LXVIII.
Psalt. Hib. = Fragment of an Old-Irish Treatise on the Psalter, ed. K. Meyer in his Hibernica Minora.
Reeves Columba = Adamnan's Life of Columba, ed. Reeves, Dublin 1857 (corrections in *The Academy*, Oct. 2, 1886, p. 227).
Rev. Celt. = Revue Celtique, Paris 1870—1901.
Salt. Rann or S.R. = Saltair na Rann, ed. Stokes, Oxford 1883.
Sarauw, Irske Studier, København 1900.
Sedulius in Migne Patr. Cursus, series latina, vol. 103.
Sg. = The Glosses in the St Gall Priscian.
The Red Book = The Red Book of Hergest, ed. Rhys and Evans.
Three Fragments = Annals of Ireland, Three Fragments, ed. O'Donovan, Dublin 1860.
Todd, Lib. Hymn. = Liber Hymnorum, ed. Todd, Dublin, fasc. I, 1855, fasc. II, 1869.
Trans. Phil. Soc. = Transactions of the London Philological Society.
Trip. Life or Trip. = Tripartite Life of Patrick, ed. Stokes, London 1887.
Tur. = Turin Glosses on S. Mark, infra, pp. 484—494.
Ultan h. = Ultan's Hymn in the Liber Hymnorum.
Vallarsi = his folio edition of St Jerome's works, vol. XI.
Vulg. = Biblia Sacra vulgatae editionis.
Wb. = the Würzburg Glosses on the Pauline epistles.
Windisch Wb. = Windisch, Irisches Wörterbuch, Ir. Texte, Bd. I, Leipzig 1880.
YBL. = Facsimile of the Yellow Book of Lecan, Dublin 1896.
Z. = Zeuss.
Zimmer, Kelt. Stud. = Zimmer, Keltische Studien, Berlin 1881, 1884.
Zimmer, Supplementum = Zimmer, Glossarum Hibernicarum...Supplementum, Berlin 1886.

Letters now illegible and conjecturally restored are in parenthesis, ( ); letters omitted in the MS. and added by us are in square brackets, [ ]. Extensions of contractions are in italic or in roman according as the text is in roman or in italic.

BIBLICAL GLOSSES AND SCHOLIA.

A. GLOSSES AND SCHOLIA ON THE OLD TESTAMENT.

1. Glosses in Regina No. 215.

Fo. 88b 24. Marsuppiis [Genesis 43. 22] saccis .i. *sętan*aib [leg. *fetan*aib].
89a 27. Scinifes[a] [Exodus 8. 16, 17, 18] .i. *brecnatin*
89b 8. Plumario bisfacie [Ex. 26. 1, 31] .i. *immained*ar.
9. Craticula [Ex. 27. 5] .i. *indain* in medio altaris.
11. Cytharion[b] [Ex. 28. 4] .i. tiara u*er*ticale .i. *barr-chrumbac*[c].
17. Cornuta facies [Ex. 34. 29] .i. acuta .i. *lond.*
Dextralia [Ex. 35. 22] .i. spicilla .i. *scandera.*
90a 13. Laru*m* [Levit. 11. 16] fulica*m* .i. *polien* [leg. *foilenn*] *uel* gabia*m.*
19. Herodianum[d] [Levit. 11. 19] fulica .i. *foilenn*[e].
90b 2. Valliculas [Levit. 14. 37] .i. *fanlige.*
4. Pituita .i. *calech.*
Impetiginem [Levit. 21. 20] gen*us* scabiei .i. *bolach.*
21. Cratera [Num. 4. 7] situla .i. *cilorn.*
91b 12. Stipula [Iosua 2. 6] stuppa .i. *scart*, stupa lini, burra lanae purgamentum.
13. Pitutus palastris [leg. pittaciis (Jos. 9. 5) palliastris] .i. *fochra.*
26. Postica*m* [Iudic. 3. 24] posterna*m*, posticiu*m* .i. *fodorus.*
95a 23. Extales [1 Reg. 5. 9] ilia .i. *coimgeni.*
27. Liciatoriu*m* [1 Reg. 17. 7] *claideb garmne.*
28. Formellas [1 Reg. 17. 18] .i. *tangea.*
29. Epilenticos [1 Reg. 21. 15, 'furiosi'] .i. *cadcaich*, qui guttam cadiuam hab*ent.*
95b 24. Epistilia[f] [3 Reg. 7. 6] .i. sup*er*missa *cennbartę* columnaru*m.*
26. Plect*as* [3 Reg. 7. 29] .i. *lamrinda* l. *luathrinda* .i. ligatura inter diuersas picturas.
27. Humeruli [3 Reg. 7. 30] .i. *sossoiti* [leg. *sossoithi* ?].
96a 18. Trahas [1 Par. 20. 3] .i. *daintech.*
97a 1. Stragulatum [Prov. 31. 22] .i. *bratt*[g] *forbtha.*
97b 26. Lanugo [Sap. 5. 15] .i. *canach.*
27. Muscipula [Sap. 14. 11] .i. *cuithech*[h].

[a] σκνῖφες [b] cidarim [c] MS. *barchrumbac* [d] herodionem
[e] MS. *foilen* [f] epistylia [g] MS. *braat* [h] MS. *cuitech*

Fo. 99b 9. Gurgustium [Iob 40. 26] brancas [leg. branchos] .i. *oilech* piscium.
27. Pera [Iudith 13. 11, 19] .i. *tiag loin.*
100b 29. Tirsos [leg. Thyrsos, 2 Mac. 10. 7] stipites .i. *clopdai.*
101b 19. Pilosi [Isaia 13. 21] demonum genera *uel geltig.*
21. Lamia [Isaia 34. 14] monstrum in femine figura .i. *morrígain*[a].
102b 4. Coante [leg. cauannae ? cattae, Baruch 6. 21] .i. *geissi.*
103b 15. Tiara [Ezechiel 23. 15] genus pilleoli id est *barr̃* quo Persarum et Chaldeorum gens utitur.
104a 28. Saraballa [Dan. 3. 94] id est tyara *uel barr* ł melius apud Persas.
104b 27. Eruca [Ioel 2. 25 or Amos 4. 9] id est *foich* ł. *somdliucht.*
105a 10. Trulla [Amos 7. 7] id est *liag iern bis oc denam macre*[1].
11. Fasciculum [Amos 9. 6] id est *ere* ł. *grinne*[2].
18. Naulum [Iona 1. 3] *focraic* id est merces.
106a 9. Perpendiculum [Zach. 1. 16] *snathe* cum plumbo ad maceriam dirigendam.

1. An iron spoon which is (used) in building a wall. 2. a burden or a faggot.

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2. Glosses in Codex Bernensis 258.

Fo. 17b col. . Marsupiis saccis [Genesis 43. 22] .i. *fetanon*[b].
18a col. 1. Scinifres [Exodus 8. 16, 17, 18] .i. *brecnatin.*
Plumario bis facie [Exodus 26. 1, 31] .i. *immanedar.*
Craticula [Exodus 27. 5] .i. *indain.*
Citharim [Exodus 28. 4] .i. tiare uerticale .i. *brasdirum.*
18b col. 1. Cornuta facies [Exodus 34. 29] .i. acuta .i. *lond.*
Dextralia [Exodus 35. 22] .i. spicilla .i. *candera.*
19a col. 1. Laurum [leg. Larum, Levit. 11. 16] fulicam .i. *polien* [leg. *foilenn*] *uel* gabiam fulica .i. *foilem* [leg. *fóilenn*].
col. 2. Valliculas [Levit. 14. 37] .i. *fanlige.*
19b col. 1. Pituita .i. *cailech.*
Impetiginem [Levit. 21. 20] genus scabiei .i. *bolach.*

Note. The *cauann* given by Zimmer (Suppl. 2) as a British gloss in fo. 18d, is in the MS. cauann*us*, a Low-Latin gloss on noctua auis.

[a] MS. morigain
[b] I overlooked this gloss and give it on the authority of Güterbock (KZ. xxxiii. 104). Read *fetan*[*aib*] *ón*, and compare W. *ffetan*—W. S.

3. Glosses on the Psalms.

Palatine No. 68.

Fo. 1a. Euge, euge [Ps. 39. 16] .i. *ait ait* .i. aduerbium optantis.
1b. erue me [Ps. 42. 1] *ba em carat*[1].
2a. De quo dicit eructuauit cor meum uerbum bonum [Ps. 44. 2] .i. *cridescel.*
Vox Dauid de Salamone, uox Patris de Filio qui *est* Verbum. Dico ego opera mea regi [Ps. 44. 2] .i. *tuasilbiu.*
4a. Numquid manducabo carnem [Ps. 49. 13] .i. *isara fia dom*[2].
5a. Tu uero homo [Ps. 54. 13] .i. conuertit sermonem ad Achitophiel qui consiliarius fuit Dauid, quasi dixisset *bad itos.....friom*[a].
7b. scrutinio [Ps. 63. 7] .i. *o scrutunt.*
8a. Germinans [Ps. 64. 11] .i. *inti siligfes*[3].
10a. raucae [Ps. 68. 4] .i. *truisc.*
10b. euge euge .i. *he he sirson sirson.*
11b. reges Arabum[b] .i. duae Arabiae sunt .i. *anairdes*[4] ab Hierusalem. Et Sabã .i. *an(ia)rdes*[c] .i. tus et aurum.

At the top of this page, apparently intended as a gloss on "et a nomine regionis nominatur Tarsum," is written .i. *anoirdes*[5] ab Hierusalem.

12a. ascia [Ps. 73. 6] .i. *taal.*
15a. imbres [Ps. 77. 44] .i. *dructae.*
16b. Propagines [Ps. 79. 12] .i. *clanda.*
17b. sicut stipullam [Ps. 82. 14] .i. instabiles .i. *etrom, lasomuin*[6].
20b. herba [Ps. 89. 6] .i. *fer* .i. hiacintinum.
23b. sicut gremium [leg. cremium, Ps. 101. 4] .i. *brosne crin*[7].
27b. in tabernaculis [Ps. 105. 25] .i. *botha.*
28a. Et mirabilia eius in profundo [Ps. 106. 24] .i. tempestas et tranquilitas .i. *tuile* et *aithbe*[8].
28b. libes [Ps. 107. 10] .i. *fiund caire*[9] .i. cocquet mihi carnes siue ballenium faciet mihi.
29a. Nutantes [Ps. 108. 10] .i. *fulmaini.*
30b. retrorsum [Ps. 113. 3] .i. *frituile*[10].
37a. Septies in die laudem dixi [Ps. 119. 64] .i. *antert tert sest noon fescer midnoct maten*[11] quod conuenit quia septies in die cadit iustus.
46b. Et quis adnuntiauit Domino meo[d] .i. acsi diceret. *badethbir do cinifesed*[12] personam meam minimam.

1. it were, indeed (the part) of a friend. 2. it is obvious (?) to me. 3. he that will sow. 4. south-east. 5. south-west. 6. light, flimsy. 7. a withered bundle of firewood. 8. flood and ebb. 9. a water-pot. 10. against the flood. 11. prime, terce, sext, noñes, vespers, midnight (nocturn), matins. 12. reason had he not to know.

[a] Güterbock, KZ. xxxiii. 102, would read *bad itor. a...it friom* [b] MS. arabam
[c] Güterbock, ibid. reads *aneordes*. I could only read *an..rdes*, which should be *aniardes*—W. S.
[d] From the 'extra' psalm, *Pusillus eram*

4. Glosses on the Psalms.

Southampton Codex, St John's College, Cambridge.

Fo. 5a. Beatus [in marg. Ps. 1] *tosíc*[1].

14b. Testimonium Dei fidele sapientiam praestans paruulis .i. *esu nauœ* ł. *calef*[2] l. nobis paruulis in Christo (Ps. 18. 8).

25a. Cum Saulus insidís urgeret, hunc psalmum [scil. xxxv] cicinit, eo praecipue tempore cum eum necare uolens scyfum (.i. *cuach*) tantum pro signo fidei hastamque surripuit.

25b. Aedificatur hoc psalmo [scil. xxxvi] fides eorum qui praeuorum temporali felicitate turbati .i. *hiformut*[3].

29a. Profatur .i. *fōr* [Ex argumento Ps. xl].

30b. Exemologessim .i. *athirge.* legend*us* ad epist*olam* Pauli ad Romanos. exemologesim .i. *con*fessio cum tristitia [Ex arg. Ps. xliii].

33a. Quoniam ecce reges terrae congregáti sunt [Ps. 47. 5] .i. ad expugnandam Hierusalem uenit *Sinichiriph* cum suo exercitu.

34a. Tribunal iudiciale .i. *brithemonda.* Tota compellatio .i. *atorgairm*[4] [Ex arg. Ps. 49].

39a. *beltene inndiu* .i. *for cétáin*[5], mis*erere* nob*is* Domine, mis*erere* nob*is*.

47a. Dum discernit caelestis reges super eam, niue dealbabuntur in Salmon [Ps. 67. 15] *linn insen óc híurúsalem cach rí gaibés fláithíus óc híurusalem fóthrúicther esin lindsen*[6].
Prosperum iter faciet nobis Deus salutarium nostrum [Ps. 67. 20] .i. *árníc*[7].
Verumtamen Deus confringet capita inimicorum suorum [Ps. 67. 22] .i. *isé conic bas 7 bethaith*[8].

47b. Increpa feras arundinis repelle inimicos crudiles [Ps. 67. 31] *corrici cáth besti béoa indaárben uáinn olduaid*[9].

48a. Aduersum me loquebantur qui sedebant in porta et in me psallebant qui bibebant uinum [Ps. 68. 13] .i. *nósenditís* .i. *basí afálte mó chúitbiúd*[10].

50a. Usque in senectutem et senium—tempus .i. *diblide*—Deus ne derelinquas [Ps. 70. 18].

51b. Et dixerunt quomodo scit Deus? et si est scientia in excelso [Ps. 72. 1] .i. interrogati[oni]bus .i. *ní etarcérta día*[11].
Quomodo facti sunt in desolationem; quando uenit *sinchirib* cum hostibus ad Hierusalem [Ps. 72. 19].

1. at the beginning (*tosich*). 2. Joshua son of Nun, or Caleb. 3. in envy. 4. the summons. 5. Beltane, to-day, i.e. on a Wednesday. 6. that pool (is) at Jerusalem. Every king who assumes sovranty at Jerusalem is bathed in that pool. 7. our salvation. 8. 'tis He that has power over life and death. 9. as far even as the living beasts, banish them from us, says David. 10. they would play, i.e. their welcome was to mock me. 11. God does not interpret.

Fo. 52b. in securi et ascie—.i. *othal*[1]—deiecerunt eum [Ps. 73. 6].
Confregisti caput draconis [Ps. 73. 14] .i. *sathel*[2].

53b. Deo terribili apud reges terrae [Ps. 75. 13] *Sinchirib 7 Nabcodonozur* ł. Faron[e]m.

54b. Quanta mandauit patribus nostris nota facete ea filiis suis ut cognoscat generatio altera [Ps. 77. 6] *cách indiáid alaili*[3].

56a. Quodtiens—.i. *inménic*[4]—exaceruauerunt eum in deserto [Ps. 77. 40].
Et dedit erugini fructus eorum [Ps. 77. 46] .i. *glasar* .i. *doaúrlarcud*[5] aura est noxia.
Et occidit in grandine uineas eorum et moros eorum in pruina [Ps. 77. 47] .i. fructus sicomiris ł. *merenn*[6] ł. pro omni feraci arbore posuit .i. *cunar*[a] *lansuth*[7].
in pruina [Ps. 77. 47] .i. *irevth*[8].

56b. sorte diuisit iis terram in funiculo distributionis [Ps. 77. 54] .i. *híforríg.*
non seruauerunt pactum [Ps. 77. 57] .i. *cáirdé.*
conuersi sunt in arcum prauum [Ps. 77. 57] .i. *icócád*[9] contra Dominum.

57a. tanquam potens crapulatus a uino [Ps. 77. 65] .i. *róólach*[10].
Et elegit Dauid seruum suum et sustulit eum de gregibus ouium, de postfetantes accepit eum [Ps. 77. 70]. quasi de post fetantibus .i. ministerium septimi cassús in acussatiuo, ut Prouerbís dicitur primum in parabulas quasi in parabulis *uel* monoptotus est sonus, sed in articulis discernitur. *uel* in dispensatione sanatur .i. sustullit eum de gregibus ouium post fetantes .i. *ánérmésúthígétár*[b] *7 ís oéndlúm de índrándgábál*[11] depostfetantes a uerbo depostfeto. duobus [uicibus] enim apud Ebreos oues procreantur fétus suos. uel quasi dixiset de loco q. est post fetantes ut est in libro Iob, de ante Dominum. Aliter depost fetantes *érsnásúthaib*[12].
Deus, uenerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum, posuerunt Ierusalem in pomorum custodiam [Ps. 78. 1] proprium nomen fructus poma quando maturescit euacuat suam custodiam *amál chócúll dercon* ł. *chno*[13].

58a. Operuit montes umbra eius et arbusta—.i. *fualascach*—eius cedros Dei [Ps. 79. 11].
singularis ferus depastus est eam .i. *rogelt* [Ps. 79. 14].

1. by an adze. 2. = Sathiel, *Salomon and Saturnus*, ed. Kemble, p. 148. 3. each after the other. 4. often. 5. rust (?), i.e. to... *aura* etc. 6. mulberry. 7. for (every) fully productive tree. 8. in hoarfrost. 9. into warfare. 10. very bibulous. 11. when they bring forth afterwards, and the participle *depost fetantes* is consequently one mass. 12. after the offsprings. 13. like the shell of an acorn or a nut.

[a] sic MS.: Ascoli conjectures *cuirethar ar lánsuth* 'he puts (it) for full produce': sed leg. *ar cech crunn lánsuthach*—J. S.

[b] 'cum postfetant' MS. *áncés me suthígétár*: corr. J. S.

Fo. 58b. Audi, populus meus et contestaficabor [Ps. 80. 9] *ádsélbem* .i. quae sequuntur híc.

59b. sicut flamma—.i. *luisse*—comburens montes [Ps. 82. 15].

60b. Misericordia et ueritas ob[u]iauerunt sibi—.i. *ímmusáscnát*—iustitia et pax osculatae sunt [Ps. 84. 11].

78b. et statuit procellam eius in auram [Ps. 106. 29] .i. *hi feth.* Possuit terram fructiferam in salsuginem [Ps. 106. 34] .i. *isinmuirloch.*

84a. Non me derelinquas usque quaque [Ps. 118. 8] .i. *ínmár* ł. magnopere.

92b. Qui diuissit rubrum mare in diuissiones [Ps. 135. 13] .i. *mile chemenn*[1].

GLOSSES ON PSALM CXVIII (BEATI IMMACULATI).

S. Caimín's Psalter, Franciscan Monastery, Dublin.

Fo. 1a. Ioseph[us] autem refert in libris *ἀρχαιολογίας* hunc psalmum et cxliiii *stairscribnid libuir* historiarum *isintib ata fuidell scél ind rechto*[2].

eligiaco (.i. *caintech*) metro.

3a. Portio a parte dicta est, illius enim partis sumus cuius uoluntatibus obaudimus, *quod* uerbum frequenter inuenis dictum, ut est illud: filiis Leui non erit portio neque sors in medio fratrum eorum, quia Dominus Deus est pars eorum *uel* portio .i. *ainm errannais nech de phurt choitchent*[3].

4a. coagulatum (obduratum) est sicud lac cor eorum agulum .i. *binntén.* coagulum compositum a con *et* agulum *uel* agelo cogilatum [leg. a gelu congelatum] *foeside*[4].

5a. Paulo (pene) minus—.i. *bagair*—consummauerunt me in terra.

5b. omni consummationi—.i. *forbe*—uidi finem latum mandatum tuum nimis.

quomodo—.i. *ciacruth*—dilexi legem tuam, Domine.

6b. humiliatus sum usq*ue*quaq*ue*—*inmár*—Domine.

1. a thousand steps.
2. a writer of a book of histories. In them are the remains of the stories of the Law. 3. the name of the portion of anyone from a common part. 4. under this.

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5. THE MILAN GLOSSES.

BIBL. AMBR. C. 301.

LIBER SANCTI COLUMBANÍ DE BOBIO.

Incipit præfatio Hieronimi psalmorum, in Christo Iesu Domino [*sic*] nomine.

Psalterium Romæ dudum possitus emendaueram[1], et iuxta lxxta interpretes[2], licet cursim[3],...correxeram. q*uod* q*uia* rursum uidetis... scriptorum[4] uitio deprauatum, plusq*ue* antiquum errorem quam nouam emendationem[5] ualere, cogitis ut ueluti[6] quodam nouali scisum iam aruum exerceam, et obliquis sulcis[7] renascentes spinas eradicem[8], æquum esse dicentes ut q*uod* crebro male pululat[9], crebrius succidatur[10]. unde consueta præfatione commoneo tam uos[11], quibus forte labor iste desudat, quam eos[12] qui exemplaria istiusmodi habere uoluerunt, ut quæ diligenter emendaui[13], cum cura et diligentia transcribantur. notet sibi unusq*uis*q*ue* u*el* iacentem lineam ⳨, u*el* signa radientia[14] ⁜, id est, u*el* obelos: ⊖ u*el* astricos ※, et, ubicumq*ue* uiderit uirgulam præcedentem, ab ea usq*ue* ad duo puncta quæ impresimus sciat in lxxta translatoribus plus haberi, ubi *autem* stellæ similitudinem perspexerit, de Hebreis uoluminibus additum nouerit, aeque[15] usq*ue* duo puncta iuxta Theodotionis dumtaxat æditionem, qui semplicitate sermonis a lxxta inter|pretibus non f. 2b

f. 2a 1. .i. *nochis conacertussa ón* 2. *tentathig* 3. .i. *ciarudbói* *aururas form* 4. .i. *innatintathach*[a] 5. *incoceirt.* 6. *amal bid horaili nuasligi* .i. *in nuaethintudsa dorigenuassa*[b] *hoebreib* .i. *ɔaicert som intintud septien hitosuch* .i. *intan foruirim obell 7 astric foir 7 roásaiset drissi innasenchomrorcan tarsodin* iterum *ɔrícht les innaallslige* ut praediximus.. 7. .i. *honaib crichaib cammaib* 8. .i. *coasmecnugursa* 9. *dolin* 10. *codufobither* 11. *eruibsi* 12. *nochis arnaib hisiu*[c] 13. .i. *conaicertus* 14. .i. *narind astoidet* 15. *anastormach*[d] *hítintud septien istormach són dano hítintud teothis*

f. 2a 1. That is, I had emended it. 3. though there was haste upon me. 4. i.e. of the interpreters. 5. the emendation. 6. as though it were by a new clearing, i.e. this new translation which I made from the Hebrews; i.e. he emended the translation of the Seventy at first, namely, when he put obelus and asterisc upon it, and the brambles of the old errors grew over it again, so that there was need of the second clearing, as we have said above. 7. i.e. by crooked furrows. 8. i.e. so that I root out. 10. that it be cut down. 11. to you. 12. that is, to them. 14. i.e. the stars that radiate. 15. what is an addition in the translation of the Seventy is an addition moreover in the translation of Theodotio.

[a] MS. *innatintatach* [b] Better *dorigenussa*
[c] MS. *arnaib hisib*: corr. Ascoli [d] MS. *astormach*

discordat. hæc et ego uobís et studioso cuique[1] fecisse me sciens non ambigo multos fore[2] qui...mallunt...de turbulento riuo[3] magis quam de purissimo {Ebreorum} fonte potare.

Incipit prologus psalmorum.

Dauid filius Iessæ, cum esset in regno suo, ·IIII· elegit uiros qui psalmos facerent, *id est*, Assab, Eman, Ethan, Idithun. VIIII fecit ipse Dauid, XXXII non sunt suprascripti[4]; LXXII· in Dauid[5], XI· in Asab, XII· in Idithun, VIIII· in filios Chore, II· in Agium et Zachariam, unus in Moysi, duo in Salamone. lxxta ·II· ergo dicebant[7] psalmos et ·CC· subsalmistæ[8], et citharam percutiebat[9] Abiud cum Dauid rege. et arca testamenti in Hierusalem[10] post annos XX reuocata ab Ezotis {nomen gentis de Filistinis} mansit in domu Aminadab. hanc inpossuit sub iugo nouo[11] et adduxit in Hierusalem, electis uirís ex omni genere filiorum Israhel lxxta uiris, de tribu *autem* Leui CCLXXVIII {uel X} uiros[a], ex quibus ·IIII· uiros præesse[12] constituit cantationibus, Asab, Eman, Ethan, Idithun, unicuique[13] eorum diuidens ·LXX· uiros subclamantes laudem cantationum Domino. et unus quidem fer[i]ebat cimbalum[14], alius cyneram[15], alius citharam, alius tubam corneam[16] exaltans. in medio *autem* eorum stabat Dauid tenens et ipse psalterium[17]. arcam *autem* antecedebant ·VII· chori et sacrificium

f. 2b 1. .i. *sechip hae bes(c)hordae*[b] *hifius* 2. *mbete* 3. .i. *dintsruth buadarthu* .i. *intintuda septien* 4. .i. *ni feil titlu remib· ciasidciamni titlu recech oin salm·* 5. .i. *immidaircet 7 duaisilbter dopersain duaid* 6. .i. *huare rombu imaircide dopersin moysi· insalmso· isairi doairilbed*[c] *do ciasu iartain rocet..* 7. .i. *nosgaibtis for clais* 8. .i. *fochetlaidi·* 9. .i. *nosenned* 10. .i. *iarnatabairt hofilisnib dohirusalem*[d]... 11. .i. *fonmám nuu* .i. *isindfeni nui fuarabatar indibai* reliqua 12. .i. *oc collandoracht doib*[e] 13. .i. *sechtmogo lacech f(er) dincethrurso* 14. .i. *cenelae ciuil inso* 15. *cenelae ciuil dano* 16. .i. *adarcdae* .i. *tob dihumu fochosmailius nadarcae side* 17. *cenelae ciuil inso 7 trimirucad disuidiu coneperr* libro psalmorum.

f. 2b 1. whoever may be ... in knowledge. 2. that they will be. 3. namely, of the translation of the Seventy. 4. i.e. there are no superscriptions before them, though we see superscriptions before every psalm. 5. i.e. which suit and are ascribed to the person of David. 6. i.e. because it was appropriate to the person of Moses, therefore it was ascribed to him, though it was sung (composed) afterwards. 7. i.e. they used to sing them in choir. 8. i.e. subsingers. 9. i.e. he used to play. 10. i.e. after the Philistines had carried it to Jerusalem. 11. i.e. in the new wagon under which were the two cows etc. 12. 13. i.e. seventy with each of these four. 14. i.e. this was a kind of music. 15. a kind of music moreover. 16. namely, a trumpet of bronze of the shape of a horn. 17. this was a kind of music, and hence it was transferred, and is given as a name to the Book of Psalms.

[a] uiris? [b] The letter after *bes* is doubtful: palaeographically it may be *c* or *t* [c] MS. *isairilbed* [d] MS. *dohirusam* [e] *oc collandoracht doib* is obscure. Ascoli conjectures *oc comollad toracht doib*, = nello eseguire le successioni (le serie dei canti). Psalt. Hib. 164 has: *roorddnestar Duid cethrar n-airechda fri cetul inna salm do thús inna class* .i. *Assaph, Eman, Idithún, Ethán 7 alaili leu olchena*, and see infra, Ml. 107[b] 3

uitulus. populus *autem* uniuersus sequebatur retro[1] archam. fiunt f. 2c itaque omnes psalmi Dauid...numero ·CL·, deabsalma[2] LXXII.

Scio quosdam putare psalterium esse diuissum in ·V· libros, ut ubicumque apud LXX interpretes scriptum *est γένοιτο, γένοιτο*[a], *id est*, fiat, fiat, finis librorum sit, *pro quo* in Ebreo legitur Amen, Amen. Nos *autem* Hebreorum auctoritatem secuti.....unum uolumen adserimus, psalmosque omnes eorum testamur auctorum qui ponuntur[3] in titulis, Dauid scilicet, Asaph...Eliassab Israhelitæ[4]...et reliquorum. Moyses quoque et Heremias et cæteri in hunc modum[1] multos f. 2d haberent libros qui in mediís uoluminibus suís amen frequenter intersererent, sed et numerus XXII Hebreicorum librorum et misterium[2] eiusdem numeri commotabitur. quia igitur nuper cum Ebreo disputans[3] quædam pro Domino Saluatore[4] de psalmis testimonia protulisti, uolensque ille te eludere...adserebat non ita haberi in Hebreo, ut tu de LXX interpretibus opponebas, studiosissime postulasti ut post Aquilam, post Simmachum, post Teodoti[o]nem, nouam editionem Latino sermone transferem. Aiebas *enim* té magis interpretum uarietate turbari, et amore[5] quo laberis[6], uel translatione uel iudicio meo esse

1. .i. *diess* 2. .i. *fochoic sechtmogat ata* diabsalma *isintsaltir* f. 2c .i. *it coicsailm sechtmogat*[b] *diant*[c] *titul* diabpsalma· 3. .i. *intí as aainm bis isnaib titlaib isdoib doaisilbter intsailm sin* 4. [in marg.] graphitae .i. *stoirscribnidi*

1. .i. *mad forcenn libuir nachmagen imbeth* amen *indib..* 2. .i. *amal* f. 2d *it dalebur fichet it di litir fichet* dano 7 *indi litir fichet*[d] *hisin. indrún* 7 *indetercert. fil hisuidib isí*[e] *bed (i)mmaircide frisannuiadnise* .i. *air an oen ar fichit*[f] *it trisecht són* .i. *secht nernadman*[g] *són· file isindsaltair·* uel septem dona spiritus sancti· uel septem gradús eclesiae *inna trisecht* tra *dofoirndea són in treodata(id a)nóin* immurgu *dofoirndea són· óintaid innatríndoti* 3. *arrucestaigser*[h] *frissinnebride* 4. *immidaircet dochrist* 5. .i. *isfuasnad dutmenmainsiu tuisled hoermaissiu firinne trínrechtrad natintathach·* 6. *hotuislider*

2. i.e. seventy-five times is *diapsalma* present in the Psalter, or, there f. 2c are seventy-five psalms of which *diapsalma* is the superscription. 3. i.e. he whose name is in the superscriptions, it is to them that those psalms are ascribed. 4. *graphitae* i.e. of the chronicler.

1. if every place in them in which is *amen* were the end of a book. f. 2d 2. i.e. as they are twenty-two books, they are moreover twenty-two letters, and it is the mystery and the interpretation that is in those twenty-two letters that would be suited to the New Testament. That is, for the twenty-one make three sevens, i.e. that is the seven covenants (?) that are in the Psalter, *uel septem* etc. As to the three sevens then, that expresses the triplicity, the one, however, expresses the oneness of the Trinity. 3. when you disputed with the Hebrew. 4. which are appropriate to Christ. 5. it is a disturbance to thy mind to fall from reaching (i.e. to fail to reach) the truth through the variation of the interpreters. 6. from which thou shouldst fall.

[a] MS. genoto genoto [b] MS. *secht* [c] MS. *diandiant*: corr. Ascoli [d] The reading of the MS. looks more like *ni* than *isí*, but the latter seems required by the construction [e] MS. *ficet* [f] MS. *fichet* [g] MS. *secht nen nadman*: corr. Windisch [h] Before *arrucestaigser* .i. is erased

contentum[7]. unde impulsus a té, cui[8] et quae iudicia *non* possum rursum negare, mé obtractatorum[9] latrationibus[10] tradidi, malluiq*ue* té uires[11] putius meas quam uoluntatem[12] in amicitiam[13] querere.

f. 3a Certe *con*fitenter dicam et multas huius ope*r*is testes citabo[1] me nihil dumtaxat scientem de Hebreica ueritate motasse.. et liquido[2] pe*r*uidebis mé ab emulís[3] frustra lacerari, qui mallunt *con*tempnere[4] uideri pr*æ*clara quam discere, pe*r*ue*r*sisimi[5] homines. Nam cum... gulæ eorum uicina[6] maria n*on* sufficiant, cur in solo studio[7] Scripturarum ueteri sapore[8] *con*tenti *sunt*? nec hoc dico quo præcessores meos mordeam[9], aut quicquam[10] de hís arbitrer detrachendum quorum translationem[11]...olim...dederim, *sed quod* sit aliud[12].. quod opusculum me*um* si in Grecum, ut polliceris, transtuleris[13]...dicam tibi illud[a] Horatianum[14], in siluam ne ligna feras, nisi[15] quod hoc habebo solamen sí in labore commoni intellegam mihi et laudem uel uituperationem tecum esse commonem.

PSALMUS I.

f. 14a Primum psalmum quidam in Ioas regem dictum esse uoluerunt qui á Ioada...et[1] nutritus *est* et interfecta Athalia[2] in imperium subrogatus[3] *est*, eo[4] quod per omne tempus in quo a pontefice eruditus

7. *buidech* 8. .i. *iscerutsu* 9. .i. *innanécndaigthide* 10. *donaibartramaib* 11 .i. *denum tintuda inna firinne file isindebrae isinlaitin* 12. .i. *cidolc lamnaimtea* 13. .i. *híce domenmansu*[b].

f. 3a 1. .i. *docuirifar* 2. .i. *gle* 3. .i. *honaib ascadib* 4. uel hic est ordo uerborum qui mallunt praeclara uideri .i. *adceter sidi* 7 *is dogníma*ib *amal sodin téit á* uideri. 5. .i. *it doini saibibem dogniat inso* 6. .i. *sechis nascripturi mora són nítat lora sidi leu*.. 7. .i. *dorintai septien* 8. .i. *tintuda septien*· 9. .i. *cofotheasa* 10. .i. *ní* 11. .i. *intintud* 12. *sain* 13. *olmaduintaesiu* 14. .i. *anoratiandae nisin* .i. *nírecat greic les tintuda doib* .i. *airataat iltintudai leu cene* 15. .i. *ciasidrubartsa nadtintaesiu allatin do gregaib*·

f. 14a 1. *cid* 2. .i. *iarnairdbiu inna banflathasin* 3. .i. *róoirdned* 4. .i. *isairi inso rogabad som hirige* .i. eo quod reliqua. Aliter *isairi inso robu immaircide lialailiu*[c]. *insalmsa dothaisilbiud dosom* eo quod reliqua

8. i.e. it is to the. 11. i.e. to make a translation of the truth that is in the Hebrew into Latin. 12. i.e. though my enemies dislike it. 13. in satisfying thy mind.

f. 3a 4. *uel hic* etc., i.e. that they should see, and it is to actions then that *uideri* is applied. 5. i.e. they are most perverse men who do this. 6. that is the great Scriptures; they do not deem them sufficient. 7. i.e. which the Seventy translated. 8. i.e. of the translation of the Seventy. 9. i.e. that I should wound. 12. different. 13. because if thou translate. 14. i.e. that Horatian maxim, i.e. the Greeks do not need a translation for them, i.e. for they have many translations already. 15. i.e. though I have said thou shouldst not translate it out of Latin for Greeks.

f. 14a 1. i.e. even. 2. i.e. after the destruction of that queen. 4. i.e. hence it was that he was adopted into the kingship, i.e. *eo quod rel.* *Aliter* hence it was that others deemed it appropriate to ascribe this psalm to him *eo quod etc.*

[a] MS. *orationum* [b] MS. *domensu* [c] MS. *liaailiu*

est, in Lege Dei meditatus sit noctib*us* ac die*bus*. *sed* non audiendi *sunt* qui ad excludenda*m* psalmorum ueram expossitionem falsas similitudines ab historia[5] petitas conanta*r* inducere. q*uo*modo *enim* beatum istum {Ioam} pronu[n]tiare potuisset[6], et ab omni[7] errore amore uirtutis[8] alienum? ab excelssis[9] *non* recesit; adhuc p*opulus*[10] sacrificabat in excelsis[11]. fecerit *id quod primis* institutionib*us*[12] minime *con*ueniret. refertur...q*uod* Azahelem regem Siriæ ab inpugnatione[13] Hirusalem Ioas muner*um* oblatione[14] submouerit, q*uæ* quidem[15] dona de templo sublata misit, q*uæ*...Deo tam ipse qua*m* reges Iuda...obtulerant[16]. *quod*[17] actu*m*[18] indicatu*r* his uerbis[19].

Huic *er*go qui templum Dei spoliauit[1] et omnia intus possita dona conrassit[2]...*quod* p*rofeta*[3] Dauid beatitudinis apicem[4] *con*tulisset. talis[5] *er*go historiæ usurpatio inco*n*ueniens[6] adp*r*obatu*r*[7]. in quo beatus [a] Dauid[8] pronuntiatu*r*. hoc dictu*m* his *con*uenit q*ui* poss*unt* et[9] mor*um* perfectione et p*ro* bono conuersationis suæ ap*ud* Deum *con*fidentiam habere n*on* minima*m*[10]. ut dignus beatitudine[11] *com*probetu*r*. est[12] *er*go moralis psalmus. paruulus *enim* p*er* illud f. 14b

5. [in marg.] .i. *tiagait hofirinni innastoir dochom innatoimten togaitach*· 6. .i. *aircia salmscribdid oicfed són*· 7. .i. *combad echtransom hochomrorcain* 8. .i. *cocarad chaingninu dudenum* 9. .i. *honaib idlaib* .i. *huare ishitilchaib ardaib*· *nobitis adi* 10. .i. idulís *dano* 11. .i. *isnaib telchaib* 12. .i. *donaib cétnaib forcitlaib* 13. .i. *óntogail* 14. .i. *ónterfochraic* 15. *cid* 16. .i. *adrobartatar*[a] 17. .i. *anisin* 18. .i. *rongníth* 19. .i. *asberam* f. 14a *continued*

1. *dochoimarraig* 2. .i. *roscaird*[b] .i. *rolommar* 3. .i. *med-(ó)ntestimin* 4. .i. *innuaisletaid* [in marg.] .i. *ni digned* Duid *innuaisletaid innafindbuide adfiadar isintsalmso dothaisilbiud dondfiur adrodar*[c] *idlu*· 5. .i. *iartestimin* 6. .i. *is(nephi)mnaircide*[d] *anadfiadar*· *isint salmso fribésu indí* iodae.. 7. .i. *derbthair*· 8. .i. *hoduid* 9. *cid* 10. .i. *innesamni nad lugimem* 11. .i. *adfiadar*· *issint salm*[e] 12. .i. *isairi doralad arthuus insalmso*· quia *isdobestataid*[f] *infét* f. 14b

5. i.e. they pass from the truth of the histories to deceptive imaginings. 6. i.e. for what psalmist could have done that? 7. i.e. that he was a stranger to error. 8. i.e. that he loved to do good deeds. 9. i.e. from idols, i.e. because they used to be in high hills. 10. i.e. *idulis* then. 14. i.e. by a reward. 17. i.e. that which. 18. i.e. that it had been done. 19. i.e. that we shall mention. f. 14a *continued*

2. i.e. he stripped. 3. the middle of the period. 4. i.e. David would not have ascribed the height of bliss that is declared in this psalm to the man who worshipped idols. 5. i.e. the conclusion of the period. 6. i.e. what is declared in this psalm is inappropriate to the character [*lit.* manners] of Joas. 11. i.e. which is declared in the psalm. 12. i.e. therefore was this psalm put first because it speaks of morality. f. 14b

[a] MS. *adrobartat* [b] *roscailt*? Ascoli
[c] For *adrodar*, Ascoli suggests *adradar*, J. S. *adrorad*
[d] suppl. Ascoli [e] leg. *issintsalmso*? [f] MS. *-bestaid*

tempus...neque auersari mala iudicio[13] suo poterat, neque in meditatione Legis curam sedulam admouere[14]. Duo[15] itaque quæ faciunt
f. 14c hominem ad beatitudinem peruenire, dogmatis[1] recta sententia[2], *id est*, ut pie de Deo et intigre sentiatur, et morum emendata[3] formatio per quam honeste saneque uiuatur. neutrum[4] ad perfectionem ualet sine altero, alterum uero altero aut subpletur aut comitur[5]. sed fides inter hæc[6] ·II· primum obtinet locum. sicuti in corpore honorabilius caput inter reliqua membra censetur, ad perfectionem[7] tamen hominis necessaria etiam reliquorum accesio...membrorum, similiter et ad consummationem[8] uitae hæc oportet utraque concurrere, fidem scilicet et uitam. et fidei quidem ad perfectum[9] comprehensio res ardua[10] atque difficilis, custodia uero facilis; uitae autem ratio ad intellegendum prona[11] et quæ omnium[12] intellectui tam in bonorum adpetitu quam in malorum fuga uedeatur exposita[13], exhibitio[14] uero non operis parui ac laboris; sed nonnumquam uitae merito ad fidem[15] aditus aperitur, et e diuerso[16] ad perfectam cognitionem eius peccatís obstruitur[17]. sincerum[18] eius {fidei} intercluditur. unde hanc pardisciplina motem maxime scripturæ[19] diuinæ est moris excolere. ralis indicitur[20], nam obesse[21] perfectæ fidei morum uitia...discamus.

f. 14b *continued* 13. .i. *airnibu fuareír fesin boisom isintaimsir*[a] 14. .i. *airdanimf. 14c mart greim ó aite* 15. .i. *hires foirbthe 7 degnimai* 1. *ised inso indalanai* 2. .i. *etarcni dé* 3. *ised inso anaill* 4. .i. *nísonartnaigedar nechtar de manibet andiis do imfolung foirbthetad* 5. *nó chonutangar*[b] 6. .i. *nochis honaib dib són* .i. *hires foirbthe 7 gnímai sainemlai* .i. *ishires astoisech hisuidib*[c]. 7. *medontestimin* 8. *duntfoirb*thetaid 9. .i. *etarccnai dé.* 10. .i. *isrét ard* .i. *foglaim innahirisse foirbthe* 11 .i. *isadblam* .i. *isreid foglaim inbesgnai* 12. .i. *atá inaicniud chaich denum maith 7 imgabail uilc dodenum* 13. *latharde* 14. .i. *nochis incomallad són* 15. .i. *arosailcther hires tri degním* 16. .i. *hochotarsnu* .i. *innarbanar*[d] *hires dano trí drochgnimu* 17. .i. *frisduntar·* 18. *andiuit* 19. .i. *aisndís istrichaingnímu rosegar 7 arosailcther indhires foirbthe do engnu* 20. *ascongarar* 21. *frismberat*

f. 14b *continued* 13. i.e. for he was not under his own control at the time. 14. i.e. for the authority of his tutors restrained him.
f. 14c 1. this is one of the two. 2. i.e. of knowledge of God. 3. this is the other. 4. i.e. neither of the two strengthens, if they be not both present to effect perfection. 5. or is edified. 6. that is of these two, to wit, perfect faith and excellent deeds, i.e. faith is chief among them. 7. the middle of the period. 9. i.e. of the knowledge of God. 10. i.e. it is a high matter, to wit, the learning of the perfect faith. 11. i.e. it is ready, i.e. it is easy to learn conduct. 12. i.e. it is in the nature of every man to do good and to avoid doing evil. 14. that is, the fulfilment. 15. i.e. faith is opened through well-doing. 16. i.e. on the contrary, i.e. faith is, moreover, driven out through evil deeds. 19. i.e. the setting forth that it is through good works that perfect faith is attained and is opened up to the understanding.

[a] leg. *isindaimsirsin* ? [b] MS. *nochonutangar* [c] MS. *ishisuidib*
[d] MS. *innarbar*: corr. Windisch

Hoc itaque argumentum {uel -mento} *est* prœsentis psalmi[1]. de- f. 14d
bemus iam...ad reserandum intellectum *eius* accedere[2], et si necesse fuerit...aliqua latius explicare, non obliuiscemur tamen *eius* quam promisimus in prœfatione breuitatis[3]. Hoc *autem* maxime seruabimus...ut omnem intellectum in sum[m]am[4] {ad numerum} redigentes[5] strictim quicquid dicendum *est* explicemus. quoniam non *est* nobis propositum latius cuncta persequi[6], sed summatim...sensús adtingere, ut possit lecturís expossitionis prima facie[7] relucere, illís relinquentes[8] occasiones[9] maioris intellegentiæ, si uoluerint aliqua[10] addere, quae tamen á præmisa *interpre*tatione non discrepent. concinnenter[11]...proferamus.

BEATUS UIR QUI NON ABIIT IN CONSILIO usque SEDIT.

*inter*dum scriptura diuina *inter* impium et peccatorem facit differentiam..., tamen *est* ubi commoni[12] uocabulo utrumque significatur. in praesenti {salmo} tamen uidetur facere distinctionem[13], quoniam uult qui[14] sit status perfectionis exprimere, cui etiam beatitudinem credit[15] rite competere[16]. quod uero ait, 'non abiit, f. 15a non stetit, non sedit,' animæ motús corporalibus signat indiciis[1];

1. *is sí* tra *brith ar intestiminso maní bé·* est *ánd tuas 7 mad*[a] f. 14d argumento· *bes ant·* 2. *bed ersailcthi* 3. .i. *cidecen áisndís doneuch as doruid*[b] *coleir nisechmalfaider cuimre and dano* 4. *níntanic ón isinremaisndís fobith istaipe inso* 5. .i. *adrimfem 7 doaidlibem cechnoin dliged fil* in psalmís 6. *dorímem* 7. *innastoir air is ed asdulem dún doengnu·instoir* 8. *alléicfimme* 9. .i. *sens 7 moralus* 10. *issamlid léicfimmini doibsom aisndis dintsens 7 dinmoralus manip ecoir frisinstoir adfiadamni* 11. .i. *inchobaid* 12. *iscoitchen docechtar de ainm·alaili·* 13. .i. *conid sain int hí dianai*perr impius 7 peccator híc 14. *ciahé* 15. *erbaid* 16. *immandairi*[c]
1. .i. *techt* 7 *tairisem* 7 *suide* f. 15a

1. i.e. this then is the way to take this text, if *est* be not there above, f. 14d and *argumento* be there. 3. i.e. though it is necessary to explain clearly whatever is difficult, however brevity will not be passed by. 4. It has not come to us in the preface, because this is an epitome. 5. i.e. we will recount and go over each saying that is in the psalms. 7. of the histories, for it is the history that is most desirable for us to understand. 8. when we shall leave. 9. the sense and the morality. 10. it is thus we shall leave to them the exposition of the sense and the morality, if it be not at variance with the history that we relate. 12. the name of each is common to both. 13. i.e. the persons called *impius* and *peccator* here are different.
1. i.e. going and halting and sitting. f. 15a

[a] MS. *ma*
[b] the fourth letter is more like *u* than *a*
[c] the Latin acc. cum infinit. is in Irish regularly expressed by the indicative: here *credit*, too, is mistranslated

quoniam cum aliquid molimur efficere, primum[2] ad arripiendum opus mouemur ingresu[3], deinde subsistimus[4] ubi res coepit esse in manibus, ad sedendum[5] uero conuertimur negotio[6] iam parato. qui aliorum simplicitatem quod nomine...sesionis[7] ostenditur. hos enim pestilentes[9] uocat... nam uenino suæ prauitatis inficiunt[8]. et[9b] pestilentiæ proprium est...inficere[10] multorum corpora atque uitiare[11]. quod uero ait, 'non stetit' {iustus}, in opus {malum} exiisse[12] {peccator} indicat, id quod cogitatio ante suggeserat. Per cathedræ autem sesionem[13] ille signatur qui ita delectatur...in mala consuetudine ut reliquis eiusdem studii hominibus sine ullo uerecundiæ[14] misceatur adpensu[15]. quod uero impiorum consilia possuit, peccatorum uero opera, satis ad utrumque[16] respexit. impietas enim ad agitationem[17] mentis pertinet...., peccatum uero in rem actio[1] iam[2] deducta. Tertium quod addidit utrísque[3] subiecit, quoniam non solum hi pestilentes uocantur qui male[4] se[n]tiendo corrumpunt reliquos et societate[5] sua perimunt[6], uerum etiam illi qui tabe[7] consortii[8] bonum conuersationis suæ rectæ infringunt, quibus[8b] in

f. 15b

f. 15a *continued*

2. *trop tra donad(ba)t som hi sunt* .i. *cosmailius innarétae tanide* 7 *innacumscaigthe inmenman frisnagnimu corpthi* .i. *epert do · techt isna imratiu fochosmailius tiagar dointinscitul*[a] *gnímo* · sic est in reliquis 3. *hoescuml(u)d*[b] .i. *dointinscitul ingnimo* 4. *intan mbímmi ocaforbu són* 5. .i. *iarforbu ingnimo serc feidligtheo oco* 6. .i. *ho burorbaither*[c] *ingním olc nomaith feidligud oco iarum* · 7. *indsuidi* 8. *frisorcat* 9. .i. *teidmlenamnachu* · 9b. *cid* 10. *frisnorr* 11. *fombia* 12. uel non exisse .i. iustus 7 *biid* non *dano amal sodin*[d] *fri*sugeseratⁿ .i. quod non sugeserat 13. *trissasuide* 14. *féle* 15. *cennach n astud* 16. .i. *dugním* 7 *imradud* 17. *dunt imluad*

f. 15b

1. *ishé ingním* 2. *cid* 3. *reméerbart* .i. *gním* 7 *imradud* 4. .i. *dintrindoti*[f] .i. *neph cretem indi etir* 5. .i. *trichomaitecht donaib ingraimthidib*[g] 6. *etirdib(n)et* 7. .i. *ontedmaim* 8. *indaccumuil* 8b. *donaib hisin*

f. 15a *continued*

2. a figure of speech then he shews herein, namely, a comparison of the subtle things and of the motions of the mind with the bodily actions, to wit, that he should say to go into thoughts just as men go to begin an action; *sic* etc. 3. by going forth, namely, to begin the action. 4. that is, when we are bringing it to completion. 5. i.e. after the completion of the action, the desire of remaining at it. 6. i.e. when the good or evil action has been finished, remaining at it afterwards. 12. and in that case then *non* is with *suggesserat*. 13. through the sitting. 14. without any detention. 16. i.e. to deed and thought.

f. 15b

1. it is the action. 3. that he mentioned above, to wit, deed and thought. 4. i.e. of the Trinity, i.e. not believing in it at all. 5. i.e. through conniving at the persecutors. 8b. to them.

[a] MS. *dointiscitul*: corr. Ascoli
[b] suppl. Ascoli
[c] *burorbaither* is corrupt, but the correction is uncertain; perhaps *hó furorbaither*
[d] MS. *amal* [e] an leg. *frisa*sugeserat? [f] an leg. *dintrindoit*?
[g] MS. *ingraim*: corr. Windisch

totum[9] *non* admisceri *est* sibi optime consulentis. ueretur né alienis maculis[10] candor suus...fuscetur[11].

SED IN LEGE DOMINI FUIT UOLUNTAS EIUS usque DIE AC NOCTE.

studet malorum consortia declinare[12]. inducit similitudinem[13] per quam possit bonum eius quem beatum dicit hominibus relucere.

ET ERIT SICUT LIGNUM QUOD PLANT[AT]UM EST SECUS DECURSUS usque PROSPERABUNTUR.

sicut arbos, inquit, cui uirere[14] iugiter natura est. ut ab ariditate[15] aquís defendatur inriguis[16]. est...perpetuo uirore[17]...conspicua. qui sé...studiorum amore diuinxerit[1].

f. 15c

NON SIC IMPII, NON SIC, SED TAMQUAM usque A FACIE TERRÆ.

superioribus[2] dictis omnes ad uirtutis studium prouocauit. ostendit quanta sit uilitas impiorum et[3] qui non digni aliquo æstimantur adpensu[4], et ita malis superuenientibus impellantur[5]...ut puluis qui...huc illucque[6] dispergitur.

IDEO NON RESURGUNT IMPI usque IUSTORUM.

hæc dicens non resurrectionem impiis denegauit, qui utique, si non resurgerent, lucrificarent[7–8] futura suplicia[9], quae quidem non aliter nisi restituti[10] in corpore sustinebunt. Nam ita erit commone animæ corporisque suplicium, sicut fuit peccatorum commonis admisio[11]. quod[12] ergo dicit tale est: quia consueuimus in apertis creminibus...statim condemnationis[a] ferre sententiam[13], ita et impi ...non illam delationem habebunt, quæ solet iudiciariis[14] inquisitionibus admoueri. quos[15] grauius manere[16] supplicium per hoc indicatur quod...uelut adcelerata[17] sententia...in ultimum contrudentur[18]

f. 15b *continued*

9. *in huile* 10. .i. *hopecthib nachaili* 11. .i. *arna furastar* 12. *imnimgaba* 13. .i. *inchruinn toirthig* 14. *nuraigedar* 15. .i. *hotírmai* .i. *conabítírim* 16. *intursitib* 17. *ondúrdatu*

f. 15c

1. *intí oidnarraig* 2. .i. *hothá* beatus uir usque non sic impí · 3. *cid* 4. *astud* 5. .i. *innárbantar* 6. *innunn hille* 7. l. non lucrificarent .i. corpora .i. *nitibertais piana foraib mani esersitis* 8. *no indbadaigfitis* .i. *roptis imdai piana donaib anmanaib ceni esérsitis inchoirp aracenn.* 9. .i. *inna piana*[b] *suthini* 10. .i. *isimmalle fosdidmat* 11. *intorgabal* 12. *aní* 13. *indigail* 14. *honaib iarfaigthib mesidib* 15. *innahisin* 16. *aranossa* 17. *déin* 18. *roithfiter*

f. 15b *continued*

10. i.e. from the sins of any other. 13. i.e. of a fruitful tree. 15. i.e. from drought, i.e. so that it is not parched.

f. 15c

2. from *beatus* etc. 7. or *non lucrificarent*, i.e. *corpora*, i.e. the punishments would not be inflicted on them if they did not rise. 8. they would abound, i.e. punishments to the souls would be abundant, though the bodies did not rise to meet them. 9. i.e. the eternal punishments. 10. i.e. together will they suffer them. 12. that which. 13. the punishment. 14. by the judicial inquiries. 15. those.

[a] MS. *contemnationis* [b] MS. *pina*: corr. Ascoli

f. 15d exitium[1]. et ideo[2] *non dixit* absolute, 'non resurgent,' *sed* addidit 'in iudicio,' hoc *est non* resurgent ad examinationem[3], *sed* resurgent ut... sententiam damnationis excipiant[4]. et né forte ex commoni resurrectionis nomine commonem æstimantes[5] {pro estimamus}. etiam expulsionem futuram esse cunctorum ostendit. peccatores *autem* in consilio iustorum, hoc *est* ut nulla illis sit in iustorum remuneratione[6] commonio. erit differentia[a] ut impii...resurgant non discutiendi[7] *sed* statim locís tristibus deputandi[8].

ET ITER[9] IMPIORUM PERIBIT.

PSALMUS II.

beatus Dauid profetans[10] narrat omnia quae á Iudeís passionis
f. 16a dominicæ impleta *sunt* tempore, quorum sacrilegos[1] *contra* Dominum motús...commemorat, et conatús[2] noxios...discribit. *et* potentiam dominationis[3] insinuat quam super omnia post resurrectionem Homo[4] a Deo susceptus accipit. fugiendam[5] infidelitatem monet, cuius fructus[6] damnatio sit futura. Haec[7] *autem* in Christum prædicta si quis...ambigit, utemur ad probationem[8] ...Petri testimonio. ad quem[9] *autem* angelorum dixit? Aduersum Iudeos...quorum alii in Zorobabel[10], alii in Dauid uolunt dicta psalmi præsentis acipere, congrediendum[11] *est*. cum hís manús[12] conserenda[13] *est* qui eum in Dauid dictum[14] conantur adstruere[15]. utilius *autem est* cum fortioribus inire[16] certamen, quibus uictis[17]

f. 15d 1. *isánesid* 2. .i. *ní diltud escergi asrubartsom* 3. *dómes* 4. *coarfemat* 5. .i. *nadnecmai andumenmarni* .i. *arnatomnam-marni*· 6. *hitindnacul fochraice* 7. *anambet ecailsi* 8. *tais-selbthi* 9. .i. *huare nad robae ní dodegnímaib leu*· 10. *andu-nerchain*

f. 16a 1. *deochratechu* 2. *amsiu* 3. *doinachtae*[b] *Crist son* 4. .i. *anarróet deacht doinacht*[c] 5. *bed erngabthi* 6. .i. *pen són suthin* 7. .i. *as duChrist asimmaircide insalmso* 8. *don-derbad* 9. *ciaduneuch* 10. .i. *combad de rogabthe insalmso olsodin nad fír n doib* 11. .i. *bid cuimlengaigthi*[d] .i. *bid conflech-taigthi* 12. .i. *acumachtae indfrithchathaigtho* 13. *bid com-srithi* .i. *bid aisndissi*· 14. *asrobrad* 15. .i. *demnigte són* 16. *inotsam* 17. .i. *indi nodberat duDuaid*·

f. 15d 2. i.e. it is not denial of the Resurrection that he uttered. 5. or, that it may not happen when we think, i.e. that we may not think. 6. in the giving of reward. 7. when they will not be to be examined. 9. because there was not with them aught of good deeds. 10. when he prophesies.

f. 16a 3. that is, of the Manhood of Christ. 4. i.e. when the Godhead assumed Manhood. 6. i.e. that is, eternal punishment. 7. i.e. that it is to Christ that this psalm is appropriate. 10. i.e. that it would be of him this psalm was sung, however in that they lie. 11. i.e. will have to be engaged, i.e. will have to be contended. 12. i.e. their power of resistance. 13. it will have to be joined, i.e. it will have to be declared. 15. i.e. to affirm. 17. i.e. those who refer it to David.

[a] MS. deferentia [b] MS. *donachtae* [c] MS. *donacht*
[d] The second *g* is interlined

necesse erit etiam infirmiores quosque[18] conruere[19]. etsi ueri- f. 16b
similiora[1] dicant qui ad Dauid, quam qui ad Zorobabel, psalmum conantur inflectire. deiecto ualentiore eadem ruina etiam inbicellus[2] inuoluitur[3]. hisdem sane obiectionibus[a] si qui studiosi[4] sunt fratrum contra[5] utrumque poterint armari[6] sufficienter.

QUARE FREMUNT GENTES usque INANIA.

fremitus proprie dicitur ille[7] equorum sonus quem naribus uicisim in lite[8] possiti indicem fororis emitunt, quando animos suos in iurgia[9] flatibus[10] ardere significant. inrationabiles ergo beatus Dauid *contra* Dominum Iudeorum motús[11] indicans non *est* dignatus[12] eis illam quæ potest in homines cadere perturbationem mentis adscribere. sí...quæritur quæ[13] gentes congregatæ sint...respondemus: Hirodis *et* Pontius Pylatus ac milites reliquique qui eorum imperis tunc parebant[14]. quos...uocat...gentes non ab uniuersitate[15] eos qui adfuturi erant, *sed* á parte significans; neque *enim* ita. dicit gentes ut omnes undique uelit intellegi, *sed* partionale[16] uniuersali[17] appellatione signauit. quæ fuit, inquit, tanta causa quæ illis motús furiales[18] ingessit? aut quibus[19] dementiæ facibus accensi sunt populi ut armari[20] *contra* Dominum non timerent? gentibus (sc. f. 16c Dominum) tradendo piaculi[1] cremen augerent.

18. .i. *indí no berat*[b] *dosorbabel* 19. *contotsat*
1. .i. *innahí ata chosmailiu* 2. *cid inlobur* 3. .i. *cloithir* f. 16b
4. .i. *nochis indfoircthi són* 5. .i. *friabrith doduaid 7 sorbabel*·
6. .i. *narmtar*[c] *condegdligedaib diafrithtuidecht*· 7. .i. *indimmar-slaide 7 inchoidech bis foraib oc imthuarcain* 8. *in immargail* 9. *in immargala* 10. *hosétfethchaib* 11. .i. *fochosmailius*[d] *innanech* 12. *ní rothuailngigestar* .i. *ní ainm fuasnada doine donuic and* quando dixit quare fremunt rl. .i. *acht is ainm fuasnada nephdligthich ech dober doib* 13. *citne* 14. *noerladaigtis* 15. *huandhulidettuid* .i. *hule aráin lesom anisiu*·· 16. *arandae* .i. *huile arrain* 17. *hulidiu* · 18. *b(r)uthcha* 19. *ciho fothaib són* 20. .i. *nochis nocathaigtis ón*.
1. *in chuil* f. 16c

18. i.e. those who refer it to Zorobabel.
1. i.e. the things that are more likely. 4. i.e. the instructed. f. 16b
5. i.e. against referring it to David and Zorobabel. 6. i.e. to be armed with good reasons to oppose them. 7. i.e. the mutual striking and the fighting (?) which is on them as they pound one another. 11. i.e. under the likeness of the horses. 12. i.e. it is not the name of a perturbation of men that he applies there, *quando*, etc., i.e. but it is the name of the irrational perturbation of horses that he gives to them. 15. in totality, i.e. he has here the whole for the part. 16. the partial, i.e. the whole for the part. 20. i.e. to fight.

[a] MS. obieconibus [b] leg. *nodberat*?
[c] MS. *narintar*: corr. Ascoli [d] MS. *fochosm*: suppl. Ascoli

ADSTETERUNT REGES TERRÆ ET PRINCIPES CONUENERUNT IN UNUM.

ausús[2] *enim* tam nefarii[3] multor*um* in sé ora[4] *conuerterant*[5], et facti temeritas ad spectaculum omnes exciuerat[6]. *conuenerunt* multi etiam longe possiti maxime uisione illa permoti quæ de obscuratione[7] solis facta *est*. terram tenebrarum densitate uelauit[8]. similis *autem* signi[9] nouitas[10] in diebus Ezechiæ regis apparuit, quando sol reuocatus *est* per ea spatia quæ fuerat emensus[11]. quo factus {facto}[12] motus Asiriorum rex misit dona Ezechiæ.

ADUERSUS DOMINUM ET UERSUS CHRISTUM EIUS.

in utrumque committit[13] qui in alterutrum[14] profanus[15] exsteterit.

DISRUMPAMUS UINCULA EORUM ET PROIECIAMUS Á NOBIS IUGUM IPSORUM.

per id quod superius dixit...inrationabilis furor et stultitiæ plenus notatur[16]. quid[1] disrumpamus uincula eorum? sic *enim* dicit agebant omnia quasi qui nolint[2] sub Dei legibus uiuere.

f. 16d

f. 16c continued

2. *innaletena* 3. *érchuilecha* 4. *innagnuissi* 5. .i. *intan forcomnacuir ingnímso crochtha crist* 7 *dodechuid temel tarsingréin asrubartatar fir betho tiagar huáin dochum hirusalem*[a] *dús cid forchomnacuir indi indinaimso airis ingnad linn anadciam* 6. *do-rochurestar* 7. .i. *dintemul* 8. *doret* 9. *indfertae* 10. *dorimther hí libur* essaiæ *áscelso* .i. *asbert side* contra ezechiam *atbelad*[b] *d*:::*ch side* 7 *dogni aithirgi*[c] 7 *luid ingrian foraculu coic brotu deac* 7 *is ed inchoisecht trisodin coic bliadni deac dothormuch forasaigulsom* 11. *ithesidi dorumadirsi* 12. *hondisin* .i. *hongnim techtae innagrene forculu* ł. *slige dundaingiul innan assar·* 13. *dorogaib* 14. .i. *is indalanai* 15. *culech* 16. *cairigthir*

f. 16d 1. *ciaric*[d] 2. *noch immurgu nírolsat som cumachtae ṅ dé diib calleic tri bas doinachtae crist*..

f. 16c 5. i.e. when this deed of the crucifixion of Christ happened, and darkness came over the sun, the men of the world said, "let one go from us to Jerusalem, to learn what hath happened therein at this time, for we marvel at what we see." 10. this story is recounted in the book of Isaiah, i.e. he said to[e] Hezekiah that he would die..., and he repents, and the sun went backwards fifteen moments, and it is this that was indicated thereby, that fifteen years should be added to his life. 11. it is these that it measured. 12. by that, to wit, by the fact of the sun's going backward, or the slaying of the Assyrians by the angel. 14. i.e. to one of the two of them.

f. 16d 1. why. 2. however they notwithstanding did not cast the power of God from them through the death of the Manhood of Christ.

[a] MS. *hisalem*: corr. Ascoli
[b] MS. *atbela*: *atbelad d(oi)ch side*, Ascoli
[c] MS. *aithirthirgi*
[d] *ciaric* is altered in the MS. to *cidric*, but the former seems right
[e] *contra* is used in the sense of the Irish *fri*

autem non quia talia locuti *sunt*[3] Scribæ atque Farisei, *sed* quia talia fecerint. consuetudo namque *est* Diuinæ Scripturæ *et* maxime beato Dauid ex operis merito formare uocem; ut *cum dicit*[4] de osoribus[5] suis, "narrauerunt[6] ut absconderent laqueos." quia talia egerint ut putarent neminem futurum qui opera eorum possit inspicere, et eos contemplatione sui[7] a prauis[a] conatibus ámouere. neque possunt *uel* in agendo[8] *uel* in eundo copiam uoluntatis suæ obsequi. hoc itaque etiam...Heremias...ex- f. 17a probrat Iudeis, quod abiecto *eius* {filii} famulatu idola colendo[1] susceperint. quoniam...contriuisti[2] iugum tuum.

QUI HABITAT IN CÆLIS INREDEBIT[3] EOS, ET DOMINUS SUBSANNABIT[4] EOS.

inefficaces[5] ca[s]sosque[6] *contra* dominum uult Iudeorum conatús ostendere. Domino actús eorum subsannatione[7] dignos...iudicante.

EGO CONSTI[TU]TUS SUM REX AB EO.

hoc ex persona suscepti[8] hominis, qui *est* crucifixus, inseritur[9], de quo *et* alibi ait, "quid[10] *est* homo quod memor es *eius*..." ac reliqua, quæ manifeste de suscepto[11] Homine dicta esse beatus Paulus ostendit dicens "contestatur {Dauid} *autem* quodam loco quis[12] dicens, 'quid *est* homo...,'" et subiungit, "eum *autem* qui modico quam angelus memoratus est[13] uidemus Iesum propter passionem mortis gloria *et* honore coronatum." Deus[14] *enim* verbum non *est* rex constitutus extempore, cuius utique non coepit[15] aliquando, *sed* fuit et *est* semper f. 17b imperium. qui, ut in natura habuit creare quæ uoluit, ita in natura habet dominari[1] omnium {elimentorum} ut a sé profecto[2] iure factorum[3].

3. *trop inso* .i. *epert innan*[b] *aisndisen arnaib gnimaib* 4. *amal*[c] f. 16d *rundgab* 5. .i. *dináimtib*[d] 6. .i. *sechis doringensat són* 7. .i. *innanae* ł. *ai* 8. .i. *ingním* *continued*

1. *hondi* 2. *contochmairtsiu* 3. *contifea* 4. *fon-* f. 17a *nitfea*[e] 5. *neph imfolngidi* 6. *madacha* 7. *hofonitiud* 8. .i. *doinachtæ crist araroét indeacht* 9. .i. *asindedar són* 10. .i. *már ní són* .i. *diamru* 11. .i. *didoinacht crist són* 12. *inthisin* .i. *duid* 13. *dorogbad* .i. *isindi rocés* 14. .i. *deacht maicc* 15. *nífil aimsir nadmbed*

1. *comdemnigedar* 2. *asruchumláe* .i. *amal asnuaid som* f. 17b *doforsat innaduli ishe dano cotammidethar·* 3. *amal as innangnimae*[f]

3. this is a figure of speech, to wit, to say the declarations for the deeds. f. 16d
4. as it is. 5. i.e. of enemies. 6. i.e. they did. 8. i.e. in deed. *continued*
1. from that. 8. i.e. of the Manhood of Christ that the Godhead f. 17a assumed. 9. i.e. is set forth. 10. i.e. a great thing, i.e. of wonder. 11. i.e. of the Manhood of Christ. 12. he, to wit, David. 13. He was lessened, namely, in that He suffered. 14. i.e. the Godhead of the Son. 15. there is no time in which He was not.
2. went forth, i.e. as it is from Him(self) that He created the elements, f. 17b it is He then that hath power over them. 3. as of the works.

[a] MS. paruis [b] *innan*: MS. *inna* [c] MS. *am*: suppl. Ascoli
[d] leg. *dianáimtib*? [e] leg. *fosnitfea*? [f] MS. *innagnimae*

non ergo nuper additam et[4] uelut nouellam[5] habet possesionem, quia inconueniens[6] erat ut nihil iuris haberet in his quæ ipse consederat[a]. susceptus itaque Homo ius super omnia dominationis accipit ab inhabitatore[7] suo. et apostolus Paulus hominem[8] adserit Iesum, cuius memor[9] fuerit Deus et qui dignus tanto[10] honore sit habetus. suscepto Homine a Deo[11] Verbo. quam[12] admirabile[13] est nomen tuum! occurrerunt ei[14] pueri...dicentes, "Osanna[15] in excelsis." Scribæ uero inuidentes[16] dixerunt ad eum, "non uides[17] quæ isti dicunt?" respondens ait eis, "etiam[18] non legistis, 'ex ore infantium.. perficeris laudem'?" si ergo ista dicta personae eius proprie conuenerunt[19], et reliqua conueniunt[20]. alia constant Deo[21], alia susceptio[22] Homini[b] conuenire. quomodo[23] enim unus atque idem iuxta unam naturam et memor[24] est et dignus memoria[25] ducitur, uisitat[26] atque uisitatur,...dominationem super omnia confert[1] et suscipit[2]? sí quis uero dicat á Patre collatum esse Homini non a Uerbo, non est ulla diuersitas utrum á Deo[3] Verbo án á Patre Homo adsumtus sit

f. 17c

f. 17b *continued*

4. *cid* 5. *nuaidi* .i. *ní nuae indo anatrabsin* 6. *nephimmaircide* .i. *ba nephimmaircide nad techtadsom dliged coimdemnachtae isnaib dulib doforsat 7 immanaccai* 7. .i. *hoaitribthid*[c] .i. *hondeacht adrothreb and* 8. .i. *airis dodoinacht maic is* nomen iesus.. 9. .i. *is indí rondnainmnigestar dia hondanmim asbeir* iesus 10. .i. *a foraithmit*[d] *do dia* 11. .i. *hodeacht maic* 12—13. *ciafiu* .i. *mórní* 14. .i. *doiesu* 15. *slanaigthe* 16. *aformenatar* 17. *innadnaccai* 18. *inní nadroilgisid si* .i. *inso sís* .i. *airis dimsa rogabad insinso*[e].. 19. *maimmidarnactar* 20. *immaircet* 21. .i. *dodeacht maicc* 22. .i. *dodoinacht*[f] *maicc* 23. .i. *ciachruth asrobarad*[g] *dundóinaicniud* .i. *dundeacht nodundoinacht namma foraithminidar 7 furaithminter* 24. *archuit adeachtae* 25. .i. *archuit adoinachtae* 26. *ciachruth nombiad inaicniud denma andedeseo*

f. 17c

1. *indeacht* 2. *indoinacht* 3. .i. *cid hodeacht maicc nó hodeacht athar.*[h] *arafoima doinacht maicc aní arroet ní*[i] *hisuidiu*

f. 17b *continued*

5. i.e. not new to Him is that dwelling. 6. i.e. it were unsuitable that He should not have the right of lordship in the elements that He created and watches over. 7. i.e. from its inhabitant, to wit, from the Godhead that dwelt there. 8. i.e. for it is to the Godhead of the Son that Jesus is name. 9. i.e. in that God named Him by the name that Jesus expresses. 10. i.e. that God should remember Him. 11. i.e. from the Godhead of the Son. 12—13. i.e. a great thing. 16. when they envied. 18. have ye not read, to wit, this below, i.e. for it is of me that this was sung. 21. i.e. to the Godhead of the Son. 22. i.e. to the Manhood of the Son. 23. i.e. how could he have said of the one nature, i.e. of the Godhead or the Manhood of the Son, that it remembers and is remembered? 24. as to His Godhead. 25. i.e. as to His Manhood. 26. how could He be of a nature to do these two things?

f. 17c

1. the Godhead. 2. the Manhood. 3. though it be from the Godhead of the Son or from the Godhead of the Father that the Manhood of the Son assume that which He hath assumed, it matters not (?).

[a] MS. considerat [b] MS. homine [c] = *hoa aitribthid* [d] MS. *foraitmit*
[e] *insinso*: *insin* corrected into *inso*? [f] MS. *doinach*: corr. Ascoli
[g] MS. *asrobar* [h] MS. *atar* [i] *ní hisuidiu*: something seems to be wanting

tanto honore donatus. hoc solum mihi curae fuit ostendere nihil consequenter dicere eos qui...semplices[4] imperitosque[5] decipiunt[6], atque audent cui datum sit imperium et per hoc[7] minorem unigenitum filium á parte deitatis[a] accipere.

SUPER SION MONTEM SANCTUM EIUS PRAEDICANS PRAECEPTUM DOMINI.

Ita legendum atque intelligendum est: ego autem constitutus sum rex ab eo, ut sit[8] plena distinctio. insignorum[9] curationumque opere...innotuit. uæ tibi Chorizáin[10]. consequenter ergo superioribus[11] iunguntur ista quæ[12] subdidit. auditores salutaribus doctrinís institui[1]. ad salutem tamen duci neque perfectione magisterii[2] mei, neque signorum multitudine...uoluerunt.

f. 17d

DOMINUS DIXIT AD ME: FILIUS MEUS ES TU, EGO HODIE GENUI TE.

ad eum sine dubuio filii dictum hoc referendum est cui potest præsentis temporis generatio[3] conuenire. illam autem generationem quæ ante omnia tempora ex Patre est Dei Verbi non potuit fini[4], id est, tempori subiecere, quod præsentis diei appellatione signatur. nam et illud quod dictum est "hodie si uocem eius audieritis et reliqua," ita intellegendum est ut non ad infinitum tempus...sed ad finitum præsensque referatur[5]. infinitum namque tempus in-

f. 17c

4. .i. *crete doneuch asberat som* 5. *nadfrithtasgat*[b] *friusom* 6. .i. *issi inmí imbert asbeir innadiad sís* 7. .i. *huare is hóathir arroét macc cumachtae* .i. *ised asberat*[d] *ind heretic aslaigiu deacht maicc indaas deacht athar airis ho athir arroét macc cumachtae is laigiu didiu intí arafoim· indaas intí honeroimer· 7 isintí*[e] *danaigther indaas intí naddanaiged(ar)*[f] 8. .i. *airndib tosach* super sión 9. *innafertae* 10. .i. *cathraig tíre iudae insin* 11. .i. *donaib fersaib remeperthib* 12. .i. *inna dligeda dudchoisgetar*

f. 17c *continued*

f. 17d

1. *forroichansa* 2. *moforcitlaidechtaese* 3. .i. *iarn-doinacht* 4. .i. *sechis nocinned aimsirsón* 5. *nítaircither*

4. i.e. who believe what they say. 5. who do not oppose them. 6. i.e. this is the deception that he mentions afterwards below. 7. i.e. because it is from the Father that the Son hath received power, i.e. this is what the heretics say, that the Godhead of the Son is less than the Godhead of the Father, for it is from the Father that the Son hath received power: he then who receives is less than he from whom it is received, and he who is endowed than he who bestows it. 8. i.e. that *super Sion* may be the beginning (of a clause). 9. of the miracles. 10. i.e. a city of the land of Juda. 11. i.e. to the aforementioned verses. 12. i.e. the sayings that follow it.

f. 17d

3. i.e. according to Humanity. 4. i.e. that it should determine time. 5. it be not referred.

[a] MS. dietatis [b] *frithtaigat*? [c] MS. *athir*: corr. Ascoli
[d] MS. *berat* [e] *isintí*: leg. *intí* or *is laigiu intí*? [f] Better *noddanaigedar*

numero[6] dier*um est*. h*oc enim* ipsum "hodie[7]" indicat. hodie *præ*-
sens tem*pus* con*sueuimus* indicare[8]. beatus apos*tolus* dicens
iter*um* determinat diem[9] quendam. hodie q*uod* d*ictum est* ad
illam ætatem {Filii} refferend*um quæ* erat in man*ibus*, cui *com*-
petebat *Domini* generatio corporalis[10]. 5

POSTOLA Á ME, *ET* DABO *TIBI* GENTES HEREDITATEM, *ET* POS-
SESSIONEM TUAM TERMINOS TERRAE.

aduersum heriticos q*uidem* ut h*æc* n*on* de Deo Verbo s*ed* de
Homine[11] accipiant*ur* sufficienter in super*ioribus* actum[12] uidet*ur*.
f. 18a interrogemus ig*itur* illos...q*uando*[1–2] ita regnauerit..., q*uando*[3] im- 10
perio *eius* ultimi terrar*um* fines accesserint.

REGES[4] EOS IN UIRGA FERREA usq*ue* -FRINGES EOS.

in commoni putent[5], *id est*, ut ad utrumq*ue* refferend*um*[6], ut sit *et*
de gentib*us et* de terminis Iudae terræ dic*tum*. sub hac ergo *con*-
dicione, ó Iudei, beatus Dauid in uos iús accipit imperii ut uos 15
comminueret[7] atq*ue* contereret, n*on* ut[8] prouidentia sua regeret atq*ue*
defenderet? q*uid*[9]? q*uod* n*on* legit*ur* uobis ita præfuisse? n*am* alio
in loco...motus[10] imperii *eius* dictis talib*us* explicat*ur*. regem q*ui*
uos...ad similitudinem uasis fictilis[11–12]...conter[er]let. s*ed* nequa-
q*uam* eritis tam amentes[13] ut uos saltim...pudor ab hac profesione non 20
f. 18b retrahat. profecto ait, "s*icut* uas figuli con*fring*es eos," ostendens
p*er* similitudinem[1] q*uo*niam contritione[m] eo*rum* n*on* esset perditio,
s*ed* in*nouatio* secutura[a]. hæc nam *est* et*iam* figuli omnis intentio
ut uasa, si n*on* sunt facientis manum...secuta, d*um* adhuc uiridia[2]

f. 17d *continued* 6. *hónephairim* ł. *indiarim*[b] .i. *arlín innalaithe ised immefolngi* 25
éccintigi dundaimsir.. 7. .i. ashodie 8. *infesmais* 9. .i.
cenmitha laithe innafetarlaice .i. *laithe nuaidnisi*[c] 10. .i. *agein*
iarndoinacht 11. .i. *didoinacht maicc* 12. *rongnáth*

f. 18a 1. 7 *imchomarcam*[d] *dano* 2. *ciachuin* 3. *imchomarcam*
4. *folnaibe* 5. *intomnatar* 6. *bedtaircithi* 7. .i. *cocho-* 30
tabosadsi 8. .i. *insamlid insin robói aflaithemnacht indibsi*·
9. *ciarric* 10. *lóndas* 11. .i. *creodai no thorachti* 12. ł.
innacerdae 13. .i. *érdasachtaig*

f. 18b 1. .i. *trop les inso*· 2. *húrdai*

f. 17d *continued* 6. from non-numeration, or innumerably, for it is the number of days 35
that causes infinity to time. 9. i.e. besides the day of the Old Testa-
ment, i.e. the day of the New Testament. 10. i.e. His birth according
to Humanity. 11. i.e. of the Manhood of the Son.

f. 18a 1. and let us ask then. 3. let us ask. 5. should they think? 40
6. is to be referred. 7. i.e. that he should crush you. 8. i.e. was
it such that his rule was among you? 10. fierceness. 11. i.e.
earthen or rounded. 12. or, of the potter.

f. 18b 1. i.e. he has here a figure of speech.

[a] MS. secatura
[b] MS. *indi arim*: we have a double misinterpretation of *in numero* as though it were *innumero*
[c] leg. *nuiadnisi*, as in 64[b] 10
[d] MS. *imchomchomarcam*

sunt et nondum fornace durata[3] comminuat ac formanda rursus
rotæ[4] imponat. lapsos e manib*us* meis reparare rursus nequeo[5]?

ET NUNC, REGES, INTELLEGITE, ERUDEMINI QUI IUDICATIS TERRAM.
non parua[6] impedimenta...adtulerunt {reges}.

5 SERUITE DOMINO IN TIMORE usque TREMORE.
non coactum[7] ad quem[8] prouocat *sed* deuot*um* uult esse famula-
tum. né q*uis* existimaret degenerem[9] illam...formidinem. d*um* f. 18c
talis d*omini* obedimus imperis, *et* uitæ nostræ con*sulimus*[1] *et* bono
con*scientiæ* purgatioris[2] implemur[3].

10 ADPREHENDITE DISCIPLINAM NE QUANDO IRASCATUR DOMINUS.
uolens nos tenacius diuinís magister*iis* inherere[4]...admonuit.
ET {NE} PEREATIS DE UIA IUSTA usque EIUS.
sciens profeta uirtutes[5] pro præmiis uitia[6] numerare pro poenis,
id pro maximo supplicio comminat*ur*[7], ad q*uod*[8] illos...studia sua erant
15 uoluntasque[9] rapt*ura*. hís ig*itur* dictis timorem inieciens auditori
debuit {subaudit*ur* .id.} p*er* q*uod* inuitaret*ur*[10] subiecere.

PSALMUS III.

Psalmus hic proprium...habet titulum *et* q*uidem uel* inscriptione
{tituli} eum super alia[11] prænotare[12], dictus *est autem* á beato Dauid

20 3. .i. 7 *anandat*[a] *secthi* 4. .i. *roth cruind forsandenat nacerda inna-* f. 18b
lestrai[b]...*nid* ł. *crann cruínd*[c] *immuambiat ocuan denum* 5. *inní* *continued*
nadcumcusa 6. *natat beca* 7. .i. *arécin* 8. .i. *dund*
fognam hisin 9. *docheniuil*

1. 7 *lase ɔailemmarni* 2. *asglantaidiu* 3. *nonlíntarni* f. 18c
25 4. *(at)toibmis* 5. .i. *douic nadegninu arnaib fochraiccib*[d] 7 *inna*
dualchi arnaib pianaib· 6. .i. *it digla erlama lesom doneuch*
innadualchi do denum 7. *dommathi* 8. *is dosuidiu*·
9. 7 *intol arachelfea* 10. .i. *is trisodin dofocuirther* 11. .i.
sech alaili dliged 7 *indliuchtu* .i. *niconfil nach nintliucht naile and*
30 *acht anadfiadar isintitul* 12. .i. *cidreminota* .i. *cid remínetarc-*
naigedar

3. i.e. and when they are not dried. 4. i.e. a round wheel on which the f. 18b
potters make the vessels, or a round piece of wood about which they are *continued*
while being made. 5. is it something that I cannot do? 6. that
35 are not small. 7. i.e. perforce. 8. i.e. to that service.

1. when we consult. 5. i.e. he applies the good deeds for the f. 18c
rewards and the vices for the punishments. 6. i.e. in his opinion the
vices are ready punishments for any one who does them (lit. for anyone to
do them). 8. it is to him. 9. and the desire that will snatch
40 away. 10. i.e. it is through it that he might be invited. 11. i.e.
apart from other sayings and meanings, i.e. there is no other meaning
there than what is set forth in the superscription. 12. i.e. that it
even prenote, i.e. that it even make known beforehand.

[a] MS. *andat*
[b] MS. *inlestrai* What follows *lestrai* is obscure; *lestrai n inid*, Ascoli
[c] *crann cruind*: MS. *cran cruin* [d] MS. *foraiccib*: corr. Ascoli

id temporis[13] *quo* Abisolón inuasso[14] imperio aduersum eum parricidalia[15] arma arripuit.

DOMINE, QUID MULTIPLICATI SUNT QUI TRIBULANT MÉ?

manifesta[16] dictorum intellegentia. *uelut*...*con*querens[1] beatus
f. 18d Dauid inducitur eo quod...multiplicatus sit numerus persequentium[2]
...qui prius non fuerant inimici, quorum[3] quidem[4] auxerit numerum
partis aduersæ. *contra* populum uero Israel hostis nulla *uelut*[5]
nouella seditio...exciuerat[6], *quia* gentes finitimæ[a7]...bellum gerebant
...nullo foedere[8] componendum.

MULTI INSURGUNT ADUERSUM ME.

aperte hoc ostenditur in persona Dauid oportere nós huius psalmi
intellegentiam uindicare[9]. insurgere *enim* proprie dicuntur hii qui
fuerunt antea[10] subiecti, quique nuper subduxisse[11] colla a iugo
obidientiæ *com*probantur.

MULTI DICUNT ANIMÆ MEÆ usque IN DEO *EIUS*.

inter reliqua tribulationum mala grauius[b] animam *con*tumilia
insultationis[12] exasperat[13]. hæc *autem*...obpropria erant religiosæ
mentis *eius* insignia[14]. nam *cum* dicunt "non *est* salus ipsi in Deo
eius," ob hoc[15] quod aliquid in eum aduersis licuerit, satis ostendunt
illum Dei adiutorio semper innisum[16] numquam fuisse inter dis-
crimina[17] successu prospero distitutum[18], ideoque in præsenti ad
exprobrationem inimicorum agitur[19], quare[20] salus eius quæ erat in
Deo possita nutare[21] credatur.

TU *AUTEM*, DOMINE, SUSCEPTOR usque CAPUT MEUM.

*con*sideranda[22] constantis animi firmitas quæ inter aduersa[23]

f. 18c 13. *hithall* 14. .i. *ambanindrisse* 15. .i. *atharoircnidi* .i.
continued *fingalcha* 16. *is follus*
f. 18d 1. .i. *anaranegi* 2. *innaní asidgrennat* 3. .i. numerus
.i. *isánaram di*[c] 4. *cid* 5. .i. *amal bid nuide* 6. *níruthochurestar* .i. *armbadnuae*. 7. *cocríchthi* 8. *honach cairdiu*
9. *techtmae* 10. *iarmiciniar* 11. .i. *forochsalsat* 12. *inna*
écmailte 13. *doaccradi* 14. .i. *mínd* 15. *arse*
16. *arroisestar* 17. .i. *innaningraimman*[d] 18. *inderachtae*
.i. *huare narbu derachtae* 19. *oerchloither* .i. *duaid* 20. .i.
nicoir doneuch rosacht ronícad duaid huare rombu suidigthe indíc
hísin dosom india 21. *roisses* 22. *is imcasti* 23. .i. *ind*
ingraimme són

f. 18c 13. at yon time. 14. i.e. when it was invaded. 15. i.e. father-
continued slayers, i.e. parricidal. 16. it is clear.
f. 18d 1. i.e. when he bewails. 2. of those that persecute him.
3. .i. *numerus*, i.e. it is their number. 5. i.e. as though it were
newish. 6. had not brought on, i.e. that it should be new. 9. that
we should have. 17. i.e. of the persecutions. 18. undeserted, i.e.
because he was not deserted. 19. he is driven, to wit, David.
20. i.e. it is not proper for anyone to hesitate (to believe) that David
was saved, because that salvation was established for him in God.
23. i.e. of the persecution.

[a] MS. finitiuæ [b] MS. grauis [c] *di*: leg. *adi*?
[d] MS. *-ingraimmai*: corr. Ascoli

maxime *com*probatur, *quia* de spei suæ propositio etiam *inter*
angores[24] maximos nihil remisit. illi, inquam[25], inludentes mihi
talia loquuntur. quoniam tu, Domine, laborantem adi[u]ues[1] *et* a f. 19a
malo periculi instantis ereptum[2] in gradum[3] dignitatis restituas.

VOCE MEA AD DOMINUM CLAMAUI.

maximæ fidei *est*, *et* quæ de ferendo[4] Dei sibi adiutorio nihil
hessitationis[5] admisserit, ad confidentiam postulationis accedere,
statim *enim* sequitur:

ET EXAUDIUIT MÉ DE MONTE SANCTO SUO.

sufficit illi ad omnium quæ postulauerat inpetrationem[6].
fuisse anxium[7] confitetur.

EXSURREXI QUONIAM DOMINUS SUSCIPIT ME[a].

post commonem soporem quo membra marcescunt[8] non magno
molimine[9] ac labore consurgetur.

NON TIMEBO MILIA POPULI CIRCUMSTANTIS ME.

qui in tribulationibus suis non *est* loco[10] motus[11]. post Dei in
sé beneficia quibus desolutus *est* nexus angorum[12], confidenter clamat,
"non timebo milia populi circumstantis mé," experimento[13] præce-
dentis adiutorii satis eruditus.

EXSURGE, DOMINE, SALUUM ME FAC usque SINE CAUSA.

iterum tutionem[14] a Deo suæ salutis implorat. quæritur...quare
frequenter in psalmis inueniatur ista diuersitas, ut in uno atque
eodem loco nunc[1] pro absolutione[2] malorum refert gratias, nunc[3] f. 19b
iterum quasi nondum[4] liberatus...sé postulat liberari. hoc...spiritu
profecto profetali implente[5] sé loquitur...quod *et* nunc in requie læti
sint, ac paulo post[6] in angore suspirentur. huius *autem* rei causa
utraque prælocutus *est*, ut ea quæ eis euentura erant longe ante[7]
prænoscerent[8]...atque ex hoc ipso quod prædicta mala uidebant rebus[9]
impleri...de bonis quoque quæ similiter adnuntiata fuerant dispe-
rare non possint. curæ igitur fuit profeticæ non uaticinia[10] sua per

24. *cid etir na cumcai* 25. *indeurb*
1. *forregaesiu* 2. *inerchelltae* 3. *híceím* 4. *bed-* f. 19a
taircidi 5. *innarosachtae* 6. *dondét* 7. *dubach* 8. *hófebat*. 9. *óntochrechad*[b] 10. .i. *dénma degnima 7 foirbthetad*
11. *cumscaigthe* 12. *innacumcae*[c] 13. *hondetarcnu* 14. .i.
inninilligud .i. *nochis inditin són*
1. *cachlacéin* 2. .i. *arasoirad són dinaib fochaidib* 3. *in-* f. 19b
céin naili 4. *cadecht* 5. *anundlina* 6. .i. *in biuc iarum*
7. *incian riam* 8. *coremiergnaitis* 9. .i. *hognimaib* 10. *áter-*
citla

25. assuredly.
10. i.e. of the doing of good works (*lit.* work) and perfection. 14. i.e. f. 19a
the safe-guarding, that is, the defence.
2. i.e. for his deliverance from the afflictions, f. 19b

[a] 'suscipit me' before 'Dominus,' with mark of transposition
[b] MS. *óntechrechad* [c] MS. *incumcae*

sequentiam[11] dictionis ornare, *sed* inpendentia[12] populis sermone digerere[13]. exemplo utique tristium quæ exitu suo inesse[14] ueritatem dictis profeticis adprobant,...has alternationes[15]...curat sollicite suis dictís inserere. tamen ideo interdum angores[16] suos deflet... ut exemplum *eius* apud alios utilitatem eruditionis[17] operaretur... f. 19c quandoquidem uident *et* istum...nunc[1] humiliari et deieci[2], nunc[3] á malis mirabiliter erui *et* honore facta rerum[4] conuersatione restitui. signanter *autem* possuit "aduersantes mihi sine causa[5]", ostendens quoniam iuste in illos á Deo uindicatum sit qui ledere eum in nullo lesi[6] *et* nocere uoluissent.

DENTES PECCATORUM CONTRIUISTI[7].

ita in uindictam mei seueritatis tuæ manus[8] motata *est*, ita inimicorum ora[9] pulsauit[10–11], ut dentes eorum...intigros esse non sineret. per quod noxios conatús eorum...ostendit uotiuo exitu[12] destitutos.

DOMINI EST SALUS SUPER usque TUA.

quoniam ex eodem tempore ab eo pars populi maxima desedebat[13]. quæ est ista Dei benedictio? sine dubio pax[14]. pacem... quam...inter se depossita simultate[15] quæ prius desiderant[16] tribús habuerunt.

f. 19b continued 11. *trisinnimmaircidetaid* .i. *ciasidfiadat*[a] *som dundicfet infochaidi* 7 *intsoirthi dinaib fochaidibsin*[b]. *ní sechetar im*murgu *ord oc suidiu* .i. *imbí bid*[c] *insoirad donerchanat som arthuus cid toisigiu doberthar indfochaid*··· 12. *innahí tosngachtaigthae*·[d] 13. *acht durímet* 14. *indíxnigedar* 15. *innaailichthiusa* 16. .i. *achumgai* .i. *á imneda* 17. .i. *indforcitil*

f. 19c 1. *cach lecéin* 2. .i. *hifochaidib* 3. *incein naili* 4. *innangnímae* 5. .i. *cenfochunn* .i. *frithoircne huadsom doneuch*· uel sine causa .i. *made* .i. *cianudadbartaigtisom damsa*· *bamadae doib airnichoimnactar*·· 6. .i. *nephfrithortai inneuch* .i. *hoduad*· 7. .i. *otochmairtsiu* 8. *achumachtae* 9. *nabeula* 10—11. *roáil* .i. *adcumaing* 12. *óndforcunn dúthrachtach*[e] 13. *arnodebthaiged* 14. *ishé cainchomrac* 15. *ambandiuscartae inmesbaid* .i. *indebaid*·[f] 16. *rodebthaichsetar*

f. 19b continued 11. i.e. through the appropriateness, i.e. though they say that the afflictions will come to them and the deliverances from them, yet they do not follow the order therein, i.e. in that it is (?) the deliverance that they prophesy at first, though the tribulation is inflicted first. 13. but to recount.

f. 19c 2. i.e. in tribulations. 5. i.e. without cause, namely, of injury from him to anyone; uel *sine causa*, i.e. vain, i.e. though they used to oppose me, it was vain for them, for they could not do it. 6. i.e. uninjured in anything, i.e. by David. 8. His power. 13. for it used to be in dissension. 14. that is peace. 15. when the animosity, i.e. the dissension, was removed.

[a] MS. *ciardfiadat* Windisch proposes *ciaradfiadat* [b] MS. *fochaidsin*
[c] *imbí bid* seems corrupt [d] MS. *tosngachtae* [e] MS. *dúthrach*
[f] MS. *indebaib*: corr. Ascoli

PSALMUS IV.

In præsenti psalmo beatus Dauid conuincit eos qui ultro[a 17] mundum adserunt exstetisse, *et* audent dicere nulla prouidentia gubernacula humanis rebus adhiberi[18], probatione[19] *uel* a sé petita uel a commoni omnium uiuentium cura quibus dispensatrix Dei liberalitas[20] bona cuncta largitur.

CUM INUOCAREM EXAUDISTI ME, DEUS IUSTITIÆ MEÆ.

quoniam moris *est* dicere hís qui uolunt á præsenti rerum statu f. 19d dispensationem rationis[1] amouere, "nulla Deo rerum humanarum cura est, non *est* qui[2] adhibita censura iustitiæ bonos a malis eruat *uel* ulciscatur[3] iustos..., non *est* qui periculorum casús[4] uarios...submoueat, *omnia* ut fors[5] tulerit aguntur incerta *et* more uiuitur[6] bestiarum. nam ualentior quis[7] inbicillum opprimit, tenuior[8] potentiori parere compellitur, *et* punctrix[9] peccatorum cessat æquitas nec aliquid[10] *inter* probos improbosque discretionis adhibetur." *contra* hunc[11] ergo errorem...sermo consurgit, cui mediri[12]...adgreditur[13]. apud quem[14] cura uigeat ultionis, cum mihi inuocanti Deus ultor[15] adsteterit. "iustitiæ *autem*[16] suæ" dicit, quam utique sit circa illum Deus operatus. optime *contra* opinionem dogmatis praui probationem[17] de experimentis[18] oposuit, ut ostenderet et

17. *intsolam* .i. *cenremcaisin*[b] *dé* 18. *nadtedbardar*[c] 19. .i. f. 19c
innafortacte dorigni· *dia dosom* 20. .i. *eslabrae* *continued*

1. *dligid remdeicsen octuistin*[d] *domuin*[e] 2. .i. *nífel nech* f. 19d *lasambed dliged remdeicsen dodechrugud etir maithi* 7 *ulcu olseatsom* 3. .i. *intí dofich* 4. .i. *innatotman* 5. .i. *tocad* .i. *conabad dliged remdeícsen oco tuistin*[f] *sidi acht intí bed tressa dofordiuclaim alaili* 6. .i. *ishé* didiu *ambés adi intí diib bes tresa orcaid alaile* 7. *nech* 8. .i. *intí asséminu*[g] .i. *intí asmindchichthiu* 9. *congnaid* 10. *ní didligud remdeicsen* 11. *iar testimin inso* 12. *frismbia* 13. *inreith* 14. *is lasuide* 15. *diachtid* 16. .i. *infirinne rondfírianaigestar som dia*· 17. *inderbad* .i. *rombói dliged remdeicsen dé desom*[h] 18. *dinaib eulasaib nó donaib*[i] *etarcnaib*

17. readily, i.e. without God's providence. 19. i.e. of the help f. 19c that God wrought for him. *continued*

1. of a law of providence at the creation of the world. 2. i.e. "there f. 19d is no one with whom there is a law of providence to distinguish between good and bad," say they. 3. i.e. he who avenges. 5. i.e. fate, i.e. that it should not be a law of providence at their creation, but whoever is stronger should devour the other. 6. i.e. this then is their custom; whichever of them is stronger slays the other. 8. i.e. he who is thinner, i.e. he who is slighter. 10. aught of the law of providence. 11. this is the conclusion of the period. 14. it is with them. 16. i.e. the justice wherewith God justified him. 17. the proof, to wit, that there was a law of the providence of God for him.

[a] MS. ultra: corr. Ascoli [b] MS. *ceremcaisin*: corr. Ascoli
[c] MS. *nadedbardar* [d] MS. *octuisin*: corr. Ascoli
[e] *domuin*: leg. *indomuin*? [f] =*ocoatuistin* [g] MS. *ásemiu*
[h] MS. *desom*: with punctum delens under *e*, and *o* superscribed [i] MS. *nodonaib*

rebus[19] Dei iudicium *non* deesse; nec *tamen* omnes inter diuersa[20] positos dignos eius adiutorio repperi, *sed*[21] eos *qui* ad tutionem *eius*
f. 20a sufragio uitæ melioris accesserint. ut hi...ærumnis[1] graui*bus* implicentur.

IN TRIBULATIONE DILATASTI MIHI.

tam cito *mihi*, inquit, inuocanti auditum[2] suæ auris admouit[a] ut... requiem amplam[3] largamque præsteterit, quæ mé obliuisci[4] faceret omnium quibus premebar angorum[5]. per quod[6] plane euidens documentum *est* diuinum bonis adiutorium...semper adsistere.

MISSERERE MEI, ET EXAUDÍ ORATIONEM MEAM.

híc ostendit *non* suam...sé iactasse[7] iustitiam, neque[8] quod sibi inesset æquitatis studium leuiter ostentare[9] uoluisse, *sed quia* certamen sibi esset aduersum negatores[10] prouidentiæ, ista necesario subdidisse. utrumque tamen necessarium[11]...ut *et* Deo iugiter supplicet[12] et probitatem, per quam inpetret[b 13], conuersationis admoueat[14]. sic *autem* orans ad ipsos *contra*dictores[15] prouidentiæ apostrofam[16] facit.

FILII, inquit, HOMINUM USQUE QUO[17] GRAUI CORDE?

quid[18] uocare consueuimus quod uel mole[19] sui uel natura[20] multi ponderis[21] inuenitur adpensum[22]. *sed* hiic graues appellat distenti[23] cordis *et* satis adipati[24]. Ita ergo ait, "usque quo graui corde?" ac si diceret: obesi[25] cordis ac tardi[26].

f. 20a 19. *hognímaib són* 20. *etir nadoinmecha* 21. *acht doadbat aranecatar inraicci·*

1. *honaib trogaib* 2. .i. *conidchuale éitsecht dé* 3. *óll* 4. *nombin dermatach* 5. *innacumcae* 6. *trisanisin* 7. *nadruchumgab* 8. .i. *doadbat* 9. *donaidbsed* 10. *frisnadiltadchu* 11. *istascide* 12. .i. *asoirad difochaidib··* 13. *adcota* 14. .i. *condena degním·* 15. *cotarsnaidib*[c] 16. *incomthoud talmaidech* 17. *ciofut* 18. *ní* .i. *trom* 19. .i. *cid etrum talmaidech* 17. *ciofut* 18. *ní* .i. *trom* 19. .i. *cid etrum aicned indreto diatormastar amét dogní trumai ndo iarum··inmetsin···* 20. .i. *cenitormastar homéit istrom cenae ho aicniud* ut sunt lapides 21. *intomais il* .i. *intoimseo truim* 22. *astide* 23. *rechti* .i. *rorecht homethi 7 inmairi* 24. .i. *lónaichthi* .i. *meíth··* 25. .i. *impessi* .i. *homethi 7 inmairi·* 26. .i. *maill* .i. *doi·*

19. in deeds. 21. but he shews that they are found worthy.
f. 20a 2. i.e. so that the hearing of God heard it. 4. that I should be forgetful. 6. through that. 8. i.e. he shews. 9. that he should shew. 11. it is necessary. 12. i.e. his deliverance from tribulations. 14. i.e. that he do good deeds. 16. a sudden turning. 18. something, i.e. heavy. 19. i.e. though the nature of the thing is light, if its quantity be increased, that quantity causes heaviness to it afterwards. 20. i.e. though it be not increased in quantity, it is heavy already by nature, *ut sunt lapides*. 21. of the many measure, i.e. of the heavy measure. 23. distended, i.e. it has been distended by fat and obesity. 24. i.e. fatted, i.e. fat. 25. i.e. beset[d], to wit, by fat and obesity. 26. i.e. slow, i.e. stupid.

[a] MS. admouit [b] MS. inpeteret [c] MS. *cortarsnaidib*: corr. Ascoli
[d] *obesi* is translated as though it were *obsessi*

UT QUID DILEGITIS UANITATEM ET QUERITIS MENDACIUM?

uanitatem errorem *qui* eis insederat[27] opinionis appellat. re- f. 20b linquite ergo cordis studia crassioris[1].

ET SCITOTE QUONIAM MIRIFICAUIT DOMINUS SANCTUM SUUM.

Iterum *propter* susceptae[2] adsertionis causam *sanctum* sé appellare *non* timuit. uolens ergo ostendere *quoniam* non gratificatione[3] aliqua, *sed* dispensante iustitia in admirationem omnium Deo sit adiuuante perductus, ait, *quod non* solum exaudiat clamantes ad se, *sed* etiam[4] multo honore sublimet[5].

DOMINUS EXAUDIET MÉ CUM CLAMAUERO AD EUM.

Ita illi iugis cura *est* ut mé, quoties inuocauero eum, *non* detractet[6] audire. *quoniam* consuetudo *est* hís *qui sunt* in miseris *con*stituti, quos in amentiam[7] amaritudo *com*pellit, *con*quæri[8] de Deo ac dicere *quod nihil* curæ dignetur mortalium rebus[9] adhibere. *proprium enim est* talia[10] dicere his quos a sano sensu[11] aduersa[12] deducunt.

IRASCEMINI[a] ET NOLITE PECCARE.

quod quidem non ita legendum ut totum uideatur pronuntiantis[13] esse. *nam* posteaquam dixit "irascemini," subiunxit "et nolite peccare," scemate *inter*rogationis[14] admiso ac si diceret: irasc*emini*[b 15] *et* nolite pec*care*. quamuis multa sint quæ causas uideantur indignationis[16] ingerere. *non* a ratione *sed* á merore uenerunt[17], et quasi interroge*tur*[18], quomodo, inquit, pot*est* ab hoc errore discedi?

27. *indessid*

1. *astigiu* .i. *asmethiu* 2. .i. *isairi darogartsom noib arfrithtuidecht*[c] *innaní asrobartatar nadrobae remdeicsiu na lathar*[d] *dæ diadulib* f. 20b 3. .i. *ni hodegnimson*[e] *fadesin* 4. *innadiadsin*[f] 5. *conocœba* 6. .i. *conimop·* 7. *indasacht* 8. *araneiget* 9. *hognimaib* 10. .i. *nadfel dliged remdeicsen dæ diadulib* 11. .i. *comber(at) ácéill nerru*[g] 12. .i. *innafochaidi 7 innaingramman* 13. .i. *ni fú indidit ata* irascemini *sunt* .i. *irascemini fercaigthesi acht is foimchomarc ata·* 14. *hondecosc comarleicthiu*[h] .i. *asnimchomarc fil and* 15. *infercaigidsi* 16. *indlondassa* 17. *dogailse fodruar* 18. .i. *amal bid nech immechomairsed dano*

1. that is thicker, i.e. that is fatter. 2. i.e. for this reason he f. 20b called himself a saint in opposition to those who said that there is no providence or dispensation of God for His creatures. 3. i.e. not from his own well doing. 4. after that. 5. He will exalt. 6. so that He refuse me not. 9. in deeds. 10. i.e. that there is no law of providence of God for His creatures. 11. i.e. so that they take their understanding from them. 12. i.e. the tribulations and the persecutions. 13. i.e. it is not in affirmation that *irascemini* is here, i.e. *irascemini*, ye are angry, but it is in interrogation. 14. by a permitted figure, i.e. that it is a question that is there. 15. are ye angry? 17. grief caused it. 18. i.e. as though some one asked moreover.

[a] irascemini should throughout be irascimini as in the Vulgate
[b] MS. isras*cemini* [c] MS. *arfrithuidecht* [d] after *lathar* an *n* seems cancelled
[e] *ho-* = *hoa-* [f] MS. *indiadsin* [g] suppl. Ascoli [h] MS. *hondecoscomarleicthiu*

f. 20c QUÆ DICITIS IN CORDIBUS UESTRIS, *ET* IN CUBILIBUS UESTRIS COMPUNGEMINI.

ea quæ per diem occurrentia oculis uestris occasiones uobis non bene sentiendi uidentur ingerere, in stratis uestris[1] possiti cogitationibus rectis adpendite[2], *et* ad sanum[3] redeuntes intellectum errasse uos...ostendite.

SACRIFICATE SACRIFICIUM *ET* SPERATE IN DOMINO.

quotiens aduersa[4] uobis prouenerint.

MULTI DICUNT: QUIS OSTENDIT NOBIS BONA?

indicat quoniam non pauci sint qui ad mouendam[5] prouidentiam audent dicere, "si *est*[6–7] ratio quæ mundum regat atque moderetur, quæ ad nos dispensationis *eius* documenta præueniunt? quæ munera suæ bonitatis impertit[8]?" aduersum hanc errantium inquisitionem[9] intulit, tenebras stultitiæ eis...exprobrans:

SIGNATUM *EST* SUPER NOS LUMEN UULTUS TUI, DOMINE.

circa nos clemens[10] dispensatio comprobatur. ita sunt circa nos prouidentiæ tuæ clara[11] documenta, ut effectibus[12] expresa *et* signata uideantur.

f. 20d DEDISTI LÆTITIAM IN CORDE MEO usque MULTIPLICATI SUNT.

dum habunde ea quæ sunt esui[1] necesaria subministras. atque ideo fecit horum maxime mentionem, *id est*, frumenti et uini *et* olei quæ *inter* reliqua uictui necesaria primum obtinent[2] locum, sine quibus[3] in totum[4] posse subsistere uita hominum non uidetur. quia ...ad conseruationem naturæ[5] nostræ instituta sunt. hoc ergo exprobrat infitientibus[6] ueritati. ut uice luminis resplendentia[7] ignorari non sinant largitorem.

IN PACE IN *ID* IPSUM DORMIAM *ET* REQUIESCAM.

quoniam superius *contra* praui dogmatis adsertores[8] dixerat, "quæ

f. 20c 1. *hifarndergudaib* 2. *errenaid* 3. .i. *rongab remcaissiu dé dinaib dulib* 4. *nacotarsnai* 5. .i. *asberat nad fil dliged remdeicsen dé dia dulib·* 6. *indixnigedar* .i. non 7. uel si est .i. *ní dixnigedar* .i. sí pro non. 8. *fundali* 9. *fris inniarfaigid* 10. *fuarrech* 11. *réli* 12. .i. *sechis ho gnimaib són*

f. 20d 1. *doerbeirt biuth* 2. .i. *ised trede insin as toisechem do duiniu* .i. *bairgen* rl. 3. *iscensuidib* 4. .i. *ciarubé cenní diib nirubai cenaib huli·* 5. .i. *fri imfolang armbethad* 6. .i. *donaib hí immafresnat* 7. amal *atanatoitecha* 8. *frisna aisndidi*

f. 20c 3. i.e. that there is a providence of God for the creatures. 5. i.e. who say that there is no law of providence of God for His creatures. 6. is there? i.e. *non*. 7. *uel si est*, i.e. there is not, i.e. *si pro non*. 9. to the question. 12. i.e. in deeds.

f. 20d 2. i.e. those are the three chief things for a man, namely, bread, etc. 3. it is without them. 4. i.e. though he might be without some of them, he could not be without all of them. 5. i.e. to support our life. 6. i.e. to those who gainsay. 7. as they are resplendent. 8. to the assertors.

dicitis" etc. in stratis uestris[9] cum somno membra committitis, reuocate in memoriam quæ inepte praueque sentitis, *et* reprehendentes uosmet ipsos aculeum[10] uobis[11] reatús adfigite. ac si diceret: mecum ipsum[1] non desideo[2]. non necesse habeo...in strato[3] possitus stimulís reatús urgeri sed hoc...Dei beneficis maluit inputare[4] dicendo: f. 21a

QUONIAM TU, DOMINE, SINGULARITER IN SPE CONSTITUISTI ME.

inpossibile *est autem* aliquem sperare de Deo cuius[5] nutat[6] de prouidentiæ ratione sententia.

PSALMUS V.

Profetat[7] ex persona populi qui in Babillonem ductus est a Nabocodonosor rege captiuus.

VERBA MEA AURIBUS PERCIPE DOMINE.

auribus percipere proprie dicimur quando adcommodata[8] aure sollicite uerba loquentis audimus. rogans ergo populus Deum ut audiat petitionem *eius* adtentus, uerbis utitur de nostri usús familiaritate[9] nascentibus[10], alioquin[11] quomodo possunt dicta hæc Deo incorporeo conuenire? quia non nos aliter Deo nouimus supplicare[1].

INTELLEGE CLAMOREM MEUM.

quoniam et nos, cum aliquem rogamus *et* ille dicta nostra disimulat[2], admonemus. f. 21b

INTENDE UOCI ORATIONIS MEÆ.

et hoc...á similitudine corporis *est* petitum[3].

9. *hifarsrethaib*[a] 10. *ingulpan* 11. .i. *atabgabed farcaire·*

f. 21a 1. uel ipse .i. *osme* 2. *nídephthigim* 3. *isindérgud*[b] 4. *adrímed* 5. *indísin* 6. *roissid* 7. *doerchain* 8. *dochumlechtigthi* .i. *intan domberam armenmain intiu colleir* 9. *dintecnatu* 10. .i. *airchair lium*[c] 11. .i. *manid ócho-macnabud innam briathar ndoinde arrubart*[d] *biuth*

f. 21b 1. *nongesmais* 2. .i. *disamlathar* .i. *níscluinethar 7 nitabair indithim nintiu* 3. *todlaigthe*

f. 21a 11. i.e. let your reproach seize you. 5. of him. 8. when we give our mind to them diligently. 11. i.e. if it is not from the habit of the human words that he used.

f. 21b 2. i.e. he dissembles, i.e. he does not hear them, and does not give heed to them.

[a] *hifar-* might be read *infar-*
[b] *-dérgud* corrected in MS. from *dértud*
[c] *airchair lium*: this is clearly corrupt, but correction is uncertain; perhaps *amal is coair linni* "as is proper with us"?
[d] *arrubart*: the vowel of the final syllable looks more like *u* than *a*

REX *meus* ET DEUS *meus*.
hoc est[4], tu *mihi* audenti[5–6] *præbe*, tu suscipe *quæ* alligare[7–8] *com*pellor[9–10], *qui* es uerus rex *meus et* Deus.

QUONIAM AD TE ORABO, DOMINE.
ideo me *con*uenit *non* desimulanter audire[11]. *quoniam* ante
f. 21c tempus captiuitatis[1] suæ neglegentes circa offerendas Deo supplicationes exsteterint[2].

MANE *ET* EXAUDIES UOCEM *meam*.
mane in Scriptu*r*is Diuinis dici tripliciter inuenim*us*. *aut enim* ad uelocitatis indicium ponit*ur*, *aut* ad lætitiam refert*ur*, *aut* ad tempus certe matutinum. indicat*ur autem* lætitia *hoc* no*m*ine ob *hoc* qu*ia cum* diei tempus in *quo* curarum fluctús et solicitudines experimur, noctis uicisitudo[3] excip*er*it[4], relaxatís otio corporib*us et* obliuione in locum angoris[5] admisa ita mane[6] securi lætiq*ue* consurgim*us*, *quasi* omnis *præterita* sollicitudo fuerit *cum* nocte finita.

MANE ADSTABO *TIBI* ET UIDEBO.
hoc est, ad offerendas p*re*ces de strato meo[7] ma[tu]tinus[8] adsur-

4. .i. *isedinso* 5. .i. *rolomur· nundatges* 6. uel auditum .i. *condamchloithersa ón·* 7—8. .i. *condarias* .i. *nochis nondages on conderlaige*[a] *dam son innahí noguidim daitsiu* 9. *isecen dam són nondages daitsiu·.* 10. .i. *ithéside cotammeicnigthersa* 11. .i. *cenaéitsecht*

f. 21c 1. *fribabiloin*[b] 2. .i. *fristuidchetar*[c] 3. .i. *adaig tar æsi laithi* .i. *intan tét alaithe dichiunn cosnaib gnimaib 7 cosnaib imnedaib gniter and dotét iarum imthanu aidche tarahæsi*[d] *conderma-nammarni innaimnedsin imbiam isindlaithiu trichumsanad inna aidche dodiarmorat· 7 isdindfailti bis isinmatin indiad*[e] *inna aidchesin is* nomen mane· .i. *huare as failith inmenmae isinmatin ocærgiu iarfoscaigiu inna aithche · trimiberar dindaimsir matíndisin ani as* mane *oeperr dindfailti bis indi* .i. mane *failid iarsindí· ba* mane *moch riam* 4. *arafoim* 5. *innacumcae* 6. *moch·* 7. *dimdérgud* 8. *mochtratae*

4. i.e. it is this. 5. i.e. I dare to entreat Thee. 6. *uel auditum* i.e. that Thou hear me. 7—8. i.e. that I bind them, i.e. that I pray for them, that is to say, that Thou forgive me what I pray for to Thee. 9. it is necessary to me that I pray for them to Thee. 10. i.e. it is this to which I am compelled. 11. i.e. without giving ear to him.

f. 21c 1. at (?) Babylon. 2. i.e. they opposed. 3. i.e. night after day, i.e. when the day passes away with the deeds and the troubles that are done therein, then comes the alternation of night after it that we may forget those troubles in which we are in the day through the repose of the night that follows it, and it is to the gladness that is in the morning after the night that *mane* is name, i.e. because the mind is glad in the morning in rising after the departure of the night, the word *mane* is transferred from that morning season, and is applied to the gladness that is in it, i.e. *mane* "gladsome," after it was *mane* "early" before.

[a] MS. *conderlaig* [b] MS. seems *fribaloin* leg. *imbabiloin*?—J. S. [c] MS. *fristuichetar* [d] MS. *tar hæsi* [e] MS. *indad*

gam, *et cum* deuote t*ibi* ante*lucanus*[9] adstitero, tu *quoque* uocem me*am*...suscipito.

QUONIAM NON DEUS UOLENS INIQUI*TATEM* TU ES.
quod signanter Deus nolle iniquitatem dicitur, *non* ad *hoc* ualet ut alium aliquem deum iniustitiæ amatorem esse credam*us*, *sed* ad distinctionem demonum, *quibus* familiare *est* iniquitate gaudere. *non tantum*[10] *autem hoc contra* hereticos[11]. si *enim* in *hoc* loco ait, "*quoniam non* Deus uolens iniquitatem tu es," *non* solum Deum Patrem indicat *qui* iniquitatem nolit. *neque enim hoc* uult ostendere *quoniam* Filius Dei sit *qui* uelit iniquitatem. *unde et quod* {*dicitur*} solus uerus Deus Pater ac si inuenit*ur* aliquid simile *quod* honorem Patris indicet, *non tamen id* aufert*ur*[12] a Filio.

NON HABITAUIT IUXTA TÉ MALIGNUS. f. 21d
quia hæc erat opinio Iudeorum *quod* in Hirusolimis *et* monte Sion Dei esset habitatio, commorantem in terra repromisionis in uicinia Dei[1] habitare credebant. *non* patieris, inquit, loca *tibi* dicata[2] ab hís incoli[3] quorum uita *est* ab studio bonitatis aliena.

NEQUE[4] PERMANEBUNT INIUSTI ANTE OCULOS TUOS.
solicite prursus et caute "*neque*[5] permanebunt[a]" dixit, *quoniam* ad tempus aliquos manere constabat, *quibus*[6] diuternitatem manendi concedi negat.

ODISTI, DOMINE, OMNES OPERANTES INIQUI*TATEM*.
ac si diceret: *non* solum a tuæ habitationis uicinia summouisti[7], *sed* etiam...dignos odio iudicas *qui* nos tenent uictorum[8] iure captiuos.

9. .i. *remdedoldae*[b] .i. *rematindae* 10. uel notandum et sicut *bis* f. 21c
and amal sodin[c] et sic disponitur *fo sodin* .i. notandum est hoc *continued*
contra hereticos non solum enim indicat rl. sic ut rl. 11. .i. *asberat as ndia cloine macc olsodin as gó doib·* 12. *ni ercheltar* .i. *conapad firdía mac*

1. .i. *combad chomaicsiu side dodia* 2. *cosecarthi* 3. *fris-* f. 21d
coirter ceill 4. .i. *isfaittech rondboisom nant* neque manebunt *asrubart air ataat alaili*[d] *feidligte ho aimsir ní tremfeidliget im*murgu *issasuthin air is tremfeidligud suthin inchosig* permaneo non sic maneo 5. *ní tremfeidligfet* 6. *isarsuidib* 7. *conroscaigissiu* .8. *innambuadach*

10. or *notandum*, and in that case *sicut* is there, and this is the f. 21c
arrangement in accordance therewith, to wit, *notandum* &c. 11. i.e. who *continued*
say that the Son is a God of iniquity, but they lie. 12. it is not taken away, i.e. that the Son should not be true God.

1. i.e. that he was nearer to God. 4. i.e. he was careful that f. 21d
he did not say *neque manebunt*, for there are some who endure awhile, yet however do not endure for ever, for *permaneo* indicates lasting endurance, not so *maneo*. 6. it is to them.

[a] MS. permanebunt neque [b] MS. *rem dedoldae*
[c] *amal sodin*: MS. *sodin* [d] MS. *alai*: corr. Ascoli

f. 22a EGO *AUTEM* IN MULTITU*DINE* MISERICOR*DIÆ* TUÆ INTROIBO IN DOM*UM* TUAM.

aditu*m*, inqu*it*, qu*em* m*ihi*[1] peccata obstruxer*unt*[2], ut abductus ab solo[3] patrio dom*um* tua*m* intrare no*n* possem, n*unc* reducto tua misericordia reserauit[a].

ADORABO AD TEMPL*UM* SA*NCTUM* TUUM IN TIMORE TUO.

ostendit qu*od* pri*us* absq*ue* timore, qu*em* solet reuerentia[4] sacri loci *et* diuini cultús incutere, templum intrauerint orationum officia reddit*uri*.

DO*MINE*, DEDUC MÉ IN TUA IUS*TITIA*; *PROPTER* INIMICOS MEOS DIREGE IN *CONS*PECT*U* TUO UIA*M* MEA*M*.

ac sí diceret: reuoca mé ut t*ibi* possim templu*m* ingresus adsistere[5]. *et* si*ne* deflexionum morís[6] fac iter in directum agere, ut rediuntis ad te gresús[7] nullus impediat. ad utrumqu*e*[8] respicit.

Q*UONIAM* NO*N* EST IN ORE EOR*UM* UERITA*S*; COR EOR*UM* UANU*M* *EST*.

tam mentis eis uanitas q*uam* mendacii familiaritas[9] inputat*ur*[10].

SEPULCRU*M* PATENS[11] *EST* GUTOR EOR*UM*.

f. 22b q*uia* rem mortis oper*antur*, sepulcrorum[1] uice longe horrorem foetoris eructant.

IUDICA[2] ILLOS, D*EUS*.

iudica hiic p*ro* condemna possitum *est*. iustum *est* illos sententiam[3] damnationis excip*ere*[4].

DECEDENT A COGITATIONIBU*S* SUIS.

ea q*uæ* moliuntur[5] *contra* nos no*n* sortiant*ur* effectum[6].

f. 22a 1. *erumsa* 2. *frisrodúnsat* 3. *ond lár* 4. .i. *inloc diambuthabarthi ermitiu feid 7 imbu choir frecur céil dé · atlén-taissom*[b] *adi 7 dognitis cech ndochrud*[c] *and·* 5. .i. *ac duguidisiu*[d] *adé* 6. *cenfodrúbu* 7. *innaceimmen* 8. *asber innadiad* 9. *intecnatu·* 10. *aithisigther* 11. .i. *adnacul nersoilcthe·*

f. 22b 1. .i. *amal sluces anadnacul n ersoilcthe ní tete*[e] *ind 7 dutét bréntu as* síc est gutor eorum .i. *denum*[f] *oircne 7 testiu nafuile 7 ammí érchlos adi huadib forcachleth 7 eilled cech oín bís innacobfodlus trí gabail desmrechta diib* 2. *comainse* 3. *indigail* 4. *arafoimat* 5. *dochrechat* 6. .i. *ingnímsón*

f. 22a 4. i.e. the place to which honour should have been shewn, and in which the worship of God was fitting, they used to pollute it and to do everything unseemly there. 5. i.e. praying to Thee, O God. 8. that he mentions afterwards.

f. 22b 1. i.e. as an open sepulchre swallows what goes into it, and there comes out of it a stench, *sic est guttur eorum*, i.e. working of slaughter and shedding of blood and their evil report (?) from them on every side, and the corruption of everyone that is in intimacy with them through taking an example from them. 3. the vengeance. 6. i.e. the deed.

[a] MS. reseruauit [b] MS. *atléntaisom* [c] MS. *ndochrad* [d] MS. *duguidiusiu*
[e] MS. *nítéte* [f] MS. *den* with *-um* in margin

IN *ÆTERNUM* EXULTA*BUNT*, *ET* INHABITABIS IN EIS.

loci illius eris habitator testimonio eor*um* q*uæ* *inter* nos mira[7] frequen*ter* operairis.

DO*MINE*[1], UT SCUTO BONÆ UOLUNTATIS TUÆ CORO*NASTI* NOS, f. 22c
dicendo[2] "ut scuto" admouit[a] similitudinem p*er* q*uam* augmentum diuinæ p*ro*tectionis exp*ri*meret. ac si diceret: ualde nos decretui[b 3] auxilio commonisti ut *et* honorabiles ap*ud* té simus. similitudine á uiris petita strenuís[4].

PSALMUS VI.

De peccato beatus Dauid p*ro*p*ri*o *con*fitet*ur* q*uod* Bersabæ mixtus admisit. utimur[5] *autem* his uerbis in tribulationib*us* *con*stituti, in quas specialit*er* merito facti deformis incederat.

DO*MINE*, NÉ IN FURORE TUO ARGUA*S* ME, N*EQUE* IN IRA TUA CORRI*PIAS* ME.

ut seruus ap*ud* quem *est* domini magna reuerentia[6], cu*m* *con*scius sibi fuerit peccati grandis admisu[7], no*n* audet quidem in totum facti sui ueniam postulare, rogat t*amen* ut ita in sé uindicet*ur* ne castigatio[8] mod*um* accensa indignatione[9] no*n* teneat, ita *et* Dauid argui[10] quid*em* no*n* refugit n*eque* in totum declinat[11] correptionis seueritatem, *sed* supplicat no*n* c*um* furore *et* ira in sé, q*uæ* *est* mesuræ[12] nescia, uindicari. hoc *autem* dicit humanæ[13] *con*suetudinis morem secutus.

MISERERE MEI, DO*MINE*, Q*UONIAM* INFIRMU*S* SUM.

in t*antum* grauiora uerbera ferre no*n* posum ut sim miserationi[14]

7. .i. *adamri*

f. 22c 1. *trop* tra *dunadbatsom isindísiu* .i. *intamail inso frinech tarsatochuirther sciath· air nach rí olc* 2. *lase*[c] 3. *dondérchoiliud* .i. *fortanroichanni hofortacht dunderchoiliud asrochoilsem*[d] *ishe* didiu *intærchoiliud* ut honorabiles rl. 4. *dedarnaib* 5. .i. *itimmaircidi dunni innabriathrasa intan mbimmi* in tribulationibus et in peccatis 6. *ermitiu féid* 7. *ontorgabail* 8. *nadnecmai* .i. *arna esngaba mod ácuindrech* 9. *onlondas* 10. *cidingabthar* 11. .i. *imimgaib són*[e] 12. .i. *oroib mesar forsindigail* 13. .i. *ferc 7 digal nephmesraigthe indiu·* 14. .i. *airismou*[f] *ruicim les mairchissechtae indaas digal dothabairt*[g] *form·*

f. 22c 1. he shews herein a figure of speech, to wit, this is a comparison to one over whom is placed a shield that evil reach him not. 2. when. 3. to the determination, i.e. Thou hast instructed us by help to the determination that we have made (lit. determined); this then is the determination, *ut honorabiles* etc. 5. i.e. these words are suitable to us when we are *in tribulationibus et in peccatis*. 8. that it may not befall, i.e. that the chastisement may not exceed measure. 12. i.e. that there may be measure on the punishment. 13. i.e. anger and punishment unmeasured in God. 14. i.e. for I need to be pitied rather than to have punishment inflicted on me.

[a] MS. admouit: corr. Ascoli [b] decretui is translated as a dative and communisti as though it were commonuisti
[c] Here *lase* indicates the general force of the gerund; the full translation of *dicendo* would be *lase asmbeir* [d] MS. *asrotholsem*
[e] MS. *imimgaibson* [f] MS. *airimmou* [g] MS. *dothabair*

f. 22d magis *pro* ipsa mei adtenuatione[1] uicinior. mala *namque* tribulationum...omne robur[2] meæ ualitudinis[3] adtriuerunt[4], *et* possunt *mihi* ad emendationem *uel* sola sufficere[5].

SANA ME, DOMINE, QUONIAM CONTURBATA SUNT usque UALDE.

ad augmentum dicti superioris uim mali, *quo* tabefactæ[6] carnes *eius* fuerunt, *dicit* etiam ossa[7] sentire, *quæ conturbata*[8] reddunt grauis adflictionis indicium. *quod autem* addit, "*et* anima mea turbata *est* ualde," ita possuit ac si diceret: tribulatio ista, *quam* patior, excesso[9] corpore usque ad animæ interiora peruenit.

ET TU, DOMINE, USQUE QUO?

quasi in longum castigatione protracta ait, "*et* tu Domine usque *quo*[10]?" *inter*rogantis specie *quærit quando* Dominus malorum *eius* terminum[11] ponet, timens ne[12], sí ultra *eius* protrahatur offensa, pondus uerberum ferre *non* possit.

CONUERTIRE, DOMINE, ET ERIPE ANIMAM MEAM.

bene ut irato[13]...supplicat *quo conuersis* in eum oculis exoratus[14] aspiciat.. *quod*[15] *uero* ait, "eripe" etc.

SALUUM ME FAC PROPTER MISERICORDIAM TUAM.

a malis sé erui inpertitu[16] diuinæ misserationis inplorat. cum possit in sufragium ueniæ multa á sé prius[17] *bene* acta[18] numerare, *quæ* utique sunt diuino[19] testimonio *comprobata*[20], sicut seruus offen-

f. 22d 1. .i. *armu sémise*[a] *7 mu mindchecht isnaib fochaidib* 2. *nert* 3. *mosonartae* 4. .i. *docomartatar* 5. .i. *cidnaimneda forodamarsa cose romferat dom aithirriuch·* 6. .i. *horudedsat* 7. .i. *horudeda indfeúil forsnaib cnamaib citabiat iarum inchnamai infochaid* 8. *anatafuasnaidi*[b] 9. .i. *anas nesngabthi*[c] *incorp* .i. *huasringaib corp fulach innafochodo*[d]· *dotet iarum dochum indfolaid tanaidi inna anmæ* 10. .i. *ciofut suidigfe* 11. .i. *inforcenn són*[e] 12. .i. *coni* .i. pro ut. l. *maní* .i. pro sí 13. *amal as dundfercach* 14. *gessid*[f] 15. *anisin* 16. *hondfodail* l. *hondtindnacul* 17. .i. *retecht dochum* bersabae 18. *innacaingnethi* 19. .i. *dorat dia forcell desom· rongenisom degnimu resin··* 20. *medon testi*min *inso*

f. 22d 1. i.e. for my thinness and my tenuity in the tribulations. 5. i.e. even the afflictions that I have endured hitherto might be sufficient to me for my reformation. 6. i.e. through which they melted away. 7. i.e. when the flesh has melted away on the bones, then the bones feel the suffering. 8. when they are perturbed. 9. i.e. when the body is passed beyond, i.e. when the endurance of the suffering has passed beyond the body, then it comes to the subtle substance of the soul. 10. how long wilt Thou place? 11. i.e. the end. 12. i.e. that not, i.e. *pro ut*, or if not, i.e. *pro si*. 13. as to the angry. 14. a suppliant. 15. that (which). 16. by the distribution, i.e. by the giving. 17. i.e. before going to Bathsheba. 19. i.e. God gave testimony of him that he had done good deeds before that. 20. this is the middle of the period.

[a] MS. *armú semi se* [b] MS. *anatafu*: suppl. Ascoli [c] rectius *-esngabthe*
[d] MS. *innafothodo* [e] MS. *inforcennson*
[f] *gessid* is a misinterpretation of *exoratus*, of which the proper equivalent would be *gesse*

sam[21] timens *domini* atque ad promerendam[22] benignitatem *eius* adtentior sé ipse *con*demnat, *nihil* eorum in memoriam *quæ* bene egit reuocare[23] *con*fidit, deleta æstimans *omnia* tanti admisione[24] peccati. *quasi*[25] nullius ergo iustitiæ sibi *con*scius solam Dei misericordiam ad restitutionem salutis implorat.

QUONIAM NON EST IN MORTE usque TUI.

id *non dixit* absolute[26] in inferno possitos mortis lege Dei obliuia sustinere, *sed* ita nèminem *esse*[1] Dei memorem[2] ut peccatís satisfactionem[3] possit adhibere[4]. finem *enim* uitae huius sequitur expunctio[5] futura meritorum. hoc *est* ergo *quod* uult dicere: *quoniam* tempus *con*fitendi[6–7], *id est*, penitendi uitæ nostræ finibus terminatur. ut remisionis sententia seueritatem ultionis anticipiet[8]. hiic ergo, inquit, ubi *est* satisfactionis[9] locus? ostendit *autem* in sequentibus *quam*[10] sollicite satisfecerit, *id est*, quod poenitentiam *non* usque[11] ad uerba susciperit. f. 23a

LABORAUI IN GEMITU MEO usque RIGABO.

pro præterito futurum tempus admouit. *nam* pro eo *quod est* laui *et* rigaui, ut sequenter dicto superiori possit adiungi, lauabo[a] possuit *et* rigabo uarie tempora ac licenter inmotans. dicuntur *autem*[12] ista *cum* enfasi[13], ut *et*si *non* tantos quantos sonant, tamen ad poenitentis fletús uberes indicandos[14].

TURBATUS[b] EST PRÆ IRA OCULUS MEUS.

præ ira[15] utique Dei *quam*[16] meretum peccantis accenderat, *id*

21. *infrithorcuin* 22. .i. *bedairillti* 23. *adintogra* 24. *ón-targabail* 25. *iartestimin* 26. .i. *onabeth foraithmet dé hisuidiu* f. 22d *continued*

1. *nad ndixnigedar nech* 2. .i. *combed doib foraithmet bedtorbach* .i. *trisangnetis aithirgi* 3. *ataidlech* 4. *donedbarad* 5. *aconguin bís foraib* tantum *iniffiurn ní cumcat aithirgi ndodenum* 6. *foisiten* 7. l. *maní be* tempus *hifoitsecht* hic est ordo uerborum .i. quoniam terminatur finibus uitae nostrae confitendi .i. pro confitere. id est penitendi .i. pro confitere·· 8. .i. *coremifoil* 9. *intaidlich* 10. *ciafíu* 11. .i. *ni aithirgi hobriathraib nammá cengním*[c] 12. *issamlid insin asmbertar·* ut 13. .i. *cosindimbiud*[d] .i. *cosind epert asingaib méit* hic est ordo ut dicuntur tamen ad fletús uberes indicandos etsi non dicuntur .i. ad tantos quantos .i. uerba sonant .i. *robtar lugu nadér quam adfiadatar* 14. *betis aisndisib.* 15. .i. *ferc* 16. *fíu*[e] f. 23a

25. a post-text. 26. that there should be no recollection of God therein. f. 22d *continued*

1. that there is no one. 2. i.e. that there should be to them a profitable recollection, i.e. through which they should work repentance. 5. the contrition that is upon them in hell only; they cannot work repentance. 7. or if *tempus* be not understood, *hic est* etc. 11. not repentance in words only without deed. 12. it is thus that they are said *ut*. 13. i.e. with the abundance, i.e. with the saying that exceeds quantity, *hic est* etc., i.e. the tears were fewer than they are related. f. 23a

[a] MS. labauo [b] MS. Turbata [c] leg. *cengnímu*?
[d] MS. *cosindbiud*: corr. Asc. [e] usually *ciafíu*

SI REDDI*DI* RETRIBU*ENTIBUS* M*IHI* MALA,

ca q*uæ* merito[16] p*ri*ma s*unt*, in relationis[17] ordine secunda[18] ponunt*ur*[19]. amplioris[20] *enim* uirtutis testimonium *est* iniuste in sé agentem alt*er*um[21] sustinere patient*er* q*uam*[22] ipsu*m* n*on* agere aliq*uid* inique.

DECIDAM[23] MERITO[24] AB INIMICIS MEIS INANIS[25].

id est, conatús mei nullum sortiant*ur*[a] effectum[26], n*ec* ualeam aliq*uid*[27] in aduersarios meos ultionis exserere[28].

P*ER*SEQUAT*UR* INIMI*CUS* ANI*MAM* M*EAM ET COMPREHENDAT*.

d h*oc est* grauis deictionis testimonium, si expossitus[1] inimicis sé adserere[2] *et* defensare[3] n*on* possit.

ET *CON*CULCET[4] IN TERRA UIT*AM* M*EAM*.

ita mé[b] aterat[5] ut[6] n*ihi*l memoriæ meæ sup*er*esse[7] patiat*ur*,

ET GLORIAM M*EAM* IN PUL*UEREM* DEDU*CAT*.

ita, inq*uit*, aduers*um* me *con*fortent*ur* inimici ut, cum *inter*ficerint at*que* in inferna depulerint[8], eti*am* posteritatis[9] meæ indicia n*on* relinquant. *id enim* temporis[10] Israhelitæ p*ro* felicitate maxima *com*putabant si relinquerent filios q*ui* eos ab *in*iuria[11–12] obliuionis

c 16. .i. *innahí batar buthi arthuus dusrale fodiad* 17. *inaisndis*[c]
inued 18. *tanisi* 19. .i. *isint saltair* 20. .i. *nephdenum neich diulc frinnech dogní olc frit airis uilliu son indaas nadndene olc frinech nadeni olc friut··* 21. *alaile forlaim nainsedo* 22. *indaas* 23. *dorothuusa* 24. .i. *madugneu innahuli*[d] *remiserburt* 25. .i. *cenimfolang indegnimo són asail lim* 26. .i. *gnimo són*[e] .i. boni operis 27. .i. *madudrignius ní donaib remeperthib* 28. .i. *nosilaiger*

d .1. *anas latharthe* 2. *asnind* 3. *donema* 4. .i. *madugneu innaremeperthi* 5. .i. *docomar* 6. .i. *connachonroib nech dimchlaind frimforaithmet*[f] *dimés* 7. *fordiuair*[g] 8. *inrarpatar* 9. .i. *cen nech dimm æs dimchlaind frimforaithmet* 10. .i. *hithall* .i. *isind aimsirsin tall* 11. .i. *arnabeth andernet* 12. *ised didiu ancride indermait buith cenchlaind*[h]

3c 16. i.e. the things that should have been first he put them last.
inued 17. in exposition. 19. i.e. in the Psalter. 20. i.e. not to do aught of evil to anyone who does evil to thee, for that is more than that thou shouldst not do evil to one who does not do evil to thee. 21. another agreeing with (?) the accusative. 24. i.e. if I do all that I said before. 25. i.e. without accomplishing the good work that I desire. 26. i.e. of work. 27. i.e. if I have done aught of the aforesaid things. 28. i.e. that I should sow.

3d 1. when he is exposed. 4. i.e. if I do the things aforesaid. 6. i.e. that there may be none of my children after me to preserve my memory. 9. i.e. without aught of my children after me to preserve my memory. 10. i.e. yonder, i.e. at yonder time. 11. i.e. that there should not be forgetfulness of them. 12. that then is the injury of oblivion to be without children.

[a] MS. sortiuntur [b] MS ita a mé [c] *inaisndis*: perhaps *innaaisndisen*, the exact translation of *relationis* [d] MS. *innahui*: corr. Ascoli [e] MS. *gnimoson* [f] MS. *friaformet* [g] MS. *forduair* [h] MS. *cenchlain*

adsererent. n*am* e *contra*rio mori[13] *sine* super*stite*[14] *uel* herede[15], *id est*, *sine* eo in quo pignus[16] nominis[17] sui *uel* seminis resideret, reputabat*ur* dedecoris *et* pudoris.

EXSURGE, D*OMINE*, IN IRA TUA.

quoniam nos, *cum* in ultionem accingimur, p*ro*mtos nos ad uindicand*um*[18] esse tali motu corporis indicamus. u*er*ba er*go* nostræ *con*suetudinis ad exorand*um*[19] admouet Deo, ac si diceret: sollicite in uindictam mei ac p*ro*prie[a 20] commouere[21]; at*que* ideo intulit "in ira tua," *id est*, commotior[22] ad ulciscend*um* *uel*ut aspectu indignantis accede.

EXALTARE IN FINIB*US* INIMI*CORUM* TUORUM.

non q*uod* aliquo {loco}[23] loci sup*er*ioris erectio faciat altiorem. in uniuersos aduersarios tuos seuerus[24] exsiste.

EXSURGE, D*OMINE* D*EUS* M*EUS*, IN PRÆCEPTO Q*UOD* MANDASTI. f. 24a

hoc ait: censura[1], qua*m* nobis mandas *contra* imp*ro*bos, p*er* te ipse[2] partes exsequere.

ET SINAGOGA P*OPULORUM* CIRCUM*DABIT* TÉ.

erat iste mos ap*ud* filios Isra*hel* ut ad sallend*um*[3] Deo *con*currerent hi ad quor*um* spectabat officium[4]. h*oc est* er*go* q*uod* ait: facientes choros psalmos t*ibi* *con*sona[5] uoce cantabimus, *et* altare tuum in mod*um* coronæ[6] circumpossiti ex omni parte cingemus[7].

ET P*ROPTER* HANC IN ALT*UM* REGRED*ERE*, D*OMINE*.

quoniam a bellorum sollicitudine liberís[7b] licebit tuis laudib*us* occupari[8]. "in altum regredere," *id est*, p*ro*stratis, inq*uit*, inimicis n*ostr*is n*ihi*l de te humile[9] sinas ab omnib*us* æstimari[10].

13. *nombaad* 14. *tigbae* 15. *comorbamin*[b] 16. .i. *gell* f. 23d
.i. filius 17. .i. *formbed aainm ind firso. t. isamacc diaes cenibed* *continued*
áainmsom bes foir· 18. *beddiachti*[c] 19. *doguidi* 20. *inersaid* 21. *condatoscaigther* 22. *luindiu* 23. .i. *ciathes hiloc bes ardu ní ardu de. ní samlidsón dunni airimmi*[d] *ardu ni de tridul isna lucu arda* 24. *feuchuir*

1. *ónmes* 2. *fadein* 3. .i. *bed moltai t. domolad* 4. .i. f. 24a
ba hé angnimsom molad dé 5. .i. *bind* 6. *innacorne* 7. *intimcélfamni* 7b. .i. *soiraib* 8. .i. *doninoltar* 9. .i. *mes dimicme són* 10. *mestar*

17. i.e. on whom should be the name of this man, or it is his son after f. 23d
him, though he bear not his name. 23. i.e. though He go into a *continued*
higher place He is not the higher; not so with us, for we are the higher through going into high places.

3. i.e. that He should be to be praised, or to praise. 4. i.e. f. 24a
that was their work, to praise God. 9. i.e. an estimation of contempt.

[a] proprie: leg. propere? [b] MS. *comorbain* [c] MS. *bediachti* [d] MS. *airmi*

DOMINUS IUDICAT POPULOS.

id est, quam[10b] iustas *inter* sé motuo bellorum causas diuersi[11–12] habeant, iudicii sui adpendit[13] examine[a 13b].

IUDICA MI DOMINE, SECUNDUM IUSTITIAM MEAM.

dignum mé, inquit, auxilii tui inpertitione[14] decerne[15]. nam cum nihil ipse in quempiam[16] inique fecerim, iniquitate premor aliena. quod autem dicit "iustitiam meam," siue ex sua siue ex persona loquatur aliena, hoc indicat quod iuste aduersum inimicos Dei poscat auxilium á quibus ledatur iniuria. nusquam hoc ita iustitiæ suæ meminit[17] ut ad studium uitæ suæ eam referre uideatur. docet etiam nos quod tunc possimus inter aduersa possiti diuinas aures[18] . . conuertere.

[19]ET SECUNDUM INNOCENTIAM MEAM SUPER MÉ.

hiíc innocentiam non pro semplicitate possuit, quae mali expers uicina uidetur infantiæ.

f. 24b CONSUMMETUR NEQUITIA PECCATORUM.

finem nocendi ei faciat modus a té correptionis[1] inlatæ.

ET DIREGES IUSTUM.

proficit ad iustitiæ commendationem aduersum iniquos prolata sententia[2]. nam tanto magis a bonis[3] studio æquitatis insistitur, quanto in malos[4] uiderint uindicari. et quoniam sé diregi nequitia peccatorum poposcerat terminata, iustas alligationes suas[5] nititur adprobrare.

SCRUTANS CORDA ET RENES, DEUS usque CORDE.

cum...mentium secreta rimeris[6], profecto nosti quia iure tuum

f. 24a *continued* 10b. *ciafíu* 11. .i. *it hé* 12. uel diuersi iudicii sui 7 *is* suas *amal sodin* 13. .i. *adrimisón* 13b. .i. *no is*[b] *ondirgi són abrithemnachtae* 14. *isindairite* 15. *atamrochoilse* 16. *inabrithemnachtae* 17. .i. *ni ruforaithmenairsom afirinni fadesin conid soirad nech* 18. .i. *cluasa dé diarneitsecht intan dinaib fochaidib hirobae* 18. .i. *cluasa dé diarneitsecht intan mbimmi· isnaib fochaidib* 19. *rofitir* didiu 7 *etirgein ní dú ulc intí lasmbi indencae· ní fitir* immurgu *olc netir intí bís isindencae* ut sunt infantes

f. 24b 1. .i. *sechis inna diglae són* 2. .i. *indigal* 3. .i. *hodegdóinib* 4. .i. *isna drocho doini*[c] 5. .i. *á aisndisnea* .i. *a gudi* 6. *adrimisiu*

f. 24a *continued* 11. i.e. it is they. 12. or *diuersi iudicii sui*, and then it is *suas*. 13b. i.e. or from the rectitude of His judgment. 14. in the receiving. 15. determine me. 17. i.e. he did not call to mind his own righteousness that it might deliver him from the tribulations in which he was. 18. i.e. God's ears to hearken to us when we are in tribulations. 19. he then who has innocence knows and understands something of evil; he, however, knows no evil at all who is in innocence, *ut sunt infantes*.

f. 24b 1. i.e. of the punishment. 2. i.e. the punishment. 5. i.e. his declarations, i.e. his prayers.

[a] MS. exanime [b] *no is*: MS. *nois* [c] read *drochdoini*—J. S.

adiutorium postolamus, quia etiam consuescas saluos facere eos quos nulla familiaritas tortuosæ[7] prauitatis inplicuit, *et* arrecti calli[8] detorsit.. *et...com*petenter petimus ut aduersariis[9] tuis adminiculis eruamur. occurrebat aliquid quæstionis[10], *id est*, quod inuenerentur frequenter iusti qui de uitæ periculo non nihil trepidationis incurrerent[11], cum e diuerso[12] peccatores dies suos non solum in securitate[13] uerum etiam in lætitia terminarent, subdidit:

DEUS IUDEX IUSTUS ET FORTIS ET PATIENS usque DIES.

etsi eueniat, inquit, ista meritorum confusio ut bonis[14] malorum dominetur inprobitas, tamen apud examen[15] Dei iustitiæ monimenta non pereunt, qui[16] quamuis per patientiam peccata disimulet[17], *et* tamen uehementer uindicat cum ultionis tempus insteterit; et quoniam iustum *et* patientem Deum dixerat, patientiæ testimonium ostendit per hoc quod ait, "num[18] quid irascitur per singulos dies?"

NISI CONUERSI FUERITIS, GLADIUM SUUM UIBRABIT.

id est, non usque in finem[19] per bonum patientiæ impunita uitia sustinebit, sed expectat conuersionem, quæ[20] si non sequatur nec fecerit dilatio meliores[1], non morabitur ultio[2] partes iudicii exsequente iustitia. f. 24c

ARCUM SUUM TENDIT usque EFFICIT.

quo solent utique etiam[21b] longe stantes lætale uulnus accipere. "sagitas suas ardentes[3] effecit"; duo quæ[4] reos terreant in uno iunctu[a] amara iunguntur ignis, *et* ferrum, ut per aliud urantur[5], per aliud incidantur[b 6].

f. 24b *continued* 7. .i. *todernide* .i. *snithe* 8. *inchu* :: *hond lurc*[c] *drigthedo* 9. *honaib adbartaichthidib*[d] 10. *innaiarfaigtho* 11. *ní nadrindualdatar acht inrualdatar* 12. .i. *inchotarsnu* .i. *frisnafirianu bite hifochaidib* 7 *imnedaib siu*[e] 13. .i. *cenimned dofodaitin isinbiuth frecndairc dogrés...* 14. .i. *donaib degdoinib* 15. .i. *lasinmes firbrithemnachtae· dæ·* 16. *indhisin* 17. .i. *nísndíg focetoir·* 18. *ate œm ní fercaigedar* 19. .i. *ardufesatar asennad* 20. *indhisin*

f. 24c 1. .i. *ferr* .i. *manibat ferrsom*[f] .*de. tri œsnadud innadiglae dothabairt foraib* 2. .i. *doberthar digal forcechrain pectha bias leu* 2b. *cid* 3. *saigtea ana* 4. *it hé inso* 5. *co loscaitir* 6. *dufuibniter*

f. 24b *continued* 7. i.e. twisted. 11. not that they did not incur, but they did incur. 12. i.e. on the contrary, namely to the righteous who are in tribulations and afflictions here. 13. i.e. without enduring afflictions in the present world for ever. 15. i.e. with the decision of the just judgment of God. 17. i.e. He does not punish them at once. 18. nay, He is not angry. 19. i.e. for they will be punished at last.

f. 24c 1. i.e. better, i.e. if they be not better through the putting off of the infliction of punishment upon them. 2. i.e. the punishment will be inflicted on every part of sin that they have. 3. burning arrows. 4. it is those.

[a] MS. iuctu [b] MS. inquitantur
[c] Ascoli suggests a mixture of two glosses, *hond lurc*, a translation of *a* (*recto*) *calli*, cf. 35[a] 15, and *inchumdrigthi*, a translation of *arrecti*, cf. 57[d] 5
[d] MS. *adbartaib* [e] MS. *imnedaibsiu* [f] MS. *fersom*

ECCE PARTURIT INIUSTITIAM.

ad pessima Accitofel *con*silia *et* funestum[7] *eius* finem transitum fecit, *per*sonam *tamen* indulgentioris patris seruauit[8] sollicite ubi*que*[9], ne *uel* imp*re*caret*ur* filio *uel* amarius[10] q*ueri*[11] de iniquo[12] *tamen* pignore uideret*ur*. signant*er* u*ero* ait "ecce"[13] ut *uel*ut degito extento Achitofel indicare[14] uideat*ur*, illud eti*am* tali[15] osten..tione *con*tinguens[16] *quod* super*ius* dixerat.

CONCEPIT DOLOR*EM* ET PEP*ERIT* INIQUI*TATEM*.

b*ene* illud uocauit n*on* *con*silium s*ed* dolorem, uocabulum op*er*i de effectu[17]...imponens.

LACUM ÁP*ERUIT*[a] *ET* EFFODIT[18] EUM.

n*on* tenui, inq*uit*, neq*ui*tia et q*uæ*siuit ut super*ficie*[19] pro*der*et[b 20], s*ed* dolís in altum dimisís ad n*ostrum* est armatus *inter*itum. *per* similitudinem er*go* lacús in p*ro*fundum defossi[21] grauia *eius*... *con*silia uoluit indicare[22].

ET INCIDIT IN FOUEAM usq*ue* DISCENDET.

f. 24d n*am* *cum* n*on* potuisset *id* q*uod* suasserat obtinere[23]....*et*...consilium Chuisi fuisset melius adp*ro*batum[1], egressus laqueo sibi gutur adstrinxit.

PSALMUS VIII.

In h*oc* psalmo beatus D*auid* p*ro*fetali repletus sp*iri*tu de D*omi*ni incarnatione p*ræ*loq*uitur*, *et* ea di*cit* de Chri*s*to q*uæ* *sunt* *postea* reb*us*[2] inpleta. p*er* q*uod* sane *con*futata*ur*[3] omnis Iudaic*æ*[4] *contra-*

f. 24c *continued* 7. *bastu* 8. .i. *niruforaithmenair duaid isintsalmso andurigni abisolón fris* 9. .i. *hicachdú* 10. *intserbu* 11. *araneged* 12. .i. *ciabu olc ágnim* 13. .i. *oid menmain· foilsigidir som immurgu isindísiu inpeccad dorigeni agitofel·* 14. *incoisged*[c] 15. .i. *atcoisged amal bid hifrecndairc nobeth* 16. .i. *atchomaing friagitofel* 17. *dindinfolung* 18. *foroichlaid* 19. .i. *hífollus fiadcháich* 20. .i. *conumerad* 21. *claissi* 22. *incoissised.* 23. *rondlogad.*

f. 24d 1. *ærassaigthe*[d] 2. .i. *hognimaib* 3. .i. *rucaigthir.* 4. .i. *asrubartatar nant he macc dæ rogenair iarcolain 7 nant hæ rocrochsat··*

f. 24c *continued* 8. i.e. David does not commemorate in this psalm what Absalom did to him. 9. i.e. in every place. 12. i.e. though his deed was evil. 13. Mark! he signifies however herein the sin that Achitophel had committed. 14. he used to indicate. 15. i.e. he used to point out him as though he were present. 16. i.e. he struck it against Achitophel. 19. i.e. openly before all.

f. 24d 1. made void. 4. i.e. who said that it was not the Son of God who was born according to the flesh, and that it was not He whom they crucified.

[a] MS. áperiat [b] MS. *proderetur*
[c] To translate *indicare* we should expect the subjunctive; but the subjunctive of this verb is not *-coisged* but *-coissised*
[d] *ærassaigthe* means *reprobatum* not *adprobatum*. The glossator seems to have misunderstood his text

dictionis inp*ro*bitas. *nam* h*oc* q*uod* dict*um* *est*, "ex ore infantium *et* lactant*ium* p*er*fecist*i* laudem," *con*stat in D*omi*no ipsis esse reb*us* impletum, q*uando*[5] profetiæ ac profetato[6] testimonium op*er*a reddider*unt*. uisum sane *est* qu*ibusdam* *quod* in tabernaculorum[7] *con*fixione[8] á beato D*auid* sit psalmus iste *com*possitus, q*uo* tempore eti*am* frugum q*uæ* *per* decimas offerebant*ur* fieri solebat inlatio, *et* ideo super*s*criptum esse illum "*pro* torcularib*us*[9]." *sed*[10] siue h*oc* uerum sit, *siue* falsum, n*on* uidet*ur* magnop*er*e requirend*um*[11], q*uia* ad psalmi magis intellectum[12] nitimur p*er*uenire. *nam* sí sciat*ur* temp*us* in q*uo* psalmus decantatus *est*[13], pot*est*[14] quidem super*s*criptioni[15], q*uod* uera[16] sit, p*er*hibere testimonium, *tamen*[17] n*on* pot*est* eti*am* doctorum[18] notitiam tradere intellectumq*ue* reserare[19], si*cut* e *contrario*[20], eti*am* si ignoret*ur* temp*us* *et* falsa[21] sit inscriptio[22], nihil intellectui commotat[a], n*eque* *per* h*oc* dictor*um* erit dificilior *et* tarda cognitio. notand*um* *est*[23] sane illud *contra* hereticos, qui q*uidem* ita ut nos tam

5. .i. *immearnaic donaib gnimaib 7 dundfaithsini duaircet and* f. 24d
6. .i. *donterchantu* 7. .i. *combad si amsersin rongabthe insalm* *continued*
8. *isindolbud* 9. *arnaib damdabchaib* .i. *huare issi aimser sin indentae estosc inna fine in damdabchaib...* 10. .i. *indi sunt rogabad insalm fanac 7 cessi aimser hirogbath* 11. .i. *ní buthi saithar nimbi* 12. .i. *indfirinne innastoir fuarogbad insalmso* 13. *rogabath* 14. .i. *diafessar indaimser hi rogabad*[b] *insalm onic domberthar forcell*[c] *din titul asfír aní chanas* .i. *indaimser ineperr cetal indsailm··* 15. .i. *intituil*[d] 16. *fír* 17. .i. *ciarufessar asfir aní asber titul* 18. .i. *intsailm* 19. .i. *aranosailcea* 20. .i. *frisintitul relas aimsir* 21. .i. *intitul* 22. .i. *níredigedar dano intliucht indsailm cenifesser*[e] *indaimser 7 cenib fír intitul* 23. .i. *asberatsom aslaigiu deacht maicc indaas deacht athar· olsodin as eres doib·*

5. i.e. it suited the facts and the prophecy that was prophesied there. f. 24d
7. i.e. that that was the time in which the psalm was sung. 8. in *continued*
the formation. 9. for the tubs, i.e. because that was the time in which men used to squeeze the grapes in tubs. 10. i.e. whether the psalm was sung of that or not, and at what time it was sung. 11. i.e. there should be no labour concerning it. 12. i.e. the truth of the history with reference to which this psalm was sung. 14. i.e. if the time at which the psalm was sung be known, a testimony may be given concerning the superscription that what it says is true, to wit, the time at which the psalm is said to have been sung. 15. i.e. of the superscription. 17. i.e. though it be known that what the superscription says is true. 18. i.e. of the psalm. 20. [f]i.e. to the superscription that manifests time. 21. i.e. the superscription. 22. i.e. it does not moreover make plain the sense of the psalm, though the time be not known, and though the superscription be not true. 23. i.e. they say that the Godhead of the Son is less than the Godhead of the Father, which, however, is a heresy of theirs.

[a] MS. commodat, which the glossator explains [b] MS. *rogabthar*: corr. Thurneysen
[c] MS. *forceill* [d] The glossator translates as though the lemma were *superscriptionis*
[e] MS. *-fessaer* with *a* erased [f] *e contrario* is misunderstood

uetus *quam* nouum testamentum recipiunt[24], *quoniam* grandem[25] deferentiam *inter Deum* Verbum[26] *et* susceptum Hominem *profetiæ* ipsius carmen ostendit, *et* tantam distinctionem *inter* susceptum[27] et suscipientem[28] faciat quanta discritio *inter Deum et* reliquos omnes {homines} inuenit*ur*. a Iudeis[29] *quoque* psalmus iste in *Deum* et hominem cui conueniant illa *quæ* inferius[30] *dicuntur* indubitant*er* accipit*ur*. *inter* susceptum *uero* Hominem et *Deum* Verbum *quod dixim*us tant*am esse* diuersitatem quanta *est* omnis hominis ad *Deum*, ad natur*æ* distinctionem uolumus accipi, *non* ad honoris diuersita-
f. 25a tem[31]. *nam* honoris titulus in suscepto Homine omnem[1] creatur*am* longe transgreditur, quam *quidem* honoris eminentiam *per coniunctionem personæ* Homo *Deo* unitus[2] accipit. *sed* iam strictim carpentes[3] singula *non* patiemur expositionem *nostram*[4] longius euagari[5], *quoniam*

f. 24d *continued* 24. .i. *rolegsat canóin fetarlaici*[a] 7 *nufiadnissi amal rundalegsamni·acht rondasaibset som* tantum 25. *asberat im*murgu *heretic asned dechur tadbadar*[b] *isindísin* .i. *etir deacht maic 7 athar·* quod non uerum· 26. .i. *is de rogabad insalmso dodechur etir deacht 7 doinacht*[c] *maicc* 27. .i. *indoinacht són* 28. .i. *indeacht són araroiat indoinacht maic rogabad insalm so* 29. .i. *ised asberat asndudeacht 7 doinacht cachlafocull 7 diadeacht*[d] *anaill hotha* ubi dicit qui[d] est homo rel. *orici dead int sailm.* ł. *is do dia*[e] *teit namma hothosuch intsailm* usque[f] ubi dicit quid est homo *7 ised insin as*inferius *amal sodin*[g] .i. *magen hitait for aisndis do deacht 7 doinacht maic* 31. .i. *air doratad ermitiu feid deachtae dodoinacht maicc*

f. 25a 1. .i. *ishuaisliu cech duil an daraṫad*[h] *dondoinacht*[i] 2. *oinigthe* 3. *nísechmalfam ní and*[k] *centadal* 4. .i. *artrachtad són* 5. *fo-nindlea* .i. *nibarigin*

f. 24d *continued* 24. i.e. they have read the Canon of the Old Testament and of the New Testament as we have read it, save only that they have perverted it. 25. heretics, however, say that this is the difference that is shewn therein, to wit, between the Godhead of the Son and of the Father, *quod non est uerum.* 26. i.e. it is of this that this psalm was sung, of the difference between the Godhead and the Manhood of the Son. 27. i.e. the Manhood. 28. i.e. the Godhead that the Manhood received. 29. i.e. they say this, that it is of the Godhead and the Manhood of the Son that this psalm was sung. 30. i.e. lower, i.e. every other word is of the Manhood of the Son, and the other is of his Godhead, from where he says *quid est homo* etc. till the end of the psalm. Or, it is to God only that it applies from the beginning of the psalm till where he says *quid est homo*, and that is *inferius* in that case, namely, the place, where he enters upon the explanation of the Godhead and the Manhood of the Son. 31. i.e. for the honour of the Godhead was given to the Manhood of the Son.

f. 25a 1. what was given to the Manhood is above every creature. 3. i.e. we shall not pass by anything there without touching. 4. i.e. our commentary. 5. that it should wander, i.e. it will not be prolix (?).

[a] MS. *ftarlaici* [b] MS. *tabadar* [c] MS. *doinach*
[d] *diadeacht*: MS. *diade diadeacht* [e] *is do dia*: MS. *is do do dia*
[f] MS. asque [g] *amal sodin*: MS. *am˙* [h] rectius *doratad*
[i] MS. *dondoinach* [k] MS. *nisechmalfamní and*

hoc nobis in omnib*us* facere psalmis *pro*positum *est* ut, relinquentes *quæ* extrinsecus[6] incurrere poterant, ea *quæ* ad expossitionem[7] *per*tinent sola dicamus.

[8]DOMINE DOMINUS NOSTER, QUAM ADMIRABILE EST usque TERRA.
ingenti stupore complet*ur*[9]. hac *autem* uoce, *quam* magnitudo admirationis elicuit[10], spicialiter indicat*ur* *quoniam* omnem terram *prædicatio* euangelii *complet*ura sit[11]. *uel*ut stupens[12] ad *rerum* magnitudinem *pro*nuntiat. *nomen* tuum erit celebre[13] *quaqua*[14] doctrinæ tuæ sermo *per*uenerit.

QUONIAM ELIUATA EST MAGNIFICENTIA TUA[15] SUPER CÆLOS.
ita, inquit, *om*nes mundi partes honor tui nominis occupauit[16] ut amplitudo[17] gloriæ tuæ emensa[18] terrarum breuitate ad cælorum altiora *per*uenerit. notitiam...*quam* haberi de Deo *con*uenit *et* opifice[19] cælorum.

EX ORE INFANTIUM ET LACTENTIUM PERFECISTI LAUDEM.
hoc in Dom*in*o op*er*e *est et* reb*us*[20] impletum. ingredienti[21] *enim* Hirusolimam occurentes paruuli cum...olear*um* frondib*us*[1] clama- f. 25b
uer*unt* dicentes, "osanna[2] in excels*is*." *quæ* quidem dicta de Chr*isto* adplicat[3] psalmi *præ*sentis oraculum. *con*uincit etiam Iudeos, qui rebelli[4] animo manifestas *pro*fetias inpugnare[5] *non* metuunt. *atque* ideo etiam beatus *Dauid*...ita dispensauit, ut híc *pro*fetia, *quæ* in Chr*isto* dicta *est*, alia[6] *quæ* euident*er* fact*a* sunt, miscerentur, *per*

6. .i. *ní nad dír dotrachtad int sailm* 7. .i. *dotrachtad intsailm*[a] f. 25a
8. .i. *nolínfed preceupt asoscelai innule cuaird in talman*[b] 9. *hón- continued*
machdad líntair 10. .i. *sechis asrindid*[c] *són* 11. *no linfed*
12. *amal bid annumothaiged* 13. *erdairc* 14. .i. *sechidú*
15. *domorgnethetu·* 16. .i. *sechis rogab* 17. *induille*
18. *amba toimse* 19. *7 dindanedenmid* 20. .i. *nochis hognimaib ón dano* 21. *dondí inolaid·*

1. .i. *innanolachaille* 2. *slánaigthe* 3. *doinola* 4. *frith-* f. 25b
chathaigthiu 5. .i. *asberat nat he macc dé rogenair 7 naché rochrochsat*[d] 6. .i. *indfaissine*[e] *rochet tall tobertar desmrechta*[f] *foilsi diarelad 7 diademnigud asnduchrist rocét de*[g], ut dixit·· ex ore infantium rel.

BIBLIOTHÈQUE QUIMPER

6. i.e. what is not necessary for a commentary on the psalm. 7. i.e. f. 25a
to a commentary on the psalm. 8. i.e. that the preaching of His *continued*
Gospel would fill the whole circuit of the earth[h]. 10. i.e. declared.
11. i.e. that it would fill. 12. i.e. as though when he was amazed.
16. i.e. seized. 18. when it was measured. 20. i.e. in deeds more-
over. 21. to him that entered.

1. i.e. of the olive trees. 5. i.e. they say that it was not the Son f. 25b
of God that was born, and that it was not He whom they crucified.
6. i.e. the prophecy that was sung at yonder time, clear examples are given to manifest it and to confirm it that it was sung of Christ, *ut dixit* etc.

[a] MS. *insailm* [b] This gloss properly belongs to gl. 11
[c] MS. *asrind* [d] 7 *naché rochrochsat*: MS. *nachrochrochsat*: cf. 24d 4
[e] *faissine*, usually *faithsine* [f] MS. *desmreta*: corr. Ascoli
[g] *de*: leg. *ade*? [h] See note b supra

quæ[7] etiam illa, quæ superius in honorem *eius* relata sunt, ad ipsum pertinere nullus ambigeat.

PROPTER INIMICOS TUOS UT DISTRUAS INIMICUM ET DEFENSOREM. laudem, quæ ex infantium ore procesit, ob hanc[8] causam dicit Deum perficisse ut inimicorum suorum ... impudentiam[9] confutaret[10]. inimicum uero et defensorem uocat populum Iudeorum, quoniam non suscipiendo immo persequendo[11] Filium Dei manifestas in Deum professi sunt inimicitias, Legis ut a Deo datæ[12] defensores sé esse simulantes.

QUONIAM UIDEBO CÆLOS usque FUNDASTI.

hæc [de] Deo Verbo ita manifeste dicuntur, ut nemo possit uocem contradictionis[13] opponere, siquidem et ipse Dominus...cum Scribæ ac Farisei dicerent, "non uides[14] quæ isti dicunt?"...respondens ait, "etiam non legistis 'ex ore infantium'...?", ostendens ideo illa a beato Dauid esse prædicta, quoniam erant operibus ac rebus[15] implenda.

f. 25c QUID HOMO QUOD MEMOR ES *EIUS* usque SUB PEDIBUS *EIUS*.

unus atque idem et Deus[1] Verbum[2]...et Homo[3] his quæ inseruimus dictis esse signatur. in quo quanta[4] sit naturarum diuersitas, hinc ostenditur, quod eius, cuius Deus miminisse dignatus est, ita humilis est[5] condicio.. ut collecta hæc in illam, quæ diximus, beatus Dauid stupeat[6] ac miretur. nam cum dicit, "quid est homo quod memor es" et rel.? naturæ nostræ aperte indicat uilitatem[7], et quæ non sit[8] tanti meriti cuius debeat Deus ita meminisse[a] ut unitam[9] sibi[10] etiam[11] titulo honoris exæquet[12]. ob hoc enim profeta Dei bonitatem .. miratur, quoniam ita humilem .. naturam in consortium suæ dignitatis adsciuerit[13]. testatus[b] est autem quodam loco quis[14] dicens. nam Dominus in Euangelio quæ inter principia psalmi

f. 25b *continued* 7. *trisnahisin* 8. *ardemnigud innafaithsinese asnduchríst rocét·* 9. .i. *inesamni no inroisri* 10. *comruiccaiged*[c] 11. *hóndí addoiscairi* 12. .i. *amal intabarthi* 13. .i. *innafrithtuitatem'* 14. .i. *caniaccai* 15. *sechis hognimaib són dechtae·*

f. 25c 1. .i. *ciddia* 2. *indeacht* 3. .i. *doinacht* 4. *ciammeit* 5. *foillsigthir as nísel indoinacht iar naicniud huare asindeacht fodaraithminedar*[d] *7 nodafortachtaigedar* 6. *co mothaigid* 7. *in-* 8. .i. *afolud inna doinachtae* 9. *in nointaid* .i. pro 10. .i. *di* 11. .i. *is honair dorat deacht dodoinacht* 12. *cochutrummaigidir·* 13. *dorochuiristar* 14. *inthísin*

f. 25b *continued* 8. for the confirmation of this prophecy that it was sung of Christ. 9. the boldness or the angriness. 11. from that they persecuted. 12. i.e. as of the given. 15. i.e. in deeds.

f. 25c 2. the Godhead. 3. i.e. Manhood. 5. it is shewn that the Manhood is lowly according to nature because it is the Godhead that remembers it and helps it. 8. i.e. the substance of the Manhood. 9. i.e. the unity, i.e. *unitam* for *unitatem*. 11. i.e. it is honour that the Godhead gave to the Manhood. 14. he.

[a] MS. memisse [b] MS. distatus [c] leg. *conruiccaiged*?
[d] MS. *fodaraithmine*: suppl. Ascoli

dicta *sunt* præsentis sibi *com*petere[15] demonstrat, in quibus plane totius creaturæ factor ostenditur, cuius magnificentia impleta[16] omni terra transcendisse cæli spatia perhibetur. apostoli sequentia {testimonia} de homine Iesu, qui tantis beneficiis[17] ostensus sit, dicta esse confirmat. manifestum ergo *est* quod aliam Diuinæ Scripturæ f. 25d nos doceant Dei Verbi esse substantiam *et* aliam Hominis suscepti naturam, multamque *inter* utrasque[1] esse distinctionem. nam alia memor[2] *est*, alia memoria[3] digna censetur..., alia etiam in hoc benefica *est*[4], si ab angelis paulo faciat minorem, alia uero etiam beneficium accipit, si angelorum fastigio[5] non æquetur, *et*[6] hæc quidem coronat gloria uel honore, hæc[7] *autem* insigni[8] capitis[a] decoratur,...ista[9] uero adsumitur ut dominetur. *et* siue a Patre hæc in eum[10] collata, siue a Deo Verbo dixerimus, non errabimus[11], quia *id* dicere[12] Scripturæ Diuinæ sumus magistris[13 b] eruditi. cum in hoc psalmo Deus Verbum intellegatur omnia subiecisse[14]. *et* paulo post sequitur, "nunc autem nondum uidemus omnia subiecta ei," sine dubio Homini[15]. *et cum dicit* in epistola ad Chorinthios, "cum euacuerit omnem principatum[16] *et* potestatem "....., de Homine[17] intellegendum *est*. nam "omnia subiecit sub pedibus eius" de psalmo translatum

f. 25c *continued* 15. *immindaircet* 16. *arrobu lintae* 17. *honaib mordegmainib*

f. 25d 1. .i. *etir deacht 7 doinacht maicc* 2. .i. *indeacht* 3. .i. *ndoinacht* 4. .i. *caindénmide*[c] 5. *donmiad*[d] 6. .i. *afolud inna doinacht* 7. .i. *folud ndoinachtae·* 8. *donmind* 9. .i. *in deachtae* 10. .i. *induine arároét deacht* 11. .i. *cip hé ade asberam honarroet doinacht· anuile araroet* .i. *im hodeacht atbertha hodeacht maicc·* 12. .i. *asindber* .i. *inscriptuir diadaibsón anisín nat comrorcun dunni cip e asberam* 13. .i. *sechis honaib scribturib diadibsón* ł. *honaib forcitlidib* .i. *honaib persannaib* 14. .i. *fonaib ndoinachtae.* 15. .i. *do doinacht maicc* 16. .i. *dodóinib* ł. *do demnib* 17. .i. *didoinacht maicc is immaircide*

16. when it was filled.

f. 25d 1. i.e. both the Godhead and the Manhood of the Son. 2. i.e. the Godhead. 3. i.e. Manhood. 6. i.e. the substance of the Godhead. 7. i.e. substance of Manhood. 8. to the diadem[e]. 9. i.e. the Manhood. 10. i.e. the Man that assumed Godhead. 11. i.e. whichever we say from which the Manhood has received all that it has received, i.e. whether from the Godhead of the Father or from the Godhead of the Son. 12. i.e. that it, to wit, the Divine Scripture says it, namely, this, that we are not wrong whichever we say. 13. i.e. by the Divine Scriptures, or by teachers, i.e. by persons. 14. i.e. under the yoke of the Manhood. 15. i.e. to the Manhood of the Son. 16. i.e. to men, or to devils. 17. i.e. it is of the Manhood of the Son that it is fitting.

[a] MS. captiptis [b] leg. magisteriis; but magistris is explained
[c] MS. *caindenminde* with two puncta delentia under *m*: corr. Ascoli
[d] *n* is over the line
[e] *insigni* is translated as though it were a dative

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esse manifestum *est* ex his *quæ* addidit, "cum[18] *autem* dicat: omnia
f. 26a subiecta *sunt* ei, sine dubio *præter* eum qui[1] subiecit omnia."
nam ipsa similitudo[2] dictorum ostendit *et* in hoc loco[3] *et* ad Ebreos
psalmi insertum esse testimonium. "nouissima inimica[4] distruetur
mors." *et post* pauca infert, "cum *autem* subiecta fuerint illi omnia,"
sine dubio *quæ nunc*[5] subiecta *non sunt* ei. cum *enim* dicat, "*omnia*
subiecta *sunt*...*tunc* et ipse filius[6] subiectus erit," Hominem[7] debe-
mus accipere, *et* "qui sibi subiecit omnia" *siue* hoc de Patre, *siue*
de Deo Verbo senserimus[8], *non* patemus errori. si *enim* his
uerbis *quæ* beatus Dauid de commoni homine dixerat,... beatus
Paulus suscepti Hominis honorem a Deo inpertitum[9] uoluit adpro-
brare, *sine* dubio probauit, quantum[10] ad naturæ proprietatem per-
f. 26b tinet, magnam esse inter Verbum et Hominem diuersitatem illam
apud nos fide[1] absque dubio permanente, *quoniam post* ascensionem
tantum[2] honoris accipit ut...*et* unitus cum Deo Verbo sit ab omnibus
adorandus[3].

OUES *ET* BOUES UNIUERSA PECCO*RA* usque MARIS.

dicendo quidem "*omnia* subiecisti sub pedibus *eius*[4]," ostendit quod
sermo illi sit de præstantiore[5] persona quam *est* nostra mensura[6]. *sed*

f. 25d *continued* 18. .i. *intan asmbeir apstal* cum dicat *is follus trisodin is asintsalm*
hoduaid· duuic[a] omnia subiecisti rl···

f. 26a 1. .i. *deacht athar no maicc ciphé ade· ní foindarpaide· fo doinacht*
maicc[b] 2. *file inepistlib ind apstail fri eperta indsailm* 3. .i.
isintepistil ad Chorinteos 4. .i. *bannamae* 5. .i. *cotí lae messa*
6. *archuit doinachtae* 7. *indoinacht* 8. .i. *cid do deacht*
athar cid du deacht maicc asberamni foammamugud doinachtae maicc
cosnaib hulib dulib foammamaigter[c] *dosuidi* 9. *nephfodlaide*
10. *ciammeit*

f. 26b 1. *issí arnires hisin atá mordechur etir deacht 7 doinacht*
2. *ammór* 3. *7 isgessi* 4. .i. *fodoínacht maicc* 5. .i. *di*
macc són 6. .i. *indaas artomusnai* .i. *intomus inchumachtai fil*
linni· is laigiu són[d] *indaas chumachtai doinachtae crist*

f. 25d *continued* 18. i.e. when the apostle says *cum dicat*, it is clear thereby that it is
out of the psalm from David that he brings *omnia subiecisti* etc.

f. 26a 1. i.e. the Godhead of the Father or of the Son, whichever it be, it
would not be put under the Manhood of the Son. 2. that is in the
epistles of the apostle to the expressions of the psalm. 3. i.e. in the
epistle *ad Corinthios*. 5. i.e. till the Day of Judgment come. 6. as
to the Manhood. 7. the Manhood. 8. i.e. though it is to the God-
head of the Father or to the Godhead of the Son that we speak of the
subjection of the Manhood of the Son with all the creatures that are sub-
jected to it. 9. unimparted[e].

f. 26b 1. that is our faith; there is a great difference between Godhead and
Manhood. 3. and He is to be supplicated. 4. i.e. under the Man-
hood of the Son. 5. i.e. of the Son. 6. i.e. than our measure, i.e.
the measure of the power that we have is less than (the measure) of
the power of the Manhood of Christ.

[a] MS. *duic* [b] MS. *doinnacht macc* [c] MS. *fomamaigter*
[d] MS. *laigiuson* [e] A mistranslation of *inpertitum*

quod addidit "oues *et* boues" ac rel., ad commonem respicit homi-
nem, *propter* infirmitatem *id* temporis[7] auditorum, quorum[8] capaci-
tate dictorum suorum modum uoluit exæquare. *atque* ita...psalmum
stupentis[9] uoce[10] *con*clusit dicendo:

DOMINE DOMINUS NOSTER usque TERRA.

PSALMUS IX.

Omnes circumpossitæ Israheli populo uicinæque[11] nationes[12] ini-
micitias aduersus eum *atque* odia inpaccata[13] geserunt, præcipue
uero Arabes, quos Moabditas[14] *et* Ammonitas *atque* Idumeos[15] Diuinæ
Scripturæ moris *est* nuncupare, diuersis uocans eos nominibus pro
maiorum[16] de quibus oriundi[17] fuerant distinctione. plurimi quoque
potentium ac diuitum de eodem Israheli populo tenuiores[18] quosque
prædam[19] sibi rapinamque faciebant. unde beatus Dauid de utris-
que[20], *id est*, tam externis quam domesticis malis, in hoc loco uel
supplicationes[21] populi inserit uel querellas[22]. *et* in primis quidem
psalmi partibus sermo sit[a] de hostibus, aguntur*que* Deo gratiæ quod
eos sit ultione[23] iustissima persecutus[24], ac præter spem[25] Israhelitas
liberauerit sub eorum dominatu *atque* honere[26] laborantes; in poste-
rioribus uero mala domistica[27] discribuntur, *id est*, quod gemere
paupe*r*es populi diuitum iniquitas *et* rapina compelleret. hic *autem*

f. 26b *continued* 7. .i. *hítall* .i. *innaimsir innafetarlaice* 8. .i. amal *rombói ingnae*
cáich issamlid rosnainmnigestar[b] *som* 9. *mothaigedar·* 10. amal
as homolad 7 adamrugud inchoimded intinscana insalmsa isamlaid[c]
forcentar dano amal *dundgniat indfilid linni cid insin* 11. *comaicsi*
12. *nacenéla*[d] 13. *nephchainchomracacha* 14. *moab 7*
ammon damacc loth maicc arán 15. *iadumdu* .i. *cland essau*
16. *innasruithe* .i. *moab 7 ammon 7 essau* 17. .i. *rocinset*
18. .i. *innamindechu* 19. .i. *arascelatais arécin dofomair*[e] *doib*
innabochtu 7 innadommu 20. .i. *dinaib cumachtgaib echtrannaib*
roadbartaigset donpopul[f] *7 dicach disuidib immenetar· ocadbartugud*
dialailiu 21. *gudi* 22. *no erigmea* 23. *odigail* 24. .i.
inrograinn 25. .i. *ni rufrescachtar aníc* 26. .i. seruitutis
hirobatar 27. .i. *hoisraheldaib immenetar·*

f. 26b *continued* 7. i.e. then, to wit, at the time of the Old Testament. 8. i.e. as was
the understanding of each, it was thus that he named them. 10. as
this psalm begins with praise and admiration of the Lord, it is thus
moreover that it is concluded, even as the poets with us do. 14. Moab
and Ammon, two sons of Lot the son of Haran. 15. the Idumeans,
i.e. the children of Esau. 16. of the ancestors, i.e. Moab and Ammon
and Esau. 19. i.e. they used to rob by force.....the poor and the
needy. 20. i.e. of the foreign powers that opposed the people, and of
each of them (the Jews) in turn opposing the other. 25. i.e. they
did not expect their salvation. 26. i.e. *seruitutis* in which they were.
27. i.e. from the Israelites among themselves.

[a] leg. est [b] MS. *rosnainmgestar*: corr. Ascoli
[c] *isamlaid forcentar dano*: MS. *insand daforcentar dano*
[d] MS. *naceela*
[e] *dofomair*: leg. *dofomam*? Thurneysen [f] *ul* is over the line

f. 26c nonus psalmus cum ap*ud* Ebreos[1] *et* Siros diuisus sit in duos, nescio q*uare* ap*ud* nos sit in unum reductus; n*eque enim* sola q*uæ est* in medio possita incisio[2] ostendit illum ap*ud* Ebreos *con*sequenter esse distinctum, s*ed* et*iam* ipsæ q*uæ* continentur[a] causarum diuersitates[3].

CONFITEBOR *TIBI*, D*OMINE*, IN TOTO CORDE MEO.

*con*fessio pro gratiarum ponit*ur* actione, q*uod* in h*oc* loco non solum[4], s*ed* in multis aliis in*uenitur*.

NARRABO O*MNIA* MIRAB*ILIA* TUA.

ostendit*ur enim* uere gratus, cu*m* beneficiorum sibi a Deo p*ræsti*torum[5] memoriam n*on* amittit.

[6]LETABOR *ET* EXALTA*BOR* IN TÉ.

post*eaquam* oper*um* tuorum mirabilia sermone digessero[7].

PSALAM NOMINI TUO, ALTISSIME, usq*ue* RETRORSUM.

q*uoniam*...hostes meos...in terga[8] uertisti, debitum t*ibi* meæ laudis exsoluam.

SEDISTI SUP*ER* THRONUM usq*ue* IUSTITIAM.

iudiciali[9–10] suggestu emenentior at*que* districtior egisti, q*uæ* cognitori[11] æquissimo *con*uenirent, *id est*, ea q*uæ* ab illis fiebant in examen[12] uocasti, ut recte in illos sententia[13].....tuæ seueritatis exiret. a similitudine ig*itur* iudicum terrenorum[14] ista dicunt*ur*, q*ui* residentes[15] p*ro*[16] tribunali in reos *con*suer*unt* gladium ultionis exserere[17].

f. 26c 1. *intan dongniter dasalm la ebreu di* confitebor *asberat alaili hí suidiu bed noin salm* beatus uir 7 quare 2. .i. *atobae namma* .i. *ni atobae namma fil and dogní dasalm de·* apud ebreos *acht dagniat cid innacialla mrechtnigthi fil ánd··* 3. .i. *inna nintliuchtae* 4. .i. *asmenic mbis* confitebor *duatlugud bude· ciasu gnathiu dofoisitin··* sed non est híc 5. *remfoiride* 6. *is bes tra isindlibursa briathra nasalm anall*[b] *do erlabrai ánd 7 bertair dano briathra asinstoirsea innun*[c] *dofuillned inna salm innunn··* 7. *dorimiub* 8. *indrummai* .i. *forculu* 9—10. .i. *hondasluch mes-sidiu* ł. *brathnigthiu* .i. *brithemandu* .i. *fírbritheman*[d] *son* 11. *sechis dondfírbrithemainsón* 12. .i. *immes fírian són*[e] 13. .i. *in digal són* 14. *talmandae* 15. *adsaitis* 16. .i. *fiad* 17. *insnastis*

f. 26c 1. when two psalms are made with the Hebrews of *confitebor*, some say herein that *Beatus uir* and *Quare* are one psalm. 2. i.e. the incision only, i.e. it is not the incision only that is in it that makes two psalms of it *apud Hebreos*, but that is done even by the varied senses that are therein. 3. i.e. of the meanings. 4. i.e. that *confitebor* is often for returning thanks, though it is more common for confession, *sed non est hic* 6. it is customary then in this book to say the words of the psalms, and then words are brought in from this commentary to complete the psalms. 8. i.e. backwards. 9—10. i.e. by the judicative suggestion[f], or judged, i.e. judicial, i.e. of a true judge. 11. i.e. to the true judge. 12. i.e. into righteous judgment. 13. i.e. the punishment.

[a] MS. contentur [b] This is written over the line
[c] either *immun* or *innunn* seems superfluous [d] MS. *firbrithe*
[e] *fírian*: MS. *fíra* [f] *suggestu* is taken in a wrong sense

INCREPASTI GENTES *ET* PERIIT IMPIUS. f. 26d

ad profanorum[1], inq*uit*, inter*itum* comminationis[a] tuæ[2] seueritas sola sufficit. ut ostenderet ultionem p*ro*cesisse iustissimam, q*uæ* sit uiuentes impie per*secuta*[3].

INIMICI DEFECERU*NT* FRAM*EÆ* usq*ue* DISTRUXISTI.

aduersarii quidem n*ostri* omnes *contra* nos bellorum machinas[4] admouer*unt*, *et* omn*ia* in nos tela uibrauer*unt*[5], ita ut deficerat eis q*uod* in nos torquere possint[6] at*que* iaculari[7]. s*ed* cum illi multis in nos modis ac uariis armaren*tur*, uacuos conatús eorum casús[b] q*ue*[8] fecisti, ita ut ciuitates eorum monitionesq*ue*[9] distrueres.

PERIT MEMORIA EORUM CUM SONITU[10].

hœc *autem* dic*it* de his hostib*us* qui...ad int*er*nicionem cæsi[11] s*unt*.

ET D*OMINUS* IN *ÆTERNUM* PERMANET.

horum, inq*uit*, ita gestorum n*on* erit ulla commotatio[12].

PARAUIT IN IUDICIO SUO usq*ue* SUUM.

stabilis erit h*uius* decreti[13] examinisq*ue* sententia[14].

ET IPSE IUDIC*ABIT* ORBEM TERR*Æ* usq*ue* IN IUSTITIA.

ig*itur*q*ue* p*ro*[15] nobis iudicat cum inique ab aliquo fuerim*us* oppresi.

ET FACTUS *EST* D*OMINUS* REFUG*IUM* PAUP*ERI*. f. 27a

paup*erem* uocat pop*ulum* Isr*a*hel p*ropter* adsiduos hostilis uastationis incursús[1]; n*am* humiliati[2] fuerunt in dieb*us* Iudicum.

ADIUTOR IN OPORTUNITATIB*US*[3] IN TRIBU*LATIONE*.

numq*uam* ita gratum...*est* adiutorium n*obis* cum laborantib*us* adhibet*ur*; commendatio n*amque eius* artís[4] reb*us* auget*ur*.

1. *innacuilech*[c] 2. *dothomtho* 3. *inroigrainn* 4. *innatochrechthu* 5. *robertaigset* 6. .i. *oarrceoratar anarma doib· ocarndibiercud*[d] 7. .i. *dombidctis* 8. *madachu* ł. *tuisledchu* 9. *nadaingnichthiu*[e] 10. *cofugur* 11. *aschomarta* 12. .i. *ní con bia cumscugud forpianad bithsuthin*[f] *innaní ingrennat innafirianu· ciasu erchride a ningraim· 7 forsoirad inna firian dinaib fochaidib fodaimet* 13. *indœrchoiltea* 14. .i. *digal dothabairt forsnapecdachu 7 soirad innafirían* 15. .i. *tararcenni·*
1. *indindrid naimtidi* 2. *isligthi* 3. *isnaib emechaib*[g] ł. *honaib fortrommaib* 4. *timmartaib*

f. 26d f. 27a

7. i.e. so that their arms failed them as they pelted us. 8. vain, or falling. 12. i.e. there will be no change in the everlasting punishment of those that persecute the righteous, though their persecution is transitory, and on the deliverance of the righteous from the tribulations that they endure. 14. i.e. to inflict punishment on sinners and to deliver the righteous.

1. of the hostile inroad. 3. in the opportunities, or, from the oppressions.

f. 26d f. 27a

[a] MS. comminutionis [b] *recte* cassos, but the gloss *tuisledchu* seems to indicate that the glossator had before him casús
[c] The *-na* is written over the line [d] This might be read *-dibœrcud*
[e] MS. *nadaingnithiu* [f] MS. *bith suthin*
[g] Read perhaps *emichib*, pl. dat. of *émiche* 'opportunity,' Ascoli gloss. lxvi.

ET SPERANT IN TE *QUI* NOUER*UNT* NO*MEN* TUUM usq*ue* DO*MINE*.
híc iam sermo exortationis inducit*ur*, ut discat po*pulus* ex*perimento*[5] re*rum* *præterita* Dei bene*ficia* *uelut* idonium[6] pignus retinens *nihil* de diuino *præsidio* in animum suum dispe*rationis* admittere[7–8].

ADNUNTIATE *INTER* GENTES STU*DIA* *EIUS*.
hæc, inq*uit*, q*uæ* circa subditos sibi po*pulos* *est* illi moris[9] ope*rari*, facite in om*nium* notitiam pe*r*uenire[10].

Q*UONIAM* REQUIRENS SANG*UINEM* EO*RUM* RECOR*DATUS*.
cædis in nos admisæ[11] ultor[12] *esse* n*on* destetit.

MISERERE MEI, DO*MINE*, usq*ue* INIM*ICIS* MEIS.
f. 27b ex more eti*am* hiic tempora commotantor, n*am* *pro* misertus *est* miserere possuit. sic eti*am* *et* Aqui*la* di*cit*: donauit m*ihi* Dom*inus* ut uiderem laborem me*um*. [1]h*oc* *enim* eti*am* *con*sequentia dictorum uidet*ur* expetere.

QUI EXALTAS ME DE POR*TIS* MOR*TIS*.
portas mortis uocat pe*ri*culum q*uod* ducit ad mortem, p*er* q*uod* aditus q*ui*dem ad inferna[2] reserat*ur*[3].

UT ADNUNTIEM OMNES usque SIÓN.
*propter*ea, inq*uit*, exaltasti mé de portis[4] mortis ..... ut ab omni hostili metu liber[5]... in dicendis[6] tibi laudib*us* occuparer[7].

EXULTABO IN SALU*TARI*.
Aquila: dilectatus[8] in salute tua. ordo[9] re*rum* exigit ut ab omnib*us* pe*ri*culis eruti[10] *et* lætitiam de *præstita*[11] a te nobis salute capientes canamus iugit*er*, *id* *est*, q*uod* possit tuis laudib*us* con*uenire*[12].

f. 27a *continued* 5. *hondetarcnu* 6. *angell taraisse* .i. *innadegmaini rongeni dia isintsechmadachtu arinpopul· is gell són toraisse· dano nondasoirfea dia 7 dombera fortachtain doib airchiunn* 7—8. *nad comairlecea* .i. *arrambia soirad dinaib imnadaib imbia* 9. *ithé sidi etinbéso* 10. *dofórbiat* 11. *comairleícthi·* 12. *diglaid*

f. 27b 1. .i. *combad sechmadachtae nobeth and* 2. *donaib íslib* 3. *arosailcther* 4. *dinaib dóirsib* 5. *isme*[a] 6. *betis aisndisib*[b] 7. .i. *sechis conumgabthae*[c] *són·* 8. *arrumsa assarcaigthese* 9. *.i. baimmaircidiu frisinnintliucht ani asber aquil·* 10. *anumman aircheltai* 11. *foiridi* 12. *immenairi*

f. 27a *continued* 6. the faithful pledge, to wit, the benefits that God wrought in the past for the people, that moreover is a faithful pledge that God will save them, and will give them help afterwards. 7—8. not to permit, i.e. for it will have deliverance from the afflictions in which it will be. 9. it is these things that are customary.

f. 27b 1. i.e. that there should be a preterite there. 5. it is I. 8. when I was delighted. 9. i.e. what Aquila says would suit the sense better. 10. when we are taken.

[a] leg. *osmé*? [b] MS. *aisndisndisib*: corr. Ascoli [c] MS. *connumgabthae*

COGNOSCIT*UR* DO*MINUS* IUDI*CIA* FACI*ENS*.
q*uoni*am commonis Dom*ini*, ut commonis q*uippe* factoris[13], nationes idolis seruientes bene*ficia* n*on* in*tellegunt*.

CONUERTENT*UR* PEC*CATORES* IN INFERNUM.
familiare *est*[14] sacris literis indiscrete *et* peccatores uocare impios *et* impios peccatores dicere.

OMNES GENTES *QUÆ* OBLIUIS*CUNTUR* DO*MINUM* usq*ue* PAUPE*RIS*.
*et*si[15] aliqua, q*uæ* motum *eius* desiderant, dilatione suspendat[16], *nihil* t*amen* memoriæ[17] *eius* elabit*ur*[18]. uidet*ur* *autem* *per* *omnia*[19] in hoc loco impios alienigenas dicere, ··· q*uia* ne*que* scire De*um* curent f. 27c ne*que* ut iudicem[1] formidare.

PATIENTIA PAUPE*RUM* N*ON* PE*RIBIT* IN FINE*M*.
expectatio qu[i]etorum[2] n*on* peribit in finem. etiamsi temp*us* pati illos aduersa[3] p*er*mitat, n*on* t*amen* in longum[4] *eius* ultio pro-trahet*ur*.

EXSURGE, DO*MINE*, N*ON* *CON*FORTE*TUR* HOMO.
acingere[5] in ultionem, né insolescant[6] qui nos tribulant[7], sucesu prosperitatis elati[8].

IUDICENT*UR* GEN*TES* IN *CON*SPECT*U* TUO.
id *est*, supliciis subdantur et morti. n*am* iudicent*ur* beatus Dau*id* *pro* con*fundent*ur ponit, ut *est* illud: "iudica illos Deus," *id* *est*, con*demna*[9]. c*um* *autem* non con*demnationem*[a] *sed* ultionem postulat, non di*cit* "iudica illos" *sed* "iudica illis." p*er* omnes p*rope* psalmos tali

f. 27b *continued* 13. *amal isindenmada coitchin* .i. *amal asné*[b] *dor(i)geni cechnduil* 14. *isgnath di* 15. .i. *inna ancride innafochaide dobertar forsin*[c]- *naís noib adcobratsidi*[d] *cumscugud fercæ dæ dothabairt digl(e) ta(ran)ési··* 16. .i. *cena nid*[e] *fris* 17. *arind foraithmiut··* 18. *nicontuislifea* 19. .i. uerba *asbertar* sunt

f. 27c 1. .i. *amal adnaigther fírbrithem beres digail cech ancridi··* 2. *innacomailte* .i. *indáisso noib·* 3. *innafochaide* 4. .i. *on-atissed etir indigal niba samlid insin acht dufiastar taracennsom*[f] 5. *fochridigthe* 6. .i. *arna ecmailtigetar*[g] .i. *arnafoirbret* 7. .i. *fodansegat·* 8. *huallig* 9. .i. *horuccai 7 ho mebuil·*

f. 27b *continued* 13. as of the common maker, i.e. as it is He who made every creature. 14. it is customary to it. 15. i.e. the cruelties of the afflictions that are wrought on the saints, desire the stirring of the anger of God to inflict vengeance on their behalf. 16. i.e. though He delays at it (?). 18. it will not slip. 19. i.e. *uerba* that are said here.

f. 27c 1. i.e. as a just judge is feared who inflicts punishment for every wrong. 2. of the quietists, i.e. of the saints. 3. of the tribulations. 4. i.e. that the vengeance should not come at all: it will not be so, but punishment will be inflicted for them. 6. i.e. that they may not be insolent, i.e. that they may not increase. 9. i.e. with shame and with disgrace.

[a] MS. *contemnationem* [b] MS. *nc* [c] *s* is over the line [d] MS. *ad cobratsidi* [e] leg. *ce anaid*? [f] MS. *tracennsom* [g] MS. *ecmaittigetar*: corr. Ascoli

distinctione uerbi huius soluit ambiguum[10], ut "inimicos," dicat, "iudica," *id est,* condemna[11], "nobis," uero, "iudica," *id est,* ultor adsiste[12].

CONSTITUE, DOMINE, LEGISLATOREM SUPER EOS.

cum...nullum sé habere dominum suspicantur, neque censura[13] legis aliqua conteneri[14], et ab hoc etiam[15] peccare non metuunt nec ipsi pro male actís[16] æstimant uindicari, cum igitur pro iniquitate in nos admisa[17] senserint ultionem, .. agnoscent quoniam sit illis et nobis commonis iudex *et* dominus, is[18] profecto quem nos confitemur *et* nouimus, qui in uindictam nostri seuerus[19] exsteterit, ut inlato suplicio[20] meritum operis exerciti in nos cogerentur agnoscere. hoc enim[21] ipsum apud eos uicem legis implebit {uel: -uit}.

f. 27d ET SCIANT GENTES QUONIAM HOMINES SUNT.

id est, ... cogantur .. condicionem[1] propriam confiteri.

[2]UT QUID, DOMINE, RECISSISTI LONGE?

hinc uero contra ipsius populi potentes, qui tenuiores[3] quosque uexabant, omnis querella consurgit. quod autem dicit, "ut quid, Domine," uox percunctationis[4] est, non querellæ[5]. ostendit autem quod sit rationis aliquid propter quam patiatur Dominus sub diuitum iniquitate laborare, pauperem, quam quidem[6] rationem[7] ignorantibus taceret, ut iús sit quam temerarium[8] quip-

10. *in cumtubairt* .i. *nach magen ininfogni imbriatharso friainsid isnaib salmaib is doruccai 7 melacht teit nach dú im*murgu *inimfogni frifoxlid* ł. *fnitobarthid*[a] *dano is dodigail teit hísuidi* 11. .i. *ruccaigthe* 12. .i. *tabair digail* · 13. *mes* 14. *ɔgaibter* 15. *fobith indedi remeperthi* 16. .i. *airnaib mignimaib* 17. *anastorgabthe* 18. *intí* 19. *feuchair* 20. *ambataircide intodernam* 21. .i. *tabairt inna diglae*[b] *argair denum nuile fochosmailius aringair recht*

f. 27d 1. .i. *atandoini*[c] 2. *ised inso tosach indalasailm dugnither dunt salmso laebreo* 3. *innammindechu* 4. *indí immechomairc* 5. *ní naerigme*[d] 6. *cid* 7. *dliged buithe inboicht*[e] *fo mam intsommai níreltar*[f] *son doneuch naichidfitir* 8. .i. *ciafiu esámain*

f. 27c *continued* 10. the doubt, i.e. wherever in the psalms this verb is construed with the accusative, it applies to shame and disgrace: wherever, however, it is construed with the ablative or dative it there applies to punishment. 12. i.e. inflict punishment. 15. because of the two things aforesaid. 17. when it is committed. 20. when the punishment was inflicted. 21. i.e. the infliction of punishment forbids doing of evil just as a law forbids it.

f. 27d 1. i.e. that they are men. 2. this is the beginning of the second psalm that is made of this psalm with the Hebrews. 4. of him who asks. 7. the principle that the poor should be under the yoke of the rich, that is not manifested to one that does not know it.

[a] MS. ł. *fritobarthid dano* after *hísuidi*, with mark of transposition
[b] MS. *innandiglae* [c] MS. *antan doini*: corr. Ascoli
[d] MS. *nanaerigme*: corr. Ascoli [e] *i* is over the line [f] MS. *niretaltar*

piam[9] contra[10] Deum ore proferre. credere namque oportet quoniam factor omnium curam proprii operis non omittat. unde, si est illi rerum suarum[11] sollicitudo, non in totum disimulat[12] id quod operatus est aliorum iniquitate uexari[13]. affectionaliter[14] autem non localiter Deus uel recedere[15] uel accedere[16] dicitur.

DISPICIS IN OPORTUNITATIBUS[17] IN TRIBULATIONE.

id est, pateris nos tribulationibus atteri, quarum oportunitas[18] adiutoria[19] tua potest apud nos gratiæ maioris efficere[20].

DUM SUPERBIT IMPIUS INCENDITUR PAUPER usque BENEDICITUR.

consequentia[21] dictorum hunc habet ordinem[22]: dum superbit impius, incenditur pauper, quoniam laudatur peccator in desideriis animæ suæ. "conprehenduntur in consilis" autem "quibus cogitant" interpossitum est[23] propter metri necessitatem. non enim soluta oratione[24] psalmi conscripti sunt, sed mensuris certis et numeris; ad custodiam ergo disciplinæ {metri} aliquid frequenter inseritur.

uult autem hoc dicere quoniam elatio[1] profani[2] hominis atque f. 28a prosperitas, et hoc quod á multis pro opum[3] congestione[4] laudatur atque suscipitur[5] quem nequitia ... facere deberet exosum[6], ignem in osibus[7] pauperis offensionis ac meroris accendat. adulatorum[8]

9. *dim* ł. *ní* 10. .i. *epert nadfel dliged remcaissen ladia intain* f. 27d *ɔairleci innabochtu fochumachtu innasommae* 11. .i. *agnime*[a] *continued* 12. .i. *ní de intamladarsom* .i. *combeth cen digail dogrés níbasamlid insin* 13. *immæsaitar*[b] *ingnimsin*[c] 14. *indimfolngidid*[d] 15. .i. *innúnn* 16. .i. *ille* 17. .i. *honaib fortrommaib* 18. *indfortrummae* 19. *isbuidechu leu fortacht doib isnaib imnedaib* quam *isnaib soinmechaib*·[e] 20. *immefolnga* 21. .i. *int immaircidetu* 22. .i. *amal asinbeir sunt issamlid is immaircide frisinceill combad hé intord nobeth*[f] *fornaibbriathraib*· 23. *etarrusuidiged*[g] .i. *is ed duduccai immedon* 24. .i. *cenfornaidm metarde són*·

1. *indhuall* 2. *cuilich* 3. *innanánæ* 4. *honchomther-* f. 28a *chomruc*[h] 5. .i. *armunter féid* 6. *miscsech* 7. .i. *isnaib innib* 8. *innanapelaigthe*

10. i.e. to say that there is no law of providence with God when he f. 27d permits the poor (to be) under the power of the rich. 11. i.e. of his *continued* deeds. 12. i.e. He does not dissemble, i.e. that it should be unpunished for ever; it will not be so. 13. that this deed should be disturbed (?). 15. i.e. thither. 16. i.e. hither. 17. i.e. by the oppressions. 19. they are more grateful for help to them in troubles than in prosperity. 22. i.e. as he says it here, it is thus it is suitable to the sense that that order should be upon the words. 23. was placed between, i.e. it is it that he brought into the middle. 24. i.e. without metrical bond. 7. i.e. in the inward parts. 8. of the flattered. f. 28a

[a] MS. *agni*: corr. Ascoli [b] leg. *immescaigther*?
[c] MS. *ingimsin*: corr. Ascoli [d] MS. *inimfolngid*
[e] MS. *soinnechaib*· [f] MS. *combad hé fornaibriathraib*
[g] MS. *etarrusuidige* [h] MS. *honchomtherchruc*: corr. Ascoli

laudib*us* insolescit[9] q*uod autem* interpositum *est, id est,* "con-
pr*e*hendent*ur* in *con*siliis q*ui*b*us* cogit*ant,*" de ipsis diuitib*us* d*icitur*,
quo n*on* in loc*um*[10] sint iniq*ui*tatum suarum inpunitate[11] potit*uri*[12].
n*am* d*um*...*id* q*uod* nequ*iter*[13] fact*uri* *sunt* deliberatione[14] com-
moniant[15a], *con*tinuatione[16] peccatorum usq*ue* ad excipiendæ ultionis
tempora p*er*ducunt*ur*.

EXACERBAUIT D*OMINUM* PECCAT*OR*.

exacerbauit[17], d*um* *est* et uita inpr*o*bus[18].

S*ECUNDUM* MULTITUDINEM IRÆ SUÆ *NON* Q*UÆ*RIT.

d*um* diripiendi auidus *est, et* paup*eri*, q*uem* nudat[19], infensus[20], ad
D*e*um oculos n*on* retorquet.

N*ON* *EST* D*EUS* IN *CON*SPECTU *EIUS*.

nec aliq*uando* mentis *eius* oculos reuerentia[21] creatoris ingreditur.

INQ*UI*NATÆ[22] *SUNT* UIÆ ILLIUS IN OMNI TEMP*ORE*.

f. 28b ideo omni tempore sordidi op*er*is squalore[1] turpat*ur*[2], q*uoni*am
ab ea[3], q*uæ* purificare[4] solet oculos suos, Dei contemplatione detorsit.

AUFERENT*UR* IUD*ICIA* TUA A FACIE *EIUS*.

nullum, inq*uit*, malorum op*er*um formidat[5] a*ut* fut*ur*um arbitrat*ur*
examen. illi scilicet futu*ra* n*on* uident*ur* esse iudicia, n*on* q*uia*
n*on* sint futu*ra*[6], s*ed* q*uia* ille[b] hoc in animum malæ p*er*suasionis[7]
induxit.

OMNIUM INIMIC*ORUM* SUORUM DOMI*NABITUR*.

manifestius hoc Sim*machus* possuit: omnes inimicos suos ex-
sufflat[8], *id est,* a*ut* con*tu*maciter tractat a*ut* uiliter.

DIXIT *ENIM* IN CORDE SUO usq*ue* MALO.

dicendo *autem*, "á gener*ation*e in generationem" *con*tinuationem[9]

f. 28a *continued* 9. *écmailtigidir* 10. .i. *dorega pian forru hilloc ácloine* .i. *doberthar pian forru tara nési* Aliter *is·* in longum *bís ant* .i. *ni ba cián in bete oca cloinib acht duberthar pian forru tara n esi·* 11. *hond nephpiandatu* 12. *honacumachtaigfet* 13. *in-dandgid* 14. .i. *ho imradud* 15. .i. *forcanat* 16. *hongres-gugud* 17. *doracráid* 18. *amprom*[c] 19. *durig* 20. *afrisnoirc*[d] 21. *ind ermitiu feid* 22. *asrulenta*

f. 28b 1. *hondoirmamaigthetaid*[e] 2. *dochraidigthir* 3. .i. *ho imcaisin dá* 4. *nglanas* 5. *na adhuadaiged* 6. .i. *ninad-todoichfet* 7. *inmiaslaig* 8. *fristinfet* .i. *frisbrudi*[f] 9. *ingresgugud* .i. *ilardatu inna aimsire mbite som isind fognam*

f. 28a *continued* 10. i.e. punishment will come upon them in the place of their wicked-
nesses, i.e. punishment will be inflicted on them for them. *Aliter*, it is
in longum that is there, i.e. they will not be long at their wickednesses,
but punishment will be inflicted on them for them. 20. when he hurts.

f. 28b 3. i.e. from the contemplation of God. 5. let him not dread.
6. i.e. not that they will not come. 8. blows against, i.e. rejects.
9. i.e. the multiplicity of the time they are in the service.

[a] commoniant is explained as though it were commoneant [b] MS. illi
[c] The *-ro-* is written above the line [d] MS. *afris noirc*
[e] MS. *hondoirmaigthetaid*: corr. Ascoli
[f] MS. *frisbrubdi*, with the first *b* over the line: corr. Ascoli

uoluit temporis indicare[10]. q*uod* uero possuit "dix*it enim*," n*on* q*uia*[11]
in talem diues uocem erumper*it*, s*ed* q*uia* ita agat, at*que* ita paup*er*es
oppr*i*mat, ut merito secum ita loqui uidea*tur*, q*uasi*.....oblitus[12]
natu*ra*lis infirmitatis nesciat q*uid*[a] sit.....morit*ur*us.

CUIUS[a] MALEDICT*IONE* ÓS PLENUM usq*ue* DOLO.

eti*am* cuncta ling[u]æ[13] uitia familiaritate[14] facta *con*celebrat[15],
ut.....n*eque* calliditas[16] *et* circum*u*entio[17] deesse uidea*tur*.

SEDET IN INSIDIIS[1b] CUM DIUI*TIBUS* usq*ue* INNOCENTE*M*. f. 28c

multi talis studii in po*pu*lo esse signant*ur*, q*ui* sibi in opp*re*sionem
paup*er*um oper*as* multas[2] *et* adiutoria soleant alt*er*na[3] p*ræ*bere. n*on*,
inq*uit*, q*uod*[4] h*a*bet[5] in sé notam[6] iniquitatis puplicæ, aperte ten-
uiores[7] quosq*ue* deripiunt, s*ed* callide[8] excogitant[9] q*uod*[10] ad nu-
ditatem[11] eor*um* colore[12] p*er*ueniant. q*uod* q*uidem* studium *est*
familiare eis q*ui* patrimonia[13] sua uolunt semp*er* augeri.

OCULI *EIUS* IN PAUP*EREM* RESPICIUNT.

semp*er*, inq*uit*, ant*e* oculos[14] *eius*, q*uem* circumscribere[15] conat*ur*,
paup*er* occurrit.

INSIDIAT*UR* UT RAPI*AT* PAUP*EREM* usq*ue* EUM.

mentis callidæ uersat*ur* ingenio qualit*er* inlaqueari[16] paup*er*
possit.

INCLINAUIT SÉ ET CADET usq*ue* PAUPE*RUM*.

post*eaquam* enumerauit q*uib*us studiis uita rapacium diuitum
esset intenta[17], q*uam* in sé noxio op*er*e manciparent[18] seueritatem
ultionis adiungit, q*uæ* *omnia* ueluti[19] uestigio malefacta[20] *consequitur*.

f. 28b *continued* 10. *incoissised* 11. .i. *conepred inninsciso* 12. *anas nder-matach* 13. *in belrai* 14. *hontecnatatu forcmachtu*[c] 15. *er-daircigidir* 16. *indfoille* 17. *indtogáis*[d]

f. 28c 1. .i. *inerelcaib* 2. *inna leri ili* 3. *ailidi* .i. *echtranna donaib bochtaib* 4. .i. *olsodin* 5. .i. *intairchellad hifollus* 6. *incairi* 7. *innammindechu* 8. *is tri intleda 7 bréic dagniat·* 9. *acht ducrechat* 10. *ol* 11. *dundiriug* 12. .i. *dath firinne*[e] *dothochur taraise*[f] *7 gau 7 fomraith fosuidiu calleic* 13. .i. *anathardanu* 14. .i. *indithem dugrés*[g] *7 imradud fria thogais* 15. *dungaitha* 16. *ingoistigther* 17. *báinfeiti* 18. .i. *sechis nondoirtais 7 arafoimtis intiu són* 19. .i. *indfithis tete inpeccad issí téte*[h] *in pian innadiglae* 20. *mignethi*

f. 28b *continued* 11. i.e. that he should utter this speech. 12. when he is forgetful.
13. of speech.

f. 28c 3. i.e. alien to the poor. 5. i.e. the plundering openly. 8. it is through snares and deceit that they do it. 12. i.e. to put over it the colour of truth, and falsehood and treachery under it still. 14. i.e. intentness always and meditation to deceive him. 18. i.e. that they should enslave and take into them[i]. 19. i.e. the circuit by which the sin comes, by that comes the punishment of the vengeance.

[a] leg. *quod*? [b] MS. insedis [c] MS. *formachtu* [d] MS. *indto gás*
[e] *nne* is over the line [f] MS. *tar ais* [g] MS. *durés*: corr. Ascoli
[h] *issi téte*: MS. *ishíte* [i] The Latin is misunderstood

cum, inquit, sé crediderint oppresisse pauperes, *tunc* eos ruina
f. 28d exitialis[21] inuoluet, *et tunc* lapsús uitæ censura[1] uindice[2] sustinebunt.

DIXIT *ENIM* IN CORDE SUO usque IN FINEM.

"enim" in hoc loco *non est conuenienter* possitum, *quia non* causa[3] *id* aliqua postulauit. etiam locís in*proprie*[4] *con*iunctiones possitas inuenimus. hoc ergo uelut diceret: *quoniam* dies *com*putauerit[5] sibi iam sé pauperem subiecisse, *tunc* in eum ultio iusta *con*surgit. ita *enim* sibi persuasserat atque ita *omnia* in afflictionem pauperum sine timore faciebat, *quasi* Deus curam rerum talium *non* haberet, *nec*[6] *aliquid* horum in memoriam suæ cognitionis {*uel* cogitat*ionis*} admiteret; *non* quo talia[7a] diuites, *cum* opprimerent pauperes, sint locuti, *sed quia* ita illos sentire factorum[8] suorum ipsa opera testaren*tur*.

EXSURGE, DOMINE DEUS MEUS, usque TUA.

né hæc, inquit, ap*ud* diuitem opinio *con*ualescat[9] .....accingere[10] in ultionem et uindica in illos *qui* iniquitatem...committunt[11]. cum *enim* ultus fueris, ipsa[12] animaduersio, *quam* excoeperit[13] cupiditas, té esse altissimum[14] *com*probabit.

NE OBLIUISCARIS PAU*PERUM* IN FINEM.

quoniam curæ *tibi* sint hí qui per tenuitatem[15] suam exponun*tur* iniuriæ.

PROPTER *QUOD* IRRITAUIT IMP*IUS* DEUM.

f. 29a hoc *est quod* maxime Deum iusta indignatione[1] commouit[2]. hoc *enim* quod ait "dixit *enim*," per *omnia* susceptum semel[3] scema

21. *bastae*

f. 28d 1. *onmes* 2. *diglaid* 3. *ní rabae accuis arambeth* enim *and* 4. *innephdilius* 5. *adruirim* .i. *línmaire innaaimsire rombói inbocht hifoammamugud*[b] *do* 6. *isbes do som* tra *buith cen chomaccomla* 7. iura quae praediximus *dorigensat intsommai frisnabochtu* 8. .i. *cenid epertaissom hobriathraib dagnitis hogni-maib* 9. *arnasonartnaigedar* 10. *imthimchellsu* 11. .i. *dorogbat* 12. *ind huánmenman*[c] *hisin* .i. *indigail hisin·* 13. *arroet* 14. *huaislimem* 15. *triammindchecht*[d]

f. 29a 1. *hondlondas* 2. *rolondaigestar* 3. .i. *insciám arafoimsom* 7 *dungní indóindid fortacomaisom* dano *iarum* 7 *dusgní dogres isnaib salmaib*

f. 28d 3. there was no reason why *enim* should be in it. 5. he reckoned, namely, the amount of the time that the poor man had been in subjection to him. 6. it is customary for him then to be without conjunctions. 7. *iura quae praediximus* that the rich did towards the poor. 8. i.e. though they did not say it in words they used to do it in deeds. 10. surround. 12. that attention (?) of mind, i.e. that punishment.

f. 29a 3. i.e. the figure that he adopts and applies once, he preserves it then afterwards and applies it always in the psalms.

[a] MS. alia: corr. Ascoli
[b] MS. *hifoummamugud*
[c] leg. *ind húaid menman*?
[d] MS. *-mincecht*

seruauit, ut, qualia agebant, [4]talia loq*ui* uiderentur, quo[5] maior.... uitæ eor*um* prauitas appareret.

UIDES *QUONIAM* TU LABOREM *ET* FUROR*EM CON*SIDERAS usque TUAS.

dictor*um est* ordo *con*uersus. nam hæc *est* consequentia[6]: *quoniam* uides tu labor*em*, *quod* præposterans[7–8] possuit "uides *quoniam*[9]." *quoniam* ergo de male potentibus[9] querela præcesserat. *quia*, inquit, in tantum proficit[10] iniquitas ut tali in dies[11] fiet genere cogitationis audentior[12] dicendo *quoniam* non sit *tibi* curae.....*inter* oppri-mentes[13] et oppresos aliquod examen adhibere, *aut* procesús[14] malitiæ ultione *com*primere. tú *autem*...expectas ut manibus tuís ad excipiendam[15] poenam peccator*um* suor*um* cumulis ingerantur, et ultricem[16] in se iram..succendant. hoc *autem* dicit de hís qui.....ad multa f. 29b scelera usu[1] inuitante procurrunt, et fit eis...numerus lesor*um*[2] que-rentium[3] ac deplorantium[4] calamitates suas maior causa poenar*um*.

TIBI DERILICTUS *EST* PAUPER usque ADIUTOR.

orfani[5] *sunt* humano præsidio destituti.

CONTERE[6] BRACHIUM *usque* MALIGNI.

brachium uocat, ut non tenue[7] indicet sed grande opus iniquitatis; *id quod*[7b] fit ab ea quæ fecit parte {brachio} signauit[8]. *id*[8b], inquit, quod in pauperum moliuntur, attritu cessare fác operis[9] ministeria ipsa soluendo[10].

4. *sechnisnœrbartatar*[a] *im*murgu *acht isarindí rondageinset hognimaib·* f. 29a
5. .i. *có* 6. .i. *ind immaircidetu* .i. *is hæ intord coir*[b] quoniam *continued*
uides *manidente* pro necessitate metri uides quoniam 7. .i. *indi-armíndedenach* 8. .i. *aní ba buthi arthuus dothochur fodiud* 9. *denaib michumachtgib* 10. *forása* 11. .i. *esamnu arcechlau duécnduch dé·* 12. *esamnu* 13. *fordengat* 14. *inna toracht són* 15. *bederiti* 16. *diglaid*

1. *honderbeirt biuth dochuirethar* 2. *innafrithortae* f. 29b
3. *araéget* 4. *innaní choínte* 5. *indilechtai* 6. *comtuairc* 7. *tanœ* 7b. *aní* 8. .i. brachio .i. *tororansom trisindoit ingním gnís indoit*[c] quoniam dixit contere brachium· 8b. *anísin* 9. .i. *tuarcnae nam(bocht)* 10. .i. *lase dufuasailce*

4. they did not say them, however, but it is because they did them in f. 29a
deeds. 6. i.e. the fitness, i.e. that is the right order *quoniam uides*, if *continued*
it were not made *uides quoniam* from metrical necessity. 8. i.e. to add last what should have been first. 11. i.e. bolder every day to blaspheme God.

1. from the use that invites. 8. i.e. by the arm, i.e. he signified f. 29b
by the arm the action that the arm does. 9. i.e. of the grinding of the poor. 10. i.e. when Thou undoest.

[a] MS. *nisnœrbatar*: corr. Ascoli
[b] MS. *intorcoir*
[c] MS. *indot*

QUONIAM QUAERETUR PECCATUM ILLIUS ET INUENIETUR.

propter eum[11] tanta *est*, ait, *quam* in pau*p*eres exercet iniquitas, ut, si peccati sui ab eo ratio postulet*ur*, nulla*m* inuenire possit, nec ualeat *uel* paululum[12] in sui adsertionem[13] defensionemque *con*sistere *aut* aliquo peccator*um* suor*um* multitudine*m* colore[14] uelare.

DOMINUS REGNAUIT IN AETERNUM usque SÆCULI.

qui *est* iniquitatis ultor[15].

PERIBITIS GENTES DE TERRA ILLIUS.

gentes híc uocat filios Israhel ..... non alio quam alienigenas[16] dignos titulo nuncupari. quoniam ergo..uelut melior iudicata est et ab hoc populo sortita[1]...ut seperatus[2] a gentibus cæteris in adseruatione[3] iustitiæ...uersaretur, bene illis comminatur expulsionem. "peribitis[4]" ergo ait.

PRÆPARATIONEM CORDIS usque AURIS TUA.

ut ostenderet non iniusta[5] pauperum uota Deo esse suscepta, addidit, "præparationem cordis eorum audiuit auris tua." probabilem et rectam petitionem præparationem cordis appellat[6]; aequissime *enim* cupiebant in eos, qui se oppreserant, uindicari[7]. patefecit quid[a] in desideriis pauperum et pupilli[8] uigor aeterni iudicis appareret.

UT NON ADPONAT usque TERRAM.

dixit quod erat consequentia[9] operis inlatura[10], sine dubio[11] quia sub animaduersione[12] positi sapere[13] de se magna non possint.

PSALMUS X.

Cum beatum Dauid persecutio Saulis urgeret, hi, quos fugae[14] eius aut calamitas[15] aut necessitudo[16] coniunxerat, suadebant quæ

29b ntinued 11. .i. *arinní gnís inpeccad 7 imbí da*no *inchlóine* uel propter eum· .i. peccatum .i.[b] 12. *cidambec*
13. *isinnaisndís* 14. .i. *combeth cid dath deithb(ir)···aicsin les de·····inpeccadsin secht im*murgu *ní·····innaicsin hísin··*
Aliter[c]····· 15. *diglaid* 16. *echtargeindiu*

29c 1. *accruinte* .i. *rollaad*[d] *crannchur foir* 2. .i. *inpopul* 3. .i. *is ind forcometas* 4. *atbelaidsi* 5. .i. *acht it fíriana·* 6. *dogair* 7. *dofestais* 8. *indilechtai* 9. *inoimmaircidetu* 10. *oldunaircibed* 11. .i. *duaircibed dém* 12. *fundigail* 13. *citambetis* 14. *dundairngabail* 15. .i. *ám mbai*[e] *forlongais amal* duaid 16. .i. *ácaratrad* .i. *nechbed chare do*

29b ntinued 11. i.e. on account of him who does the sin and in whom there is the iniquity *uel* etc.

29c 1. i.e. a lot was cast upon it. 2. i.e. the people. 5. i.e. but they are just. 10. what it was about to cause. 11. i.e. it would cause truly. 15. i.e. the band which was in exile like David. 16. i.e. their friendship, i.e. anyone that was a friend to him.

[a] leg. quod?
[b] After *peccatum* .i. Ascoli thinks he can read :: *irro*:::::: *neut'* A····· *an eum · ut scimus eum templum*
[c] After Aliter Ascoli reads *doberat···:: uli*
[d] The second *a* is over the line
[e] MS. *án imbai*

uel timor *uel* periculum suggerebat, ut de hoc monte ad alium transeundo[17] atque ab illo rursus ad alium migrando periculum comprehensionis[18] et mortis effugeret. tunc igitur hunc psalmum cicinit.

IN DOMINO CONFIDO; QUOMODO DICITIS ANIMÆ usque ARCUM. f. 29d

qua re[1], inquit, suadetis debere mé effugientem[2] montes uice passeris commotare[3]? quia peccatores, *id est*, Saul ad capiendum me[4] intentus *est*. sed ego in Domino confido, et ab[5] hoc declinandas[6] *eius* insidias cum magna cura sollicitor[7]. peccatores uero uocat Saulem *et* eos qui cum eo erant, ex opere[8] eis nomen imponens. á comitibus Dauid dicitur ut loca fugiens[9] diuersa commotet.

PARAUERUNT SAGITAS SUAS usque CORDE.

sermo ex persona ipsius Dauid de Saulis opere et de conatibus conquirentis[10] inducitur. ita, inquit, paratus est[11] nos interficere quasi, tenebris densitate[12–13] sui cuncta inuoluentibus, testem operis non sit habiturus. "in obscuro" *autem* dixit quod *est* in Græco σκοτομένη {-ηνη}[14], *id est*, cum noctis tenebras facit etiam lunæ absentia[15] densiores. quod ergo ait "in obscuro," *id est*, in scotomene[1], ita possuit f. 30a ac si diceret: in tenebrarum et caliginis densitate. ita nos alienos[2] á culpa interficere nituntur quasi noctem[3] patientur[4] inlunem[5], quæ

17. *lase* 18. *inna ergabale*

1. .i. *arse* 2. .i. *notes no immenimgaib* 3. .i. *sechis cotam-* f. 29d *moscaigse isnaib slebib* .i. *hosleib dosléib* 4. *dumgabailse* 5. .i. *atoraisin india* .i. *huare nadfil nanert naile indamerbainn* 6. *inna intled betis dillithi*[a] .i. *betis imgabthib* .i. *indi saul*[b] 7. *nomdeithidnigthersa* .i. *huaibsi olsem friamuntair* 8. .i. *ind ingraimmae dorigensat* 9. *an nutesed* 10. *arégi* 11. *iserlam* 12—13. *huandluthi* .i. *fochosmailius dorche* 14. *nephéscide* .i. *fortchide* 15. *cid int écndarcus*

1. *isindnephæscaidiu* 2. .i. *cinidfil chairi linn* 3. .i. f. 30a *amal nadnairigther 7 nadfintar andugnither hisuidi* síc *ba infortgidiu*[c] *7 ba hitemul dugníth saul conamuntair intleda 7 erelca friduaid·* 4. .i. *sechis amal nongnetis ón gním innaithchi dorchi* 5. .i. *nephæscaidi·*

17. when.

1. i.e. for this. 2. i.e. I should flee, or I should avoid. 3. i.e. f. 29d I should move in the mountains, namely, from mountain to mountain. 5. i.e. from trust in God, i.e. because there is no other strength in which I could trust. 6. that the snares should have to be declined, i.e. avoided, i.e. of the aforesaid Saul. 7. I am harassed, namely, by you, says he to his followers. 8. i.e. of the persecution that they caused. 9. when he fled. 12—13. by their density, i.e. after the manner of darkness. 14. moonless, i.e. covered.

1. in the moonless. 2. i.e. though there is no fault with us. f. 30a 3. i.e. as what is done therein is not perceived and discovered, so it was covertly and it was in darkness that Saul with his people used to make snares and ambushes against David. 4. i.e. as though they did a deed on a dark night.

[a] leg. *dillithib*? [b] MS. *indisaul* [c] MS. *imfortgidiu*

nullius[6] ad uidendum *quod* faciunt oculos testes[7] admitat. frequenter uero inueniuntur in psalmís ita quædam {nomina} posita ut eis[8] non addatur particula[9], quasi quam[a] poscit[10] causae consequentia ut
f. 30b possit facilius *id quod*[11] dicitur relucere[12]; sicut et in hoc loco oportuit dici: ut sagitent[1] in obscuro {consilio} rectos corde. rectos *autem* corde appellat, quantum ad præsentem[2] causam pertinet, qui[3] non sint sibi culpae ullius conscii per quam[4] digne odia Saulis incurrerint.

QUONIAM QUÆ TU PERFICISTI DISTRUXERUNT.

statuta, inquit, ac decreta tua[5] inrita moliuntur[6] efficere; nam conantur occidere quem tú in regem infusione[7] signasti.

IUSTUS *AUTEM QUID* FECIT?

scema *interr*ogantis *et* uelut quærentis[8] inducitur: quid ad hæc, inquit, iustus faciet, *id est*, ego[9]?

DOMINUS IN TEMPLO SANCTO *EIUS*.

subiecitur[10] *cum* multa ostensione[11] responsio. uult *autem* indicare[12] quod eo qui in templo habitet defensore[b] utatur *et* uindice[13], in quo[14] spe possita securus .. consistere possit. Templum dicit *autem*

f. 30a *continued* 6. *neich* 7. *foirclidi* 8. .i. *donaib anmanaib adiactaib* .. ⌣
9. .i. *ainim trén son* .i. *nitabarr ainm trén friu* .i. *foragab duaid inna anman adiecta cen tabairt anman trén fríu· fubith istrímetur roceta int sailm·* 10. .i. *dathluchethar intintliucht cenidleci inmetur tabairt indanmae triuin frisanainm nadiacht* 11. .i. *anainm nadiacht·* 12. .i. *tríthabairt indanmae triuín fris*

f. 30b 1. *co dubidctis* 2. .i. *duaidbetar atafiriensom 7 atandirgi hochridiu allethe rissan ingraim atarograinn saul intan asmbeir* rectos corde .i. *nífil ci(nta) doib frisaul* · 3. *it hæ insin ata* rechti corde 4. .i. *ma nubeth* 5. *du insudigthisiu* 6. *ducrechat* 7. .i. *hiteste* .i. *indongaith*[c] *7 flaithemn(ac)htae* 8. *condaig* 9. .i. *cid dugénsa osme* 10. .i. *huduúic animchomarc* .i. iustus autem quid fecit *fo(a)ccomla dano iarum frecrae comadas ndusuidiu* .i. dominus in templo rl. 11. .i. *cosintaidbse il* .i. *rondgab coimdiu comacus les diafortacht* 12. *infé* 13. .i. *ondiglaid* 14. .i. *is indísin* .i. *isinditid*

f. 30a *continued* 8. i.e. to the adjectives. 9. i.e. a substantive, i.e. a substantive is not added to them, i.e. David left the adjectives without adding substantives to them, because the psalms were sung in metre. 10. i.e. the sense demands it, though the metre does not allow the substantive to be added to the adjective. 11. i.e. the adjective. 12. i.e. through adding the substantive to it.

f. 30b 2. i.e. when he says *recti corde* they are shewn to be just and to be upright in heart as to the persecution wherewith Saul persecuted them, i.e. they are guilty of no offences against Saul. 3. it is those that are *recti corde*. 4. i.e. if there were. 5. Thy institutes. 7. i.e. in the pouring forth[d], to wit, of the anointing and of kingship. 9. i.e. what shall I do, even I? 10. i.e. after he puts the question i.e. *iustus autem quid fecit*, he subjoins a fitting answer to it, i.e. *Dominus in templo* etc. 11. i.e. with the much shewing, namely, that he has a Lord near to help him. 14. i.e. in him, namely, in the defender.

[a] leg. *quam quasi*? [b] MS. defensiore [c] MS. *inongraith*: corr. Ascoli
[d] infusione is taken as in fusione

Tabernaculum ...., *nam* Templum *nondum*[15] fuerat exstructum. *et quoniam* Tabernaculum Templum uocatum sit manifesto Regum[16] testimonio *per*ducitur, ... *cum* Templi ædificatio *id* temporis[17] *non* coepisset.

DOMINUS IN CAELO SEDIS *EIUS*.

iterum hiic uelut magna[18] promitens ait[19], "Dominus *eius*," cuius habitatio *est* ac sedis in cælo, sub ipsius agit {sé}[20–21] patrocinio[22] ac tutione[23] securum {uel -s}; æstimatio[24] *nam*que ac dignitas Domini adtollit animos[25] *nec* patitur iacere[26] famulorum. ita *enim* ait,
f. 30c "Dominus[27] in cælo sedis *eius*[28]," ac si diceret: potens *est* et uinci[1] nescius[2], cuius iste securus *est*, sicut etiam nobis moris[3] *est* dicere: iste illius *est*, iste ad illum pertinet[4], *id est*, domini *est* potentis. et ne æstimes *quoniam* hic Dominus in cælo possitus ab his qui in terra sunt ipsa sit regionum diuersitate sepossitus[5], intulit:

OCULI *EIUS* IN ORBEM TERRÆ ASPICIUNT usque HOMINUM.

oculís *eius* subiacet quicquid extremus terræ finis includit[6]. ita sollicita examinatione[7] omnium facta diiudicat[8] ut cognitione *eius* nihil possit[9] elabi[10], ex more nostro, *quoniam* et nos palpebras[11] intendimus *cum* aliquid uolumus diligenter inspicere.

f. 30b *continued* 15. *catecht*[a] 16. .i. *atá hí libraib ríg anisin* 17. .i. *hithall* .i. *isindaimsirsin* 18. .i. *asoiradsom asnaib fochaidib son* 19. *ised inso dlomas* 20. *gníthisium fadesin* 21. uel agit .i. deus *7 is* securum *bis ánd amal sodin* 22. .i. *fundfortacht* 23. .i. *funinuilligud* 24. *in mes* 25. *inna mogae* 26. .i. *cenafortacht hodia intan mbite*[b] *(isnaib fochaidib)* 27. .i. *ata incoimdiu* 28. .i. *atá asuide indisin innim*

f. 30c 1. .i. *clóither* 2. .i. *isainib* 3. .i. *isbés linni epert intí charas nech 7 fortét forcertar side iarum hiselbad indfirsin foridtet amal asmberar is cele dæ infer hisin* 4. *isdír* .i. *is dethiden do* 5. .i. *airis etarscarthe* .i. *arna tomn(a)thar nech bed netarscarthe intí dia huaid tríabuith (a)di innim 7 hésium italam is airi tuic som* oculi eius rl. 6. *duetarrat* 7. *hónmes* 8. .i. *midithir* 9. .i. *nídigenamni nach ngnim fornamestar*[c] *som* 10. *dufuisledar* 11. *innamailgea*

f. 30b *continued* 16. i.e. that is in the Books of Kings. 17. i.e. then, i.e. in that time. 18. i.e. their deliverance from tribulations. 19. it is that that he declares. 20. he makes himself. 21. and it is *securum* that is there in that case. 25. of the servants. 26. i.e. without help to them from God when they are (in tribulations). 27. i.e. the Lord is. 28. i.e. His seat is in heaven.

f. 30c 2. i.e. is ignorant. 3. i.e. it is customary with us to say 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. 4. is due, i.e. is a care to him. 5. i.e. for He is separated, i.e. that no one may think that God is separated from him because He is in Heaven, and he on earth, therefore he puts *oculi* etc. 9. i.e. we shall do no work on which He will not pass judgment.

[a] leg. *cadecht*?
[b] There may have been more on the margin, but it is now illegible; *isnaib fochaidib* is a conjecture [c] MS. *forsammestar* W. S., *forr-* or *forn-* Ascoli

QUI *AUTEM* DILEGIT INIQ*UI*TATEM usq*ue* SUAM.

tam iusti probanda esse merita quam profani[12]. nam cum singulorum opera appendat[13] libra[14] iustitiæ proprii sine dubio fructús præmissa[15] semina consequentur.

[16]PLUIT SUP*ER* PECC*ATORES* LAQUEOS usq*ue* PROCELLARUM.

[17]PARS CALICIS EORUM.

f. 30d "calicis eorum," ac si diceret: hoc potabunt[18], hoc eorum austibus[1] ingeretur.

Q*UONIA*M IUSTUS DOMINUS ET IUST*ITIAS* usq*ue* *EIUS*.

iustitiæ *autem* reposcit officium sequi merita, et reddere quod[2] debetur singulis, non motare[3].

PSALMUS XI.

Deplorat[4] in hoc psalmo atque conquiretur[5] quod relicta simplicitate certatim multi sé ad studia fallandi simulandique[6] contullerint, et quod amicitiarum[7] fidem[8] atque puritatem doli admixtione corrumperint. generali *autem* sermone in commone[9] consulit[10], ut hi, qui sé tali uitæ generi dederant, uel emendentur[11] dictis *eius*[12], uel certe caueantur[13].

SALUUM MÉ FAC, DEUS, *QUONIAM* DEFICIT *SANCTUS*.

puplicæ labis[14] periculum in morum[15] corruptione uersatur. nam

f. 30c *continued* 12. *inchulich* 13. .i. *dolili*[a] .i. *asriri* 14. *intomus* 15. *remfoiti* 16. *briathar dé inso·* 17. *airmidetu 7 lín 7 lane*[b] *inna pián is ed dogair som hoanmaim chailich* .i. *doinnasatar innapiana hilani innacorpu 7 innananmana feib dundalla indib* 18. *deugaigfit* .i. *ibait son*

f. 30d 1. *donaibtodalib* 2. .i. *amal mbias agnim cáich 7 a airilliud* 3. *nadndilga* 4. .i. *coínid* 5. .i. *arégi* 6. *intsechtaigtho* 7. *nacarat* 8. *afír* i. *intarasin* 9. .i. *dochách* 10. *adgladathar* 11. .i. *robu cho adersetar*[c] 12. .i. *indforcitlada fordacain* 13. .i. *arandentar anindarbae maní eroimet aforcital 7 arnarogabthar midesmrecht díb* 14. *inna saile foilse* .i. *pectha trisambi apaltu* 15. *innam béso*[d] *sainemlae*

f. 30c *continued* 13. i.e. will adhere to, i.e. will give. 16. this is a word of God. 17. the numerousness and frequency and fulness of the punishments it is that he calls by the name of 'cup,' i.e. the punishments will be given in fulness into their bodies and their souls, as there is room for them in them.

f. 30d 2. i.e. as shall be the work of each and his desert. 7. of the friends. 8. the truth, or the trust. 9. i.e. to all. 11. i.e. or that they may be reformed. 12. i.e. of the teacher who teaches them. 13. i.e. that their expulsion may be wrought if they receive not his teaching, and that a bad example may not be taken from them. 14. of the open stain, i.e. of sin through which is death. 15. of good morals.

[a] MS. *dolin*: corr. Thurneysen *dolili* as though the Latin were appendeat
[b] MS. *lín inna 7 lane* [c] MS. *a dersetar* [d] rather *bése* J. S.

cum relicta fide ab omnibus in cola[16] simulationis[17] studiumque concurritur, nusquam integra amicitiæ[18] iura seruantur. ut[19] *autem* magnum et singulare bonum amicus uerus, cuius[20] societas quietís quidem[21] rebus iucunditatem, aduersis uero exhibet consulationem, ita graue et intollerabile malum *est*, cum sub amicitiarum specie dolus tegitur et uirus fraudis absconditur. nam si desit {is} in cuius quispiam[22] confidat affectu[22a], et quem securus[23–24] .. consilii .. sui faciat esse participem ..., grauis illi uita tristisque ducetur[25]. timet *enim* omnia ... cum non sit qui commonicatione sui, dum partitur[26] aduersa, onere meroris inminuat. atque ideo beatus Dauid ... rogat ... ut ei salus á Deo specialiter conferatur quasi[27] in defectu profecto amicorum et abundantia perfidorum[28]. quoniam, inquit, f. 31a tales amicitiæ[1] sunt periculis plenæ, Dei adiutorium necessarium *est* ut de tantorum laqueorum medio possit euadi[2]. sanctos *autem* in hoc loco uocat qui hæc prius familiaritatis officia nulla doli admixtione temerabant, apud quos[3] religio erat amicitiæ intemerata iura seruare.

Q*UONIA*M INMINUTÆ *SUNT* usq*ue* HOMINUM.

inminutionem possuit pro defectu[4]. ita Symmachus ait: quoniam fides *est* exacta[5] de medio, ac si diceret: apud[6] nullum remansit studium ... ueritatis ..., omnes sésé ad simulationis[7] ac fallendi studia contullerunt.

16. *isna frecru ceill* 17. *intsechtaigtha* 18. *incaratrid* f. 30d .i. *odiuti cen fomraid 7 togais* 19. *lethchosmailius*[a] *lesom inso* *continued* *trisacotarsnae*[b] 20. *indísin* 21. .i. *donaib gnimaib comailtib* 22. *nech* 22a. .i. *imfolang achomairle son* 23. *ishé* securus· *deidmaarisar*[c] *infer hisin* 24. .i. *issamlid is deid som maarí inferso· maní nairi im*murgu *nídeid 7 isbronach abethu amal sodin·* 25. .i. *dudichestar* .i. *miastair* .i. *huaid fesin* .i. *ishe mes dombera fair fesin* 26. *fundali* 27. *amal bid isinterchru*[d] 28. *inna namiresach*

1. .i. *apelugud hobelaib*[e] *7 fomraid hicridiu* 2. *asroinnea* f. 31a 3. .i. *amal rumbói abram 7 isac 7 iacob· air batar carait iresaig adi* 4. *arerchru* 5. .i. *foroxlad huadib*[f] *ánires* 6. .i. *ní deruarid lannech* 7. *intsechtaigtha* .i. *innatogaise*

18. of the friendship, namely, with simplicity without guile and deceit. f. 30d 19. he has here the half of a comparison through the contrary. *continued* 22a. i.e. the effect of his counsel. 23. he is the *securus*, careless if that man be found. 24. i.e. it is thus that he is careless, if he find this man; if, however, he find him not, he is not careless, and his life is then sad. 25. i.e. will be led, i.e. will be judged, to wit, by himself, i.e. that is the judgment that he will pass on himself.

1. i.e. flattery with the lips and guile in the heart. 3. i.e. as were f. 31a Abraham and Isaac and Jacob, for they were faithful friends. 5. i.e. their faith has been taken from them. 6. i.e. has not remained with anyone. 7. of simulation, i.e. of deceit.

[a] MS. *lethosmailius* [b] MS. *trischotarsnae*
[c] MS. *marisar* [d] correctly *isinderchru*
[e] MS. *apelugud hobelugud hobelaib* [f] MS. *hudib*

UANA LOCUTI *SUNT* UNUS*QUISQUE* AD *PROXIMUM* SUU*M*.

uana appellat *pro* fictis[8] ac subdolís, et generali*ter* uana dicere *con*sueuit ea q*uæ sunt*... destituta ueritate, eo q*uod*... n*ihil*...commodi talium *con*stet oper*um* capere[9] sectatores[10]. uanam er*go* appellat neq*uam* hominum *uel* intentionem *uel con*suetudinem mentiendi[11], qu*i*ppe ut totius boni *et* utilitatis exper*tem*[12], q*uæ* frustretu*r*[13] mentes eorum[14] quos in sui[15] inquisitionem[16] meditationemq*ue con*uerterit. n*on enim* subdola at*que* fallacia ad quoscumq*ue* loqu*untur* ignotos[17], s*ed* neq*ue*[18] cum his fidelia *conserunt*[19] uerba c*um* qu*ibus* necessitud*i*nis iure iungunt*ur*.

LABIA DOLOSA usq*ue* LOCUTI *SUNT*.

mala uitii, de q*uo* quer*itur*[20], argumenta[21] curauit exp*ri*mere[22], cum d*icit* "in corde *et* corde," *id est*, duorum motuo sibi loquentium par[23] ad dicipiendum alt*er*um *est* uoluntas et similis. ambo *enim* sibi uicisim nitun*tur* imponere sermone[24] callido at*que* simulato; n*on*
f. 31b *est* ut uno mentiente[1] alt*er* fideli*ter* loquat*ur* et pure[2], nec una t*antum* pars captioni[3] studet, s*ed* æqualiter in alt*er*utroq*ue*[3b] fallendi studium repperit*ur*. *conserunt* uerba ut occurentes motuo fallant*ur* et fallant[4]. uult *autem per* hoc ostendere q*uod* omnes[5] uitiorum uno amore[6] teneant*ur*. q*uid* autem his *pro* talib*us* studiis inprecat*ur*[7]?

f. 31a *continued* 8. *doilbthib* 9. .i. *ní* 10. *innasechimthidi* 11. *innatogaise* 12. .i. *amal as nesrantaid cech maith ind indithem andgaid sin inna ndoine* 13. *arachela* l. *dogaitha* 14. .i. *innandoine nangaid* 15. .i. *indandig* 16. *isinniarfaigid* 17. *sechi donaib anetarcnaidib* .i. *nibiat som friatogais ądi etir* 18. .i. *ní radat som frisudib*[a] *acht breic 7 togais* 19. *nísernat* .i. *níaisndedat* 20. *arégi* 21. *inna aithirciu* 22. .i. *sechis aisnindised ón* 23. .i. *is cummae m bis menmæ*[b] *cechtar de fri togais alaili* 24. .i. *briathra aildi lacechtar de frialaile 7 menmae togaise calleic lacechtar*[c] *de*·

f. 31b 1. *anguaigedar alaile acht is immalle guaigitir* 2. *inglé* 3. .i. *dungabail innammraithemnachtae* 3b. .i. *lacechtar de* 4. .i. *cechtar de alaile* 5. .i. *innadausa ón* 6. .i. *is acobur leu* 7. *cid* .... .i. *achtinso* (.i. *ised in*)*so* (*ad*)*fet*

f. 31a *continued* 9. i.e. something. 12. i.e. as that bad intention of men is non-participant in any good. 13. takes away, or deceives. 14. i.e. of bad men. 15. i.e. of the wicked one. 17. to any strangers whatever, i.e. they do not seek to deceive them at all. 18. i.e. they only speak to them lying and deceit. 19. they do not join, i.e. they do not speak. 22. i.e. that he should set forth. 23. i.e. the mind of each is equally bent upon deceiving the other. 24. i.e. pleasant words has each of them to the other, and a mind of deceit notwithstanding has each of them.

f. 31b 1. when one lies, but they lie together. 3. to the taking of the treachery, (i.e. treacherous seizure). 3b. i.e. with each of them. 4. i.e. each of the two the other. 5. i.e. these two. 6. i.e. they desire. 7. what?.... i.e. but this i.e. it is this that he says.

[a] better *frisudiu* [b] MS. *memnæ* [c] MS. *lacechta*: corr. Ascoli

DISP*ER*DAT D*OMINUS* UNIUERSA LABI*A* DOLO*SA* usq*ue* MAGNILOQUA*M*.

rectissime talia interitus *et* per*d*itio ora[8] *con*cludit q*uæ* n*unquam* ueritati.... patuer*unt*[9]. q*uod* u*ero* addidit "et linguam magniloquam," *con*tinum *est* uitium. necesse *est enim* ut de sé magna[10] loquant*ur* qu*ibus est* familiare mendacium[11–12]. est ig*itur* ista oris petulans[13] *et* inmoderata iactatio.

Q*UI* DIXER*UNT*: LINGUAM N*OSTRA*M MAG*NIFICABIMUS* usq*ue* Q*UIS* NOST*ER* D*OMINUS EST*?

libertatem, inquiunt,...uolumus lingae[13b] licentia *compro*bare; nullius dominationis timore *compre*mimur[14] ut n*on* q*uæ* libuerint uerba *pro*feram*us*; n*ostro* iuri in loq*uendo*[15], n*on* alieno[16] seruimus imper*io*. n*on* q*uia* omnimodo talia dicerent, s*ed* q*uia* ita sé posse loqui reb*us*[17] ostenderent. n*am* cum...in uitia libere[18] p*ro*curritu*r*, iudicis seueritas n*on* timetu*r*. *con*suetudo *autem est* sancto Dauid uocem ex oper*um* qualitate formare, ut *id* q*uod* agit clarius faciat relucere[19]; si*cut* in psalmo viiii "d*ixit enim* in corde[20] suo: n*on* requiret," ita h*oc* loco ab his q*uæ* fiebant insolentia[21] sermonis inducitu*r*[22]. *con*sequen*ter* er*go* ait "linguam magni*ficabimus*" ut uideant*ur* meritum oper*is* uerba signare, *et*, q*uia* linguæ[23] spectat officium

8. *innaginu* 9. *niconairsoilcset*[a] .i. *innaginu* 10. .i. *labrad hual-* f. 31b
lach 7 chaintointenach dib fadesin 11. .i. *is* (*g*)*nad radat*[b] *gói* *continued*
12. .i. *issainred doib insin* .i. *epert gue* 13. *dubal* 13b. *inbelra*
14. *olseatsom* 15. *lase labraimme* 16. i. *corbu dureir*
nachaili labraimne 17. *hognimaib* .i. *airindí*[c] *dondarigensat is*
airi asbeirsom a epert doib 18. *intsoer* 19. .i. *dliged*
innaaisndisen[d] *adfet som*· 20. .i. *airní ærbarad són hobriathraib*[e]
acht is huare rongnith ingnimaib 21. *indecmailte* 22. .i.
trimiberar hognímaib donaib briathraib 7 ní ar indí asndarobartis
immurgu innabriathra hisin· 23. *inbelrai* .i. *isand atá*[f] *gním*
tengad is indhuiliu labramarni·

8. the mouths. 9. they did not open, namely, their mouths. f. 31b
10. i.e. proud and self-complaisant speech concerning themselves. *continued*
11. i.e. they usually speak lies. 12. i.e. that is characteristic
of them, to wit, to utter lies. 14. say they. 15. when we
speak. 16. i.e. that we should speak at the will of some other.
17. in deeds, i.e. because they did it, therefore he says that they said it.
19. i.e. the principle of the statement that he sets forth. 20. i.e.
for he would not have said this in words, but it is because it was done in
deeds. 22. i.e. it is transferred from deeds to words, and not that
they uttered those words moreover. 23. of speech, i.e. the action of
the tongue is in all that we say.

[a] MS. *niconairsoilset* [b] leg. *noradat*? J. S.
[c] MS. *air in dí* [d] MS. *innaais n disen*
[e] MS. *hobriath hobriathraib* [f] *atá*: MS. *at*

omne q*uod* loquimur[24], seruat[25] ubiq*ue* sollicite *con*sequentiam á r*erum*[26] tenore susceptam.

P*ROPTER* MISERIAM INOPUM *ET* GEMITUM PAUP*ERUM* usq*ue* DICIT D*OMINUS*.

f. 31c inopes uocat *et* paup*er*es q*ui* p*ropter* morum[1] modestiam[2].. *sine* ulla malorum cautione his[3], de q*uibus* supra q*uestus est*[4], miscebant*ur*[5], *et* ob hoc patebant imp*ro*borum hominum captioni[6]. p*ropter* tribulationem er*go*.. paup*er*um in op*er*i ultionis accingar[7], *et* eorum q*ui* circumueniunt*ur*[8].... iniuriam uindicabo. *bene autem* promitens {præ-m.}[9] "miseriam" adiunxit "*et* gemitum," ut causam n*on* tenuis *sed* grauis doloris ostenderet, p*er* q*uem* usq*ue* ad susp*er*ia[10] ueneret*ur*[11]. *con*suer*unt enim* homines onera angorum[12] suorum amaris[13] gemitib*us* indicare.

PONAM IN SALUTARI usq*ue* IN EO.

cum exsurgente mé[14] iniquitatis ausús ultio iusta *compre*serit, saluti pau*per*um poena p*ro*ficiet inp*ro*borum. præstabo, inq*uit*, illis salutem, *et* præstabo n*on* remisse[15–16] ad uindicandum[17] *sed* exserto uigore[18] *con*surgens, ita ut *id* q*uod* pasi fuerint nequeat[19] ignorari. q*uibus* familiare erat circumuenire[20] simpliciores. *et*, si*cut*

f. 31b *continued* 24. *huare didiu asné gnim tengad comlabrae is immaircide andurigni*[a] *duaid ingnimsin intengad du airbirt argnimaib inchoirp olchenae* .i. *aní rongéni*[b] *hognimaib á epert asrobradsón hobriathraib· noch ní ærbarad*[c] *són calle(ic)* 25. *a*mal *bite ingnimai issamlid inf(e)t som innaisndis* 26. *innangnimae.*

f. 31c 1. .i. *indaiso boicht* 2. *arincensai* 3. *donaib drochdoinib*[d] *innafomrœthe*[e] *hicridiu·* 4. *aregisom* 5. .i. *trímiairilliud ón* 6. *dungabail* .i. *condagaibtis intais amprom trianintleda* 7. *fomchridichfidersa oldia* .i. *isbriathar de insin tra* 8. *it he sidi dugaithatar* 9. *arremiroid a*mmiseriam *duthabairt arthuus* 10. *có osnada* 11. *duforbaithe* 12. *acumcae* 13. *serbaib* 14. *anata*mmresa *oldia* 15. *annad comairleciub* .i. *nadndilgub* 16. t. *niba indlax* 17. *dudigail* 18. *hongremmaim srithiu* 19. *conicumai* 20. *dungaitis*

f. 31b *continued* 24. because the speech is the work of the tongue, what David did is proper, when he used that work of the tongue for the actions of the body generally, i.e. when he said that what he had done in deed was said in words; however he would not have said it for all that. 25. as are the deeds, so he sets forth the speech.

f. 31c 1. i.e. of the poor. 3. to the bad men with treachery in the heart. 5. i.e. through ill-desert. 6. for the seizing, i.e. that the wicked used to seize them through their snares. 7. I shall be girded, says God; that then is the word of God. 8. it is they that are deceived. 9. when he put before, in placing *miseriam* first. 14. when I shall arise, says God. 15. when I will not permit, i.e. will not pardon. 16. or it will not be slackly.

[a] *g* is over the line [b] MS. *rogneni*: corr. Ascoli [c] MS. *ærbara* [d] MS. *drochdonib* [e] MS. *foimrœthe*

scemate petito[21]...ab op*er*ib*us* ad uerba transitum fecit, ut illos et*iam* superba[22] loquentes induceret, ita q*uoque*, ut ostendat supplicii grauioris horrorem q*uod* fallentum[23] neq*uitiæ* præparat*ur*, uocem Dei minantis[24] induxit. eorum q*ui* circumueniunt*ur*[25]..... iniurias uindicabo.

ELOQUIA D*OMINI* CASTA ARGEN*TUM* usq*ue* SEPTUPL*UM*.

uerba, inq*uit*, *autem* q*uæ* comminationem[a 26] sonuer*unt* Dom*ini*,..... casta s*unt*, *id est*, á uitio[27] uarietatis aliena; q*uod* ut manifestius faceret, addidit, "argentum igni examinatum[28], p*ro*batum, terræ[29] purgatum, septupl*um*." decretum[1], inq*uit*, q*uod* anima[2] aduersarii iustitia p*ro*mulgauit[3], ita p*ro*bum *et* colatum *est* ut argentum q*uod*...ignis admunitione[4] purgat*ur* et ita sincerum[5] redditur ut etiam p*ro*bum uocet*ur*, q*uo*[5b] uilitatis *con*tumilia ab *eius* estimatione[6] pellatur. ita er*go* a Deo p*ro*lata sententia, *cum uelut*[7] de iustitiæ[8] fornace p*ro*cesserit, n*on* pote*st* inp*ro*bari[9], *sed* ita ut egresa *est* in op*us* effectumq*ue* ducet*ur*[10].

TU, D*OMINE*, SERUABIS NOS usq*ue* IN ÆTER*NUM*.

difficientib*us* hís[11] q*uibus* moris[12] erat s*anctum* op*us*... seruare. studia iniquæ simulationis[13] expr*e*serat. ac si diceret: á uiris nocentib*us*[14]. æt*er*num uocat temp*us* uitæ n*ostræ* s*ine*

f. 31c *continued* 21. *ón sceim ascnaidi* 22. *cid na hualcha* 23. *natogaitach* 24. *domathi* 25. *it hésidi*[b] *dugaithatar* 26. *intomaith* 27. .i. *acht firinne* tantum 28. *mese* t. *brathnigthe* .i. *forloiscthe* 29. .i. *conabi tala*m *and*

f. 31d 1. .i. *interchoiliud inna diglae dœ son* 2. t. animaduersarii .i. *innadiglae 7 is ainmnid a*mal *sodin* iustitia 3. *durinmailc* 4. t. admotione .i. *honchumscugud* .i. *triaglanad hoten* 5. .i. *cenfubudur nairi* 5b. .i. *arindí* 6. .i. *connáb í ní frestai á mes ón* 7. .i. *a*mal *as* 8. .i. *mesidechtae inchlide dâ* 9. .i. *conaib fir aní asbera insce dé·* 10. .i. a*mal ní ofil ní arachoat anargat nglan acht á techt inaicdi* síc *comlabrai inchoimded imfolngar gním disuidib fochetoir iarnalabrad* 11. .i. *sruthi nafetarlaice* .i. *abraam 7 isac* rl. 12. .i. *is dusuidib ba inbesa* 13. .i. *intsechtaigtho*[c] .i. *inna*m *mraithemnachtae* 14. .i. *erchoitechaib*

f. 31c *continued* 27. i.e. but truth only. 28. examined, or judged, i.e. burned. 29. i.e. so that there is no earth there.

f. 31d 1. i.e. the determination of the vengeance of God. 2. or *animad-uersarii*, i.e. of the vengeance, and in that case *iustitia* is a nominative. 4. or *admotione*, i.e. by the motion, i.e. through its purification by fire. 5. i.e. without injury (?) upon it. 6. i.e. so that there is nothing to oppose its valuation. 7. i.e. as is. 8. i.e. of the secret estimation of God. 9. i.e. that what the word of God may say should not be true. 10. i.e. as there is nothing that...pure silver save its entrance into a structure[d], so with the words of the Lord, a deed is effected from them at once after they have been spoken. 11. i.e. the elders of the Old Testament, to wit, Abraham and Isaac etc. 12. i.e. it is to them that it was customary. 13. i.e. of the simulation, i.e. of the treachery.

[a] MS. comminutionem [b] MS. *hesi* [c] MS. *intsechtaitho*: corr. Ascoli [d] as there is nothing that hinders pure silver but it passes into a structure? J. S.

f. 32a ulla interruptione[a 1] *con*tinuum[2]. tú nobis custodias admoueto[3] né dolis hominum ac fraude capiamur[3]; ne*que enim* per nósmetipsos *ue*l prehendere[4] eas possimus *u*el cauere {.i. scire}. q*uare*[5], inq*uit*, ho*c* tam sollicite postolas?

IN CIRCUITU IMPII AMBULABUNT.

q*uoniam* *et* grandis *est* q*uo* circum*da*mur[6] numerus *pro*fanorum[7], *et* sunt ad dicipiendum[8] semp*er* intenti.

SECUNDUM ALTITUDINEM[9] *TUAM* ELEUASTI FILI*OS* HOMI*NUM*.

etsi[10] impiorum nós agmen includat[11], *et*si[12] illi adeo ambulent ut aliq*uem* innocentum[13] ualeant inretiere[14], tu *autem* sublimior[15] es.., q*ui* nos de impiorum medio *ue*lut in edito[16] possitos possis eripe*re* et in supe*rio*ris[17] loci monitione erutos[18] conlocare. eleuasti nos super eos q*ui* nos sua numerositate cingebant[19]. "filios" *autem* "hominum" possuit ac si diceret: nos quos[20]...defensionis tuæ ficisti adminiculis eminere[21].

PSALMUS XII.

A peccato, q*uo*[b 22] Bersabæ forma[23] captus admisit, nitit*ur* beatus Dauid con*fessionis* satisfactione[24], *ue*lut hostiæ *inter*cessione[25], purgari. nemo u*ero* mire*tur*[c] si dicta, q*uæ* poenete*n*tiam con*ti*nent, ut per
f. 32b gratiam Sancti Spiritus prolata[1] *inter* psalmos possita repperiamus. statim n*amque* conuictus[2] á Nathan profeta foeditatem peccati sui, ut reuerens[3] domini famulus, non disimulatione[4] texit, sed con*fesione* notauit[5]. *post* indulgentiam ig*itur* creminis recipit etiam Spiritus Sancti gratiam qua prius solebat repleri[6], *sed*.....si q*uando*[7] aliqua incurrisset aduersa[8], statim ad peccati sui memoriam recurrebat.

f. 32a 1. *cennach nindlach* 2. *gresaich* 3. *conoscaigesiu* 4. *gabmai*[d] 5. .i. a*mal* *bidnech iarmidoised dosom cidaratodlaigther*[e] *inso · ni* ansa · *olsesum ised fodera* da*m* in circuitu impii rl. 6. *honuntogaitarni* 7. *inna culech* 8. *domíimbirt*[f] 9. *huaisletu* 10. *fochetoir dognither inso* 11. .i. *cia* 12. *sciam*[g] 13. *innanenac* 14. *inlinaigetar* 15. *huaisliu* 16. *isindigas* .i. *isindun daingen* 17. *as huaisliu* .i. *fortachtae* 18. *inna ercheltu* 19. .i. *immintimcheltisni* 20. *issnisni* 21. *doroscaimis* 22. .i. *ará áildi ade* 23. *hotorgab* 24. *ho*[h] *chaintaidliuch* 25. a*mal* *bid on etartetarcur*[i]

f. 32b 1. .i. a*mal* *atat*u*rcabthi inná épertasin·* 2. *amba cloithe* 3. .i. *ermitnech feíd* t. *dindaitach* 4. *hosechtugud* 5. *roetarcnaigestar* 6. *nolíntae* 7. .i. *nach thain* 8. *doinmecha*

f. 32a 5. i.e. as if some one had asked of him, why seekest thou this? It is not difficult, says he, it is that which causes it to me, *in circuitu impii* etc. 10. that is done at once (?). 12. a figure. 16. in an elevated (place), i.e. in a stronghold. 17. higher, i.e. of help. 20. it is we. 22. i.e. for her beauty. 23. whereby he committed. 25. as it were by the intercession.

f. 32b 1. i.e. as those sayings are brought forth. 2. when he was overcome.

[a] MS. interreptione [b] The glossator interprets quo as "by which"
[c] MS. mere*tur* [d] MS. *gammai*: corr. Ascoli [e] MS. *-todlaither*: corr. Nigra
[f] MS. *domí imbirt* [g] MS. *ciam* [h] leg. *hon*? [i] better *óndetartetarcur*

ut h*oc* n*on* solum in tribulationib*us* possitus agebat, s*ed* etiam quietis reb*us* *et* a curís[9] liber externis sibi omnem inpendebat[10] oper*am*[11] ut peccatum suum iugib*us*[12] deploraret[13] lacrimis, *et* *ue*lut recenti[14] semp*er* tristitia compleret*ur*[15], at*que* ita con*ti*nuam[16] ageret poenitentiam q*uasi*..n*on* multo ante[17] peccasset. merito er*go* psalmor*um*[18] numero oratio con*fesionis* *eius* inserit*ur*, q*uia* *et* confessionem uenia *se*cuta *est*, *et* con*la*tæ ueniæ testimonium gratia recepta p*ost*[19] præbuit. q*uod* u*ero* p*ost* remisionem[20] peccati agit poenitentiam, grandis in illo diuini timoris cura signat*ur*; n*am* et magni peccati sibi con*scius*[21] idoneam satisfactionem[22] Deo.....n*on* æstimat obtulisse[23], *et* ideo con*fugit*[24] ad con*ti*nua remedia lacrimar*um*. dicta s*unt* *autem* hæc illorum maxime tempore quo aduersum eum Abessalon surrexit inprobitas, qui q*uidem* ideo *est* aduersum patrem insolenter elatus[1], q*uia* Dauid ob meritum facti sui permitente Deo fuerat tribulationib*us* illis expossitus[2]. n*am* dedit q*uidem* Deus statim ueniam confitenti, flagellari[3] u*ero* eum tribulatione permisit[4], ut....sollicitior[5] esset in reliquum. con*sequenter* er*go* ista[6] *et* sí q*ua* *sunt* alia h*uius*modi beati Dauid dicta psalmis probant*ur* inserta[7]. docent *enim* q*uod* debeat modus con*fessionis* adhiberi, *id* *est*, q*uod* n*on* solum in ipso peccati tempore operam gemitib*us* dare con*ue*niat, s*ed* con*ti*nuis fletib*us* ora[8] perfundere et*iam* si multus dierum numerus[9] elebat*ur*. ne*que* *enim* oportet ad momentum[10] sensum meroris admittere, *et* post*ea* per obliuionem aculeum[11] doloris excludere. si *enim* beatus Dauid.....ita gemitib*us* insistit q*uasi* recenti[12] peccati memoria per*ura*t*ur*[13], quanto mag*is* nos, q*uibus*[14] pro uenia accepta nullus sponsor access*it*[15], con*ti*nua recordatione reatús[16] n*ostri* poenitentiæ lacrimas debemus effundere.

f. 32b *continued*

9. *honaib deithidnib echtrannaib* 10. *asrenad* 11. *léri* 12. *greschaib* 13. *conucoined* 14. *nuai* 15. *co nulintae* 16. *gresaig* 17. .i. *níbu incían riam*[a] 18. .i. *it ilsailm hitadbadar foisitiu apecthae doduaid* 19. *iartain* 20. *iarsindilgud* 21. *cidamba cocuibsid* 22. *ácaintaidlech* 23. *adrobart* 24. *táich*

f. 32c 1. *conuargabad* 2. *airrubulatharthæ* 3. *nosroiglide* 4. *conrairleic* 5. *deithidnigiu* 6. .i. *aithirge duaid* 7. *esnaissi* 8. *nagnuissi* 9. .i. *ho durogbad inpeccad* 10. .i. *ní cuit broto acht is dugrés* 11. *ingulban* .i. *áconguin chridi* 12. *gresach*[b] 13. a*mal* *nulloiscthe* 14. *is dúnni* 15. .i. a*mal* *asrobrad fri duaid dorolgida apecthi do ní eperr* im*murgu* *frinni· intain duluigte(r) dun arpecthi* 16. *armbibdamnachtae ni*

f. 32b *continued* 17. i.e. it was not long before. 18. i.e. there are many psalms in which is shewn the confession of his sins by David. 21. even when he was conscious.

f. 32c 2. for he was exposed. 6. i.e. the penitence of David. 9. i.e. since the sin was committed. 10. i.e. it is not for a moment but for ever. 11. the sting, i.e. the compunction of heart. 14. it is to us. 15. i.e. as it was said to David that his sins were forgiven him, it is not, however, said to us, when our sins are forgiven us.

[a] MS. *níbuncíanriam*
[b] This gloss seems misplaced in the MS. and to belong to continua, l. 26

USQUEQUO, DOMINE, OBLIUISCERIS ME IN FINEM?

sexto psalmo præsens ut causae unitate[17] ita etiam supplicationum[18] similitudine multa coniungitur. nam, sicut in illo non refugit in totum argui[19].... sed rogat[20] ut sine furore, *id est*, ne commotius[1] in sé quam modus[2–3] patitur[4] *et* seuceritas[a] uindicetur, ita *et* in præsenti non obsolute[b 5] possuit "usquequo, Domine, obliuisceris me," *sed* "usque quo obliuisceris mei in finem." sicut[6] igitur deuotus famulus timens offensam[7] domini longiorem propter peccatum quidem suum iuste sé excedisse[c 8] zeli[9–10] memoriæ[11] confitetur, rogat tamen né protractione

32c continued 17. .i. *aranderlaigthe dosom pecad techtae dochum* bersabae *is de ocanat diblinaib* 18. *cidnanguide* 19. .i. *o na ingabthe etir* 20. .i. *codufessar*

32d 1. *indluindiu* 2. .i. *acht amal fundló* 3. .i. *inmesar* 4. .i. *corub mesraigthe dau*[d] *fulach afercae* 5. .i. *ní intuasailcthid* .i. *connabeth* in fenem *and*[d] *ní ed insin*[e] *asrubart som air mad ed asberad* usquequo domine obliuisceris me *namma· 7 ni taibred* in finem *and ised rogigsed amal sodin airnacomarleicthe hifochaid etir* .i. *ciofut dunda*mroimmifese *achomdiu·* .i. *nachamdermainte etir 7 nachamchomairlic*[f] *hifochaid ised nobiad sin· manibed* in finem *and huare rundgab són · and ised guides amal sodin arnach n dermanadar dia hiforcenn* .i. *nachcomairlecea*[g] *hipein nadful·* 6. *is frisandliged remeperthe dano ata incosmailiusso sís 7 isfochetoir dugnither* 7. *infrithorcuin* 8. *asringaib* 9. *indeoit* 10. .i. *asringaib mod neuit · docoid som aforaithmiut dœ* .i. *ní ed amét nadrobae*[h] *etugud dœ desom*[i] *airis immacu biid són acht durumenar som dia diadermut* propter peccatum suum 11. *arinchuimni*

32c continued 17. i.e. they both agree concerning this that the sin of going to Bathsheba might be forgiven him. 19. i.e. that he should not be reproved at all. 20. i.e. that he be punished.

32d 2. i.e. but as he may endure. 4. i.e. that the endurance of his wrath might be moderated to him. 5. i.e. not absolutely, i.e. that *in finem* should not be there; that is not what he said. For if he had said only *usquequo Domine obliuisceris me*, and had not put there *in finem*, this is what he would have prayed for then, that he should not be left in tribulation at all, i.e. it would have been "how long wilt Thou forget me, O Lord?" i.e. forget me not at all and leave me not in tribulation, it would have been, had there not been *in finem*. Because it is there, this is what he prays then, that God should not forget him in the end, i.e. that He leave him not in punishment which he may not endure. 6. this comparison is with reference to the aforesaid saying, and it is made at once(?). 10. i.e. that he exceeded the measure of jealousy, that he passed out of God's remembrance[k], i.e. not only that there was no jealousy of God concerning him, for it is towards the children that it is, but he thought that God had forgotten him *propter* etc.

[a] leg. seuerius? as excessisse [b] leg. absolute [c] excedisse = excidisse is translated [d] This is over the line [e] MS. *in insin* [f] MS. *nach chŏmairlic* [g] = *nach-n-comairlecea*: MS. *nachomairlecea* [h] MS. *anadrobae*: corr. Thurneysen [i] MS. *dœ desom dœ desom* [k] The translation of the gloss is very doubtful; cf. Ascoli, p. 625, Pedersen KZ. xxxv. 348

obliuionis *ue*lut[12] oculis *domi*ni diutius emendet*ur*[13]. neque *enim* beatus *Dauid* his.... angit*ur*[14] malis, *sed* ad hoc sol*um*[15] tota *est* animi intentione sollicitus, *quando* possit[15b] in *Domi*ni gratiam depossita[16] memoria offensionis admiti[17]. omnia er*go*...aspe*ra* ferre[18] *non* refugit[19], *tantum*[20] ut sit de reconciliatione[21] securus.

QUANDIU[22] PONAM *CONSILIA* usq*ue* ET NOCTEM.

de diuina profecto propitiatione[23] sollicitum necesse erat talia... mente tractare. putas né, reconciliatus *est*[24] m*ihi*? putas né, suscepta aduersum me *eius* indignatio[25] conquieuit[a 26]? hoc *est* er*go* quod ait: quandiu me ista cogitatio adficiet[27]? quandiu discrucians me[28] hœc in animo sollicitudo uersabit*ur*? donec[1], inq*uit*, tú áuertis f. 33a faciem t*uam* á me....., necesse *est* me hœc suspicionum..onera sustinere[2]. b*ene autem* dolores cordis tales cogitationes uocauit quæ..animæ *eius* dolores incuterent[3].

USQ*UEQUO* EXALTABIT*UR* INIM*ICUS* M*EUS* SUP*ER* ME?

qu*ia*...diuino fuerat auxilio distitutus, confortabant*ur* aduersarii *eius*, et malis eum sine impedimento[4–5] aliquo grauissimis adterebant[6]. erant *autem*...hi quos in inpugnationem[7] *eius* Abesalon factio[8] congregaret. hoc *est* quod ait: quem ad finem[9] exaltabunt*ur*?

12. .i. *conach naccaitis adi* 13. *arna aithirrestar* 14. *ni-* f. 32d *cumgaigther* 15. .i. *conneta rath ndilgudo do·* 15b. .i. *sechis* continued *concumai són* 16. *diuscarte* 17. *oairleicther* 18. *follo* 19. *nierngaib*[b] 20. *acht namma* 21. *duaid* contra deum 22. *cia arat* 23. *honderchissecht* 24. *inradchotadaiged*[d] 25. *inlondas* 26. *inruchumsan* 27. *cia erat fritammiorsa* .i. *digal dé* 28. *nudamchrocha*

1. *ceine no soifesiu* .i. *is ed aerat fritammiurat inna huli remiær-* f. 33a *bart*mar[e] *ceine nosoifesiu*[f] *húaim··* 2. *fulós* 3. *intaircitis* 4. .i. *cennach frithorcuin huadauid doib som* 5. ł. .i. *cein nadmbid fortacht dé desom*[g] *ní boi ní nogabad díbsom tabart fochaide foir* 6. *dufuarctis*[h] 7. *isintogail* 8. *indfoirinn* ł. *ammrath* 9. *ciaduforcunn* .i. *ciaeret mbete oc m ingraimmaimse 7 ciaforcenn· doberthar foraib·*

12. i.e. that they should not see him. 15. i.e. that he may get for f. 32d him(self) the grace of forgiveness. 15b. i.e. that he may be able. continued 20. provided only. 21. of David to God. 24. has He been reconciled? 26. has it ceased? 27. how long will it afflict me, i.e. the vengeance of God. 28. which tortures me.

1. while Thou turnest, i.e. so long will all the things that we f. 33a mentioned above afflict me, while Thou turnest from me. 4. i.e. without any offence from David to them. 5. or, i.e. as long as there was not the help of God for him, there was nothing that could prevent them from inflicting tribulations on him. 8. the party, or the treachery. 9. to what end? i.e. how long will they be persecuting me, and what end will be put upon them?

[a] MS. *conquesiuit*: corr. Ascoli [b] MS. *nier n gaib* [c] *arat* = *erat* [d] MS. *inradchot adaiged* [e] MS. *remiærbart·*: Ascoli *remiærburt* MS. *nosoisiu* [g] leg. *dosom*? [h] MS. *dufuiarctis*

RESPICE ET EXAUDI ME, DOMINE DEUS MEUS.
hinc iam oblatione[10] precum[11]...Dominum...nititur inclinare.

INLUMINA OCULOS MEOS usque MORTEM.
quoniam in angore[12] possitis tenebræ uelut erepta lætitiæ luce nascuntur, bene ait, "inlumina oculos meos." reuerso *enim* Domino in gratiam *eius*[13].....sereno[14] gaudio reddito rarescunt[15] tenebræ quas offensa[16] densauerat[17].

NE QUANDO DICAT INIMICUS MEUS usque EUM.
ne.....glorietur quod in me placita[18] sui cordis impleuerit.

f. 33b QUI TRIBULANT ME[19] EXULTABUNT SI MOTUS FUERO.
si protractae longius erumnæ[1] me ostenderint á tua protectione summotum[2], inimicis meis ut rebus[3–4] ex uoto cædentibus nasceretur matiria gratiarum.

EGO AUTEM IN TUA MISERICORDIA SPERAUI.
bene misericordiam possuit, si quidem pro peccato confidens[5] nihil sibi de suis uirtutibus ad spem salutis, nisi Dei scit misericordiam suffragari.

CANTABO DOMINO QUI BONA TRIBUIT MIHI usque ALTISSIMI.
non solum accepta salute complebor[6], sed etiam[6b] ad cantandum[7] et sallendum[8] tibi ut benefico[9].....præparabor[10].

PSALMUS XIII.

Sub Ezehia rege Iudæ Sennacerib..... .x. tribús captiuas iure uictoris[11] abduxit. comprehendit etiam plurimos sub Ezehiæ imperio constitutos. nam *et* Hirusalem uolens oppugnare[12] misit Rabsacen ut populum, qui erat in ciuitate, uel promisionibus[13] inliceret[14], uel

f. 33a *continued* 10. *ondedbairt* 11. *innangude* 12. *hicumcai* 13. .i. *diafortacht 7 diasoirad* 14. *roithinech* 15. *huatigitir* 16. .i. *indfrithorcun* 17. *rundlúth* 18. *nanní robuthol do· dofrithoircnib frimsa forthui·⌣*[a] 19. *indí fodamsegatsa*

f. 33b 1. *innatrogai roigthi*[b] 2. *cumscaichthe*[c] 3. *amal is donaib retaib dufoscaiget* .i. *is duthracht leusom atlugud buide dom imnedaibse* 4. *hoduthracht* 5. .i. *aconnidrerbsom* .i. *immét apectha ɔnarochret áic triafirinni fessin* 6. *nomlínfidersa* 6b. *cid* 7. *duchetul* 8. .i. *domolad* 9. *amal as dunchaindénmidiu* 10. *fomfirfidersa* 11. .i. *maidm riam* 12. *dufesed* 13. *rondabiad cech maith tri buith hi(c)oimtecht sennachrib* 14. *codudursed*

f. 33a *continued* 13. i.e. to help him and to deliver him. 18. whatever injuries he desired (to do) to me...

f. 33b 1. the protracted miseries. 3. as to the things that withdraw, i.e. they desire to return thanks to my troubles. 5. i.e. when he trusted, i.e. for the greatness of his sin, so that he did not believe that he could be saved through his own righteousness. 11. i.e. a victory won by him. 13. that they should have every good thing through being in the company of Sennacherib.

[a] *forthui*: this obscure word might be read *forchui*; cf. 121c 24
[b] MS. seems *innatrogturoigthi*: corr. Nigra [c] MS. *cumscaichte*

comminatione[a] 15 terreret[16]. qui ueniens *inter* uerba iactantiæ[17], quæ minando[18] regis[19] pertulerat[20], non á Dei blasfemia temperauit, ad terrorem populi talia personans uoce: "non uos seducat[21] Ezechias dicens quoniam Deus uos liberabit. numquid liberauerunt dii gentium[22] unusquisque[23] regionem suam de manu regis Asyriorum....?" atque iterum[24] "quis eruit terram suam de manu mea?" hæc atque alia.....iactabat[25] per quæ credi[26] uolebat quo potentiæ *eius*[27] neque Deus possit obsistere[28]. hæc ergo beatus Dauid in præsenti f. 33c psalmo longe ante[1] futura præloquitur.

DIXIT INSIPIENS IN CORDE SUO: NON EST DEUS.
in hebitudenis[2] profunda palude[3] demersum[4] uocat Asyrium, qui nullum profecto deum credit dum sé præferre[5] non metuit. Deus cuius notitia cunctis naturaliter uidetur inserta[6].

CORRUPTI SUNT ET ABOMINABILES usque SUIS.
non *enim* dubitabit ad probra[7] uitæ omnia prosilere[8] quem nulla diuinorum cura compreserit. uult *autem* ostendere quod et morum feritate[9]...longe ab omni humanitate discesserint.

NON EST ENIM QUI FACIAT BONUM.
ita, ait, apud illos uitiorum familiaritas inoleuit[10], ita peccandi consuetudo omnes inplicuit[11], ut nemo apud eos possit[12] boni operis inueniri. consequenter uero de Asyris ista dicuntur, qui uictoria insolenter[13] usi[14] in omnes crudiles[15] uictos[16] exstiterant.

15. *ontomaith* .i. *cenithaisid ar ois daregaid ar ecin* 16. *cofo-* f. 33b *tabothad* 17. *inna huaille* 18. .i. *ontomaith* 19. .i. *continued* *sennachrib* 20. *durairric* 21. .i. *cu cuimsed dia les forsoirad arsenachrib* 22. *innacenél*[b] 23. *inrusoer* 24. .i. rabsacen dicit *a persain sennachrib* 25. *imluadad* 26. *nocrete* 27. .i. *senachrib* 28. *fristairissed*

1. *inchian riam* 2. *inna baise* 3. *isingoithluch fudumain* f. 33c 4. *dirathe* 5. *dundrosced* 6. *esnaisse* 7. *donaib ulib athisib* .i. ad omnia peccata .i. *manibe ómun dáe les* 8. *lias* 9. *hofeuchrai* 10. *forrubart* 11. *inrufill* 12. .i. *cid oín dune dugneth maith·* 13. *nírbu lour leusom buaduguth dib acht ánuile d(il)gent 7 ambrith indoiri· issí écmailte inchoscair*[c] *insin* 14. *anarrubartatar*[d] *biuth* 15. *diandilgiunn* 16. .i. *immaccu israhel*

15. by the threat, i.e. unless ye go thus willingly, ye shall come perforce. f. 33b 21. i.e. that God in his opinion could deliver you from Sennacherib. *continued* 23. has he delivered? 24. i.e. *Rabsacen dicit* in the person of Sennacherib.

7. i.e. if the fear of God be not with him. 12. i.e. even one man to f. 33c do good. 13. they were not satisfied with victory over them, but (desired) to destroy them utterly and to carry them into slavery; that is the insolence of the victory. 15. to destroy them. 16. i.e. towards the children of Israel.

[a] MS. comminuatione [b] MS. *innacennel*
[c] MS. *inchostair*: corr. Ascoli
[d] MS. *anarrubartàrtatar*

DOMINUS DE CÆLO RESPEXIT SUPER usque REQUIRENS DEUM.
quoniam non erat profetia[a] tantum pondus[17] examinis ut possit de omnibus...pronuntiare, quod non esset in his qui possit facere bonum, Dei intuentis dicit oculis esse perspectum[18], et considerationis eius acie[19] comprehensum[20] quod nemo in eis uel a malo uacuaret[21] opere...

OMNES DECLINAUERUNT usque AD UNUM.
errantium consensus[1] ostenditur.

SEPULCRUM PATENS[b] GUTOR EORUM.
qui mentis[2] indicium in sermonis prolatione uersatur, fetor de ore eorum malæ uoluntatis[3] egreditur. nam id quod loquntur desideria eorum ac uota manifestat, quæ ita et ad cedem[4] hominum auida[c] sunt[5] et interfectorum[6] gaudent multitudine, ut sepulcra quæ condendis[7] cadaueribus parata sunt uideantur emitari.

LINGUIS SUIS DOLOSE AGEBANT.
necesse est.....ut eorum lingua sit ad dicipiendum[8] parata[9].

UENINUM[10] ASPIDUM SUB LABIIS EORUM.
ut qualitatem doli exprimeret, quem dixerat in eorum ore uersari[11], né de rebus[12] forte leuibus crederetur, per exsecutionem[13] uenini ostendit noxium esse atque mortiferum.

QUORUM OS MALEDICTIONE usque PLENUM EST.
uarietate sermonum feritatis[14] eorum et truculentiæ[15] cremen exagitat[16], quod non manus[17] eorum á cede hominum, non a dicipiendo[d][18] lingua cessaret, quod laqueos mortis his, quos dicipere parabant, fallendo[19] prætenderet[20]. nam Rapsaces populum qui

17. *inmorthomus* .i. *ní rabœ diesamni* duaid .i. *conaipred ho*[e] *faithsini fadesin nad robae nech cen peccad* sed dixit dauid dominus de cælo respexit 18. *dorencanas*[f] 19. *hondrosc* 20. .i. *doretarracht* 21. .i. *sechis ni consechmallad nech són*
1. *inchomchetbaid* 2. .i. *immeradi anolc* 3. *innammithule* 4. *duár* 5. *ata lainni* 6. *nanairtbide* 7. *betis fustib* .i. *adnachtib* 8. *dumí imbirt* 9. *erlam* 10. .i. *nem insin nad chonrícthar sech nem nathrach* 11. .i. *ammrath* 12. .i. *ní duminpecthib asrobrad* 13. .i. *tris in tuirim* .i. *tris intindrim* 14. *innafeuchrae* 15. *7 inmucnatad* 16. *conerchlói*[g] 17. *imluadi* 18. *domiimbert* 19. *hothogais* 20. .i. *remiescsed* .i. *innephchumsanad indaim nohitengad*[h] *dano*

17. the great weight, i.e. David had not the boldness, i.e. that he should say by his own prophecy that there was no one without sin. 21. i.e. no one avoided.
2. i.e. that thinks the evil. 7. to be stored, i.e. buried. 10. i.e. venom that may not be healed, beyond the venom of snakes. 11. i.e. their treachery. 12. i.e. it was not said of little sins. 20. i.e. stretched forth, i.e. the non-resting in hand or in tongue then.

[a] leg. *profetæ*? [b] MS. patiens [c] MS. abida [d] MS. a-dicipiendum; ad dicipiendum is translated [e] *ho*=*hoa* [f] leg. *dorennacas*? W. S., *dorecas*? cf. 53[b] 11, Thurneysen [g] MS. *coerchlói* [h] leg. *indaimme no intengad* 'of the hand or of the tongue' W. S., or *illaim no hi tengaid* J. S.

sedebat in muro[21] hac uerborum uolebat pollicitatione[22] decipere: "si uultis benedici[23], exite[1] ad nos, et manducabitis unus quisque de uinia sua[2]...et bibetis singuli[3] aquam de lacu uestro, donec ueniam[4] et accipiam uos in terram meam, terram quæ est sicut uestra terra[n5], {in terram} frumenti et uini." hæc autem dicebat ut populo tali ipso misione[6] decepto, uolentibus ciuitatem capire[7] manum nullus opponeret[8]; cuius semel[9] facti[10] domini[11] uterentur captiuo populo prout ira uictorum[12] aut libido[13] uoluisset. merito ergo fallacie suæ conuenientibus[14] uerbis et quodam nequitiæ carectere[15] signa[n]tur, qui humanitatem quidem uerbis[16] prætenderent, ré enim[b] ipsa exitium[17] urbi molirentur inferre.

VELOCES PEDES EORUM AD EFFUNDENDUM SANGUINEM
subiectio uersuum singulorum accussationis[18] continet incrementum. per hoc uero.....ostendit eos ad strages[19] faciendas non proelii[20] necessitate inpelli sed solo furore[21] raptari.

CONTRITIO ET MISERIA IN UIIS EORUM.
ei conclusori[c22]. in memores[23–24] eorum uituperatio dirigitur, et

21. .i. *formur hierusalem* 22. *onchuirrigu* .i. *óntairgiriu* f. 33c
23. *nobendachthar*[d] *continued*
1. .i. *táit* .i. *ille* 2. .i. *hitír israhél* 3. .i. *cechoin huaib* f. 34a
4. *muriissi farndochum* 5. .i. *ni mesa indas talam fortiresi* 6. *ondfóit* .i. *doimnarnad hosenachrib* 7. *nondoirtis* 8. *conifrithsuidiged* .i. *conifrithtaised* 9. .i. *indoindid* .i. *acht ducoistis oinecht cosinrígcombetis indoiri* semper 10. *amtis forcmachti* .i. *assair* 11. *coimdid* .i. assirii 12. *innambuadach* 13. *int sartol* 14. *immairecidib* 15. *ón charachtur*[e] 16. *níboi immurgu hicridiu*[f] 17. *anesíd* 18. *indainsemo* .i. *innacaire* 19. *donaib araib* 20. *inchathe* 21. *hodasacht* 22. *arindisin forduntu*[g] .i. *rabsacen cona popul* 23—24. *isnaforaithmitechu*[h] .i. *indí foraithmenatar assaru hicomdenum pectha friu· condírgedar dosuidib* .i. *is immaircide doib incairigud 7 inpian doratad for assaru*·[i]

21. i.e. on the wall of Jerusalem. 22. by the promise, i.e. by the prophecy. f. 33c *continued*
1. i.e. go, namely, hither. 2. i.e. in the land of Israel. f. 34a
3. i.e. everyone from among you. 4. I might soon come to you. 5. i.e. it is not worse than the ground of your land. 6. by the sending, namely, that was commanded by Sennacherib. 8. that he should not place against, i.e. that he should not oppose. 9. i.e. once, i.e. provided they went once to the King, that they might be in captivity *semper*. 10. when they, to wit, the Assyrians had been made. 16. it was not, however, in the heart. 22. (from ?) that shutter-up, namely, Rabshakeh with his people. 23—24. to the mindful, i.e. he reproves those who call to mind the Assyrians in doing sin equally with them, i.e. the reproach and the punishment that was inflicted on the Assyrians are suitable to them.

[a] MS. uestram terram [b] leg. *autem*?
[c] In the MS. *conclusori* follows *miseria* with a mark of transposition; the Latin seems defective [d] =*nobbendachthar*
[e] MS. *ón chartur*: corr. Ascoli [f] MS. *níboi hicridiu immurgu hicridiu*
[g] leg. *forduntaid*? [h] MS. *foraithmechu*: corr. Ascoli [i] MS. *asru*

tota generali accussatione uita damnat*ur*. aliena, inq*uit*, *sunt* á salute *et* morti uicina q*uæ* faciunt. n*am* *id* q*uod* *con*tritum *est*, amisa[25] soliditate, ad nihil*um* ipsa sui *uel* tenuitate *uel* infirmitate[26] p*er*ducit*ur*[27].

f. 34b ET UIAM PACIS *NON* COGNUER*UNT*.
ferro[1] at*que* armis adsueti *sunt*[2].

NO*N* *EST* TIMOR DEI AN*TE* OCULOS EORUM.
subiecit causam un*de*[3] eís mala...processer*unt*.

NO*NNÉ* SCIANT OM*NES* *QUI* OPERANTUR INIQUI*TATEM* usq*ue* IUSTA *EST*.

p*rop*ter metri custodiam yperbaton[4] fecit. n*am* *con*sequentia dictorum hunc ordinem[5] poscit: "nonné scient q*ui* oper*antur* iniquitatem, q*ui* deuor*ant* plebem me*am* sic*ut*[6] cibum panis, q*uoni*am Deus in gener*atione* iust*a* *est*," *et* tunc inserend*um*[7] q*uod* dictum *est*, "Deum *non* inuocau*erunt*, illic tripidau*erunt* *ubi* *non* erat timor." quorum dictorum hoc mo*do*[8] sensus absoluit*ur*: isti, inq*uit*,.....ad sumend*um* populum me*um* ita auidi[9] *sunt* ut uideant*ur* esuriem[10] sustinere, *et* ad inter*fectionem* eor*um* festinant, ut qu*asi* longam famem passi[11] uice panis eos cupiant deuorare. n*on*ne r*er*um magisterio per*docentur*[12]? scient Asyri q*uod* Deus in generatione iusta sit, plaga...illa qua cæsi *sunt*[13], qua magnitudine[14] sui Deum esse in midio iustorum euidentissime *com*probauit {.i. plaga}, siq*uidem* ira, qua extincti *sunt* *omnia* q*uæ* Dei uirtute retro[15] acta fuerant, nouitate sui...sup*er*auit[16]. nam in uno temporis puncto ·C̄LXXX̄Ū·[17] angelo cædente[18] deleta *sunt*. b*ene* ergo di*xit*, "nonne sciænt" quem[a] dixerat Asyrius, "quis eruit terram *suam* de manu mea, q*uoni*am liberabit[19]

f. 34a *continued* 25. *anasdithrechthe*[b] *int sonartae* 26. *abruithea* 27. *dede immefolngi dundi contuarcar achomtuarcan* .i. *ásémigud*[c] *combitanu de no abruud dano*

f. 34b 1. *hochuáilgae* 2. *rognathaigsetar* 3. .i. *can* 4. *in-cummasc* 5. *asberam archiunn* 6. .i. *amal nadngaib lius disuidiu issamlid insin nisgaib som lius difordiuclaimmim muthuaithese*[d] 7. *is aisndissi* 8. *asrubartmar* ł. *is he so sís* 9. *it lainni* 10. .i. *imacubur denma uilc* 11. *amal fid afondamtis* 12. *forcantar écin* 13. *horesarta* .i. ab angelo 14. .i. *innaplage innanasar* 15. *forcul* 16. *forrorbris*[e] 17. .i. *coicmíli ochtmugat archét* 18. *aschomart* 19. .i. *hiroin so(n)*

f. 34a *continued* 25. when the strength is lost (?). 26. of his crushing. 27. the pounding of one who is pounded effects two things, namely his attenuation so that he is the thinner, or his crushing.

f. 34b 5. that we state (or shall state) below. 6. i.e. as no disgust of this seizes them, even so no disgust seizes them of devouring my people. 8. that we have spoken of, or it is this below. 10. i.e. strong desire to do evil. 11. as it were when they suffered. 12 they are taught indeed. 14. i.e. of the disaster of the Assyrians. 19. i.e. this is irony.

[a] leg. *quoniam*? [b] leg. *dithrécthe*? [c] *i* is over the line
[d] MS. *muthaithesi*: corr. Ascoli [e] leg. *fosrorbris*?

Deus Hirusalem de manu mea[a]?" un*de* *non* sperauer*unt* sé aliq*uid* pasuros aduersis[b1], inde illos pericul*um* mortis oppresit. ascender*unt* *enim* ad Hirusalem elati[2] multis succesionib*us*[3] præliorum, *et* freti[4] tam uirtute q*uam* numero nihil de sé humile[5] sentiebant; dispicientes[6] q*uoque* hostium[7] paucitatem credebant eos impetu primo se esse capturos[8]. ita n*amque*...dixerat Rabsaces[c] misus[9] a rege Asyriorum: "dabimus uobis ·II· milia æquorum si poteritis uos dare ascensores[10] eorum." *contra* ergo[11] omnem spem non acie[12] certatum *est*, non *uel* primis telis[13] belli temtatus euentus, nullo Iudeorum...con*ruente*[14] sub unius noctis spatio tantæ multitud*in*es armatorum sub manu angeli *con*ruerunt.

f. 34c

CONSILIUM INOPIS *CONFUDISTIS*.

inopem uocat Ezechiam q*uippe* humanis copis[15]...distitutum, q*ui*.....non modo á uictoriæ spe aberat[16], *sed* *nec* ad resistendum[17] putabat*ur* idoneus. q*uod*[18] *autem* consilium Ezechiæ q*uod* ab illis dicit esse dirisum? "non tradet*ur* ciuitas hæc in manu[19] regis Asyriorum." hæc ergo dicentes Asyrii beati Ezechiæ *con*silia diridebant, exhortationum[1] *eius* dicta...eneruare[2] cupientes.

f. 34d

DEUS *AUTEM* SPES *EIUS*.

id *est*, q*ui* ea q*uæ* loq*uitur* Ezechias ad populum irrita[3] non esse patiat*ur*.

QUIS DABIT EX SION SALU*TEM* ISRAHEL?

q*uoni*am *et* sacrificia *et* oblationes.....ut in monte Sion offerent erat Lege præceptum[4], habiebant hanc opinionem...q*uod* in monte Sion Deus habitaret, at*que* ideo ait: "quis dabit ex Sion salu*tem*

f. 34c 1. *honai*[d]*doinmechaib*[e] 2. *huallaig* 3. *hothorachtib* *ilib* 4. *anarrubartatar biuth* 5. *hisel* 6. *andummecitis* 7. *innannamat* i. *macc n israhel* 8. *nundagebtis* 9. *ambafoite* 10. .i. *marcachu* 11. .i. *ni rufrescesset*[f] *tabairt*[g] *catha do assarib* 12. *oergail* 13. *honaib cetnaib erchuraib* 14. *annatorchar nech* 15. *hobuidnib* 16. *tesarbae* 17. .i. *cid terissem namma nírbu toraisse les* 18. *cisí chomairle ém* 19. .i. *inam* .i. *hi cumachtæ*

f. 34d 1. *innanertae* 2. *nonénartaigtis* 3. *betanœrasaigthi* 4. *arforruchongrad*

f. 34c 4. when they used[h]. 6. when they used to despise. 7. of the enemies, i.e. of the Children of Israel. 9. when he was sent. 10. i.e. horsemen. 11. i.e. they did not expect the Assyrians to give battle. 14. when no one fell. 17. i.e. he had not the confidence even to stand. 18. what indeed is the counsel? 19. i.e. into the power.

f. 34d 3. that they be made void. 4. for it had been commanded.

[a] Cf. Isaia xxxvi. 20 [b] recte aduersi, but aduersis is translated [c] MS. Rapaces
[d] rectius *honaib* [e] MS. *doinmech*: corr. Ascoli [f] MS. *rurescesset*
[g] leg. *nephthabairt*? [h] *arbiur biuth*, utor, is not infrequently used to translate fretus (taken for fruitus?)

Israhel?" *id est*, quis de monte Sion præstabit nobis salutem...?, ut subaudiatur[5] Deus.

CUM AUERTIT DOMINUS CAPTIUITATEM POPULI SUI, EXSULTABIT IACOB ET LÆTABITUR ISRAHEL[6].

tunc, inquit, plena lætitia perfruemur, cum populus[7] solutis captiuitatis uinculis fuerit reuersus[8] ad propria. x tribus[9] dicit quæ nuper captæ[10] ab Assiris in regiones illorum de proprii soli[11] habitatione grauarent[12]. consequenter ergo ait tunc perfectam illis[13] lætitiam conferendam[14] cum etiam reliquos[15] generis eorum ita Deus di captivitate reuocauerit, sicut istos[16] in Iudea possitos *contra*[17] omnem spem a malis eximit[18] instantibus[19]. hoc *autem* addidit in hoc psalmo beatus Dauid ostendens quoniam *et* reditum[20] illorum præcipere animo conueniret, sicut *et* impletum *est* tunc *cum* omnes a Cyro..dimisi
f. 35a *sunt*[21] cunctisque data libertas si in Iudeam uellit[1] redire. notandum *autem* quod, cum psalmus hic in Asyrios specialiter dictus *est*, beatus apostolus Paulus disputans ad Romanos testimonio *eius* usus *est* ut dictis *eius* uellit generaliter adprobare[2] omnes homines peccati ferre[3] dominatum[4]. ita *enim* ait: "quid ergo tenemus amplius? causati *enim* sumus[5] Iudeos *et* Græcos omnes sub peccato esse, sicut scriptum

f. 34d *continued* 5. .i. *intan asmbeirsom cia dobera íc dosión foéitsider hisuidiu* deus 6. .i. *asberat alaili ciasu for oin fiur ataat inda nainm so* .i. iacob 7 israhel· *combad du dethriub notesad áñ* iacob 7 *combad du deichthrib immurgu an* israhel 7. 7 *is inpopul fadesin amal sodin*[a] *duadchuridar ánd* 8. *lase donaithfoicherr* .i. deus 9. *innadeichtribu* 10. *arrumtar doirthi* 11. *in-dilesláir*[b] 12. .i. *sechis batrom foraib són centíchtain átíre fadesin* 13. .i. *do dethrib* 14. *bedtaircidi* 15. .i. *deichthrib*[c] *són* 16. .i. *dethrib*[d] 17. *ni rufrescechtar asoirad* 18. *amal*[e] *durogab* 19. *intairissitis* 20. .i. *atadchur*[f] *huli· etir deichthriub*[g] 7 *dethrib*[d] *israheldai huli* 21. .i. *ɔnair-leicthea asindoiri ho chir·*

f. 35a 1. *ma adcobra*[h] .i. libertas 2. *nderbas* 3. *folongat* 4. *incoimdemnacht* 5. *roerbirigsem*

f. 34d *continued* 5. i.e. when he says, 'who will give salvation from Zion?' *Deus* is understood here. 6. i.e. some say that though these two names, to wit, Jacob and Israel, are on one man, 'Jacob' applies to the two tribes, and 'Israel' moreover to the ten. 7. and it is the people itself in that case that returns. 8. when He shall return, to wit, *Deus*. 10. when they were enslaved. 12. i.e. it was heavy upon them that they should not go to their own land. 13. i.e. to the two tribes. 15. i.e. the ten tribes. 16. i.e. the two tribes. 17. they did not hope for their deliverance. 18. as he took away. 20. i.e. the return of them all both ten tribes and two tribes, all the Israelites. 21. i.e. they were let go out of the captivity by Cyrus.

f. 35a 1. if it desire, namely, *libertas*.

[a] *amal sodin*: MS. *añ* [b] MS. *indiles lair*: corr. Windisch [c] MS. *deichtrib* [d] MS. *detrib* [e] MS. *am* [f] MS. *atachur*: corr. Windisch [g] MS. *deichtriub* [h] MS. *madcobra*

est, 'quoniam non *est* iustus quisquam intellegens' *et* rel." quid nos ad hæc adferemus[6]? a beato quidem Dauid propter præmisam[7] causam, quæ hoc psalmo non continetur[8], dicta esse[9] non dubium *est*, *et* hoc[10] aperte ipsa consequentia lectionis[11] ostenditur, quoniam non poterit generaliter de omnibus hominibus talem ferre[12] sententiam; quoniam si sine exceptione[13] á profeta uita omnium culparetur quasi á recti[14] calli[15] deuia[16], de quibus[17] adderet id quod sequitur: "qui deuorant plebem meam"? talis ergo uerborum interpossitio[18] non conueniat ei {apost.}, cuius in omnes[19] superius querella[20] processerat. omnibus peccandi amore peruasis[21]..... præsentia dicta conueniunt. hoc ita adsumsit apostolus ut[1] facere soleamus, non solum cum scribimus aliqua, sed *et* cum in æcclesis disputamus {prædicamus} ac dicta nostra uolumus testimoniis scripturarum adprobare, quæ sermoni nostro similitudine magna iniungantur[2]. ut puta aliquod adferamus[3] exemplum quo f. 35b

6. .i. *cid asindisem* 7. .i. *remfoiti* .i. *asrubart pól* .i. *immeairic insalm so du iudeib 7 gentib* · 8. .i. *ní si accuis insin arinrogab* duaid *acht is do assaraib*[a] *intsainriud 7 issí* tra *inchetbuidsin forthet inlebur archiunn·* uel propter praemisam causam[b] .i. *as di assaraib rogabad insalmso* quae non continetur .i. *ni fíl ainm nassar isint salm im*murgu *ɔeperthe is dib rogabad intsainriud* 9. .i. uerba .i. a dauid .i. *ba immaircide*[c] *cid fosodin*[d] *nogabad* duaid .i. *foní fuantuic pól* 10. .i. *asndíassaraib int sainriud rogabad insalmsa* 11. *indlegind* 12. *dunairced* 13. *cendauteclaim*[e] 14. *indirig* 15. *hond lurc* 16. *desetaigthe* 17. .i. *air cia dunaib hi dofoirmsed* 18. *int etarsuidigud* 19. .i. *etir iudeo 7 genti* 20. *issa eregem adi* 21. *dunaib huilib indirsib* .i. *inrorthatar fochosmailius*[f] *assar* f. 35a *continued*

1. .i. *nied amet demnigmini arndligeda hotestimnib screptaire intan nondascribam* sed rl. 2. *adchomlatar* 3. *coduaircemni* f. 35b

6. i.e. what shall we declare? 7. i.e. sent before, i.e. that Paul said, i.e. this psalm is appropriate to Jews and Gentiles. 8. i.e. that is not the reason for which David sang it, but it is of the Assyrians in particular, and that then is the sense that the book supports below. *uel propter praemissam causam*, i.e. that it is of the Assyrians that this psalm was sung, *quae non continetur*, i.e. however the name of the Assyrians is not in the psalm, so that it should be said that it was sung of them in particular. 9. i.e. it were fitting that David had sung it in accordance with that, i.e. in accordance with the application to which it is put by Paul. 10. i.e. that this psalm was sung of the Assyrians in particular. 17. i.e. for of whom would he have added? 19. i.e. both Jews and Gentiles. 20. it is his complaint. 21. to all the pervaded, i.e. who raided after the fashion of the Assyrians. f. 35a *continued*

1. i.e. not only do we confirm our sayings by texts of Scripture when we write them, *sed* etc. 3. that we may adduce. f. 35b

[a] MS. *asraib* [b] MS. caum causam, with caum over the line [c] MS. *iimmaircide* [d] MS. *fosodi* [e] leg. *cen teclaim dau* 'without his making selection,' J. S., or *cen na uteclaim* 'without any exception,' Thurneysen? [f] MS. *-chosmailiius*

possit clarius *id quod dicimus* relucere, sí *quis*[4] uideat multos hominum...uitia passim[5] cuncta sectari,...causet*urque*[6] de tali in*proborum*[7] studio, *atque* addat illud *quod* a profeta *dictum est*: "*quoniam* perit reuerens[8] {de terra}," hoc *autem* dico *non quia* de illo sit tempore profetatum[9], *sed quod* causis *quibus* motus[10] *est*, possit plurimum *con*uenire. usus[11] {est} er*go con*uenienti testimonio[12] *et quod* dicta *eius* adstrueret[13]. sic ig*itur* accipiend*um* {est} apos*tolum* uerba profetae ideo ad suam epis*tolam* necessitate transtulisse *quia* causæ[14] de *qua* agebat *con*stabat plurimum *con*uenire; *quod quidem*, ut dixi, *et* nobis moris *est* facere[15]. hæc *autem*[16] *con*suetudo[a] a plurimis ignorata, maximi fuit erroris occasio, his uidilicet *qui* Scripturar*um con*suetudinem[17] nescientes omnia *quæ* Nouo Testamento inserta *sunt per* profetiam[18] dicta *esse* crediderunt, *et* ab *hoc*[19] *non* ueritatem *rerum sed* fabulas[20–21] in suis expossition*ibus*[22] adtuller*unt*.

f. 35b *continued*

4. *sechi he* 5. *indimdu* 6. *erbirigithir* .i. quis 7. *innanamprom*[b] 8. .i. *indindaitach* .i. *inermitnech*[c] *feid* .i. *int asardae* 9. *ni arindi donairchet* 10. .i. *ruucthar fricachrét 7 damunetarsom is fosodin rogabad* 11. .i. *arrubart biuth* 12. *hondforcitul*[d] *immaircidiu* 13. *7 ol adorotaig* 14. .i. *aisndis do iudaib 7 gentib* 15. .i. *demnigud arforcital hodesmrechtaib screptaire*··· 16. .i. *toimtiu bed foú nogabtis innadligeda inna canone fetar*laice *foní fuatabarr isindnuiadnisiu* 17. .i. *tabart testimne inna canone*[e] *fetarlaice dodemnigiud dliged indnuiadnissi lasna auctaru tri immaircedetaid* 18. .i. *dorumenatar combad fou nogabthe isintfaithsini*[f] *foní fotabarr isindnufiadnisiu* 19. *huare*[g] *nadfitetar infirinni forochet*[h] 20. .i. *inna scel togaitacha* .i. *inna aisndisnea* 21. *huare nadfitetar infirinni* 22. *innatrachtadaib*[i]

f. 35b *continued*

8. i.e. the reverent, i.e. the Assyrian. 9. not because it had been prophesied. 10. i.e. it is applied to every thing and they think it is of that that it was uttered. 13. and which built up. 14. i.e. the declaration concerning Jews and Gentiles. 15. i.e. to confirm our teachings by examples of Scripture. 16. i.e. the supposition that the sayings of the Canon of the Old Testament were uttered of that to which it is applied in the New. 17. i.e. the application of texts of the Canon of the Old Testament to confirm the sayings of the New in writers through congruence. 18. i.e. they thought that it was uttered in Prophecy of that to which it applied in the New Testament. 19. because they knew not the truth of which it had been sung. 20. i.e. deceptive stories, i.e. the explanations. 21. because they know not the truth.

[a] MS. consuetuetudo
[b] MS. *innam prom*: corr. Ascoli
[c] rectius *intermitnech*
[d] MS. *-forcul*
[e] MS. *cane*: corr. Ascoli
[f] MS. *isintfaithsi*: corr. Ascoli
[g] MS. *hure*
[h] =*foarochet*
[i] MS. *innatrachtaib*

Psalmus XIIII.

Hic psalmus *præcedenti non* sol*um* ordine[23] *quo* subiectus *est*, *sed* eti*am* caus*æ*[24] uicinitate *con*iungit*ur*. *nam et Dauid*, ut omnem filiis Is*rahel* spem noxiæ securitatis[25] incideret[1–2], *quæ per hoc* f. 35c *quod* recenti[3] Dei auxilio extra[4] *periculum* omne *con*stituer*ant* {sé} .....poterat eor*um* sensús[5] adtollere[6]..., ne[7] er*go* abiecta omni sollicitudine uitæ melioris[8] in otium[9] sé desidiam*que*[10] laxarent, h*unc* psalmum cicinit, *qui* uocem magistri[11] et exortationis inpleret[12], quatenus[13] placere *Deo* morum pr*obitate*[14] *con*tenderent..., *non* crederent ali*ter* sé posse *esse* de urbis illius habitatione securos, nisi ea *quæ* uellet *Deus* agere curassent *atque* omne studium suum[15] depellendis uitiis admouerent; *qui*[16], si *hoc*[17] *non* facerent,

f. 35b *continued*

23. .i. *buithe innadiad* 24. .i. *archosmaili ind fochuinn diaragbtha* .i. *diasoirad dilamaib asar rogab incétnæ*[a] *salm dús cia atrebea isin chathraig iarsint soirad hisin rogab inso* 25. *baerchoitech ndoib toimtiu nad rancatar les denma maith iarna soirad* de manu assi*riorum*

f. 35c

1—2. *codufubath* ł. incederet .i. *codufailced ón*[b] .i. *onaconbeth leu etir* 3. *hondfortacht nui* .i. *asoertha* de manu assi*riorum* 4. .i. *conaruaigsetar guasacht innadiad int soirthasin* 5. *sechis namenmana*[c] *son* 6. *ucbad* 7. *iartestimin inso* 8. .i. *denmae degnimae son* 9. *isinnanad* 10. *isindeeis nephdenma caingnima* 11. .i. *is* magister *insalmso* .i. *nertad denma maith*[d] *fil* in hoc psalmo *7 ergairi cech uilc* 12. *nochomallad* 13. .i. *co* 14. .i. *sechis ond foirbthetaid són*[e] 15. .i. *acomairberte biuth* 16. .i. *indisin* 17. .i. *cumscugud acomairbertae biuth fri cechfoirbthetaid*[f]

f. 35b *continued*

23. i.e. in that it is after it. 24. i.e. for the similarity of the cause for which they were sung, i.e. he sang the first psalm of their deliverance from the hands of the Assyrians, this he sang to learn who will dwell in the city after that deliverance. 25. it was hurtful to them to think that they had no need to do good after their deliverance *de manu Assyriorum*.

f. 35c

1—2. that he should cut, or *incederet*, i.e. that it (?) should depart (?), i.e. that it should not be with them at all. 3. by the new help, namely, of their deliverance *de* etc. 4. i.e. so that they did not fear danger after that deliverance. 5. that is, the minds. 7. this is the conclusion of a period. 8. i.e. of well-doings. 10. into the sloth of failing to do good work. 11. i.e. this psalm is *magister*, i.e. it is an exhortation to do good that is in this psalm and to forbid every evil. 14. i.e. by perfection. 15. i.e. of their mode of life. 17. i.e. the changing of their way of life to every perfection.

[a] MS. *incetnæ* [b] MS. *don* [c] MS. *namemana*: corr. Ascoli
[d] *denma maith*: MS. *denmaith*, corr. Ascoli [e] MS. *foirbthetaidson*
[f] MS. *foirbtaid*: corr. Ebel

de[18] habitationis suæ securitate nutarent[19], etiam si[20] uiderentur *contra* omnem spem de malis circumstantibus nuper erepti.

DOMINE, QUIS HABITABIT usque IN MONTE SANCTO TUO?

non[21] ab hominibus quærit, ne minus[22] ponderis[23] adferat secuta responsio[24], ac uelut hotiosus[25] *inter*rogat dicens[26]: "quis *est qui* habitabit in tabernaculo Dei, aut quis requescet in monte *sancto eius?*", sed uelut sollicitam consultationem[a 27] admouet Deo dicens: "Domine, quis habitabit usque *sancto* tuo?", ut post átentam[28] inquisitionis[29] curam sententiam Dei respondentis inducat[30], per quam maiore auctoritate[31] ad appetitum uirtutis...accingat[32]. specie ergo *inter*rogantis adsumpta ait: ó Domine, doce nos qualem patiaris hominem[33] secure[34] in hac ciuitate consistere, ut agnoscamus pariter quibus nos rebus[35] studere[36] conueniat, uel quam sit possibile....ad-

f. 35c *continued*

18. .i. *manitentis*[b] *maith iarna soirad* 19. *noroisfitis* 20. .i. *ni rochreitset áníc donaib imnedaib* .i. de manu assiriorum 21. .i. *ní hodoinib condaig aithesc* sunt sed quaerit a deo quando dixit[c] domine quis habitabit 22. *indlaigiu* 23. *intoimseo* .i. *inna ermiten feid* .i. *armbad mou de armitiu feid ind aithisc*[d] *huare is dia dodbeir 7 ni* duaid *huaid fessin· 7 arnabad dimicthiu leusom de anaithesc mad*[e] *duine doberad··* 24. .i. *afrecrae* 25. .i. *amal bith espach nó deid*[f] 26. .i. *anasrubart* .i. *mad* quis est qui habitabit rl. *doberad and baimchomarc* (*n*)*espach*[g] *som*[h] amal *sodin mani taibred* domine (*and*) .i. *...inna firinne lasacomtacht an aithesc* 27. *amal bid innacaldim deithidnig* .i. *ebert dó* domine[i] *and* 28. *indithmich* 29. *inna iarfaichtheo* 30. *comidithir* t. *codudí* 31. .i. *insce .dé. is mou ade di*diu *indaas insce duini* 32. *focridigedar* .i. dauid 33. .i. *ciadune indinnisseo* .i. *fondidmaesiu* 34. .i. *ind(eid)* .i. *cen de(ithid)in dodenum* 35. *cioretaib* 36. *consernam*

f. 35c *continued*

18. i.e. if they did not do good after their deliverance. 20. i.e. they did not believe that they would be saved from their afflictions, to wit, *de manu Assyriorum.* 21. i.e. it is not from men that he seeks an answer here. 22. in a less degree. 23. of the weight, i.e. of the respect, i.e. that the respect for the answer might be the greater, because it is God that gives it and not David of himself, and that the answer might not be the more contemptible in their eyes if it were a man that gave (it). 25. i.e. as if he were idle or sluggish. 26. i.e. when he said, i.e. if he had put there only *quis est qui habitabit* etc., it had been an idle question then, if he had not put *Domine* there, i.e..... of the truth whereby the answer was sought. 27. as it were the earnest address, i.e. that he should say *Domine* there. 30. so that he judges, or that he may lead. 31. i.e. of the word of God; it is greater than the word of man. 33. i.e. what sort of a man, i.e. whom Thou wilt suffer. 34. i.e. at ease, i.e. without troubling. 35. by what things.

[a] MS. consulationem [b] =*mani-d-déntis* [c] dixít is repeated in the MS. [d] MS. *int aiththisc* doubtful in the MS. [e] MS. *ma* [f] MS. *nodeid* [g] The initial *n* is [h] leg. *són*? [i] *dó* domine; MS. *do*domine

uersariorum insidias declinare[1] ac subita[a] tutione possitos incursús[2] hostium non timere. f. 35d

[3]QUI INGREDITUR SINE MACULA usque IUSTITIAM.

quasi Dei magisterio[4—5] eruditus[6] incipit docere quæ dicit[7]. iste, inquit, in hac ciuitate possitus poterit..consistere, cuius..uita nulla peccati admixtione fuscatur[8], cuius opera, ne quid paruum malum[9] tormentumque habeant, ad normam[10] iustitiæ diriguntur; iste, inquam[11], securus habitabit Dei munitus[12] semper auxilio. quod hoc ait: "qui ingreditur sine macula *et* operatur iustitiam," tale *est* ac sí diceret: qui ab omni malo se abstinet *et* bona facere non omittit[13]. neque *enim* perfecta uirtus *est tantum*[14] uitiis non fedari[15] *et* nullis uitæ insignibus[16] cumulatius[b 17] (uel cumulari). sane hoc exortationis genus[18] aperit in sequenti, ut sciamus et quæ facere et uitare[19] conueniat.

QUI LOQUITUR UERITATEM IN CORDE SUO.

a quo abest[20] studium fallendi[21]; non prout fors[22] tulerit, sed ex decreto mentis atque propositio.

f. 35d

1. *immenimgabamsón huand inuilliugud talmaidech* .i. *fortachtan dá tanaic talmaidiu doib·* 2. *innaintururas* 3. *ised inso anaithesc dorat dia dodauid* 4—5. *onmagistrecht* t. magistri .i. *nochis dia inforcitlid*[c] *hisin··* 6. *ambafoircthe* 7. .i. documenta *forchain in forcitlaid* 8. *níforondar* 9. *cid na olc mbec* 10. *donglosnaithiu* 11. .i. *indiad* 12. *ambas foircthe* 13. *nad sechmalla* 14. .i. *mani dena maith acht ised annert foirbthe imgabail cech huilc 7 denum cech degnima* 15. *nadndochridichther* 16. *honachmindaib*[d]. .i. bonorum operum··· 17. .i. *7 nibi indumaichthiu* .i. *nibi chondumu*[e] *do degnímaib for nephdenum induilc* 18. .i. *denma*[f] *maith 7 ergairi huilc* 19. *imdaimgabam*[g] 20. *doesta* 21. *innatogaise* 22. .i. *tocad* .i. *tecmang* .i. *niradi ní tríthalmaidchi* amal *dundchuirethar inna beulu acht asrochoili 7 imradi ɔdib sainemail nanní labrathar*

1. That is, that we may avoid by the sudden protection, to wit, of the help of God that came suddenly to them. 3. this is the answer that God gave to David. 4—5. by the mastership, or *magistri*, i.e. that teacher is God. 6. when he was taught. 7. i.e. *documenta* that the teacher teaches. 9. even any little evil. 11. i.e. afterwards. 12. when he shall be taught[h]. 14. i.e. if he do not good, but that is the perfect virtue to avoid every evil and to do every good work. 17. i.e. it is not more augmentedly, i.e. there is not a co-augmentation (?) of good deeds in not doing evil. 18. i.e. to do good and to forbid evil. 19. that we avoid them. 22. i.e. chance, i.e. hap, i.e. he says nothing in suddenness, as he takes it into his lips, but he determines and meditates so that all that he says may be excellent.

[a] leg. sub tua?, but subita is translated [b] The glossator explains a corrupt text: *cumulatius* belongs to the following sentence [c] MS. *inforcilid*: corr. Ascoli [d] leg. *honachamindaib*? cf. 111[b] 19 [e] leg. *chondumugud*: Ascoli [f] MS. *dema*: corr. Ascoli [g] MS. *imda imgabam* [h] monitus is translated

QUI NON EGIT DOLUM IN LINGUA SUA usque MALUM.

et quoniam superius dixerat: "qui increditur sine macula[23] et operatur iustitiam," uidilicet qui utrumque pari cura[24] obseruationis exsequitur, ut uacuus a uitiis possit et plenus uirtutibus inueniri, pro[25] oratione[26] ergo iustitiæ possuit "qui loquitur[27] ueritatem in corde suo." ambulantem[28] autem sine macula eum uult intellegi, qui etiam linguæ lapsús effugiat[29], non facit umquam quod ad incommodum[30] proximi spectare uideatur.

f. 36a [1]ET OBPROBRIUM NON ACCIPIT ADUERSUS PROXIMUM SUUM.

qui non ita usus est consanguineis[a 2] suis (istos enim uocat proximos[b] qui generis adfinitate[3] iunguntur)[4], ut malæ tractationis opprobrio uel ab ipsis uel ab extraneis inuratur[5].

AD NIHILUM[6] DEDUCTUS EST IN CONSPECTU EIUS MALIGNUS.

apud quem[7] tantum est probitatis studium ut discidentes[8] ab ea, etiam si sint diuitiis[9] et honore conspicui[10], auersetur[11] atque dispiciat[12].

TIMENTES AUTEM DOMINUM GLORIFICAT.

ita mentis affectio[13] de præmisa[14] uirtute generatur[c]. sequitur enim ut in cuius conspectu[15] uilis et detestanda[16] fuerit iniquitas, illa quæ ex timore Dei nascitur probitas digna honore ducatur[17].

f. 35d *continued* 23. *cen mennair* 24. .i. *ní lour less nechtar·de· mani bet andiis* 25. *iartestimin inso·* 26. *arind insci* .i. *issamlid is insce firinne labrad firian hi cridiu· doaccomul 7 gnim foirbthe··* 27. *imbriathraib inso* 28. *ingním inso im*murgu 29. *intí immeimgaib*[d] 30. *dondecuimliucht*

f. 36a 1. *ní contarat athis*[e] *forachomnesam is sí cétbaid*[f] *alanaile ant sin· ní ed gaibes stoirier im*murgu sunt .i. *ní condergeni etir gním trissa tabarthe athis foir ho*[g]*chomnesam·* 2. *ho*[g]*choibnestaib* 3. *hon chocrichtatu* 4. *ní arbart biuth· æm* ut rl. 5. *cobethir·* 6. *donephní* 7. *is lasinnisin·* 8. *indí foscoichet* 9. *hoanaib* 10. .i. *ruclé* .i. *erdarcai··* 11. *co adbartaigid*[h] 12. ut .i.[i] *co dunessa* 13. *dodenum degnima·* 14. .i. *nant ní les in sommae pecthach·* 15. *is inna imcaisin adi* 16. *7 aideitchide* 17. *co mesair*

f. 35d *continued* 24. i.e. he does not deem one of them enough, unless they be both. 25. this is the conclusion of a period. 26. for the speech, even so is the speech of truth, to unite true speaking in the heart and perfect deed. 27. this is in words. 28. this is moreover in deed.

f. 36a 1. He did not put reproach on his neighbour, that is the opinion of some there; it is not that, however, that the commentator says here, i.e. he did no deed at all, through which reproach should be put upon him by his neighbour. 4. he did not use (them) indeed (so) *ut* etc. 7. it is with him. 8. they who depart. 13. to do good work. 14. i.e. that he deems as naught the sinful rich man. 15. it is in his sight.

[a] MS. consanguneis [b] MS. *proximos* [c] MS. *gneratur*
[d] MS. *imme imgaib* [e] interlined in the MS. [f] regularly *chétbaid*
[g] = *hoa* [h] MS. *ad bartaigid* [i] .i. is wanting in MS.

qui ergo glorificat timentes Dominum, non paupertatem eorum auersatur[18a], non proposito humilitatis[18b] offenditur.

[19]QUI IURAT PROXIMO SUO, NON DICIPIT EUM.

quoniam sub Lege possitis loquiebatur, non remouet iusiurandum[20–21] sed imperat periurii[22] cauitionem[23].

QUI PECUNIAM SUAM NON DEDIT AD USURAM[24].

notandum quoniam et sub Lege usuræ prohibeatur exactio[25], et quasi unum inter reliqua quæ castigabantur[26] uitia ducebatur. usura enim unum iniquum, miserum alterum facit, dum et ille maiorem quam dederat[a] summam[27] exigit[28], et iste qui ideo accipit quia non habebat[29], dum reddit[b 30] amplius quam accipit, incipit plus egere.

ET MUNERA[31] SUPER INNOCENTES NON ACCIPIT.

duplex in hoc uersiculo sensus inducitur[32], id est[33], quod neque

18a. *ní adbartaigedar acht cotautaing 7 arasmuinethar feid·* f. 36a *continued* 18b. .i. *innabochtae imbiat som* 19. .i. *is ed indas indfirseo beus átrebfea*[c] *hitabernacuil dé* 20. *áfírluge* .i. *ismaith les áfirlugae nothongad cach frialaile hirecht 7 ní chairigedar·* 21. .i. *nochomallad nech*[d] *dodfongad* 22. *ind ethich·* 23. *infaitigus* .i. *arnate nech tria lugae*[e] 24. *dufuillem argait* 25. .i. *indacraidecht* .i. *indrechtairecht indfuillema*[f]· 26. *doimmairctis* 27. .i. *innarim* .i. *afolud* 28. *dotluichethar* 29. .i. *ní asriad dofeichemain rodligestar ní do* t. *ní doromlad fadesin ɔrairleced do·* 30. .i. *huare asren*[g] *fuilem fuaní arareilced*[h] *do* 31. .i. *terochraicci*[i] 32. *IS hé incét sians di*diu *ní ɔrogab terochraic ho fiur sommu arforbrissiud fir truaig· is hé insians aile ní ɔrogab terochraic ho fiur dommu arepert afirinne less* .i. *ɔepred frisindommae rafetarsa at firiansu acht ciafa firián tale damsa alog arepert*[k] *dofirinne lat 7 arnachtfordiucail*[l] *infer sommae* 33. *is he incetnae sians inso·*

18a. he does not oppose, but supports them and honours them. 18b. i.e. of the poverty in which they are. 19. i.e. such is the man further who shall dwell in the tabernacle of God. 20. the oath, i.e. he regards the oath that each one used to swear to another in law and does not blame it. 21. i.e. which he who swore it used to fulfil. 23. the caution, namely, that a man break not his oath. 24. for interest. 25. i.e. the litigation, i.e. the judicial exaction of the interest. 27. i.e. the number, i.e. the substance. 29. i.e. anything to pay to a creditor who had a claim upon him, or anything to enjoy himself, till it was lent him. 30. i.e. because he pays interest on what was lent him. 32. this is the first meaning then, he did not take a reward from a rich man for oppressing a wretched man; this is the other meaning, he did not take a reward from a poor man for declaring his righteousness, i.e. that he should say to the poor man, 'I know thou art righteous, but though thou art righteous, pay me the price of it, for declaring thy righteousness, and that the rich man may not devour thee.' 33. this is the first meaning.

[a] MS. derat [b] MS. reddidit with the last three letters over the line
[c] MS. *átrefea* [d] over the line the MS. has *inti*, which may be a variant of *nech*, or *nech* .i. *inti dodfongad* might be suggested [e] leg. *tara lugae*? but cf. *dul tria aittiri*, Laws IV 318, l. 24 [f] MS. *fuiilema* [g] MS. *as ren* [h] MS. *ara reilced*
[i] MS. *terachrochraicci*: corr. Ascoli [k] MS. *acpert* with *r* written above
[l] leg. *arnachatfordiucail*? Sommer

*con*demnauerit acceptis muneri*bus*[34] innocentem, *neque*[35] *id quod* innocenti iure *com*petebat muneri*bus* acceptis addixerit[36]. uult i*gitur* iustitiam *non* esse uenalem[37], et merito eam suo, *non* peccuniæ quantitate taxari[38]. notat[39] uitium *quod* nostris *præcipue* die*bus* increbruit[40]; *nam tunc* a multís, *cum* manu sapere[a 1–2] plena fuerit, sententia iusta[3] *profertur*.

f. 36b

QUI FACIT HÆC NON MOUEBIT*UR* IN ÆTERNUM.

quoniam in *principio* psalmi admota[4] *per*cunctatione quæsiuit[5]: "Do*mine*, *quis* habi*tabit*....?" *qui* sé harum uirtutum, quas *super*ior sermo degesit[6], studio et amore deuinxerit. ostendit *autem per hoc quoniam* is qui fuerit a *pro*possito *præ*dictæ uirtutis[7] alienus, eti*am* si uide*tur* in locis illis ad tempus habitare, *tamen* firmam in ciuitate mansionem habere *non* possit; *nam* {ostendit} a malis illum patere[8] *sequentibus*, *aut* insperata[9] morte subduci[10] *aut* captiuitatis uincula *non* uitare[11]; *qui autem*[12] ita uiuere decerneret[13], *et* habitaturum[14] in ciuitate Dei *et non* mouendum in æternum.

f. 36a *continued*

34. *honaib terochraicib*[b] .i. *huant sommu ardimicim*[c] *7 chomainsem inboicht*[d] *ni arroit*[e] *som insin* 35. *is he in sians tanisse inso* 36. *nítáirilb* 37. *ríthi* 38. *nadcuicsedar*[f] .i. *nadfegar* 39. *cairigidir* 40. *romincigestar*·

f. 36b

1. .i. *citambé* .i. *intan citambí ind lám interochraic* ł sapore[g] .i. *homlas*· *interfochracce* .i. *foxlaid anme triuin á infinit*·· 2. ł rapere fit in aliis libris· *7 is* manus *dano bis indib* .i. *aracela* ł *hoairchellad* 3. .i. *is and duacair infirinni hórbi lán alám ditherfochraic*· 4. .i. *roitiu* 5. *conaitecht* 6. *doruirim* 7. .i. *innacaingnimae* 8. *aranosailcea* 9. *nephfrescestu* 10. *fuduidchestar* 11. *nadnimgaba* 12. ostendit .i. *inní* 13. *asrochoiled* 14. *cid átrebfea*[h]

f. 36a *continued*

34. by the rewards, namely, from the rich man for contemning and trampling on the poor; he did not receive that. 35. this is the second meaning. 36. he did not assign. 38. that it be not taxed, i.e. not regarded (?).

f. 36b

1. i.e. that it feel, i.e. when the hand feels the reward; or *sapore*, i.e. by the savour of the reward, i.e. the ablative of a substantive from an infinitive. 2. or *rapere* is in other books, and it is *manus* then that is in them, i.e. that it seize, or by seizing. 3. i.e. it is then that he declares the truth, after his hand is full of reward. 7. i.e. of the fair works. 12. i.e. him (who). 14. he will even dwell.

[a] leg. manus sapore? a corrupt text is explained
[b] corrected from *terochraichib*
[c] MS. *a ardimicim*
[d] MS. *inbocht* with *i* written above
[e] MS. *ar roit*
[f] *cuicsedar* a denom. from *com*+*cís* 'census,' Thurneysen
[g] MS. sape
[h] MS. *átrebrefea*

PSALMUS XV.

Psalmus *præsens pro* causæ[15] similitudine sub eo*dem*[16] quo ·VIIII· argumento *con*scribi*tur*. *nam pro* cæsis[17] finitimis[18] genti*bus* augen*tur*[a] gratiæ[19], quas *quidem* Dauid omnes pene Deo adiuuante *pro*strauerat. cani*tur* er*go* ex *per*sona *populi* totus psalmus, in cuius commodum[20] fuerit omnis manus[21] hostium cæsa[22]. docen*tur* eti*am* quali*ter* in reliquum *et* qui*bus* utantur uerbis *cum* Deo *pro inter*fectione[23] aduersariorum necesse fuerit supplicare.

DIXI DOMINO: DEUS MEUS ES TÚ. f. 36c

id est, omnia abieciens ac spernens[1] idola.....in té spei meæ *præ*sidium collocaui, ac té[2] sum *dominum* mé habere *pro*fesus.

QUONIAM BONORUM MEORUM NON EGES.

in Græco *quidem huius* modi sensus *est*: *quoniam* bonis *quæ apud* mé *sunt* ipse[3] *non* indiges, *apud* Syros *autem*: *quoniam* bona mea a te[4] *sunt, et mihi hæc quibus* fruor cuncta largiris, *quæ quidem*[5], *id est*, bona mea, *non* habes necessaria. ista intellectús *con*sequentia[6] *con*curri*t* ad reliqua: "dixi Domino: Deus meus es tú, *quoniam* bona mea a te *sunt*," *id est*, Dominum te meum[b 7] sum dicatam[8] *tibi* seruitutem *pro*fesus *et* bonorum, *quæ apud* mé *sunt*, omnium largitorem ac nullius rei, *quæ apud* mé *est*, inopem[9] *uel* egentem[10]. *hæc autem* loqui*tur* ut ostendat longue sibi aliam causam esse *quam* gentibus[11]. ego *pro*fecto iuste Dominum uoco, *quoniam* bona *quæ* habeo te *con*ferente possideo *et* tu nihil a mé in usum tuum *uelut* egens[12] reposcis; gentium *uero* dei[13] *neque*

15. .i. *airiserégem*[c] *file isintluch*[d] *toisech di* confitebor .....*der* f. 36b
.....*di* .....*ged suidiu file issin* psalmo 16. *fondoin failsigud* *continued*
17. *esartaib* 18. *cocrichthib* 19. *intatlaigthi buide*
20. *is innachuimlecht adi* 21. *ám* 22. .i. *ascomart*[e]
23. *arindetarimdibiu*[f]

1. *an darunesus* 2. *tussu choimdid*[g] 3. .i. *adé* f. 36c
4. .i. *adé* 5. *cid nahisin* 6. .i. *file laserdu*[h] *7 ebreu*
7. .i. *tussu muchoimdiusa* 8. *cosecarthae* ł. *œr*[i] 9. *indommae*[k] 10. .i. *ni ric dia les neich dichumachtu huainni*[l]
11. .i. *sainaccuis do duaid sech cách* 12. .i. *amal aidlicen*
13. *indé*

15. i.e. for it is complaining that is in the first place of *Confitebor* (Psalm IX.)..... which is in the psalm. 16. according to the same manifestation. 20. it is to its advantage. f. 36b *continued*

1. when I spurned them. 2. Thee, Lord. 3, 4. i.e. O God. 5. even those things (that). 6. i.e. that is among the Syrians and Hebrews. 7. i.e. Thou my Lord. 8. consecrated, or very. 10. i.e. God needs naught of power from us. 11. i.e. a special cause to David apart from others. f. 36c

[a] recte aguntur
[b] the text seems corrupt: leg. dicata tibi seruitute, Thurneysen
[c] MS. *-erǧem*: corr. Ascoli
[d] leg. *isindluc*?
[e] MS. *as comart*
[f] MS. *arindetar imdibiu*
[g] leg. *mu choimdid*?
[h] MS. *laasseru*: corr. Ascoli
[i] *œr* translates the tam of dicatam
[k] MS. *indómae*
[l] after the *h* something is perhaps erased

præstant bona aliqua cultoribus suis *et* ipsi *uel*ut inopes[14] spectant *quid*[15] eis manus[16] hominis largiatur[17], emendicant*que*[18] honorem, *quia* sibi eum *per* se[19] *præ*stare *non* possunt.

SANCTIS QUI IN TERRA SUNT MIRIFICAUIT usque IN ÉIS.

secundum intellectum *qui* de *Græca* lectione *uel*ut in promtu[20] possitus uidetur occurrere, facile potest aliquis suspicari de Israhelitis dictum esse "*sanctis qui in terra sunt*"; ita namque quidam istum sensum tamquam ad manum possitum[21] sequentes multum deuiarunt[22] a ueritate...dictorum. apud Syros *autem* siue Ebreos *non* ita habetur, apud quos hoc modo possitum *est*: superbis ac
f. 36d magnis, potentibus ac robostis[23], *id est*, gentibus *quæ*....nobis moleste[1] *esse non* desinunt, admirabilis ostensus *est*[a], ut omnes uoluntates meæ fierent in illis, dum té persequente[2] pereunt atque exitio[3] deputantur et gladio. hæc namque erat populi Israhel uoluntas ut impugnatores[4] *eius* actio diuina disperdet. iuxta hunc sensum grandi consequentia[5] *omnia* sibi dicta iunguntur. finitimis gentibus admirabilis ostensus es[6], cæde illorum maxima persequtus[7]. uere *enim inter* reliqua Dei beneficia etiam hoc populo præstitum esse[8] constabat, ut inimici *eius* gladio cedente[9] conruerant. quod Deo dicit persequente suos aduersarios *inter*isse[10] *et* ea quæ sequntur inueniuntur esse conexa[11].

f. 36c *continued* 14. .i. *it bithdommaisidi dé gente* 15. .i. *már* 16. .i. *anam* 17. .i. *diacumtuch* 18. .i. *mindchigitir* 19. .i. *trisnadeu fessine* 20. .i. *is mór áerlamae inna cellesin as* .i. *abrith doisraheldaib* 21. .i. *amal bid hiláim nobed*[b] *is erlamaidir sin in sians remiærbartmar* .i. *abreth*[c] *doisraheldaib* 22. *dorellsat* 23. *sanctís*[d] *linni tar æsi in cethardai seo*

f. 36d 1. .i. *indemilt* .i. *ocfrithorcuin dún* 2. *anindagreinnsiu*[e] *ádé* 3. *doessíd* 4. *innafrithchathaigthi* 5. *honchomimmairciditaid* 6. .i. *adé* 7. *aninroigrann* .i. illos 8. *remeroired* 9. *annundacomart achlaideb*[f] 10. *asindbathatar* 11. *immainsi*[g] .i. *ata nimmairciditisidi*

f. 36c *continued* 14. i.e. the gods of the Gentiles are ever poor. 15. i.e. great. 17. i.e. to their adornment. 18. i.e. they attenuate[h]. 19. i.e. through the gods themselves. 20. i.e. great is the readiness of that sense from it, i.e. its reference to the Israelites. 21. i.e. as though it were in the hand, even so ready to hand is the meaning which we mentioned above, namely, its reference to the Israelites. 23. we have *sanctis* for these four things.

f. 36d 1. i.e. troublesomely[i], i.e. hurting us. 2. when Thou dost persecute them, O God. 6. i.e. O God. 7. when Thou didst persecute, i.e. *illos*. 9. when His sword slew them. 11. fastened together, i.e. that they are suitable.

[a] leg. es? [b] over the line [c] better *brith* [d] MS. scitís [e] MS. *anundagreinnsiu* [f] MS. *an nu da comart chlaideb* [g] pret. part. pass. of *im-nascim* [h] The glossator, thinking of the Irish *mindech* 'tenuis,' mistranslates emendicant [i] moleste (=molestae) is taken as an adverb

MULTIPLICATÆ SUNT *ENIM* INFIRMITATES EORUM, *POSTEA* ADCÆLERAUERUNT.

Simmachus: multiplicata *sunt* idola eorum, retrorsum festinauerunt[12–13]. *quod* uult dicere tale *est*: quoniam idola quæ fecerit gentium error innumera, quorumque apud profanos[14] erat frequens[15] celebrisque cultura, ut festinato..perirent[16]. Deo *enim* alienigenas persequente[17], *cum* ciuitates hostium in solum[18] Israhelitarum manu[19] aries[20] actus[21] effunderet[22], ruinis urbium templorum quoque euersio[23] *et* idulorum contritio iungebatur. nam sanctus Dauid pro zelo religionis[24].....persequebatur[25] simulacra, quotiens fuisset uictoria prosperatus[26]. unde conuenienter adiunctum *est* quia cæsis hostibus sint eorum etiam idola comminuta[27]. si ergo hoc quod dictum f. 37a *est*: "*sanctis*[1] *qui sunt* in terra mirificasti[2] quoniam {*sunt*} omnes uoluntates meæ in eis," *secundum* Syros intellegatur, *id quod* fortes nationes[3], quæ in circuitu fuerant, uindicta sit diuinitus persecuta[4], *et* hic sensus *qui* occurrit de Syro Hebreoque a reliquis teneatur, iungentur sibi aptissime *omnia* quæ sequuntur. "multiplicatæ *sunt*," inquit, "iniquitates eorum," utique gentium uicinarum quæ populo Israhel uincente[5] conruerant. sí uero quis ea aliter[6] uoluerit accipere *secundum* eum sensum[6b] *qui* facile occurrit a Græco, quoniam sanctis *qui sunt in terra*, *id est* Iudeis, admirabilis[7] ostensus sit, *secundum* quam consequentiam[8] coniungentur

12. *ised inso les* pro postea adcælerauerunt 13. .i. *dorochratar* f. 36d *forcul*[a] *són* 14. *lasnacuilechu* 15. *grésach* 16. *co atbel*- *continued* *tais*[b]. *Indoini adordais innaidlu·* ł. *ind idail fadesin·* 17. *andundasepfainn* 18. .i. *illar* .i. *comtis cathraig*[c] *frisallar*[d] 19. *hond ammaim·* 20. *inluud·* 21. .i. *roitte* 22. .i. *dofortad* 23. *incor tar cenn* 24. .i. *ar ét im chrabud* 25. *ingrenned* 26. *soinmichthe* 27. *conap bruithea*[e]

1. *honaib trenaib* 2. *romorais* 3. .i. *inna cenela* f. 37a 4. *olinroigrainn* 5. *rochlói* 6. .i. *frissians*[f] *nebraide 7 serdae* 6 b. .i. *á brithe do iudaib* 7. .i. *intí· dia·* 8. .i. *is ed as immaircide danau amal is doib berthair anisiu sís* .i. eorum .i. iudeorum *bad doib berthir*[g] sanctis .i. iudeis· *olsodin nadchoir iarsint intliucht ebridiu·*

12. he has this for *postea adcelerauerunt*. 13. i.e. they fell backwards. f. 36d 16. that they might die, the men who worshipped the idols, or the idols *continued* themselves. 17. when He pursued them. 18. to the ground, i.e. that they might be cities (rased) to the ground (?). 24. i.e. for zeal for devotion.

1. by the strong ones. 5. which conquered. 6. i.e. than f. 37a the Hebrew and Syrian meaning. 6 b. i.e. of its reference to the Jews. 7. i.e. God. 8. i.e. it is that it is fitting then; as it is to them that is referred this below, namely *eorum*, i.e. *Iudeorum*, let it be to them that is referred *sanctis*, i.e. *Iudeis*, which is not right according to the Hebrew signification.

[a] leg. *forcúlu*? [b] MS. *at beltais* [c] MS. *catrai*: *cathraig* Ascoli. But an adjective seems to be required in the sense of "level with the ground" [d] MS. *frisellar* [e] leg. *conrubruithea*? [f] *a* is written over the line [g] MS. *is ed immaircide airdoib danau airdoib berthair thir anisiu sís* .i. eorum .i. iudeorum *badoib berthir sanctis*. Ascoli has suggested *is ed immaircide airdoib berthir anisiu sís*. The above is a conjectural restoration of what the sense and the syntax seem to require

quod intulit: "multiplicatæ[a] *sunt* infirmi*tates* eorum"? dicendo *enim* "eorum" {*sanc*torum} aperte ostendit de his sé dicere de *quibus* sermo præcesserat, *qui* sí[b] Isra*h*elitæ intellegan*tur*, quis audebit[9] de po*pu*lo Iudeorum accipiendum "multiplicatæ[a] *sunt* infirmi*tates* eorum[10]"? un*de* ille magis sensus, *qui* de Syro *siue* Ebreo nasci*tur*, *est* sequendus, un*de* et relicorum dictorum *conse*quentia[11] repperi*tur*. dificultas u*ero* *siue* ambiguitas intelligentiæ *inter*pretationis necessitate pro*u*enit. multa n*amque* ap*ud* Eobreos inueniun*tur* *quæ* ex reb*us*[12] sibi insitis accipiunt nomen, *quod* *quidem*[13] *inter* *propri*etatum[14] collectiones in *præ*-

f. 37a *continued*

9. .i. *cia beraid doib aremeperthe* .i. sanctis qui sunt rl. 10. Hic est sensus uerborum .i. *huare is* sanctis *conoincheill and* .i. *conoibi namma doberamni do thintud in suin ebraidi sluindes ilsésu 7 ilintliuchtu laebreu· dogní doidgni 7 chumdubairt*[c] *insin* .i. *huare ataat ilchialla isint sun ebraidiu 7 nad taibrem ni acht oincheill asindi as int* sanctis[d] *7 huare nach du noibi téit laeb*reu *hisunt in son diandid tintud linnai a*[e] sanctis sed dicitur superbís 7 magnis 7 potentibus 7 robustis·· Aliter. *issí inchumtubart 7 indoidgne nad fetammar ni im du iudaib fagentib berthair a* sanctis *fil* sunt *huare*[f] *as necen odib oinson tintá in son nebraide· cosnaib ilchiallaib techtas* .i. scs̄ ł. sanctis *cosíndóincheill*[g] *nammá asreil 7 as adblom as* .i. *abrith doiudaib· olsodin nad choir hi* sunt *iarsint sians ebraidiu· acht is dogentib is coir a breth*[h] 11. *incomimmairc*i*detu* 12. .i. *amal mbis*[i] *inne neich sluinde inna anman issamlid dobertar*[k] *anman doib la ebreu*·· 13. *indemin* 14. .i. *intan asrubartmar disaindilsetaid cechréta asrubartmar hi suidi is fo dobertar*[l] *inna anman fon na inni fordingrat*[m]··

f. 37a *continued*

9. i.e. who will refer to them the aforesaid, namely, *sanctis qui sunt* etc.? 10. because it is *sanctis* with one sense, i.e. with holiness only, that we apply to translate the Hebrew word that signifies many senses and many meanings with 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 *sanctis*, and because it is not to holiness that the word of which *sanctis* is the rendering with us here applies with the Hebrews, but it is applied to *superbi* etc. *Aliter*, this is the doubt and the difficulty, that we do not know whether *sanctis* here is referred to Jews or to Gentiles, because it is necessary that one word 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, that is, its reference to Jews: which is not right here according to the Hebrew meaning, but it is to Gentiles that it is right to refer it. 12. i.e. as is the quality of anything that the names signify, it is thus that the names are given to them with the Hebrews. 13. certainly. 14. i.e. when we spoke of the peculiar propriety of everything, we said therein that it is in accordance with that the names are given, (namely) in accordance with the qualities that they signify.

[a] MS. multiplicati [b] MS. sé [c] MS. *chumchumdubairt* [d] we should expect rather *asindi as* sanctis, or *asint* sanctis [e] over the line [f] MS. *hare* [g] MS. *cosíndóinchel*, with *ind* over the line [h] better *brith* [i] over the line [k] *tar* over the line [l] MS. *isfodobertar* [m] MS. *fordigrat*

fatione[15] signauimus, ut *est* hoc de quo sermo uersatu*r*[16]. omne *sanctum* singulare eti*am*[17] et præcipium uocauer*unt*[18] {Ebrei}, eo q*uod* in commonionem[19] *uel* *in* exsecutionem[20] reliquorum[21] *per* meriti eminentiam[22] *non* ueniret. hinc etiam uasa Templi *sancta*[1] dixer*unt*, f. 37b a promiscuo[2] usu in *Dei* ministerium[3] separata. n*am* *et* homines uocamus[a] *sanctos*[4], utiq*ue* *quos* uitæ meritum a uulgari[5] *con*uersatione distinxerit. præcipuum[6] er*go* generaliter dicimus *quidem*[b] *per* *id*[7] *quod* aliqua sui præstantia[8] distat. hinc præcipuos forma aliquos dicimus *uel* decore[9] eo *quod* sint elegantiæ singularis[10]; præcipuos[11] etiam uocamus *quos* multa peritia[12] facit ab *eius*dem artis *con*sortibus[13] emi*n*ere[14]; síc et robore præcipuum aliquem appellare *con*sueuimus *quem* *inter* reliquos corporis uirtus adtollit[15]. *sed* *non* *huius*modi[16] eti*am* *sanctos* uocamus. Hebreus u*ero*, ab eo *quod*[17] *sancto* eti*am* præcipuum ine*st*, præcipuum[18] *sanctum* appellare

15. *níntanic ade ar is taipe inso*· 16. .i. sanctis .i. *ar is hoinni*[c] f. 37a *doratad*[d] *int ainmnigud hisin donaib cenélaib*[e] *immerabtar iudeu*· *continued* 17. *indemin*[f] 18. .i. *in son file iarcul indi as* sanctis *asberr*[g] *són ducech*[h] *sainredach 7 rubrigach techtas nech* apud ebreos 19. .i. *coitchennsa*[i] *fricách* 20. .i. *hitochoisgim* 21. *alanaile* 22. *trisinderscaigthetaid* .i. *sainred dosom sech cách*[k]

1. *sainretha nó etarscarthi*[l] 2. .i. *coitchenn* .i. *fritim*- f. 37b *threcht tuatae*[m] 3. *is intimthrecht* 4. *sainretha* .i. *noiba*· *dintsainriud*[n] *ingnima inna noibe techtae* 5. *foindledaig* .i. *daiscuir són* 6. .i. *rubrigach*· 7. *trisaní* 8. *der*- *scaigthetaid* .i. *asainred techtas sech cách* 9. *holí* 10. *in*- *nacaine sainredchae* 11. *innarubrícu* 12. .i. *sainred neulais leu is indan frisgníat sech cách*[k] *fodglein olchene*· 13. *honaib cocrannaib* 14. .i. *doroscat* 15. .i. *connuargab* 16. .i. *ní homud neirt nó chaine*[o] *dogairemni noibu acht asberam* sanctos *sainredchu nó rubricu*[p]· *doib dint sainriud inna noibe techtae*·· 17. .i. *hondí indixnigedar* 18. *arubrigach*

15. that has not come to us, for this is an epitome. 16. i.e. *sanctis*, f. 37a i.e. for it is from its sense (?) that that appellation was given to the nations *continued* who were about the Jews. 17. certainly. 18. i.e. the word which is behind *sanctis* is applied among the Hebrews to everything particular and excellent that anyone has. 19. i.e. of community with all. 22. through the preeminence, i.e. peculiar to it apart from others.

1. peculiar or separated. 2. i.e. common, namely, to lay service. f. 37b 4. peculiar, i.e. holy, from the peculiarity of the deed of the holiness that they have. 8. preeminence, i.e. the peculiar property that each has besides others. 12. i.e. their peculiar knowledge in the craft that they practise, beyond all others who learn it. 15. i.e. he extolled them. 16. i.e. it is not from the fashion of strength or beauty that we call (men) holy, but we give the name *sanctos*, peculiar or excellent, to them from the peculiarity of the holiness that they have. 17. i.e. from that there is in.

[a] MS. uoacamus [b] leg. quiddam? [c] =*hoainni*; leg. *honinni* 'from their quality'? [d] MS. *dorat* [e] MS. *chelaib* [f] MS. *indem* [g] MS. *asber* [h] MS. *ducec* [i] MS. *coitcensa* [k] MS. *cach* [l] MS. *noetarscarthi* [m] rectius *tuatai* [n] MS. *dintsainraiud*: corr. Ascoli [o] MS. *nóchaine* [p] MS. *norubriciu*

consueuit[19]; unde in hoc loco[20] sanctos pro fortibus possuit, finitimos utique populi habitatores[21] quasi uirtute præstantes[22], ut cresceret in laudem Dei quod ualentes uiribus prostrauerat atque deiecerat[23]. simile est[24] et quod idola eorum infirmitates uocauit ab eo quod cultores suos iuuare non possint nec adminiculo suo[25] facere[26] fortiores. ab hoc[27] etiam Deum uirtutem populi appellare consueuit[28], quoniam, quibus auxiliatur, posse eos plurimum faciat.

NON CONGREGABO CONUENTICULA EORUM DE SANGUINIBUS.

nam cum superius cæssís[29] a Deo hostibus etiam idula quibus famulantur alienigene[30] dixisset esse contrita[31], bene intulit dicens: "non congregabo conuenticula eorum de sanguinibus," id est, nulla in operum crudilium emitationem emulatione[1] transibo[2], ut congregem[3] turbas ad opera cruenta[4] populosque in effusionem humani sanguinis[a] cogam[5]. conuenticula[6] igitur sanguinis dicit coi-

f. 37c

f. 37b *continued*

19. .i. *asber side dundrubrigach techtas nech sechip hé rét is ainm* sanctus *dó· dindrubrici sin* 20. .i. *isintsalm* ubi dicit sanctis qui sunt rl. 21. .i. *innacenél(a)*[b] *cocrícthi*[c] *inpopuil* 21 a. *tríunu*[d] 22. *amal fid naderscaigthiu· rosnainmnigestar* duaid 23. .i. quasi sanctis *combad mou de donadbastae*[e] *molad dé triachaingnímu* .i. *aforbrisiud*[f] *ade··* 24. .i. *amal asrobrad leusom donaib feraib trenaib di inni anneirt* sanctis· *is cosmail disin* dano *asrobrad donaib ídlaib di inni*[g] *anenartae* infirmitates 25. *hofortacht*[h] 26. *inna hi nadndenat indidail* 27. .i. *huan inni ind neirt*[i] *rothecht* 28. .i. *asrubart anainm so do dia* 29. .i. *esartaib* 30. .i. *echtargendi* 31. *homaccaib israhel*

f. 37c

1. *honach intamail* 2. .i. *nidigensa ón insin* 3. .i. *ni denim insin* 4. .i. *dothestin fule* 5. *nidenim on* dano *innacomtherchomrac* .i. *sechis comtherchomrac inna cenel fritestin fola* 6.

f. 37b *continued*

19. i.e. he says of the preeminent thing that each has, whatever it be, *sanctus* is his name from that preeminence. 20. i.e. in the psalm *ubi* etc. 21. i.e. the coterminous nations of the people. 21 a. the strong ones. 22. as it were the distinguished. David named them. 23. i.e. *quasi sanctis*, that the praise of God might be the more shewn forth through His good deeds, i.e. overthrowing them. 24. i.e. as *sanctis* was applied with them to strong men from the quality of their strength, similarly then *infirmitates* was applied to idols from the quality of their weakness. 26. what idols do not do. 27. i.e. from the quality of the strength (virtue) that He had. 28. i.e. he applied this name to God. 31. by the children of Israel.

f. 37c

2. i.e. I will not do that. 3. i.e. I do not do that. 4. i.e. to shed blood. 5. that is, I do not do indeed. 6. i.e. the assemblies of the nations to shed blood.

[a] MS. sainguinis [b] MS. *-chene(la)*
[c] between *i* and *c* of *cocrícthi* a letter is erased
[d] *tríunu* seems a separate gloss, misplaced and intended for sanctos
[e] MS. *do nad bastae* [f] MS. *aforbris*: corr. Thurneysen
[g] MS. *di in*: corr. Ascoli [h] =*hoafortacht*
MS. *ind nert*

tiones[7–8] inter sé gentium quibus ad belli praeparantur accinctum[9], in quo necesse erat multum[10] occisorum[a] sanguinem fundi[11].

NEC MEMOR ERO NOMINUM ILLORUM PER LABIA MEA.

in tantum quæ alieniginæ faciunt auersabor[12] ut etiam uocabula eorum obliuioni[13] tradam, et in memoriam[14] meam uenire non patiar. sí hoc, inquit, promittis ut té bellorum usu uel ab hostium cede suspendas, quomodo[15–16] terram possesionis tuæ uel[17] defensurus es uel certe tenturus[18]? occurrit huic questioni et optime accedit:

DOMINUS PARS HERIDITATIS MEÆ usque MEAM MIHI.

sub tali ergo adiutore[19] non utar in defentionem meam talis[20] et gladio[21].

TU ES QUI RESTITUES MIHI HERIDITATEM MEAM.

id est, firmam me..ab hís qui...nitebantur inuadere[1] possesionem habere fecisti. f. 37d

FUNES[2] CICIDERUNT MIHI IN PRÆCLARIS[3].

quoniam moris est terram in portiones[4] funis[5] extentione[6] et

f. 37c *continued*

7—8. *innacomthaitechta* .i. *innacomtherchomrucu* 9. *dund fochridigud* 10. *anil* 11. *donesmider* 12. .i. *adbartaigfersa* .i. *frissiurr són* 13. .i. *cen foraithmet ananmae etir són dam* 14. .i. *cid cuit aforaithmit*[b] *dam* 15. .i. *maní dene chathu ocditin dothuathe* 16[c]. *las(e)* .i. *e...im...th donemadath...mani cathaiged occa ali sisa* (?) *inna cestae sin les* dominus pars rl. 17. .i. *no* 18. *nó chechruth arafoiris*[d] 19. *fu dia son airis he side asfortachtaid damsa* 20. *innisseo* .i. *niba samlid doemsa mo thuaid insin*[e]·· 21. .i. *diglae for cach*

f. 37d

1. *inrestais*[f] 2. .i. *sechis natíre són*[g] 3. .i. *isnaib rugetrachtaib* .i. *anastech tire is ed dorat*[h] *dam* 4. .i. *hi ranna* 5. *int suaneman* 6. *hond rogud*

7—8. the comings together, i.e. the assemblies. 9. to the girding.

f. 37c *continued*

13. i.e. so that their name is not called to mind at all by me. 14. i.e. even as to their recollection by me. 15. i.e. if thou do not battle in defence of thy people. 16. when, i.e. or how could he defend his land if he did not fight in doing so? This is his λύσις of that question, to wit, *Dominus pars* etc. 18. or how wilt thou hold? 19. that is, under God, for it is He that is helper unto me. 20. such[i], i.e. it will not be so that I shall defend my people. 21. i.e. of punishment on all.

f. 37d

2. i.e. the lands. 3. i.e. in the very bright, i.e. what is best of land, it is that He gave me.

[a] MS. occisiorum [b] MS. *aforaitmit*
[c] In this illegible gloss one might conjecture *ce immurgu cruth* (?) *donémad athir mani cathaiged occa· isi* alisis etc., which has been translated above, J. S. For *ali sisa* Thurneysen conjectures *Aliter isi sa...inna cestae* etc.
[d] MS. *nochechruth ara foiris*
[e] It would be usual to have *insin* directly after *samlaid* [f] MS. *in restais*
[g] MS. *natireson* [h] MS. *rat*: corr. Ascoli [i] talis (=telis) is misunderstood

limitis[7] in *præcisione*[8] signari[9]. *non tantum*[10] *hæc inter* unius familiæ *con*tribules *con*suetudo seruat*ur*; nam et singulæ *quoque* a commixtione aliarum suis finib*us*[11] separant*ur*. ita et *popu*lo Isr*a*hel terram repr*o*misionis *ue*lut circumducto fune in heriditatem d*i*c*i*t possesionemq*ue* cessise[12]. *hoc igitur* uult dicere *quod sicut* admota dimensione[13] ita in portionem *meam mihi* terræ optima pars, *id est*, super*i*or gleba[14], pr*o*uenit. *nam quod* possuit "cicide*runt*" similitudinem qua sortes[15] ieciunt*ur* expr*e*sit, *sicut* in Actib*us* Apostolorum refert*ur*: "cicidit[16] sors[17] sup*er* Maden."

ET*ENIM* HEREDI*TAS* MEA PR*Æ*CLARA *EST MIHI*.

possesio terræ repr*o*misionis p*r*æclara[18] *est mihi*. q*uoniam* m*ihi ue*lut sortito[19] ita te[20] adiuante pr*o*uenit.

BENEDICAM D*OMI*NO *QUI MIHI* TRIBUIT INTELLECTUM.

ad *con*fitienda *eius* beneficia.....mea labia iugit*er* reserabo[21], q*uoni*am *non* solum *mihi* opimam[22] terram..dedit, sed intellectu me ac sapientiæ magistris erudiuit, legis sanctionib*us*[1] *præ*scribens q*uæ*[2] mé facere, q*uæ* uitare[3] *con*ueniat. f. 38a

INSUP*ER* USQ*UE* AD NOCTEM ERUDER*UNT* MÉ RENIS MEI.

noctem uocat tribulationem, q*uia* in tristitia possiti *ue*lut quodam meroris nibulo[4] *con*tinent*ur*. renis *autem* cogitationes d*i*c*i*t, q*uia* de renib*us* *con*cupiscentales[5] motus oriunt*ur*, qui nat*u*ræ insiti frequentes *con*suerunt animæ sugestiones[6] ingerere. agam, inq*uit*, gratias q*uia* neq*ue* ipsas tribulationes infructuosas[7] m*ihi* esse p*er*mittit, *sed* ita m*ihi* earum exercet angorib*us* ut sensús *ue*l

f. 37d *continued* 7. *innacriche* 8. *is intobu* 9. .i. *nochis rantar són*[a] 10. .i. *acht biid cid etir iltrébu foracabsom lethchosmailius*[b] *immuig* 11. .i. *tri deligud innacrích honaibsuanemnaib* 12. .i. *doforscaig* 13. *hontomus chumscaigthiu* 14. *infót as*[c] *airechdu són* 15. *innacrannchur*[d] 16. .i. *nochis*[e] *ind apstalacht són trissa cocrann·* 17. *cocrann*[f] 18. *is rugsolus* 19. .i. *amal bid hochocrunn·* 20. *adé* 21. *arosulcubsa* 22. *immdae* .i. *hitoirthib són*

f. 38a 1. *honaib messaib* 2. *inna hí* 3. *imdaingaib*[g] 4. *nelán* 5. *comacuburdi* .i. *amal is ho imratib gnaither*[h] *cechgním is hofethib gnitir comaccobra 7 imraiti* 6. *inna aslach són* 7. .i. *naimfolngitis foirbthetaid són dam*

f. 37d *continued* 9. i.e. that it be divided. 10. i.e. but it is wont to be even between many tribes, he has left out half of the comparison. 11. i.e. through separation of the boundaries by ropes. 14. that is, the sod that is superior. 16. i.e. the apostleship through the lot. 19. i.e. as it were by lot. 20. O God. 22. abundant, namely, in fruits (produce).

f. 38a 5. i.e. as it is from thoughts that each deed is done, so it is from the veins that desires and thoughts are wrought. 7. i.e. that they should not effect perfection to me.

[a] MS. *rantarsón* [b] MS. *lethosmailiusin*; corr. Thurneysen
[c] MS. *infótas* [d] MS. *-cranchur*
[e] MS. *nochs* [f] MS. *cocran*
[g] leg. *imdaimgaib*, J. S., but cf. 29[d] 2. For *-gaib* (not *-gab*) see the same gloss and LU. 57[b] 12
[h] better *gnithir*

cogitationes, q*ui* m*ihi* de ipsis nascunt*ur*,...uice me magistri[8] efficacis erudiant. q*uomodo*, inq*uit*, sub tribulationum p*r*oficisti[9] onere?

Q*UONIAM* A DEXTERIS *EST MIHI*, NÉ COMMOUEAR.

illam intuens opem solitam p*r*æstulabar[a][10], q*uoniam*....*non* per-mittit mé *inter* aduersa *con*cedere[11]. adiutorio suo *inter* aduersa[12] m*ihi* *con*stantiam p*r*æbet.

P*ROPTER HOC* LÆTATUM *EST* COR *MEUM* usq*ue* LINGUA MEA.

in illum tendens oculos spei meæ *non* sum frustratione[13] deceptus.

INSUP*ER* ET CARO MEA REQUIESCIT I*N* SPE. f. 38b

id est, {requiescam} ego. a parte {carne} totum[1] uocauit. *con*suetudo *est* Diuinæ Script*ur*æ intigr*um* hominem et a parte animæ et a parte carnis uocare,...a parte animæ *cum* ait: 'in ·lxxu· animab*us*[2] discendit Iacob Hegiptum." in p*r*æsenti igit*ur* hoc[2a] ait: q*uoniam*..in solo p*ro*pr*io* commorabor, *nihil* aduersi[3] metuens. n*am* "insup*er*"[4] ita possuit ac sí diceret "diu."

Q*UONIAM NON* DERELINQUES ANI*MAM MEAM* IN INFERNUM.

fruar, inq*uit*, omni securitate, q*uoniam* sub tutione tua[5] possitum *non* patieris erumnís ac p*er*iculís depe*r*ire[6].

ADIMPLEBIS ME LÆTITI*A CUM* UULTU TUO.

p*ro*ueniat m*ihi*, inq*uit*, lætitia a facia tua, *id est*, *cum* apparuerit m*ihi*[7]...

DILECTATIO*NES* IN DEXT*ERA TUA* USQ*UE* IN FINE*M*.

notandum *autem* q*uoniam* ultima parte psalmi beatus Petrus in Actib*us* Apost*olorum* ita usus *est*[1] ut p*ro*pr*ie* dicatur[2] de Dom*i*no. *non* erg*o* ab apost*olo*[3] testimonium hoc usurpatum *est*, f. 38c

8. .i. *gabit dán magistir*[b] *són* 9. *ciachruth forrassissiu*[c] f. 38a
10. *frisailefarsa* 11. *condammairleicea* 12. *hitar nadoin-* *continued*
mecha 13. *hoerchellad· i. homíimbirt* .i. *hothogais* .i. *nimthorgaith mofrescissiu·*

1. .i. *etircorp*[d] *7 anmain* 2. .i. *cosnacoic anmanib secht-* f. 38b
mugat· noch dachotar coirp immurgu 2a. *anisin* 3. *inchotarsnai* 4. *inchían* 5. .i. *fotditesiu*[e] *ón* 6. *asinbela*
7. .i. *dugnuissiu ón nu dufortacht su·*

1. .i. *dauc cucai innasairse* 2. .i. *intestiminso* 3. .i. f. 38c
ní hé apstal citarogab intestiminso[f]. Aliter *ní fou dauc*[g] *int apstal foncheill fuandrogab in faith*

8. i.e. they take the function of a teacher. 9. how hast thou pro- f. 38a
gressed? 11. that He should let me. 13. by deprivation, or, *continued*
by fraud, i.e. by deceit, i.e. my expectation has not deceived me.

1. i.e. both body and soul. 2. i.e. with seventy-five souls; however f. 38b
bodies moreover went thus. 6. that he die. 7. i.e. Thy countenance, or, Thy help.

1. i.e. he took it to him(self) into his work. 2. i.e. this text. f. 38c
3. i.e. it was not the apostle who first uttered this text. *Aliter* the apostle did not apply it according to the sense in which the prophet uttered it.

[a] the gloss translates præstulabor [b] MS. *don magistir*
leg. *forrarsissiu* (=*fo-n-ror-āsis-siu*)? J. S. [d] MS. *etircor*: corr. Ascoli
[e] MS. *foditesiu* [f] MS. *intestininso*
[g] leg. *danuic*? cf. 38[c] 4

sed causæ suæ rédditum[4]. *nam* fuerat uidilicet a *pro*feta *prædictum*[5], *et* ideo *con*uenienter *per*sonæ *Dom*ini uendicatum. *nam prius* in similitudine[6] *dictum* fuerat et figura; *proprie* ergo et *secundum* uerum intellectum[7], *qui* ipsis reb*us* impletus *est*, *Dom*ino *con*uenit, ad *quem cum per*tinere[a 8] impletæ sint rés[9] loquunt*ur*[9a].

Psalmus XVI.

Cum Saulis *per*sequtione beatus *Dau*id in *per*iculum fuisset salutis[10] adductus, hunc psalmum cicinit *qui* uicem orationis[11] impleret.

Exaudi, *Deus*, iustitia*m meam* usq*ue* meæ.

neq*ue* insolenter[12] de equitatis suæ uirtute gloriat*ur*, *sed* absolutionem malis suis[13], q*uippe qui* iniqua Saulis *per*secutione[14] laboraret, *dicit* sé iustissime postulare.

Auribus percipe orationem *meam*, non in labis dolo*sis*.

iuste me postulantem *non uel*ut surda[15] aure *præ*terias, hoc iterata petitione[16] geminauit. exaudi oratio*nem* m*eam*, quam nosti n*on* me simulatis[17] labis suplicare[18], ne*que* sola uoce iustitia*m* *præ*tendere, *et* ré at*que* ope*re* a uicissitudine malorum[19], d*um* mé de adu*ersa*riis[20] uindico[21], minime tempe*rare*. ipse *enim* nosti

f. 38c *continued*

4. .i. *danuicsom dofortacht in dligid rogabad tri· immairciderai*d *fris innaicsin forarobae*[b] 5. .i. *issain fuantuc*[c] *side frisan*í[d] *fuandragab petar* 6. *hifuath* 7. .i. *issí run són inna fiugrae*[e] *rongab in faith* 8. .i. *intestimni* 9. .i. *intan rocomallada*[f] *ingnimaib innatestimni tairchet*a *de som* .i. a*mal rumboi ancæscerge docholain crist risiu adcheth*[g] *druailned legtha* 7 rl. 9a. *in praicibtorai* .i. *na testimni* 10. .i. *inní immeforlaing guasacht dia ic són 7 diabethaid·* 11. *is ernaigde fil and* 12. .i. *sechis commór* 13. .i. *honaib ingrammanaib*[h] *hirabae* 14. *hond ingraimmim* 15. *buidir* 16. .i. *dathodlugud* 17. *sechtaigthib* 18. *nad n guidim* 19. .i. *honengraic uilc*[i] *tarésiinduilc dognither frím·* 20. .i. *dinaib saibaib* 21. .i. *n(o)mdichimse formnaimtea*

f. 38c *continued*

4. i.e. he applies it to support the saying that was uttered through congruence to the cause on which he was engaged. 5. i.e. that of which he applied it is different to that of which Peter uttered it. 7. i.e. that is the mystery of the figure that the prophet uttered. 8. i.e. the texts. 9. 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 corruption of dissolution etc. 9a. the teachers or the texts. 10. i.e. into what caused danger to his salvation and to his life. 11. it is prayer that is therein. 12. i.e. greatly. 13. i.e. from the persecutions in which he was. 16. i.e. two petitions. 18. that I do not pray. 19. i.e. by the interchange of evil for the evil that is done to me. 20. i.e. of (*de*) the perverse.

[a] leg. pertinere cum [b] the first *a* over the line
[c] MS. *funtuc*: corr. Thurneysen [d] MS. *frisni* [e] MS. *fiurae*: corr. Ascoli
[f] MS. *rocomallad* [g] The aspiration is irregular [h] MS. *ingrammaib*
[i] MS. *uil*: corr. Ascoli

q*uam*[22] iusta[23] postolem, q*uoniam* nullas offensionis[24] Sauli *præ*biens causas odia *eius* iniqua sustineo.

De uultu *tuo* iudicium *meum* prodiat sub *con*spectu tuo.

id est, adstante[25] ac *præ*stante[26–27] té inter mé *et* inimicos *meos* æquitas tuæ examinationis[28] agitet*ur*[29]. multam u*ero* serui de operib*us* suis habentis fiducia*m* *est* *dom*ini ad iudicandum[1] *præ*sentiam postulare. f. 38d

Oculi mei uideant *æquitatem*.

q*uoniam* Saul et hi q*ui eius* amentiæ iungebantur iniquo mentis pr*o*possito p*er*sequebant*ur* *Dau*id et socios *eius*, nec ullam rationem inimicitiarum[2] iustiq*ue*[3] odii p*ro*ferebant, hoc[4] *autem* recti regula n*on* p*ro*bat, eratq*ue* p*er*uersum ut .. iustos p*er*sequerent*ur*[5] iniusti, ideo ait: "oculi mei uideant æq*ui*tatem." uindicante *enim* Deo *et* ausús[6] iniq*ui*tatis seueritate debita *com*prim*ente*[7] partes suas[8] impleat {ł. -et}[9] æquitas.

*Pro*basti cor *meum* et uisitast*i* nocte.

ostenderat inmerito[10] sé Saulis odia sustinere. ad fidem er*go* r*erum* faciendam testem[11] aduocat *Deum*. q*ui* cordis *et* cogitationum mearum p*ro*bationem eti*am* inter aduersa[12] ficisti. indicat nam*que* q*uod* *inter* erumnas[13]...motús cordis *eius* inspexirit. noctem *autem* more suo p*er*iculi indicat temp*us*, c*um* uice tenebrarum patit*ur* q*ui*[14] tristitiæ densitatem.

Igne me examinasti et *non est* inuenta in me iniquitas.

sic*ut*, inq*uit*, ignis admotione[15–16], ita me usís[17] p*er*iculi *uel*

22. .i. *ciafiu todlaigersa* 23. .i. *innammessu firianu* 24. *inna frithoircne* 25. *an dunerissidersu* 26—27. *afundatferai*[a] ł. *anunda frecndairc* 28. *ber brith étrunn* 29. *comerchloither* f. 38c *continued*

1. *is solam*[b] *fair* 7 *duthluchedar techt immes inchoimded*[c] *diafogni* 2. *innannaimtine ṅ deithbir·* 3. *cid* 4. .i. *nad rabae deithbiur huaduaid* 5. *co ingriastais* 6. *inna letena* 7. *hondfeuchrai fiachaigthi arruthroith* 8. .i. *intan*[d] *doroacht forsnapecthachu· a clóine*[e] 7 *intan rosoirtha ind firien·* 9. *línaid* 10. *ind neph deithbir* .i. *cen airilliud* 11. *fiadain* 12. .i. *innan ingraimman* 13. *etir natrogai* 14. *int hí fodaim* 15—16. a*mal is onchumscugud* .i. a*mal chonnoscaigther*[f] *tene* 17. *honaib erbertaib bíth* f. 38d

23. i.e. the just judgments. 26—27. when Thou dost shew Thyself, or when Thou art present[g]. 28. judge between us. f. 38c *continued*

1. he is bold at it (?) and asks to submit to the judgment of the lord whom he serves. 2. of the just enmities. 4. that it was not deserved on David's part. 7. by the due severity that checked[h]. 8. i.e. when the sinners were punished for their iniquity and when the righteous were delivered. 10. unrightly, i.e. without desert. 12. i.e. of the persecutions. 14. he who suffers. 15—16. as by the motion, i.e. as fire is moved. 17. by the uses. f. 38d

[a] MS. seems *asisindat ferai:* second letter doubtful
[b] cf. 42 a 9: Ascoli reads *folam*; but the horizontal stroke before *o*, which does not join the preceding letter, seems intended to connect *s* with the rest of the word
[c] MS. *inchoim*: corr. Ascoli [d] MS. *inta*: corr. Ascoli
[e] MS. *clói*, Ascoli *clóini* [f] MS. *amal chon noscaigther*
[g] a translation of praesente te [h] a mistranslation of the Latin

erumnis, *pro*bumq*ue* in temptationib*us* inuinisti[18], *et* q*uem*[19] nulla tribulatio a iusti *præ*possito[a] summoueret, a*tque* ad iniquitatem malorum[20] *pre*sura[21] deduceret. quod *per*fecto[b] loq*uitur con-*
f. 39a sequen*ter*. nam cum eum *perse*cutio Saulis urgeret, et esset illi de uita[1] ac salute[2] certamen, traditum manib*us* suis inimicum[3] dímisit inles*um*[4], elegens cum metu[5] *pe*riculis uiuire q*uam* mercari[6] peccato securitatem.

UT *NON* LOQUAT*UR* OS *MEUM* OP*ERA* HOM*INUM*.

cum me *inter* adustiones[7] tribulationum *et* maximi angoris[8] inspiceris, ita inuenisti ab omni ope*ra*tione iniq*ui*tatis alienum..... ut ea q*uæ* ab illis fiunt ne*que* tenui[9] relatione contingerem[10], a*ut* in familiarem usum[11] sermonis admitterem.

P*ROPTER* UERBA LABIOR*UM* TUOR*UM*[12] EGO CUS*TODIUI* UIAS DURAS[13].

magna su*per*ius de sé...pro*tu*lerat, *id est*, lesus[c14] ab inimicis in t*antum* sé a mali uicisitudine[15] suspenderit[16] ut caueret eti*am* ea q*uæ* ab illis fiebant sermone *con*tingere. elegens aspe*ra* q*uæque* ..sustinere q*uam* in iniuria*m* mandati tui *præ*uaricatione[d17] committere[18]. erat *enim* rés n*on* parui ope*ris*..adsidua inimicorum

f. 38d *continued* 18. .i. *setir* 7 *astoither oc imfolung indoír promthi* sic *imimforlaingisse*[e] *promthe trisnafochaidi*· 19. *is messe* 20. .i. *denma uilc tar ésí indanccridi dognithe friunn* 21. *intaircur*

f. 39a 1. *dinbethaid suthin* 2. *foirbthi* 3. .i. *amal dundrigni dia corastar*[f] *saul foir is innuaim im bói* 7 *bamór fechtae cenae* 4. *nephfrithortae* 5. *buthe forlongais* 6. *indas nocundraiged* .i. *odenad fingail*[g] *archuinged soinmige do*· 7. *etir na loiscthiu*[h] 8. *innacumcae* 9. *séim* 10. .i. *cid cuit a ocmaide nammá* 11. .i. *cidcuit áimraid commenic nidernus* 12. .i. *ar chomallad do briatharsu*[i] *adé* 13. .i. *ciabed ammet inna fochaide* 7 *innaningramman fosrodamarsa*· 14. *am ba frithortae* 15. .i. *nad n dergeni olc tar æsi nuilc* 16. *atrosoid*[k] 17. *hontairmthecht* 18. *indaas dorogbáinn*

f. 38d *continued* 18. i.e. men blow and stir (?) in making proved gold, *sic* Thou hast made me proved through afflictions. 19. it is I. 20. i.e. of doing evil for the wrong that used to be done towards us.

f. 39a 1. of the long life. 2. perfected. 3. as he did when He (God) brought Saul upon him (?) into the cave in which he was; and there were many times besides. 5. of being in exile. 6. than that he should traffic, i.e. that he should commit parricide through his seeking prosperity. 10. even as to touching it only. 11. i.e. even as to mentioning it frequently, I did it not. 12. i.e. for the fulfilment of Thy words, O God. 13. i.e. however great might be the tribulations and the persecutions, I endured them. 14. when he was injured. 15. i.e. that he did not do evil for evil. 18. than that I should commit.

[a] leg. proposito [b] leg. profecto [c] leg. *quoniam* Iesus?
[d] leg. præuaricationem?, but the ablative is translated
[e] MS. *imim forlaingisse* [f] leg. *dia corastar dia*?
[g] MS. *figail*: corr. Ascoli [h] MS. *loisthiu* [i] MS. *britharsu*
[k] =*ad-dn-rosoid*

iniq*ui*tate pulsari[19] *et* n*ihil* lædentib*us*[20] iniuriæ reponere[21]..; s*ed* né uideat*ur* gloriosa de sé magnaq*ue* iactare[22] sibi opus tantæ uirtutis adscribens, petit ut a *Domino* talis sibi op*eris* p*er*fectio *confera*t*ur*, *et* ait:

PERFICE GRESUS *MEOS* IN SEMITIS TUIS usq*ue* MEA.

hæc, inq*uit*, op*era* mea ita ad finem ducant*ur* ut a tua uoluntate n*on* discrepent, ne q*uando*[23] ab his, q*uæ* m*ihi* bene acta[24] *sunt*, f. 39b sinistra[1] uoluntate commotes.

EGO CLAMAUI, *QUONIAM* EXAUDISTI ME, *DEUS*.

recurrit[2] hinc ad p*r*incipia, a*tque* iterum incipit supplicare[3]. magna petitionis meæ uoce p*ro*clamo {u*el* -bo}, p*ro* c*er*to[4] sciens q*uoniam* exaudias iustis alligationib*us*[5] p*er*iurantem[6].

MIRIFICA MISERICOR*DIAS* TUAS usq*ue* DEXTER*Æ* TUAE.

Dei inplorat auxilium....ut p*er* adiutoriu*m* sibi præstitu*m*[7] gloria in largitorem recurrat. ita, inq*uit*, fac mecum misericordiam tuam ut miren*tur*[8] omnes. hæc eti*am* circa mé tua c*on*suetudo seruata docebit omnes p*er* adiutorii m*ihi* *præ*stiti documenta q*uod* fidere[9] in té debeant, mirariq*ue*[10] faciet q*uoniam* n*on* sinas eos, q*ui* tuo innitunt*ur*[11] *præ*sidio, opp*ri*mi[12] ab his q*ui* dexteræ tuæ obsistere[13] n*on* uerent*ur*[14]. resistunt *autem* dexteræ tuæ, *id est* adiutorio tuo, iniqui[a] impugnant q*uos*[1] tú p*ro*tegis. q*ui*...*inter* f. 39c adu*er*sa opem salutis imp*er*tis[2].

CUSTODI MÉ, *DOMINE*, UT PUPILLAM[3] OCULI.

ut *contra* omnes p*er*iculorum cassús munimen[4] sibi a *Domino* sufficiens inpetraret[5], b*ene* a pupilla[6] aduocauit exemplum[7], cui a

19. *nunailte* .i. *nombethe*[b] *son* 20. *donaib hí frissidnoirctis* f. 39a
21. *nadfrithsuidiged ní* 22. *conucbad* 23. *nachthain* *continued*
24. *cain rognatha*

1. *tuaisrenndi* 2. .i. *aní durigni hitosuch int sailm is ed* f. 39b *dugní* híc .i. *gude hi cechtar de* 3. *ìnges* 4. *arderb* 5. *honaib guidib* 6. *inní aspena* .i. *ateich* .i. *gudes* 7. *foiride* 8. *co adamraigetar* 9. *taraisnigte*· 10. *adnamraigetar* 11. *arasissetar* 12. *forndiassatar* 13. *fristairissetar* 14. *ní agetar*

1. *innahí* 2. *fodali* 3. .i. *amal in macc nimblissen* f. 39c 4. *indaingnigud* 5. .i. *conulogad* .i. *coadcotad* 6. *huamacc imblissen* 7. .i. *amal dunemar in macc imblissen connachroig ní doadarc nó frithorcuin*[c] *odimthe duaid huadia* síc

19. i.e. to be struck. 20. to those who used to injure him. 21. not f. 39a to oppose anything. 22. to exalt. 24. which were well done. *continued*

2. i.e. what he did in the beginning of the psalm that he does *hic*, i.e. f. 39b (it is) prayer in each of the two. 5. by the prayers. 6. him who swears, i.e. who beseeches, i.e. who supplicates. 8. that they may admire.

7. i.e. as the pupil is protected so that naught of .... or hurt reaches f. 39c it, that David might be protected by God *sic*.

[a] leg. iniqui qui, or ii qui? [b] MS. *nom bethe* [c] MS. *nofrithorcuin*

factore...ingenti[a] cautione[8] prospectum est ut non facile aliquo extrinsecus læderetur incursu[9]. nam primo est tunicis[10] multis.. inuoluta; post etiam ad tutionem eius palpebrarum tegmen expansum est[11] oppositique orbes[12] quos superciliorum[13] et genarum[14] uicinitas fabricatur, ut primi exciperant[15] si quos fors[16] ictús[17] inferret, quis {uel quibus} rebus munita[18] raro pateret[19] ad noxam[20].

SUB UMBRA ALARUM TUARUM[21] PROTEGE ME.

post pupillam[22] a similitudine auium sedule auxilium tutionis implorat, quæ pinnis suis[23] complexæ fetús non solum fouent[24] sed etiam ab insidientium[25] protegunt raptu. mé ab omnibus impiorum malefactis[26] adserua, qui mé erumnis multis adficiunt[27], dum cogunt persequentes[28] de hoc loco ad alium[29] atque inde rursus ad alium sepe transfugere[30].

INIMICI MEI ANIMAM MEAM CIRCUMDEDERUNT.

admotis undique tribulationibus[31] coartarunt me[32].

ADIPEM SUUM[33] CONCLUSERUNT.

ita, inquit, eorum prosperitas[b34] tuta est ut nullum patere uide-

f. 39c *continued*

8. *huandfaitigud* 9. .i. *nachafrithoircne* 10. *honaib tunchaib* .i. *sechis honaib srebnaib són* 11. *asrochess*[c] .i. *rorechtˉ* 12. *inchuartai*[d] *frithsuidigthi* .i. *file etir forbru 7 gruade·* 13. *inna forbrú* 14. *innan gruade* 15. *conugabtis adi* .i. *combad frisnagruade* 7 *frisnaforbru citacomairsed*[e] *sechipad ed dodaíssed som* 16. *tecmang* i. *tocad*[f] 17. *bemmen* 18. *ambad*[g]*ndemnigthe·* 19. *co arosailced* ·20. *do erchót* 21. *duscíath* 22. .i. *iartaidbsin achosmailsea frimmacc nimlisen· doadbat cosmailius naile* .i. *amal donemat eoin asuthu arinderoima som dia samlid·* 23. *hua sciathaib* 24. .i. *guirit són* 25. .i. *intledaigte* 26. .i. *sechis* [h]*hondrochgnimaib són* ɔnacumset *ní dam* 27. *fritammorcat* 28. *andumsennat* 29. .i. *hosleib· dosleib* 30. *olduaid* 31. .i. *cech fochaid ahuádir* 32. *dommimchomartatar*[i] 33. *a loan* 34. .i. *inda*[k] *leu som nisroissed imned na erchrae dogrés asoinmigi acloinaib··*

f. 39c *continued*

9. i.e. of any hurt. 10. by the tunics, i.e. by the membranes. 12. the circles opposed, i.e. that are between eyebrows and cheeks. 15. that they might receive, i.e. that whatever came to them might meet first with the cheeks and eyebrows. 16. chance or luck. 18. when it was secured. 22. after he has shewn its likeness to the pupil he sets forth another likeness, namely, that, as birds protect their young, so God may protect him. 26. i.e. from their evil deeds that they may be able to do nothing to me. 28. when they chase me. 29. i.e. from mountain to mountain. 30. says David. 31. i.e. each tribulation in turn. 34. they fancied neither trouble nor decay could reach their prosperity for ever though they are wicked[1].

[a] MS. ingeti
[b] MS. properitas
[c] MS. *as ro chess*
[d] leg. *innacuartai*? J. S.
[e] MS. *citacommairsed*
[f] MS. *togad*
[g] MS. *bai*: *ba* Ascoli
[h] *hon*=*hó an*
[i] MS. *dommimchomart*: corr. Nigra
[k] MS. *in da*
[1] cf. Pedersen, *Celt. Zeit.* II. 379

antur[35] incommodum[36], ita obsessa[37] ac distenta[38] nequitia ut inminui macie[39] non putetur. hoc indicat....quod ita secundis[1] rebus afluant[2] ut omnes erumnís[3] aditús obstruxisse[4] credantur. f. 39d

ÓS EORUM LOCUTUM EST IN SUPERBIAM.

a prosperitate uitæ rerumque afluentia[5] in superbiæ..uerba præcurrunt, et, quia nullo aduersæ[6] rei feriuntur[7] incommodo[8], neque facere quicquam norunt neque dicere modeste[9].

IECIENTES[10] MÉ NUNC CIRCUMDEDERUNT.

quia[a] aliquando mé, inquit, laudibus efferentes[11] beatum dicebant, nunc[12] persequuntur[13]. ita et Simmachus: beatificantes[14] me statim circumdiderunt me. "iecientes" autem in hoc loco malluit pro beatificantibus dicere, quia non erant illae laudes puri affectús officia[15] sed captionum[16] retia[17], ut adulationibus[18] inrettitus[19] et fomentís[20] inmodicæ[21] laudis abstrachtus iecieretur de uia modestiæ suæ[22] atque conrueret[23].

SUSCIPERUNT ME SICUT LEO.

uice, inquit, leonis...oportunum inferendæ[24] mortis mihi tempus exspectant[25]. nam pro "exspectant" possuit "susciperunt," quoniam qui opinantur[26] aliquid, futurarum rerum operiuntur[27] aduentús.

35. *dunaidbditis* 36. .i. *do ecumliucht* 37. .i. *neph esse*[b] f. 39c *continued*
38. 7 *rechtae* 39. *hochoili*
1. .i. *soinmechaib* 2. .i. *doeprannat* .i. *imdaigitir* 3. .i. f. 39d *nísrochretset*[c] *trogai diatichtin··* 4. *frisrodúnsat* 5. .i. *imdaigetar són·* 6. .i. *doinmig* 7. .i. *ar indi nadfendar*[d] 8. *honach ecuimliucht* 9. *inchennais* 10. .i. *indí nodamfindbadaigetarsa* 11. *ancondammucbaitisse* 12. *incéin*[e] *naili* 13. .i. *atamgrennat* 14. *annumfindbad(a)igtisse* 15. *frithgnamai* 16. *innan doirthe* 17. *lína* 18. *honaib tullemaib buide són* 19. *ambadninlínaigthe* 20. *honaib foithnib* 21. *nephbic* 22. *achennsae* .i. *oidrogbad huall triachumgabail* 7 *triamolad*[f] *doib som·* 23. .i. *hi peccad són* 24. *bed taircidi* 25. *arneithet* 26. .i. *indi domuinetar dundoichfea ni doib* 27. *frissaccat*

36. i.e. to disadvantage.

f. 39c *continued*

3. i.e. they believed not that miseries would come to them. 5. i.e. that abound[g]. 7. because they are not stricken. 10. i.e. those f. 39d who beatify me. 11. when they used to exalt me. 13. i.e. they pursue me. 14. when they used to beatify me. 19. when he had been ensnared. 22. i.e. that pride should seize him through his being extolled and praised by them. 23. i.e. into sin. 26. they who think that something will come to them.

[a] leg. *qui*
[b] perhaps=*nephsesse* non insessa, or *nephesse* non adesa (Ascoli); *impesse*, which Ascoli further suggests, is the right translation of obsessa
[c] MS. *nisrochret*
[d] MS. *nadfedar*: corr. Thurneysen
[e] MS. *incéiin*
[f] MS. *trimolad*
[g] afluentia is translated as a participle

SICUT CATULUS LEONIS.
geminauit[28] priorem sententiam.
EXSURGE, DOMINE, PRÆUENI EOS, ET SUBUERTE EOS.
id est, consilia quæ aduersum mé *concipiuntur*...festinum difensionis tuæ[29] numen excludat.
ERIPE ANIMAM MEAM.
inimicos uero[30] manús suæ Dei eos dicit *qui* conabantur eum
f. 40a a regno uitaque priuare, *cum* utique ipse esset a Deo unctus[1] in regem.
DOMINE, A PAUCÍS A TERRA DISPERTIRE EOS IN UITA EORUM.
tú, qui homines mori[2] prima constitui sanctione[3] iusisti, dispertire illos.....ut dispersi luant[4] poenas[5].
DE ABSCONDITIS TUIS.
ac si diceret: de animaduersionibus tuis[6] atque suppliciis[7], *quæ uel*ut repossita[8] apud té[9] retinentur.
SATURATI SUNT[10] FILÍIS[11], ET RELINQUERUNT[12] QUÆ SUPERFUERINT {tormenta} PARUULIS SUÍS[13–14].
EGO AUTEM CUM IUSTITIA APPAREBO.
pulcre fine suo psalmi respondit[15] initio, quo precum suarum

f. 39d *continued* 28. dixit prius sicut leo 7 dixit iterum sicut catulus leonis *is inunn lesom tra insin*· 29. *adé* 30. .i. *it namait do dia indi frisorgat*[a] *dondi oirdnes dia*
f. 40a 1. *oirdnide* 2. *nombatis* 3. *brithemnacht* 4. *coasroillet* 5. .i. *atecht innasreud*[b] 6. .i. *dit diglaibsiu* 7. .i. *ditodérnamaib*[c] *inchlidib* 8—9. *athuisti*[d] .i. *hitiamraib*[e] *siu adé* 10. *sechis sásatar*[f] 11. .i. *maccaib* .i. *ammaic ón* 12. ł felís .i. *huamuc mairbnib*[g] ut alii dicunt *olsodain nad choir hi sunt* 13. *nad tarta foranaithrea* 14. *sain tintud les som anisiu* 15. .i. *taidbsin afirinne asber hí tosuch int sailm* .i. quando dixit exaudi domine iustitiam· meam· 7 *ised dano*[h] *tadbat inna diud* quando dixit ego autem in iustitia apparebo···

f. 39d *continued* 28. he deems that, then, the same. 29. O God. 30. i.e. they are enemies to God who oppose him whom God ordains.
f. 40a 4. so that they may deserve. 5. their going into their dispersion. 7. from Thy hidden punishments. 9. i.e. in Thy secret places, O God. 11. i.e. as sons[i], i.e. their sons. 12. or *suillis*, i.e. with swine's carcases (?), *ut alii dicunt*, which is not fitting here. 13. that were not inflicted on their fathers. 14. he has here a different rendering. 15. i.e. it is an exposition of his righteousness which he utters in the beginning of the psalm, i.e. *quando* etc. ... and it is this moreover that he sets forth in the end of it *quando* etc.

[a] MS. *fris orgat* [b] MS. *inasrouid*, with *u* above *i* [c] =*di-t-todérnamaib*
[d] =*athfuisti* [e] =*hit diamraib*
[f] MS. *sechissasatar*. The form *sasatar* is peculiar; perhaps the glossator understood saturati sint (Thurneysen)
[g] If this be right, felís would be a corruption of suillis, a translation of the variant *ἑελων*. Thurneysen suggests *huamacmairbnib* "with children's corpses"
[h] MS. *dā*
[i] The glossator takes filiis in apposition to the subject, with an Irish construction

commendauerat æquitatem, *quod*[16] ait: in conspectu tuo semper illi *quod* tradantur suppliciis; ego *autem* innocentiam meam seruabo né *quando* reddam[17] uicem iniuriæ.
SATIABOR DUM MANIFESTABITUR GLORIA TUA.
explebor[18] bonis omnibus.

PSALMUS XVII.

IN FINEM[19] PUERO DOMINI DAUID, QUI LOCUTUS EST DOMINO UERBA HUIUS CANTICI[a], IN DIE QUA DOMINUS DE MANU OMNIUM INIMICORUM EIUS ERIPUIT EUM ET DE MANU SAUL, ET DIXIT.
etsi quibusdam uerbis[20] commotatur, hic psalmus regum historia[21] contenetur, prope ultimum uitæ suæ tempus a sancto Dauid pro gratiarum actione cantatus, titulo suo[1] contenens argumentum. f. 40b
DILIGAM TE, DOMINE, UIRTUS MEA.
quia nihil est[2] quod uelut dignum refferam[3], solam tibi animi afectionem affero...omnia quæ in honorem tuum proficiant[4] uel libenter faciens uel patienter accipiens.
PROTECTOR MEUS ET CORNU SALUTIS MEÆ.
uindicem[b5] sui deuinam operam confitetur.
ET AB INIMICÍS MEIS usque MORTIS.
sub enumeratione periculorum[6] suorum defensionis deuinæ totius loci ipsius contextus amfaticus[7] canitur, ut tali[8] scemate uel potentia diuini adiutorii uel dignitas augeatur.
DOLORES INFERNI CIRCUMDEDERUNT ME.
totum *autem* similitudine dicit pereuntis[9].

16. *ol* 17. .i. *huare nad ṅ denim olc tar æsi nuilc* 18. ·*nom*- f. 40a
linfithersa[c] 19. .i. *dilaithiu bratha* 20. .i. *atá debe mec*[d] *continued*
nand archuit forgnuso·· 21. .i. *ata hilebraib rig*
1. .i. *is argumeint do cid atitul*[e] 2. *manidanaigthersu* f. 40b
dam 3. *daitsiu adé* 4. *forásat* 5. *indiglaid*·
6. *indí* duaid 7. .i. *imaisndisse* ł. *ollasndisse* .i. *l(án)*[f] *di cech thrup* .....*alaile di*.....*s du* (*tha*)*idbsin*[g] *innan guas* 7 *in soirtha hodia*·
8. .i. *cach lacéin aisndís*[h] *dia throgai in céin naili aisndis dind fortacht durat dia do* 7 *indas dundret*· 9. .i. *amal as már agalar de* 7 *as comacus du bas* 7 *as nephimgabthi*

17. i.e. because I do not evil for evil. 19. i.e. of the Day of f. 40a
Judgment. 20. i.e. there is a little difference there as to form. *continued*
21. i.e. it is in the Books of Kings.
1. i.e. even its title is an argument to it. 2. if Thou give it f. 40b
not to me. 3. to Thee, O God. 6. of David. 7. i.e. declared on both sides, or declared emphatically, i.e. full of every figure . . . . . to set forth the perils and the deliverance by God. 8. i.e. at the one time a setting forth of his misery, at the other a setting forth of the help which God gave him and how He protected him. 9. i.e. as his distress is great therefrom, and is nigh unto death and is unavoidable.

[a] MS. cantique: corr. Ascoli [b] MS. uidicem [c] MS. *nom linfithersa*
[d] *mec* is phonetic for *m-bec* [e] better *athitul* [f] suppl. Thurneysen
[g] MS. ...*ibsin* [h] MS. *ais ṅ dis*

PRÆUENERUNT ME LAQUEI MORTIS.

tam insperatís[10]...insidiis circumuentus sum[11] ut locus deesset efugionis[12–13], nisi ad suplicandum[14] consulandi[15] studia et uota uertissem.

f. 40c ET FUNDAMENTA MONTIUM usque IN IRA EIUS.

proprium siquidem fumi *est* ut ignem nuntiat secuturum. atque ideo post intulit: "*et* ignis a facie *eius* exardescet," ut in fine[1] præcidentis fumi plena inflammatio consequeretur, quæ non terret[2] sed obuia[a] quæque uastaret.

ET IGNIS A FACIE EIUS EXARDESCET.

Dei motum[3] uindicem[4] ignem uocat.

CARBONES SUCCENSI AB EO.

quod igni *est* familiare[5].

ET INCLINAUIT CÆLOS ET DISCENDIT.

per corporalem habitum[6] præsentia Dei auxiliantis ostenditur. quo[7] *enim* aut unde discenderet?

UOLAUIT SUPER PENNAS UENTORUM.

metaforicos[8] á uelocitate auium pennarum[9].

ET POSSUIT TENEBRAS LATIBULUM SUUM[10].

uult ostendere quod obpossita[11] aduersus inimicos caligine ipse in maiorem terrorem latuerit.

IN CIRCUITU EIUS TABERNACULUM EIUS.

dum eum inimici nec merentur[b12] aspicere. cum ergo illis prætendantur tenebræ, ipsum mira {uel uera} lux instar taber-

f. 40b 10. *nephfrescastaib*[c] 11. .i. *amtogaitae se* 12. *indataig*
continued 13. ł. effugio .i. *anatach* 14. *dundáil* 15. .i. *remcaissen*[d]
f. 40c 1. *airis gnáth lassar hitiarmoracht diad* 2. *airni fubthad fil is indlassir·* 3. *inlondas* .i. *indigail són* 4. .i. *diglaid* 5. .i. *richsea dudenum iarlassair máir* 6. .i. *tene 7 richsea du ebirt dugnúis dé* 7. *cia dú* 8. *inmetaforecdaid* .i. *intropdaid* 9. *ítech* 10. *áchlid* 11. *mou de á adhuath trisodin* 12. *nadnairillet*[e]

f. 40b 13. i.e. the refuge.
continued 1. for flame is customary after smoke. 2. for it is not con-
f. 40c sternation that is in the flame. 3. the indignation, i.e. the punishment. 5. i.e. that live coals should be made after great flame. 6. i.e. in calling the face of God fire and live coals. 11. the greater (is) the terror of Him thereby.

[a] MS. obia
[b] MS. mirentur: corr. Ascoli
[c] MS. *nephrescastaib*
[d] MS. *rem caissen*
[e] MS. *nadnair illet*

naculi[13] cingit[14–15]. mire sane uariauit hos uorsús, et teribilibus[16–17] gloriossa permiscuit; né scilicet uideretur pro iure susceptæ[18] figuræ[19] satis humile[20] de Deo iudicium dare[21] discensio et caligo sub pedibus eius et tenebrarum latibulum et aqua tenebrosa, singulis uorsibus honoratius[22] scema subtexuit. post quæ[1] demum f. 40d ad superiora reuertitur in quibus ait: "possuit tenebras latibulum suum," *et* subdendo[2] "tenebrosa aqua in nubibus æris[a]" per hanc turbati æris faciem mire Dei fingitur apparatus[3].

A FULGORE IN CONSPECTU EIUS NUBES TRANSIERUNT.

pro præsentia Dei fulgida[4].

GRANDO ET CARBONES IGNIS.

híc perturbationem aeris Dei irascentis habitum consequenti

13. *indí bis indi* 14. *imtimchella* 15. *isbés inna tabernacuil* f. 40c
didiu is solus 7 astoidi do int soilse bís innamedónsi· 7 is dorchae *continued*
donaib naimtib bite frie anechtair 16. .i. *cachla fers and diadhuath 7 gráin infers aile dí huaisletu* 17. .i. *tuc duaid fersu hitadbadar inducbál dé 7 a huaisletu* ut est uolauit rl. *inarrad innafersae hitadbadar cosmailius do frisnariga talmandi· air dommuinfide bed nísel intí dia matis*[b] *hé indfersai grandi insin namma dumberad duaid·* ut est 7 ignis a facie rl. 18. .i. *aisndís*[c] *dinaib grandib 7 dinaib íslib* 19. .i. *intruip fil isnaib fersaib* 20. *hisel* .i. *is airi asindet*[d] *som donaib huaislib indiad inna nísel* 21. *dumbera cechae diib* ł. *dumberat huili* 22. *duuic*[e] *fersu hitadbadar inducbal dé indiad inna fersae hitadbadar agraín fochosmailius innaríg talmandae*

1. *iarsnaib hisin* 2. .i. *lase futabair* 3. .i. *duadbadar* f. 40d
huaisletu dé trí huaisletu ind uisci fuasnaidi fil isindaier 4. .i. *luaichtidiu* .i. *aittoitech* .i. *giul*

13. of him that is in it. 15. it is the manner of the tabernacle f. 40c
then that it is light, and that there radiates to him the light that is in its *continued*
midst, and that it is dark to the enemies who are outside it. 16. i.e. every alternate verse in it of terror and horror, the other verse of elevation. 17. i.e. David put verses in which is shewn the glory of God and His elevation *ut est* etc. beside the verses in which is set forth His likeness to the earthly kings, for that God would have been thought to be mean if David had put only those verses of horror, *ut est* etc. 18. i.e. a setting forth of the horrible and the mean. 19. i.e. of the figure of speech that is in the verses. 20. i.e. hence it is that he speaks of the elevated after the humble. 21. each of them to give, or all to give. 22. he puts the verses in which the glory of God is shewn after the verses in which is shewn the horror of them after the manner of earthly kings.

1. after them. 2. i.e. when he adds. 3. i.e. the exaltation f. 40d
of God is shewn through the exaltation of the troubled water that is in the air. 4. i.e. flashing, i.e. shining, i.e. bright.

[a] in nubibus follows subdendo with marks of transposition.
[b] MS. *ma atis*
[c] leg. *aisndísen*?
[d] MS. *as indet*
[e] MS. *duic*

inlatione substruxit[5]. *præparante*, inq*uit*, D*eo* hostium int*eritum*[6] obscura*tur* aer.

ET INTONUIT DE CÆLO DOMINUS usq*ue* EOS.

p*ost* clangorem tonitrui *ue*lut cælestis[7] *cuiusdam* bucinæ pulchre fulmina[8]...tam*quam* sagittas quasd*am* iaculatum *esse*[9] discribit*ur*, non *con*tentus[10] ter*r*uisse hostes frangoris[11] apparatu[12], n*isi* debellasset[13] ipso *con*flictu[14].

ET FULGORA MULTI*PLICAUIT*.

hæc solent ter*r*æmotibus eueniere, ita ut insoliti[15] aquar*um* meatús appareant discisione[16] *et* quad*am* subuersione ter*r*ar*um*; si*ue* *ue*lut in clausula pom*p*atica[17–18] narrationis istius pr*i*ncipíis qu*i*b*us* con*t*rimuisse ter*r*am dixerat, qu*id* efficeret commota, respondit:

ET REUELATA SUNT usq*ue* DOMINE.

manifestauit qu*oniam* ea qu*æ* sup*e*rius dicta s*unt* solu*mmodo* pompæ[19] seruierint, *cum* ad delendos hostes increpatio diuina sola sufficeret[20].

MISSIT DE SUMMO usq*ue* MÉ.

ut uindicet[21] supplicem[22]. ostendit*ur* *er*go qu*ia* ipse motari[23] loco..nescius circa nós a*ut* pro nobis aliqu*id* faciat, qu*æ*[24] t*amen* cum figurate[25] d*icuntur*, op*e*ra *eius* honoratius explicant*ur*. híc ...gloriossa eripientis potentia, ibi pru*m*ta ad subueniendum[1] *et* festina pietas indica*tur*.

10d *tinued* 5. *ɔrotaig* 6. .i. *intan ɔairleci dia etarthothaim*[a] *innanámat*[b] 7. .i. *ised tobchetal nime intorainn* 8. .i. *indsaigneáin* 9. *dorrubidc* 10. *annarbu buidechsom* 11. .i. *intoráinn ón* 12. *huand airmiurt* 13. *manitoissed* 14. .i. *togal* 15. *nephgnatha*[c] 16. .i. *ɔruptar fadirci indusci robatar hifudumnaib talman trí indlach innatalman nisin·* 17. .i. *amal bid hualailiu chlausul adbchlostu* .i. *trop* 18. .i. *aisndís nuallach*[d] *7 tropdae isindisiu amal rongab hi tosuch áaisndísen* 19. *doadbchlois*[e] 20. .i. *cenitabarthae indaisndis nuallach tropdae* 21. .i. *taracenn*[f] 22. .i. *in gessid* 23. .i. *airis nephchumscaigthe*[g] *side* 24. *innahisin* 25. *intropdaid*

41a 1. .i. *dufortacht són*

10d *tinued* 6. i.e. when God permits the utter ruin of the enemies. 7. i.e. the thunder is the trumpet-song of heaven. 10. when He was not content. 11. i.e. the thunder. 13. unless He had conquered. 16. i.e. so that the waters which were in the depths of the earth were visible through the cleaving of those earths. 17. i.e. as by an ostentatious clausule, i.e. a figure. 18. a proud and figurative declaration therein, as there is in the beginning of his exposition. 20. i.e. though the proud figurative declaration had not been put. 21. i.e. for him. 23. i.e. for He is immovable.

[a] leg. *etartothaim* here and 61 a 17? [b] MS. *innamat*
[c] MS. *neph gnatha* [d] *u* is over the line [e] *b* is over the line
[f] rather *tara chenn* [g] MS. *neph chum scaigthe*

ADSUMPSIT ME DE MULTITUDINE AQUAR*UM*.

aquas p*er* tropologiam[2] *in*imicos appellat.....qu*os* eti*am* sequens uorsus exponit[3].

ERIPUIT MÉ DE INI*MICIS* usq*ue* ADFLICTIONIS MEÆ.

hoc uult dicere qu*oniam* *in* tempore malor*um* ita steterunt *in*imici ut ne*que* uacationem[4] aliqu*am* ei darent cogitandi atq*ue* pr*o*uidendi[5] qualit*er* possit mala instantia declinare[6].

ET FACTUS *EST* DOMINUS usq*ue* IN LATITUDINEM.

pr*o*speris siqu*i*dem reb*us* *ue*luti defundimur, c*um* arctis[7] *et* arduís con*s*tringamur.

ET RETRIBUIT *MIHI* DOMINUS usq*ue* MEAM.

qu*oniam*, in*quit*, m*ihi* curæ *est* ne *in* aliqu*em* in*i*quus exist*am*, et ut ab omni nocendi[8] studio alienus in*u*eniar.

ET *SECUNDUM* INNOCENTIA*M* usq*ue* DOMINI.

ut caueret né nocendo alt*er*i in*n*ocentiæ suæ[9] corrumperet dignitatem.

NEC IMPIE usq*ue* MEO.

q*uod* fecerunt emuli, q*ui* inimicos sé s*i*ne causa[10] pr*o*fitentes me *inter*ficere s*unt* conati.

QUONIAM OMNIA IUDICIA usq*ue* SEMPER.

qu*ia* semp*er* metus iudiciorum *eius* ante oculos m*eos* *et* seueritas[11] uersabat*ur*.

ET OBSERUABO usq*ue* MEA.

ne....præuaricatione præceptor*um* tuor*um*[1] impius inuinirer. f. 41b

CUM *SANCTO* SANCTUS ERIS.

ut s*ancto* *et* in*n*ocenti[2]..fructus p*r*o op*e*rum uirtute respondeat. iudicium tuum[3] *pro* accidentium qualitate uariat*ur*.

ET *CUM* UIRO INNOCENTE usq*ue* ERIS.

ad s*anctos* s*ancta* facies[4].

f. 41a 2. *trisinnbœstindrim* 3. *asnindet*[a] 4. .i. *combeth ré*[b] *imradad són 7 nombeth cen olc huadibsom* 5. *remdéicsen*[c] .i. *continued* *recæ centabairt diglae foir ni ɔdrobae som indrœsin* 6. *immenimgabad* 7. *huanacumgaib* 8. *frí nech* 9. *á enncæ* 10. .i. *centorbae ṅ doibsom* 11. .i. *innam messidechtae dœ*

f. 41b 1. *adé* 2. *dunennac* 3. *adé* 4. *dugene*

4. i.e. that there should be a time for him to think and to be without evil from them. 5. of foreseeing, i.e. a time that punishment was not inflicted on him, he had not that time. 8. anyone. 10. i.e. without profit to them. 11. i.e. of the judgment of God.

f. 41b 1, 3, 6, 9. O God. 2. to the innocent.

[a] MS. *as n indet* [b] MS. *combethré* [c] MS. *rem déicsen*

ET OCULOS SUPERBORUM HUMILIABIS.
inimicorum tam suorum quam[5] populi dicit.

QUONIAM TÚ INLUMINAS usque DOMINE.
uitam, inquit, meam inlustras[6].

DEUS MEUS usque MEAS.
quando uitam suam lucernam uocauerat quam...uelut oleo opitulationis[7] diuinæ animatam[8] esse dixerat, ait: tuo mé adiutorio...non patieris[9] extingui.

QUONIAM IN TÉ ERIPIAR Á TEMPTATIONE.
f. 41c quia quicquid aduersi occurrerit tuo adiutorio[1] summouebo.

ET IN DEO MEO usque MURUM.
sí tamquam muro inimicorum circumder[2] insidíis, tibi innitens[3] effugere potero omnes insidias.

ELOQUIA DOMINI IGNE EXAMINATA.
quo-modo[4] uero hoc opere iustus apparuit?

QUI PERFECIT usque CERUORUM.
uelocitatem præstitit aduersarios persequendi[5].

ET SUPER EXCELSA STATUENS MÉ.
eminire mé[6] super[7] hostes meos facit, et uirtute superiorem[8] uelut loco edito[9] collocauit.

QUI DOCET MANUS MEAS IN PROELIUM.
ita[a] iectatus[10] telorum meorum non fallitur tamquam deuinís manibus dirigantur in aduersarios.

f. 41d ET POSSUISTI UT ARCUM usque MEA.
non solum dirigendi[1] artem sed etiam perimendi[2] potentiam conlatam sibi[3] diuinitus gloriatur[4]; utraque[5] enim in bellicoso quæruntur uiro.

DILETASTI GRESSUS SUBTUS MÉ.
impigrum[6] mé, ut possim extento gradu[7] et concito[8] fugientibus insistere, reddidisti.

f. 41b continued 5. .i. indnamait 6. adæ 7. .i. innafortachtae[b] 8. nertai 9. adé
f. 41c 1. adæ 2. maimmimthabarthar· 3. anarasissiursa 4. .i. cruth[c] 5. dusesáinn[d] 6. duroscainn 7. sech 8. sechmundimtea[e] 9. digas 10. anindarbae
f. 41d 1. cuindrigthea .i. dírge 2. airdbi 3. .i. sonarte ocae 4. moidessom 5. .i. ..ede 7[f] dírge 7 airdbe 6. nephlesc 7. céimmim[g] 8. dián

f. 41b continued 5. i.e. the enemies. 7. i.e. of the help. 8. beyond
f. 41c 3. when I rest upon. 5. i.e. that I should pursue. my enemies.
f. 41d 3. i.e. strength therein. 5. i.e. two things, i.e. directing, and killing.

[a] MS. iata [b] MS. *innafortae*: corr. Ascoli [c] leg. perhaps *cechruth* [d] leg. *dusésainn* [e] MS. *-naintea* [f] leg. *déde* or *andéde* .i.? Thurneysen [g] MS. *ceimmim*

ET NON SUNT INFIRMATA UESTIGIA MEA.
celeritatem mihi extra sensum contullisti laboris[9] ut ita..impiger[9a] essem.

PERSEQUAR INIMICOS usque ILLOS.
nec pedem refferem donec.....persequentem[10] ferre[a] non possint.

ET NON CONUERTAR usque MEUS.
meis nutibus[11–12] supplicabunt et dedentur[13] imperiis.

ET INIMICORUM MEORUM usque DORSUM.
tua[14] uirtute perterritos terga uertere...compulisti.

CLAMAUERUNT AD DOMINUM usque EOS.
subauditur suum, hoc est, idula quæ nequeunt[15] proprios saluare cultores, quod peculiare dei opus est[16].

ET COMMINUAM ILLOS usque UENTI.
tanta facilitate hostes adfligam quanta facilitate puluis uento flante[17]...dispergitur.

ERIPE MÉ usque POPULI. f. 42a
cum hostes atriueris, præsta[1] né quis mihi meorum obedire detractet[2]. et notandum est quam[3] sit in suos moderata petitio[4], nihil aliud in suis nisi secessionem[5] metuens, quam primo post Saul pro Insposseth[6] certauit, pro Abisolon[7] secundo.

CONSTITUES MÉ usque GENTIUM.
cum alienigenas meæ potestati subieceris, me..ducem facies[8] externæ etiam[8a] nationis.

9. .i. *níticed scís mochnamai ón cid dían 7 cían nothéisinn* f. 41d
9a. *nephlesc* 10. *inní duseinned* 11—12. *dumchoscaibse*[b] *continued*
.i. *conrúrélsa doib an as accobur líum* 13. .i. *geillfit ón*
14. *adæ* 15. *nad chumgat* 16. .i. *íc neich fritcurethar cheill* 17. *andundinfet gáith*
1. *adæ* 2. *arna oip* 3. *ciafíu* 4. .i. *niguid* f. 42a
digail duthabairt foraib acht[c] *corruanat inna arrad* 5. *acht infoscugud* .i. *huad ón* 6. .i. *arnadechsaitis cosuide iarnécaib saul* 7. .i. *arnadechsitis dano conechtar inna desese* 8. *dumgnese*[d] *adé* 8a. *cid*

9. i.e. weariness used not to come to my bones though I went fast and far. f. 41d
10. him who used to pursue. 11—12. to my instructions, i.e. that I *continued*
may manifest to them what I desire. 13. i.e. they will submit.
16. i.e. to save anyone who worships him. 17. when the wind blows it.
2. that he may not refuse. 4. i.e. he prays not that punishment f. 42a
should be inflicted on them, but that they may remain in his company.
5. but the withdrawal, to wit, from him. 6. i.e. that they might not go to him after Saul's death. 7. i.e. that they might not go then to either of these twain. 8. Thou shouldst make me, O God.

[a] MS. fere [b] MS. *duinchoscaibse*
[c] *h* is over the line [d] leg. *dumgénese* thou wilt make me?

AUDITU AURIS usq*ue* MIHI.
ultro[9] iugo *imperii* mei colla subiecit. cu*m* *præter* spem[10] hostis suscipit uoluntariam seruitutem.

ET CLAUDICAUER*UNT* usq*ue* SUIS.
claudicare *dicuntur* dum *et* sacra pat*er*na[11–12] diuturna[13] subiectione deserunt, *uel* in gratia*m* dominorum suor*um* sé deserere mentiunt*ur*, *et* i*n* ueritatem[14] religionis nostræ utpute inuiti[15] *non* transeunt, licet affectare[16] uideant*ur*.

ET EXALTET*UR* usq*ue* MEÆ.
q*ui* excelsus p*er* hoc intellegit*ur* q*uod* hostes nostros *inter*imit[17].

ET SUBDIDISTI POP*U*LOS SUB MÉ.
magna p*ro*sperit*as* *est* cu*m* *et* inimici *et* hi q*ui* p*ri*us op*re*serant *non* sol*um* puniunt*ur*, *sed* etia*m* ad obidentia*m*[1] *præparant*ur.

f. 42b LIB*ER*ATOR *MEU*S DE I*N*IMICÍS MEÍS IRACO*NDIS*.
grauior *est*[2] inimicus q*ui* ad causas odior*um* etia*m* feritatem adiunguit.

P*ROPTER*EA *CON*FITIB*OR* usq*ue* D*OMI*NE.
gratias t*ibi*[3] refferam.

ET SALMUM DICA*M* usq*ue* IPSIUS.
id est, meas salutes[4] q*ui* p*ro*prie *eius* sum rex.

DAUID, *ET* SEMINI *EIUS* USQ*UE* IN SAECUL*UM*.
p*ro*missum q*ui*ppe fuerat ut semen *eius* *con*tinua successione[5] regnaret.

PSALMUS XVIII.

IN FINEM, PSALMUS D*AUI*D.
hunc q*uo*q*ue* psalmum ad euangelium transferre apostolus

f. 42a *continued* 9. *intsolam* 10. .i. *ní otormenarsa* 11—12. *cidnaarrachta* .i. iudula 13. *græsach* 14. .i. *nifíradrad*[a] *huathuil bís leu dudia* 15. .i. *airis arecin* dub*er*r *foraib* 16. .i. *arecin són* 17. *etirdiben*

f. 42b 1. *do* duaid 2. .i. *lassambí indfeuchrae 7 incrodatu* quam *nechtar dæ*· 3. *adæ* 4. .i. asalutes· *fil tall*[b] meas *frisodain* 5. .i. *cach díb indiad alailí*

f. 42a *continued* 10. i.e. I did not expect. 11—12. even the images. 14. i.e. it is not true worship from desire that they have to God. 15. i.e. for it is by force that they are brought to it. 16. i.e. by force.

f. 42b 1. to David. 2. i.e. with whom is savageness and cruelty than (he with whom is) one of the two. 3. O God. 4. i.e. the (word) *salutes* that is there, *meas* (is construed) with it. 5. i.e. each of them after the other.

[a] MS. *nifir adrad* [b] MS. *tal*

abusus[6–7] *in* oportunitate[8] sententiæ d*ixit*: "in omnem t*er*ram exiit sonus eorum." cæterum p*ro*prium argumentum[9] *eius est* institutæ a D*e*o creaturæ ordinem pandere[10–12], aperire causam[13], p*er* hæc adprobare[14] p*ro*uidentiam D*e*i, q*ui* ex hoc ipso mult*am* cura*m* hominum sé habere monstrauit, dum ita elimenta a sé creata *com*ponit ut p*er* ipsa possit cognosci.

CÆLI ENARRANT GLO*RIAM* D*EI*.
idonei *sunt*[15] cæli ad sui indicium creatoris, et dispositio ipsa creat*ur*arum ita sé habere[16] testat*ur* opificem[17] ut n*ihi*l minus q*uam* narratio[18] possit efficere.

ET OP*ERA* MANU*UM* *EIUS* ADNUN*TIAT* FIR*MAMENTUM*.
q*uoni*am de duob*us* cælís illud efficeret, q*uod* *est* superius[19] n*on* uidet*ur*, inferius[20] u*ero* oculís nostris ingerit*ur*, p*ro*prie intulit: "op*er*a[21] manu*um* *eius* adnuntiat firmamentum[22]," utiq*ue* hoc cælum

f. 42b *continued* 6. *anarrubart biuth* 7. .i. *is dososcelu berid intapstal*[a] *in-salmso* .i. *it he* cæli *lasuide indapstail soscelae*[b] *asnindedat di*· *7 is he* sonus *les fogur soscelai an*· eorum *is do apstalaib beirthi*· *cenid fou ragab* duaid 8. *isindemigi* 9. *aithairec*· *nó thaidbsiu*[c] 10. .i. *anem hitat aingil inuachtar*[d] *7 firmimint*[e] *alleth frinnai ille* sic et rl. 11—12. *aranosailcet* ł. *aranosailcea indargumint innord*[f] *inna dolo*[g] *insin 7 is fo huathud*[h] amal *sodin an*· institutæ creaturæ· 13. .i. *atorbae aratorsata* .i. *doaithgniu 7 etarcnu dé treu* 14. *derbdae* 15. *it taraissai* 16. .i. *alathar sin* 17. *innanadeinmid* 18. .i. *ní lugu asnindet lathar innandule dodia 7 nundfoilsigedar indáas bid* praeceptóir *asidindissed*[i] *7 nodprithched ho belaib*·· 19. *huachtarchu* 20. *as ichtarchu* 21. *atangnimai* 22. .i. *indfirmimint*[k] .i. *annem adchiamni*

f. 42b *continued* 6. when he used. 7. i.e. the apostle applies this psalm to the Gospel, i.e. the *caeli* with him are the apostles of the Gospel, which they set forth concerning it (sc. *gloria Dei*), and the *sonus* with him is the sound of the Gospel; the *eorum* he applies it to the apostles, though it was not with reference to them that David uttered it. 10. i.e. the heaven in which the angels are above, and the firmament on the side towards us, *sic* etc. 11—12. that they might open up, or that the argument might open up, the order of that creation, and then *institutae creaturae* is in the singular. 13. i.e. the use for which they were created, namely, that God might be known and learned through them. 16. i.e. that disposition. 18. i.e. not less does the disposition of the elements set forth concerning God and manifest Him than though it were a teacher who set it forth and preached it with his lips. 21. that they are works. 22. i.e. the heaven that we see.

[a] MS. *beridi apstal* [b] recte *soscelai*
[c] MS. *nothaidbsiu* [d] MS. *iinuachtar*
[e] MS. *firmint* - [f] MS. *innövd innord*
[g] leg. *dálo?* [h] MS. *fo huath*
[i] MS. *asid indissed* [k] MS. *indfirmint*

uisibile, *quod* intuemur, *opera*[23] manuum *eius*[24] *propemodum*[25] ipsa sui facie *confitetur*[26].

DIES DIEI usque UERBUM.

inpertit[27] eloquium *et* notitiam Dei *uelut* quodam inculcatoris[28] officio. *id quod* cælum de suo factore testatur, id etiam[29] diei noctisque uicissitudo significat.

f. 42c ET NOX NOCTI usque SCIENTIAM et cætera usque UOCES EORUM.

in laudem Dei naturalis elimentorum adtestatio[1] *et* quædam sine arte[2] uox cunctis gentibus nota *est*, *cum* humani sermonis officia[3–4] apud lingae[5] ignaros muta[6] plerumque sint.

IN OMNEM TERRAM usque EORUM.

nulla gens *est* quæ *non* ab alia gente lingae á proprietate discreta sit, ac propterea[7] motui sermonis inuicem carent notitia. cælorum *ergo*[8] dierum ac noctium *non* talis *est* qualis articulatæ[9] uocis oratio, quæ frequenter, cum sonauerit[10], ab alienæ lingæ hominibus igno-

f. 42b *continued* 23. .i. *atangnimai* 24. .i. *asdia dorigni in firmimint nisin* 25. *inmór* 26. .i. *sechis ataim*[a] *són* 27. *fodali* .i. *in-roithiud roithes alaithe*[b] *alaill riam duadbat etarcnae ndé insin· dies* 28. *indnephchomainsedo* .i. *amal nech nad chomainsea achoimdid sic* 29. *cid*

f. 42c 1. *aforcell* 2. .i. *censairse· foglaimme 7 frithgnama doneuch* .i. *tuucthar hicech belru indas fograigte inna duli 7 dunaibdet*[c] *etarcnae ndé· trisinnoipred ndogniat 7 innimthanud fil foraib··· 3. innatimthrechta* 4. *innutimthrechta ind labrada innid eula nech 7 innabriathra radas imfolngai són amlabar inní frissarater*[d] *do aneulchaib inbelraisin·* 5. *inbelrai* 6. *amlabra* 7. .i. *nítucai cách dib belrae alaili* 8. .i. *airthuccai cach chenel* 9. .i. *airnibi eulach* 10. .i. *hí coitchennas*[e] *aninsci sidi intan radas nech insci abelrai fesin frinech nachidetargéuin*

f. 42b *continued* 23. i.e. that they are works. 24. i.e. that it is God who made that firmament. 25. greatly. 26. i.e. confesses it. 27. i.e. the impulse wherewith the day impels another before it, *that* shews the knowledge of God. 28. of the non-trampler, i.e. as one who tramples not upon his lord *sic dies*[f].

f. 42c 2. i.e. without art of learning and practise by anyone, i.e. it is understood in every nation the way in which the elements sound and show forth the knowledge of God through the work that they do and the alternation that is on them. 4. the services of the speech in which one is skilled and the words that he speaks, that makes dumb anyone who has no skill in that tongue to whom it is said. 7. i.e. each of them understands not the tongue of the other. 8. i.e. for each nation in common understands their speech. 9. i.e. for it is not knowledgeable. 10. i.e. when anyone speaks the speech of his own nation to one that knows it not.

[a] MS. *atim* [b] MS. *alaith*
[c] *det* is over the line [d] corrected from *frissather*
[e] MS. *hé coitchet chenas*
[f] a mistranslation as though inculcatoris contained the negative in-

ratur, *sed quæ*[11] omnium lingarum uice fungatur[12], nullam difficultatem[13] auditús sui apud gentem[14] diuersi sermonis experta[15].

ET IN FINIS usque ILLORUM.

ut possint omnes naturali intellectu factorem de qualitate operis[16] adprobare[17].

IN SOLE POSSUIT TABERNACULUM SUUM.

post discriptionem possitionis *eius et* egresús dicit et cursum sine aliquo impedimento confectum[18], ut alicuius potentis[19].

DE THALAMO SUO.

sol pulcrior *et* gratior[20] procedit tenebris præcedentibus commendatus[21a] in expectationem[22b] desideriís[23] ipsa delatione crescentibus.

EXSULTAUIT UT GIGAS usque SUAM.

quod sine impedimento cursús suos explicet[24] *et per hoc* uoluit[25] indicare.

A SUMMO CÆLO usque *EIUS*.

qui sit modus cursús eius ac recursús[26] eius.

f. 42c *continued* 11. id est oratio .i. *innandule duetarcnu de treu dusnucai cech mbélrae* 12. .i. *nidoirb lannech atabairt is coitchenn do cech belru* 13. .i. *anad netargéuin* 14. .i. *tuisten innandule* 15. *duadbadar huaisletu ind choimded tri huaisletu ingnima sin·* 16. .i. *amal bida-laili*[c] *chumachtaig· rethes cenerchót áretho* 17. *forbaide* 18. .i. *buidichiu*[d] 19. *anas nimthrénaigthe·* 20. *in indnaide* 21. .i. *is mo de aaccobras*[e] *si lacách trissanínnaide aranetersi*[f] *indaidchi*[g] 22. *oladf··*[h] *t. fa*[i] *7 is fochetoir trá*[k] *fosin 7 is tosach amal sodin*[l] et per hoc rl. 23. *t. is* sic dispositio .i. uoluit indicare per hoc quod explicet rl. 24. .i. *indaithchuir*

f. 42c *continued* 11. i.e. of the elements, that God may be known through them. 12. i.e. every nation understands them. 13. i.e. it is not difficult for anyone to construe it. 14. i.e. it is common to every tongue. 15. when it does not know. 16. i.e. of the creation of the elements. 17. the elevation of the Lord is shewn through the elevation of that deed. 19. i.e. as though of some mighty man who runs without check to his running. 21. when it is committed[m] (?). 23. i.e. the greater is the desire of it with all through the expectation with which it is awaited in the night. 24. because it sets forth (?), or *sua* (?), and then in that case it is at once (?), and then *et per hoc* etc. is the beginning of a clause. 25. or thus is the arrangement, to wit, *uoluit* etc.

[a] MS. *commendatis* [b] MS. expectionem
[c] MS. *bidalai*: corr. Ascoli [d] MS. *biudichiu*: corr. Ascoli
[e] MS. *accobras* [f] *si* is added above the line
[g] leg. *isindaidchi*? [h] perhaps *oladfet* [i] leg. sua? J. S.
[k] cf. 32[a] 10, 32[d] 6, 53[a] 8, 96[c] 10. The meaning seems to be that, with sua, the quod clause is directly connected with exsultauit
[l] MS. *sodnn*
[m] tenebris seems to be taken as a dative depending on commendatus, cf. 128[c] 4

ET OCCURSUS *EIUS* USQ*UE* AD SUMM*UM EIUS*[27].

optime causam[28] cursus *eius* calorem[29] esse di*xit*, non lucem, siqu*i*dem *con*lucescere uniu*er*so orbi *uel* uno loco sistens potuisset *uel* tractatu[30] means[31], calefacere u*e*ro *nisi* uicina nequisset[32].

LEX DOMINI usq*ue* ANIMAS.

quoniam creatu*r*as dixerat narrare gloriam Dei, adnuntiare[33] opera manuum *eius*, eructare u*er*bum *et* indicare scientiam, *id est*, pro-
f. 42d uidentiam, quibus omnibus[34] erudimur in agnitione factoris, quod proprium legis officium, merito *er*go[1] causas huius *con*siderationis legem uocauit[2], quæ *sunt* in omnium elimentor*um* factu*r*a[3], conlatione effectuque mirabili.

TESTIMONIUM DEI FIDILE usq*ue* PARUULIS.

fidelis adtestatio[4] creatoris in creatu*r*ís *est*, quæ inluminare possit ..eos non qui ætate, *sed* qui eruditione[5], *sunt* paruuli.

PRÆCEPTUM DOMINI usq*ue* OCULOS.

ita *est* hoc, quod præcipitur, apertum[6] atq*ue* manifestum[7], ut possint etiam hí inluminari.....qui prius fuerunt minus occulati[8].

TIMOR DOMINI SANCTUS usq*ue* SÆCULI.

non solum docent elementa Deum credere, *sed* timere sancte, cum gentiles metuant impie[9].

IUDICIA DEI UERA usq*ue* IPSA.

non fallunt adnuntiatione sua[10] relucere in fact*u*ra[11] Dei iudicium atq*ue* prudentiam. "iustificata" u*e*ro, *id est*, optime statuta atq*ue* firmata in semet ipsa, quod concinnenter[12] atque concorditer[13] unum atq*ue* eundem omnis indicat creatura factorem.

f. 42c *continued* 27. .i. *corrici innor* 28. .i. *arthessugud cech luic* 29. *intes* 30. .i. *sechis óin fithis on* .i. *cen frisngabail*[a] *centoined* rl. 31. *no aconimtéised*[b] 32. .i. *nicumcaibed* 33. creaturas *duthabairt*[c] *fricechninfinit fil* sunt *sís* 34. .i. *remíerbartmar*

f. 42d 1. *iartestimin inso* 2. *isrecht duetarcnu dœ tréu* 3. *is indenum* 4. *aforcal*[d] 5. *hoforcitul* 6. *follus* 7. *réil* 8. *nephsuilig* .i. *nephfegi* són 9. .i. *ní* sancte 10. *huanaisndís* 11. *is indenum* .i. *intómun fil lasuidib* elementorum 12. *inchomfograigthid* 13. *inchocridigthid*[e]

f. 42c *continued* 27. i.e. as far as the margin. 28. i.e. for the heating of every place. 30. i.e. one course, i.e. without rising, without setting, etc. 31. or when it went about. *creaturas* is to be construed with each infinitive that follows here. 34. i.e. that we mentioned above.

f. 42d 1. this is the conclusion of a period. 2. it is a law that God should be known through them. 9. i.e. the fear that they have is not *sancte*.

[a] MS. *fris ngabail* [b] recte *aconimthéised* [c] MS. *duthabair*
[d] =*forcell* [e] MS. *inchocrigthid*

DESIDERABILIA SUP*ER* AUR*UM* usq*ue* MULTUM.

ita affecti {uel e-}bus eorum conciliantur ut fiant disiderabilia, ut nihil apud eos neque prætiosius neque dulcius estimetur[14].

IN CUSTODIENDO ILLA usq*ue* MULTA.

non *est*, inquit, infructuosa[15] huius legis[16] custodia; omnis[1] f. 43a namque qui hæc seruare decreuerit *et* semper hæc diuino cultui mancipare[2] et multum reportat præmia.

DELICTA QUIS INTELLEGIT?

ut possit omnes peccatorum species effugere prudenter[3].

AB OCULTÍS MEÍS usq*ue* DOMINE.

ab hís, inquit, quæ ignoranter[4] admitto[5]. bene etiam oculta uocantur ea quæ latenter *secundum* mutús animi *et* affectús incurrimus, quæ multi[6] hominum ita penitus ignoramus ut neque cum fecerimus ea[7], nós peccasse credamus, quæ quidem sensibus maxime subripiunt[8] *et* fallunt animam *cum*[9] aut irascimur[10] inrationabiliter, aut....quibus non oportet placere[11] curamus, aut inflammamur[12] gloria[13]....., aut aliorum certe prosperitate torquemur[14], hæc maxime sensum fallunt animae quæ ita multi agunt ut nec sé peccare sentiant, intellectum peccati quodammodo[15] ipsa sui subtilitate {sé} rapiant, *et*, quia peccasse sé non putant, sunt ad cauendum[16] cura minori solliciti.

ET AB ALIENIS usq*ue* TUO.

iam hinc[17] {parce} de hís quæ necessitati proueniunt.

SI MEI usq*ue* MEI.

in hoc meæ uitæ statu possito cum multo affectu etiam ipse[18]

f. 42d *continued* 14. *conimessar* 15. *etoirthech* 16. .i. *innandúle*
f. 43a 1. *incách* 2. .i. *nondalámgaba*[a] .i. *madfrifrecur cheill de nosbera* 3. .i. *cendenum pectha* 4. *indainb* 5. *dorogbaim* 6. *os ní ili* 7. .i. *pecthi bite immenmain 7 in imradud* 8. *fothonsnát*[b] 9. adit fallunt *fil archiúnn* 10. .i. *is peccad sin* 11. *nitechtae totnugud dosuidib* 12. *nundanlaisrigther*[c] 13. *ho huail* 14. .i. *nongaib format friu diasoinmichi* 15. .i. *nepltthoimtiu bed peccad són* 16. *dofoimtin* ł *cofummenatar* 17. *ciddusin*[d] 18. *cid ostú · adé*

f. 42d *continued* 16. i.e. of the elements.
f. 43a 1. all. 2. i.e. that he hand-take them, i.e. if he apply them to the worship of God. 3. i.e. without committing sin. 6. we many. 7. i.e. sins that are in mind and in thought. 8. which steal upon[e] us. 9. it goes with *fallunt* that is below. 10. i.e. that is sin. 11. it is not right that they should please. 14. i.e. we are seized by envy towards them from their prosperity. 15. i.e. the non-imagining that it is sin. 16. or that they may take heed. 18. even Thou, O God.

[a] MS. *nondalagaba* [b] leg. *fochosnat*: Ascoli: leg. *fodonsnát*? J. S.
[c] MS. *nundan laisrigther* [d] =*ciddisin*
[e] The glossator mistakes subripiunt for subrepunt: Windisch

respicies[19] *et* efficeris[20–21] iucunditate plurima ymnos[22] me *tibi* psalmos*que* dicente.

ET MEDITATIO COR*DIS* usq*ue* SEMP*ER*.
ac si di*ceret*: *cum* uacuero[23] ab omnib*us* occupationib*us*, hoc meditabor.

PSALMUS XVIIII.

IN FINEM, PSALMUS D*AUID*.

f. 43b *pro*fetia *in* Ezechiam *est*, cu*m* Assiriorum obsedit[1] exercitús, ex p*er*sona t*amen* popu*li* in sollicitudine maxime ob metum obsiditionis[2] possiti at*que* orantis p*ro* rege suo ista di*cuntur*. p*rincipibus*[3] *enim* in huiusmodi maxime necessitatib*us* fussæ suplicationes[4] n*on* solu*m* regib*us* s*ed* et*iam* urbib*us* p*rosunt*[5], commone si qu*idem* tam regis qua*m* populi lucrum[6] *est* triu*m*phus[7] p*rincipis* *et* uictoria de hostib*us* adquessita[8].

EXAUDIAT TÉ D*OMINUS* IN DIE TRIBULATIONIS.
diem trib*ulationis* uocat tempus q*uo* cinctura erat[9] Assiriorum obsidio[10] ciuitate*m*.

P*ROTEGAT* usq*ue* IACOB.
hoc nomen té, inq*uit*, adiuuet[11].

MITTAT *TIBI* AUXILIUM DE *SANCTO*.
de tabernaculo, ubi Dominus habitare credebat*ur*, ad quem locu*m*[12] Ezechias blasfema[13] hostium uerba portauit[14] asscripta.

MEMOR SIT OMNIS usq*ue* TUI.
quicqu*id* a te bene umqu*am* ac recte actum *est*, hoc nu*n*c in Dei reuocetu*r*[15] memoria*m*.

f. 43a *continued* 19. *addéicider*[a] 20. *7 imfolngaesiu* 21. ł. afficeris .i. *caresiu* 22. .i. *sechis na salmu són*[b] *dano* 23. .i. *intan noscairiub frisna huili deithidnea domaindi*

f. 43b 1. *immasiassair* .i. *imhirusalem* 2. *innaintlidide* 3. .i. *sechisnaib*[c] *rigaib són* 4. *innaguidi testi* 5. *durorbanat* 6. *indeb* 7. .i. *am buaid* 8. *incoscur ettæ* .i. regis 7 populi 9. .i. *hon imthimchellfad* 10. *animpsuide* 11. *fortattet*[d] *su·* 12. .i. *hitabernacuil* 13. .i. *écndaigthidi* .i. *dorigensat som do ecnduch dé* 14. .i. *condaarleg*[e] *fiad dia hitempul* 15. .i. *torogarthar* .i. *torala dia archeill do degnimu su ol inpopul* contra[f] ezechiam

f. 43a *continued* 22. i.e. the psalms. 23. i.e. when I shall part with all worldly anxieties.

f. 43b 1. (when) it sat round, to wit, round Jerusalem. 12. i.e. into the Tabernacle. 13. i.e. which they made to blaspheme God. 14. i.e. so that he read them before God in the Temple. 15. i.e. let it be called, i.e. let God bring to mind thy good deeds, said the people to Hezekiah.

[a] MS. *ad déicider* [b] MS. *sechs nasalmuson*
[c] leg. *sechis isnaib*, or *sechis donaib*? [d] MS. *fortat tet* [e] MS. *conda arleg*
[f] contra = Ir. *fri* with verbs of speaking

ET HOLOCHAUSTU*M* TUU*M* PINGUE FI*AT*.
id est, liben*ter* accipiat*ur* et grate, pinges siq*uidem* hostiæ, ob hoc q*uia* offerentis[1] deuotioni ferebant testimonium, gratæ[2] suscipiebant*ur* a Dom*ino*. f. 43c

TRIBU*AT TIBI* D*OMINUS* *SECUNDUM* COR TUUM.
omnia tibi p*ræstet*[3] q*uæ* mente p*er*tractas[4].

ET OMNE *CONSILIUM* usq*ue* LÆTABIMUR.
rege siq*uidem* saluato letitia subditorum[5] *est* . . . q*uam*obrem[6] apostolus etiam p*ræcipit* p*ro* gregib*us*[a] supplicari.

IMPLEAT[7] D*OMINUS* usq*ue* TUAS.
orat etia*m* hic . . ut ex uoto[8] ei cuncta p*er*ueniant.

NUNC COGNOUI usq*ue* FACIET.
nu*n*c, inq*uit*, nota omnib*us* facta *est* salus q*uam* es diuino adiutorio *con*secutus[9]. chr*istum*[10] Dei uocat Ezechiam ob hoc q*uia* reges chrisma in regn*um*, *id est* unctio[11], *con*secrabat.

EXAUDET ILLU*M* usq*ue* SUO.
ne putarent intra Templum[12] De*um* esse *con*clusum, ideo adiecit: "exaudiet illu*m* de cælo *sancto* suo," maiorem[13] p*er* hoc deuini auxilii indicans dignitatem, *et* ut ostenderet ab eo habitari Templu*m* qui possesor *est* cæli, ut et meritum Ezechiæ penet*rans*[14] cælos *et* Dei exaudientis tam p*ro*cul dignitas maior . . signaret*ur*.

IN POTENTATIBU*S*[15–16] SALUS usq*ue* *EIUS*.

HII *IN* CURRIB*US*, *ET* HII IN EQUÍS.
adrogantia omnis[17b] Assiriorum fuit in eq*uis* *et* in curribus[18], q*uod* etiam u*er*bis[1] Rabsacis apparuit. f. 43d

f. 43c 1. .i. *innidbairt són* 2. *budecha* 3. *foired* 4. *immeradisiu·* 5. *innafoammamaigthe* 6. .i. *arisfailtigiud*[c] *inpopuil immefolngi failte inna ríg* 7. .i. *rolina* 8. *hoduthracht* 9. *ɔruthochaisgessersu* 10. *oirdnide* 11. .i. *int ongad* 12. .i. *hitempul són* 13. .i. *armbad dianim racloadsom 7 arnabad atempul* tantum 14. *tremethait*[d] 15. .i. *hondí as* potentas *atá són*[e] *hondí as* potento 16. .i. pro potestatibus 17. *indhuile huall* 18. .i. *roeirpset ásonartai hisuidib*[f]

f. 43d 1. .i. *intan asrubart sum frimmaccu* israhel *imbói dioinachdaib leu*[g] *robeth*[h] *fordib milib ech*

f. 43c 1. i.e. the offering. 6. i.e. for it is the rejoicing of the people that the joy of the kings causes. 13. i.e. that He should hear him from His Heaven and not from the Temple only. 14. which penetrates. 15. i.e. this is from *potentas*, from *potento*. 18. i.e. they trusted for their strength in them.

f. 43d 1. i.e. when he said to the sons of Israel, whether they had riders sufficient to mount two thousand horses.

[a] leg. regib*us* [b] MS. omonis [c] *is* and *u* are added above the line
[d] MS. *tremethai*: corr. Thurneysen
[e] MS. *astus ón* with punctum delens under the first *s*
[f] MS. *hisuib*: corr. Ascoli [g] over the line [h] leg. *nobeth*

NOS *AUTEM* IN NOMINE *DOMINI DEI NOSTRI* MAG*NIFICABIMUR*.

quod nomen exprobrat Assirius[2], in *hoc* nos magis[3] nomine fidebamus[4].

IPSI OBLIGATI *SUNT, ET* CECIDERUNT.

nos, quos[5]...timor strauerat, erecti sumus[6] animo et plurimo elati[7] gaudio.

NOS *UERO* RESUR*REXIMUS et* reliqua.

cuius {regis} incolomitate[8] *nostra prosperitas*[9] *continetur*.

PSALMUS XX.

IN FINEM, PSALMUS DAUID.

post Assiriorum cedem psalmus iste canitur de Ezechia, memoriam *con*tenens *eius* medelæ, *quam* ei *Deus* admouerat aduersa ualitudine[10] laboranti.

DOMINE, IN UIRTUTE TUA usq*ue* REX.

Ezechias ereptus captiuitate *et* insuper uindicatus[11].

ET SUPER SALUTARI TUO EXULTA*BIT* UECHI*MENTER*.

pro salute ex té[12] *præstita*[13] rex maxima lætitia *perfruitur*[14].

DESIDERIU*M* usq*ue EIUS*.

solutionem omnium q*uæ* instabant[15] malorum.

Q*UONIAM* PRÆUENISTI[16] EU*M* usq*ue* DULCIDINIS.

proficisti[17–18] dona muneribus, *quia non* solum difensus *est sed* etiam uindicatus *est*[19].

f. 43d *continued*

2. rabsacian[a] 3. .i. *indaas hicairptib 7 innechaib 7 indaas arnerbud innarneurt·* 4. *notorasnigmisni* 5. *is ní ni foralaig* 6. .i. *robumar cuindrichthi* .i. *tri ainm dáe* 7. *ammi*[b] *cumgabthi* 8. *is intslántu* 9. *arsóinmiche* 10. *huandenartai chotarsnai* 11. *7 anduruacht* 12. .i. *á dé* 13. *foiridi* 14. *arbeir biuth* 15. *arabitis* 16. .i. *foroiblang* 17. .i. *forrassaissiu* .i. *rofoirbthichsersu* .i. *adáe* 18. ł. pro .i. *tarœsi·* uicisti .i. *rocloissiu* .i. *it uilliu innammaini*[c] *doratataissiu damsa·* *indatae*[d] *indánai innanguide rongadsa daitsiu adáe* 19. .i. *acht daruich* .i. *dia·*

f. 43d *continued*

3. i.e. than in chariots and in horses and than our trusting in our strength. 5. it is we that it had prostrated. 6. i.e. through the name of God. 11. and when he was avenged. 17. i.e. Thou hast increased, i.e. perfected, i.e. O God. 18. or *pro*, i.e. for, *uicisti*, i.e. Thou hast overcome, i.e. greater are the treasures Thou hast given to me than are the gifts of the prayers which I have prayed to Thee, O God. 19. i.e. but He, to wit, God, avenged him.

[a] the *b* is over the line [b] MS. *ami* [c] MS. *innammai*: corr. Ascoli [d] MS. *in datae*

POSSUISTI usq*ue* PRÆTIOSO.

q*uia* conseruata *est* reb*us* dubiis[20].

UITAM PETIT usq*ue* TUO.

cu*m* egrotat[21].

LONGITUDINE*M* DIERU*M* usq*ue* SÆCULI.

cum *ergo* longitudine in sæculum[22] sæculi *per* té salute reddita multum[23] adeptus *est*[24] gloriæ. nam et tamti exercitús uastatio[25] *et* solis *præstatio*[26] *atque* regressio[27] clarum *eius* ap*ud* gentes nomen efficit.

ET *IN* MISSERICORDIA ALTIS*SIMI NON* COMMOUEBIT*UR*.

id est, nunq*uam* de regni amisione nutauit[1]. f. 44a

INUENIAT*UR* MANUS usq*ue* TUÍS.

omnes, *inquit*, illos ita ultio arcta[2] *con*cludat ut nullus possit effugere[3]; in *hoc* u*ero* loco *in* adflictionem eo*rum* {Assiriorum} exseri[4] Dei postulat manu*m*[5].

DEXTE*RA* TUA usq*ue* ODERU*NT*.

adiutoriu*m*, q*uod* nobis inpendis[6], *comprehendat* omnes *qui sunt* in nós animo inimico[7] semp*er*.

PONES EOS usq*ue* TUI.

pro[8] *cum* apparueris...ussurpat.

DOMI*NUS* IN HIRA SUA usq*ue* IGNIS.

*contur*babunt*ur*, *cum* ad ulciscendum[9] iratus accesseris.

FRUCTU*M* EOR*UM* DE TE*RRA* PERDES.

utr*umque* de filiis recté dicitur; nam *et* semen[10] *propter prima*

f. 43d *continued*

20. .i. *bacumdubart in étaste fanaic trisnaguidi aní rogaidsom* .i. *asoirad*··· 21. *lobraigedar* 22. *isinsaigul* 23. *anil* 24. *adcotad* 25. *indred* 26. *remthairissem* 27. .i. *innacoic brottu deac docoid ingrian foraculu 7 is ed inrochoissecht trisodin coic bliadnai deac dotórmuch forsaigul* ezechiæ···

f. 44a

1. *nirorois* .i. *níruderchoin* 2. .i. *dedairnn* .i. *timmartae·* 3. .i. *indigail són·* 4. .i. *ascesar* .i. *roichther* 5. *acumachtae* 6. .i. *asrenai* 7. *naimtenach* 8. *tarési* 9. *do digail* ł. *codufess* 10. .i. *arnaib cétnaib coiteicthib* .i. *immefolngar dund síl ferdu iarná esfóit isin m broin mathardi*

f. 43d *continued*

20. i.e. it was doubtful whether what he prayed for, to wit, his deliverance, would be obtained through the prayers or not. 27. i.e. the fifteen points that the sun went back, and it is this that was signified thereby, that fifteen years should be added to the life of Hezekiah.

f. 44a

1. i.e. he did not despair. 3. i.e. the vengeance. 5. the power. 9. for punishment, or that Thou mayest punish. 10. i.e. for the first concretions, i.e. which is formed of the *semen virile* after its emission into the matrix.

coagula, *et* fructus[11] *propter* obsolutam effigiem corporis *consequenter et proprie dicuntur.*

ET SEMEN EOR*UM* A FILIIS HOMINU*M*.

etiam filios eor*um* tua[12] seueritas pr*o*sequatur {*uel* per-}[13].

Q*UONIAM* DECLINA*UERUNT* IN TE MALA.

conuertunt in té *et* in tuos tuaq*ue* arma[14] et blasfemias.

COGITAUERUNT COGITATIONES[a] usq*ue* STABILIRE.

talia...animo *concoeperunt* q*uæ* ad finem[15] ducere n*on* ualuerunt.

Q*UONIAM* PONES EOS DORSU*M*[16].

dum maxima parte deleta pauci q*ui* effugiunt[17] tergum[18] d*icuntur* dedisse; tracta similitudo[19] a pugnantib*us*.

IN RELIQ*UIS* TUIS usq*ue* ILLOR*UM*.

id est, aduersus[b] reliquos[20] h*uius* cedis armaueris[21].

EXALTARE, D*OMINE*, IN UIRTUTE TUA.

excelsus, *inquit*, apparebis[22] hominib*us* rei factæ[23] potentiam*...* mirantib*us*.

CANTABIMUS *ET* PSALLEMUS usq*ue* TUAS.

nós etiam potentiam op*er*um tuor*um* celebrabimus[c], imnísq*ue* prosequemur[24] et laudib*us*.

f. 44a *continued*

11. .i. *intan dofuissemar sechtair a sil sin 7 gainethar honmathir is and is ainm do* fructus·· 12. .i. *adé* 13. .i. *toibned* ł. *ingrainned* 14. .i. *inna arma doratai*ssiu *doibsom is fri frithor-cuin dait siu dosratsat som adi· a dé··* 15. .i. *nisrucsat coforcenn nech tochorad adruim frianaimtea forteched remib is samlid insin rotachatar··* 16. .i. *druim* .i. *condichret andruim frianaimtea* 17. .i. *asluat* 18. .i. *druim* .i. *fortechiud riannaimtib*[d]·· 19. .i. *amal bid* 20. .i. *doberae digail forsandered duruarid dib* 21. *notarmaesiu* 22. .i. *adé* 23. .i. *in gnima*[e] *dongnisiu·* 24. .i. *dorímfem*

f. 44a *continued*

11. i.e. when that seed is poured forth and is born of the mother, then its name is *fructus*. 14. i.e. the arms that Thou gavest them, they have applied them to offend Thee, O God. 15. i.e. they brought them not to an end. 16. i.e. back, i.e. that they may turn their back to their enemies. 18. i.e. back, i.e. in flight before their enemies. 19. i.e. as though it were one that turned his back to his enemies in flight before them, even so they fled. 20. i.e. Thou wilt inflict vengeance on the remnant that is left over of them. 23. i.e. of the deed that Thou doest.

[a] MS. cognõs
[b] MS. aduersos
[c] MS. celebrauimus
[d] MS. *rinnanaimtib*
[e] MS. *gnimae*

PSALMUS XXI.

IN FINEM, P*RO* SUSCEPTIONE[1] MATUTINA, PSALMUS D*AUID*. f. 44b

D*omi*ni ultima in cruce oratio docuit[2] ad q*uem* debeat[3] hic psalmus refferri, q*ui* t*amen* suis temporib*us*[4] habuit figura*m* illius historiæ q*uæ* narrat D*auid* co*n*iuratione[5] Abisolon in erumnas coactum, in q*uib*us possitus[6] h*oc* carmen uice orationis cecinit.

D*EUS*, D*EUS* M*EUS*, usq*ue* MEA.

quare mé, inq*uit*, tam diu in malis esse p*er*mittis? q*uod* u*ero* ait: "respice in me," *id est*, p*ro*pitiare[7] {*uel* prospice} m*ihi*, á similitudine irascentium[8], q*ui* q*uib*us offensi s*unt* facies frequenter auertunt, d*icit*.

VERBA[9] DELICTORU*M* MEORU*M*[10–11].

ex p*er*sona D*omi*ni p*er* *inter*rogationem pronuntiandus hic uersus

f. 44b

1. .i. *dintuidecht dundechuid crist hitech innasacard* .i. *hitegdais* annæ 7 cafae 7 *ditecht*[a] *do dochum pontfelait*[b] *iarum isinmatain res inchessad is dé rogab duaid insalmsa* 7 *diachesad*[c] *roces iarsin intí crist* ut dicitur in tractatu libri marci secundum hieronymum 2. .i. *as duchesad christ*[d] *ragab duaid inso·* 3. .i. *cia dia-fiachaigedar* 4. .i. *intan citaroichet insalmsa is immairc*i*de do duaid oc eregim*[e] *re abisolon mad dustoir* 5. .i. *hochomlugiu* .i. *honelud són* 6. .i. *crist madurúin* 7. .i. *airchis* 8. *amal bid nech frisambeth*[f] *ferc*[g] *sech ni robad frissom im*murgu *do dia* 9. .i. *indat mbriathra* 10—11. *dalathar* tra *domber intrachtaire*[h] *forsintestiminso*[i] .i. quare mé dereliquisti .i. deus .i. *cair romleicisse·*[k] longe· *inchían·* a salute· mea· *huam íc· intliucht*[l] tra *oricci sin* 7 *is tosach iarum* uerba .i. *indat mbriathra·*[m] delictorum meorum· .i. *inned insin furuar*[n] *dait nate ní ed ar nisrothechtusa adi*[o] 7 IS *ed*[p] tra *inso*

f. 44b

1. i.e. of the wending that Christ went to the house of the priests, to wit, to the house of Annas and Caiaphas, and of His coming to Pontius Pilate afterwards in the morning before the Passion, it is of that that David sang this psalm, and of His passion that Christ suffered after that. 2. i.e. that it is of the passion of Christ that David sang this. 4. i.e. when this psalm was first sung it is appropriate to David when he complained with regard to Absalom, according to the literal sense. 5. i.e. from the conspiracy, i.e. from the flight. 6. i.e. Christ according to the mystic sense. 7. i.e. as though it were some one against whom there was wrath; however there could not have been (wrath) to God against Him. 9. i.e. is it the words? 10—11. the commentator gives two expositions upon this text, to wit, *quare me dereliquisti*, i.e. *deus*, i.e. why hast Thou left me, *longe* far, *a salute mea* from my salvation? (Such is) then the sense so far, and afterwards *verba* is the beginning (of a clause), i.e. is it the words *delictorum meorum*, i.e. is it that that caused it to Thee? nay, it is not, for I had them not. And this then is the other

[a] leg. *dintecht*? [b] MS. *pofelait* [c] the first *a* is written over the line
[d] MS. *ches christ* [e] the second *e* is over the line [f] MS. *fris am beth*
[g] MS. *frec*: corr. Ascoli [h] MS. *trachtaita* [i] MS. *testimiso*: corr. Ascoli
[k] MS. *rom leicisse* [l] MS. *int liucht*, leg. *isé intliucht*?
[m] MS. *mbrithra*: corr. Ascoli [n] MS. *fura ar* [o] MS. *di* [p] over the line

est, q*uæ* t*amen* uim habeat rennuentis[12], h*oc* m*odo*: numq*uid* uerba delictorum meor*um*, q*uæ* n*on* s*unt*, té a meo auxilio remoueru*nt*? soles[13–14] q*ui*ppe talib*us* reb*us* semp*er* auerti[15]. *uel*[16–17] certe ita: cum salutem me*am* delictorum p*ro*cul remotorum u*er*ba n*on* impedire debeant.

DE*US* MEU*S* usq*ue* MIHI.

cum die nocteq*ue* clamans n*on* mererer audiri, reputaui h*oc* admiso meo[18]; n*on* geminaui[19] flagitium[20] stulte quid[21] {u*el* qui} de tuis iudicis sensiendo {u*el* sensio}[22], q*uod* a*ut* n*on* curaris[23] a*ut* nesciris ignoscere.

TU *AUTEM* IN *SANCTO* usq*ue* ISRAHEL.

h*aec in* animum[24] ingresa *est* ratio, q*uia* ob h*oc*[25] cum s*anctus* con*sis*.... méq*ue* áuerseris[26] p*ro*pter multitudinem ..peccatorum, rectissime pr*e*ces meas...con*temserit*. et *unde*[27–28], inq*uit*[29], in hanc consideratio*nis* sententiam p*er*ueni[30]? addidit.

f. 44b *continued* a(l)*athar aill* .i. quare me dereliquisti .i. *cair romleicisse*[a] *á dé*· longe· *is inchian* .i. *lase ascian*· á salute mea· uerba delictorum meorum .i. *air nísfail lium*[b] *innabriathrasin sechis inna torgabala*[c] .i. *són*· *ni fil*[d] *adi liumsa arcrist friathir* 12. .i. *indí frisbrudi*[e] .i. *disluindi ón* 13. .i. *ádáe* 14. ł solet .i. *olintrachtaire* 15. *nosoe* 16. .i. *nó isinchruthsa*[f] .i. *latharthir* 17. .i. *is ferr lesom alatharsa* 18. *dumthorgabail* .i. *dompeccad*[g] 19. .i. *ciarudbá in imniud ni dérburt*[h] *nach armu peccad doratad*[i] .i. *ciarudbá in imniud ni dérburt*[h] *nach armu peccad doratad*[i] 20. *innairguir*· · 21. .i. *ní* 22. .i. *lase form*·· 23. *nisamlaidsin*[l] *duit siu* 24. .i. *ol* duaid *citarobasa*[k] 25. *arse* 26. .i. *cum*[m] *fritammoircise* 27—28. .i. *can* uel *disin* 29. .i. *intan doratad fochaid*[n] *forumsa trim peccad thorbatar maithir* .i. in te sperauerunt rl. 30. .i. *ol* duaid *se* 11b. .i. *adé*

f. 44b *continued* exposition, to wit, *quare me dereliquisti*, i.e. why hast Thou left me, O God? *longe* it is at a distance, i.e. when it is far, *a salute mea uerba delictorum meorum*, i.e. for there are not with me those words, that is, the crimes, they are not with me, said Christ to the Father. 14. or *solet*, i.e. says the commentator. 16. i.e. or it is this way, i.e. it is expounded. 17. i.e. he prefers this exposition. 18. to my crime, i.e. to my sin. 19. i.e. though I was in trouble, I said not that it was not for my sin that it was inflicted on me. 22. i.e. when I felt. 23. i.e. not so is it with Thee. 24. i.e. says David. 27—28. i.e. whence, or thence. 29. i.e. when tribulation was inflicted on me through my sin, it is well known that I arrived not at this expression of hope in Thee, at which my fathers arrived, i.e. *in te* etc. 30. i.e. says David.

[a] MS. *rom leic se* [b] MS. *liium* [c] MS. *torgababala*
[d] leg. *nisfil*? [e] MS. *fris brudi* [f] MS. *noisincruthsa*
[g] MS. *dopeccad* [h] MS. *ær burt* [i] MS. *orad*
[k] MS. *cita robasa* [l] MS. *nisamsin* [m] =Ir. *intan* or *lase*
[n] MS. *foich* [o] recte *inninsci* [p] MS. *fris cissen in diut*

IN TÉ SP*ER*AUER*UNT* usq*ue* NOSTRI.

inde merito áuersaris[31] iniustos, cum adnueris[32] sepe uotís piorum[33].

AD TE CLAMAUER*UNT* usq*ue* *NON* HOMO.

id est, n*on* sum similis patrum[34], s*ed* longe a maiorum[35] nubilitate degenerans[36], q*uia* {u*el* q*ui*} amissa q*uoque* hom*in*is dignitate, dum in peccatorum uoluor sordib*us*, uideor amicos luti uermes[1] imitari. f. 44c

ET OBPR*OPRIUM* HOMINUM.

uilisq*ue* ap*ud* omnes et q*uasi*[2] nullius p*re*tii dignus apendor[3].

OMNES UIDENTES ME DIRI*SERUNT*,

p*ræ*teriti statús[4] mei memores[5], a*ut* stupentes[6] c*um* merore a*ut* insultantes[7] inrisione[8].

LOQUUTI *SUNT* LABIIS usq*ue* EUM.

h*æc* inrisio emulorum[9] testimonium *est* sancto Dauid omnib*us* eum retro temporib*us*[10] spem suam in Deo repossitam habuisse.

SP*ER*AUIT IN D*OMI*NO usq*ue* DE UENTRE.

tú m*ihi* ut de abdito mat*er*ni ut*er*i in hanc uitam[11] effunderer[11a] præstitisti[11b].

31. *adbartaigther*[a] .i. *frisorcaissiu ón* 32. *lase fortéig* f. 44b *continued*
33. *donaib duthrachtib innangor* 34. *innasruithe* 35. *in-nasruithe* .i. abraam rl. 36. .i. *acht is arrondoichenelaigsiursa*[b]
1. *innacriad*[c] .i. amal *ata carit innacrumai*[d]· *dunchried 7 ata n* f. 44c *acomaltai duntalam* sic sum *ol* duaid coniunctus temptationibus ab inimicís 2. .i. amal *ní binn*[e] *fiu leu etir* 3. .i. *nímchutrummaichthersa*[f] 4. .i. *innasóinmige hirobasa* 5. .i. *it hé foraithmitig*[g] 6. .i. *robu annumothaigtis* .i. *mocharait bá brón disuidib maicsin*[h] *inimniud iarmbuith socumail.* 7. .i. *monámait*[i] *són* 8. *ho inchuitbiud* 9. *innanascad* .i. *innanamat són asberat bid*[k] *cobuir dó india diaforgeni*[l] *7 hirufrescachae*· *hiroin són*· *im*murgu· 10. .i. *is forcell æm* .i. *innsin rothecht*[m] 11. *corogenar sa 7 cotabéu*[n] *triut su ádæ* 11a. *co dummesmide se* 11b. .i. *adé*

f. 44b *continued* 36. i.e. but it is when I degenerated.
1. of the clay; i.e. as worms are friends to the clay, and are united to f. 44c the earth, *sic sum*, says David, *coniunctus* etc. 2. i.e. as though they deemed me utterly worthless. 4. i.e. of the prosperity in which I was. 5. i.e. they are mindful. 6. i.e. or when they used to be amazed, namely, my friends, it was a grief to them to see me in trouble after being happy. 7. i.e. my enemies. 9. i.e. of the enemies who say that the God whom he served, and in whom he hoped, will be a help to him. That is irony however. 10. i.e. it is a testimony indeed that he had. 11. so that I was born and so that I am alive through Thee, O God.

[a] *h* over the line [b] MS. *cheñenel-* [c] MS. *inncriad* [d] MS. *incrumai*: corr. Atkinson [e] *amal ní binn*: MS. *airbin* [f] MS. *ní chutrummaigthersa*
[g] MS. *foraitmitig* [h] leg. *maicsiu*? but cf. 116a 1 [i] MS. *monmait*
[k] *bid* is added over the line [l] MS. *india forgeni* [m] leg. *æm insin rotecht*?, which is translated [n] leg. *conda béu*?

SPES MEA usq*ue* MEÆ.

p*ost* ætatis prim*æ*[12] crepundia[13–14], cum p*ri*mum sapere[15] potui, in té speraui.

INIECTUS SUM EX UTERO.

tuæ tutellæ[16] a parentib*us* commissus.

DE UENTRE usq*ue* MEÆ.

ac si diceret: q*uoni*am et á parentib*us* tuo nomini *con*secratus sum[17], et ego, cum ussum rationis adeptus sum[18], in té semp*er* speraui ....q*uod* quidem m*ihi* in tuam etiam exp*ro*brat*ur* iniuriam[19]...., tot *er*go causis commotus uoti[20] mei *com*potem[21] redde {mé}.

NE DISCEDAS A MÉ usq*ue* QUI ADIUUET.

id est, ueloci auxilio malorum inruentium[a 22] pondus[23] anticipa[24].

CIRCUMDEDER*UN*T[25] MÉ usq*ue* MULTI.

p*ro* fortib*us* ætate p*ri*ma[26] inimicis.

TAURI PINGUES usq*ue* MÉ.

hinc iam mala q*uæ* patiat*ur* latiore[27] sermone p*ro*sequit*ur*[28], ut Deum erumniarum[29] explicatio[30] ad ferendam opem magis inclinet.

APPE*R*UERUNT usq*ue* SUUM.

ita parati ueniunt ad inter*fi*ciendum mé[31], *i*ta auidi s*unt* ut uorare me[32] faucib*us* *non* morant*ur*.

44d SI*CUT* AQUA usq*ue* OSSA MEA.

ut *enim* deffussa aqua dispergit*ur*[1], ita totus resolutus sum[2] á

44c continued 12. .i. *inmachtad*[b] *in dentar cech semplae 7 cech báis*· 13. .i. *iarsnaib fothib* ł. *iarsnaib soilgib*· 14. ł. repudia .i. *iarsnaib frit(ch)ib*[c] 15. .i. *citambénn* 16. .i. *dut inuilligiud su.* 17. .i. *atamroipred* 18. *adcotadus* 19. .i. *cidinancride ṅ duit siu*· *adæ* .i. *atberat*[d] *nirasoir áchoimdiu inrufresádáe* 20. .i. *amal dunthlaichiursa cucut a dæ cechae*· *intí duaid*· 21. *comairmid* 22. *inotgat* 23. *intomus ar(duai)d thufortacht* 24. .i. *remfolaingsiu ón* 25. *imimthimmerchelsat* 26. *sechis ho oclachas*[e] *ón cenid ed as chetnae náis* in homine 27. *as letha* 28. *dorími* 29. *innatrogae* .i. *innafochaide*[f] 30. *indaisndís* 31. .i. *co etardamdibet sa* 32. *fortamdiucuilset sa*

f. 44d 1. .i. *amal dunesmar 7 asroither uisce fortalmain cech leth* 2. .i. *rolaad cech alt asachoir dam as inchobás hirobae*

f. 44c continued 12. i.e. the boyhood in which every silliness and every folly is done. 13. i.e. after the foundations[g], or after the props. 16. i.e. to Thy protection, O God. 19. i.e. even into injury to Thee, O God, i.e. they say that his Lord in whom David hoped did not deliver him. 20. i.e. as I ask of Thee, O God, says David, Thy help. 22. that enter. 26. i.e. from prime, though that is not the first age *in homine*[h].

f. 44d 1. i.e. as water is poured forth and scattered on the earth on every side. 2. i.e. every joint has been put from its proper place to me, from the juncture in which it was.

[a] MS. inruentientium [b] leg. *inmacdacht* [c] suppl. Ascoli [d] MS. *at berat*
[e] MS. *sech is ho oc lachas* [f] MS. *infochaide*: corr. Ascoli
[g] The glossator is thinking of crepido
[h] According to Cormac's Glossary s.v. *colomna ais* the ages are *nóidenacht, macdacht, gillacht, óclachas, sendatu, diblidetu*

*com*page membrorum. "ossa" *autem* possuit ut uechimentem dissipationem sui ab ea re q*uæ* *est* *in* nobis ualida[3] *per* scema exaggerationis[a 4] expr*e*meret.

FACTUM EST COR usq*ue* MEI.

si*cut* propr*i*um *est* ceræ, cum fuerit ad uicinitatem ignis admota, disolui, sic cordis speciale[5] *est* difectum sustinere rationis[6], cum fuerit[7] multo timore *com*pletum.

EXARUIT TAMQ*UAM* usq*ue* MEA.

familiare *est* tristitiæ ut exsiccet sucum membror*um*[8], et omne corp*us* adtenuet[9]. merore, *in*quit, inruentium malorum *con*tabui[10].

ET LINGUA MEA usq*ue* MEIS.

p*er* omnia *enim* uaria[11] magnitudinem[12] ad*u*ersor*um*[13] adpr*o*bare nitit*ur*.

ET IN PULUEREM usq*ue* MÉ.

non hoc dicit q*uod* Deus illum deduxerit[14], s*ed* q*uod* deduci[15] passus fuerit at*que* p*er*misserit[16]. familiare[17] *enim* Scriptur*æ* *est*.... dicere. propter aliq*uam* *eius* utilitatem[18] qui patit*ur* permittit inferri.

Q*UONIAM* CIRCUM*DEDERUNT* ME usq*ue* MULTI.

né auctorem malor*um* crederes Deum, intulit: "circumdeder*unt* me canes multi." utique inlatione ostendit q*uod* Deus *non* ita fecerit[19],

f. 44d continued 3. .i. *ho aisndis innacnamae airit*[b] *hesidi ata sonartam indiunni*· 4. *indumichtho* .i. *innanimned rochessom*[c] 5. .i. *is sainred do* 6. .i. *connabí ingnae les fritabairt*[d] *nachreto*·· 7. *bes lintae* 8. *cothírmaigid cach súg bís isnaib ballaib* 9. *cosemigidir* 10. *rodedussa* 11. .i. *trisnadligeda mrechtnichthi innaaisndissen* 12. .i. *anilar són*[e] 13. *innánadbartaichthe* 14. .i. *as ndia dudnuic issanimned* 15. .i. *isna fochaidi*· 16. .i. *sechis cotrairléic*[f] *som ón intí dia* 17. .i. *istecnatae* .i. *is gnath dí*· 18. .i. *artormuch fochraice*[g] *ndo són*· 19. .i. *ni augtor side uilc*

f. 44d continued 3. i.e. by speaking of the bones, for it is they that are strongest in us. 4. of the exaggeration, i.e. of the afflictions that he suffered. 5. i.e. it is peculiar to it. 6. i.e. so that it hath no knowledge to refer (?)[h] anything. 7. (when) it is filled. 8. that it dries up every juice that is in the members. 11. i.e. through the varied expressions of the exposition. 12. i.e. the multitude. 14. i.e. that it is God who brings him into the affliction. 15. i.e. into the tribulations. 16. i.e. God permitted him. 17. i.e. it is familiar, i.e. it is customary to it. 18. i.e. for increase of reward to him. 19. i.e. He is not the author of evil.

[a] MS. exacerationis [b] MS. *inçnacnamae airit it*
[c] MS. *ro chesom* [d] MS. *-taibairt*
[e] MS. *anilarson* [f] MS. *cot rairléic*
[g] MS. *fochraic*: corr. Ascoli [h] Cf. 42e 13

sed permissit firi. permisioni[20] *ergo eius, non* operi[21], imputat factum[22].

CONSILIU*M* MALIGNANTIU*M* OBSEDIT usq*ue* PEDES MEOS.
omnia scrutati sunt[23] opera; ex q*uibus* rebu*s*[24] *con*fiderem[25] *uel* inniterer[26], sollicite quesierunt[27].

DENUMERAUERU*NT* OMNIA usq*ue* MEA.
pro diuitiís, q*uæ* firmitates[28] *sunt* possedenti, ossa possuit.

DIUISERU*NT* SIBI UESTIMENT*A* usq*ue* MEAM.
hæc omnia[29] captís Hirusolimis a *con*iuratione[30] Abisolón circa
f. 45a Dauid *con*stat impleta[31]. euangelista *autem* in Deo[1] *pro* rerum
similitudine[2] hoc testimonio usus *est*, sicut *et* in aliís ostendimus[3].

ET DE MANU CANIS UNICAM MEAM.
ac si diceret: hanc solam quam *pro* {*uel* prae} omnibus habeo[4].

SALUA ME usq*ue* LEONIS.
sicut canes *et* leones inimicos uocat, ita eos etiam unicornes[5], q*uod* animal ualidu*m est* atq*ue* terribile[6].

NARRABO usq*ue* MEÍS.
non ero, inq*uit*, bene*ficiorum* tuorum ingratus[7] *aut* immemor.

IN MEDIO ÆCLESI*Æ* LAUD*ABO* TE.
ne putaretu*r* singulís[8] narraturus.

f. 44d *continued* 20. *donchomairleciud* 21. .i. *ni dia dudgní son acht is hé* *oairleci* 22. .i. *indenum* 23. *rutuirset* 24. .i. *cioretaib* 25. *notorasnigin se* 26. *nó arsissinn*[a] 27. *conai-* *techtatar*[b] 28. *sonartai* 29. .i. *hoabísolón dugabail rigi* *for chenn*[c] *áathar* 30. .i. *huan chommund* .i. *hochomlugu* .i. *hoélud*[d] 31. *rocomalnada*[e]

f. 45a 1. .i. *dodia ráuc* 2. .i. *innafiugrae fris inrúin* 3. .i. *assain indfiugor fuandrogab infaith 7 indrún fuantaibret insuis-* *scélaichthi*[f] 4. .i. *as duliu lium cech indiub 7 cech ret* 5. *oina dairceehu*[g] ł. *oinbenchu* 6. .i. *huathmar* 7. *dim-* *dach* 8. .i. *donaib oindaib* ł. *donaib sainredcha(ib)*[h] .i. *acht is* *dosochidi noprithchiub*[i] *isairi asrubart som* in medio eclesie laudabo·

f. 44d *continued* 21. i.e. it is not God that does it, but it is He that permits. 29. i.e. by Absalom to take the kingship in his father's stead. 30. i.e. by the conspiracy, i.e. by conjuration, i.e. by the flight.

f. 45a 1. i.e. he applied it to God. 2. i.e. of the figure to the mystic sense. 3. i.e. that the figure in accordance with which the prophet uttered it, and the mystic sense in accordance with which the evangelists apply it, are different. 4. i.e. which I prefer to every gain and to every thing. 8. i.e. to single individuals, or to the preeminent, i.e. but I will preach to a multitude; therefore he said *in medio* etc.

[a] MS. *noarsissinn*
[b] MS. *conaitechtat*
[c] The aspiration is irregular; cf. doteit for cend cetmuintire, Laws II. 384
[d] leg. *honélud*? cf. 4465
[e] MS. *ro comalnada*
[f] MS. *insuuischelaichthi*
[g] MS. *oinaidaircechu*
[h] suppl. Ascoli
[i] MS. *noprithchib*: corr. Ascoli

Q*UI* TIMETIS[a] D*OMINUM*.
timentes Deum semen Iacob et semen Israhel unu*m* significat[9].

TIMIAT D*OMINUM* OMNE SEMEN usq*ue* PAUP*ERES*.
hoc *est* meam, q*uamuís*[10] tribulationib*us* atriuerit[11].

NEC ÁUERTIT FACIEM usq*ue* LAUS MEA.
á te[12], inq*uit*, *non* alio, m*ihi con*fertur hoc.

UOTA MEA usq*ue* EUM.
q*uod* ualeo, *id*[13] q*uod* uoui præsentib*us*[14] multis, exsoluam gratiam[15] *pro* beneficiís tuís.

EDENT PAUP*ERES* ET SATUR*ABUNTUR*.
nos, q*ui nunc* uiles p*re*tio a p*er*sequentibus[16] estimamur.

ET LAUDABUNT D*OMINUM* usq*ue* SÆCULI.
resuscitabunt*ur* a mortificatione[17] tristitiæ.

REMINISCENTU*R* ET CONU*ERTENTUR* usq*ue* TERRAE. f. 45b
omnes contribules in cultum tuum[1] ab recordatione[b] liberationis istius[2] pari*ter* mecum firmabunt*ur*.

ET ADORABUNT usq*ue* GENTIUM.
si mé regno meo restitueris, *con*sequens[3–4] erit gentes p*er* mé subditas tuis dabo[5] cerimonis[6].

Q*UONIAM* D*OMINI EST* usq*ue* OMNES.
diuites terræ....tuis cotidie utunt*ur* munerib*us*[7], et satis abutunt*ur* copiis[8]. gemino *ergo*[9] ad seruiendum obnoxii[10] mo*do*, et creati a té et nutriti p*er* té habitu*ri*[11] finem et terminum uitæ.

9. .i. *is do óin fiur asrobrad* iacob *7* israhel 10. *anert* f. 45a
11. *docomart* 12. .i. *adé* 13. *aní* 14. .i. *inna-* *continued*
soinmech dombirsiu damsa 15. .i. *innatlugud*[c] *mbude* 16. *ho-*
naib hí atangrennat 17. *ón marbad*

1. .i. *adé* 2. .i. *mosoirthasa*[d] *ón* 3—4. *immaircide* f. 45b
.i. *anasber innadiad sís* 5. ł. dedi .i. *dombertar*· 6. *doted-*
bartaib 7. .i. *adé* 8. .i. *honaib imbedaib innananae*
9. .i. *asbeir indiad* 10. .i. *it bibdid* ł. *it fechemain*· 11. *ishe*
inso indalammod

9. i.e. the names Jacob and Israel were said of one man. 10. the f. 45a
strength[e]. 14. i.e. of the prosperous things Thou givest me. 16. by *continued*
those who persecute us.

2. i.e. of my deliverance. 3—4. i.e. what he says afterwards f. 45b
below. 8. i.e. from the multitudes of the riches. 9. i.e. which he says afterwards. 10. i.e. they are liable, or they are debtors. 11. this is one of the two ways.

[a] MS. timites
[b] MS. recordationem
[c] MS. *innatlugu*: corr. Ascoli
[d] MS. *mosorthasa*
[e] uís is taken as a noun

ET ANIMA MEA ILLI UIUET.
etiam ego ipse tibi dicabo[12] uita*m* meam.

ET SEMEN MEUM SER*UIET* IPSI.
pos*teros*[13] qu*oque* ad deuotionem tuæ seruitutis instituam.

ADNUNTIABIT*UR*[14] GENER*ATIO* UEN*TURA*.

ADNUNTIABUNT CÆLI[15] IUSTITIAM.
ut pari studio in mores[16–17] instituant[18].

POPULO *QUI* NASCET*UR*, QUÆ[a] FECIT DOMINUS.
pos*teritati*[19] cunctae[20] *per* gradús successionum decurrentibus.

PSALMUS XXII.

PSALMUS DAUID.
prædicit hoc psalmo reditum populi de Babilone, enumerans quantís reuertentes[21] in itenere solacís ussi sunt Dei, quanta post reuersionem rerum ubertate[22] donati.

DOMINUS REGET MÉ usque DEERIT.
id est, sicut pastor egregius[23] de inimicorum medio abductos nos.. reuocasti, ita ut multa[24] nos etiam in ipso itenere rerum præ-
f. 45c stita bona afluentia[1] et prosperitate donaris.

IN LOCO usque COLLOCAUIT.
multam mihi requiem præstitit labores asperi iteneris sub-
mouendo[2].

SUPER AQUAM REFECTIONIS EDUCAUIT MÉ[3].

f. 45b continued 12. *cosacrubsa* 13. .i. *mochland sa ón* 14. *ba coru* tra *bid* adnuntiabit *nobeth* híc 15—16. .i. *bestatu forchanat* .i. *inna nime fadesin* ł. *it inna nime ata forcitlaidi*[b] 17. ł. minores .i. *innaés moith* 7 *anfoirbthe* 18. .i. *cofarcanat* · 19. .i. *asindisset*[c] 20. .i. *dun huiliu iarbunatattu* · 7 *is ilar són huacheill ciasu huathatae ho sun* 21. *inpopuil* 22. .i. *inna soínmech* · 23. .i. *amal degugaire* 24. *il*

f. 45c 1. .i. *ond imbud* 2. *lase conroscaig* 3. *rommalt sa*

f. 45b continued 13. i.e. my children. 14. it were more fitting then that *adnuntiabit* should be *hic*. 15—16. i.e. morality which they teach, i.e. the heavens themselves, or it is the heavens that are the teachers. 17. or *minores*, i.e. the tender and imperfect. 19. i.e. they will tell. 20. i.e. to all posterity, and it is plural in sense, though it is singular in sound. 21. the peoples. 22. i.e. of the prosperous things.

f. 45c 2. when he removed.

[a] Vulgate quem
[b] In the MS. this gloss is arranged thus:
.i. *inna nime fadesin*
.i. *bestatu forchanat* ł. *it ind inna nime ata forci tlaidi*
Here (as in Ml 45[d] 19) *ind* seems written by mistake
[c] MS. *as indisset*

DEDUXIT MÉ usque IUSTITIÆ.
causam pandit cur in captiuitatem deduci[4] permissus sit, ut nos dignos exitio[5] reseruaret ad ueniam, et conuertiret magis quam perimeret[6] delinquentes.

NAM ETSÍ AMBULAUERO usque MORTIS.
tuum habens adiutorium[7] formidare[8] non potero.

NON TIMEBO MALA usque CONSOLATA SUNT.
uirgam et baculum[9] uocat Dei adiutorium, uirgam qua infirmorum uestigia deriguntur, baculum uero qui suppleret[10] sustentatione sua quod[11] captiuitatis fuerat miseriís inminutum[12].

ADUERSUS EOS usque MEUM.
dicit ea quæ in diebus.. epulationis fieri moris *est*[1]. f. 45d

ET[2] POCULUM TUUM[3] INEBRIANS[d] usque *EST*.
tantum mihi dedisti uini habundantiam ut non deficeret[4].

ET MISERICORDIA TUA SUBSEQUETUR[5].

UT INHABITAM usque DIERUM.
nulla demum captiuitatis .. formidine perculsus[6].

PSALMUS XXIII.

PSALMUS DAUID, PRIMO DIE SABBATI[7].
prædicitur de populo, immo præcipitur in præsenti psalmo quibus uitæ sufragiís ualeat de captiuitate Babilona liberari.

4. *dundiastae* 5. .i. *hoésid* .i. *hoaircuir* 6. .i. *oldaas* f. 45c
itirndadibed[a] 7. *dia roib tofortacht su lium* 8. .i. *ní* 9. *trop* continued
tra lesom inso .i. *flesc for dib ṅ gablaib* · *lasinconair immetiagat do erissem dialethlaim furi* 7 *lorc isindlaim aili is samlid insin imme(t)ét leusom intais lósc issi a lobrae inpopuil son isindoiri mad*[b] *dufirinni* 7 *issi indfortacht diadę hisuidi as lorc* 7 *as flesc*
10. *fulina* 11. *aní* 12. *digabthe*

1. *it hesidi at inbésa* 2. *debe tintúda anisiu lesom* 3. .i. f. 45d
tó eredig 4. .i. *afin* 5. *fomthochaisgebadar sa* 6. *annarob sa bithe* .. 7. .i. *indomnuch rogabad* ł. *is dolaithiu esærgi*[c] *christ rogabad insalmso* ..

6. i.e. than that he should destroy them. 7. if I have Thy help. f. 45c
8. i.e. anything. 9. he has then here a metaphor, to wit, a rod on continued
two forks along the way (?) on which they go, so that their one hand may rest on it, and a staff in the other hand. It is thus that the blind walk with them. It is the infirmity of the people in the Captivity according to truth, and it is the Divine help in it that is staff and rod.

1. it is these things that are customary. 2. he has here a f. 45d
difference of rendering[d]. 4. i.e. the wine. 5. it will follow me. 6. when I was not struck. 7. i.e. it was sung on Sunday, or it is of the day of Christ's resurrection that this psalm was sung.

[a] MS. *itir n dadibed*, which was at first written *itir n dadibned*
[b] MS. *ma* [c] MS. *esærgiu*: corr. Ascoli
[d] The Vulgate has: et calix meus inebrians

DOMINI *EST* usque *EIUS.*

né in Iudea t*antum* crederent seruiendum Deo[8]. iuris *ergo eius est* et Caldea[9], de qua uós, cum promerueritis, absoluet[10].

ORBIS TERRARUM usque EUM.

maxima admiratio operis diuini, *quod* in medio tantarum aquarum quas a*ut* com*plectitur*[11] terra a*ut* maria[12] a*ut* penitus *inter*fluentes[13] effundit[14] ut {terra} super fontes[15] *sine* resolutione[16] subsistat. hís exemplis diuinæ potentiæ Iudeorum nutrit*ur* fides sperandi[17] *quoque* in captiuitate *propriam* liber*tatem*.

ET SUPER FLUMINA usque DOMINI.

cum talis potientia Dei sit cui nihil facto[18] impossibile sit, *con*sequenter enumerat sub inquissitionis[19] scemate *quibus* meritis...ualeat commoueri.

AUT *QUIS*[20] STABIT IN LOCO *SANCTO EIUS?*

f. 46a INNOCENS MA*NIBUS* usque CORDE.

ut non solum nihil praui operis[1] faciat, uerum etiam á se uoluntatem male faciendi[2] cogitationem depellatque.

NEC IURAUIT usque SUO.

qui ab omni calliditate fraudis alienus[3] amicitias proximi exhibet puras.

HIC ACCI*PIET* usque UESTRAS.

ipsam híc iam[4] imaginem reuersionis[5] uaticinatione depinguit, adhibens...scema per *quod* Dei rediuntis uirtus...reddat*ur*...gratior[6].

f. 45d *continued* 8. .i. *is airi asbeirsom*[a] *is inchoimded int huile talam* né crederent rl. 9. .i. *is ladia cid* calldea 10. .i. *nobsoirfea ón* 11. .i. *innamedon són* 12. .i. *dutiagat muirgobuil ind* 13. .i. aquas .i. *as intalam fessin* 14. .i. *innammedon són* 15. .i. *níbí* super *and acht* fontes tantum 16. .i. *centuasulcud* 17. *cid frisnaccat*[b] 18. *hognim* 19. *ind innaiarfaichtho*[c] 20. .i. *nianse són*· innocens in manibus rl.

f. 46a 1. .i. *cid becn diulc* 2. .i. *indrochgníma* 3. *ishe echtrann* 4. *cid hisunt* 5. .i. *macc n israhel adóiri* 6. *as buidichiu*

f. 45d *continued* 8. i.e. it is therefore that he says the whole earth is the Lord's, *ne crederent* etc. 9. i.e. even Chaldea is God's. 11. i.e. in its midst. 12. i.e. straits of the sea go into it. 13. i.e. from the earth itself. 14. i.e. into their midst. 15. or there is not *super* there, but *fontes* only. 17. that they may even expect. 20. i.e. it is not difficult; *innocens* etc.

f. 46a 1. i.e. even a little of evil. 3. he is the stranger. 4. even here. 5. i.e. of the Children of Israel from captivity.

[a] MS. *as beirsom*
[b] leg. *frisnaccatar*?
[c] omit *ind*

ET ELIUAMINI[7], PORTÆ ÆTERNALES.

ne longuo[8] situ grauatæ[9] impedimento sitis[10] aperientibus[11]; ad portas sermonem diregens[12] *propter* elocutionis scema; portæ Hierusalem, *quæ* credebamini[13–14] in æternum clausæ.

QUIS *EST* usque GLORIÆ?

rationabilis allocutio[15] ex persona portarum[16], *quæ* tantæ rei[17–18] et tam disperatæ stupore in hæc uerba[19] prorumpunt.

DOMINUS FORTIS ET POTENS.

responsio[20]? ex persona profetæ.

f. 46a *continued* 7. .i. *cotabucabarsi* .i. *biid ersoilcthi archiunn forríg dothét ɔapopul adoiri*· 8. *inbithiata hirobaid riam*· 9. .i. *sechis dúntai són* 10. *nibeithsi* 11. *honaibhí ardaosailcet* .i. *honaib dorsaidib* .i. *anibaeperthi*[a] *dosuidib atbeir*[b] *som donaib doirsib* 12. *acondírgedar* .i. *asbeirsom frisnatorus arndacumcabat*[c] *7 arndaersoilcet*[d] *nochis arnaib dorsaidib són ɔdaérset*[e] *do failti archenn arríg dothét ɔapopul*[f] *adoiri*· 13. *issísi nobcrete* 14. .i. *is ed rochreti cách duibsi nachaibersoilcfithe*[g] *etir 7 nachabticfed for rí nach far tuad atoiri do imthecht foirib a doirsea*··· 15. *inchomlabrae* 16. *innandoirse*[h] 17. *robu machdad leu 7 dorochoinset tuidecht diarig andochum ɔapopul atoiri* 18. *emid indreta derchointi*[i] 19. .i. *nadnersoilcfitis nadoirsea 7 nad ticfed inrí nach in popul asindoiri ishe inmachdad insin robói forsnaib doirsib 7 ised*[k] *rodaucai dorad innam briathar sa* .i. quis est iste rl. 20. .i. *homuntair indríg són*

f. 46a *continued* 7. i.e. be ye opened before your King, who comes with his people from captivity. 8. of the perpetual closure in which ye were before. 9. i.e. that is shut. 10. ye shall not be. 11. by those that open them, i.e. by the doorkeepers, i.e. what should have been said of them he says of the doors. 12. he says to the doors to rise and to open: however that is for the doorkeepers that they may arise in welcome to meet their King who comes with his people out of captivity. 13. it is ye who used to be believed. 14. i.e. every one believed this of you, that ye would not be opened at all, and that neither your king nor your people would come to you out of captivity to pass over you, ye doors. 17. they marvelled, and they despaired of the coming of their King to them with his people out of captivity. 19. i.e. that the doors would not be opened, and that neither the King nor his people would come out of the captivity, that was the wonder that was upon the doors, and it is that which brought them to say these words, namely, *quis est* etc. 20. i.e. by the people of the King.

[a] MS. *-eperth*
[b] MS. *at beir*
[c] MS. *arndacum cabat*
[d] MS. *arnda ersoilcet*
[e] MS. *conda ærset*
[f] MS. *ɔpopul*
[g] MS. *nanachaib ersoilcfithe*
[h] MS. *innandoirsea*: corr. Ascoli
[i] In the MS. glosses 17 and 18 are run together thus: *robu machdad leu tuidet emid indreta derchointi 7 dorochoinset diarig andochum 7 dapopul atoiri.* In 17 disperatae stupore is referred to portae, in 18 disperatae is rightly referred to rei
[k] MS. *is*: corr. Zimmer

DOMINUS POTENS IN PROELIO usque UESTRAS.

repetitione[21] propterea utitur ut ostendat portas diu esse et fortiter clausas[22], quas ueluti torpentes[23] necesse sit excitari. clamorem geminat[24], quo scemate[25] indicat futuræ remisionis[26] dificultatem Dei constringendam[27] esse potentia.

f. 46b ET ELEUAMINI usque ISTE REX GLORIÆ.

consequenter etiam portarum interrogatio geminatur[1], quasi pro multi temporis otio[2] obidire disiuerint[3].

DOMINUS UIRTUTUM usque GLORIÆ.

decenter quoque iteratur respontio[4], ut contradictionem depellat[5] auctoritas[6].

PSALMUS XXIV.

PSALMUS DAUID.

ex persona populi in Babilone digentis[7] hoc carmine[8] formatur oratio.

AD TÉ, DOMINE, LEUAUI usque MEAM.

ammotá[9] atque abiecta omni cura[10] reliqua[10a], quæ solet depremere animam, tota in té[11] sum mente conuersus.

f. 46a *continued* 21. .i. *isairi aderrigsom forsanimchomarc fodí* .i. quis est rl. 7 *forsin tuasulcud fodí* .i. dominus rl. 22. .i. *rosecsat*[a]· *cenersolcud* 23. .i. *amal bid an dupluintais*[b] .i. *cena*[c] *nersolcud són*· 24. .i. eliuamini portae rl. *doepert fodí*· 25. *hisin* 26. .i. *taidchuir macc nisrahel adoiri*· 27. *bed cuimrechta*[d]

f. 46b 1. .i. *doberar aithirriuch ánimchomarc*[e] .i. quis est iste rl. 2. *airindéés* 3. .i. *amal onosnaitis* 4. .i. *homuntair indríg* .i. dominus uirtutum rl. 5. .i. *arnabeth imresan immoslucud innacathrach*[f] 6. .i. *airechas indrig dodechuid són* 7. .i. *araber biuth* 8. .i. *inna filidachtae* 9. *arromsa cumscaigthe* 10. .i. *inrarba*[g] *cech n deithidin domundai huaim* 10a. *furgratae* 11. *adé*

f. 46a *continued* 21. i.e. therefore he repeats the question twice, i.e. *quis est* etc., and the solution twice, i.e. *dominus* etc. 22. i.e. they became dry, namely, because they were not opened. 23. i.e. as though when they were torpid, i.e. because they were not opened. 24. i.e. in saying twice *eliuamini portae*, etc. 26. i.e. of the return of the Children of Israel from captivity.

f. 46b 1. i.e. the question is put again, to wit, *quis est* etc. 3. i.e. as though they had ceased. 4. i.e. by the people of the King, i.e. *Dominus uirtutum* etc. 5. i.e. that there might be no contention about the opening of the city. 6. i.e. the preeminence of the King who came. 8. i.e. of the poetry. 9. when I was moved. 10. i.e. I drove every worldly care from me.

[a] MS. *rosec sat* [b] cf. *tophlúin menman* 'torpor mentis,' LU. 97[b] 38
[c] MS. *cena cena* [d] recte *cuimrechtai*
[e] MS. *ánim chomarc* [f] MS. *innathrach*
[g] MS. *inraba*

DEUS MEUS, IN TÉ CONFIDO; NON ERUBESCAM.

frustrata[12] non erit meorum confessio uotorum.

NEQUE IRRIDEANT MÉ INIMICI MEI.

tanquam uane de tua miseratione fidentem[13].

ET ENIM UNIUERSI usque SUPERUACUE[14].

quia nullam odiorum suorum...possunt afferre[15] rationem.

UIAS TUAS usque MIHI.

fac mé in tua dispensatione letari[16].

ET SEMITAS TUAS.

pro[17]: conuerte et rege[18] iter in patriam[19].

ET TÉ SUSTENUI[20] TOTA DIE.

pro[21] iugiter.

ET MISERICORDIÆ usque NE MEMINERIS.

illud tempus iuuentutis[22] appellat quo fuerunt in Egipto idulís seruientes. similiter ergo dilinquentes[23] clementiæ[24] memor[25] obsolue[26–27]. in quam[28] recordationem misericordiarum poposcerit[29]

f. 46b *continued* 12. .i. *madach* .i. *níba madae dam moisitiu*[a] *airnaní nogigius ebarthi dia*· mailgaimrid· 13. *amal duróininn*[b] .i. *amal nutarasniginnse* 14. .i. *cenfochunn 7 cenaccuis* 15. *dunaircet* 16. *nufailtiger* 17. .i. *tarhésí* 18. *follaide* 19. .i. *hitir nisrahel* 20. .i. *arrotneithius*[c] *sa*· *dumfortacht adé* 21. *tar ési* 22. *indoclachsa* ł. *indóited*·· 23. *inna hí immeruimdetar* 24. .i. *dorignis friu inægipt* 25. .i. *adé* 26. .i. *nonsoerni* .i. *ádæ olinpopul didoiri babelon doratad fornn*· *dinaib pecthaib 7 donaib adradaib*[d] *idal dorigensam*· *fochosmailius int soirtha 7 in fuairrige*· *dorignis frissin popul*[e] *in egept*·· 27. .i. *olinfaith apersain inpopuil* 28. ł. fit in aliis libris sic in quem ussum recordationem· .i. *cia innerbirt mbiuth* .i. *duarbuid*[f] *infaith ata ninunn in pecthi diarogaid inpopul fuairrigi ndæ 7 ad(il)gadchi 7 inna hí diarogad(a)tar in popul roboi*[g] *in(ege)pt* 29. .i. *bachuimnech dilguda duinni fochosmailius dundrolgis don popul roboi*[g] *inegept*.

f. 46b *continued* 12. i.e. vain, i.e. my confession will not be vain to me, for whatever I shall pray for God will give it; (so) Mailgaimrid. 14. i.e. without cause and without occasion. 19. i.e. into the land of Israel. 20. i.e. I expected Thee to help me, O God. 22. of the manhood, or of the youth. 23. those who sin. 24. i.e. that Thou wroughtest towards them in Egypt. 26. i.e. deliver us, i.e. O God, says the people, from the captivity of Babylon that was inflicted on us, from the sins and from the worship of idols that we have committed, after the likeness of the deliverance and the clemency that Thou wroughtest towards the people in Egypt. 27. i.e. says the prophet on the part of the people. 28. or in other books it is thus: *in quem usum recordationem*, i.e. to what use?, i.e. the prophet showed that the sins for which the people prayed for the clemency of God and His forgiveness, and those for which the people that was in Egypt prayed, are the same. 29. i.e. be mindful of forgiveness to us, even as Thou didst forgive the people that was in Egypt.

[a] =*mfoisitiu* [b] the first of the *ns* is doubtful
[c] MS. *arrot neithius* [d] the first *d* is over the line
[e] MS. *pul* [f] MS. *du arbuid* [g] MS. *robo*

indicauit, ut similia {peccata} Egiptiis peccatís[30], *id est* idulatriam, ne reputaret[31] supplicanti.

f. 46c PROPTER BONITATEM usque DOMINUS.

est illi familiaris misericordia, *est* etiam cura iustitiæ; ut *con*-uersís[1] dulcis *est*, sic reuersus {*uel* seuerus} auersís[2].

PROPTER HOC LEGEM usque IN UIA.

ET DIREGET MANSUETOS.

in[3] uias suas[4] nós cum iudicio et examinatione restituet.

DOCEBIT MANSUETOS[5] usque UERITAS.

ac sí diceret: hæc *est* uia, *id est* opus[6] Dei, ut firmam .. quibus decreuerit[7], præstat salutem.

REQUIRENTIBUS TESTAMENTUM usque IPSIUS.

qui fructus eorum erunt[8] quos reddiderunt aduersa[9] meleores[10—11]? testamentum *eius* et testimonia[12] deligenter exquirent[13], ut digni fiant diuina clementia atque misericordia[14].

f. 46b continued 30. .i. *air adradai idal dorigni cechtar indapopul* 31. *coni-airmed* .i. deus

f. 46c 1. .i. *contoat chucai son* 2. *honaibsoithib* .i. *dudnœrget* 3. *trachtad les immelle forsinda thestimin remeperthi*[a] 4. .i. *indenum dothimnae siu adcé* 5. *debe tintuda anisiu· airis* mites *file isintintud septien* ... 6. .i. *dochomallad* 7. *donahi*[b] *diandrerchoil intí dia* 8. *it hesidi torud bete* .i. *it hé torud arabéithfetsom*[c] *isnaib fochaidib imbiat fis forcell 7 dliged rechto ndé* .. 9. *innacotarsnai* .i. temptationum 10—11. .i. *ferr* .i. *tribuith isnafochaidib doib* 12. .i. *innafiadnissai·* 13. .i. *condesat· dano fosin* testamenta eius 7 testimonia 7 *is he a trachtad*[f] *adi file inna diad* usque misericordia ...

f. 46b continued 30. i.e. for each of the two peoples worshipped idols.

f. 46c 1. i.e. who turn to Him. 2. by the perverted ones[g], i.e. who desert Him. 3. he has a commentary on the two aforesaid texts together. 4. i.e. into the doing of Thy commandments, O God. 5. this is a difference of rendering, for it is *mites* that is in the Septuagint version. 6. i.e. to fulfil. 7. to those to whom God hath decreed it. 8. these things are the fruit that shall be, i.e. these things are the fruits that shall feed them in the tribulations in which they shall be, knowledge of the testimonies and rules of the law of God. 10—11. i.e. better, i.e. through their being in tribulations. 14. or, as others say, *requirentibus* is the only part of the Scripture text on which *qui fructus* to *meliores* comments, and these are the fruits in that case, the things that are declared in the texts that are in the psalm above. And then, in accordance with that, *testamenta eius et testimonia* is Scripture text, it is the commentary on it which follows down to *misericordia*.

[a] MS. *remepthi* [b] regularly *donaibhi*
[c] MS. *arabeitfetsom*, *ardabéithfetsom* might have been expected
[d] MS. *dichanoi* [e] *r* is over the line
[f] MS. *traachtad* [g] auersis is translated as if it were a uersis

PROPTER NOMEN usque MULTUM *EST ENIM.*

quod nisi miseratio diuina decoxerit[15], *quam*libet[16] magna ultio par illi esse n*on* poterit.

QUIS *EST* HOMO *QUI* TIMET DOMINUM?

sub scemate inquirentis[17], *uel* putius[18] dubitantis[19], indicat solum illu*m* posse *con*sequi quæ superior sermo discripserit, quic*unque* timuerit Deum.

LEGEM STATUIT usque ELIGIT.

decernit[20] ex lege nobis ut bonis *prosper*is fruant*ur* boni, qui in uiís *eius* ambulare statuerint.

ANIMA *EIUS* IN BONÍS usque TERRAM.

Iudeam, a qua nos peccando[21] exulamus[22].

FIRMAMENTUM *EST* usque EUM.

ut robusti[23] *quoque* sint timentes Deum.

[24]ET TESTAMENTUM *EIUS* usque ILLIUS {*uel* ILLIS}.

QUIA UNICUS ET PAUPER SUM EGO. f. 46d

solitarius[1] et cunctorum auxilio distitutus efficaciter totum ad inclinandam[2] Dei indulgentiam *con*fero {*uel* indicat} *quia*[3] et solus et in malis multis sit.

15. *maniberba* .i. *maní erchissea ón 7 manidilga 7 mani mesraigea·* f. 46c
16. *cid* 17. .i. quis .i. *ciahé 7 dober athuasulgud inna diad is* continued
intsalm .i. qui timet deum ... 18—19. .i. *is nessa lium do inni* .i. *cumtubart dobuith isindí*[a] *as* quis .i. *ciahe* .i. *is cumtubart cia he* .i. *ni confel leu* .i. *nírbu imdœ* 20. .i. *intí huainni adaichfedar incoimdid rosuidigestar* ł. *suidigfith dia recht ndo· dia etarcnu 7 dia nimthiasam iartimnaib indrechto sin 7 dian d comallammar anuile dorairngert dia trisinrecht sin duneuch nudcomálnabadar*[b] *doindnastar*[c] *dún anuile sin* .. 21. *lase* 22. *elithrigmi* 23. *tríuin* 24. .i. *fis timnae ndœ 7 a forcaill is ar sainemli adrimther toneuch rudfinnadar*

1. *ointrabdae* 2. .i. *dotherbirt dilguda dé adochum·* f. 46d
3. .i. *is airi asbersom* unicus 7 pauper rl.

15. if it boil not, i.e. if it pity not, and if it forgive not, and if it f. 46c
moderate not. 17. i.e. *quis*, i.e. who is it?, and he gives the solution continued
of it afterwards in the psalm, i.e. *Qui timet Deum*. 18—19. i.e. I deem it nearer to the sense, i.e. that there is doubt in *quis*, i.e. who is it? i.e. it is a doubt who it is, i.e. there is not among them, i.e. it was not abundant. 20. i.e. He of us who shall fear the Lord, God hath established, or will establish, a Law unto him that he may know it, and if we walk according to the commandments of that Law, and if we fulfil it, the whole that God promised through that Law to anyone who shall fulfil it, that whole shall be given to us. 21. when. 24. i.e. the knowledge of the commandments of God and of His testimony is reckoned as excellence to him that knows it.

2. i.e. to incline to him(self) the forgiveness of God. 3. i.e. f. 46d
therefore he says *unicus et pauper* etc.

[a] MS. *is di* [b] MS. *nud comálnabadar* [c] MS. *do indnastar*

TRIBULATIONES usque SUNT.
ipsum *enim* pulsat[4] et sensus doloris et cogitationis erumna.

UIDE HUMILITATEM usque MEUM.
insistit officio supplicandi[5], ac postulat Deum ut respiciat ad mala quæ patitur, et remisionem ei conferat peccatorum. notá uero quoniam, si præsentis sæculi mala patienter á nobis tullerentur, in compensationem[6] proficiant[7] peccatorum.

ET ODIO INIQUO[8] ODERUNT MÉ.
ad intentionem respexit Caldeorum, qua in obpresionem Iudeorum, licet secundum merita eorum[9], ita dominati sunt ut non in Deo confidebant, sed suæ libidini seruientes[10]. notandum quod permittat Deus peccatorem malís subieci, ad nocendum[11] tamen alteri neminem cogit.

CUSTODI ANIMAM MEAM usque IN TE.
non ut inimici mei, qui in idulis confidebant[12].

INNOCENTES[13] usque MIHI.

QUIA SUSTENUI TE[14], DOMINE.
uereconde commemorat amicorum innocentiam de sua honestate confessus[15], nouerat siquidem lege monitus desimilium sodalitates[16] horrere.

PSALMUS XXV.

f. 47a PSALMUS DAUID.
ex persona captiuorum apud Babilonem uerum sanctorum componitur carmen profetiæ; qui pro bono conscientiæ captiuitatis resolu-

f. 46d continued 4. .i. *benaid són* 5. *guide* 6. .i. *sechis*[a] *dolega inna pecthi són mad ainmnetach*[b] *fondamtar inna imneda inbetha frecndairc*[c] *ar dia* 7. *forásat·* 8. .i. *ní arolc friu són* 9. .i. *air atroillisset sidi*[d] *arandrognimaib* 10. .i. *co nisnerbtais*[e] .i. *isí*[f] *in miscuis clóin asmbeir dorigensat assir huare nach dudia duairilbset forbrisiud*[g] *innaniudae acht is dianeurt*[h] *fessin* 11. *co arcói* 12. *nudaerbtais* 13. *indennaic* 14. .i. *ararutneithiussa*[i] 15. *afuroissestar* .i. *duarbaid anoibi fadessin* quando dixit innocentes et recti 16. *innacoicceilseni*

f. 46d continued 6. i.e. it destroys the sins, if the troubles of the present world be borne patiently for God. 8. i.e. not for evil (done) against them. 9. i.e. for they deserved it for their evil deeds. 10. i.e. so that they used not to trust, i.e. that is the iniquitous hatred of which he says that the Assyrians were guilty, because it is not to God that they ascribed the routing of the Jews, but to their own strength. 15. when he confessed, i.e. he showed his own sanctity, *quando* etc.

[a] MS. *sech is* [b] MS. *ainnetach* [c] MS. *frec n daire*
[d] MS. *at roillessidi* [e] MS. *nis nerbtais* [f] MS. *is*
[g] MS. *forbisiud* [h] *u* is over the line [i] MS. *ararut neithiussa*

tionem confidentius postularent, idcirco meritís eorum conuiniens[1] aptatur oratio.

IUDICA MÉ, DOMINE, usque SUM.
qui lesserim neminem[2].

ET IN DOMINO usque NON INFIRMABOR.
pro[3]: non sum infirmus in fide.

PROBA MÉ usque ME.
omnibus uerbís sensibusque nostris utitur, ut fidei intimæ continuatio[4] adhibita examinatione[5] clarescat intima.

URE[6] RENES usque MEUM.
pro cogitationibus, quæ sunt motús mentis a quibus concupiscensialis generatur affectio[7].

QUONIAM MISERICORDIA usque EST[8].
hoc est[9] quod supra: "et in Domino sperans non" rl.

ET COMPLACUI usque UANITATIS.
enumeratio est latior quemadmodum, uel quibus[10], Deo placuerit, dum ab omni iniquitate studierit seiungi[11].

ET CUM IMPIIS NON SEDEBO.
pro[12]: nec coniunctus sum noxia tractaturís[13].

ODIO[14] HABUI CONGREGATIONEM MALIGNORUM.
causam cúr in concilio uanitatis non sederit indicat; oderat ne mirum[a 15] ecclesiam malignorum[16]. perstringuit Babilonios[17], quorum impietas Danielem cum tribus pueris reddidit clariorem[18].

f. 47a 1. *immaircide* 2. *is mese nad frithchomart*[b] *nech tar ési* 3. .i. 4. *ingresgugud inmedonach* .i. *inmencigiud* 5. *anas tedbarthe inmes* 6. *loisc* 7. *int serc* 8. .i. *is he aicsenugud les in* quoniam *so* .i. et in domino sperans rl. .i. *is airi frisracachasa·* quoniam misericordia rl. 9. .i. *ised inso* 10. .i. *cionaibhi* 11. .i. *etirscarthe* 12. *tarésí* 13. *tofoxlaitis* 14. *debe tintuda les inso· frisaní as* odiui eclesiam malignantium *7 atá imthuus and*[c] *dano airis toisechu· anisiu indaas andabeirsom*[d] *arthuus* .i. cum impiis rl. 15. *nímachthad* 16. *inna mbabilondae*[e] 17. .i. *duadbat is dobabilondib*[f] *téit* 18. .i. *robtar erdarcu de dindulc doratad forru*[g] *leusom· 7 roptar inducbaidiu de dano* apud deum··

f. 47a 2. it is I who injured no one. 4. the internal continuation, i.e. the frequent repetition. 5. when the examination is applied. 8. i.e. in his opinion the causal connexion of this *quoniam* is, to wit, *et in domino* etc., i.e. therefore I hoped *quoniam* etc. 14. he has here a difference of rendering from *odiui ecclesiam malignantium*, and there is moreover an inversion there, for this is prior to what he puts first, to wit, *cum impiis* etc. 15. it is no wonder. 16. of the Babylonians. 17. i.e. he shows that it applies to the Babylonians. 18. i.e. they were the more famous from the evil that was inflicted on them by them, and they were, moreover, the more glorious *apud Deum.*

[a] =*nimirum* [b] the second *h* is over the line [c] MS. *an*: corr. Ascoli
[d] leg. *andubeirsom?* [e] MS. *bilondae* [f] MS. *bailondib*
[g] MS. *dorad friu*: corr. Ascoli

LAUABO[a 19] usque MEAS.

studiui innocentibus[20] coniungi, quibus *est* studium peccata uitare.

f. 47b ET CIRCUIBO ALTARE TUUM, DOMINE.

subaudit*ur*: quamobrem[1] merebor altari tuo redditus adsistere?

ET ENARAM usque TUÆ.

*con*sequens sanctís desiderium *est*, qui non tantum propter suam requiem, quantum propter instaurationem Templi et cultús diuini festa[2], reditum suspirabant.

ET LOCUM usque MEAM.

qui reuersionem[3] propter honorem Dei[4] concupiscunt, merito[5] reuersionem[6] propter animæ pericula[7] uerentur, né uicti scilicet prauorum cohabitatione[8] moterentur.

IN QUORUM MANIBUS usque MUNERIBUS.

ideo nullum iustum in opere[9] quia multum[10] cupiditatis in munere[11].

EGO *AUTEM* IN *IN*NOCENTIA usque MEI.

pro hís, inquit, omnibus quæ ipse[12] nosti, non aliter esse audeo quam dico[13].

PES MEUS STETIT IN UIA RECTA.

reuersus ad propria[14] solita sollemnitate[15] gratus et deuotus adsistam.

PSALMUS XXVI.

PSALMUS DAUID, PRIUSQUAM UNGERETUR[16].

profetat de Ezechia, eumque introducit Assiriorum morte lætiorem[17] reddere Deo officia uotaque gratiarum.

f. 47a *continued* f. 47b 19. *dofonussa* 20. .i. *is leu dorignius chomgnimu* 1. *cierniu* 2. .i. *arna lithu* .i. *dég anermiten feid adi* 3. *intaidchor* 4. .i. *arthairciud ermiten feid do dia* 5. *indeithbir* 6. .i. *ma arfuirestae díb intaidchur són* 7. .i. *arnapecthu inmefolngat guasacht do anmin* 8. *hochomatrub* .i. *tribuith immalle friu* 9. .i. *tuile dé* 10. *ánil* 11. .i. *hi terfochraic·* 12. *ostú* .i. *adé* 13. .i. *ni sain mognim frisaní noradim* 14. .i. *donaib atrabaib saindilsib*[b] 15. *hond litatu gnáth* 16. .i. *resiu rooingthe* .i. *rennagabail hiflaith on indí duaid·* 17. *failtiu*

f. 47a *continued* f. 47b 20. i.e. it was with them that I did joint works. 2. i.e. on account of the feasts, i.e. because of their honour. 4. i.e. to produce honour to God. 6. i.e. if the return were kept back from them. 7. i.e. on account of the sins that cause peril to the soul. 8. through being together with them. 9. i.e. of the will of God. 12. even Thou, i.e. O God. 13. i.e. my deed is not different to what I say. 14. i.e. to the peculiar dwellings. 16. i.e. before he was anointed, i.e. before David was adopted into the kingship.

[a] MS. lababo [b] MS. *sain dilsib*

DOMINUS DEFENSOR UITÆ MEÆ. f. 47c

pro[1]: *con*seruator, á similitudine eorum qui in acie[2] scutís protegun*tur*[a] propter adstantes[3].

DUM ADPROPINQUANT[b] usque MEAS.

id est magis[4], ut sit sensus[5]: ipsi {Assirii} putius pertullerunt[6] quæ nobis conabantur inferre.

QUI TRIBULANT ME usque CECIDERUNT.

per Dominum[7] elanguerunt.

SÍ *CON*SISTANT usque MEUM.

monitum[8] Dei protectione sé dicit.

UNAM PETIUI A DOMINO, HANC REQUIRAM.

hanc precor a Domino ne quando[9] á Tabernaculo *eius* Temploque deuoluar[10]. conueniens[11] sancto uiro desiderium omnibus prosperis talia præobtare[12].

Ut INHABITEM usque UOLUPTATEM DOMINI.

iucunditatem[13] quæ ex ornatu Templi sanctorumque[14–15] ritu percipitur··

ET PROTEGI[16] TEMPLUM SANCTUM EIUS.

[17]frequenter uideam.

1. *tar æsi* 2. *in ergail* 3. *fristairissetar*[c] .i. *bite inirgail*[d] *chuimlin friu duṅdalaleith*[e] 4. .i. *is mou cech erchoat domsa huadibsom*[f] *erbert biuth meulae*[g]·· 5. *is dothrachtad*[h] *lessom forsin testimin*[i] *níchtarach hotha* ubi dicit ut sit sensus rl. 6. *focoimlachtatar*[k] 7. .i. *trí nert 7 chumachtae inchoimded* 8. *daingnigthe* 9. *nachthain* 10. .i. *sechis arnachammetarscarthar ón* 11. *armbad hitempul dé nobeth* 12. *remenuicsed* 13. .i. *denma tuile dé* 14. .i. locorum *imbiat edbarta* 15. ł. sacrorum .i. *innanedbart* 16. *debe tintuda inso lesom* 17. *duthrachtad lesom anisiu forsa*uissitam *fel* in psalterio[l] f. 47c

3. who oppose, i.e. who are in a fight of equal numbers with them on the other side. 4. i.e. greater than every hurt to me from them is the eating of my flesh. 5. from where he says *ut sit sensus* is by way of commentary with him on the text below. 7. i.e. through the strength and the power of the Lord. 10. i.e. that I should not be separated. 11. that he might be in the Temple of God. 13. i.e. of doing God's will. 14. i.e. *locorum* in which are offerings. 15. or *sacrorum*, i.e. of the offerings. 16. he has here a difference of rendering. 17. he has this as a commentary on the word *uisitem*[m] which is in the psalter.

[a] leg. protegunt? [b] MS. adpropinquantant
[c] MS. *fris tairissetar* [d] MS. *ingail*: corr. Ascoli
[e] MS. *duṅdaleith*: corr. Ascoli [f] MS. *huadibso*
[g] = *mfeulae* [h] MS. *dotra dothrachtad*
[i] MS. *testimn* [k] MS. *focoimlachtar*
[l] *p* is over the line [m] Vulgate: et uisitem templum eius

IN DIE MALORUM.

quod eum...*uelut* intra tutum[18] habitationis suæ texerit atq*ue* defenderit.

PROTEXIT MÉ.

pro: in tuto loco atq*ue* edito[19] statuit, sup*er*iorem fecit hostib*us*[20]. 5

ET NUNC EXALT*AUIT* usq*ue* MEOS.

regnum me*um* deletis hostib*us*[1] clarius reddidit.

f. 47d HOSTIAM IUBELATIONIS[2].

præteritor*um* malor*um* periculis libe*r*[3] inter psalmos...gratiarum supplicabo[4–5] etiam *pro* futur*is*.

CANTABO usq*ue* QUESSIUI.

id est, a more[a] eor*um* tractum *est* q*ui*, cum sollicite aliquid requ*i*runt, húc atq*ue* illuc[6] faciem circumferunt[7].

NE AUERTAS[8] usq*ue* A MÉ.

q*ui* habitus irascentium *est*.

NEQUE DISPICIAS usq*ue* DERILINQUERUNT ME.

maiorum suorum[9] profanitatem arguit, a q*uibus* n*on* sit eruditus in Lege, sed relictus et cumulatus sup*er*stitione[10].

DOMINUS *AUTEM* ADSUMSIT ME.

religiose Deo adscribit inbumenta Legis[11].

LEGEM PO*NE* usq*ue* TUA.

rudimenta[12] institutionum...*con*firmá.

ET DIREGE MÉ usq*ue* MEOS.

et si n*on* merita mea meruerint, saltim inimicorum meorum feritas[13] té ad opem ferendam m*ihi* commoueat[14].

f. 47c continued 18. *etir ininnilligud* .i. *indítin són* 19. *digas no ard* 20. .i. *ardu oldate anamit*

f. 47d 1. .i. *assair* 2. *int suibi* i. uociferationis· *airis debe tintuda lessom*· 3. *is soer* 4—5. .i. *gigsesa* .i. *mosoirad arcechguasacht todochidi* 6. *innúnn hílle* 7. *immefedat* .i. *do deicsin neich as tacair doib* 8. .i. *soud agnuso frinech frisambi ferc do* 9. .i. *ásenathrae ón* 10. .i. *o adradaib idal ón* 11. .i. *innaforcital* 12. .i. *innaforcital moitha son* 13. *cid indfeuchrae*[b] 14. .i. *adæ*

f. 47c continued 20. i.e. higher than are his enemies.

f. 47d 1. i.e. the Assyrians. 2. of the jubilation, or *uociferationis*, for he has a difference of rendering[c]. 4—5. i.e. I will pray, namely, for my deliverance from every future peril. 7. who bring round, i.e. to see anything that is fitting for them. 8. i.e. to turn his countenance from one against whom he cherishes anger. 10. i.e. by the adorations of idols. 12. i.e. the tender teachings.

[a] MS. amore [b] MS. *indfeurae*: corr. Ascoli [c] Vulgate: hostiam uociferationis

QUONIAM INSURREX*ERUNT* usq*ue* INIQU*I*.

cum mentiti[15] falsa q*uod* colentium té esset penes cassa[a16] fiducia.

ET MENTITA *EST* usq*ue* SIBI.

ergo ea, q*uæ* ab illis dicta s*unt*, n*on* alium quempiam, *sed* ipsos[1] f. 48a frustrata s*unt*[2].

CREDO UIDERE usq*ue* UIUENTIUM.

q*uæ* {terra} habitatores suos té p*ro*pugnante[3] in uitam retinuerit.

EXSPECTA DOMINUM usq*ue* DOMINUM.

*con*ueniens adoratio Ezechiæ, q*ui* absolutus p*er*iculis[4] insturauit cultum Dei.

PSALMUS XXVII.

PSALMUS DAUID.

huic {Ezechiæ}, qua oratione infirmitatis suæ tempore sit Ezechias ussurus[5], p*ro*fetat*ur* hoc carmine.

AD TÉ, DOMINE, CLAMABO: DEUS MEUS usq*ue* A MÉ.

[6]á similitudine[b] iudicum, q*ui*, q*uod* a*ut* inpossibile factu[7] a*ut* minus dignum[8] *est* aut *contra*rium[9] uoluntati, *inter*pellati[10], plerumq*ue* taciturnitate[11] significant.

ET ERO SIMILIS usq*ue* IN LACUM.

id est, moriar ut cæteri, té scilicet p*re*cib*us* auersato[12–13].

NÉ SIMUL TRA*HAS* ME C*UM* PEC*CATORIBUS*.

né scilicet tam uilit*er* p*er*ire[14] patiaris ut *con*summant*ur*[15] iniqui.

15. .i. *andurochrechsat* 16. .i. *madach*

1. .i. *acht rusmadaigset*[c] *fesin*· 2. *nirumadaigset* f. 48a 3. .i. *adé* 4. .i. *inna nassar* 5. *honerberad biuth* 6. *forsaní as né*[d] silias *7 as* né taceas *trachtid anisiu sís* 7. .i. *is écmacht doib denum neich ɔdegar cuccu* 8. .i. *ní coair leu a denum* 9. .i. *ní asscíth leu dudenum* 10. .i. *anat nacailsi* 11. *hondedárntui* .i. *incoissegar*[e] *triacoitsecht átrede remeperthe*[f] .i. quod aut impossible est rl. 12—13. *annunadbartaigfesiu*[g] .i. *adé* 14. .i. *asindbelsa* 15. .i. *amal forcennatar*

2. they did not make vain. 4. i.e. of the Assyrians. 6. what f. 48a follows comments on *ne sileas* and *ne taceas*. 7. i.e. it is impossible for them to do what is asked of them. 8. i.e. they do not think fit to do it. 9. i.e. something that they are loath to do. 10. i.e. when they are addressed. 11. i.e. there are signified through their listening the three aforesaid things. 12—13. when Thou shalt oppose, i.e. O God.

[a] MS. causa: corr. Ascoli [b] MS. silitudine
[c] MS. *rusmadaigset* [d] MS. *forsaní as ní as né*
[e] MS. *in coissegar* [f] MS. *remperthe*
[g] MS. *annunadbartaigfesiu*

ET CUM OPERANTIBUS usque SUO.

potest intellegi quosdam subditos perfido[16] animo in Ezechiam fuisse, uerum potestate eius presos mortem obtasse[17] regnantis, ut licentius[18] á cultu quoque diuino discederent.

MALA AUTEM SUNT usque IPSIS.

quia pro beneficiis, quæ a té[19] eis causa mei[20] conlata sunt, odium ...retulerunt.

QUONIAM NON INTELLEXERUNT OPERA DOMINI.

ergo, inquit, plerique suscitari mé de hác infirmitate posse negant, cum in simili potentia[21] sit uastatus Assirius; non igitur priora
f. 48b miracula[1] intellegit qui secunda[2] non credit.

DISTRUE ILLOS usque MEÆ.

tamquam exauditi[3] et reualescentis[4] Ezechiæ intigra formatur oratio.

DOMINUS ADIUTOR MEUS usque ADIUTUS SUM.

id est, ab ea qua laborabam sum infirmitate releuatus[5].

ET REFLORUIT CARO usque EI.

pro prumta deuotione spontaneoque[6] officio.

DOMINUS FORTITUDO PLEBIS SUÆ.

notá quod summa[7] ostendere uoluit quia inimici Ezechiæ non reputentur in plebe.

ET PROTECTOR SALUATIONUM CHRISTI SUI EST.

id est mihi, ex unctione uidilicet christo[8].

SALUUM FAC POPULUM, DOMINE.

duplicis salutis[9] auctor Ezechiæ fuit Deus, Assirios delendo, infirmitatem remouendo.

f. 48a continued 16. *tremamairesach*[a] 17. *anasruguset*[b] 18. .i. *doadradaib idal* 19. .i. *adcé* 20. .i. *ol intí* ezechias 21. .i. *is inunn cumachtae* .i. *is ed acumachtae cétnæ indí dé rodamsoersa dingalarsa 7 durat digail forsna assaru*

f. 48b 1. .i. *dilgent nassar* 2. .i. *íc* ezechiæ *dingalar hirobae* 3. *amal bid inchlothi* .i. *hodia rommétrummaiged ón* 4. .i. *adbeuaiged*[c] 5. .i. 6. *toltanaig* 7. *innahuaisli* 8. *damsa oirdnidiu* .i. *ongthu* 9. .i. *anasbeir indiad*[d]

f. 48a continued 17. when (or, what) they wished. 18. i.e. to the adorations of idols. 20. i.e. says Hezekiah. 21. i.e. it is the same power, i.e. it is the same power of God that delivered me from this disease, and that inflicted vengeance on the Assyrians.

f. 48b 1. i.e. the destruction of the Assyrians. 2. i.e. the healing of Hezekiah from the sickness in which he lay. 3. as it were of the person heard, namely, by God. 4. i.e. who was reviving. 8. to me ordained, i.e. anointed. 9. i.e. what he mentions afterwards.

[a] MS. *trem amairesach* [b] MS. *anasrugeset*; or leg. *asruguset* "that they wished"?
[c] MS. *ad beuaiged* [d] leg. *inuadiad*?

ET BENEDIC usque TUÆ.

pro plebe heriditaria[10].

PSALMUS XXVIII.

PSALMUS DAUID, IN CONSUMMATIONE[11] TABERNACULI.

profetatur qua exortatione Ezechias ab Assiris et a periculo mortis abductus ussurus sit[12] ad Iudeos, ut gratiarum actiones agantur Deo, et uota[13] reddantur pro tantís beneficiís[a].

ADFERTE usque DEI.

iam[14] merito filii Dei....iubentur offerre.

ADFERTE usque HONOREM.

competens gloriæ Dei diferte[15] seruitium. frequenter[b] ait "adferte," ostendens per hæc[16] quoniam pro magno opere[17] multa eos munera offerre conueneat.

ADORATE DOMINO usque EIUS.

in Templo ne mirum...ubi plasfemiæ[18] scripta seruauerat Ezechias.

UOX DOMINI usque AQUAS.

hinc iam[1] narrat quamobrem[2] iuserat hostias immolari, et introducto ex more scemate dignitatem quandam addidit operi perpetrato[3], dum uelut strennuum[4] discribit principem, qui sola magnitudine uocis suæ[5] atque terrore cuncta peregerit[6], et tam breui momento deleuerit Assiros quam[7] paruum spatium temporis uocis est emisæ[8]. f. 48c

DEUS MAIESTATIS INTONUIT.

oportune[9] pro facti magnitudine[10] maiestatis est commemoratio.

f. 48b continued 10. *oirbemandi* 11. .i. *is infoirbthigud* .i. *dichosecrad tabernacuil rocachain duaid insalmso* · 12. .i. *honerbera biuth* 13. *inna duthrachta* 14. *cid* 15. .i. *taircidsi* 16. .i. uerba .i. adfertae *duep(e)rt beus* 17. .i. *dilgint assar* 18. .i. *ind écndaig dorigensat assair dodia*

f. 48c 1. *cid disin* 2. .i. *ciarrét* 3. *loigthiu* 4. *de-dairnn* 5. i. *is lour do aguth nammá doergairi neich diamuntair* 6. *rogéni* 7. *ciafiu* 8. *esfoiti* .i. *indéni assafoiter guth-roort dia assaru* síc 9. *indemech* 10. .i. *armeit ingníma asrubart som* deus maestatis

f. 48b continued 11. i.e. David sang this psalm of the consecration of the Tabernacle. 16. i.e. *uerba*, i.e. in saying *adferte* still. 17. i.e. of the destruction of the Assyrians. 18. i.e. of the blasphemy of which the Assyrians were guilty to God.

f. 48c 5. i.e. His voice alone is sufficient for Him to forbid anything to His people. 8. i.e. with the swiftness with which voice is emitted, thus God slew the Assyrians 10. i.e. on account of the greatness of the deed he said *Deus maiestatis*.

[a] MS. beneciis [b] MS. frequnter

DOMINUS SUPER AQUAS MULTAS.

Assirios, per tropologiam[11].

UOX DOMINI IN UIRTUTE.

pro[12]: potens.

UOX DOMINI usque CEDROS.

Assirios {appellat} per metaforam a superba[13] altitudine, á firmitatis[14–15] successu[16] et ualentia[17] corporum.

ET CONFRINGET usque LIUANI.

auxit híc cedrorum proceritatem[18] a loco, sicut aquarum supra magnitudinem a numero[19]; nihil uechimentius[20] multis aquis, nihil celsius cedris Liuani[21].

ET COMMINUAT usque LIUANI.

pro uitulaminibus[22]. uitulamina[a 23] enim dicuntur parua uirgulta[24] quæ se subiciunt sub ingenti[25] huius modi arboris umbra. et est sensus: tanta facilitate[26] magnæ moles hostium[27] conciderunt[28] quia[b] nullius operis[29] est exigua[30] hæc uirgulta deterere[c 31].

UOX DOMINI usque IGNIS.

pro: dispergentis[32], et per hæc extingentis[33]. diuerso modo[34] eosdem Assirios indicat. flammam autem ab effectu operis[1–2] appellat populum longue lateque cuncta uastantem[3].

f. 48d

f. 48c continued

11. *trisin béstindrim* .i. aliud· sonans· aliud sensiens· 12. *tar æsi* 13. *diummusach* 14—15. *innasonartae* [in marg.] .i. *indneirt robói la assaru* 16. *hontoracht* .i. *hond soinmichi són* 17. *hont sonartai* 18. .i. *indigsi* .i. *innardai* 19. .i. *trissinnairim nilair* .i. *huare as n* aquas *ni* aqua *tuic and* 20. *indermairiu* 21. *indhuaisliu oldate cedair leuain* 22. *airnaib fualascachaib* 23. *innafualascach* 24. *innafualascach* 25. *dermar* 26. .i. *cenfrithterissem*[d] *doib* 27. *innanámat*[e] 28. .i. *contorchratar* 29. .i. *nifel saithar nant* 30. *terca* 31. *dufuarr* 32. *tarésí indi as*intercidentis .i. *asdloing*[f] 33. *indi ardibdai* .i. *is dibdud duntenid achoscrad 7 assreud* 34. .i. *alanman domber doib* (duai)*d* (*and*)

f. 48d

1—2. t. operosi .i. *gnethich* .i. *adetha 7 loscaid cech rét frissacomraic* 3. *inréith*

f. 48c continued

14—15. of the firmness, i.e. of the strength that the Assyrians had. 16. i.e. from the prosperity. 19. i.e. through the plural number, i.e. because he puts *aquas*, not *aqua*, there. 21. more loftily[g] than the cedars of Lebanon. 26. i.e. without resistance by them. 29. i.e. there is no labour therein. 32. for *intercidentis*, i.e. who cleaves. 33. of him who extinguishes, i.e. its scattering and dispersion is extinction to fire. 34. i.e. other names that David gives to them there.

f. 48d

1—2. or *operosi*, i.e. laborious, i.e. it attacks and burns everything that it encounters.

[a] MS. uitulatamina [b] leg. *quam*? [c] MS. deterrere
[d] the second *t* is added under the line [e] MS. *innamat*: corr. Ascoli
[f] MS. *as dloing* [g] uechimentius and celsius are translated as adverbs

UOX DOMINI CONCUTIENTIS SOLITUDINEM.

in augmentum terroris dicit Assirios etiam motu terræ turbatos in eo loco quem disertum[4] ipsi ficerunt.

COMMOUEBIT DOMINUS DISERTUM CADES.

Ebreus uel Sirus cadis legit, non cades, quod interpretatur sanctum. cum ergo locum[5] indicat {Cades} qui in prospectu ciuitatis sanctæ uel Templi situs[6], in exitium[7] Assiriorum motus et sanctus abussiue[8] dictus est.

UOX DOMINI usque CERUOS[9].

pro fugientibus[10] Assiris uelociter, quos celeres[a 11] timor fecerat.

ET REUELAUIT CONDENSA[12].

dispersís et succissís[13] Assirís, quorum multitudo instar siluæ erat[14], locum nudauit[15] quem agmine suo occupauerat[16].

DOMINUS DILUIUM usque FACIT.

locum in quo fuit diluium[17], id est agmen Assiriorum. sicut cedros appellans Assirios, consequenter locum quem impleuerant condensa[18] uocauit et[19] siluas; ita demum aquas nominans uastationis[20] eorum affectum {uel e-}[21] locumque[22] peruassum diluium dicit, in quo nihil reliqui[23] fuerit, tamen habitatur[24] Domino ulciscente deletis Assiriís.

DOMINUS UIRTUTEM IPSE.

ut non solum difensus[25] sit, sed etiam roburatus[26].

f. 48d continued

4. *dérachtae* 5. .i. *intan as nainm do luc* 6. *arrombu suidigthe* 7. *is anesíd* 8. *int sairdid* .i. *huare romboi arbelaib tempuil*[b] 9. .i. *innadumu alti*· 10. *teichthechaib* 11. *déin* 12. .i. *innammaige robtar lana diassaraib* .i. *romdis direchtai arabarach*·· 13. *tobaidib* 14. .i. *arateget immincathraich*· 15. *docomarraig*[c] 16. .i. *rabsacén* 17. *indíle* 18. .i. *dluthi* 19. .i. *cid* 20. *indindrid* 21. *innascnam* 22. .i. *cid* 23. .i. *indfurgraid* 24. .i. *homaccaib israhel* 25. *ditid* 26. .i. *nertaid*

f. 48d continued

5. i.e. when it is the name of a place. 6. when it was placed. 8. i.e. because it was in front of the Temple. 12. i.e. the plains that were full of Assyrians, i.e. that they would be deserted on the morrow. 14. i.e. for their density around the city. 24. i.e. by the Children of Israel. 25. a defender. 26. i.e. a strengthener.

[a] celeres is translated as a nominative
[b] MS. *tempui*
[c] MS. *do comarraig*

PSALMUS XXIX.

PSALMUS LAUDIS[27–28] RENOUATIONIS DOMÚS *DAUID*.

f. 49a elatus Ezechias uictoriæ et tam gloriose *pro* euentu[1], ut historia Paralipomenon[a 2] testis est, qua ait: *con*ruit Ezechias ab exaltatione[3] cordis sui, egrotatione[4] correptus *est*[5], ut humanæ fragillitatis admonitione[6] didisceret[b] adrogantiam. sub *eius* deinde *per*sona ab errore correcti[7], ab infirmitate saluati[c], et ab hostib*us* eruti[8], gratiarum actio[9] hoc carmine *profetatur*, et *pro con*seruatione[10] Templi, tanq*uam* *pro* dedicatione[11], cantat*ur*.

EXALTABO usq*ue* MÉ.

exaltaris[12], inq*uit*, in omnium mentib*us*, cum celebrata laudatio mea n*ihil* qu*emquam*[13–14] sinit de té humile suspicari[15].

NEC DELEC*TASTI* usq*ue* ME.

uel finitimas gentes d*icit*, quæ, impares uiribus[16], uoto[17] t*amen*

f. 48d *continued* 27. *combad de nogabthe*[d] *insalmso dichossecrad innacathrach* [marg. arcs sión] *conrotacht laduaid hi sión· fri ebustu* .i. *iarnanindarbu á hirusalem arnachatoirsitis aithirriuch* 28. Aliter uerius *is de rogab duaid insalm dindatlugud buide dorigni* ezechias *dodia dia· ic dingalar hirobae 7 dindí nadrochoilset indassair tempul huare roslechta trichumachte*[e] *ndé*· ·

f. 49a 1. .i. *ar in toracht* .i. *arint soinmigi* 2. .i. *file hilebraib paralip* 3. .i. *huanduaill rodgab són* 4. *hond lobrugud* .i. *ontedmaim* 5. .i. *rocoscad* · 6. .i. *huandforcital* 7. .i. *in choiscthi* 8. *indercheltai* 9. .i. *innanatlaichthe mbuide*[f] 10. *huare nachreilced doassaraib achoscrad*[g] 11. .i. *amal bid arinchoisecrad* .i. *issamlid atrimsom inforcomet sin amal bid coscrad dognethe· do· 7 osecarthe iarum* 12. *adé* 13. *nech* 14. ł. quicquam .i. *ní* 15. *dummenathar* 16. .i. *airroptar sonartu maicc israhel intain sin* 17. .i. *dufutharctar som olc*[h] *doib ceruptar enartu*

f. 48d *continued* 27. this psalm would have been sung of the consecration of the city that was built by David on Zion against the Jebusites, to wit, after their expulsion from Jerusalem, that they might not come to it again. 28. *Aliter uerius*: David sang the psalm of the thanksgiving that Hezekiah made to God for healing him of the sickness in which he lay, and because the Assyrians had not defiled the Temple, since they were cut down through the power of God.

f. 49a 1. i.e. for the success. 2. i.e. which is in the books of Paralipomena. 3. i.e. by the pride that seized him. 4. i.e. by the pestilence. 5. i.e. he was corrected. 10. because the Assyrians were not allowed to destroy it. 11. i.e. as though for the consecration, i.e. it is thus he reckons that protection, as though it had been destroyed, and consecrated afterwards. 16. i.e. for the Children of Israel were stronger at that time. 17. i.e. they wished evil to them, though they were weaker.

[a] MS. paralipiminon corr. Ascoli [b] MS. didiceret [c] MS. salualti [d] MS. *nogagthe*: [e] MS. *-chumacht*: corr. Ascoli [f] MS. *innatlaichthe mbuide* [g] MS. *achosacrad*: corr. Ascoli [h] MS. *ol*: corr. Ascoli

malo et liuore[18], ut inferio*ribus*[18a] qu*ibusque*[19] familiare, cum populo[20] sup*eriore*[21] certabant,...*uel* certe p*er*fidos[22] q*uos*q*ue* de populo, q*uorum* conatús a p*ro*fanitate[23]...uir *sanctus*...frenabat[24].

DO*MINE*, DE*US* MEUS, CLA*MAUI* usq*ue* MÉ.

amisam *enim* atq*ue* interceptam[25] morbo reddidit sanitatem.

DO*MINE*, REUOCASTI usq*ue* LACUM.

pro inferno[26]. geminatio[27] sensús *est*.

PSALLITE usq*ue* *EIUS*.

exp*er*tus[28] *per* infirmitatem q*uam* graue fuerit q*uod* mutus[1] f. 49b priora b*ene*ficia[2] Dei transierit[3], *con*ualescens[4] om*nes* ad reddenda ortatur officia gratiarum.

Q*UONIAM* IRA usq*ue* *EIUS*.

indignatio[5] seueritatis motus *est* peccatorib*us* necessarius[6], a natura.. Dei alienus. instrumentum[7] *est* diuinæ iustitiæ, tendens in ultionem erroris, nisi fuerit humana correctione *con*presus[8].

AD UESPERUM usq*ue* FLETUS.

n*on* leuit*er* p*er*cussit obsesorum[9] mentes captiuitatis metus, s*ed* penitus inmoderatus {*uel* in*m*oratus[10]} in pectorib*us* omnium fletus ora fedauit.

18. .i. *sechis ondformut són* 18a. .i. *miduthracht 7 format* f. 49a *frinech bes tresa* 19. *sechitat hé* 20. .i. *lammaccu israhel* *continued* 21. *as huaisliu* 22. .i. *innatremamireschu* 23. .i. *adrada idal* 24. *frisgaibed* 25. *airdbidi* 26. .i. *arindhísiul* 27. .i. *is du óinrét*[a] *is ainm les* infernum *7* lacus .i. *duchuithiu* tantum 28. .i. *is eulach*

1. .i. *amlabar* 2. .i. *sligi n assar* 3. .i. *nitharilb* f. 49b 4. *arrosonartnaigestar*[b] · · .i. *dingalar hirobae* 5. .i. *inlondas* 6. .i. *as écen dothabairt foraib* 7. *indadim*[c] .i. *intan dober*[d] *dia indigail dommuinetar indóini is*[e] *ferc do insin sech is archuindriug pectho*[f] *dosber*[g] *som 7 ni arferc* 8. *erthroitae* .i. *huanduni fesin no huanach ailiu* 9. .i. *innanimpesse* 10. .i. *a forrudrúb*[h]

18a. i.e. illwill and envy towards anyone who is stronger. 19. whoever they are. 20. i.e. with the Children of Israel. 23. i.e. of the worship of idols. 27. i.e. he considers *infernum* and *lacus* the name of one thing, to wit, of a pit only. 28. i.e. he is experienced.

2. i.e. the slaughter of the Assyrians. 3. i.e. he did not ascribe it. 4. when he became strong, i.e. from the sickness in which he had been. 6. i.e. which it is necessary to inflict upon them. 7. the instrument, i.e. when God inflicts punishment, men imagine that that is anger in Him; but it is for the correction of sin that He inflicts it, and not out of anger. 8. checked, namely, by the man himself, or by some other. 10. i.e. when it lingered.

[a] MS. *óirét*: corr. Ascoli [b] MS. *arrosonartnaigestar* [c] MS. *inadim*: corr. Ascoli [d] leg. *domber*? [e] MS. *indoiss*: corr. Windisch [f] MS. *pechto* [g] MS. *dośber* [h] MS. *for ru drúb*

EGO *AUTEM* DIXI usq*ue* IN ÆTERNUM.

ego ipsius..*prosperitatis* meæ magnitudine, quæ m*ihi* tuo *con*lata fuerat adiutorio[11], in *tantum* elatus sum[12], ut supra nat*u*ram meam[13] m*ihi* aliq*uid* adrogarem[14]. *propter* rei *ergo* quæ *con*tigerat nouitatem, esse sé Chr*istum* ausus fuerat suspicari[15].

f. 49c AUERTISTI FA*CIEM* usq*ue* CONT*UR*BATUS.

quantis beneficiis[a] ingratus et indiuotus[1] exsteteram.

Q*UÆ* UTILITAS IN SANGUINE MEO?

q*uæ* erit utilitas, sí.....in cinerem[2] redegar[3] et fauillas[b4]?

DUM DISCENDO usq*ue* PULUES.

num q*uæ* uiuens neglexi potero[5] mortuus[6] exsoluere? resuscitari sé petit ut gratiarum uota[7] restituat.

A*UT* ADNUNTI*ABIT* usq*ue* MIHI.

cu*m* ista dixissem, *non* spreuit postulationem m*eam*, sed audiens[c] mé[8] ad misericordiam *con*uersus *est et* ueniam. b*ene* ait: "misertus est" {i. Deus}, desimulauit[9] *id* q*uod* a mé peccatum fuerat, et clemen*ter* ignouit[10].

*CON*SCIDISTI usq*ue* LETITIA.

lugentis[11] habitus[12] cessat succedente letitia.

UT CANTET usq*ue* *COM*PUNGAR.

gloriam suam d*i*cit in q*uibus* gloriat*ur*[13].

f. 49d ET *NON COM*PUNGAR.

pro[1]: *non* penitebo, s*icut* m*ihi* de p*r*iore indeuotione[2] pro-uenit.

11. .i. *adœ* 12. .i. *ropsa huallach sa* 13. .i. *duru-*

f. 49b *continued* *menar romsa dia 7 rombithbéu*[d] .i. *trisligi · n assar ho dia*

14. *conuhualchaiginn* 15. *dondmenad*

f. 49c 1. .i. *nephdudrachtach*[e] 2. *illuaithred* 3. .i. *cia dummerberthar* 4. .i. *hi crithri* 5. .i. *incumgubsa* .i. non

6. .i. *osme marb* 7. *innaduthrachta* 8. *ol* ezechias

9. .i. *conaicelt*[f] *7 dorolaig inpeccad 7 ninarraim*[g] *· ar chairi do*

10. *dorolaig* 11. *indí* 12. .i. *in chilicsón* 13. .i. *cia isnaib hí inmoidi*[h]

f. 49d 1. *tar cesi* 2. .i. *huandinduthracht*

f. 49b *continued* 12. i.e. I was proud. 13. i.e. I thought that I was a god and that I was immortal, i.e. through the slaughter of the Assyrians by God.

15. to think himself.

f. 49c 6. i.e. and I dead. 8. says Hezekiah. 9. i.e. He covered up and forgave the sin, and reckoned it not as a reproach unto him. 11. of him (who). 12. i.e. the hair-shirt. 13. i.e. in what he boasts.

[a] MS. beneficiis quantis with mark of transposition
[b] MS. fabillas
[c] MS. audens
[d] MS. *rombith béu*
[e] MS. *neph dudrachtach*
[f] MS. *con aicelt*
[g] MS. *ni n arraim*
[h] MS. *inmodi*: leg. *innidmoidi*?

PSALMUS XXX.

IN FINEM, PSALMUS D*AUID*.

pr*o*fetat q*uibus* u*er*bis p*ro* reditu suo plebs ap*ud* Babilonem[a] captiua Deo suplicet, q*uæ* a*ut* mala p*er*tulerit, et q*uæ* futu*ra* sit Deo reconciliante reu*ersio*.

IN TÉ, D*OMINE*, SP*ERAUI* usq*ue* IN ÆTERNUM.

a*ut* tuo[3] a*ut* meo nomine[4].

ET IN TUA IUSTITIA usq*ue* ERIPE MÉ.

ab ea parte iudicem sui inplorat iustitiam q*uæ est* illi adu*ersum* Caldeos iniuste retinentes equissima[5], n*on* ab ea qua De*um* offenderet, p*er* q*uam* illi erat misericordiæ[6], *non* iustitiæ, supplicandum.

INCLINA AUREM TUAM.

p*ro*[7]: sollicite ac dignanter[8] {u*el* signanter} intende.

ET CELERA[9] UT ERUAS.

ut citam libertatem {u*el* liberationem} efflagitem[10].

ESTO *MIHI* usq*ue* FACIAS.

n*on* solum pr*o*tegas, uerum etiam abscondas, et, ut scuto[11], síc parietum obiectione obnoxiorum[12] incursu communias[13].

Q*UIA* FORTITUDO usq*ue* TÚ.

ad sup*er*iora retulit, ut....inpenetrabile refugium[14] in D*eo* sé habere signaret.

ET *PROPTER NOMEN TUUM* usq*ue* ME. f. 50a

ut.. ignarum iteneris, tuo ductu[1] reduces ad patriam, ut afflictum[2] *et* debilitatum[3] misseris, bonis omnib*us* recreabis.

EDUCES ME usq*ue* *MIHI*.

p*ro* captiuitatis uinculis. hoc t*antum* ad laquei ussurpationem referendum[4], c*uius* uís ualebit sí latuerit[5].

3. .i. *ní frithalimse rucai nammebuil dam hisasuithin ma* f. 49d

frisaccar hitainmsiu adœ 4. .i. *ní frithalim ruccai forman-* *continued*

maim· trifoisitin tanmaesiu adœ 5. *dírgimem* 6. .i. dei

dodilgud apecthe n do· 7. *tarási* 8. .i. *intuailcigthid*[b]

9. .i. *dianaigthe* 10. *coduthlucher* 11. .i. *amal bid hoscíath* 12. *innam bibdad* 13. *conumdaingnigese*

14. .i. *anatach*

1. .i. *hotudidin*[c] 2. *infrithortae* 3. *innindemnichthe* f. 50a

4. *istaircithi* 5. .i. *mani accastar issamlid gaibid ní*

3. i.e. I expect not shame or disgrace to me for ever, if I hope in Thy f. 49d name, O God. 4. i.e. I expect not shame upon my name through the confession of Thy name, O God. 6. i.e. of God, to forgive him his sins. 13. that Thou mayest fortify me.

5. i.e. if it be not seen, it is thus that it catches something.

[a] MS. balionem
[b] = *intuailigigthid*
[c] = *hót tudidin*

QUONIAM TÚ[5a] ES PROTECTOR MEUS.
quia præter té nullus *est* qui possit eruere[6].

IN MANÚS TUAS, DOMINE, usque MEUM.
utitur hac uoce Dominus in patibulo[7] tanquam apta, non tanquam propria[8], quia concinebat[9] causam[10], non quia prædixerat passionem.

ODISTI OBSERUANTES usque UACUE.
ideo me iustitia liberasti quia seruus eram uanitati[11] studentibus.

EXULTABO usque MEAM.
adflictionem, inquit, meam et multitudinem erumnarum, quibus humiliatus sum[12], ad tuos oculos[13] contulisti.

STATUISTI usque MEOS.
sic in quarto dicit psalmo: "in tribulatione deletasti[14] mihi." pulchre post consulationem {uel conclusionem} locum spatiosum[15] subdedit sub requie.

f. 50b ANIMA MEA ET UENTER MEUS.
enumeratio ista singulorum membrorum uim addidit miseriæ, ut magis eliceat[1] misericordiam irascentis[a].

ET ANIMI[b] MEI IN GEMITIBUS.
mala captiuitatis, inquit, continuos mihi...gemitús[2] intulerunt.

INFIRMATI SUNT usque MEA.
iugi meditatione atque miseria tabefactus sum[3].

SUPER OMNES INIMICOS usque MEIS.
pro detestatione[4] excidii[5].

QUI UIDEBANT ME usque PERDITUM.
auxit obliuionem sui comparatione uasis fracti[6], quia sciebat mortuorum plerumque durare memoriam.

f. 50a continued 5a. .i. *adé* 6. .i. *cenduchumachtaesiu* 7. .i. *isintil* .i. crucis 8. .i. *air ní do ragab*[c] *infaith iarfirinni stoir· ol stoirier* 9. *air confograiged* 10. .i. *aris cosmail aní fuandrogab infaith 7 fuanrogab crist* 11. .i. *duadradaib idal* 12. .i. *sechis rommisliged* 13. *adé* 14. .i. *rolethnaigser* 15. *reach*

f. 50b 1. *coduinmail* 2. *innacneta* 3. .i. *rodedussa* 4. *arindadéitched* 5. *indésid* 6. .i. *airnignath aforaithmet adi*

f. 50a 6. i.e. without Thy power. 8. i.e. for it was not for that that the prophet uttered it according to the literal truth, says the commentator. 10. i.e. for that with reference to which the prophet uttered it, and that of which Christ uttered it, are alike. 11. i.e. to the adorations of idols.

f. 50b 6. i.e. for it is not customary to remember it.

[a] MS. israscentis [b] MS. anini [c] MS. *airnídoragab*

IN EO DUM CONUENIRENT usque ME.
hæc autem non absque oportunitate[7] faciebant, quando Caldei super captiuitatis mala de nostro exitio cogitabant.

UT ACCIPERINT ANIMAM usque ES TÚ.
sustinendo, non loquendo[8]. sepe ré et pro opere apud Dauid uerba ponuntur, ut *est* illud: "dixerunt[9]: quis uidebit eos[10]?" ita agebant quasi nullus aspiceret. pro facto dicitur *et* illud: "díc animæ meæ, salus tua ego sum," pro[11]: confer salutem animæ meæ.

IN MANIBUS TUÍS TEMPORA[12] MEA.

LIBERA MÉ usque MEORUM. f. 50c
est sensus[1]: commota igitur in meliora statum meum.

ET DE PERSEQUENTIBUS ME usque TUUM.
pro[2]: apparé salutem daturus[3].

ET SALUUM MÉ usque TÉ.
id est, non distituar, propter spei in té[4] possitæ firmitatem.

ERUBESCANT IMPII usque IN INFERNUM.
duo possuit necesaria[5], ut ipse propter inuocationem Dei non confunderetur, *et* impii propter impietatis suæ studia ignominiæ[6] subderentur.

MUTA FIANT usque INIQUITATEM.
insultationis[7] iniqua occasione[8] sublata populum Iudeorum iustum aduersus Caldeos habentem querimoniam[9], uel certe illis comparatum, iustum uocat.

7. *cen émigi* 1. *fortrummai* 8. *lase arroneith* .i. *an* dixi *asrubart duaid· niarindí bed n aipert asindrobrad*[a] *som acht is arindí arruneastar*[b] *7* pro sustinui *dano*[c] *dauic dauid an·* dixi· 9. *arruneithset* 10. *trachtad lesem anisiu* 11. *tarési*[d] 12. *debe tintuda les* f. 50b continued

1. *issí inso sís a chiall* 2. .i. *tarési* 3. *an dundaberae* 4. .i. *adé* 5. *asbeir indiad*[e] 6. *domelacht* 7. .i. *durigensat caldai friíudeu* 8. .i. *airni robae side leusom fricaldeu* 9. *inn erégim* f. 50c

7. without readiness, or oppression. 8. when he expected, i.e. the *dixi* that David said, not that it was as a word that he said it, but it is because he expected, and so for *sustinui* David puts *dixi*. 9. they expected. 10. this is commentary that he has here. 12. he has a difference of rendering[f]. f. 50b continued

1. this below is the meaning of it. 3. when Thou art about to give it. 5. which he mentions afterwards. 7. i.e. of which the Chaldees were guilty towards the Jews. 8. i.e. for it was not with them towards the Chaldees. f. 50c

[a] MS. *as ind robrad* [b] leg. *arrunethastar*? Thurneysen
[c] MS. *da*, which Ascoli regards as a repetition of the following *da-*
[d] MS. *taési*: corr. Ascoli [e] leg. *innadiad*?
[f] Vulgate: in manibus tuis sortes meæ

QUAM ABSCONDISTI usque TÉ.

pro[10]: reconditam[11] *con*seruas q*uam* non passim[12] infundis.

PERFICISTI[13] EIS usque IN TÉ.

non cassu...*sed* cum grandi cura ad q*uod*[14] præparaueras absoluisti[15].

ABSCONDES EOS usque HOMINUM.

pro sacratissimæ[16] apparitionis tuæ præsidio.

PROTEGES EOS usque LINGUARUM.

a linguis *con*tumacib*us et* simulate[17–18] gaudentib*us*.

BENEDICTUS DOMINUS usque MUNITAM.

circumstantiæ munita[19] ita me protexit, itaque circumdedit, tamq*uam* præsidio munitissimæ ciuitatis[20] includeret.

EGO *AUTEM* DIXI IN PAUORE MEO[21].

f. 50d licet....procurationi diuinæ[22] excedisse sé sepe *con*questus sit, *tamen*[1] bene non *nisi* mentis inc*om*potem[2] dicit prouidentiæ negatorem.

PROIECTUS SUM usque MEÆ.

non q*uia*[3] negaui prouidentiam, *sed* q*uia* nimietate merorum,

f. 50c *continued* 10. *tarésí* 11. .i. *insochaidi fusti* .i. *innasomailse*[a] *innaíce* 12. *hicechdú* 13. .i. *rofoirbthichsir 7 rorelais aní· robói inchlidiu lat addé* 14. .i. *dungnim robu accubur lat duforbu* 15. *sechis rorelais* 16. *cossacarthimem* 17. .i. *int secht* 18. t. simultate .i. *homesbaid* .i. *debaid·* 19. *hondemnigiud* 20. *cosmailius lesom inso* 21. *debe tintuda* 22. *arindremcaisin diadi*

f. 50d 1. .i. *ciarudreigsom*[b] *namboi remcisiu dé de asbeir im*murgu *nadmbí ciall la nech disluindi dliged remdeicsen* 2. .i. *innephairmid* .i. *nech lasnabi ciall 7 immandaister ishe asber nad fil dleged re*mdeicsen *dé diadulib* 3. *trachtad lessom inso forsan·* ideo *fil* in psalmo ideo .i. non q*uia* negaui rl.

f. 50c *continued* 11. i.e. the multitude stored away, i.e. of the sweetness of the healing. 12. in every place. 13. i.e. Thou hast perfected and revealed what was secretly with Thee, O God. 14. i.e. to the work that Thou wast desirous to complete. 20. he has a comparison here. 21. a difference of rendering[c]. 22. from the divine providence.

f. 50d 1. i.e. though he complained that there was no providence of God for him, he says, however, that he who denies the rule of Providence has no sense. 2. i.e. the non-computer[d], i.e. one who has no sense and is mad, it is he that says there is no rule of providence of God for His creatures. 3. he has here a commentary on the (word) *ideo* in the psalm.

[a] MS. *insomailse*
[b] MS. *ciarud reigsom*
[c] Vulgate: ego autem dixi in excessu mentis meæ
[d] compos (often glossed by *comairmid*) was connected with compoto = computo

q*uibus* in hæc uerba[4] *com*pulsus sum, inflixi clementiam p*r*æsidentis[5]. ideo[6] ergo audisti q*uia* dispe*r*atissime[7–8] *con*flictabar in eo.

ET RETRIBUET usque SUPERBIAM.

*con*sequenter ueritatem delegens super*b*iam detestatur[9].

UIRILITER usque SPERABIS IN DOMINO.

præterita *enim* beneficia[10] habetis in futurum bonitatis certa documenta.

PSALMUS XXXI.

IPSI DAUID INTELLECTUS.

etiam præsentis argumentum carminis super Ezechiæ sanatione *est, cum* langorem ipsum ob super*b*iam[11] incederit. instituitur[12] *ergo* sermo q*ui* Ezechiæ et personæ et causæ *con*ueniat, ac per illum cunctis in simili statu degentib*us*[13] iustís instructio et admonitio[14] *com*prob*atur*.

BEATI QUORUM usque INIQUITATES.

q*uia* ueniam[15] peccati sanitas q*uoque* corporis *con*sequta fuerat.

ET QUORUM usque PECCATUM.

ussurpat apostolus[16] hos uersús, aptos magis actioni suæ[17] q*uam* profetice[18] in illam causam directos.

f. 50d *continued* 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*[a] *arthrumai nafochodo* 9. .i. *adeitchethar* 10. .i. *amal durigni inna gnímu sechmadachtai dugena dano innahí tairngir hisatodochide·* 11. .i. *nephdéicsen*[b] *india* 12. .i. *sechis forcanar són* 13. *araberat*[c] *biuth* 14. *aforcital* 15. .i. *intan dorolaig dia do innuaill dorigni roícad iarum* 16. .i. *ata hilibur apstail* 17. .i. *aranimmarcidetaid frisinprecept roprithach* 18. .i. *arní fou ragab infaith fuandtuic*[d] *apstal ol stoirier*

f. 50d *continued* 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 fell into despair 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.

[a] MS. *derchoiniu*
[b] MS. *neph déicsen*; Ascoli suggests *nephfrescsen*, "of not trusting in God."
[c] MS. *ara berat*
[d] MS. *fu andtuic*

NEC *EST* IN ORE *EIUS* usq*ue* DOLUS.
oportet ut beatus n*on* solum solutus sit s*ed* cautus[1] a uitiis.

Q*UONIAM* TACUI usq*ue* OSSA MEA.
omnis firmitas corporis ultimo langore[2] *con*cussa *est.*

DUM CLAMAREM TOTA DIE.
pro[3]: continue.

Q*UONIAM* DIE AC NOCTE usq*ue* TUA.
pro[4]: sine indutiís[5] temporis alicuius. effectus operationis in utramq*ue* partem[a 6] manus Dei[7] *dicitur.*

C*ONUERSUS* SUM usq*ue* SPINA[8].
*pro com*punctione subitaneorum[9] dolorum.

DILICTUM usq*ue* FECI.
ut pænitentia expiat[10] q*uod* incurrit arrogantia[11].

DIXI: *CONFITEBOR* usq*ue* DOMINO.
statui[12] et *pro*possui[13–14], et tú statim ueniam *con*tulisti. parata clementia remittentis[15] his uerbis ostendit*ur.*

PRO HAC ORABIT[b] usq*ue* *SANCTUS.*
pro simili arrogantia[16] oportet ab omni *sancto* orari[17].

IN TEMPO*RE* OPORT*UNO*[18].
bene addidit: "in tempore oportuno," ne uideretu*r*[19] sub necessi-

f. 51a 1. .i. *arnachaimrada*[c] *etir cid*[d] *inna menmuin* 2. .i. *ní orobae ni bedmó* 3. *tar ési* 4. *tar æsi* 5. *cen sloglussu* .i. *cid cennabec n dosíd· and* 6. .i. *du digail* ł. *dufortacht* 7. .i. *a cumachtae* 8. .i. *hó lorc dromma delc*[e]. 9. *talmaidech* 10. *coglanaid* 11. *indhuall* 12. *arromertus* 13. *7 arrudergus* 14. *forsan* dixi 15. *indi dulugai* 16. .i. *ma trachtait inda focull sa* 15. *indi dulugai frissinní dorigni beith· aran dena nech dinaib noibaib huaill*[f] *cosmail frissinní dorigni* ezechias *arangé dilgud 7 arandena aithrigi*[g] amal *dundrigni* ezechias 17. *ńgesar* 18. *intan immeromastar són nach noib aracuintea 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 opportuno.*

[a] MS. partartem [b] MS. orauit
[c] MS. *arnacha imrada* [d] This is over the line
[e] leg. *lorc dromma nó delc*, "the backbone, or a thorn," W. S.
[f] MS. *huail* [g] MS. *aithigi*

tate expiationis[20] omnes *sanctos* locasse[21]. "in tempore oportuno," *id est,* cum fuerit[22] tali curatione purgatus q*ui* sanctitatis decus una culpa fuscauerit[23].

UERUM TA*MEN* usq*ue* AD EUM.
id est, iustum n*on* adpr*o*ximabunt, et n*on* obruetu*r*[1] enundatione[2] ualidorum[3] discriminum. f. 51b

TÚ ES REFUGIUM *MEUM* usq*ue* Á CIRCUMDANTIBU*S.*
uel doloribu*s, uel* emulís[4] insultantibu*s.*

INTELLECTUM TIBI DABO usq*ue* GRADIERIS.
q*uid*[5] expetere[6], q*uid* conueniat uitare[7] in tanta *con*fussione ueri-similium *est*[8] rerum q*uasi* responsio[9] Dei. uer*um* more suo *pro* reb*us* uerba subtexiuit[10], ut sit sensus[11]: cum mentis humilitas De*o*, n*on* sibi[12], fuerit innisa[13], *con*sulatio diuina[a 14] n*on* deerit. p*er*sonam respondentis Dei introduxit, *pro* eo ut diceret[15]: hæc a*utem* illi promissit *pro con*fessione peccati.

f. 51a 20. *inglanto* 21. *dorinól* 22. *bes* 23. *fororaid*
1. *7 niforbrisbedar* 2. .i. *ontuiliu* 3. *sonairt* *continued*
4. *honaib naimtib* 5. ł. sic est ordo uerborum est quasi responsio dei in t*anta* confusione similium rerum quid etc. f. 51b
6. *adcosna* 7. .i. *nad fes cid as maith no as olc denum*[b] *manídtarti*[c] *écnae dœ* 8. .i. *dobeir dia aithesc cid as denti no cid as imgabthi do retaib ata chosmaili fri fír· la doini 7 bes ni bat fira ladia* 9. .i. *aithesc* 10. .i. *intan asmber* duaid intellectum tibi dabo *sechis ardi son dombera dia doneuch nodneirbea ind 7 genas triit confestar cid as imgabthi do dénum*[d] *diulc 7 cid as deinti do dimaith· aithesc* tra *lesom insin apersin dœ* 11. *issí achiall inso sís* 12. .i. *ní indfessin eirbthi 7 nachdo duaisilbi*[e] *nanní dogní acht is dodia* 13. *lase arasissedar* 14. .i. *fortachtae dœ·* 15. .i. amal *bid ed inso asberad*

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 the knowledge of God were given. 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. f. 51b

[a] MS. diuna
[b] leg. *dodénum*?
[c] *tarti* is over the line
[d] MS. *dunum*
[e] MS. *nachdoduaisilbi*

NOLITE FI[E]RI usque INTELLECTUS.
qui in rectum non iudicio[16], sed correptione[17–18] et castigatione, ducuntur.

IN FRENO usque AD TE.
ire ergo nós uult in uirtutes[19], non protrachi[20].

MULTA FLAGILLA[21] PECCATORIS.
non tantum dolore cami[22–23] erudiuntur, ut plerique iustorum reducuntur in uia[24], sed multiplici poena pertinax ferietur[25] improbitas.

PSALMUS XXXII.

IN FINEM, PSALMUS DAUID.
post uictoriam de Assiris profetice carmen hoc uelut triumphale[26] componitur, docetur que sub occassione huius argumenti inritae[27–28] spei esse uel rei omnia quibus præter Dominum[29] mortales exultant.

GAUDETE, IUSTI, IN DOMINO.
Iudei ob notitiam conditoris non in equis et prosperorum successu[a30] gauisi sunt ut Assirii.

f. 51c CONFITEMINI DOMINO IN CHITHARA[1].
generali præfatu[2–3] ad laudes diuinas coartatus, nunc ipsas species quibus laudetur enumerat.

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

f. 51c 1. *hicroit* 2. .i. *aircech ceneliu ciuil honid techtae molad dé dober*[m] *som ani as* chithara 3. *asbeir*[n] *hondaisndís*

f. 51b continued 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. of the spur. 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.

[a] MS. *sucensu* [b] MS. *pectha*: corr. Ascoli [c] MS. *tinnae*: corr. Ascoli [d] leg. *co céssair*, where the verb may be cognate with *cét* 'a blow', W. S. [e] MS. *æraissaigthe* [f] MS. *na chomairle* [g] MS. *nosnesrassaigedar*: corr. Ascoli [h] MS. *comaile*: corr. Ascoli [i] MS. *fortach* [k] MS. *bith suthin* [l] MS. *comair*: corr. Ascoli [m] MS. *do ber* [n] MS. *as beir*

IN PSALTERIO DECIM CHORDARUM[4] usque EI.
alterius namque musici meminit instrumenti[5].

BENE PSALLITE EI IN UOCIFERATIONE.
pro[5a]: diligenter, intente[6] ac modolate. uociferatio[7] híc uel iubilatio[8] clamor ille militum dicitur in prælium aut[a] hostibus fugatís[9] insistunt. oportune ergo híc tali uociferatione hortatur ut psallant[10].

QUIA RECTUM EST UERBUM DOMINI.
more suo per alias quoque[11] oportunitates dispensationes diuinas commendat, simulque discribit dignitatem eius quem laudari meruerat[12], quia {uel inspexit} utrorumque[13] merita inspiciens Iudeos.

ET OMNIA OPERA EIUS IN FIDE.
fidelia, mentiri[14] nescia.

DELEGIT MISERICORDIAM ET IUDICIUM[b].
pro[15]: in est[16] factís eius[17] dignatio[18] atque iustitia, uel certe cura est illi missericordia[19]. misericorditer[20] saluauit Iudeos, iudicialiter[21] extinxit Assirios.

MISERICORDIA usque TERRA.
ab speciale laude misericordiæ Dei conuertitur ad uniuersalem[22] eius bonitatis prædicationem, quæ in omnium rerum creatione clara

4. *nadeichtétae*[c] 5. .i. *ala aile aidme ceuldae* 5a. *tarœsi* f. 51c 6. *indindidmech*[d] 7. *inguthfogrugud* 8. .i. *subugud* ł. *ilchugud* 9. ł. *is innuall dongniat horumaith fora naintea remib* · · 10. .i. *comolait són* 11. .i. *trí insci redi*[e] *7 soirb duadbat som 7 relaid file lathar n dé didóinib*[f]· 12. *triadegmaini dombeir dodoinib 7 doiudeib sechcách*[g] 13. .i. iudeorum 7 assiriorum 14. .i. *it ainbi* .i. *airniruguigter gnimai dæ* 15. *tarési* 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. *coruthói húahuilidetaid*[h] *apreceptae dothaidbsin sainemlae dæ*

f. 51c continued 9. or it is the cry that they make when their enemies are 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 may not 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 turned from the universality of his teaching to show forth the excellence of God.

[a] leg. aut cum? [b] MS. iudiucium
[c] a *dvigu-* compound, like *deichthreb*, Windisch. leg. na ndeichthétae? J. S.
[d] MS. *indindmech*: corr. Ascoli [e] leg. *réid*?
[f] MS. *dinaib* [g] MS. *sethach*
[h] MS. *huilidetaid*

est, omnib*us* exper*ta*[23] mortalib*us*. habunde bonitatem Dei loquitur terræ creatio[24].

UERBO DOMINI usq*ue* SUNT.

idioma[25] Ebriorum *est* plurali numero *pro* singu*lari* uti. ideo[26] híc "eor*um*," non "*eius*," possuit. uirtus *autem* cælor*um*[27] *uel* ipsa firmitas elimenti[28] *uel* ornatús astror*um*[29]; nam et Simmachus ita possuit[30]: omnis ornatus eorum.

f. 51d CONGREGANS *SICUT* usq*ue* MARIS.

ut facilitate omnipotentiæ[1] maria cohibentis exprimeret.

PONENS[2] IN TESAURÍS ABISOS.

obdendo[3] *con*cludens; q*uasi* Ebrorum ussu qui *com*parationib*us*[4] copolationib*usque* non præponunt aduerbia[5]; ut sit sensus[6]: tanq*uam* solidas quasq*ue*[7] materias, q*uæ* semel *con*ditæ non mouentur, síc fluentes natura abysos eadem potentia, qua *con*dit, terminauit litorib*us*,

f. 51c *continued* 23. *isréil*[a] 24. .i. *duucthar trithuistin*[b] *intalman* 25. .i. *is bés*[c] 26. .i. *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. .i. *conducthe as mor cumachtae tríit* 2. Ponens in tesaurís abisos .i. *nítuic som dobre*thir *is indí siu* .i. *combed samlid dagneth* ponens abisos· sicut in tesaurís *amal asrubart*[d] *riam* congregans sicut in ueterem[e] *nitabair som* tra *insin*· quasi ebreorum usu .i. *amal asmbés*[f] *doebraib anisin*· *nephthabart innandobriathar isnaasin*· *disnea 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*·[g] *ebraide dobre*thir *hisuidib* 6. *issi so sis achiall* 7. *sechitat hé*

f. 51c *continued* 24. i.e. it is understood through the creation of the earth. 25. i.e. it is the custom. 26. or because he puts *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 the heaven. 30. i.e. it is *ornatus* that he puts, and *uirtus*.

f. 51d 1. i.e. that it might be understood that He is great of power thereby. 2. *ponens in tesauris abisos*, i.e. he does not put an adverb therein, i.e. so that he should make it thus, *ponens abisos sicut in tesauris*, as he said before *congregans sicut in utre*. He does not then put that *quasi Ebre-orum 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.

[a] *isréil* glosses clara est [b] MS. *trithistin* [c] MS. seems .i. *isí bés*
[d] MS. *as rubart* [e] Vulg. utre [f] MS. *añ mbés*
[g] MS. *nitaib*

conclusit uallib*us*, ad instar tesauri abditi[8] et p*er* hoc immoti, ut non progrederentur[9] efficit. totum *autem* dicit augenter[10].

TIMEAT DOMINUM OMNIS TERRA.

ut subaudiatur ipsius[11]; de hominib*us* tamq*uam* benemerentem[12].

QUONIAM IPSE DIXIT, ET FACTA SUNT[13].

causas obtexiuit[14–15] quib*us* merito timeatur Deus.

IPSE MANDAUIT usq*ue* GENTIUM.

federatarum[16] Assiriís.

REPROBAT[17] *AUTEM* usq*ue* POPULOR*UM*.

quoniam non subfeciebat q*uod* timendum dixerat Deum *pro* conditionib*us*[18], infert etiam *pro* iudiciis[19] reuerendum[20].

ET REPROBAT *CONSILIA PRINCIPUM*.

Sinachrib regis *cum* reliquís subregulís[21].

CONSILIA *AUTEM* DOMINI usq*ue* MANET.

ad superiora retulit "cogitationes" et "*con*silia." dixerat *enim*: "Dominus dissipat consilia gentium, reprobat *autem* cogitationes cordis." "in sæcula sæculorum[22]" *pro*[23] penitus[24] pertracta sententia; homano more totum dicit[25].

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

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.

[a] MS. *donem* [b] MS. *ina* [c] MS. *firio*: corr. Ascoli
[d] MS. *fornapechachu* [e] MS. *asæcula* [f] MS. *cenn aforcenn*

BEATA GENS usq*ue* *EIUS.*

id est, tamquam tam p*ro*p*ri*e esset plebs *eius* et peculiarit*er*[26] ut sunt heriditates heredum[27–28].

f. 51d *continued* 26. *sainredach attreba nech áorbe*[a] 27. *innan orbaman saindiles issamlid adrothreb*[b] 28. .i. *amal dia maccu*[c] *israhel* ·

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

[a] MS. *áor*
[b] *h* is over the line
[c] MS. *accà.ũ*[m]

[AD PSALMUM XXXIII.]

f. 52 Hic psalmus cantat*ur* sub p*er*sona Ezechiæ qui sup*er*ato Assirio semper sé benedicturum Dom*in*um promittit et angelum Dei adiutorem inmitti sibi p*re*catur, posteriori quoq*ue* parte psalmi ad exemplum sui cunctos in Dei laudem prouocat.

f. 52 IPsi dauid rl. *ní derb linn tra in senchas canone dunaith menadar*[a] *isintitul so acht masued foraithmentar and dialuid dauid*[b] *forlongais có·iadomdu· i. co ammondu· resául brethae hosuidiu mór dusetaib do abimelech*[c] *hiterfochraic marbtha dauid· conranaic side laithe nand iarsin fridauid 7 ni naithgeuin 7 leicsi huad air ducorastar*[d] *dia·deilb mordraige 7 fir boith*[e] *forsinní dauid diadiamlad connach ningeuin intí abimelech*[f] *ciadudfutharcair abas 7 is du atlugud buide dodia iarsint soirad sin rondsóer rogab dauid insalmso· sís·* .i. benedicam[g] rl.

f. 52 *Ipsi Dauid* 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.

[a] MS. *dunaith menadar*
[b] this is added above the line
[c] MS. *abi meleàch*
[d] MS. *du corastar*
[e] MS. *firbioth*
[f] MS. *abi melech*
[g] MS. bendicam

DE PRÆPARATO usq*ue* EORUM. f. 53a

uel animas[1], *uel* ipsum hominem ; a parte totum[2]. "singulatim" *autem* q*uia* discretas, *id est* p*ro*prias, animas singulís dedit, án q*uia* p*ri*mum hominem solum, *id est* singulum, creauit. horum *ergo* cordium[3], *quæ* arbitris[a4] hominib*us* ap*ud* arcanum[5] uirtutis suæ creat, n*on* pot*est* inspector n*on* esse qu*in* uideat[6] intellegatq*ue* motús affectusq*ue*[7] mortalium. Aliter[8]: qui finxit singulat*im*[9] oper*i* suo, nullo adstante homine *uel* p*ræ*sente.

QUI INTELLEGIT OMNIA usq*ue* UIRTUTEM.

id est, quamobrem[10], ut sit sensus[11]: cum ipse sit inspector mentium q*ui* creator, nullus impius a*ut* regno a*ut* opib*us* a*ut* fortitudine fretus[12] uindictam iudicantis effugiet[13].

ET GIGAS NON SALUABITUR.

p*ro*[14] p*ro*cero[15–16] a*ut* forti. specialis rei[17] q*uæ* in Iudea generanda erat occassio est, exhortatio generalis inducit*ur*[18].

IN HABUNDANTIA[b] UIRTUTIS usq*ue* EÍS.

p*ro* con*si*derationis officio[19] in utramq*ue* partem[20]. síc *enim* respexit de cælo, ut n*on* saluet*ur* rex impius[21].

1. .i. *forsani as·* corda· *trachtad*[c] *lesom anisiu* 2. .i. corda f. 53a .i. *arinduiniu huli lesom ón* 3. .i. *sechis nananman*[d] *són* 4. *messidib* 5. *ladiamair ainchlidi*[e] *som nad chom*[f] *nech acht hesom fesin* 6. .i. pro non *coniaccadar* 7. .i. *inna ascnamu* 8. *fri* finxit *fochetoir dotet á*singulatim *fundul nisiu*[g] *airis* corda *dothet fris isnaib dolaib ailib* 9. .i. *a oinur cen fortacht*[h] *nachaili oco* 10. *is ar inret nisin* 11. .i. *issí a chiall inso sís* 12. *anarrubart biuth* 13. *coní imgeba* 14. *tarésí* 15—16. .i. *air indairech* .i. *erechdu són* 17. .i. *intan asrubart som* gigas non saluabitur· *nícon dét donach ailiu 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*

1. i.e. he has here a commentary on *corda*. 2. i.e. *corda*, f. 53a 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* in this case, 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.

[a] MS. arbitriís [b] MS. habudantia [c] MS. *dtrachtid* [d] MS. *nanman*
[e] MS. *ladimaira inchlidi*: corr. Ascoli [f] MS. *cho*, cf. Rev. Celt. XVIII 234
[g] the first letter might be *n* or *h* [h] MS. *fortach*

ANIMA NOSTRA usq*ue* DOMINUM.

f. 53b tam pronam[22–23] ad misericordiam iubet sub qualibet necessitate[1] expectare ad opem ferendam[2].

QUONIAM ADIUTOR usq*ue* IN TÉ.

ut uotís sperantium[3] clementia[4] tua plene respondeat.

PSALMUS XXXIII.

IPSI DAUID, QUANDO COMMOTAUIT FACIEM *EIUS* ANTE ABIMELECH[5], ET DIMISSIT EUM[6], ET ABIIT[7].

BENEDICAM usq*ue* TEMPORE.

tam aduerso q*uam* prospero[8]

SEMPER LAUS *EIUS* usq*ue* LAUDABITUR.

iustissimum *est*, inq*uit*, ut laudet*ur* a mé, p*er* q*uem* longe lateq*ue*[9] laudabilis sum.

AUDEANT MANSUETI *ET* LETENTUR.

mansuetos...uocat quos rés[10] ante docuerant de sé n*on* magna sentire[11].

ET EXULTEMUS NOMEN *EIUS* IN UNUM {*uel* INUICEM}.

n*on* loco, s*ed* officio[12].

f. 53a *continued* 22. *inn aéradblaim* .i. ainimam· 23. t. tam pronum .i. iubet .i. dauid tam pronum .i. *induine n éradblam sechip hé* t. ezechiam· t. *forcongair intí* 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. *adé* 5. .i. *fiad abimelech* 6. .i. *ralleic huaid cenfrithorcuin do* 7. .i. *intí* duaid 8. .i. tempore .i. *cid in imniud*[a] *cid hisocumail beusa ní ɔainiub*[b]*sa dut moladsu* .i. *cid in imniud*[a] *cid hisocumail beusa ní ɔainiub*[b]*sa dut moladsu hicech aimsir* 9. .i. *fon domun forcech leth* 10. *sechis innagnimu són* 11. .i. *ní intiu fadesin dorecachtar 7 ni doib fesin doairilbset*[c] *nach ń dégním dorigensat acht is do dia*[d] *daairilbset 7 indorecatar··* 12. .i. *ní ointu luic acht is ointu tuile dæ*

f. 53a *continued* 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[e]. 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 God to whom they ascribed them, and in whom they hoped. 12. i.e. it is not unity of place, but it is unity of the will of God.

[a] MS. *imnid*
[b] MS. *ɔainib*: corr. Ascoli
[c] MS. *do airibset*: corr. Ascoli
[d] *do dia*: MS. *do*, corr. Ascoli
[e] res is translated as an accusative

EXQUESSIUI[a] DOMINUM usq*ue* MÉ.

causam cur ad laudandum[13] mansuetos p*rou*ocat, q*uia* exauditus sit, scilicet ex omnib*us* erumnis ereptus[14].

EX OMNIBUS TRIBULATIONIBUS usq*ue* INLUMINAMINI[15].

uós q*uoque* sí con*ue*neritis ad p*re*candum Dominum p*ro* nostrís commodís *con*tingetur[16–17], etsi p*ro* nostra illum difensione laudetis, et eritis meriti nostri participes[18], sí fueritis *con*sortes officii[19–20]. Aliter: adiutorii *eius* luce tristitiæ[21] caligo fugabit*ur*.

ET UULTÚS UESTRI NON ERUBES*CENT*.

p*ro* expectatione[22], q*uæ* ad aliq*uam* rem[23] uultum facit intentum.

ISTE PAUPER usq*ue* EUM.

ac si diceret: ego, *uel* qu*i*libet dispectus[24]. iterum ad suam p*er*sonam recurrit, et p*er* *omnia* probatione a sé petita[25–26] utilitatem exortationis inculcat[27]. paup*er*em uocat se p*ro*pter tenuitatem[28] uirium suar*um*.

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

f. 53b *continued* 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 bring 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.

[a] MS. exquessiusi
[b] MS. *coatabsorchaither*
[c] MS. *doemtharsi*: corr. Zimmer
[d] MS. *demarni*: corr. Zimmer
[e] MS. *timthreth*
[f] MS. *fris naccai*
[g] MS. *coitchen*
[h] MS. *ai ange*: corr. Ascoli

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

hós supra[1] mansuetos .. dixerat. qui {angelus} inuastauit Assirios, et unumquemque tuetur[2] supplicem[3].

GUSTATE usque DOMINUM.

a similitudine earum[a] rerum quæ gustu[4] intelleguntur.

BEATUS UIR usque EUM.

quia ad gustandum[5] prouocauerat, consequenter intulit.

QUONIAM NIHIL DEEST[6] usque OMNI BONO.

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

UENITE, FILI usque UÓS.

affectionis[10] uocabulum miscet[11], ut efficacius[12] præcepta conciliet[13].

QUIS *EST* HOMO usque UITAM[14].

id est, qui uelit[b] in multa requie[15] bonis a Deo præstitis habunde

f. 53c 1. *indremdid* 2. .i. *coduema* 3. *cech óin*[c] *gessid* .i. *giges dia* 4. *homlassacht* 5. .i. *dumlassacht etarcni dé* 6. .i. *debe tíntuda inso* 7. .i. *oldatae* 8. *comadasaigidir* .i. *inna eitsidi* 9. *armberthar*[d] *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. 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 innadiad* .i. prohibe lingam rl. .i. *intí dogena anuilese sís is do doberthar*[e] *bethusin*[f] .. 15. *hísid*

f. 53c 2. i.e. 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[g]. 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, 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.

[a] MS. eorum [b] MS. uellit
[c] *ói* is over the line [d] leg. *aramberthar*?
[e] MS. *berthar* [f] leg. *inbethusin*?, but cf. Ml. 69[a] 21, Sg. 191[a] 2
[g] Vulg.: quoniam non est inopia

perfrui, hic percipiet ista quæ dico. dum uoluntatem conuenit[16–17], ostendit liberum arbitrium[a], et quod institutionis ad bonum non sufficiat[18] solum doctoris officium, nisi ad audiendum prumtus adplicetur animus.

PROHIBE LINGUAM TUAM A MALO. f. 53d

per exemplum rerum sub Ezechia[b] gestarum[1] uirtutem commendat fructibus innocentiæ, malitiam deterret retributione suplicii[2].

ET LABIA usque DOLUM.

ut Rabsacis[3], qui parans[4] exitium[5] ciuitatis captiuís terras obtimas promittebat, uel blasfemias iaculatus[6–7] in Dominum, ab eo tamen sé misum iactabat[8–9].

DEUERTE usque BONUM.

quia multis locis profeta quasi amatores[10] belli .. accussat Assirios, quæ rés illís exitio[11] fuit, consequenter auditores suos ad studia pacis hortatur.

16. .i. *intan asrubart* qui uult .i. *intí lasinnaccubur són inbethu hothuil* 17. *adngladar*[c] 18. .i. *ní lour indegforcitlaid ma ní be indithem leir 7 menma adblam*[d] *7 etarscarthae fri cech n dethidin lasin*[e] *do eitsecht amagistir* f. 53c *continued*

1. .i. *soirad mac n israhel 7 dilgent nassar* 7 *soirad* ezechiae *fessin·* 2. *doratad*[f] *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*[g] *cecha cathrach olchena*[h] *7 nachasoirbed dia lamaib som·* 7. .i. *andumbidced* 8. *cotnucbad* 9. .i. *is dia donróidni*[i] *ol* rabsacis *intan nandargart din· aircein nant rochomairleic som dunni ní coimnacmarni tuidecht*[k] *forndochumsi ··* 10. .i. *amal robtar* 11. .i. *conrusleachta* ab angelo· f. 53d

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 there be not full intentness and a mind ready and separated from every care withal to hearken to its teacher. f. 53c *continued*

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 come to you. 10. i.e. as they were. 11. i.e. so that they were slaughtered *ab angelo*. f. 53d

[a] MS. arbitrum [b] MS. ezechiæ
[c] leg. *adngládadar*? but cf. Phil. Soc. Trans. 1891—4, p. 495
[d] MS. *ad blam* [e] MS. *las in*
[f] MS. *dorad*: corr. Ascoli [g] MS. *dia*
[h] MS. *olche*: corr. Ascoli [i] MS. *doroidni*
[k] MS. *tuidecht*

ET AURES *EIUS* usque MALA.

indeferenter[12] faciem[a] nominat, *id est, con*siderat etiam malos[13].

UT PERDAT DE TERRA MEMO*RIAM* EORUM.

quæ in prosperitate generis *est*[14–15]; quod contingit Assiris[16] pariter extinctis.

ET EX OMNIBUS TRI*BULATIONIBUS* usque CORDE.

qui nihil de sé magnum senserunt[17].

f. 54a ET HUMILES SPI*RITU* SAL*UABIT*[1].

non necessitate[2] deiectos et perinde querellos[3], sed ratione patientes[4] et obidientes[5] semplices[6].

MULTÆ TRI*BULATIONES* usque EOS.

quos iustos dixerat[7] per Deum uotorum[8] compotes[9]. respexit euentum rerum, quo iusti plerumque, immo frequenter, argunt*ur*[10–11].

f. 53d *continued* 12. .i. *etir firianu 7 pecthachu* 13. .i. *dutabairt diglae forru* 14. *forsam*mimoriam *trachtid som isindisiu* 15. .i. *buithe aclainde dianés* 16. *forsa*perdat *trachtaid anísiu* 17. .i. *is india dorecatar ní intiu fesin*

f. 54a 1. .i. *arhuimli amenman is airi ícfaitir* 2. *ninnech forsatabar adenum* 3. .i. *arœget rinn a mám*[b] 4. .i. *hothuil amenman 7 is dliged leu tabart inna fochaide foraib* 5. .i. *ardenum tuile dœ homenmain 7 huare as dliged leu inna fochaidi*[c] *dothabairt foraib tar œsi apectha* 6. i. suplices .i. *guidig* .i. *ara nomaldoit* 7. .i. *asbeir*[d] *som* iustos *doib cia ingabtar airis menic dondecmaing* 8. *innanduthracht* 9. .i. *nanní robu accubur*[e] *leu atchotatsat*[f] *fordia* 10. .i. *is gnath dofirianaib aningabal* ab hominibus .i. *intan*[g] *ɔdairleici*[h] *dia*[i] *isna fochaidi inna firianu.* 11. .i. *an as nessa lium do inni* frequenter *indaas*[k] plerumque

f. 53d *continued* 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. 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 reproved, for it often happens thus. 9. i.e. whatever they desired they obtained it from God. 10. i.e. it is usual for the righteous to be reproached by men, namely, when God lets the righteous (fall) into tribulations. 11. i.e. what I deem nearer to the sense, *frequenter* than *plerumque.*

[a] leg. facientes?
[b] MS. *ar œget rinnamam*
[c] MS. *fochaid*: corr. Ascoli
[d] MS. *as beir*
[e] MS. *accubu*: corr. Ascoli
[f] MS. *at chotatsat*
[g] MS. *intantan*
[h] leg. *ɔdaairleici*?
[i] over the line
[k] MS. *indas*

ita temperauit sententiam ut illos liberandos promiteret, non intactos erumnís adsereret[12], cum hunc statum[13] pro utilitate quapiam[14] inclinasset[15] diuina dispensatio.

DOMINUS CUS*TODIT* usque EORUM.

etiam[a] pro uirtutis experimento[16] pulsentur[17], moueri tamen conterique[18] non poterunt[19].

UNUM usque PESSIMA.

ut diceret: nullum *est* malis uel in morte solacium, non commonis {mors}[20] ut cæterorum[21], sicut Assiriorum[22].

ET *QUI* ODERUNT usque DELINQ*UENT*[23–24].

id est, ab spé sua[25] decedent, fallentur[26], peccabunt[27]. peccare[28] etiam dicuntur, cum intentione[29] frustrentur[30] euentús[31]. secundum hunc sensum[32] in Ebreo quoque: odientes iustum superabuntur[33].

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*[b] *doib* 15. *hifochaidib in betho frecndairc* 16. .i. *arpromad aneirt isnaib fochaidib* · · · 17. .i. *ciabetir* 18. .i. *ɔtuartis* .i. *ɔfoircnitis huana*[c] *fochaidib hisin* 19. .i. ossa .i. *sechis ni 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 trímedirgedar* 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*[d] 31. .i. *intecmaing* 32. .i. *is hé asrubartmar techtas inebrae* 33. .i. *is ed inso file isind ebrae tar œsi* qui oderunt iustum[e] delinquent·

f. 54a *continued* 12. i.e. David does not declare that they are *iusti* who are not touched by miseries, but them 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. what we have said is the proper meaning (?) in the Hebrew. 33. i.e. this is in the Hebrew in place of *qui* etc.

[a] rather etiam si
[b] MS. *focricce*
[c] MS. *huna*
[d] MS. *dungaithar*: corr. Ascoli
[e] MS. iustus

ET NON DELINQUENT[a] OMNES usq*ue* IN EO.
q*ui* erunt *com*potes uotor*um*[34].

PSALMUS XXXIV.

IPSI D*AUID*.
occassionem erumnarum[35] suarum h*oc* carmine D*auid* in tempore Heremiæ p*ro*fetæ *com*ponit, q*uæque* in eum p*ri*ncipes commesserunt[36] p*er*sequit*ur*[37].

f. 54b IUDICA, DOMINE, usq*ue* ME.
*con*fisus[1] de causæ suæ iustitia iudicalem[2] aduersus inimicos suos postulationem poscit.

EXPUGNÁ usq*ue* ME.
talionem[3] ex lege poscit.

ADP*RE*HENDE AR*MA* ET SCU*TUM*.
p*ro* instrumentís[4] uindictæ.

EXSURGE IN ADIUTOR*IUM* MIHI.
ut in illos ultor[5]...existas.

EFFUNDE usq*ue* *CON*CLUDE.
pro: duc tanta facilitate gladium ut effundant*ur*[b6] aquæ.

ADUERSUS EOS usq*ue* ME.
pro: exclude iter et obstrue[7].

*CON*FUN*DANTUR*[8] ET REUERE*ANTUR*[9].
omnis eorum causat*ur*[c10] intentio.

QUÆRENTES ANIMA*M* ME*AM*.
id est, a parte totum[11].

f. 54a *continued* 34. .i. *comairmidi innan dúthracht 7 inna naccubur dorigensat* .i. *dusrigeni dia erru amal robu thol doib* 35. .i. *foradamair*[d] heremias 36. *innahé*[e] *dorogabsat* 37. *dorimi*

f. 54b 1. *aconidreirb* 2. *brithemandae* .i. *techtae imes*[f] *dé* 3. *indigail* 4. *arnaib aidmib* 5. *diglaid* 6. *amal dunesmiter*[g] 7. .i. *frithdún*[h] 8. .i. *ruccaigter* 9. .i. *dimicter* 10. .i. *erbirigther* .i. *connamanairi* 11. .i. *ar induiniu huiliu són*

f. 54a *continued* 34. i.e. computators[i] 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.

[a] MS. diliquent [b] rather effunduntur, which is translated cassetur; the glossator first translates causetur taken passively [c] an error for corr. Nigra [d] MS. *foradair*: [e] recte *innahi* [f] MS. *mes*; but cf. Ml. 38 d 1 [g] MS. *du nesmiter* [h] MS. *frith dún* [i] a literal translation of *comairmidi*; the Irish commentator evidently connected compos with compoto = computo

AU*ERTANTUR* RETRO*RSUM* ET *CON*FUN*DANTUR*.
conspectum hominum ferre n*on* possint[12], a*ut* certe gradu[13] cadant statús sui.

COGITA*NTES* MIHI MALA.
n*on* errore[14] nocentes, s*ed* studio.

FIANT TAMQ*UAM* PULUIS.
ita tenuentur[15] á tribulatione malorum ut instár pulueris á uento acti[16] nequeant *con*sistere, ut et ipsi exiles[17–18].

ET P*ER*SECUTOR ES POTENS[19], ET ANGELUS *CON*FRINGENS EOS.

FIAT UIA ILLORUM TENEB*RÆ*.
duplici inpedimento[20] beneficium illis denegat*ur* effugii[21], *uel* certe p*er* defectum[22] *con*silium uim p*er*sequentis[23] angeli n*on* euitant[24].

Q*UONIAM* GRA*TIS* usq*ue* LAQUEI SUI.
tectís mé captionib*us*[25], ut inter*ficerent*, laqueare[a26] uoluerunt me.

UANE[27] EXP*RO*BRAUER*UNT* ANI*MAM* usq*ue* QUAM.
hoc illis p*ro* ultione inp*recat*ur q*uod* supra ab illís sé passum esse[28] *con*questus *est*[29], p*ro* ea uotorum modestia[30] q*uam* lex talione[1] f. 54c finiuit[2].

12. *na cumgat* .i. *tiagat forteiched* 13. *as ingrad imbiat* f. 54b *són* 14. .i. *airrafetatar* 15. *semigter* 16. *comerch-* *continued* *loithi* 17. .i. *sémi* 18. ł. exules .i. *loingsig* 19. .i. *comba*[b] *ingraintid cumachtach*[c] *donaib hisin· adœ* 20. .i. *innadorche 7 indfoilmire* 21. *indataig* .i. *fortachtœ*[d] *dœ* 22. .i. *trinephthabairt*[e] *do dia fortachtae doib* 23. *adgréinn* 24. ut *conís*[f] *imgabat* 25. *honaigabalaib* 26. *nomgoistigtisse* 27. .i. *cen chinaid* 28. .i. *cutrummae neich forodamair som leu* 29. *aní arrucéig*[g] 30. *arinchensa(i)*[h] (.i. *ní comt)acht som nibed uilliu duthabairt foraib som difochaid indaas indaricc*[i] *som foir som*

1. *hodigail* 2. *airised roboi hirrecht digal cutrummae* f. 54c *frissinpeccad*

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.....

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

[a] MS. lacerare: corr. Ascoli [b] MS. *coba*
[c] MS. *cumtach*: corr. Ascoli [d] MS. *fortacht*
[e] MS. *-tabart* [f] leg. ut .i. *conî*? [g] MS. *ar ruéig*
[h] this gloss is on the margin and is almost illegible [i] this seems to be corrupt

ET IN LAQUEUM[a3] ET IN CAPTIONEM CADET IN IPSO.

ANIMA *AUTEM* MEA usq*ue* DOMINO.

p*ro* q*uo*[4] salutem tribueris[4a] laboranti.

OMNIA OSSA usq*ue* TIBI.

totum q*ui*cq*uid* in mé uirium *est* ad agendas tibi gratias[5] admouebo, neq*ue* ei[6] p*ost* liberationem sola dilectione[7] *con*tentus[8] ero.

ERIPENS usq*ue* de MA*NIBUS*.

auxit erumnam suam, cum sé diripi d*icit* p*ost* latentes[9] insidias et p*ro*brosa *con*uicia[10].

SURGENTES usq*ue* IGNORABAM.

creminabant*ur*, *ue*l calumniam[11] commouebant actionis[12], *id est*, specie interrogationis[13] discutionisq*ue*[14–15]. hac specie calumniæ *et* Dauid aduersus Sauelem et in castris aduersus Lachis laborauit[16–17], et, q*uoniam* Sirís placeret, Heremias q*uoque*[18], cum diceret*ur*[19] obsessa ciuitate ad Caldeos[20] transfugere[21], qui ad[b] mercendos cibos p*er*gebat,

f. 54c *continued*

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 degnimu· buidech* 8. *buidech* 9. *nudachelat* 10. .i. *iarnaib aithisib athischaib* 11. *innathis* 12. .i. *nodolbtais gnimu dam dodenum 7 nummaithisigtis*[c] *ol* duaid 13. .i. *imchomarc conaithisib triit dognitis som damsa* 14. .i. *inchuarsachada* 15. .i. *nomchuarsachtis trissan imchomarc nisin* 16. .i. *dorat saul athissi foir intan romboi hi cotarsnatu fris* 17. .i. *dorata athissi foir dano intan rombói octogail innacathrachsin* 18. .i. *huare*[d] *asbered* heremias *friusom fesin arangnetis d(eg)nimu ar(du)ecomnacht dia incathraig hilama cald· 7 huare*[e] *noteged echtarchathraig*[f] *.....n dilmai(n) domm.....som b.....eg..nach·· d.....* immurgu *noteged som 7 no .....disiu··* 19. *honaib israheldib*[g] 20. *sechtarchathraig*[h] 21. *tremitciched* .i. *asluad inti* heremias

f. 54c *continued*

3. he has here a difference of rendering[i]. 4. i.e. for the salutary deed, i.e. the word *salutari* in the psalm. 6. from him (or it?)[k]. 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.

[a] MS. laqueueum [b] MS. ad qui [c] MS. *nummaithistis*: corr. Ascoli
[d] MS. *hure* [e] MS. *hure* [f] MS. *echtarchaig* [g] MS. *israldib*
[h] MS. *sechtarchraig*. [i] Vulg.: ueniat illi laqueus quem ignorat etc. [k] *arindi* is a literal translation of ei, the sense of which is not clear

uel, cum p*rædi*ceret p*ro* utilitate audentium[22] capiendam urbem[23], uaticinari[24] in fauorem hostium putabat*ur*[25].

RETRIBUEBANT usq*ue* BONIS.

id est, cum ego illis bona suadendo *con*sularem[26–27], illi[28] me iniuriæ subdere[29] festinabant.

ET STERILITATEM usq*ue* MEÆ.

ita in meas grassaban*tur* erumnas retribuendo mala p*ro* bonís[30–31], ut memoriam meam, q*uæ* filiorum successione[32] conquirit*ur*, abolere niteren*tur*, ut tamquam sterilis interirem[33].

EGO *AUTEM* CUM *MIHI* usq*ue* MEAM.

ad luctús et meroris mei habitum laborem adhibebam in ieiunis, ut id q*uod* petebam facilius impetrarem. figurate[34] sé de locutione et proprietate Ebreca *non* sé exauditum *esse*[37–1] significat, q*uod* sub f. 54d denu*n*tiatione[2] *con*tingit Heremiæ p*ro* populo dep*re*canti.

ET ORA*TIO* *MEA* IN SINUM MEUM.

sinum *sanctus* Dauid p*ro* indiuisa adhessione[3] sepe ponit; sí

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

f. 54c *continued*

1. .i. *hodia* 2. *fuaispenud* 3. *arind atoibiud neph-* f. 54d *etarscarthu* .i. *nad ndechuid a ernaigde*[g] *huadsom dochum ndæ acht duintarrae inna ucht fesin* iterum

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.

1. i.e. by God. 3. i.e. that his prayer did not go from him to God, but turned back again to his own bosom.

[a] MS. *as bered* [b] the first *n* is over the line
[c] MS. *incharaigse*: corr. Ascoli [d] rectius *indisraheldi*
[e] MS. *foch*: corr. Ascoli [f] MS. *forchainnse*: corr. Ascoli
[g] MS. *ernaig*: corr. Ascoli

tamen n*on* de uestimento loquatur[a4], sinum d*icit*, ut *est* illud: redde[b] uicinís nostrís septuplum in[c] sinu eorum[5], ac si diceret; insep*er*auile obpr*opr*ium adfige merentib*us*[6].

Q*UOD* CON*TENUI* IN SINU usq*ue* GENTIUM.

numq*uam* a mé p*ro*mouit[7] oratio mea, adhesit m*ihi*; aures iudicis n*on* i*n*trauit, mecum atq*ue* in sinu meo diuersata[d] *est*[8].

Q*UA*SI P*RO*XIMUM usq*ue* *COM*PLACEBAM.

n*on* solum, inq*uit*, oraui n*on* p*ro*merentib*us*[9].

Q*UA*SI LUGENS usq*ue* HUMILIABAR.

in q*ui*b*us* tamq*uam* in germanís[10] sic *com*placebam. tristis eram capite demiso[11] in terram.

ET ADU*ER*SUS MÉ usq*ue* *CON*UENER*UNT*.

alacres in meas efferebant*ur*[12] iniurias[13], *con*uentúsque ad interficiendum mé[14] celerabant[15].

C*ON*GREGATA S*UNT* usq*ue* IGNORAUI.

pro his q*uæ* ignoraui, ac sí diceret: sine causa[16] uerberabar.

DISIPATI S*UNT*[17] NEC CONPUNCTI.

p*ro* disipato *con*silio effectuq*ue* p*ri*uato[18].

TEMTAUER*UNT* MÉ *ET* DIRISER*UNT* DIRISU[19].

STRIDEBANT[20] usq*ue* SUÍS.

feralis[21] ira dentium[22] crepitu denudatur[23].

f. 54d *continued*

4. .i. *nidu ucht etaig asbeir* heremias *inso* 5. .i. *naruetarscara friu acaire* 6. *donaib hí assidroillet* 7. .i. *rolil*[e] *dím mernigde 7 nidechuid huaim* 8. *dureill airilset* 9. *naichid* 10. *amal bid inderbraithrib* 11. *teilcithiu* 12. *nofeidtis damdibitisse* 13. .i. *hifrithoircnea dam* 14. *coetar-* 15. *nudianaigtis* 16. .i. *cen chinaid nuaim* 17. .i. *conafrinech dudrigni* 18. .i. *made huare nach rucsat diriug* 19. *debe connarmadatar*[f] *degcomairli* 20. *nodéitnaigtis* .i. *nofograigtis* 21. *biastaide tintuda inso* 22. *innafiaclae* 23. *dínochtar*

f. 54d *continued*

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[g]. 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. 17. i.e. so that they did not attain to (?) good counsel. 19. this is a difference of rendering[h]. 20. they used to gnash, i.e. they used to make a noise.

[a] MS. laquatur [b] MS. rete
[c] MS. is [d] leg. deuersata
[e] MS. *rolin* [f] leg. *conná irmadatar*, and cf. Wb. 5[b] 2
[g] a mistranslation
[h] Vulg.: tentauerunt me, subsannauerunt me subsannatione.

DOMINE, QUANDO RESPECIES?

sic ipse in suo uolumine inq*uit*: Dom*i*ne, noli in tua patentia[1] sustinere[2]. f. 55a

RESTITUE ANIMAM MEAM A MALADICTIS {u*el* factis[3]} EORUM.

A LEONIB*US* UNICAM *MEAM*.

p*ro* p*ri*ncipib*us* noxiorum Sedechiæ *uel* reliq*uis*; q*uam* solam et p*ro* omnib*us* habeo[4].

CONFITEBOR TIBI IN ECLE*SIA* MAGNA.

celebrabo té[5] laudib*us*...in *con*uentu coetuq*ue*[6] multorum.

IN POPULO GRAUI LAUDABO TE.

nam gratias refferre debiti *est*[7].

Q*UI* ODERUNT usq*ue* OCULIS.

cum in p*ro*spectum inimicorum incedero, oblica significatione oculorum[8–9] oblocunt*ur*[10] in uisu.

Q*UONIAM* QUIDEM usq*ue* LOQUEBANT*UR*.

explicuit dolosi statum[11].

ET IN IRA DOLOSE usq*ue* ÓS SUUM.

læti[12] malís meís toto, ut d*icitur*[13], ore insultantes loquebant*ur*.

DIXERUNT: EUGE EUGE[14–15].

repetitione[a] u*ero* euge, euge usus *est* ut effusos[16] illos in gaudium[17] et se n*on* *con*tenentes[18] exp*re*meret.

f. 55a

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

[a] MS. reptitione [b] better *aranethe*
[c] MS. *duilim*: corr. Ascoli [d] MS. *noterdarcugub*
[e] MS. *du ucthar* [f] MS. *sirsa*
[g] MS. *nís congbaitis*

UIDISTI, DOMINE, usque DOMINE.
id est, adiutorium tuum mora ac dilatione ne suspendas[19].

NE DESCEDAS A MÉ.
f. 55b *non* localiter de Deo sed effectionaliter[1] dicitur.

EXSURGE usque MEO.
pro: ad defendendum[2] mouere[3].

IUDICA, DOMINE, usque NOSTRÆ.
hæc est meæ petitionis intentio ne disediria inimicorum meorum ...obtatís succesionibus[4] inplicantur[5].

NON DICENT usque EUGE.
super mala mea tamquam in uotís propriis non lætentur[6].

NEC DICENT: DEUORAUIMUS EUM usque MEÍS.
frustratís[7] conatibus ea quæ sunt dedecoris plena patientur.

INDUANTUR CONFUSSIONE[8].
uelut amictu quodam ita inuoluuntur nota[9] pudoris et maculæ[10], qui causam letitiæ in adflictione mea[11] estiment euinire.

ET LINGUA MEA.
pro[12]: personauit iugiter pro iusto adiutorio[13].

LAUDEM.
laus Dei ymnus[14] est quo natura Dei proprie conditioque[15] rerum celebratur.

PSALMUS XXXV.

PSALMUS DAUID.
cum Sauelis insidiis urgeretur, hunc psalmum cicinit, eo præcipue tempore cum in suam potestatem[16] insidiator {Saul} uenisset, ab
f. 55c *eius*que internecione[17] temperasset[1], sublato tamen scipho[2] et {sub-

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 addæ* 14. *molad* 15. *intuistiu* 16. .i. *hicumachtae nduid* 17. *hondairdbiu*
f. 55c 1. *ised scél foraithminedar*[a] *is indisiu dialuid*[b] *duaid forlongais*

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

[a] MS. *foraith minedar* [b] MS. *diluid*: corr. Ascoli

lata} hasta *pro* manifestatione negotii. more suo opus ad uerba retulit[3].

DIXIT INIUSTUS usque IPSO[4].
pro[5–6]: putat sé[7] latere cum peccat.

NON EST TIMOR DEI usque EIUS.
pro: neque[8] *est* timor Domini ante oculos *eius*. *aut* ita non esse[9] saltim timorem Dei ante oculos *eius* {iniusti} increpatorie[10] legendum *est*, ac si diceret: fallat licet uniuersos homines, demens[a] *est tamen* qui nec timore Dei frenatur[11] a scelere, quem nulla potest latere quamuís[12] secreta molitio[b13].

resaul luide iarum dia thosun[c] *som cosluag 7 gabthe dunad les fris* f. 55c
arinoillus· doluid[d] *duaid iarum aidchi roboi cucu innan dunad 7* continued
luid co port imbói inrí indsainriud 7 ɔoscaig eredig ind ríg 7 ɔoscaig ingae 7 saidsi[e] *lialalécuinn*[f] *saul hitalmain 7 luid iarum intí duaid hitelaig banessam dindslog 7 argart doib disuidi*[g] *nant maith ɔroitatar arríg*[h] *décaid aeredig 7 aarma ciaindas rundgabsat inaimsir intindnacuilsin*[i] *didiu dunecomnacht dia inní· saúl innalamasom rogabsom insalmso···* 2. *inderidech* .i. *as in magin imbatar* 3. .i. *is argním* andixit *asrubart intí duaid sechis darigni intanfirían* 4. .i. *sechis darigni són huagnim* 5. *tarœsi* 6. *forsaní as* dilinquat *trachtaid anísiu* 7. .i. *ɔnach fessed dia* 8. .i. *fo diltud inso* 9. *inní nadndixnigedar*[k] 10. .i. *inchuarsachthid* .i. *no is cursachad*[l] *fil is indí as* non .i. non est .i. *inní nad ndíxnigider* .i. *nate nifil homun dé les issuaichnid 7 ata tra cid diltud isindisin* 11. *nachidfrithgaib*[m] 12. *cid* 13. *nachtochrechad* .i. *ní ɔfel ní dugáitha adi··*

before Saul, he (Saul) went afterwards to pursue him with a host, and a f. 55c
camp was pitched by him (Saul) against him for protection. David then *continued*
went one evening to them 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.

[a] MS. demiens
[b] MS. molestio
[c] regularly *tofun*, which should probably be restored
[d] MS. *dluid*: corr. Ascoli
[e] MS. *saidsi*
[f] *lialecuin* Ascoli
[g] MS. *disui*
[h] MS. *arrrig*
[i] MS. *intindnaculsin*
[k] MS. *nadndignigedar*: corr. Nigra
[l] leg. *cuarsachad*?
[m] MS. *nachid frithgaib*

QUONIAM DOLOSE usque ODIUM.

pro: ut[14] desidiria sua de mé *inter*ficendo[15] impleat[16].

UERBA ORIS *EIUS* usque DOLUS.

cum filium uocaret[17] quem .. studebat occidire.

NOLUIT INTELLEGERE usque AGERET.

absoluit *profeta* cur peccator in uirtutem *non* adsurrexerit. noluit[18], inquit, *non* potuit.

INIQUITA*TEM* MEDITATUS *EST*[19] usque SUO.

augenter[20]; etiam tempus quieti datum prauis et noxiís cogitationib*us* occupabat.

ADSTET IN OMNI UIÆ *NON* BO*NÆ*.

prauas mollitiones in opus[21] aduxit.

MALITIAM *AUTEM NON* ODI*UIT*.

*con*sequenter[22] causas intulit q*uia* {*uel* q*uibus*} adstetit omni uiæ
f. 55d *non* bon*æ*, q*uia*, scilicet, *non* fuerat au*er*satus[1] malitiam.

DOMINE usque TUA.

pro: usque in cælum[2]; altitudine cælor*um* quantitatem exaggerauit[3] misericordiæ. ad laudes Dei cum admiratione *conuertitur*, quo et in Saulis {.i. malis} mitis sit {*uel* fuit}[4], et in sua defensione sollicitus.

f. 55c *continued* 14. *forsaní as* iniquitas 7 odium·*trachtid so*[a] *sís* 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 nombáth innaligiu ba ac imradud chloine nobáth*[b] 20. .i. *intormachtid* .i. *doformaig cech peccad foralaile ndo beus intan asmbeir* iniquitatem 21. *diaforbu ingním* 22. *inchomimmaircidid*[c]

f. 55d 1. *airníroadbartaigestar* 2. .i. *rosiacht corrici nem atrocaire*[d] 3. *rodumaigestar* .i. *ordelc són* 7 *rocutrummaigestar*· 4. .i. *robói duchensi* duaid *narogaid do dia digail forsaul innanolc dorigenside fris acht rogaid hodia oidnderoimed dilamaib sauil*

f. 55c *continued* 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.

[a] *so*=*inso*, cf. Ml. 34[b]8, 51[d]6, 88[d]6, 114[c]7 [b] MS. *no báth*
[c] MS. *inchomimmaircid*: corr. Ascoli [d] rectius *athrócaire*

ET UERI*TAS* usque AD NUBES.

more suo misericordiæ[5] sociauit ueritatem[6], ut certam circa sé indulgentiam Dei et mansuram[7] adserat.

IUSTITIA TUA *SICUT* MONTES D*EI*.

per hæc, q*uæ* nouit alta atq*ue* magna, *pro*fundas q*uo*que diuinas uirtutes extulit[8].

IUDICIA usque MULTA.

pro[9]: in*compre*hensibilia. hæc *propter* surgentem de *superiori* uorsu q*uæ*sitionem. refferri *enim* poterat[10]: si[11] iustitia Dei reddens singulis *pro* merito tam[12] magna[a] *est*, cúr *contra* meritum[13] tú adu*er*sa *per*peteris[14]? *pro*fundum *ergo*[15] iudiciorum Dei sé ignorare *profitetur*.

HOMINES usque D*OMINE*.

ignorarem licet qua libra[16] iudicii homanorum actuum *con*certationes[17–18] et immeritas erumnas[19] dispensas[20], licet t*amen* hæc té

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

f. 55d *continued* 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 a mountain, 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.

[a] MS. magno [b] MS. *forcometar*: corr. Ascoli
[c] MS. *cota rodelc* [d] MS. *dtt*
[e] MS. *firianu*

facere *prouidenter*[21], *cuius* erga statum rerum[22] *con*sulentia[23] ab hominib*us* us*que* in pecudes porregit*ur*[24].

SICUT MULTI*PLICASTI* MIS*ERICORDIAM* TU*AM*, DE*US*.

non *ergo* uerisimile[25] ut tu homines neglegas, q*ui* mutis animalib*us* *con*sules[26].

f. 56a FILII *AUTEM* HOMINUM us*que* TUARUM.

sub generali pr*o*uidentiæ[1] tuæ[2] bono, quo creaturas[3] cunctas susteneas, hominem rationis ussu et tui notitia *præ*stare[4] fecisti.

ALARUM TUARUM SP*E*RABUNT.

pro:....cognoscent té[5].

INEBRIABUNTUR AB UBERTATE DOMUS TUÆ.

pro[6]: dilectabunt*ur* et explebunt*ur*. ub*er*tatem namq*ue* domús Dei uocat p*er*fectam sacrorum[7] atq*ue* ordinum disciplinam.

TORRENTE UOLU*PTATIS* us*que* EOS.

pro[8–9]: summa[10] felicitate reficies[11]; ut affluentiam[12] et facilitatem largitionis diuinæ parit*er* indicaret potús no*mine*.

Q*UONIAM* AP*UD TÉ* FONS UITÆ *EST*[13].

f. 55d *continued* 21. *isatdílmainsiu*[a] .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. *nífil chosmailius fír doneuch asber nadmbed dliged remdeicsen dé dudoinib sech remideci dia dunaib anmandib amlabrib*.. 26 .i. *remideci*

f. 56a 1. *file duit decech*[b] *duil* 2. *adæ*. 3. i. quo creaueras cuncta .i. elimenta et quo susteneas 4. *doroscea* 5. *adé* 6. *tarœsi* 7. *innacossecarthae* 8—9. *taræsi* .i. *indi as* potabis 10. *huasil* 11. .i. *arutaissiu* 12. .i. *animbed* 13. *Frecrae la* duaid *anísiu* amal *duberad nech do hiceist cidar in*potabis *tuicais hi* sunt *cid arnabu son inchoissised longud*[c] i. *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 *oimbiud fortacht dé donaib dóinib*[d] *sainemlaib*.

f. 55d *continued* 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 didst thou not 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, even so is the help of God poured forth to the

[a] MS. *isadilmainsiu*
[b] MS. *dech*: *dechech* Ascoli
[c] *d* over the line
[d] MS. *donib*

in morem aquarum sine cessatione manantium[14] ea q*uæ sunt* uel ussui n*ostro* *uel* uoluntati necessaria subministras[15], liber*a*litate[a] inriguam[16] uitam sustentans.

ET IN LUMINE us*que* LUMEN.

uidendi luminis[17] facultatem in ipso lumine[18] *con*tulisti.

OSTENDE MIS*ERICORDIAM* us*que* TÉ.

duo q*uæ sunt* maxima....memorauit, uitam cum instrumentís suís et ussuram[19] lucis.

ET IUSTITIAM TUAM us*que* CORDE.

obtat ut iustissimi hominum indulgentius cæterís mortalib*us* habeant*ur*[20–21].

NON UENIAT us*que* SUP*ERBIÆ*.

pro: n*on* subieciar pedib*us* super*borum*[22], ac super me uictores conant*ur*[23] ascendere. pedem *pro* incursu[24]; síc alibi ait: super Edumeam extendam calciamentum me*um*[1–2], *id est*, ascendam super Edumeam. f. 56b

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 dé* .i. solis rl. 18. .i. *indroisc dunecomnachtsu*[b] *dún adé* 19. *inneir*birt *biuth* 20. .i. *inmét beta firíen indoini is inmeit sin is téchtae doib dilgadche air it hé afirien*[c] *lesom indí duluget tricecha*[d] *oina* 7 *it hé ata dirgi hochridiu*. 21. Aliter alii dicunt .i. *inméit*[e] *mbias firinne neich is inmeit sin* d*a*no *bias dilgadche dé do*··· 22. .i. *nachamindarbanarsa*[f] *fochomtururasib innandiummassach* 23. *na aimdetar* 24. pes· *comthururas*[g] *les* tra *fonindasa isindisiu*. f. 56a *continued*

1. *sechis mochois ón airis inunn oín diatét lessom*· *indacr*(*a*)*nn* 7 *indchos* .i. *donchomthururus* 7 *dind*[h] *fresngabail* 2. .i. *muchumachtae son forsna doini fil isindús*(*in*). f. 56b

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.

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.

[a] MS. liberalitatis
[b] *su* over the line
[c] leg. *atafirien* or *atfirien*
[d] leg. *fricecha*?
[e] MS. *immeit*
[f] MS. *nacham indarban arsa*
[g] leg. *ar comthururas*?
[h] recte *dond*

ET MANUS PECCATO*RIS* usq*ue* MÉ.

pro comprehensione; a membrís[3] op*er*a officiaq*ue*[4] membrorum. petit ut subito Sauelis incursu liberet*ur*.

IBI CECIDER*UNT* usq*ue* INIQUITATEM.

qui tuo n*on* meret*ur* auxilio[5] liberari.

EXPULSI S*UNT* usq*ue* STARE.

q*uod* Saueli inruentib*us* Allofilis[6] euenisse manifestum *est*.

PSALMUS XXXVI.

IN FINEM, PUERO DO*MINI*, PSALMUS DA*UID*.

q*uoniam* plerique mortalium afflictione[7] p*ro*borum[8] et impiorum p*ro*sperit*at*e t*ur*bant*ur*[9], ut inremuneratas[10] in hac uita[11] uirtutes[12] deserant[13] et uitia *con*sectent*ur* felicia[14–15], ad h*uius*modi depellendum errorem iste psalmus conponitur[16].

NOLI EMULARI[17] *INTER* MALIGNANTES.

uotorum[a 18] successu[19–20] felicib*us*[21] et p*rio*ribus[22] affluentia[23] pros-

f. 56b *continued*

3. .i. *intan asmbersom* pes 7 manus *nochis arnaib gnimaib són dungniat som honaib ballaib hisin· atbeirsom* .i. *ar inchomtetracht 7 indfresngabail*··˘ 4. *innafrithgnamu* 5. .i. *adœ* 6. *aicme insin difilistinib romarbsat saul* 7. *ondfrithorcuin* 8. .i. *innapromthe* 9. .i. *imfolngi comrorcuin dosochaidi cid arambiat indfirien isnaib imnedaib 7 isnaib frithoircnib 7 indingoir isnaib imbedaib 7 isnaib soinmechaib im*murgu 10. .i. *nephatdanigthi.* 11. .i. *airní siu dober*[b] *anduilgine sidi* 12. *innadegnimu* 13. *coduœrget* 14. *sodcadcha* 15. .i. *archuingid innasoinmech imbiat ind ingoir asberatsom*[c] *nadndignet in*nadegnimu *huare is hifochaidib bithir hisuidib 7 dungenat im*murgu *innadualchi*[d] *airis soinmige adchotar trisuidib*[e] 16. *dochloud tra indligid sin rogabad insalmso* 17. .i. pro emitari ł. *nonétaigther* .i. mirari 18. *innandúthracht*[f] 19—20. *hontoracht* .i. *innasoinmech* 21. .i. *honaib sodcadchaib* .i. *adguset* 22. .i. *honaib toisechaib* .i. *huaneuch as aircendam 7 as errindem cecha soinmige·* 23. *huandimbud*

f. 56b *continued*

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.

[a] the Latin text seems corrupt
[b] rather *doberr*
[c] *at* over the line
[d] MS. *dulchi*: corr. Ascoli
[e] MS. *trisuiidib*
[f] MS. *innaduthracht*: corr. Ascoli

perorum, *pro* emitari[24] *uelut cum quodam* dolore p*ro*priæ egestatis[25–26]. emulatio[27] *est* afectio[28–29] sí id q*uod* con*cupiscas* alt*er* potiat*ur*[a 30–31], ipse careas; [32–33] zelotiphia[34] *est* sí alt*er* tecum[35] fruat*ur*[36] q*uod* concuperis. ipse *ergo*[37] noli emulari[38] *siue* mirari[39] eos qui, cum sint mali, t*amen* in diuitiís *sunt* et rerum omnium habundantia *con*stituti.

f. 56b *continued*

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. *indommatad*[b] 26. .i. *amal nech bis in œlscud 7 ingalar mór tribuith indomataid cen sommataid na intamaltaesiu innahí míerbartmar*[c] *cosindœilscud sin lat imna imbeda techtae*[d] *sidi* : *oínchetbaid hothosuch corrici*:::[e] 27. .i. *œtugud* 28—29. *ascnam* ł. *serc* 30. .i. uoluntate .i. *sechis ciatechtid són* 31. .i. *ciatechtid nach aile ni adchobraisiu 7 nitechtaisiu ón im*murgu *nietaigthersu immanisin* .i. *ni ascnae 7 ní charae· issí indalachiall*[f] *les is indi as* emulari *insin·* 32. *trachtad lesom anisiu forsaní as* zelaueris[g]· 33. *dechur tra tadbat som isindisiu etir aní as* emulari *7 aní as* zelaueris .i. *intan asndéut téit an* emulari *œt són imní nad techtai féin 7 bís lannach naile* azelaueris *im*murgu *œt són imní notechtai fein arna(c)hróthechta nachaile hicuturummus frit.* Aliter *asber· mailgaimrid biid chiall*[h] *intamlae is indí a(s* z)elaueris *amal rundgab is indi as* emulari *7 ní dui*::: *ade fricheill ints(a)ilm cenid deni stoirier*··˘ 34. .i. *œtt* 35. *hicutrummus frit·* 36. .i. *nabad format lat* 37. *aithbeim*[i] *forsindib ciallaib fil isind*emulari· *lesom inso*·· 38. .i. *insamailter* 39. .i. *adnamraigther* .i. *nonetaigther* .i. *adcosnae son no nocarae*[k]

f. 56b *continued*

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 spoken ill of, 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.

[a] MS. patiat*ur*
[b] MS. *indomataid*
[c] MS. *mierbarmar*
[d] MS. *imbed a techtae*
[e] leg. 7 *oínchétbaid hothosuch corrici sin*?
[f] MS. *-chall*: corr. Ascoli
[g] MS. *a* zelaueris
[h] leg. *ciall*?
[i] MS. *aith beim*
[k] MS. *no carae*

NEQUE ZELAUERIS usque INIQUITATEM.

generaliter[40–41] nomine iniquitatis imperauit ne quem[42] improbi hominem operis diceremus beatum etiam in habundantia[43] constitutum, quem uerius[44] miserabilem pro peccato conueniat dici[45] prouidendo.

ET SICUT HOLERA[a] usque BONITATEM.

quia finis est[46] bonís spes in Deum, primum in Deum credendum
f. 56 c est, deinde studendum est uirtuti prouidendo[1].

REUELA[2] usque TUAM.

in aduersis quoque uirtús tua innotescat[3] Deo, ut possis securus esse de præsidiís[4]. síc alibi: iecta[5] in Deum curam tuam.

ET SPERA IN DEUM usque TUAM.

sic diffensionem debitam[6] iustorum meritis iustitiam uocat, quemadmodum inpotentum[7] obpresionem, qua iustos affligunt, iniquitatem nominare consueuit.

ET IUDICIUM TUUM TANQUAM MERIDIEM.

id est, nihil indiscusum[8] circa té esse patietur[9], sed examinans[10] cuncta atque deiudicans iuste tibi adiutor adstabit. "meridiem" ergo dicit ut augmentum manifestationis exprimeret[11].

SUBDITUS ESTO usque EUM.

Studé[12], inquit, ut mimineris te sub Dei imperio agere.

f. 56b continued 40. *forsaní as* iniquitatem *trachtaid*[b] *som hisunt* 41. .i. *coitchen do cach peccad són*·· 42. .i. *nach* 43. .i. *innanae*[c] 44. .i. *oldaas bes findfadach*[d] 45. *huachách* 46. *forar*[e]

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

f. 56b continued 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.

[a] MS. holeara
[b] MS. *trataid*: corr. Ascoli
[c] MS. *innanae*
[d] MS. *find fa dach*
[e] leg. *forás*?
[f] MS. *trifortachta*
[g] MS. *ci*
[h] leg. *dufuthairsctar*?
[i] MS. *ducad*

NOLI EMULARI usque INIUSTITIAS.

né emuleris[13], audi[14], ne, inquit, facias[15], quod ad impiorum prosperitatem indignanter[16]...commotus est[17].

QUONIAM QUI INIQUITER[18] AGUNT EXTERMINABUNTUR[19].

etsí ad breue tempus....ultio deferatur[20], non tamen in longum perditionis eorum sententia[21] protracheretur.

ET ADHÚC PUSILLUM[22] usque PECCATOR[a].

insperata[1] morte subtractus. f. 56d

ET QUERIS usque INUENIES.

ita, inquit, delebitur ut memoriæ *eius* nulla signa remanere uideas[2].

ET STRIDEBIT usque SUIS.

et si in tantum fuerit aduersus eum stimulis furoris accensus[3] ut attritu[4] dentium in eum uideatur armari···

DOMINUS AUTEM usque EUM.

illam, inquit, uechimentem iram *eius* inritam Dominus faciet[b] effectumque[5] distituet[6].

QUIA PROSPICIT usque EIUS.

nouit illi, inquit, instare tempus[7–8], quod cum aduenerit, ferialis[9] commotatio, quam contra iustum habuit, conprimetur[10].

GLADIUM usque PECCATORES.

duplex causa ostenditur quare peccatores aduersus iustos arma[11]

13. *ní intamlae* 14. *ol intrachtaire* 15. .i. *ní dene chomgním frisin pecthach duchuingid comsóinmige fris* 16. *indé-* f. 56c continued
tuailngigthid 17. *ol is lond* .i. *infaith* 18. *ind andgid* 19. *forceinfiter* 20. *insnáter* 21. *indigal* 22. .i. *ni ba cian mbias in pecthach*

1. *nephrescastu* .i. *nephtoimtiu*[c] 2. .i. *ní ɔdiuair ní doforaithmiut etir* 3. *cid andithe*[d] 4. *huantuarcain* .i. *huadétnaig afiaclae frialailiu* 5. .i. *ingnima dungena inpecthach* f. 56d
6. .i. *sechis conscera dia són* 7. .i. *niba chían*[e] *cuforcenn ásaiguil* 8. .i. *foirchinn inpecthaig* 9. *biastaide*[f] 10. *forbrisfither* 11. *inna frithorcun dungniat*

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. 56c continued

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. f. 56d

[a] MS. peccato
[b] MS. feciat
[c] recte *nephthoimtiu*
[d] *andithe*: in the MS. it looks more like *ardithe*.
[e] leg. *cían*?
[f] ferialis is glossed as if it were ferinus

corripiunt[12], *pr*imum q*uod* disimelitudine[13] *con*uersationis eorum offendant*ur*, deinde q*uod* facile eos obp*r*imere *pro* ipsa census sui tenuitate[14] sé credunt.

UT TRUCEDANT RECTOS CORDE.

ideo[a] rectos corde q*uia* graues *sunt* illís ad uidendum[15].

GLADIUS EORUM usq*ue* EORUM.

n*on* eis q*uas*i offensus mala d*i*cit[16] animo.

f. 57a ET ARCUS EORUM usq*ue* MULTAS.

exigua iusti posessio p*r*æstat[1] ingentib*us* opib*us*[2] peccator*um*, q*uoni*am illorum causæ[3] dilabunt*ur*, cum fuerit eorum potentia desoluta.

Q*UONIAM* BRACHIA usq*ue* INMACULATORUM.

pro[4]: gratias[5] habebit.

NON *CONFUNDENTUR* IN TEM*PORE* MALO.

etsi aliquando...artiores[6] rerum p*r*æsentium necessitates incurrent, n*on* deserent*ur* penitus a Deo, ita n*on* ut necesse sit eís destitutionis[b] suæ[7] merore*m* et uerecondiam[8] sustinere.

ET IN DIEB*US*[c] FAMIS SATURA*BUNTUR* usq*ue* MOX[9] HONERABUNT*UR* ET EXALTABUNT*UR*.

eo, inq*uit*, tempo*ris* quo multo, ut putant, fuerint honore sublimes, uice fumi[10] omnis eoru*m* elatio[11] euanescit et depe*r*it.

DEFICIENTES[12] UT FUMUS DIFICIENT.

f. 56d *continued* 12. .i. *arrethat* 13. *huand écsamli* 14. .i. *arthercai innanane ndomundae leu* 15. .i. *isscith leu deicsin*[d] *innafirián*

16. *ní míaipir*

f. 57a 1. *dirósci* 2. *adchotatsat trierchellad*[e] 3. .i. *nach accuis trissanétatsat som inna*[f] *anu hisin atbelat sidi 7 innasoinmecha fesin·* 4. *tarésí* 5. *innaattluichthiu buide* 6. *atadedarnnu* .i. *atathimmartu ón 7 ata imnedchu* 7. .i. *air nísdér dia* 8. *inruccai* 9. *debe tintuda*[g] *inso lesom* 10. *amal arindchrin*[h] *dé 7 asindbail* 11. *cechuall* 12. *resinchanoin hisiu atá atrachtad*

f. 56d *continued* 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 the riches, they (the causes) shall die 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[i]. 10. as smoke perishes and dies. 12. the text is here preceded by the commentary on it.

[a] MS. q*uia* graues *sunt* ideo rectos corde: with marks of transposition
[b] MS. distutionis
[c] MS. adiebus
[d] rather *deicsiu*
[e] MS. *adchotatsrierchellad* with *at* written over *s*
[f] MS. *inna inna*
[g] MS. *tinthuda*
[h] MS. *ar indchrin*
[i] Vulg.: mox ut honorificati fuerint et exaltati

MOTUABIT*UR*[13] usq*ue* SOLUET.

dificiente, inq*uit*, co*n*gregata[14] substantia[a].

IUSTUS *AUTEM* usq*ue* COMMODAT.

ita habundabit ut etiam ad alios manum possit suæ liberalitatis[1] extendere. f. 57b

APUD DOMINUM GRESUS HOMINIS DERI*GENTUR*.

pro[2]: conatús iusti p*ro*sperabunt*ur*.

ET UIAM *EIUS* CUPIAT. CUM CECI*DERIT* IUSTUS, *NON* CONTURBAT*UR*.

numq*uam* ita labi poterit ut aliq*uit* debilitatis[b3] incurrat.

IUNIOR FUI usq*ue* COMMODAT.

n*on* solum ipse n*ihi*l in rerum difectu sentit angustiæ, s*ed* etiam egentes[4] sua liberalitate[5] sustentat.

DECLINA usq*ue* IUDICIUM.

pro[6]: curæ *est* illi difensio paup*e*rum. n*on est*, inq*uit*, remisus[7] circa tutione*m*[8] iustorum Deus.

INIUSTI PUNI*ENTUR* usq*ue* TERRAM.

p*ro*misionis d*i*cit siq*uidem*[9] cum de Iudeorum genere loquit*ur* quib*us*[1]...terræ illius habitationem p*ro*missit. f. 57c

LEX DEI *EIUS* usq*ue* *EIUS*.

in p*r*æstitís instructus[2] *st*abit, etiam sí inpellat*ur* aduersís[3].

OBSERUAT PECCAT*OR* usq*ue* MORTI*FICARE*.

p*er* omnia *id* q*uod* sup*e*rius dixerat repetit[4]. in potestatem, inq*uit*, *eius* eum uenire n*on* patit*ur*.

DOMINUS *AUTEM* usq*ue* ILLI.

id est, Deus. á peccatorum inpotentiumq*ue*[5] sententia[6] iustum con-

f. 57a *continued* 13. *sechis arleicfither son dunpecthach ón 7 nimbia durata ind* iterum 14. .i. *chontarchomraic*[c] *inpecthach*

f. 57b 1. *á eslabrae* 2. *taræsi* 3. *na indeinme* 4. *im-*
cechrét runecat les 5. .i. *hoeslabrai*[d] 6. *taræsi* 7. *lax*
8. *imminninuilligiud*[e]. 9. *adas*

f. 57c 1. *donahisin*[f] 2. *cumtachtae* 3. *donaib cotarsnib* 4. .i. *epert do duaid beus dombera dia fortacht dondfiur firíen diadítin*[g] *ar in pecthach* 5. .i. *airni fil cumachtae lapecthachu air is irchride*[h] *samlaibsom fesin* .i. *ní cumcat*[i] *ingraim innafirían ciatchobrat maniscomairlecea*[k] *dia fuammam*·· 6. *huandigail*

f. 57a *continued* 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.

[a] MS. subsustantia
[b] MS. deuilitatis
[c] leg. *contarchomraic* Ascoli
[d] *ho-*=*hoa-*
[e] the first *u* is written over the line
[f] =*donaibhísin*
[g] MS. *dia diaditin*; corr. Ascoli
[h] MS. *chride*: corr. Ascoli
[i] MS. *cum cat*
[k] MS. *ma niscomairlecea*

dempnatum seperauit Deus, ac sí diceret: et non damnauit eum cum iudicium *eius* agitari cœperit[7].

ET EXULTABIT TÉ.
pro[8]: iugiter[a] possedeas.

IN EO DUM DEPERIUNT PECCATORES UIDEBIS.
pro[9]: spectabis ipse[10] securus.

UIDI IMPIUM usque LIBANI.
hæc, inquit, dico quæ experimentis[11] accipi. uidi namque multos in sublime[12] aura prosperitatis elatos[13]; intento[14] oculo ad curam inquisitionis[1–2] accesi[2a] sí forte[3] aliquas magnitudinis *eius* reliquias
f. 57d inuenirem, sed nulla potentiæ *eius* uestigia, nulla signa residerunt.

TRANSIUI usque EQUITATEM.
ut subaudeas: quoniam tam breuis *est* impiorum exaltatio[4], tú dá probitati operam et a-rrecti[b5] atque æqui[c6] studio né redas[d].

INIUSTI DISPERIBUNT.
nullam successionem filiorum[7] relinquentes.

SALUS *AUTEM IUSTORUM* usque EOS.
eadem libra iudicii, qua deprimitur[e] impius, adtollitur iustus[8].

f. 57c *continued* 7. .i. *intan luaithfider achaingensom hitig dé 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 huall*[f] *dí imbiud asoinmiche* 14. *forsin canoin archiunn trachtid anísiu·*

f. 57d 1—2. *innaiarfaichtho* .i. *inpecthich* 2a. *ol* duaid 3. .i. *difuairsitis dia és ní cosfuarsa*[g] *innafurgradsin* amal *nachfuar fessin inneuch* 4. *inchumgabál* 5. *inchuindrichthi* 6. .i. *ni bí cland dian és armbad*[h] 7. *fordengar* 8. .i. *med brithemnachtae dæ huandamnither int ingor is huant firinni inna brithemnachtae*[i] *si*[k] *conocabar*[l] *infirián*

f. 57c *continued* 7. i.e. when his case shall be agitated 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[m], 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.

[a] MS. igiter [b] arrecti is an error for a recti, but the glossator translates it as a participle [c] MS. ætqui [d] leg. recedas? [e] MS. deprideprimitur [f] MS. *hual* [g] leg. *níconfuarsa*? [h] the gloss is incomplete [i] MS. *inbrithemnachtae*: corr. Ascoli [k] leg. *sin*? [l] MS. *conocaba* [m] sublime is translated as though it agreed with aura

ET LIBERAUIT EOS.
uel inimicís popularibus[9] uel certe ab hostibus[10].

ET SALUOS FECIT EOS *QUIA* SPERAUERUNT IN EUM.
præstabit, inquit, eís ut non ueniant in disperationem[11] salutis, quoniam numquam in eo confidire distituerunt[12].

PSALMUS XXXVII.

PSALMUS DAUID, IN REMEMORATIONEM[13] DIEI SABBATI.

DOMINE, NÉ usque MÉ.
cum furore uero corripi[14] et cum ira argui dicit, si ultra mensuram[15] calamitatis urgeatur per eum affectum[a] qui in hominibus perturbans iudicii est[16].

IN IRA TUA usque MIHI.
pro[17] uechimenti et herenti[18] castigatione, ac sí diceret: quoniam ultionum tuarum uerbera mihi grauiter insidentur[1–2]. f. 58a

ET CONFIRMASTI usque TUAM.
pro opere ultorio[3].

ET NON EST LOCUS REMEDIO[4].
quia semel sub corporali habitu iram formauerat uindicantis, tenet per omnia consequentiam[5], ut a corporea specie non recedat.

DOMINE, NON EST PAX usque MEÍS.
pro ualida attritione[6] ossa posuit. singulís præmisis[7] singula

9. *populdaib* .i. *tuataib* .i. *átuath fessine* 10. .i. *dianechtir* f. 57d
11. .i. *ní derchóinfet aníc hodia* 12. *ní* ɔderachtatar[b] *continued*
13. .i. *illaithiu sabbait* ł. *is dilaithiu sabbait rocét insalmso··*
14. ɔsechthar 15. .i. *connach ful* 16. .i. *asingaibside mod aschoir*[c] *dothabairt diglae··* 17. *forsa* sagitæ *trachtid som isindhisiu* 18. *atoibi*

1. *air intledaigtair* 2. ł. insiderunt .i. *indestetar* f. 58a
3. *diglaid* 4. *dofrebaid* .i. *duíc* 5. .i. *innimmairciddetaid*
.i. *incosmailius corpthae··* 6. *arintuarcain* 7. .i. *donaib dligedaib*[d] *oindaib remfoitib*

9. popular, i.e. of their own peoples. 10. i.e. from without. f. 57d
11. i.e. they will not despair of their salvation from God. 13. i.e. *continued*
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 in which it is proper to inflict vengeance. 17. he is here commenting on *sagittae*. 18. which adheres.

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

[a] MS. affactum [b] MS. ɔderaerachtatar: corr. Ascoli
[c] leg. *ascóir*? cf. Wb. 7b1 [d] MS. *dliged*: corr. Ascoli

retulit[8]; sagitis infixis[9] negauit sanitatem carni[10], *con*firmata manu ossa aseruit fuisse *con*lisa[11].

QUONIAM INIQ*UITATES* usq*ue* MEUM.

uti me magis e loco editiore[12] dep*ri*merent.

S*ICUT* HONUS usq*ue* SUP*ER* MÉ.

auxit reatum suum *per* eminentiam *eius* et pondus[13].

*COM*POTUER*UNT*[a14–15] ET PUTRUERUNT CICA*TRICES* MEÆ.

quoniam fuerunt inportabilia[16] *sicut* honus graue, ideo malum eorum inmidicabile[17] factum *est*, nec tabe[b18] ocubante omnia potui recip*er*e sanitatem.

A FACIE INS*IPIEN*TI*Æ* MEÆ.

pro: errore commisi[19], mater siq*ui*dem omnium malorum stultitia[20] *est*.

f. 58b Q*UONIA*M *COM*PLETA *EST* INLUSIO*NIBUS* ANI*MA MEA*.

peccati sui speciem uericondius[1] indicauit; apte *enim* locorum peccatorum genitalium[2] comixtionis[3] ostendiens inlusiones uocauit ipsam *con*cupiscentiam q*uæ* ei a se[4] capto uechimentius inluserit.

f. 58a *continued* 8. *asrindid*[c] 9. .i. *céin nombetis innasaigtea tuidmithi innafeuil nad ɔbiad íc do* 10. *ar incholinn* 11. *Atá trá imfrecrae*[d] *etir inna cethri fersu fil isintsalm tall iarn*[e] duaid .i. *intan asmbeirsom* sagitæ tuæ rl. *is ed insin dorosloinn íc*[f] *nerumsa olsesom* .i. non est sanitas carni meæ· *immefrecrat tra indafersin·· 7 intan asmbeir* confirmasti super me manum rl. *ised dano insin dorosluínd cainchomrac armuchnamaibse* .i. non est pax ossibus rl. *immefrecrat dano indaferso···* 12. *huandluc digas no ard* 13. .i. *triméit apectha són 7 triathomus* 14. *debe tintuda* 15. .i. *robrénsat* 16. .i. *díbrithi* 17. *nephrepthae* 18. *óntedmaim* 19. *innatorgabale* 20. *nephis*[g] *7 nephetarcnae innatimnae*[h] *ɔdiade ata deinti 7 innan dualche ata imgabthi*

f. 58b 1. *ind feliu* 2. .i. *innam*[i] *ball tuisten* 3. *inchumaisc* .i. *indacumail* 4. *huáde*

f. 58a *continued* 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 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., these 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[k]. 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.

[a] =computuerunt [b] MS. tabo [c] MS. *as rindid*
[d] MS. *imfrecrae rae*: corr. Ascoli [e] MS. *iar* [f] MS. *dorosilc lo inic*
[g] =*nephfiss* [h] MS. *innatinnae* [i] MS. *inna*
[k] Vulg.: putruerunt et corruptæ sunt cicatrices meæ.

ET HUMILIATUS usq*ue* MEI.

augenter[5] *pro* doloris cumulo.

ET AN*TE* TE OMN*E* usq*ue* MEUM.

q*uia* ego illud male m*ihi* con*s*cius[6] uerbís suplicare n*on* audeo, tú inspector mentium pauidarum[7] esto *con*siliator afflicti[8].

ET GEMITUS usq*ue* ABSCONDITUS.

et uota nosti et necessitates obtandi[9], quas *con*sequenter enumerat.

CÓR MEUM *CONTURBATUM EST* IN ME.

nosti in quanta cor meum *contur*batione *con*steterit, in quantum sit difectum[10] *propri*æ uirtutis addictus.

AMICI MEI usq*ue* STETERUNT.

etiam h*oc*, inquit, nosti q*uoni*am hós quos m*ihi ue*l necessitudo *uel*[11] familiaritas longua *coni*unxerat[12], et ipsi in partem meorum hostium transerunt.

ET *PRO*XIMI usq*ue* STETERUNT.

maxima pars fidorum[13]....inimicorum numero misce*runt*.

ET UIM FACI*EBANT* usq*ue* MEAM.

de ipsis de qu*ibus* questus *est*[14]. fuer*unt* uechimen*ter* intenti in ani*mam mea*m, *id* est, ut[a] inter*ficerent* mé[1]. f. 58c

ET *QUI* QUEREBANT usq*ue* UANITATES.

fictas falsasq*ue* iactantes[2], ut Semei qui, ut lapides in eum, ita etiam mala dicta iaculatus *est*[3–4]. *quo* q*uid*em tempore ita selentium[5] tenuit ut etiam comiti suo[6] irascereti*ur* uindicare cupienti.

5. .i. *á*rugebam *asbeirsom ón* 6. *annunda chocuibsidsiu* f. 58b *adcé* 7. *imm(e)cal* 8. *indfrithorti* 9. .i. *asagú*[b] *dia* *continued* 10. *ciammor erchru* 11. *robu acaratrad* 12. *innahisiu adrochomul* 13. *innatoraisse* 14. *arroœig*

1. *ol* duaid 2. *aconucbaitis*[c] 3. .i. *darobidc* 4. .i. f. 58c *dialuid* duaid *forlongais triglenn*· iosofád *dambidc*· semei· *dichlochaib ocatecht*[d] *7 dobert maldachta foir dano dimulluch int slebe* rl. 5. *intuai* 6. .i. ioab *bafercachsom frisuide intan asmbert*[e] *side tiagsa ɔtall achenn dindaithiuch*[f] *labar fil oc du dibirciud su 7 oc du chaned nileic* duaid *anisin arrofitir side ba dia ɔrairleic fobith apectha som*·

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

1. says David. 2. when they used to extol. 4. i.e. when f. 58c David went into exile through the valley of Jehoshaphat, Shimei pelted him with stones as he 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 to take his head off the proud 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.

[a] om. MS. [b] leg. *asagúis dia* "that I should desire God"? [c] MS. *achonucbaitis*
[d] recte *ocathecht* [e] MS. *as m bert* [f] *uch* is written over the line

ET DOLUS usq*ue* MEDITABANT*UR*.
ut Agithophel[7], noxia aduersum mé *con*silia *per*querentes et callida.

EGO *AUTEM* usq*ue* NON AUDENS.
causa *autem* tam[8] grandis patientiæ erat peccatorum *con*scientia.

TÚ EXAUDIES usq*ue* MEI.
statui[9] né a *pro*possito mouear in té[10] sp*e*randi.

ET DUM COMMOUEAN*TUR* usq*ue*
et né, dum ego magnitudine malorum a *pro*posito meo[11]...deducor, illi possint aduersum me extolli.

Q*UONIA*M EGO usq*ue* PARATUS SUM.
prumtus ad ferendum[12] q*uic*q*uid* ab inimicís ingerit*ur*.

ET DOLOR MEUS ANTE MÉ SEMP*ER*.
causa[13] *est* doloris calamitatisq*ue*[a] meæ.

Q*UONIA*M INIQUITATEM usq*ue* ADNUNTIABO.
*id*circo patiens[14] sum erumniarum, q*uia* peccati memor n*on* tantum modo[15] *sed* etiam in posterum[16] ero conpunctus[17] et *con*fidiens[18].

ET COGITABO *PRO* PEC*CATO* MEO.
f. 58d *ue*l dolebo q*uia* admisum[b] *est*[1], *ue*l remitatur[2], ut obto.

INIMICI *AUTEM* MEI UIUENT usq*ue* MÉ.
q*uia* inimicorum meorum aduersum mé n*on* solum studia perseuerant, *sed* augent*ur* in dies singulos[3].

ET MULTIPLICATI *SUNT* usq*ue* INIQUE.
q*uia* {*ue*l q*ui*} p*er*sequent*ur* *non* modo inlesi[4] uerum etiam adiuti[5].

QUI RETRI*BUUNT* MALA usq*ue* MIHI.
q*uasi* {*ue*l quas} iustas odiorum suor*um* causas possuit ostendere,

f. 58c *continued* 7. .i. *amal iarmindochad* 8. *ér* 9. *arrumertussa* 10. *adé tucait* 11. .i. *frescsen india* 12. *cofullos* 13. .i. *deud* 14. *ainmnetach* 15. *indosa* 16. *cidiarmitha* 17. *congoite* .i. *fosisefar mo pecthu* 18. *taraisnech* .i. *dulugfa 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 *continued* 7. i.e. as he used to seek it[c]. 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.

[a] MS. clamitatisq*ue* [b] MS. admisumsum [c] them, W. S.

q*uia* meis beneficiís sunt p*ræ*uenti[a6], ap*ud* quos, p*rius*q*uam* m*ihi* essent usui[7], dilectationis pignera[8] collocaui.

Q*UONIAM* SUBSEQUTUS SUM IUSTITIAM.
cum in penitentiam curam haberem uirtutis, án cum illo essem[9] tam effússe[10] munificus[11], et mé in studio adseruandæ iustitiæ *con*stituto obloquebant*ur*[12] illi.

NE DERILINQUAS ME usq*ue* A MÉ.
saltim ob ista[13] ad ueniam commouere[14].

PSALMUS XXXVIII.

IN FINEM, *PRO* IDITHÚN, CANTICUM D*AUID*.
q*uod* canticum corus caneret. Idithun[b] anguentibus sub Saule mororib*us* atq*ue* p*er*iculís hunc psalmum cecenit, qui plurimam speciem doctrinæ n*on* *tantum* dep*re*cationis de sé p*ræ*ferret[15], quantum in p*ro*fectum audientium[16].

DIXI: CUSTODIAM UIAS MEAS.
statui[17] ac decreui ut sollicite om*nes* linguæ lapsús effugérem[1]. f. 59a

UT *NON* DELINQUAM IN LINGUA MEA.
cum uideam exp*er*iar[c2] inimicos innocentu*m*[3] afflictione prosp*er*ari[4], reru*m* homanarum De*um* q*uasi* negligentem offensus[5] *non* arguam.

POSSUI ORI MEO CUSTO*DIAM*.
ut os suum á peccati admisione[6] seruaret.

CU*M* *CON*SISTERET usq*ue* MÉ.
inuidiosius q*uam* inimicus[7] dixisset {.i. peccator}, grauius, quia iniq*ue* ei Saul aduersabatur.

6. *arforoiblachta* 7. .i. *resiu robetis imgnais* 8. *innagell* f. 58d .i. *degmaini doib* 9. .i. *cid lase nombiinnse lasinnisin·* 10. *'œrtheste* *continued* 11. *moindeinmid* 12. *frislabritis* 13. *cidarnaibhisiu* .i. *arnaib hi forodamarsa* 14. *cotatoscaigthersu adé* 15. *di-rosced* 16. .i. *badiliu les guide ara eitsidib* 17. *arrumertus*

1. *coaslóinse* 2. *dusceulub* 3. *innan ennac* 4. *soin-* f. 59a *migter* 5. *osme frithortae* 6. *ontargabail* 7. .i. *is miscsigiu*[d] *7 is trummu aní inchoissig aní asrubbart som* .i. peccator .i. *oldaas bid* iniquus *asberad airis indéric uilc tarœsi nuilc*[e] *dogni side* non sic peccator

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[f]. 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.

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*.

[a] MS. *præbenti* [b] MS. idthun [c] leg. et experiar? [d] *gi* over the line
[e] MS. *tarœsi nuilc tarœsi nuilc* [f] The glossator takes cum illo together

OBMOTUI usque BONÍS.

inmanitate[8] persequentis coactus sum in latebras[9]; bonorum ussu[10–11] audituque ut mutus carui[12], qui accipiendi[13] reddendique[14] sermonis expérs est, qui sunt solum solacia iucunda consortii[15].

CONCALUIT[16] usque MÉ.

cum indignationis[17] motús....flammaret adflictio.

ET IN MEDITATIONE usque IGNIS.

pro recordatione[a] et intenta consideratione noxiarum. quando discretam tacendi patientiam offensionum adsiduitate uictus tenere non potui, inter metum[18] peccandi de prouidentia et acerbitatem[b19] non potui, experientiæ[20] uel perseuerantiæ[21], statui finem obtare uiuendi, cuius agnito[22] tempore aliquid consulationis, si non malorum a tenuitate[23], saltim terminus afferret afflictionis[1].

f. 59b LOCUTUS SUM usque DESIT MIHI.

non quem statui[2], sed quem mé habitaturum[3] præscís.

f. 59a 8. .i. *huanderméit* 9. .i. *inna cletha* .i. *dichlid mosainemlae*
continued 10. .i. *airbert biuth comlabrae..* 11. *labartha* 12. .i. *airisgnath doneuch bes amlabar buidre mad huaicniud bes amlabar 7 bid hogeinim* 13. .i. *níscualae*[c] 14. .i. *huare rombu amlabar* 15. .i. *is didnad doneuch bís hifochaidib 7 imnedaib eritiu briathar honeuch anall*[d] *7 éraic mbriathar taranœsi huadsom dia cheliu·* 16. *conrutessaigestar* 17. *indlondassa* 18. .i. *ónun epertae nadrabae remdeicsiu dé dim so*[e] *intan dorata form inna fochaidi...* 19. *etir*[f] *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*[g] .i. *cenip ho étrummugud*[h] *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[i]. 10. i.e.
continued 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 them 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 overthrow 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 lightening 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.

[a] MS. rcortione [b] MS. aceruitate; the glossator translates inter acerbitatem bonorum with latebras [c] MS. *nís cualae* [d] MS. *honeuh arall* [e] leg. *dimse?* [f] MS. *hit˘etir* [g] MS. *sémidetu* [h] MS. *erutrummugud*: corr. Ascoli [i] The glossator takes

ET SUBSTANTIA usque TÉ[4].

inmensitatis[5] tuæ conparatione substantiæ mea uita tamquam numquam fuerit estimatur.

UERUM TAMEN usque UIUENS.

non tantum mea uita sed omnis præsentium status inanitas[6] est et uanitas.

UERUM TAMEN IN IMAGINE usque HOMO.

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

TESAURIZAT usque EA.

aliis interdum et ignotis[11] reliquit proprio sudori[12] quesita[13].

ET SUBSTANTIA MEA APUD TÉ.

id est, pro[1]: á te[2] *est.* f. 59c

AB OMNIBUS INIQUITATIBUS usque ME.

indulgentiam desiderat[b], non potentiam[3], quia petendi[4] scius et uotorum parcus[5] utilia magis[6] quam speciosa[7] deposcit. mault enim sé meruisse[8] uederi quæ patitur quam[9] Dominum indignos adfligere.

4. *adæ* 5. *adæ* 6. .i. *ara erchredetu són* 7. .i. f. 59b
hitorund gibiach són 8. .i. *ciafiu* .i. *morní són* 9. *fobithin* *continued*
arachiurat[c] 10. .i. *accobur lesom arthruimmai*[d] *innafochoda hirobae* 11. .i. *dodoinib echtrannaib* 12. *hosaithur* 13. *cuintechtai* .i. *éttu*[e]

1. *tarœsi* 2. .i. *adæ* 3. .i. *is ed conaitecht* tantum f. 59c
dílgud apecthae ṅ do hodia 7 ní comtacht cumachtae ṅ diglae forandimtea 4. .i. *dílgud apecthae ṅ do* 5. *huare nandguid acht dilgud ápecthae do* tantum 6. *dílgud apecthæ ṅ do* 7. .i. *oldate inna suaccubri* .i. *digal fora naimtea* 8. .i. *andilgud do són·* 9. *fiu*

6. i.e. for its perishability. 7. i.e. in a pictured figure. f. 59b
8. i.e. how, i.e. greatly. 9. because they will perish. 10. i.e. *continued*
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.

3. i.e. he asked only that his sins should be forgiven him of God, and f. 59c
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.

[a] MS. deseruit [b] MS. dessideret [c] MS. *fobithina rachiurat*; leg. *fobithin araciurat?* [d] leg. *arthrummai* [e] leg. *éttai?*

ÁMOUE A ME PLAGAS TUAS.

finem iam cogitationibus meís pone. cum, inquit, mé ab istís liberaueris, tunc sciam quod etiam a uinculo reatús obsolueris. tuæ {plagæ} etenim sunt per patientiam[a10], non per inpotentiam[11], quas dum, cum possis, non prohibes, uideris[12] inferre.

f. 59d ET TABESCERE usque EIUS.

uitam eorum síc merore consumes ut instar aranearum[1] telæ[2] discisæ[b] dispereant.

UERUMTAMEN UANE usque HOMO.

qui reus de peccatis circa superuacua[3] occupatur, reconcileationis cura neglecta.

EXAUDI, DOMINE, ORATIONEM MEAM.

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

NÉ SILIAS usque IN TERRA.

siquidem exigui temporis uita nostra est[6], sicut[7] in alienís locis abitantes cito transferimur atque migramus.

REMITTE MIHI usque HABEAM.

et equum est[8] diu non uicturum non conflictare diu.

PSALMUS XXXIX.

f. 60a EXSPECTANS EXPECTAUI ET RESPEXIT MÉ.

mos Scripturæ est in augmentum[1] significationis geminare uerba.

f. 59c continued 10. .i. huare ɔdaairleci[c] són 11. .i. ní tú duindnaig són 7 fortacongair[d] trisaibchumachtae[e] 7 anfirieni·· 12. .i. atatchigestar adœ[f]

f. 59d 1. innan damán nallaid 2. innafige 3. .i. imchuindchid innananae nerchradach indomuin són 4. .i. domondae 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 continued 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 wilt 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.

[a] MS. patentiam [b] MS. discire: corr. Ascoli [c] MS. ɔda airleci
[d] MS. forta congair [e] MS. trisaib chumachtae [f] MS. atat chigestar

perseuerantiam longanimitatis[2] usum esse[3] dicit sé ut tractæ in longum moras captiuitatis ostenderet, quibus tamen á prœpossito[a4] exspectandi minime sit deductus.

ET DE LUTO FECIS[5].

pro imo ceno[6].

ET STATUIT usque MEOS.

pro[7] loco monitissimo ac edito[8] et inmobili.

ET DEREXIT GRESUS MEOS.

id est, tantam mihi reditús securitatem dedit ut necessitatem transmigrationis[9] minime[10] formidarem.

ET INMISIT IN OS MEUM CANTICUM NOUUM.

reducto mihi libuit cantare quod[11–12] in captiuitate non licuit.

UIDEBUNT MULTI ET TIMEBUNT.

in tuum[13] cultum migrabunt alienigenæ.

ET SPERABUNT IN DOMINO usque EIUS.

beatitudo[14] est namque sperare in Domino.

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

cultús idulorum nihil commodantes superstitiosís[1]. nihil tam insanum est[2] quam[3] ut animati[4] uenerentur inanimata[5].

MULTA FECISTI usque TUA.

quorum nihil queunt[b6] idula.

f. 60a continued 2. innaforsiungmenmnaige· 3. ararrubart biuth 4. .i. airroboi frescissiu lesom beus 5. innasaile 6. air ind loith domuin 7. .i. petra les ar intrediusa sís·· 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 iartíchtin esse[c] 13. adœ 14. fora spes trachtaid anisiu

f. 60b 1. .i. iudalib nídat forbanda[d] 2. .i. ní feil ni bed ærda-sachtchu 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 continued 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.

[a] leg. propossito? [b] MS. querunt: corr. Ascoli [c] recte *essi*
[d] 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*. W. S.

CONGREGAUERUNT INIQUITATEM SIBI[14].

obtimi[15–16] de sé meriti[17] obtarent interitum amicorum. *ergo* iniquitatem uocat uota fictorum[18].

ET EGRIDIEBANTUR FORAS ET LOQUEBANTUR SIMUL IN UNUM.

ac sí diceret: eadem, quæ coram[19] tegebant ficte[20] seperati, *con*- loquebantur liberius[21] cum conuenissent[22] in unum[23].

SUSSURRABANT OMNES usque MÉ.

quia palam obloqui[24] regi non poterant, inquerebant atque trachtabant[25] qualiter mea infirmitas augeretur.

CONGREGABANT MALA MIHI usque MÉ.

pro: firmauerunt maleloquia[26] maleque uota[27].

NUMQUID QUI DORMIT usque RESURGAT?

somni *enim* instar *est*[28] Deo curante[29] etiam[30] grauis infirmitas.

f. 61b *continued*

14. .i. *doib* 15. *badoig bed ningcert intestiminso* 16. .i. oportune .i. *indémech* .i. *bá immaircide cia duerchomraictis doib* meriti[a] *incloini*· 17. .i. *duárchomraicset cloini n doib fesin* .i. *indairítti* .i. *indí assidroilisset*· obtimi .i. *indfoircimim*[b]· de se· *díb* .i. *indí adidroillisset commór inclóini nísin dutairciud doib*· obtarent· .i. *indí assaguiset*· *amal bid* qui obtarent *nobeth ánd* .i. *duáirci cloini ṅ do fadesin inti asagusi etarthothaim*· *ácharat* 18. *innan- doilbthe* 19. .i. *indfollus* .i. *fiad ind hisin* 20. *int secht* 21. *indílmainiu* 22. .i. *sechtar indegdais*[c] *imbíth* ezechias·· 23. .i. *immalle són* 24. *frislabritis*[d] 25. *imluatis* 26. *in- nammíchomlabrai* 27. .i. 7 *innamíduthrachta* 28. .i. *amal as ṅdínim lanech todiusgud nachaili ásuan*· *is dínnímidir insin ladia slántu duthindnaccul duneuch bís hílobrai ciabé ammet adæ*·· 29. *ánundaíca*[e] *dia* 30. *cid*

f. 61b *continued*

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.

[a] The glossator explains a very corrupt text; we should expect something like optime de se meritorum optarunt interitum amicorum
[b] MS. *-foircimi*: corr. Ascoli
[c] =*integdais* with eclipsis
[d] MS. *fris labritis*
[e] MS. *ánunda íca*

ETENIM HOMO usque SPERAUI. f. 61c

[1]intimæ familiaritatis[2]. hoc grauius mihi magis ad sensum[3] doloris accessit quoniam et hii, qui amicitias ante[4] prætenderent, non disimiles[5] ab inimicis meís extiterunt.

QUI EDEBAT PANES MEOS AMPLIAUIT[6] SUPER[7] ME SUPLANTATIONEM.

magis nocuit similatione[8] amicitiæ. quos ad maiorem familiaritatem[a] conuictus[9] mihi ac mensa[10] iungebat, ipsi ad dicipiendum atque inridendum mei inueniti sunt prumtiores; simulantes quidem[11] amicitias, sed longe aliud[12] retinentes corde, amplicauerunt subplantationem[b13].

TÚ, DOMINE, usque ILLIS.

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

IN HOC COGNOUI usque ME.

sí mé non patiaris[17] talia sustinere per quæ gaudent[c18] atque letentur inimici.

QUONIAM NON GAUDEBIT usque SUPER ME. f. 61d

pro: ammoueris[1] causas quibus insultare potuerunt inimici.

ET CONFIRMASTI MÉ usque IN ÆTERNUM[d].

dum indeuotionem[2] infirmitate castigas,...ad agendas gratias hac eruditione[3] confirmas.

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

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

1. this comments on *homo pacis*. 2. that man of peace, i.e. a f. 61c 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[k]. 8. i.e. the greater was the hurt because there was a simulation of friendship. 12. to what they used to say in words.

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

[a] MS. faliaritatem [b] MS. subplantionem [c] rather gaudeant
[d] MS. æterum [e] MS. *trachtataid* [f] leg. *hísin?* but cf. LU. 59b 14
[g] MS. *neph écsamli* [h] MS. *no ollaiged* [i] MS. *frissa ní* [k] Vulg. magnificauit

BENEDICTUS DOMINUS usque FIAT FIAT.

pro[4]: fideliter....

PSALMUS XLI.

IN FINEM, AD INTELLECTUM FILIIS CHORÆ.

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

SICUT CERUIS usque AQUARUM.

ingens disiderium[10] expremere uolens ceruorum *est* usus[11] exemplo, quibus potandæ aquæ *est* fere semper permagna[12] cupiditas[a] propter naturalem suorum corporum siccitatem, præcipue tamen cum serpentium uescuntur[13] carnibus.

ITA DISIDERAT usque DEUS.

f. 62a ego té spontanea deuotione disidero[1].

SITIUIT[2] ANIMA usque UIUUM.

pro: sitiui[3] et *bene* sitiui, ut comparationi seruiret.

AD DEUM FORTEM.

ad uindictam[b4].

VIUUM.

ad discritionem idulorum[5].

QUANDO UENIAM usque DEI?

ad expremendam uim deuotionis corporali significatione[6] secundum morem Iudeorum locutus *est*.

f. 61d *continued* 4. *tarcesi* 5. *dinaib cétlaidib*[c] 6. *cosinchlais* 7. *din muntair* 8. .i. cáth *macc* leui 9. .i. *inna doire* 10. .i. *robói*[d] *lesom imdia* 11. *arrubart biuth* 12. .i. *œrmar* 13. *aramberat biuth*

f. 62a 1. .i. *adé* 2. .i. *is do tuicsom* asitiuit *duthaidbsin inchosmailseo beus* .i. *mét inná imlainne robói dosom*[e] *imdia*··· 3. .i. *is ítugud sainemail* dano *int ítugud hisin* 4. .i. *trén duthabairt diglae* 5. .i. *dia dechrugud fri ídlu air it mairbsidi*·[f] 6. .i. *adfét isinchanóin* quando dixit ante faciem dei

f. 61d *continued* f. 62a 8. i.e. Cath son of Levi. 9. i.e. of the Captivity. 10. i.e. that he had after God.

2. i.e. it is for this that he puts *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.

[a] MS. cupitas [b] MS. uindictatam [c] MS. *chetlaidib* [d] MS. *ro bói*
[e] *so* over the line [f] MS. *mairbsi*: corr. Ascoli

FUERUNT MIHI usque NOCTE.

inexplebiliter[7] pascebar lacrimis in instar panis, *qui*, *cum* sit in ussu diurno[8], numquam *tamen* fastidit*ur*[9]. *pre*siore[10] *ergo* ussus *est* exemplo, ut lacrimarum exp*reme*ret uoluntatem ub*er*tatemque.

DUM DICITUR MIHI usque TUUS.

{est uox} exprobrantium m*i*hi adiutorium[11] tuum atque dicentium: ubi *est* Deus in quo gloriari[12] et *con*fidire solebas?

HÆC RECORDATUS usque MEAM.

cum ista scilicet audiens meminissem statús *pri*oris[13].

QUONIAM INGREDIAR[14] IN LOCUM usque DEI.

commotatio modorum *est*[15] et temporum[16] ex more, sensus[17] *autem* et ordo iste *est*: dificebam i*g*itur, inquit, riminiscens quemadmodum ante hoc tempus uenientes Hirusolimam ingredebamur usque in domum tuam *cum* uoce magna lætantes et *cum* actionibus gratiarum, quas indisinenter in dierum sollemnitatibus[18] *tibi* solebamus offerre. ad inpetrandi[19] *autem* facilitatem proficit[20] enumeratio[21] tantarum causarum, *quia*[22] et dissideraret adsistere Deo Hirusolimis, et *quia*[23] mala iam multa perpessus sit[24], et *quia*[25] inimicorum iniuria indurat*ur*[26] exprobrationibus.

IN UOCE EXULTATIONIS usque ILLI. f. 62b

qui {*uel* quoniam} supra dixerat: "*quoniam* ingrediebar Templum in uoce exultationis," bene[1] nunc subjecit: "*quia confitebor* illi," *id est*, spera, anima, *quia* rursus talia[2] qualium reminiscemur consequantur[3–4].

f. 62a *continued* 7. *indnephsastid* 8. *cachláthidi*[a] 9. *ní erlissaigther* 10. *as estoaiscthiu* 11. *adé* 12. *nundatmoide*[b] 13. .i. *hi roba hítempul* 14. *debe tintuda* 15. .i. *comacumul arindidit* 16. .i. *todochide arsechmadachtae nanfoirbthe* 17. .i. *issí inso achíall*· 18. .i. *hi lathib litaib* 19. *loichtho* 20. *dororban* 21. *asbeir sís* 22. *oin dinaib aicsenaib inso* 23. *accuis aile* 24. .i. *inpopul isindoiri* 25. *accuis aile* 26. *dudurai*

f. 62b 1. .i. *indfoisitiu duthabairt indiad indescumluda hitempul* 2. .i. *inni rombatar riam hítempul* 3. .i. *hitempul* 4. .i. *iartaidchur dochum atire*

f. 62a *continued* 13. i.e. in which I was in the Temple. 14. a difference of rendering[c]. 15. i.e. conjunctive for indicative. 16. i.e. future for imperfect. 17. i.e. this is the meaning of it. 18. i.e. on festal days. 21. that he mentions below. 22. this is one of the causes. 23, 25. another cause. 24. i.e. the people in the Captivity. 26. to hardness.

f. 62b 1. i.e. in putting the confession after the going forth into the Temple. 2. i.e. such as they were before in the Temple. 3. i.e. in the Temple. 4. i.e. after returning to their land.

[a] MS. *cách lathidi* [b] MS. *nundat moide*
[c] Vulg. quoniam transibo

SALUTARE[5] UULTUS usq*ue* MEUS.

A MÉ IPSO ANIM*A* MEA TURBATA *EST.*

et tam*en*, inquit, nihil ad consulationem meam in istis sermonibus promouebar[6], quando rursus anima mea desiderio terrenæ patriæ ac reminiscentia[7] se ipsa turbabat.

ET HERMONÍN A MONTE MODICO.

expresit *autem* hoc[8] magnitudinem desiderii[9], dicens "a monte modico," quia nobis ea quæ parua sunt[10] uidentur quodammodo dulciora, ut si quis dicat: illius collis breuiculi[11] atque pulcherrimi disiderium ferre[12] uix possum.

ABYSSUS[13] ABYSS*UM* usq*ue* TUARUM.

ac si diceret: turmæ[14–15] militum et magnus exercitus[16] aliis copiis[17] in auxilium conuocatis inruit super mé. bene *enim* iram Dei catarectas[18] uocat, quia hostium agmina abysos appellauerat, quæ, cum dimittuntur[19], sollent diluium[20] creare. indicat *autem* Deo indignante[21–22] sé ipsa perpessum.

OMNIA EXCELSA TUA[23] usq*ue* INGRESI SUNT[24].

secutus est eam quam instituerat comparationem figuræ, ut quia

f. 62b *continued*

5. .i. est ł. uocatiuus .i. *aslanaide* .i. *immeforlaing slantid damsa* 6. .i. *ní bíth chomdidnad damsa indib* 7. *huand foraithmiut* .i. *trissa foraithmet* 8. .i. *huandisiu* 9. .i. *robói dosom immathír* 10. .i. *cid inna hí ata beca andsom* 11. *cuimrimem* 12. *follós* 13. .i. *cáldái cechtír* 7 *assair· dugairet arbar innannamat cocríchthae impu dicechleith*[b] *duthabairt díglae forsin popul··* 14. .i. *inna buidnea* 15. *in-ríualdatar*[c] 16. .i. *inna cáld* 7 *innan assar* 17. *buidnea*[d] 18. *senistri* 19. *conairleicter* 20. .i. *animbed són indsloig dolega naní tete fochosmailius dilenn··* 21. .i. *sechis anrunaninraccaigestar dia aditin som* 22. ł. *arrunétuailngigestar*[e] *dia* .i. *arrombu lonn dia frissom·* 23. .i. *sechis innatonna són dano innanamat nímdae duthabairt innandigal* 24. *debe tintuda inso lesom*

f. 62b *continued*

5. i.e. *est*, or the vocative, i.e. O salutary thing, i.e. that causedst health to me. 6. i.e. I used not to have consolation in them. 7. by the memory, i.e. through the memory. 9. i.e. that he had for his land. 10. i.e. even the things that are small there are more desirable than every land. 13. i.e. Chaldeans and Assyrians. They call the host of the bordering enemies about them from every side to inflict vengeance on the people. 16. i.e. of the Chaldeans and of the Assyrians. 20. i.e. the abundance of the army which destroys whatever it comes to, like a deluge. 21. i.e. when God disdained to protect him. 22. or when God was impatient, i.e. when God was angry with him. 23. i.e. the waves then of the numerous enemies to inflict the punishments. 24. he has here a difference of rendering[f].

[a] rectius *issuacbairiu*. Either *is* is a mistake for *it* or *issuacbairi* begins a fresh gloss, "it is more desirable." [b] MS. *dicecleith* [c] This refers to inruit [d] copiis would be more closely rendered by *buidnib* [e] MS. *arrunétuailngistar* [f] Vulg. super me transierunt

abyssos[a] nominauerat hostiles exercitús, per eandem trationem[b1], tamquam de mari loqueretur[2], "excelsa" et "fluctus"[3] adiecit, ut inimicorum copias in suum exitium conglobatas[4] ostenderet. f. 62c

IN DIE MANDAUIT DOMINUS usq*ue* EIUS.

declarauit[5] uidilicet. tam uelox[c] est[6a] diuinæ iusionis inpletio ut illo {.i. Deo}[6b] per diem de mea absolutione iubente consecuta statim nox mé faciet pro reddenda libertate uel liberatione gratulari. hac ergo spé ipse[7] demum medullarum[8] consulabatur adflictus.

APUD ME ORATIO DEO usq*ue* MEI.

huic fidei semper innexus[9] habui apud me studium supplicandi tibi.

QUARE MÉ usq*ue* INIMICUS.

né, quesso, intret nostri obliuio, in quibus[10] et spéi talis intentio est et supplicandi[11] tanta sedulitas.

DUM CONFRINGUNTUR OSSA usq*ue* MÉ.

ut diceret: né sinas quicquid in mé firmitatis est hostili inmanitate[12] consumi.

1. .i. *amal asrubart*[d] *riam* abisus abisum *asrubart* iterum excelsa *et* fluctus 2. .i. *amal bid di muir atberad*[e] 3. *sechis inonn óin lesom an dede nisiu* 4. *inna buidnea*[f] *coiteicthi* .i. *terchomraicthi* 5. .i. *duarbaid dia indéni as comallaidi afergaire* .i. *indéni as·m buidigthi do indfortacht immetrenaigedar* 7 *dumbeir* 6a. .i. *ciafiu as ndián* .i. *mór ní* 6b. .i. *allaithe nundamsoira· dlegair· damsa abuidigud dosom int soirtha*[g] *sin is indaidchi dudchoisgedar* 7. ł. *is* mé *bís and* 7 *ní·* ipse 7 *ní* medullorum *bís and amal sodain* 7 *is* consulabar *dano bís and amal sodin* .i. consulabar mé· *dumdontae*[h] *se* hac spe .i. *taidchuir dochum muthíre* 7 *míce asnaib imnedaib hirobasa is*[i] *ámin tra as cert intestiminso* 8. .i. *taidchuir dochum athire* 7 *dochum tempuil amal rumboi and riam*[k]. 9. *arrumsa immainsese*[l] 10. *is indiunni* 11. *guide* 12. *huandermairi* f. 62c

1. i.e. as he said before *abisus, abisum*, he said again *excelsa* etc. 2. i.e. as if he had said it of the sea. 3. for he considers these two things one and the same. 5. i.e. God shewed the speed wherewith His command must be fulfilled, i.e. the speed wherewith thanks must be rendered to Him for the help which He assures and gives. 6a. i.e. how quick it is, i.e. very. 6b. i.e. the day that He delivers me, it is incumbent on me to thank Him for that deliverance on the night that follows it. 7. or *me* is there and not *ipse*, and then it is not *medullarum* that is there, and then, in that case, *consulabar* is there, i.e. *consulabar me*, I was consoled, *hac spe*, to wit, of return to my land and of my salvation from the troubles in which I was: it is thus that this text is correct. 8. i.e. of return to his land and to the Temple as he had been there before. 9. when I was attached. 10. it is in us.

[a] MS. abysossos [b] leg. tractationem? [c] the glossator translates quam uelox [d] MS. *rubart* [e] MS. *atberad* [f] MS. *buid*: corr. Zimmer [g] MS. *soirthar*: corr. Ascoli [h] MS. *dumdöndontae* [i] *sa is* suppl. Ascoli [k] This gloss refers to spé [l] *immainse=imm-nasse*

DUM DICUNT MIHI usque DIES.

hæc omnia ad illum uorsum reddit in quo dixerat: "apud mé oratio Deo uitæ meæ[13]," ac si diceret: hæc sunt quæ tibi semper suplicans in calamitatibus ingerebam.

UBI EST DEUS TUUS?

moueat[14] ergo té, etsi non infelicitas mea, saltim contumilia tua[15].

QUARE TRISTIS usque ME?

cum te prece sedula conuenirem[16], mé tamen tali oratione[17] solabar[a 18].

SPERA IN DOMINO usque ILLI.

pro existimationis dignitate[19] uultum et faciem possuit, ac si diceret: tú[20], quippe es salutis dator aduersus adfligentes[21], existimationis[22] conseruator aduersum exprobrantes {me}, idem[23a–23b] et[24] Deus meus aduersus negantes.

PSALMUS XLII.

PSALMUS DAUID.

etiam huius carminis idem *est* argumentum[25] quod superioris *est*.

f. 62d IUDICA MÉ, DEUS, usque NON SANCTA.

ob[b] simulacra non sancta[1] in defensionem nostram non solum[2] ulciscenter[3], sed et iudicenter[4] adsurge. nós quippe reos[5] soli tibi

f. 62c *continued* 13. .i. *nanní asbertisom frisom 7 dugnítis ba ed afrecrae adi lesom* apud mé oratio rl. 14. *adæ* 15. *cid taithis* 16. *lase atatgladainn*[c] *se* 17. .i. *dugude 7 frescsen indiut* 18. *dumdontae se* 19. .i. *innafirbrithemnachtae dudrignisom*[d] *inraicc* 20. .i. *adæ* 21. .i. mé .i.[e] *frisnahi fritammorcat sa* 22. .i. *innafirbrithemnachtae* 23 a. .i. es 23 b. *ednúnnóin* 24. .i. *cid* 25. *is inunn argument doib*

f. 62d 1. .i. *conna dechsam inadradu idal* 2. *nabad ed amét* 3. .i. *indiglaid* .i. *duthabairt díglae tar ar cenni forarnaimtea* 4. .i. *dunem ni tritfirbrithemnacht*·· 5. .i. *huare robummar bibdidni dait siu adæ niar indi nombetis arcinnta friusom*

f. 62c *continued* 13. i.e. whatever they used to say to him and to do, that was the answer to them that he had, *apud me* etc. 17. i.e. of prayer to Thee and of hope in Thee. 19. i.e. of the righteous judgment that made him worthy. 21. i.e. against those that afflict me. 22. i.e. of the righteous judgment. 25. their argument is the same.

f. 62d 1. i.e. that we may not pass to the adorations of idols. 2. let it not be only. 3. i.e. to inflict vengeance on our behalf on our enemies. 4. i.e. protect us through Thy true judgment. 5. i.e. because we were guilty to Thee, O God, not for that there were offences of ours against them.

[a] MS. solebar [b] MS. ab: ob Ascoli [c] MS. *atat gladainn* [d] MS. *dud rignisom* [e] .i. is wanting in MS.

iniustissime Babilonii crudiliterque detenerunt, digni supplicio etiam ob profanitatem[6].

QUARE ME REPULISTI?

né dirilinquas mé nullo ab alio adiuuari præstolantem[7].

QUARE TRISTIS usque INIMICUS.

idioma *est*[8] Scripturæ...ut quasi causatoria[9] uoce, sub intentione tamen precandi[10], expremat magnitudinem calamitatis.

EMITTE LUCEM TUAM ET UERITATEM.

libertatem axiliumque diuinum appellat lucem, cuius uidilicet exortu aduersorum[11] caligo defugiatur. more *autem* suo ob {uel in} iudicium[12] firmitatis difensioni et luci copulat ueritatem.

IPSÆ DEDUXERUNT usque TUUM.

Sión in quo Templum *est*. solita híc temporum quoque in declinatione commotatio *est*[13].

AD DEUM, QUIPPE[1] QUI LETIFICAT IUUENTUTEM MEAM. f. 63a

ad ipsum[2] pertinet, *id est*, ad penitrabilia Templi egrediar té ueneratus[3], qui mé a priscis porro temporibus maiorum letificas, indulgentiam tuam patribus retro meís ab Egipto[4] usque[5] adhúc contribuens.

CONFITEBOR TIBI IN CYTHARA usque MEUS.

agam gratias reuersus diuersís modís et ritibus[6] consecratis.

QUARE TRISTIS usque ME?

disine proinde[7], anima, sub tanta spé adiutorii futuri et experimento[8] præteritæ indulgentiæ inmodicis angoribus cruciari.

6. .i. *durigénsat som frinni centorgabail friu*... 7. *nad-* f. 62d *frescai* 8. *is bés* 9. *aicsenach* .i. *duadbat meit innatrogae* *continued* *forodamair*[a] *..hu...h... cl...a....m 7* quoniam (?) *tri.....r...di.....uide isi...th h..in* 10. *guide* 11. *innafrithorcun* 12. .i. *dochuingid intsonart..ni... beus fir.....n...d...* 13. *sechmadachtae arthodochide* .i. deduxerunt *asbeirsom* .i. *noisduin d....s...o*[b]

1. *debe tintuda* 2. .i. *issí inchiall*[c] *fil and* 3. *arat-* f. 63a *muinfersa*[d] *féid* 4. .i. *huabatar*[e] *sidi inegipt..* 5. .i. *beus* 6. .i. *nanní bes chossecarthae latsu ised dugénsa*· 7. .i. *innadiad* 8. .i. *fundetarcnu*

6. i.e. that they were guilty of towards us without offence against them. f. 62d 7. (me) who do not hope. 9. causal, i.e. it shews the greatness of the *continued* misery which he suffered..... 12. i.e. to seek..... 13. past for future, i.e. *deduxerunt* that he says i.e. .....

1. a difference of rendering[f]. 2. i.e. this is the sense that is f. 63a there. 3. I will honour Thee. 4. i.e. since they were in Egypt. 6. i.e. whatever is consecrated in Thine eyes that I will do.

[a] *ro* over the line. This gloss is very illegible. [b] leg. *nochis dumdisat són*, 'that is, they will lead me'? [c] MS. *inciall* [d] MS. *arat muinfersa* [e] MS. *hubatar*
[f] Vulg. has not quippe

Psalmus XLIII.

In finem, filiis Chore intellectus[9] psalmus.

post reditu*m* de Babilone filii Isr*a*hel inmemores beneficiorum Dei ad peccandi[10] demu*m*[11] studia *sunt* reu*e*rsi, ob q*uæ* facta meruerunt a Dom*i*no relinqui et in dicionem[12] uenire regis Antiochi, quo deterrente[a] subditos[13] et p*r*ofanante[b14] *con*secratos locos emersit[15] tandem Mathathias ultor uiolate[c16] Legis, Machabeorum[17] pat*er*, in quor*um* tempora hoc carmen format, adflictiones eorum enumerans supplicationesq*ue* *con*nectens.

Deus auribus usq*ue* nobis.

non, inquit, externi[18] testes a*ut* p*r*æceptores subdoli te[d] tuís nós mirabilibus[19] inbuerunt, s*ed* patres nostri p*r*obatæ[1] pietatis et certæ
f. 63b scientiæ[2] p*r*obatæq*ue* doctrinæ[3].

Opus quod operatus es usq*ue* antiquís.

scilicet q*uæ* *uel* in Egipto[4] *uel* in herimo, *uel* q*uæ* ingresu[5] terræ repr*o*misionis effecta erant[6].

Manus tua usq*ue* eos.

ut induceres patres nostros. n*on* leuit*er*[e7] ac tumultuarie[8] translatos habitare uoluisti, s*ed* ut solido ac firmit*er* commorarentu*r* in ea {terra}, tamq*uam* plantatione[9] quadam ut inherescerent[10] efficisti.

f. 63a *continued* 9. *is ingnaidi* 10. *duadradaib ídal* .ṙ. 11. *ásénnad* 12. *ingiallai* 13. .i. *macc ṅ israhel* 14. *arruculigestar* .i. *sechis arruneillestar* 15. *dururgaib* .i. *duétugud tarcenn rechto fetarlaice* 16. *éillidi* 17. .i. de macha ciuitate 18. .i. *echtráinn* 19. *adœ*

f. 63b 1. .i. *forcitlaidi lasarobae atredese ithé*[f] *fortanroichechnatarni*[g] 2. .i. *maith aneulas* 3. .i. *roptar mebraig*[h] 4. *fumoysi doibsom andedeso*[i] 5. *essu rubuthoisech hisuidiu* 6. *oimmedoibsom andedeso*[i] 7. .i. *nírbu cenfrithorcuin truim dunaib egiptacdib forlaingthea* 8. .i. *intessilbech* .i. *commór frithorcun duchannandib oco oco* 9. .i. *amal bid claind noclantis conhuailbetaid 7 discirri* ... 10. *coattoibtis airis sonairt atreba ní clantar*

f. 63a *continued* 9. it is to be recognised. 10. to adorations of idols etc. 13. i.e. of the Children of Israel. 14. when he profaned, i.e. when he polluted. 15. he arose i.e. for zeal on behalf of the Law of the Old Testament.

f. 63b 1. i.e. teachers who had these three things, 'tis they that taught us. 2. i.e. good their knowledge. 3. i.e. they were learned. 4. these two things (happened) to them under Moses. 5. Joshua was leader in this. 7. i.e. it was not without sore affliction to the Egyptians therein. 8. i.e. with many afflictions to the Canaanites therein. Otherwise, *non uoluisti translatos habitare tumultuarie*, i.e. tumultuously, i.e. with pride and fierceness. 9. i.e. as though they had planted a plant, for what is planted dwells firmly.

[a] leg. deterente? [b] MS. profante [c] MS. uinolate [d] dele te? [e] MS. lebit*er*
[f] MS. *it* [g] MS. *fortan roichechnatarni* [h] MS. *inebrai*
[i] MS. *andeso*: corr. Ascoli

Adflixisti populos usq*ue* eos.

uirtus[11] tua, n*on* patru*m* nostrorum.

Non *enim* in gladio usq*ue* terra*m*.

nec terram repr*o*misionis patres nostri ceperunt[a] possederuntq*ue* iure bellor*um*, neq*ue* propr*i*is uiribus *sunt* ab Egiptiorum seruitio liberati; q*uæ* con*te*statio[12] *est* frequens tam ap*ud* Moysen q*uam* ap*ud* EssuNaue.

Quoniam complacuisti in eís.

quoniam delectabaris illis iuuandís[13], ista omnia contigerunt.

In té inimicos usq*ue* cornu.

qui gentem nostram insultari[14], *id est*, dure[b15] præcipis, nunc quoque auxilium benignus atribue, ut ultionem capiamus de inimicís[c], de seiunctís húc atq*ue* illuc[16], de hostibus, quod comparatione animantium, q*uæ* sé cornibus[17] ulciscuntur, expresit.

Et in nomine tuo usq*ue* sperabo. f. 63c

pro instructu[1] armorum exercitioq*ue* bellandi.

Saluasti *enim* nós ex adfligentibus nós usq*ue* confu*disti*.

frustratione[2] uotorum erubuerunt[d], quæ de mé conceperant obpremendo[3].

In Deo laudabimur tota die.

ac sí diceret: inde *est* quod tuo in nomine cupimus gloriari[4].

Et in nomine tuo confitebimur usq*ue* nós.

quia magna a patribus de tuis factis[5] audiuimus, et maiora[6] aut similia præstulamur[7], contrarietate[e] accidentium[8] rerum sumus omnino confussi.

11. .i. *friscomart*[f] 12. .i. *epert as nert dé dudaruid*[g] *som ducech imniud 7 ruhort anaimtea leu 7 nachanert fesin* · 13. *betis fortachtaigthib* 14. .i. *huaechtrannaib* 15. .i. *feidligud do hifochaidib 7 ingrammanib* 16. *innunn 7 hille*[h] 17. .i. *nanní frisoirc doib fascannat huanadarcaib*[i] ...

f. 63b *continued*

f. 63c 1. .i. *arindatharcub* 2. *huand huaibrigud* 3. *lasse forrudedgatar* 4. *nundanmórthar*[k] 5. .i. *dineuch durignisiu duadamru friu* 6. i. *oldate inna foris diarnathraib* 7. *frissailemmarni* 8. .i. *innafochaide 7 innaningramman doecmungat dunni*·

f. 63b *continued* 11. i.e. has afflicted. 12. i.e. to say that it was the strength of God that led them from every trouble, and destroyed their enemies, and not their own strength. 14. i.e. by strangers. 15. i.e. that it should continue in tribulations and persecutions. 17. i.e. whatever offends them, they toss it with their horns.

f. 63c 3. when they oppressed. 5. i.e. of all that Thou didst of marvel towards them. 6. i.e. than the accounts of our fathers. 8. i.e. of the tribulations and persecutions that befall us.

[a] MS. coeperunt [b] durare seems to be glossed [c] MS. inmicis
[d] MS. eruberunt [e] MS. contraietate [f] MS. *fris comart* [g] MS. *du daruid*
[h] 7 *h* over the line [i] MS. *hua adarcaib* [k] MS. *nundan mórthar*

ET *NON* EGRIDIERIS usq*ue* NOSTRIS.
"nostris"[9] *enim* ex ussu hominum possuit. pr*o* copiis[10] militaribus, sicut hodie uirtutem regis appellare solemus exercitum. neq*ue* *enim*[11] te ducem nostrum ut ollim sentimus in bellís, n*on* in nobís[12] propugnans[a], nec nós de inimicís ulcisceris[13].

AUERTISTI NÓS RETRÓ*RSUM*.
pr*æ* inimicís[14] nostris graui nós pudore operuisti, quos[15] toties passus es ab hostib*us* superari.

ET QUI NOS usq*ue* SIBI.
apud hostes licentiam dipr*æ*dandi[16] nullus difensionis tuæ frenabat occursus.

DEDISTI NOS TAMQ*UAM* OUES ESCARU*M* OCCISIONIS.
tamq*uam* aptas ad essum mutasq*ue* animantes[17].

ET IN GENTIB*US* usq*ue* NOS.
a*ut* diuisione[18] uictoru*m* a*ut* fugua[19] nostra.

UENDIDISTI PO*PULUM* TU*UM* SINE PR*ETIO*[20].
uiliter nós perire uoluisti.

ET *NON* FUIT MULTI*TUDO* IN COMMOTA*TIONIBUS* EORUM.
f. 63d tamq*uam* nullæ estimationis[b1] digni traditi sumus hostib*us*, a quibus ita trachtabamur[c] ac si nulla *com*pensatione[2] commotandi[3]. Ebreus habet[4]: nec grandis fuit commotatio nostra[5].

f. 63c *continued* 9. .i. amal *immechomairsed*[d] *nech dosom cid ara tuic* duaid nostrís 10. *rosuidigestar* dano urtutibus 11. *forsá* non egridieris *lesom anísiu· issuaichnid*[e] *dún insin* 12. .i. *innarnairbrib* 13. .i. *nítabair digail tar ar cenni forarnaimtea* 14. .i. *conde-chummar forteiched remib* 15. *issinni* 16. *erchelta* 17. .i. amal *anmandu* 18. .i. *ruuc cách arainn dísin·* amal *dundgniat*[f] *geinti dinaib brataib* bertae hodie 19. .i. *ducoid cách huainn aleth forassreud··* 20. .i. *condaiscari 7 dimicim runleicis huait··*

f. 63d 1. .i. amal *nibimmis fíu ní etir* 2. amal *nibad huanach comthumus* .i. amal *nibad fiu ní duthabairt*[g] *tararnœsi·* 3. .i. *coimchloda* 4. *is ed inso fil lasuide* 5. .i. *nítardad nammór tararnésí*

f. 63c *continued* 9. i.e. as though some one had asked of him: "why does David put *nostris*?" 10. he put then *uirtutibus*. 11. he has here (a commentary) on *non egredieris*; that is well-known to us. 12. i.e. in our troops. 13. i.e. Thou dost not inflict vengeance for us on our enemies. 14. i.e. so that we fled before them. 15. it is we. 17. i.e. as animals. 18. i.e. each took his share of it, as do the nations of the spoils that they carry off to-day. 19. i.e. each of us went apart in dispersal. 20. i.e. with vileness and contempt Thou didst let us go from Thee.

f. 63d 1. i.e. as if we were not worth anything at all. 2. as it were by any compensation, i.e. as though it were not worth while to give anything for us. 4. it is this that he has. 5. i.e. nothing great was given for us.

[a] leg. propugnas? [b] MS. estimationi [c] MS. trachabamur [d] MS. *imme chomairsed*
[e] MS. *issaichnid*: corr. Ascoli [f] MS. *dundgnit* [g] MS. *dubairt*

DEDISTI NÓS usq*ue* GENTIB*US*.
ac si diceret[6]: in obpr*o*brium parabulam uersi sumus, ad omnem infelicitatis commemorationem[7] ut nostrum occurrat exemplu*m*.

COMMOTATIONEM CAPITIS IN PO*PULIS*.
mos quippe iste *est* misserantiu*m* ut commotu[8] capitis dolentia ingemescentes[9] et affectuosa[10] uerba de infelicisimís qu*ibusque* pronuntiant.

TOTA DIE usq*ue* MÉ *EST*.
omni tempore oculis aliorum uerebar[11] occurrere.

ET FUSSIO UULTÚS MEI usq*ue* MÉ.
ignominia calamitatis inpletu*m*[12] sé d*icit*.

A UOCE EXPR*O*BRANTIS usq*ue* PERSEQUENTIS.
causam pudoris sui in....adflictionib*us* humili hostium *con*questione[13] *con*stituit.

HÆC OMNIA UENER*UNT* usq*ue* TÉ.
apta uox Machabeis, qui inter magna p*er*icula possiti zelum t*amen* Legis[14] habuerunt.

ET INIQUE *NON* EGIMUS usq*ue* TUO.
legitima tua néc sub terrore nimio temerando[15].

ET *NON* REQUESSIT usq*ue* MÆ*AM*.
neq*ue* offensi tantis malís aliquando de obseruanda Lege[16] *con*tempsimus.

ET DECLINASTI usq*ue* TUA.
ea nos adflictione passus es uexari, qu*æ* etiam corruptionem[1] f. 64a posset nobís religionis op*er*ari.

ET OPERUIT usq*ue* MORTIS.
umbram mortis p*er*iculu*m* uocat[2], quemadmodum corpora uicina esse et inminere umbra pr*i*us uisa testatu*r*.

6. *for* in similitudinem gentibus *trachtid anisiu·* 7. .i. f. 63d *condansamailter fricech ndodcadchai* 8. .i. *honchrothad són* *continued* 9. *aniachtaite* 10. *ascnamthidi* .i. *duerchissecht* 11. *adagainse* 12. *líntae* 13. *huanderegim hísil··* 14. .i. *imrecht n dé* 15. *lase nadreildisemni*[a] 16. .i. *adæ*[b] 1. .i. *an indlach* 2. .i. *forceilla*[c] *trummae innafochodo as* f. 64a *comacus ambás* síc

6. this comments on *in similitudinem gentibus*. 7. i.e. so f. 63d that we are compared to every infelicity. 9. when they cry. *continued* 10. i.e. for compassion. 14. i.e. for the Law of God. 15. when we did not pollute. 16. i.e. O God.
2. i.e. the heaviness of the tribulation declares that death is near, *sic*. f. 64a

[a] rectius *-reillisemni* [b] This gloss seems intended for 'TUA'. [c] better *forcella*

SÍ OBLITI SUM*US*[a] NOMEN D*EI* NOS*TRI*.
et obliti no*n* sum*us*[3] té.

ET SI EXPANDIMUS usq*ue* ISTA.
numqu*id* n*on* tú ista discutis[4]? si potuit in nobís aduersitatum[5] impetus piam de religione quassare[6] sententiam, qui[7] etiam inspector[b] es mentium.

IPSE NOUIT OCCULTA CORDIS usq*ue* OMNI DIE.
obseruantia legitimorum tuorum[8] nobis uotiua[9] causa *est* et passionum tantar*um* ab hostib*us*, ut[c] illís erumnis a cultu tuo potuerimus abduci[10].

ESTIMATI SUMUS UT OUIS OCCIS*IONIS*.
tamqu*am* inermes[11] pecodes síc tibi crediti {*uel* dediti} trucidamur ab hostib*us*. usurpat hoc testimonio etiam beatus apostolus Paulus tamqu*am* simile[12], n*on* tamqu*am* pro*prium*[13], qu*od* n*on* min*us* Machabeís qu*am* apostolis con*ueniret*.

EXSURGE, QUARE OBDOR*MIS*, D*OMINE*?
f. 64b longuam patentiam somnum uocat, cum deferet[1] 'Deus et quasi quiesquens aduersum inimicos proferendam dissinit ultionem.

EXSURGE ET NE usq*ue* IN FINEM.
mouere ad iuuandum nós[2].

QUARE AUERTIS[3] FACIEM TUAM?
á uersantis[4] et indignantis[5] habitu.

OBLIUISCERIS INOPIÆ NOSTRÆ usq*ue* NOSTRA.
[6]usq*ue* ad solu*m* inclinati sumus.

f. 64a *continued* 3. .i. *ní dermenmarni*· 4. *inní nafochrothaisiu* .i. *inní nadneclainnisiu* 5. *inna frithorcun* 6. *focrothad* 7. *is trachtad lesom anisiu forsa*nouit *archiunn* 8. .i. *dothimnae siu* 9. *duthrachtach* 10. .i. *bafou fachartatarsom* 11. .i. *cenathargubu* 12. *fris incoais forarobae so*m 13. .i. *ní fris ruchét* a profeta

f. 64b 1. *atsnadi*[d] 2. *dúnni bed fortachtigthi* 3. *adé* 4. *indí soas* 5. *indi londaigedar* 6. *forsan*· humiliata est in puluere *trachtid lesom anisiu*

f. 64a *continued* 4. is it a thing that Thou dost not shake? i.e. is it a thing that Thou dost not examine? 7. here he has a commentary on *nouit* that follows. 8. i.e. of Thy ordinances. 10. i.e. it was for that that they applied (?) it. 11. i.e. without arms. 12. to the cause that occupied him. 13. i.e. it was not sung *a propheta* with reference to it.

f. 64b 1. He puts it off. 4. of him who turns. 5. of him who is wrathful. 6. he has here a commentary on *humiliata est in puluere.*

[a] MS. oblitus with *us* of *sumus* over the line [b] MS. imspector
[c] MS. et [d] MS. *at snadi*

ADHESSIT[7] IN TERRA UENTER NOSTER.
ET LIB*ERA* NOS P*ROPTER* NOMEN TUUM.
q*uod* solum gloriabitu*r*[8], cum p*ost* tantam disperationem p*er* té[9] fuerimus de calamitatib*us* liberati.

PSALMUS XLIV.

IN FINEM, P*RO* HIS QUI COMMOTABUNT*UR*[10], FILIIS CHORÆ, CANTICUM AD INTELLECTU*M* P*RO* DILECTO.
in hoc psalmo profetat ea quæ de Christo *sunt*; quemadmodum, f. 64c uidilicet, uerbo doctrinæ suæ plurimam multitudinem[1] congregabit, quanta etiam perficiat[2] miranda[3], constitutionem Eclesiæ decursu fidelium comparandam[4]. facit etiam commemorationem donorum speritalium[5] quæ fidelib*us* quib*usq*ue largitus *est*, et quod moralis uirtús p*er* institutionem[6] Euangelii creuerit[7]. horum omnium prænuntiationem sedulo persequutus[8] præfatu*r*[9] aperte multumque ordinem in præfatione[10] ipsa custodens. titulus[11] quoque instar[12] argumenti *est*; "pro his qui commotati sunt," *id est* remouendi[13] per Euangelium, et "pro delecto," hoc *est* Filio, carmen sé profitetur incipere *uel* incinere[14].

ERUCTAUIT COR usq*ue* BONUM.
eructationis[15] uerbo utitur, cum intentum ad ea quæ dicenda[a] sunt monstrare uult cordis affectum, et non temere[b16] labris sed de intimis[17] præcordis manasse[18] adserit quæ miratur[19]; sicut reficiens[c20]

7. *debe tintuda* 8. *conuicgebthar* 9. *adæ* 10. .i. f. 64b
huarecht fetarlaice du recht nuiadnisi[d] t. *hua ulc du maith*·· *continued*
1. *anímbed* 2. *forfen* 3. *innahi ata adamraigthi*[e] f. 64c
4. *comfoiride*[f] 5. *conammrechtrud amal rundgabsat is ind eclais* 6. *trissaforcital* 7. *forrubart* 8. .i. *duruchoisgestar* 9. .i. *remiaisndider* 10. .i. *asrindid inti duaid innasalm* .i. eructauit usque scribentis 11. *file ressind argumint seo* 12. .i. *gaibid mod nargumint* 13. .i. *hua ulc du maith* 14. *aracain* 15. *intobrúchto* 16. .i. *ní labrad hobelaib namma* 17. *donaib erbruinnib inmedonchaib* 18. *dorulin* 19. *inna hí adamrigedar* .i. *is hochridiu asindet som inna hísin*·· 20. *arutaing*

7. a difference of rendering[g]. 10. i.e. from the Law of the Old f. 64b Testament to the Law of the New Testament, or, from evil to good. *continued*
3. the things that are to be admired. 5. with their variation f. 64c as they are in the Church. 8. i.e. he followed up. 10. i.e. David declared in his psalm, i.e. *eructauit* to *scribentis*. 11. which is before this argument. 12. i.e. it takes the fashion of an argument. 13. i.e. from evil to good. 16. i.e. not speaking with the lips only. 19. it is from the heart that he declares those things. 20. which refreshes.

[a] MS. decenda [b] MS. tenere: corr. Ascoli [c] MS. reficens
[d] MS. *nuaid nuiadnisiu* with *nuaid* erased: corr. Ascoli [e] the first *a* over the line
[f] rather *comfoiridi* [g] Vulg. conglutinatus est

bonum quadam delectatione eructatio[21] fieri adsolet corporalis, pro obtima adnuntiatione cæterís[22] profetalibus uerbum posuit.

DICO EGO usque REGI.

f. 64d in Christi gloriam[1] opus prædicationis exerceo.

LINGUA MEA usque SCRIBENTIS.

ac sí diceret: lingua mea impar *est*[2] tantæ adnuntiationis, sed ministerium præbet Spiritui Sancto, et tamquam[3] cuidam scribæ docto calamus[4] aptus obsequitur[5].

SSPECIOSIUS FORMA usque HOMINUM.

quoniam facit ita pulchritudo conspicum[6] sicut præstantia[7] dignitatis, pro gloriosso[8] speciosum[9] uocat. síc *est* et in uicissimo *nono* psalmo: "in uoluntate tua præstitisti decori meo uirtutem", pulchritudinem uidilicet *eius* {Christi} appellans ipsum, quo putabatur inclitus[10], principatum[11], unde et e regione[12] profetæ passionem *eius* dedecorationem[13] uocant. "et uidimus", inquit {Essaias} "eum, et non habebat speciem[14] neque decorem"; utpute minoratus ab angelís, signís[15] quoque mirabilis, passione contemptus habebatur.

DEFUSSA *EST* GRATIA usque TUIS.

ideo cunctis mirabilis quia labia tua gratia diuina inpleuit[16], auditoribus stupore defixís, modo[17] dicentibus: "unde huic sapientia hæc?" modo[18] prænuntiantibus: "quia numquam homo síc[19] locutus *est*."

f. 64c *continued* 21. .i. *donaib biadaib somailsib* · 22. .i. *erechdu indaas*[a] *cechterchital dunairchechainnsom*[b] *fesin 7 indaas dunarchechainn nach fáith aile*

f. 64d 1. .i. *inerdarcus* 2. .i. *ni comadas duaisndís innam maraisndisenso acht inspiurt · noib* 3. .i. *amal nerladaigedar* 4. *inpenn* 5. .i. *erladaigidir* .i. lingua spiritui sancto 6. .i. *innerdairc* 7. *huanderscaigdetaid* .i. *mét inchumachtai ón·* 8. .i. aspeciosus *asrubartsom is daresi indi as* gloriosus 9. .i. *inninducbaide* 10. .i. *erdairc* t. *inducbaide* 11. *innairechas nísin·* 12. .i. *hifail innasochraide* 13. .i. *dochradi* .i. *huare nad tarbas amorchumachtae som hisuidiu nachmór* 14. *insochraidi* 15. *hofertaib* 16. *rolín* 17. *cachlacein* 18. *incéin*[c] 19. .i. *amal christ*

f. 64c *continued* 21. i.e. to the pleasant foods. 22. i.e. superior to every prophecy that he had prophesied himself, and to what any other prophet had prophesied.

f. 64d 2. i.e. only the Holy Spirit is fit to declare these great declarations. 3. i.e. as it obeys. 4. the pen. 7. the extent of the power. 8. i.e. the word *speciosus* that he used is for *gloriosus*. 11. that headship. 12. i.e. in the neighbourhood of the beauty. 13. i.e. because His great power was not shewn herein to any extent. 19. i.e. as Christ.

[a] MS. *in daas* [b] MS. *dunairccchainnsom* [c] rather *incéin naili*

ACCINGERE GLA*DIUM* usque POTENTISSIME. f. 65a

obsoluta *eius* admiratione, quæ omnium corda spectantium compleuerat, ad ipsum iam conuertitur[1].

SPECIE TUA usque TUA.

ac si diceret: *cum* specie tua[2] et pulchritudine tua armare. et *est* sensus[3]: *sicut* es credentibus admirabilis, síc resultantibus debes esse terribilis.

ET INTENDE[4] usque REGNÁ.

monus quippe proprium[5] sagitarum. *ergo* subauditur: arcúm {intende}, ut derectione[6] telorum spiritalium armorumque[7] instructu[8] cunctorum regna capessas.

PROPTER UERITATEM usque IUSTITIAM.

ueritatem qua docuit ueros adoratores adorare Patrem spiritu[9] et ueritate. iustitiam per quam nuntiabat: "in quacumque mensura mensi fueritis[10], remitietur uobís." notandum sane quia nemo hominum propter ista arma[11] regnum suscipiet. constat proinde[12] de cælesti, non de terreno, rege ista narrari.

ET DEDUCET TÉ usque TUA.

susceptae comparationi[13] uiri fortis insistit, qui sibi discurrendi per hostes facilitatem ac libertatem...facere consueuit, obuios[a] quosque trucidando, fugando[14] fudendoque cæteros. ita, inquit, et tibi[15] potentia manús tuæ iter amplum præbebit atque mirabile, ac si diceret: nullius alterius[1] auxilio indegebis ut fias uictor obtati[2]. f. 65b idcirco et supra[3] ut armari[b] sé[4] dixi. nulli sane hominum aptari poterit[c5] "deducet usque tua," cum et sancta Scriptura semper de

f. 65a 1. .i. *iarsindí adcuaidsom dineuch immethecrathar*[d] *críst dianechtair otoi talmaidiu duaisndis de fessin* · híc 2. .i. *lassaní rundgab lat andédeso*[e] 3. *issi so achiall* 4. .i. *escse* 5. .i. *indindithem*[f] t. *indescsiu* 6. .i. *ondirgi·* 7. *ocus* 8. *huandairmbiurt*[g] 9. .i. *huainim* 10. .i. *dulogaid dochách* 11. .i. *arnatrí remeperthise* .i. ueritas rl. 12. *indiadsin*[h] 13. .i. *dun chosmailius* 14. .i. *lasse ataárban*[i] in fugam 15. .i. *achrist*

f. 65b 1. *nach aili* 2. .i. *indecguisti* .i. *neich adchobrai · ón ·* 3. *cid indremdid* 4. .i. *crist ón* 5. .i. *anasbeir innadiad*

f. 65a 1. i.e. after he has spoken of what covers Christ externally (i.e. His external appearance), he turns suddenly to set forth concerning Himself *hic*. 2. i.e. when Thou hast these two things. 3. this is its meaning. 5. i.e. the intentness or the extension. 10. i.e. ye forgive every one. 11. i.e. on account of the three afore-mentioned things. 14. i.e. when he puts them *in fugam*. 15. i.e. O Christ.

f. 65b 2. i.e. of whatever Thou desirest. 4. i.e. Christ. 5. i.e. what he says afterwards.

[a] MS. obiuios [b] leg. ut armaret sé dixit? [c] MS. potrit
[d] MS. *imme thecrathar* [e] MS. *andeso* [f] MS. *indithem*
[g] the last *u* is written over the line [h] leg. *innadiadsin*? [i] MS. *ata árban*

iustis quibusque dicat quod Dei adiutorio uirtutem fuerint consecuti, nec impio cuique et in sua uirtute confidenti[6] contextús *eius* uerba conueniant.

SAGITTÆ TUÆ ACUTÆ, POTENTISSIME.

quia supra dixerat "intende", *id autem* erat sagitarii proprium, subdidit consequenter quia acutæ erant[a] sagitæ tuæ et herebunt[7] in cordibus inimicorum tuorum. bene *autem* dixit de inimicis "in corde", semper quippe obnoxio animo confligentes[8] aduersis[9] corporibus[10] et pectoribus uulnerantur.

POPULI SUB TE CADENT.

interpositum *est inter* metrum[11], ut frequenter ostendimus. populi infra té cadent in corde inimicorum regis[12], regem té, cui[13] seruire debent, confitentes. uniuersa[14] *autem* narrandi contextione quasi in picturæ imagine quæ efficienda essent degesit.

f. 65c VIRGA RECTA[1] *EST* UIRGA REGNI usque INIQUITATEM.

MURRA ET GUTTA usque TUIS.

uestimentum híc corpus appellat.....quo..amiciabatur[2] diunitas, murra[3] *autem* amica funiribus[4] indicat passionem, casia et gutta flagrantiam[5] ipsius et gloriam passionis. commemorans sane murram

f. 65b *continued* 6. .i. *nundnerbai ón* 7. .i. *giulait* 8. *a cathaigte* 9. .i. *tarsinnib* 10. .i. *dubeir cách a chorp hí cotarsnae friachele* .i. *enech fri enach* .i. *intan in bite ó menmain naimtinech oc inchathugud*·· 11. .i. *arthaischidetud*[b] *inmetair són air ba he indord etir*[c] sagitæ acutæ in corde[d] inimicorum regis 7 populi sub te cadent *iarum 7 is samlid insin dano* (*cip*)*cruth*[e]· 12. *forsa* populi sub te cadent *trachtid som isindisiu* 13. *is daitsiu* 14. .i. *trithrop asindet afele inhuli choibgi int sailmso*[f]

f. 65c 1. *debe tintuda* 2. *huanimthimcheltae* 3. .i. *biid imchorpu aiso coim leu som arnalobat* in sepulcro 4. .i. *dunaib merbib* .i. *dunaib corpaib marbaib* 5. *sechis innerdarcus ón*

f. 65b *continued* 6. i.e. who trusts. 8. when they fight. 10. i.e. every one puts his body in opposition to the other, i.e. face to face, to wit, when they are fighting with hostile mind. 11. i.e. through metrical necessity, for that were the order, both *sagittae acutae in corde inimicorum regis* and *populi sub te cadent* afterwards, and it is like to that anyhow. 12. in this he is commenting on *populi sub te cadent.* 13. it is to thee. 14. i.e. it is figuratively that he sets forth what is in the whole contexture of this psalm.

f. 65c 1. a difference of rendering[g]. 3. i.e. it is wont to be about the bodies of their loved ones, that they may not rot *in sepulchro.* 4. i.e. to the weak ones i.e. to the dead bodies. 5. that is, the gloriousness.

[a] leg. erunt
[b] leg. *ar thaischitedaid*
[c] Ascoli suggests *cóir*
[d] MS. cor corde
[e] before *cruth* three letters are illegible
[f] *i* over the line
[g] Vulg. uirga directionis uirga regni tui

bene intulit "a uestimentis tuís," ut intellegeremus quæ[6] fuerat in eo natura[7] passibilis.

A GRADIBUS {*uel* GRAUIBUS}[8] EBURNEIS, EX QUIBUS DELECTAUERUNT.

non solum a gutta et casia[9] crucis gloriam longue lateque conspicuam[10] flagrantem[a] uoluit indicare, sed etiam a domibus prætiosís[11] quæ ad *eius* honorem...construentur deuotione regum[12] ac filiarum {.i. animarum} eorum, quæ adsistere riginæ tuæ, *id est* Eclesiæ, ædes[13] ornatissimas fabricantur.

FILIÆ REGUM usque TUIS.

quoniam figuris profetiam ornare desposuit, bene etiam allocutionum formosa[14] pictura[15] petit. síc, inquit, tibi a dexterís adhesit regina {.i.Eclesia}, tamquam adherens atque unita, ut solent imaginibus regum uirtutes habitu feminarum pingui, quæ quasi stipent et amplant imperantem[16].

IN UESTITU usque UARIETATE. f. 65d

multo ornatu[17] cultus[1] *est.*

QUONIAM CONCUPISCET usque TUUM.

non *ergo* pulchritudine corporali quælibet[2] mulierum reginarum, sed ob renuntiationem[3] impietatis ueteris[4] Eclesia Christo amabilis hís uerbís effici iubetur. tantum[5] *autem* abest[6] ut[7] Solomón reginam

f. 65c *continued* 6. .i. *trissa* uestimentís *asrubart som*· 7. *cidaicned* .i. *doinacht* 8. *debe tintuda inso beus* 9. .i. *airis*[b] *mor atúdmaire side 7 amboltaigthetu* sic *ducuaid inducbal cruche crist fun domun*· 10. *erderc* 11. .i. eburneis *ón asrubart som*· 12. .i. sanctorum ł. *iarfirinni stoir* 13. *it hé dano innategdaissi hisin*· 14. elocia 15. .i. *hontrup són* 16. *IS bes leusom torand hi tempul delbae innarig 7 dufornditer dano angnimae innarig sin tridelba ban 7 suidigter*[c] *imdelba innarig isintorund imbiat*·· 17. .i. *inna ndáne ndiade*

f. 65d 1. *inna ecailse* 2. *sechi sí* 3. *arafretech* 4. .i. *inna senchomerbertae biuth pecthaige* 5. *inmeitso* .i. *combad cutrummae frisinseirc rocar crist innęclais* 6. *testa* .i. *nitalla and són didiu* 7. *amal*

f. 65c *continued* 6. i.e. through the (word) *uestimentis* that he used. 7. what nature, i.e. humanity. 8. this too is a difference of rendering[d]. 9. i.e. for great is their odour and their fragrance, thus the glory of the Cross of Christ has gone throughout the world. 11. i.e. *eburneis* that he spoke of. 12. or according to the literal truth. 13. these then are those houses. 15. i.e. by the figure of speech. 16. it is customary with them to represent in a temple the figure of the kings, and moreover the deeds of those kings are represented by figures of women, and they are placed about the figures of the kings in the representation in which they are. 17. i.e. of the divine gifts.

f. 65d 1. of the Church. 4. i.e. of the sinful old way of life. 5. this extent, to wit, that it should be equal to the love wherewith Christ loved the Church. 6. is wanting, i.e., it finds no room therein. 7, 10. as.

[a] MS. flagrante
[b] leg. *añ as* 'as is'?
[c] leg. *suidigtir* or omit 7
[d] Vulg.: a domibus eburneis

quamlibet[8] per officium[9] pietatis habuerit cariorem, ut[10] in illis[11] et *per* illas[12] superstitiones amauerit.

QUIA IPSE *EST* DOMINUS DEUS TUUS, ED ADORABIS EUM.

bene et *com*petenter Christus Eclesiæ etiam Dominus Deus dicitur, quod inter homines non est[13].

FILIÆ TIRI IN MUNERIBUS.

multo honore apud potentes quosque et ibi[14] ipsa uicinitate *com*pertos habebitur. non *ergo* uilescat[15] ubi {uel tibi} ob contumiliam[16] passionis[17], quem Tirus illa detissima uenerabitur.

UULTUM TUUM[18] usque PLEBIS.

quod quidem rebus uidemus inpletum, cum apostolos *eius* et martires ac fideles quosque, in quibus[19] *est* Eclesia, in gratiam Christi a regibus conspicimus honorari.

OMNIS GLORIA *EIUS* SIT FILIÆ REGUM AB INTUS.

post enumerationem donorum spiritalium, quibus...fuerat facta con-
f. 66a spicua[1], bene et ordinate commendatur illi {Æclesiæ} cura uirtutum, ...quæ {cura} in timore[2] mentis pari iungitur affectu... illa quæ exterrius[3] uidentur ornare...

IN FIMBRIS AUREÍS usque UARIETATEM.

oportet ne mirum ad obtinendam animi....puritatem gratia Spiritus Sancti adiuuari, quæ sub hac figura[4] discribitur, et, ut illa ornamenta Æclisiæ, quæ superius[5] celebrauit, sedem quandam in obtima mente habent, síc ipse mentis decor et puritas per auxilium demum Spiritus Sancti obtinent firmitatem.

f. 65d *continued* 8. .i. *sechi sí diarignaib* 9. .i. *ara erlataid do fricechrét* 10. *amal* 11. mulieribus .i. *adradu idal*[a] 12. .i. *tricho-maitecht doib* .i. *condechuidsom isna adradu hisin* 13. .i. *coneperthae as comdiu diarigain inrí* 14. i. tibi .i. *a eclais cétnaide inna napstal* 15. *nabadmebul lat* 16. .i. *airní tárbas achumachtae hisuidiu nach mór* 17. *indí* 18. .i. *a eclais* 19. *airit hesidi ata eclais*

f. 66a 1. *erdairc* 2. .i. *coruagathar inmenmae*[b] *dia*[c] *ladethidin*[d] *nandegnimae* 3. *dianechtair* 4. *sechis fun trop són* .i. quando dicit in fimbrís aureis 5. .i. in salmo *cose*

f. 65d *continued* 8. i.e. anyone whomsoever of his queens. 9. i.e. for her obedience to him in every thing. 11. i.e. adorations of idols. 12. i.e. through indulgence to them, i.e. so that he came to those adorations of idols. 13. i.e. that it should be said that the king is lord to his queen. 14. or *tibi*, i.e. O primitive Church of the apostles. 15. be not ashamed. 16. i.e. for His power was not shewn herein to any extent. 17. of him who. 18. i.e. O Church. 19. for it is they who are the Church.

f. 66a 2. i.e. that the mind may fear God with care for good works. 4. that is, under the figure. 5. i.e. *in psalmo* hitherto.

[a] The Irish in this gloss seems intended for 'superstitiones'.
[b] MS. *inmae* [c] written over the line [d] MS. *ladethin*: corr. Ascoli

ADFERENTUR REGI UIRGINES.

ipsi uidilicet uirginitatem suam sacrantes[6], cuius apud ueteres adeo inpossibilis custodia uidebatur[a] ut *sancti*[1] quique singulis f. 66b mulieribus non possent esse contenti[2].

PROXIMÆ *EIUS* ADFERENTUR TIBI.

quæcumque adfinitate uirtutum riginæ tuæ, *id est* Æclisiæ, proximæ esse curauerint, illæ promisiones tuas, Ó rex {Christe}, uirginitatis studio persequentur[3].

IN LÆTITIA ET EXULTATIONE.

læto animo uirtutes nouabunt, helarem quippe datorem[4] deligit Deus, adeo ut pro studio boni operis pericula plerumque adeant[5].

PRO PATRIBUS TUIS usque FILII.

post uirginitatis...eminentiam rite sacerdotale locauit officium, per quod et regenerationis[6] ipsius donum...datur.

ET CONSTITUES EOS usque TERRAM.

singuli in singulís ciuitatibus plebium curam gerentes pro unione[7] dogmatis[8] uniuersæ terræ primatum tenebunt.

MEMORES[9] ERUNT usque GENERATIONE. f. 66c

subauditur: síc profetere[1], quia, sí oblita populi mei solius Dei ero memor, tantorum...diuinorum munerum obliuisci non potero.

PROPTEREA POPULI usque SÆCULI.

completo in Æclesia[2] sermone atque præceptís {completis}[3] conuertitur ad Dominum, dicens consequenter: prursus et debitæ[b]... tibi[4]...gratiæ refferentur, quod[5] ne mirum cotidie in singulís fieri uidemus Æclesís.

f. 66a *continued* 6. *á osecrabat*

f. 66b 1. .i. *inna fetarlaice* 2. *budig* 3. .i. *duberthar doib duinducbálsu* 4. .i. *adidnopair*[c] *fessin dudia odegnimaib* 5. .i. *segait indfirién innafochaidi arsaigid innangnimae foirbthe* 6. .i. babtismi .i. *adgainemmar ni hi críst* 7. *ar indointaid* 8. *inna nule cristide són* 9. *debe tintuda inso lesom*

f. 66c 1. .i. *bad samlid*[d] *fosisidersu á eclais ciasidruburt*[e] *sa frit su* obliuiscere populum tuum 2. *duaisndís*[f] *dund eclais* 3. .i. *aisndís*[g] *duforgairib dœ* 4. *adœ* 5. .i. *gním intatlaichtho buide són*

f. 66a *continued* 6. when they shall consecrate.

f. 66b 1. i.e. of the Old Testament. 3. i.e. Thy glory shall be given unto them. 4. i.e. who offers himself to God with good works. 5. i.e. the righteous seek tribulations in order to attain to perfect deeds. 6. i.e. *baptismi* whereby we are born again in Christ. 8. that is, of all Christians. 9. he has here a difference of rendering.

f. 66c 1. i.e. let it be thus that thou confessest, O Church, though I said to thee *obliuiscere* etc. 2. to set forth concerning the Church. 3. i.e. the setting forth concerning the commands of God. 5. i e. the action of rendering thanks.

[a] MS. uiatur [b] MS. debete [c] MS. *adid nopair*
[d] *id* over the line [e] MS. *ciasid rubart* [f] MS. *duais n dís* [g] MS. *aisn dís*

PSALMUS XLV.

IN FINEM, FILIIS CHORE, *pro* ARCANIS[6], PSALMUS ISTE.

præcinuntur[7] hoc carmine ea tempora *quibus* Face[8] filius Rumuliæ et Rasin rex Siriæ aduersus[9] Hierusalem et Achaz regem duarum tribuum[10] arma[11] commouerant, *contra quos, secundum*[12] *præceptum* Essaiæ, *qui* dixerat: "cognoscite gentes[13] et uincemini *quia* nobiscum Deus," inruit Assiriorum rex[14], et *turbatis* eorum[15] regionibus[16] Hirusolimarum[17] obseditionem soluit, *non* Achaz merito *sed* loci reuerentia[18a–b], in *quo* Templum erat. ex persona *ergo* duarum tribuum *pro* liberatione tantæ uastationis[19] gratias agentium formatur hic psalmus.

f. 66d DEUS NOSTER REFUGIUM.

consanguineis[1–2] hostili abalienatis animo, bene[3] et oportune Deum tantum suum[4] dicit. Deus, inquit, noster; in eo *est* subfragium inpulsorum[5] et inbelicosorum[6] corroboratio[a7].

f. 66c continued 6. .i. *arnaib rúnaib inchlidib*[b] *7 diamraib innadeachtae* 7. .i. *arcantar* 8. .i. *rí deichtriba* 9. *diatogail* 10. .i. *triub* iuda *7 triub* beneamín *fil im hirusalem* .. 11. *inna athargubu* 12. .i. *amal dundarchechainn* essaias 13. .i. *adeichthriub 7 á áis* siriæ 14. .i. *dandersaig dia diambrith huanchadraig* .. 15. .i. *rig deichthribo 7 rig* siriæ 16. .i. *ducuatar*[c] *assir innatíre tarancesi* 17. .i. *robói im* hírusalem 18a. .i. hirusalem 18b. *huandíndaitas*[d] .i. *huand ermitin féid* 19. .i. *inmórindrid ararobert deichthriub 7 áis* siriæ

f. 66d 1. .i. *atá dia atach in dúnni ais dethrebo honaib comfulidib* echtrannaib .i. *arcomfulidib ar chuit ceneuil* .i. *ais deichthribo roechtrannaib* .i. *arcomfulidib ar chuit ceneuil* .i. *ais deichthribo roechtrannaigthea*[e] *huainn huamenmain naimtidiu* .. 2. ł. *honaib comfulidib*[f] echtrannaib *roechtrannaigsetar* 3. .i. *indimmaircidid* 4. .i. *huare is ladethriub* tantum *roboi atrab in dœ intain sin* · 5. .i. *aiso dethrebo* 6. .i. *nadchoimnactar cathugud* 7. *nertad*

f. 66c continued 6. i.e. for the hidden mysteries and secret things of the Godhead. 8. i.e. the king of the Ten Tribes. 9. to sack it. 10. i.e. the tribe of Judah and the tribe of Benjamin, that are about Jerusalem. 12. i.e. as Isaiah prophesied it. 13. i.e. O Ten Tribes, and O Syrians. 14. i.e. God stirred him up to carry them from the city. 15. i.e. the king of the Ten Tribes, and the king of Syria. 16. i.e. the Assyrians went into their lands on their behalf. 17. i.e. that was about Jerusalem. 19. i.e. of the great incursion that the Ten Tribes and the Syrians made.

f. 66d 1. i.e. to us of the Two Tribes God is a refuge from alien kinsmen, i.e. our kinsmen by race, i.e. the Ten Tribes who were alienated from us with hostile mind. 2. or by the alien kinsmen who became estranged. 3. i.e. fittingly. 4. i.e. because at that time a dwelling-place of God was among the Two Tribes only. 5. i.e. of the Two Tribes. 6. i.e. who were unable to fight.

[a] MS. corrobratio [b] MS. *inchlid* [c] MS. *du cuatar* [d] MS. *huandin daitas* [e] MS. *roechtrannaigtho* [f] MS. *comfulid*: corr. Ascoli

ADIUTOR IN TRIBULATIONIBUS usque TERRA.

Phalistinam[8]; *pro* his *qui* morantur in terra, *turbari* terram dicit. *uel* certé: tanta uí inruistis[9], et tam *con*rogatís[10] auxiliis copias uestras augetis, ut agminum uestrorum inpleta impitu regio ipsa[11] *con*cuti uidetur.

ET TRANSFERANTUR MONTES.

reges *qui* eminent[12] exercitui[13]. subauditur: in regione mea. tamquam aer translatus, sic subito[14] apparuerunt hostes.

IN CÓR MARIS.

Face *ergo* et Rasín cum innumirabilibus *turmis* populorum in terram suam dicit esse translatos, ut repentina inruptione[15] ambitum terroris[16] exprémeret.

SONUERUNT ET TURBATÆ usque EORUM.

tamquam uento fluctus[17], sic Deo inminente[18] agmina turbabuntur hostilia.

CONTURBATI SUNT IPSI[19] REGES MONTES IN FORTITUDINE EIUS.

FLUMINIS IMPITUS usque DEI.

excursus Assirius[20] uastauit[21] Siriam, rege {.i. Rasin} pariter extincto, de quo Essaias: "*propter* hoc[22] inducat Dominus super uós[23] aquam fluminis ualidam, regem Assiriorum." hic *ergo* Hirusolimas lætificauit uastandís hostibus[24] et obseditione[25] soluenda *eius*.

SANCTIFICABIT TABERNACULUM SUUM ALTISSIMUS.

honor *ergo* consecrati loci ultionem[1] meruit, non persona regnantis[2]. f. 67a

8. *his*iria *atá*[a] *in*palastina *hisin* 9. .i. *á ais deichthrebo*[b] *7 á*[c] *assaru* 10. *dér chomthaircidib* .i. *dicech leith* 11. .i. *dethrebo* 12. .i. *diroscat* 13. .i. *fadesin*[d] 14. .i. *ni ba cián in bete and* 15. .i. *is airi asrubart* montes[e] *7* in cor maris 16. *duais dethrebo* 17. *amal fufuasnither* 18. *an imdaaig*[f] *dia* 19. *debe tintuda*[g] *inso lesom* 20. *assarde* ł -ii .i. regis assiriorum 21. *inroraid* 22. *aringraim dethrebo* 23. .i. *á assaru 7 a ais deichthrebo* 24. .i. *áis deichthrebo*[h] *7 assair* 25. *roboi impe* f. 66d continued

1. *foráis* siriæ *7 deichthrebo* 2. *indflaithem* .i. achaz f. 67a

8. that Palestine is in Syria. 9. i.e. O Ten Tribes and O Assyrians. 10. i.e. from every side. 11. i.e. of the Two Tribes. 13. i.e. (my) own. 14. i.e. they will not be there long. 15. i.e. therefore he has said *montes* etc. 16. to the Two Tribes. 17. as it is perturbed. 18. when God drives them. 19. he has here a difference of rendering[i]. 22. on account of the persecution of the Two Tribes. 23. i.e. O Assyrians, and O Ten Tribes. 24. i.e. the Ten Tribes and the Assyrians. 25. that had been about it. f. 66d continued

1. on the Syrians and the Ten Tribes. 2. the king, namely, Achaz. f. 67a

[a] MS. *áta* [b] MS. *deichthribu*: corr. Windisch [c] over the line [d] this gloss seems meant for mea [e] MS. montentes [f] MS. *imdaig* [g] MS. *tinda* [h] MS. *deichrebo*: corr. Ascoli [i] Vulg.: conturbati sunt montes in fortitudine eius

ADIUUABIT EAM DEUS UULTU SUO[3] MANE DELUCULO.

geminatione *autem* nominum[4] cumulum uoluit ipsius uelocitatis expremere.

CONTURBATÆ usque REGNA.

·x· tribus[5] et Siri.

DEDIT UOCEM SUAM ALTISIMUS, ET MOTA *EST* TERRA[6].

tamquam de aliquo duce bellicoso hic locutus *est*, qui sola uoce exterrere possit inimicos et uociferatione præliari[7].

DOMINUS UIRTUTUM usque IACOB.

pro: pugnator[8].

UENITE ET UIDETE usque SUPER TERRAM.

beatus Essaias post huius operis[9] prædicationem conuersus[a] ad gentes[10] exprobranter loquitur: "scitote, gentes, et uincemini[11], quia nobiscum Deus." hic uero monitús[12] erudit suos et meliores facere contendit.

ARCUM usque ARMA.

tanto dispectui sunt ab Assiriís[b] uastati[13] ut[c] nemo interficientium {Assiriorum} in usum suum eorum[1] arma dignaretur adsumere. f. 67b

ET SCUTA COMBURET IGNI usque DOMINUS.

Essaias dixerat; "scitote gentes et uincemini," illam utique scientiam, quam erat calamitas eís datura, consignans[2]; Dauid uero,

f. 67a *continued* 3. .i. *huafortacht 7 is trachtad amal sodin* ł. *is debe tintuda duduic*[d] 4. .i. mane 7 deluculo· *airis ainm naimsire hisunt* amane *ciasu menciu· fudobrethir* 5. *deichthriub* 6. .i. *siricæ 7 deich*threbo 7. *huan guthfograigiud cathaigthiu* 8. .i. *tarási* .i. asusceptor *tuic som is cumme*[e] *bid* pugnator *asberad* 9. .i. *indarpai aiso deichthrebo*[f] *7* siriæ *7 soirtha dethrebo* 10. *cu-genti* 11. *nobcloifether* 12. ł. monitu .i. *hoforcitul* 13. *ind indirsi* .i. *ais deichthrebo 7* siriæ

f. 67b 1. .i. *aiso deichthrebo 7* siriae 2. *intan asmbeirsom* scitote gentes

f. 67a *continued* 3. i.e. by His help, and in that case it is commentary; or it is a difference of rendering that he cites. 4. i.e. *mane* and *diluculo*, for *mane* is a noun of time here, though it is more frequent adverbially. 5. the Ten Tribes. 6. i.e. of Syria and the Ten Tribes. 8. i.e. for, i.e. the word *susceptor* that he applies, it is the same as though he had said *pugnator*. 9. i.e. of the expulsion of the Ten Tribes and the Syrians, and of the deliverance of the Two Tribes. 13. i.e. the Ten Tribes and the Syrians.

f. 67b 1. i.e. of the Ten Tribes and the Syrians. 2. when he says: *scitote gentes.*

[a] MS. *conuersus prædicationem* [b] MS. asriís [c] wanting in MS. *aiso* [d] MS. *dud uic* [e] MS. *cum*: corr. Zimmer [f] MS. *deithrebo*

ut domisticís[3] *com*petebat, hortatur. omnibus, ait, discendendo[a4] periculís desoluti ac totius perturbationis securi huic cognitori[5] soli uos dedi, ut eorum memores sitis semper quæ uos lætamini consæcutos[6].

EXALTABOR IN GENTIBUS usque IN TERRA.

apud gentes ultionis terrore excelsus apparebo[7] repromissione[8] danda salute magnificus.

DOMINUS UIRTUTUM usque IACOB.

abtissime post monitús et miraculorum replicationem psalmus laude ipsius liberatoris[b] obsignat[9], per hoc adserens ne mirum eos uoti compotes[c10] factos quia apud eos esset Templum.

PSALMUS XLVI.

IN FINEM, FILIIS CHORÆ, PSALMUS.

in tempora Machabeorum carmen ipsud tamquam triumphale præcinitur[11], deuictis quippe gentibus[12] uel Iudeís præuaricatoribus[13], qui instauranti ritús sacros aduersabantur[d14] Iudæ[15] Machabeo[16], ex persona exultantium[e] oratio formatur.

OMNES GENTES[17–18] usque MANIBUS.

tam Antiochi auxiliatoriís quam finitimæ Phalistinís gentes

3. .i. *duchenelaib echtrannaib asrubart* essaias *achenel fessin* f. 67b *immurgu forchain duaid* 4. *lasse dufuinchidid sechis etar-* *continued* *scarid ón* 5. ł. cognitioni .i. *dund etarcnusa* .i. dei 6. *aconto-chosgid* 7. .i. *oldia* 8. ł. aput terram repromisionis .i. *amal dundrairngertar*[f] *fathi* 9. *fristoirndea* .i. *forcenna·* 10. .i. *adcotatsat nanni adrochobairset* 11. *remícanar*[g] 12. *cenmitha*[h] *iudeu* 13. *nó donaib*[i] *iudaib clothib tairmcho-slaidib* 14. .i. *frisoirctis*[k] 15. .i. *macc* Mathathai 16. *di* macha ciuitate 17. .i. *a huili chenela indomuin* ł. *a maccu is*rahel *dindamru durigeni dia erib·* ł. *a huili ch(e)nela ata f(o)rbristi dinaib machabdib 7 dimaccaib is*rahel *olchene* 18. *comtis hé tra indhuli sin forbristea*[l] *and asbers*om *di hul* ::: ł. *it maicc is*rahel *: un* ::: *géni dia*[m]

3. i.e. Isaiah had spoken of foreign nations, David, however, in- f. 67b structs his own nation. 4. when ye descend (?), that is, ye part with. *continued* 5. i.e. to this knowledge. 6. when ye follow up. 7. i.e. says God. 8. i.e. as prophets had prophesied. 9. marks off, i.e. ends. 10. i.e. they obtained whatever they had desired. 12. except the Jews. 13. or, to the defeated prevaricating Jews. 15. i.e. the son of Mattathias. 16. of the town Macha. 17. i.e. O all ye nations of the world, or, ye children of Israel, of the wonder that God did for you, or, O all ye nations that are routed, of the Maccabees and of the Children of Israel generally. 18. these then would be those all .....or, it is the children of Israel....

[a] Cf. Ml. 108[b] 4 [b] MS. liberatioris [c] MS. *comptotes* [d] MS. *aduerserbantur* [e] MS. exultultantium [f] MS. *dundraingertar*: leg. perhaps *dundrairgertar* = *dundrairngertatar* [g] MS. *remícanar* [h] MS. *cemitha* [i] MS. *nodonaib* [k] MS. *frisoirctis* [l] leg. *forrobristea*?; the last part of this gloss is very illegible [m] leg. perhaps *arandergéni dia* "for whom God had done it"

fuerunt superatæ. *con*suetudo *est* in laudatoriis clamationib*us* etiam manu plaudere[19].

QUONIAM DEUS SUMMUS TERRIBILIS.

deiectís[a] potestatib*us*[20] solus excelsus apparuit.

REX MAGNUS usq*ue* TERRAM.

quid[21]? *nisi* cum uniuersos[22] diu*er*sarum regionum populus ipse[23–24] super*a*uerit, quorum[25] siue triumphalis adclamatio[b] siue plausus manuum faciet Deum late longueq*ue* conspicuum.

ET GENTES usq*ue* NOSTRIS.

f. 67c Antiochi copias. *con*sanginitatis memor[1] grauius[2] humiliatos gratulat*ur* gentiles.

ELEGIT usq*ue* SUAM.

terram nostram, quam dudum ad possisionem gentium[3], post*ea* in ius nostrum dominium*que* segregauit, etiam nunc pro uagationib*us*[4] hostium uindicabit[5] propter eam caritatem quam honorificantiæ[6] inpendit Israheli, qualem[7] scilicet et quam pulchram[8] sibi*que* acceptissimam {terram} pariter in sortem[9] separauit suam.

f. 67b *continued* 19. *isbesad leusom innuall*[c] *innafáilte*[d] *holamaib lassaní dungnither hobelaib* 20. ł. -tentibus .i. *indí fristuidchetar* contra machabeos 21. .i. *ciarric* .i. quando dixit rex magnus 22. populos *fristuidchetar fris nammachabdu* rl. 23. .i. *macc n israhel* 24. ł. síc fit in aliis libris superauerit ipse .i. deus uniuersos[e] populos *innacenél*[f] *forrorbris*[g] *fosroammamigestar*[h] *diamolad 7 dia adrad* 25. .i. *inna*[i] *popul n echtrann* ł. *popuil macc n israhel airis ildae* ápopulus *huacheill*·

f. 67c 1. .i. *sechis anascondalb som* 2. .i. *is huilliu*[k] *anasbersom donaib geintlidib* .i. *atabairt fuchossa* .i. quando dicit sub pedibus *indaas in*foammamugud[l] *asbersom dia chomfulidib*[m] *fessin*· .i. subiecit populos .i. *cuit foammamigtho* tantum *ón* 3. .i. *inna cannandae* 4. .i. *arnaib indredaib* 5. .i. *dufí* .i. *duema són* 6. *inna ermiten feid* 7. .i. *is*[n] *inne so inna ermiten* 8. .i. *cid intalmain nærsuacubuir*[o] 9. .i. *conropu ladia*

f. 67b *continued* 19. the noise of joy with the hands is customary with them, when it is made with the lips. 20. or *-tentibus*, i.e. those who opposed the Maccabees. 22. the peoples who opposed the Maccabees etc. 23. i.e. of the Children of Israel. 24. the peoples whom He had routed, He has subjugated to His praise and to His worship. 25. i.e. of the foreign peoples, or, of the people of the Children of Israel, for *populus* is plural in meaning.

f. 67c 1. i.e. when he is mindful of kinship[p]. 2. i.e. what he says of the Gentiles, to wit, their being put under foot (i.e. when he says *sub pedibus*), is more than the subjugation that he speaks of to his own kinsmen, i.e. *subiecit populos* i.e. as to subjugation only. 3. i.e. of the Canaanites. 5. i.e. He will avenge i.e. He will protect. 7. i.e. such is the honour. 8. i.e. even the very desirable land. 9. i.e. so that it was God's.

[a] MS. diectis [b] MS. adclatio [c] as *nuall* is neut., leg. *nuall, in* coming from the preceding *m*? [d] MS. *infailte* [e] MS. ueniuersos [f] MS. *innachenel* [g] MS. *for rorbris* [h] MS. *fosro ammamigestar* with the first *s* over the line [i] MS. *in* [k] *liu* over the line [l] MS. *foummamugud* [m] MS. *chomfulidil* [n] leg. *issi*? [o] MS. *intalmail nærsucbair* [p] cf. *arcondailbi* LU. 57b 2, LL. 57b 21, 80b 38

SPECIEM IACOB usq*ue* IN IUUELATIONE[10–11].

PSALLITE SAPIENTER.

non tantum modalationib*us* delectati, *sed* materís canticorum[12].

DEUS SEDET usq*ue* SUAM.

tamquam uictor solidi et quieti[13–14] demum potitus[15] imperii.

CONUENERUNT CUM DEO ABRAAM.

indicat multos.....ad cultum Dei Abrachæ conuolasse[16].

QUONIAM DII usq*ue* SUNT.

emenentiores omnib*us* degentib*us*[17] in terra apparemus.

PSALMUS XLVII.

PSALMUS CANTICI[a] FILIIS CHORE SECUNDA[18] SABBATI.

estimatione[19] hominum ignorantium[b] Deum[1], ex his[2] quæ in ciuitate operatus *est*, magnus apparuit. f. 67d

[3]DELATANS UNIUERSI TERRÆ EXSULTATIONEM.

pro eo ut diceret: latissimam[4] et solidam exsultationem[5] et[6] terræ nostræ et Sion montib*us*, metrapoli[7] uidilicet ipsius regionis, indulsit.

10. *is int subu* 11. *debe tintúda* 12. .i. ɔdib *imm-aircide inmolad friaicned innadeachtae 7 coroib indithem and colleir* f. 67c *continued* 13. *cumsantig* 14. .i. *ní bia essíd ndo* 15. *cumachtach* 16. .i. ɔrufoluassat 17. *araberat biuth* 18. .i. die .i. *hi luan rogabad insalmso* ł. *is dind oipred forchomnacuir and*·· 19. *huan mes*

1. .i. *cid nech nad fitir dia* 2. .i. operibus .i. *diasonartnugud dianechtair* .i. *sliab* sión *diandes* rl. *7 durigni diasoirad* .i. *slige assar* rl. 3. *debe tintuda inso* 4. *foirsingem*[c] 5. *insubugud* 6. .i. *cid* 7. .i. *du*hirosolem f. 67d

11. a difference of rendering[d]. 12. i.e. that the praise may be suitable to the nature of the Godhead, and that there may be intentness therein diligently. 14. i.e. there will be no destruction to it. 17. who live. 18. i.e. *die*, i.e. on Monday this psalm was sung, or, it is of the work that befell then. f. 67c *continued*

1. i.e. even one that knows not God. 2. i.e. *operibus*, i.e. to strengthen them from without, namely, Mount Sion on their right etc., and which He had done for their deliverance, namely, the smiting of the Assyrians etc. 3. this is a difference of rendering[e]. 7. i.e. to Jerusalem. f. 67d

[a] MS. canti
[b] MS. ignoratium
[c] MS. *foirsingigem*
[d] Vulg. in iubilo
[e] Vulg.: fundatur exsultatione uniuersæ terræ mons Sion

MONTIS SION[8] LATERA AQUILONIS.

uocat montem Síon, *quod* huic uento[9] ciuitatem ipsam ambifariam[10–11] *con*stet[12] obiectam, et *quod* eadem loca aquilonis flatu assiduo uideantur quodammodo[13] conteneri. siquidem et in corporibus[14] nostris tale aliquid aduerti licet, cum lateribus nostris omnia quæ sunt intus uiscera *con*tenentur.

CIUITAS REGIS MAGNI.

uere ciuitas regis quæ talibus gestis[15] honoratur.

DEUS IN GRADIBUS[16] EIUS DINOSCITUR.

QUONIAM ECCE usque IN UNUM.

Assiriorum satrapae[17].

IPSI UIDENTES usque COMMOTI SUNT, TREMOR ADPREHENDIT EOS.

frustratio[18] tantae inpugnationis[19] terrorque hostium et té magnum Deum *com*probari fecit.

SPIRITU UECHIMENTI usque TARSIS.

est sensus: tamquam naues litorum[20] uento ualido dificile con-

f. 67d *continued*

8. .i. *is ed asbersom tra isinchanóin se is hituaisciurt slebe sióin ata inchathir 7 ní for sodin trachtid archiunn*[a] *acht is for am*mons sión .i. *duimchella son incathraig andes 7 aníar 7 antuaid* 9. .i. *diaditin*[b] *aringáith antuaid duralad sliab innascath antuaid* 10—11. *indechrothach* .i. *andes 7 antuaid* .i. *diaditin arhuacht 7 tes* 12. .i. *sechis ol immechella*[c] .i. *asliab* 13. .i. *indaas hicechluc olchene*[d] 14. .i. *amal rundgab sliab* sion *andes 7 antuaid dunchathraig*[e] *diaditin* sic *rundgabsat arndathoib du ditin ar n inmedonachni* 15. .i. *slige assar* rl. ł. *asliab frie andes diaditin artess*[f] *sliab frie antuaid diaditin ar huacht* · · 16. *debe tintuda* 17. .i. *ambuidnea*[g] ł. *erríg* 18. *int huaibrigiud*[h] 19. *inchathaigtheo* 20. *innatrachta*

f. 67d *continued*

8. i.e. it is this that he says in this text, that the city is on the north of Mount Sion; and it is not on this that he comments below, but on *mons Sion*, i.e. it surrounds the city on the south, the west, and the north. 9. i.e. to protect it against the north wind the mountain was put to shelter it on the north. 10—11. i.e. on the south and on the north to protect it from cold and heat. 12. i.e. because it, namely the mountain, surrounds. 13. i.e. than in any place besides. 14. i.e. as the city has Mount Sion on the south and the north to protect it, so are our two sides to protect our inward parts. 15. i.e. the smiting of the Assyrians etc., or the mountain to the south of it to protect it from heat, a mountain on the north of it to protect it from cold. 16. a difference of rendering[i]. 17. their troops or viceroys.

[a] MS. *archiun* [b] MS. *diatitin* [c] MS. *imme chella* [d] MS. *o che*: corr. Ascoli [e] MS. *duchath*; Ascoli *duchathraig* [f] recte *arthess*: Thurneysen [g] MS. *abuidnea* [h] MS. *huaibrigiu*: corr. Ascoli [i] Vulg.: Deus in domibus eius cognoscitur

teruntur, ita Assiriorum deletus *est* exercitus. litoria[21] ciuitas erat Tarsis[22], potens nauium[23], et generaliter omnia loca litoria tarsis appellare Scriptura consueuit, *sicut* alibi dicit "reges tarsis,"[24] *id est*, litorum uel insolarum.

SICUT AUDIUIMUS usque UIRTUTUM.

bene ex persona eorum qui tunc futuri sunt[1] formatur oratio, f. 68a qui possint dicere: similia sunt quæ nunc gesta[2] gratulamur illis uirtutibus[3] quæ patrum nostrorum memoria inpletæ referentur.

IN CIUITATE usque IN ÆTERNUM.

quam non passus *est* hostili inpugnatione[4] quassari[a5].

SUSCIPIMUS usque TUI.

hoc uerbo indicat sé etiam exspectasse[6] et sperasse[7], quo lætatur, auxilium. *non enim* fere dicimur suscipisse quippiam nisi expectatum[8], *sicut* hanc liberationem *post* prædictum Issaiæ iam iamque operiebantur[9] inplendam.

EGO SUM DOMINUS, ET HOC NOMEN MEUM EST[10].

concinniens magnitudini[11] tuæ...laudatio difertur, uniuersís stupentibus tuæ uirtutis[12] effectum.

PROPTER IUDICIA TUA usque EAM.

ac sí diceret: uniuersi per omnes partes ciuitatis, hoc agite cunctis laudantibus[13], ut tota á uobís exultatione occupata[14] ciuitas uideatur.

21. *trachtide* 22. *ised inso aainm*[b] 23. .i. *imdi* f. 67d *noa occai* 24. *innatrachtae* .i. *ciasu in* ·is· *teit combed*[c] *chiall* *continued* *ainsedo ildai and*

1. .i. *indaimser dundicfitis assair* 2. *inna gnimai* .i. *soirad* f. 68a *innacathrach di lámaib*[d] *assar* 3. .i. *assoirad a egipt* rl. 4. *huatogail* 5. *focrothtae* 6. *cid arrúneid* 7. *frisracachae*[e] 8. *acht afrescastae* .i. *ni frisaiccai 7 arafoimi iarum* 9. *frisnáiltis*[f] ł. *frisnaiccitis*[g] 10. .i. *ised muchumachtae* 11. *ádé* 12. *adé* 13. .i. *molad cechoin incoimdid hí cech ait isinchathrig* 14. .i. *lithechthe* .i. *líntæ* · *ón*

22. this is its name. 23. i.e. ships are abundant at it. 24. of f. 67d the shores i.e. though it ends in *is*, there would be the sense of an accusa- *continued* tive plural in it.

1. i.e. the time that the Assyrians were thus to come. 2. the f. 68a deeds, to wit, the deliverance of the city from the hands of the Assyrians. 3. i.e. their deliverance out of Egypt etc. 4. by their attack. 8. but the thing hoped, i.e. something that he hopes for, and that he receives afterwards. 10. i.e. that is my power. 13. i.e. let every one praise the Lord in every place in the city. 14. i.e. engaged in festivity i.e. filled.

[a] MS. cassari [b] MS. *ainm* [c] MS. *cobed* [d] MS. *laimaib* [e] MS. *frisrachae*: corr. Ascoli [f] MS. *fris náiltis* [g] MS. *fris naiccitis*, with the second *i* over the line

PONITE CORDA usque *EIUS.*

studete et deligenter curate[15] quatinus[16] firmum sit quod collatum *est* adiutorium.

ET DISTRIBUITE GRADUS *EIUS.*

f. 68b síc domús *præter* opinionem[1] urbis liberatæ possedebitis quasi occupaueritis magis ciuitatem[2] quam retinueritis[3]; mós quippe *est* urbes capientibus habitacula sibi sub quadam diuissionis sorte partiri[4].

QUONIAM HIC *EST* DEUS NOSTER.

hoc, inquit[5], narrate quoniam sit Deus Deus noster in æternum et in sæculum sæculi.

IPSE REGIT NOS IN SÆCULA.

non solum tamquam Dominus sed etiam[6] tamquam pastor.

PSALMUS XLVIII.

IN FINEM, FILIIS CHORE[7], PSALMUS.

commones monitús ad omnes homines hoc carmine beatus Dauid instituit[8], docens ut non magno stupore capiantur[9] earum rerum

f. 68a *continued* 15. .i. *foichlid 7 cosrid hifarcridib aní immefolngi sonartnugud forcathrach* .i. *gudid dia dileir 7 nacarid hifarcridib airis ed insin immefolngi asonartnugudsi*[a] *tri fortacht dœ 7 hísi*[b] *dano forsonartaesi*[c] *on 7 fortacht dé duib·* 16. .i. *condib*

f. 68b 1. .i. *air nithormenid* 2. .i. amal *bid arecin nosgabthæ* 3. .i. amal *nibad atrab ṅ duib fadisin acht bid arecein nusgabtis*[d] 4. .i. amal *dundrigensat maic isr*ahel *duthir tairngiri· iarnerglanad nacannandae as*[e] 5. *trachtad lesom anisiu sís ciasu chosmail frisincanóin* 6. .i. *cid* 7. .i. *as immaircide fri intliucht macc* core 8. *forrochain·*[f] 9. .i. *ciabeith arnacathar nech inna rétu inducbaidi inbetha so arnach corathar immoth* 7 *machthad diaseirc 7 dianaccubur*

f. 68a *continued* 15. i.e. care for and study in your hearts what causes the strengthening of your city, i.e. pray to God diligently, and love Him in your hearts, for it is that which causes its strengthening through the help of God, and this then is your strength and the help of God to you. 16. i.e. that it may be.

f. 68b 1. i.e. for ye have not expected. 2. i.e. as though ye had taken it by force. 3. i.e. as though it had not been a dwelling to you yourselves, but ye had taken it by force. 4. i.e. as the Children of Israel had done to the Land of Promise after they had cleared the Canaanites out of it. 5. he has here below a commentary though it is like to the text. 7. i.e. which is suitable to the sense of the sons of Core. 9. i.e. though it be that one sees the glorious things of this world, that it may not put him in stupor and admiration to love them and to desire them.

[a] MS. *airis ed insimmefolgi asonarnugudsi*; Ascoli corrects as above, but reads *for* for *a* [b] leg. *issí*? [c] MS. *ąsonartaesi* with *for* written over the line [d] MS. *nus gabtis*, leg. *nusgabthe*? Thurneysen, which has been translated. Can the *-s* be an affixed pronoun, as in *ro fiti-s* Wb. 6ª 18, 14ᶜ 12? W. S. [e] MS. *iarnerglannandae as*: corr. Ascoli [f] recte *forroichain*

quæ in hac uita gloriossa creduntur, sed putius studeant quemadmodum pro adfluentibus[10] commoditatibus gratias Deo agant, ut ipsarum rerum possit illis manere[a 11] certa[12] perfussio[13] uel functio[14].

QUIQUE TERREGENÆ usque HOMINUM.

f. 68c bene *autem* aduersum inflationem[1] mentis, quæ prosperorum[2] successu[3] uenit, et terregenæ[4] mentionem fecit originis[5], ut erubescerent uiliter nati pro caducis efferri[6].

SIMUL IN UNUM ET DIUES ET PAUPER.

diues, ne deuitiarum possessione[b] turgescat[7], pauper, nequaquam magnis bonis sé esse doleat priuatum[8], ad audiendum uocatur.

ÓS MEUM usque SAPIENTIAM.

scite[9] prursus prædicat quæ docturus *est.*

ET MEDITATIO CORDIS MEI PRUDENTIAM.

ac sí diceret: non explorata[10] loquar, sed quæ multa {cordis mei} meditatione[c] collegerim.

INCLINABO AD SIMILITUDINEM AUREM MEAM.

ne putaretur quasi pro aliquo commentatus[11] ingenio, rite intulit hæc, quæ doceret, Deo sé narrante[12]...didicisse[d].

APERIAM IN PSALTERIO PRÆPOSSITIONEM MEAM.

pro[13]: loquar eam ad erudiendum[14–15] alios quæ primo ipse[16] sedulus...accepi[e].

f. 68b *continued* 10. *rethae*[f] 11. *dulin*[g] .i. *imdaigedar doib* a deo 12. *im-meraccubur*[h] 13. .i. *intestiu* 14. *inderbert biuth*

f. 68c 1. *frisinnuall* 2. .i. *indimbid són* 3. *huantoracht* 4. *cid intalamgeindi* .i. *asndithalam do* 5. *inbunaid* 6. *conucabtis* 7. *arnacruacha*[i] .i. *arnadiummussaigedar* 8. .i. *asṅdiuparthae* .i. *centechtad nananae* 9. *indfissid* .i. *is ecnae ind ord preceuptae se* 10. *innatosceltai* .i. *níbat briathra nąch aili* 11. .i. amal *bid andurochrech* 12. *tri aginsom* 13. .i. *tar œsi* 14. .i. *dialailib*[k] *betis foircthib· iar cétbaid*[l] *coirbri· insin ciall ainsedo illdai duerbirt as ingerint fil fordeilb*[m] *ainsedo* 15. ṫ. *cufarc(a)n mailgaimrid* cecinit 16. *osme*

f. 68b *continued* 10. which run. 11. i.e. to abound to them from God. 12....

f. 68c 2. i.e. of the abundance. 4. i.e. that he is of the earth. 7. that he may not swell, i.e. that he may not be proud. 8. i.e. that he is deprived, i.e. without possessing the riches. 9. i.e. this order of teaching is wise. 10. i.e. they will not be the words of any other. 11. i.e. as it were when he devised. 12. through His mouth. 14. that is according to the opinion of Coirbre; the sense of the accusative plural is to be taken from the gerund which is in the form of an accusative. 15. or, that I may instruct. Mailgaimrid *cecinit.* 16. even I.

[a] manare is translated [b] MS. possitione [c] MS. medatione [d] MS. dedicisse [e] MS. accipi [f] better *retae* [g] rather the subj. *dulina* to translate the infinitive [h] this seems corrupt [i] MS. *arnacrucha* [k] MS. *dialaili*: corr. Ascoli [l] MS. *chétbaid* [m] MS. *deil*: corr. Ascoli

UT QUID TIMEBO[17] IN DIE MALO?

*qua*si cum ipsis qui erudiendi *sunt* diliberans[18] *pro*ponit. malum *autem* diem tempus angorum[19] appellat *quod* experituri[20] *sunt* omnes
f. 68d nocentes[21]; ac sí diceret: nihil aliud *pericul*orum tempore *per*pendo[a1] esse metuendum, nisi iniqua hominem et indecora[2] gesta circumdent[3], *qui*bus solís ad diliberationem[4] impeditur[b5] adflictorum diuinum auxilium, cum ditissimís[6] et ob peccata corruptis opes suæ subuenire[7] non poss*unt*.

INICITAS CALCANEI[8] usq*ue* SUA.

[9]ET QUI IN HABUNDANTIA DIUITIARUM SUARUM GLORIANTUR.

FRATER NON REDEMIT usq*ue* HOMO.

nemo amicorum. neq*ue* pecuniæ suæ oblatione redemi poterit in *pericula* diues ob peccata deductus, *qui* morib*us*[10] *propriis*, *non* munerib*us*, absoluendus *est*[11].

ET UIUET ADHÚC IN FINEM.

qui *uero* a peccato mundus *est*, quid experiatur[12] accipito[13]. huius modi, inquit, etiam sí omnib*us* dieb*us* uitæ suæ in *præsenti*[14] calamitatum *experimenta* *per*sentiat[15], habebit *qui*dem sensum laboris, *sed* libe*rationis*[16] securitatem.

f. 68c *continued* f. 68d 17. .i. *carcid adaichfersa*[c] 18. *amal immeradad*[d] 19. *in-nacumgae* 20. .i. *olsodin etirgénat*[e] 21. *erchoitig* 1. *lase dumestar* 2. *dochraidi*[f] 3. *acht immethimchellat* 4. *dundsoirad* 5. .i. *adsuiter* .i. *conatait fortacht dé andochum*[g] 6. *donaib sommaimem*[h] 7. *fortiassat* 8. .i. *mudrochgnima* 9. *dichanoin anisiu immelle centrachtad foraib* 10. .i. *innan degnimae* 11. *ishe trachtad inna*[i] *canonese fil rem · airiscoitchen doib 7 inchanoin remeperthe*[k] .i. fratres rl. 12. *dusceulai* 13. .i. *arfemasiu*[l] 14. .i. *cia fudama infirián ní du imnedaib hisin*[m] *biuth frecndairc soirfithir dano incéin naili · dano*[n] 15. *adascia citabé* 16. in praesenti sæculo *dano* .i. *bieid dund firian animthanad sin*

f. 68c *continued* f. 68d 18. as though he were deliberating. 20. i.e. which they will experience. 1. when he weighs. 3. but that they surround. 5. i.e. so that the help of God comes not to them. 8. i.e. of my ill-doing. 9. this is two texts together without a commentary upon them. 10. i.e. of good works. 11. this is the commentary on these foregoing texts, for it is common to them and to the afore-mentioned text, i.e. *fratres*, etc. 14. i.e. though the righteous man endures troubles in the present world, he shall, however, be delivered the other time. 16. i.e. there shall be that alternation to the righteous man.

[a] perpendendo is translated
[b] MS. inpendit*ur*
[c] MS. *ad aichfersa*
[d] MS. *imme radad*
[e] MS. *etir genat*
[f] MS. *doraidi*: corr. Ascoli
[g] *n* is above the line
[h] an imitation of the Latin idiom
[i] MS. *in*
[k] for the nominative cf. Sg. 188[a] 6, Laws IV 312 l. 1
[l] MS. *arfenasiu*
[m] MS. *insin*: corr. Ascoli
[n] one *dano* is superfluous

CUM UIDERIT usq*ue* SAPIENTES.

qui sé opinant*ur* antestare[1] mortalib*us*, sí fuissent obtatís[2] potiti[3]. f. 69a

SIMUL INSIPIENS usq*ue* PERIBUNT.

quos[4] híc sapientes appellat uorsu sequenti demonstrat, *qui* scilicet sibi uidiant*ur* sapientes conquisitis[a5] *per* scelus diuitiís.

RELINQUENT ALIENIS usq*ue* AD PROGENIAM.

híc est finis inmodica cupientium ut *pro* apetitu[6] caducorum æternitatem *per*ferant[7] sepulchrorum[8], et has solum domús sine fine possedeant qui illas, quas relinquerent aliis, magnop*ere* *com*parauerunt[b9].

INUOCAUERUNT NOMINA EORUM IN TERRIS.

ipsorum[10] denominantes[c] de nominib*us* suis terras ad *pro*pagationem[11] memoriæ potientiæq*ue* suæ. opulentís[12] quib*usque* mos *est* nomina sua conditís a sé ciuitatibus....adfigire[13], et rés a Deo creatas *propriis* arroganter[14] insignare uocabulis.

ET HOMO usq*ue* INTELLEXIT.

tam[15] rationis ussu quam[16] totius mundi *con*cesso dominatu, ut Deo subditus neq*ue* *pro*sperit*atib*us elatus[17] referet gratias largitori.

1. *duróscat* 2. .i. *neich adgustis* 3. *cumachtaig* 4. .i. *isfrisnaremeperthiu*[d] 5. *étib* 6. .i. *araccubur 7 saint immindomun*[e] 7. *co duroscat* i. *cua follosat*[f] 8. .i. *ni confoigebat ciniud sainemail*[g] *dia nés 7 ni ɔdabia nem acht sírbuith inadnaclaib* 9. *conforoirisset* 10. .i. *innandoine robatar isnaib talmanib sin* 11. .i. *duforás* .i. *is do duberat ananman forna tíre* 12. *dunaib sommaib* 13. .i. *duberat forru ananman ·* 14. *ind huallach* 15. .i. *ní ingéuin* 16. .i. *ní déci asndia d(un)decomnacht · do* 17. .i. *ɔnachgabad*[h] *huall de* f. 69a

2. i.e. of whatever they desired. 4. i.e. it is the aforesaid. 6. i.e. for desire and craving after the world. 7. that they may excel, or that they may bear. 8. i.e. they will not get a distinguished race after them, and they will not have heaven, but will be for ever in graves. 10. i.e. of the men who were in those lands. 11. i.e. it is for that that they give their names to the lands. 13. i.e. (that) they give them their names. 15. i.e. he did not understand. 16. i.e. he sees not that it is God who gave it him. 17. i.e. that pride might not seize him therefrom. f. 69a

[a] MS. *concessitis*
[b] MS. *com*parunt
[c] MS. dominantes: corr. Ascoli
[d] MS. *frisremeperthiu*
[e] MS. 7 *immindomun*
[f] leg. *cufollosat*
[g] added over the line
[h] =*connachngabad*

COMPARATUS[a] *EST* usq*ue* ILLIS.

ut obuiis[b18] q*uibusque sicut*[19] illa indeferen*ter* utat*ur*, et apetitu[20] rerum impetu[21], *non* iudicio, moueat*ur*.

HÆC UIA usq*ue* IPSIS.

hæc, inq*uit*, omnium malorum causa *est* et p*er*ditionis materia, q*uod* sine discritione[22] aliqua bonís, q*uæ* D*eus* co*n*tulit, p*er*fruuntur, et hic stupor, qui in iumentis[c] utilis *est*[23], in diuitib*us* elatís[24] reus *est*.

ET POSTEA IN HONORE SUO BENEDICENT.

f. 69b qui[1] deinceps erunt homines.

SICUT OUES usq*ue* EOS.

et q*uidem*, inq*uit*, uidentes[2], q*uoniam* instar ouium pecodumq*ue*, q*uibus* similes[3] uiuendo facti fuerunt, subito plerumq*ue* subdant*ur* exitio, nec ulterius audeant sp*er*are mortis egresum.

ET AUXILIUM EORUM UETERESCET[4] IN INFERNO[5], ET GLORIA SUA REPULSI SUNT[6].

f. 69a *continued* 18. *honaib frithsétaigthib sechitat hé* .i. *conid cumme aramber biuth hua cechrét frissacomraic etir glan 7 anglan* · 19. .i. *amal aramberat biuth inna*[d] *cethrai cendechur* · *innasástu frisacomracat*[e] 20. .i. *amal dunnic anaccubur*[f] 21. .i. *conepred dugén annoibsa 7 ní digen ærgarthae*[g] *se cid accubur líum ní eper insin* · 22. .i. *maith fri olc* 23. .i. *airislecet dusudib erbert biuth huacechsasad frisa comrucat*[h] *cennach* · *n* · *deligud imfolngai són im*murgu *bibdamnacht do doinib* 24. *isnaib sommaib huallchaib*

f. 69b 1. .i. *is and rofessatar atan dóini aprisci 7 is and molfait dia intan dumbertar fochaidi forru* · 2. *cid anadciat* 3. .i. *amal nadfrescat bás innacethrai ní bí dano cida fresciso*[i] *inbáis etir lasna doini so*·· ł. *ní lib matar*[k] · *frescissin nachaili* .i. *acht fochosmailius cethrae dochum báis* 4. *arsadaigfith* 5. .i. *innísil* 6. .i. *briathar inso dofuilled issinsalm*

f. 69a *continued* 18. i.e. so that he enjoys equally every thing that he meets with, both pure and impure. 19. i.e. as the cattle enjoy without distinction the foods that they meet with. 20. i.e. as the desire of them comes. 21. i.e. that he should say: I will do this holy thing, and I will not do this forbidden thing, though I desire it; he does not say that. 22. i.e. of good from evil. 23. i.e. for it is lawful for them to enjoy every food that they meet with, without any discrimination. That causes, however, criminality to men.

f. 69b 1. i.e. then will they know that they are frail men, and then will they praise God, when tribulations are inflicted upon them. 2. even when they see. 3. i.e. as the cattle expect not death, there is not an expectation of death at all with these men. Or they could not (will not) dare to expect anything else, i.e. but after the fashion of a beast to death. 6. i.e. that is a verb to be added in the psalm[l].

[a] MS. coparatus [b] MS. obís [c] MS. iuuentis [d] MS. *ina* [e] MS. *frisacomrac*; corr. Ascoli [f] *an* over the line [g] leg. *anærgarthe*? but cf. Ml. 53c 14 [h] leg. *comracat*? [i] leg. *frescisiu* [k] reading *ní lamatar* (or *ní lilmatar*), J. S. *ní lib matar*, etc., "it is not with them that there were (*mbatar*) expectations of anything else," W. S. [l] repulsi sunt is taken as part of the commentary; the Vulgate text is ueterascet in inferno a gloria eorum

UERUM TAMEN usq*ue* MÉ.

oportet *ergo*.....id tantum....timere[a] debere, ne iniquitatis uinculis circumdem*ur*[7], *quando*.....penitus ab inferno[8] retentos D*eus* solus extrachire possit.

ET CUM MULTIPLICATA FUERIT usq*ue* *EIUS*.

q*uia* *non*, cum morit*ur*[b], accipiet[9] omnia.

CONFITEBIT*UR* TIBI usq*ue* EI.

p*ro*feta co*m*monuit neq*ue* ipsum diuitem timendum, *id est* admirandum[1], iudicent....neq*ue* *eius* amicitiam magnopere co*n*sectent*ur*, qui *non* officia[2] spectet *sed* munera[3], donorum magis amicus[4] q*uam* hominum; tamdiu q*uippe* co*n*fitebit*ur* tibi, *id est* gratus existet, quandiu benefeceris, *id est*, monusculis[5] cum delenueris[6] animum cupientis. f. 69c

HOMO CUM IN HONORE ESSET usq*ue* ILLIS.

iterauit *enim* hanc sententiam, et *non* de nihilo[7] finem fecit, ut sepe insensibilitatem {uitam} ista*m* ingratæ mentis agitaret.

PSALMUS XLIX.

DEUS DEORUM usq*ue* TERRAM.

q*uasi* {p*er*sona} regis ad iudicium p*ro*cedentis[c] plurimosq*ue* ad audientiam sui examinis[1] co*n*uocantis, D*ei* p*er*sona terra*m* euocantis inducit*ur*. f. 69d

A SOLIS ORTU USQ*UE* AD OCCASUM.

possuit p*ro* omnib*us* gentib*us* q*uæ* sub utroq*ue*[2] *sunt* sole.

EX SÍON SPECIES usq*ue* *EIUS*.

inde p*ro*nuntiauit, inde[3] affectus *est*[4], cum omnem terra*m* ad

7. .i. *arnachanimthimchelltar*[d] 8. *huaísiul* 9. .i. *ní foircnibea* f. 69b *continued*

1. .i. *sechis*[e] *as nadamraigthi* 2. .i. *degthimthrechta 7 degtallanda*[f] *són* 3. .i. *terfochraicci* 4. *os hé* 5. .i. *honamainénaib* 6. .i. *lase donatalcfe* 7. .i. *ní dunephní* .i. *ní bec diandergeni*[g] *forcenn asailm intí* duaid .i. *ní fail béstataid mór and innintamail*[h] *innapecthach fri cethrai* f. 69c

1. *amessa* 2. .i. orientali et occidentali · *airis dede lesom ón* · 3. .i. *is dé ropridach 7 is de atror*[i] *int huile talam* 4. *adruchoisséni* ł. effectus .i. *dianimforlainged* f. 69d

1. that is, that he is to be admired. 2. i.e. good services and good talents. 4. even he. 7. i.e. not of nothing, i.e. it is no small thing of which David has made the conclusion of his psalm, i.e. there is no great morality in the comparison of sinners with cattle. f. 69c

2. for he considers them two. 3. i.e. from it He preached and from it the whole earth worshipped Him. 4. He strove, or *effectus*, i.e. from which it was effected. f. 69d

[a] MS. temere [b] MS. commorit*ur*: cum moritur, Ascoli [c] MS. procidentis [d] MS. *arnaconimthimcelltar*: corr. Thurneysen [e] *is* above the line [f] rectius *degthallanda* [g] MS. *diñanndergeni*: corr. Ascoli [h] leg. *innanintamail*? [i] MS. *at ror*

audiendum uocaret, ubi erat decor pulchritudinis, *id est* Síon; et hoc *propter* Iudeos, q*ui* opinabant*ur* ibi t*antum* habitare Deum, q*uia* illic erat miraculorum[5] adsiduitate sepe *con*spicus.

DEUS MANI*FESTE* UE*NIET*.
ita ut q*uæ* gerunt*ur*[6] nullus ignoret.

DEUS NOS*TER* ET NON SILEBIT IGNIS.
et non ulterius ea q*uæ* indignat*ur*[7] admitti disimulabit[8].

IGNIS IN *CON*SPECT*U* usq*ue* UALIDA.
q*uoniam* regum mos *est* ut eos præcedent armigeri[9] stipentq*ue*[10] armati[11] procedentes[a] ad bella, beatus Dauid ignem et tempestatem diuno adscribit comitatui, ut præcedat ignis terror et circa eum sonet effecax[12] ultio.

ET UOCAUIT CÆLUM usq*ue* SUUM.
tamq*uam* super*ior*[13] eminentiorq*ue* cælum ad se uocat, né esset
f. 70a humile[14] si tantum de Sión crederet*ur* locutus Deus. tota[1] plane discriptio pompam examinis...extollit.

CONGREGATE usq*ue* *EIUS*.
iam quasi adstantib*us* imperat*ur* ut audiendi[2] præstent*ur*[b] réi[3]. iustos *autem* pro honore religionis síc appellat Iudeos, q*uo*mod*o* in principio hos eosdem[4] deos, né ante creminum manifestationem[5] iniuriosa damnatione[6] præiudicasse uideat*ur*, ut sit post*ea*[6a], q*uo* grauior, peccatorum *con*uictio[7].

QUI ORDINANT usq*ue* SACRI*FICIA*.
q*ui* opinant*ur* omnem obseruantiam Legis in hostiarum[8] obla-

f. 69d *continued* 5. *innafertae* 6. .i. *sechis gentar són* 7. .i. *inna hí* *etuailngigedar* .i. deus 8. .i. *ni deintamlafa* .i. *foilsigfid* 9. *indarmgnethidi* 10. *codluthit* 11. *indarmthi* 12. .i. *cocóir* 13. *intí dia* 14. .i. *isairi dorogart nem*

f. 70a 1. .i. *fil isindsalm* 2. *inna éitsechtae* ł. *rocloatar* · 3. *in bibdid* 4. *inna óina oinasa* 5. .i. *combad toisigiu foilsigud* *inna caire 7 combad iarum gait an anmae díb* 6. .i. *conna epreid*[c] *ainm dia ndoib* 6a. *iartain* 7. *incloud* 8. *fulide feuldae*

f. 69d *continued* 6. i.e. which will be done. 7. i.e. the things at which He is indignant. 8. i.e. He will manifest. 12. i.e. properly. 13. God. 14. i.e. therefore He called heaven.

f. 70a 1. i.e. which is in the psalm. 2. of the hearing, or, (that) they may hear. 5. i.e. that the manifestation of the fault might be first, and that the taking of their name from them might be afterwards. 6. i.e. that he might not give them the name of gods. 8. offerings of flesh and blood.

[a] MS. procidentes [b] MS. præstententur [c] recte -*epred*

tione *con*sistere. p*ri*ma causa qua *con*gregari debent iudicandi[9], q*uia* putauerunt in *con*tumiliam Dei q*uod* neglectu[10] uirtutis et honestatis sacrificiis eos t*antum* seruire *com*pullerit.

ET ADNUNTIABUNT usq*ue* IUDEX *EST*.
cæli[11], q*ui* ad audiendum fuerant *con*uocati, et Iudeorum openionem iniustissimam cognoscent.

AUDI, POPULUS, usq*ue* LOQUAR.
*con*sequenter iam descutiens[12] induci*tur* Deus. inducit eum non a terrore, *sed* a monitís[1], inchoantem. f. 70b

QUONIAM DOMINUS DEUS usq*ue* SUM.
creator, adiutor, legislator, ego sum, inquam[2], non alius.

NON SUPER SACRI*FICIA* TUA ARGUAM TÉ.
non intermisione[3] hostiarum offerendarum reus es, parua mihi q*ui*ppe harum cura *est*, etiam sí minime *com*plentur[4].

HOLACHAUSTA *AUTEM* TUA usq*ue* SEMPER.
reddundant[5] in hac parte tuæ deuotionis obsequia[6].

NON ACCIPIAM usq*ue* UITULOS.
tamq*uam* indegens[7], *uel* certe p*ro*pter tale seruitium[8] *con*temptus in moribus[9–10].

SI ESSURIERO usq*ue* PLENITUDO *EIUS*.
openionem eorum, qui tamq*uam* indigenti immolabant uictimas, p*re*siore[11] esuritionis suæ sermone *con*fudit. etiam sí, inq*uit*, esuriero, q*uod* fieri non pot*est*[12], tuis tàmen muneribus non egeo.

NUMQ*UID* MANDUCABO usq*ue* TAURORUM?
numq*uid* istis utor ut do uobís, *uel* tali *con*dicione *con*sisto, et

f. 70a *continued* 9. *messatar* ł. *indí beta messi* 10. *huandfollugud* 11. ...[a] *sechit* *aitribthidi ind nime* són 12. .i. *an*[b] *asglinn*

f. 70b 1. *huanaib muintib* 2. *indeurb* 3. .i. *sechis huand* *sechmall* 4. *inna edbarta* 5. *imdaigitir* 6. .i. sacrificia · *ón* 7. *sech níta aidlicen* 8. *innan*[c] *edbart* *fulide feuldae* 9. .i. *im béstataid són* 10. ł. in maioribus .i. *sechis im béstataid són dano* 11. *as estoaiscthiu* .i. *as reiliu* 12. .i. *gortugud damsa*

f. 70a *continued* 9. they may be judged, or, those who are to be judged. 11. that is, the inhabitants of the heavens. 12. i.e. when He examines.

f. 70b 2. certainly. 3. that is by the neglect. 4. the offerings. 7. for I am not in need. 8. of the offerings of flesh and blood. 10. or *in maioribus*, i.e. then, in morality. 11. more compressed, i.e. clearer. 12. i.e. that I should hunger.

[a] at the beginning of this gloss something is illegible, perhaps only .i.
[b] over the line [c] MS. *inna*: corr. Ascoli

propterea m*ihi* de tuís oblationib*us* cibu*m* conaris inferre? n*on*
f. 70c utique[1]. igit*ur* ab ista sedulitate[2] cessato[3], neq*ue enim* .. indigentia .. commoueor ut talia dona p*er*quiram, ex qu*ibus* qu*asi* possim... *uel* essuriem mitigare[4].... qu*æ sunt autem* qu*æ* reuersione[5] requiro?

IMMULA[6] D*EO* usq*ue* LAUDIS.

ET REDDE ALTIS*SIMO* usq*ue* TUA.

m*ihi*, n*on* aliís, amplicá[7–8], quem[9] credere[10] tuoru*m* omniu*m* causa bonor*um*.

ET INUOCA MÉ IN DIE TRIBULATIONIS TUÆ.

ut tibi me glorificandi[11] p*ræ*beat*ur* digna materia. uer*um* hoc[12] nec fructuose facies, sí p*ræ*cepta mea temerans honorem meum p*ræ*dicaueris, ostentationi n*on* deuotioni[13] seruiens.

QUARE TU ENARRAS usq*ue* TUUM?

nec sacrificiorum p*roinde*[14a] oblatio....nec Legis meditatio q*uic*q*uam*[14b] p*ro*derit *contra* p*ræ*cepta uiuentib*us*.

TÚ U*ERO* ODISTI DISCI*PLINAM* usq*ue* M*EOS*.

p*ost* té[15] agendo[16] distrues q*uod* honoraueras[17] p*ræ*dicando.

f. 70d SEDENS ADU*ER*SUS usq*ue* SCANDAL*UM*.

"filiu*m* matris" idem[1] d*ic*it q*uod* et "fratrem." cu*m enim* con-loqueris[2], amicitiam sermonib*us* *con*loqueris {*uel* polliceris}, at ubi direptus fueris, ea comminisceris[3] q*uib*us possis nocere.

H*ÆC* FICISTI ET TACUI.

té, inq*uit*, talia agente[4] diu patiens fui[5].

EXISTIMASTI INIQ*UI*TATE*M* Q*UO*D ERO TUI SIMILIS.

patientiam meam creminando de dilatione uindictæ, tamq*uam* tuís faueret admisís[6].

f. 70c 1. .i. *naicc* 2. .i. *innanedbart* 3. *conosnaissiu*[a] 4. *robu notimmiginn* 5. *huataidchur*[b] *sechis duthaidchur són* 6. *it hé inso innaedbarta iarmifoig som·* 7. .i. *ollaigthe* 8. ł. subplica .i. *aisndid* 9. .i. *ismesse* 10. .i. debés ł. crede 11. *nundammoraese* 12. .i. *asbera archiunn sis* 13. .i. *oid chomallada hua gnimaib* 14a. *ingresach* 14b. *dim* 15. .i. *iarmut* .i. *cenachomallad són* 16. *lase* 17. .i. *hua briathraib*

f. 70d 1. *ednun n óin* 2. *frit cele*[c] 3. *7 dummaithisiu* 4. *aduini sechitú* 5. *ol dia* 6. *dutargabalaib*[d] *siu·*

f. 70c 2. i.e. of the offerings. 4. or that I should mitigate. 5. by return, that is, for return. 6. these are the offerings He seeks. 8. or *supplica*, i.e. declare. 9. i.e. it is I. 12. i.e. that he will mention afterwards below. 13. i.e. that thou shouldest fulfil it in deeds. 15. i.e. without fulfilling it. 16. when. 17. i.e. in words.

f. 70d 2. with thy fellow. 3. and thou threatenest. 4. O man whosoever. 5. says God.

[a] rather *conosnaesiu* (Ascoli) [b] rectius *huathaidchur* [c] rectius *chéle*
[d] = *du-t-targabalaib*, MS. *dutargabalalaib*

INTELLEGITE NUNC HÆC QUI OBLIUISCEMINI D*OMINUM*.

hinc ia*m* inchoat*ur* monitus[7] p*ro*fetæ. n*on* remisse[8] audite, nec segniter[a9], s*ed* penitus in mentem utilem co*mmination*em[10] admittite.

5 ET ILLÍC IT*ER* usq*ue* D*EI*.

p*ro* eo ut diceret: hu*iusmodi* homines salutare {*uel* salutari}[1] donabo, q*ui* m*ihi* sacrificium laudis offerre curauerant. f. 71a

PSALMUS L.

MISERERE M*IHI*, D*EUS*, usq*ue* TUAM.

10 scite[2] aduersum magna et multa peccata magnitudo et multitudo misericordiæ postulat*ur*, grauia[3] q*uip*pe uulnera n*isi* parib*us* remidiis n*on* curant*ur*.

ET DILICTO MEO MUNDA MÉ.

merito ueniam postulat qui iniq*ui*tatem pr*ius*[1] agnoscit sponte[2] commisam. f. 71b

Q*UONIAM* INIQ*UI*TATEM MEAM EGO usq*ue* SEMP*ER*.

obseruat*ur* semp*er* oculis meís admissi[3] qualitas[4] quantitasq*ue*[b], ne refrigiscente[5] peccati memoria penetentiæ q*uo*q*ue* simul languescat[6] intensio.

20 TIBI[7] SOLI PECCAUI usq*ue* FECI.

tibi, inq*uit*, soli peccaui[8], n*on* in hís a q*uib*us tam crudilit*er* trachtor[c9], quanq*uam* et regis p*er*sonæ *con*ueniat Dei t*antu*m legib*us*

7. *indemnigiud* .i. *sechis aforcital són durum*[d] *is intsalm* 8. *na bad indlax* 9. *na bad indlax* 10. .i. *trisambé forníc* f. 70d *continued*

1. .i. *huant slanidiu* ł. *int slanidid* 2. *indfissid* .i. *isfestae*[e] *introcaire mór dutodlugud* contra multa peccata 3. .i. *cid isnaib corpaib* f. 71a

1. .i. *rendilgud do* 2. .i. *roputhol les adénom innacloine*[f] *sin·* 3. .i. *innatargabalę* .i. peccati 4. .i. *inne olc* 5. *anitirnuara* .i. *ánanas* 6. .i. *sechis arna lobraigedar* 7. *adé* 8. .i. *olduaid* 9. .i. *trímídenum frium* f. 71b

7. i.e. the teaching that he goes through in the psalm. 8, 9. let it not be remissly. 10. i.e. through which may be your salvation. f. 70d *continued*

1. i.e. by the salutary, or salutarily. 2. i.e. it is wise to crave great mercy *contra multa peccata.* 3. i.e. even in the bodies. f. 71a

1. i.e. before he was forgiven. 2. i.e. he had had a desire to commit that iniquity. 4. i.e. the evil quality. 5. when it cools, i.e. when it ceases. 7. O God. 8. i.e. says David. 9. i.e. through evil-doing towards me. f. 71b

[a] MS. sígniter
[b] MS. quantasq*ue*
[c] MS. trachor
[d] leg. *doruirim* (as in 38[b] 6) W. S.; leg. *durimi* J. S.
[e] a derivative from *fess* 'scitum,' cf. Ml. 73[b] 7
[f] MS. *adem incloine*

subditi[10], ac proinde[11] *non* cuiqu*am* hominum, qu*ibus*[12] agebat superior[13], s*ed* ipsi soli peccauit in cuius p*ræ*cepta commisserat[14].

UT IUSTIFICERIS IN SERMONIB*US* TUIS.

non qu*ia* peccaui, tú iustus appares, *sed* qu*ia* tam b*ene*ficus[15] totiesqu*e*[16] contemptus aduersus ingratos iustus demum ultor adsurgis, und*e*, sí res[17] qu*a*si ad tribunal iudiciumqu*e* p*er*ueniat, necesse *est* té et uincere[a] potestate p*ost* enumerationem tantorum beneficiorum talit*er* uindicantem[18], cui[19] sit n*on* solum disputatio[20] *sed* etiam ultio ista iustissima.

ET UINCAS usqu*e* CONCEPTUS SUM.

qu*ia* nec acceptissimi tui[21] nec regis nec p*ro*fetæ peccata *con*donas[22]. qu*oniam* *non* a breui tempore *sed* olim a patrum atqu*e*
f. 71c auor*um* ætate peccauimus, patrum uidilicet qu*i* in peccatis successores[1] fuerunt, et ipsam natiuitatem de huiusmodi plerumqu*e* occassionib*us* collegerunt. síc *enim* sepe Deus p*er* Heremiam et Iezechelum licentiam[b] professionem[2–3]qu*e* in illis exprobrat moechandi[c4]; hoc *est*[5] quod ergo ex iniquorum conuentu[6] materiam conceptús inierit[7], eorumdem exemplis sit in peiora[d] infirmatus[8]. "ecce[9]" *enim* híc redundat[e10], nequ*e* *enim* erat quod demonstratiue uellet affari; seruiuit ergo Ebreco idiomati[11].

f. 71b *continued* 10. .i. *airní bí inrí· nó int aircinnech fumáam nachaili* nisi dei tantum 11. *indigaidsin·* 12. .i. *dunaib hí nubitis fuamáam*[f] 13. *huaisliu* 14. *dorogab* .i. *it hé atimnae adi*[g] *namma rusarigestar airis fuamáam robói* 15. .i. *érdegmainech* 16. *indlerdaid* 17. .i. *sechis ar peccad ni ón* 18. *dufichi*[i] 19. *is dait siu* 20. *inna. brithemnachtae* 21. .i. *duthuichsimem*[k] .i. *duaid* 22. .i. *sechis nídilgai*

f. 71c 1. .i. *trummu á peccad archách nachmod formberat·* 2. *inna*(*tu*)*istin* 3. ł. profussionem .i. *anímbed són* 4. *indétraid* *síl immefolangar tri chomaccubur 7 peccad* 7. ł. nominatiuus *áni inrualaid* 8. *inrulobraiged* 9. *is duthaidbsin ind imdaigthea tuccad sunt an* ecce · *7 ní dufailsigud* 10. *imdaigidir* 11. *dunbés ebraidiu*

f. 71b *continued* 10. i.e. for the king or the prince is wont to be subject to no other but to God only. 11. after that. 12. i.e. to those who used to be subject to him. 14. i.e. it was His ordinances only that he had violated, for he was subject to Him. 17. i.e. our sin. 18. who avengest. 19. it is to Thee. 20. of the judgment. 21. i.e. Thy most acceptable, i.e. David.

f. 71c 1. i.e. their sin is heavier and heavier as they increase[1]. 2. in their generation. 3. or *profusionem*, i.e. their abundance. 6. i.e. this is the cause of wicked conception, the emission of the seed which is caused through concupiscence and sin. 7. or the nominative[m], what had entered. 8. had been enfeebled. 9. the *ecce* has been put there to indicate abundance, and not to manifest.

[a] MS. uicere [b] MS. lequentiam [c] MS. mechandi [d] MS. pieora [e] MS. retundat [f] MS. *fuamá am* [g] MS. *di* [h] MS. *ro bói* [i] The strict Irish idiom would require the third singular, but cf. *archoimtiu* Ml. 141[c] 5, where the aspiration shews that the form is relative [k] leg. *duthuicsimem*? [l] This translation is somewhat conjectural, cf. Wb. 13[d], 29, Ml. 75[d] 1, Laws IV 10 l. 32, *ba moa ar gach n-uair a hass*, Four Masters A.D. 727 [m] This seems to refer to quod

ET IN DELICTIS PEPERIT ME MATER MEA.

aut matris *aut* temporis[12], ut significet[13] sé in attenuationem[14] facti sui nec domi[15–16] habuisse nec in puplico[17] und*e* iustitiam disceret.

INCERTA ET OCCULTA usqu*e* MIHI.

p*ro*funditates dispensationum[a] et secreta misteriorum Legis promulgatione[18] docuisti.

ASPERGES ME HISSOPO ET MUND*ABOR*.

id est[19] igitur, ut sit sensus: *pro* his *ergo* omnib*us* tú {appares} iustus, ego, qu*ia* ingratus et creminosus appareo,...oblutionem in morem Legis supplex efflagito[20].

ET SPIRITUM RECTUM INNOUA usqu*e* MEIS. f. 71d

'spiritum' *pro* intensione animi poni usitatum in Scripturis est, ut in Libro Numerorum[1] de Caleb; "*non enim*", inquit, "in eo inuentus est spiritus alter[2]".

REDDE[b] MIHI LÆTITIAM SALUTARIS TUI.

lætabundam[3] salutem.

LIBERA ME usqu*e* MEÆ.

de potestate homicidarum....., quibus studium *est* inchiare[4] sanguini. uult *autem* tali colore[5], *per* comparitionem scilicet pessimorum[c], sé dignum liberatione monstrare.

EXULTAUIT LINGUA usqu*e* TUAM.

qui me ob notitiam tui iuste dominationi[1] subtraxeris impiorum. f. 72a

12. .i. *intan rumbái*[d] *imbrú rubatar peccthi less* 13. ł. sic f. 71c dispone ut significet sé nec habuisse domui nec habuisse in puplico. *continued* unde disceret iustitiam in attenuationem· facti sui .i. *duetrumugud*[e] *in pectha··* 14. *isin*[f] *semigud* .i. *nadfil gním foirbthe les* 15. .i. *intan rombói*[g] *imbru amathar* 16. ł. *liamuntair·* 17. .i. *intan romboi hírigu*[h] 18. .i. *arintinmlegun* .i. *sechis ar indforcitul* 19. ł. deest .i. *duesta muglanadsa manimglanae se adé* 20. *duthluchimse*[i]

1. *deutornim* 2. .i. *acht spiurt diriug* 3. *failid* f. 71d 4. *menaigte* .i. *lainnigte·* 5. *huandath in briathar indi*::*seo*[k] 1. .i. *arin* f. 72a

12. i.e. when he was in the womb sins had been found in him. f. 71c 13. i.e. to lighten the sin. 14. i.e. that there is no perfect work with *continued* him. 15. i.e. when he was in his mother's womb. 16. or, among his household. 17. i.e. when he was in the kingship. 18. i.e. for the promulgation[1] (lit. milking), i.e. for the teaching. 19. or *deest*, i.e. my purification is lacking, if Thou purify me not, O God.

1. Deuteronomy. 2. i.e. but an upright spirit. 4. to gape, f. 71d i.e. to be eager for. 5. by such a colour of words.

1. i.e. from the. f. 72a

[a] MS. dispesationum [b] MS. Rete [c] MS. pessimomorum [d] MS. *rumbá* [e] MS. *duetrumgud* [f] MS. *isinsin* [g] MS. *robói* [h] leg. *rigdú*? Ascoli [i] For the irregular aspiration cf. Ml. 38[d] 1, 49[d] 10, 124[d] 9 [k] leg. *indinniseo*, cf. Ml. 35[c] 33 [l] promulgatione is translated as though pro were an independent preposition

QUONIAM SI UOLUISSES SACRI*FICIUM*, DEDIS*SEM* UTIQ*UE*.

quomodo sollemnitates canticorum[2], sic hostiarum oblationes in terra aliena *non comprobas*.

HOLOCHASTIS *AUTEM* NON DELECTABERIS.

in quibus *est* sollemnitas officii, *non* emendationis[3] effectio.

SACRIFICIUM DEO SPI*RITUS CONTRIBULATUS* usque SION.

*com*placiat tibi *id quod*[4] ad Sionis[4a] prosperitatem respicit, ut restituas ei ueteris felicitatis ornatum, quibus rebus[5] sit etiam rex ipse conspectior.

PSALMUS LI.

IN FINEM, INTELLECTUS DAUID. CUM UENIT DOEC IDOMEUS[6], ET ADNUNTIAUIT SAUELI ET DIXIT EI: UENIT DAUID IN DOMUM ABIMELECH.

aduersus uerba Rapsacis prœuaricatoris et Iudeos non solum Assiriorum armís uerum etiam religioni dedere[7] persuadentis hoc carmen profeta longue ante compossuit. titulus *autem* quando sit formatus psalmus ostendit, quanquam possit tali filo[8] orationis detextus[9] uideri quod utrique[10] proditori conueniat.

f. 72b QUID GLORIARIS IN MALITIA usque INIQUITATE?

cum erubescere pro proditione[1] et consilii[2] prauitate[3] deberet. potest et per hironiam[4] dictum[4a] uideri pro inpotente, potens siquidem arrogantiæ sursum[5] ac deorsum[6] uerba promebat[7].

f. 72a *continued* 2. *innacetal* 3. .i. *inbestatad 7 innandegnimae*[a] 4. *aní* 4a. .i. *sióin* 5. .i. *tresóinmigi 7 chumtach sión*[b] 6. *idumdae* 7. ł. subdere .i. *fundatabartis* 8. *hua glosnathiu ind inni*[c] *seo* .i. tituli 9. .i. *foilsichthe* .i. doec ł. *coibge int sailm* 10. .i. doec 7 rapsaci

f. 72b 1. *arin mrath·* 2. *innadrochomairle*[d] 3. .i. *epert frí iudeu techt*[e] *fumám nasar·* 4. *airnírbu chumachtach som·* 4a. *asrobrad* 5. .i. *duécnduch*[f] *di dia* 6. .i. *nacce duecnduch*[g] 7. *dufurcbad israheldae*[h] *robatar is inchathraig*

f. 72a *continued* 3. i.e. of morality and of good works. 5. i.e. through the prosperity and the ornamentation of Zion. 7. i.e. that they should subject themselves. 8. by such a norm, to wit, of *titulus*. 9. i.e. manifested, i.e. Doeg, or, the context of the psalm.

f. 72b 2. of the evil-counsel. 3. i.e. saying to the Jews to come under the yoke of the Assyrians. 4. for he was not powerful, nay, not he. 4a. that it had been said. 5. i.e. to blaspheme God. 6. i.e. to insult the Israelites who dwelt in the city.

[a] MS. *indegnimae* [b] leg. *sióin*? [c] cf. Ml. 123[d] 8 [d] = *innadrochcomairle*
[e] For the construction cf. Ml. 15[a] 2; a different construction in Ml. 83[a] 5
[f] MS. *duéc ṅ duch* [g] MS. *duec ṅ duc*
[h] MS. *isrt*, with *is* over the line

SICUT RASORIUM ACUTUM[8] FECISTI DOLUM.

effectús[9] doli, quo Iudeos meliorum terrarum oblatione[10] ad deditionem[a 11] uocabas {Rapsaces} ut penitus interrirent funditus euertando[12–13], nouaculæ[14] *com*parantur, *quæ* acuta *præsertim*[15] nihil pilorum[16], quos radit, reliqui facit[17].

DILEXISTI MALI*TIAM* usque EQUITATEM.

Assiriís[18] rem[19] gessise[20] quam nobis.

DILEXISTI OMNIA usque DOLOSA.

dilectionis nomine duxit[21] {uel auxit} profanitatem callidi {Rapsacis}, qui tantam malitiam non necessitate seruitii sed nocendi[22] affectione[23] sequebatur deditionis nostræ[24–25] consilia.

PROPTEREA DEUS DISTRUET TÉ IN FINEM.

perfecte delebit quem iam ex parte distruxit, ut captiuus[b] sub hostium degeret[26] potestate.

ET RADICEM TUAM usque UIUENTIUM.

"radicem" dicit sobulem, cuius uim et uicem uidetur præbere successio[27].

SED SPERAUIT IN MULTI*TUDINE* usque SUARUM.

æquitatús[28] Assirii pompam exercitumque fidelium populo iactanter[29] ostentans.

ET PRÆUALUIT IN UANITATE SUA.

uanís inflatus[1] nihil solidi....inuenit.

f. 72c

8. *amal inscrissid* .i. *amal innaltain náith* 9. *ɔdelgatar œm dun altin* 10. *huantárrgud* 11. *dungiallai* 12. *huanchor tarcenn* 13. ł. tendi .i. *amtis coirthi tarcenn* .i. iudei 14. *dundaltain* 15. .i. *cenmitha as náith* 16. *innafinnæ* 17. .i. *ní ɔdiurat ní diib dia és* 18. .i. *is* ł. *rubu ferr lat comaitecht*[c] *du assaraib indaas dunni* 19. .i. *sechis incloini* 20. *arrugenisiu* 21. .i. *rumidair duaid* 22. .i. *arulc friu* 23. *huandascnam* 24. *arn giallae ni* 25. .i. *diartabairt*[d] *ni fumam nassar* 26. *coarbera biuth* .i. *inpopul assardae* 27. .i. *intóscugud inna clainde cech diib indiad alaile* 28. *innamarcadachtae* 29. *indhuallach*
1. *rommoidisom*[e]

f. 72b *continued* f. 72c

8. as a scraper, i.e. as a sharp razor. 9. they are compared indeed to a razor. 13. or *evertendi*, i.e. when they were to be overturned, i.e. the Jews. 15. i.e. besides that it is sharp. 17. i.e. nothing of them remains after it (the razor). 18. i.e. thou dost (or thou didst) prefer to favour the Assyrians rather than us. 19. i.e. the iniquity. 21. i.e. David judged. 22. i.e. for evil against them. 25. i.e. to bring us under the yoke of the Assyrians. 26. that it may live, to wit, the Assyrian people. 27. i.e. the succession of children, each of them after the other.
1. he has boasted.

f. 72b *continued* f. 72c

[a] MS. ditionem [b] MS. captibus [c] MS. *comaidech*
[d] MS. *diatabairt*, corr. Ascoli [e] MS. *rommodisom*, leg. *rammoidisom*?

CONFITEBOR TIBI usque FECISTI.

gratus semper existam[2] de præstitís[3].

ET EXPECTABO usque TUORUM.

manibit in mé inuocandi té[4] cura perpetua, etiam sí circumder[a] aduersís[5], quando experimentis[6] priorum didici[b] quid commodí[7] talis habeat intenta supplicatio.

PSALMUS LII.

IN FINEM, SUPER ABIMAELECH INTELLECTUS DAUID.

eadem materia *est* psalmi præsentis quæ tertii decimi[8], parua parte uorsum commotata[9]. in Rapsacen[10] *enim* et[10a] ea quæ illis *sunt* gesta temporibus á sancto Dauid longe ante formatus *est*.

DOMINUS DE CÆLO PROSPEXIT usque UBI NON FUIT TIMOR.

inde interitum formidare cogentur, unde non opinabantur[11], præter opinionem quippe[12] suam[13] inlatæ á Deo subcumbere uindictæ.

QUONIAM DISIPPAUIT OSSA EORUM.

hominum sibi[14] placentium, Rapsacis scilicet, qui in gratiam[15] hominum plena iniquitatis uerba depromsit[16].

f. 72d CUM CONUERTERIT usque ISRAHEL.

et perfecta lætitia in uniuerso populo tribuetur, cum ·x· tribuum, quæ hoc impitu adductæ sunt, fuerit laxata[1] captiuitas. hoc *autem* ideo ut sé calamitati fratrum[2] germano affectu condolere[3] monstraret.

f. 72c *continued* 2. *oldauid* 3. *dinaib remfoiridib* 4. *indattogarsa* 5. *huanaib cotarsnaib* 6. *huanaib*[c] *etarcnaib* 7. ł. commoditatis .i. *inna cuimlechtchae* 8. .i. *in trisdecdi*[d] .i. dixit insipiens *ón dano* 9. .i. *is bec ń di dechur fil etarru siu 7 tall* 10. .i. *hipersain rapsacien* 10a. .i. formata sunt .i. *hipersainn rapsacien* 11. .i. *digail foraib* 12. *deithbir* 13. .i. *nirufrescisset dlc n doib is indúsin·* 14. *doib fadesin·* 15. *is intuilem bude* 16. *dururgab*

f. 72d 1. .i. *iarsindí bes tuidchisse deichthrib*[e] *indoiri dochum dethribo 7 dunathfoichret iarum huli as indoirisin isand sin bieid íc du israhel··* 2. *deichthribo dubuid indoiri* 3. *ladethriub*

f. 72c *continued* 2. says David. 4. that I invoke Thee. 8. i.e. of the thirteenth, i.e. *dixit insipiens*. 9. i.e. there is little difference between them here and there. 10, 10a. i.e. in the person of Rabshakeh. 11. i.e. vengeance upon them. 12. truly. 13. i.e. they had not expected evil to themselves in that place. 15. to earn thanks.

f. 72d 1. i.e. after the Ten Tribes shall have been led into captivity to the Two Tribes, and all shall return afterwards from that captivity, then will there be salvation to Israel. 2. of the Ten Tribes, that they should be in captivity. 3. with the Two Tribes.

[a] MS. circumdeder [b] MS. dedici [c] MS. *hunaib* [d] MS. *tris dec di* [e] MS. *deichtrib*

PSALMUS LIII.

IN FINEM, IN IMNIS INTELLECTUS DAUID. IN QUO[4] UENIUNT SEPHEI[5] ET DICUNT SAULI: NUNC DAUID ABSCONDITUS *EST* APUD NÓS.

ex persona Ezechiæ hoc canticum format profeta pro liberatione[6] tam sua {.i. Ezechiæ} quam totius[7] populi supplicantis {.i. Ezechiæ} sub occasionis[8] tempore suæ tristitiæ, quæ titulo[9] doceatur inserta.

DEUS, IN NOMINE TUO SALUUM MÉ FÁC.

in eo, inquit, nomine salutem tribue quod[10] profuturum nobis negant Assiri.

ET IN UERITATE TUA IUDICA MÉ.

ac sí diceret: pro mé[11]. quotiesque *enim*[12] legitur 'iudica illos' {uel illum}, ut condemnentur petit; "me" *enim* cum dicit "iudica", defensionem rogat.

DEUS, EXAUDI ORATIONEM MEAM.

uerba meæ supplicationis audito[13].

ET FORTES QUESSERUNT ANIMAM MEAM.

quanto igitur inpugnatores[14] mei et externi *sunt*[15]...et tui inimici, hoc[16] ego dignor tuo præsidio[17].

NON PROPOSSUERUNT DEUM usque ADIUUAT MÉ.

rebus[18] agnoscent hostes quod[19] uerbís inriserant.

f. 72d *continued* 4. *ishisuidi* .i. tempore 5. *inna cenél sin·* 6. .i. *dilamaib assar* 7. .i. *dilamaib assar dano* 8. .i. *buithe imhirusalem duassaraib··* 9. .i. *ciasu du* duaid *adfiadar*[a] *is intitul immeairc*[b] *son dano* ezechiæ *air nanni immeairc duduaid immeairc*[c] *són* ezechiæ 10. .i. *íc* in nomine dei 11. .i. *dumem se 7 deich tarmchenn*[d]*·* 12. .i. *intan mbís int imfognam friainsid dundí as* iudica *is dú digail teit·* 13. *ádæ* 14. *frithchathaigthidi*[e] 15. *7 meit atan echtrainn* 16. *huandisiu* .i. *huandimbiud innandmat*[f] 17. *adé* 18. *huagnimaib inna diglae dubérthar foraib·* 19. *aní*

f. 72d *continued* 4. it is in that, to wit, *tempore*. 5. those tribes. 6. i.e. from the hands of the Assyrians. 7. i.e. from the hands of the Assyrians then. 8. i.e. of the Assyrians being about Jerusalem. 9. i.e. though it is to David that it is ascribed in the title, it is suitable, however, to Hezekiah, for whatever is suitable to David is suitable to Hezekiah. 10. i.e. salvation *in nomine Dei*. 11. i.e. protect me and take vengeance for me. 12. i.e. when *iudica* is construed with the accusative, it applies to vengeance. 15. and as far as they are foreigners. 16. from this, i.e. from the abundance of the enemies. 18. by the deeds of the vengeance that will be inflicted on them.

[a] *fiadar* above the line [b] MS. *imme airc* [c] MS. *imme airc* [d] MS. *tarmćenn* [e] MS. *frith chaigthid*: corr. Ascoli [f] MS. *in namat*

ET DOMINUS SUSCEPTOR *EST* ANIMA MEA usque MEÍS.

73a experientur[1] ipsi exitium[2] quod inferre molliti sunt.

IN UERITATE usque ILLOS.

'ueritatem' ubique ponit ut negotiorum, de quibus loquitur, expremat[3] firmitatem. solida ergo et firmissima precor[4] internicione[5] deperiant inimici.

UOLUNTARIE SACRIFICABO TIBI.

prumpte libenterque gratificatorias[6] tibi[7] hostias immolabo taliter liberatus[8].

CONFITEBOR NOMINI TUO, DOMINE, QUONIAM BONUM *EST*.

gratum tibi esse officium *est* obtimum[9–10].

PSALMUS LIV.

IN FINEM, YMNUS SAPIENTIÆ DAUID.

hoc carmen Oniæ pontifici profeta conponit, talem aptans orationem quæ temporibus *eius*, meritis[a] et uirtutibus *eius* et adflictionibus *eius* conpetat[11]. qui pertullit primo Simonis inpugnationem[12]. is namque Beniaminitica[13] tribu ortus sacerdotium ambit[14] proditione *eius* et pecuniæ[15], quam in Templo conditam Seleuco[16] detulit. ex quo in exsecutione rei ad expulsionem[17] Oniæ substitutionemque[18] Simonis misus Eliodorus signís[19] a Templo excluditur[20], et ob honorem Oniæ
f. 73b uissionibus[21] uerberatur, huius postea intercessione[1] seruatur in uitam. post quas[2] demum erumnas pertulit sub Anteocho filio Seleuci.

f. 73a 1. *etirgenat* 2. *anesíd* 3. *coastoaiscea* 4. *olduaid apersin* ezechiæ 5. *hua etarimdibiu* 6. *budecha* 7. *adæ* 8. *annum*[b] 9. .i. *ambudech forrcimem* 10. .i. *is budech foircimem latsu a dé timthrecht deggnima du edbairt dait· airis ed insin astech latsu adopar dait·* 11. *immeairic* 12. .i. *infrithchathugud oc cosnam sacerdotalachtae* 13. .i. *beniaminicdu* .i. de tribu beniamin fuit 14. *adcobra* 15. *cid ind indib hisin* 16. *dondrig sin* 17. *issí inso in tochoisgem* 18. *dundoirdned* 19. *huanaib*[c] *fertaib* .i. *dugnitha ar* ioniam 20. *inárbanar*[d] 21. *huafísib*

f. 73b 1. .i. *huangudi* 2. *remíerbartmar*

f. 73a 4. says David in the person of Hezekiah. 8. when I am (delivered). 9. i.e. the best grateful[e]. 10. i.e. it is best grateful[e] in Thy eyes, O God, to offer to Thee the service of well-doing, for it is that which Thou deemest the best that is offered to Thee. 12. i.e. the opposition in striving for the priesthood. 15. even of that wealth. 16. to that king. 17. this is the execution (*exsecutio*). 18. for the ordination. 19. i.e. that were done for Onias.

f. 73b 2. that we have mentioned above.

[a] MS. metritis
[b] *annum* is the first part of a word like *annumsóirfiderse* (Ascoli)
[c] MS. *hunaib* [d] MS. *inárbana*: corr. Ascoli
[e] In the Irish translation *gratum* and *optimum* are taken together

Iason quidam propinquus[3] Oniæ, honoris *eius* et uitæ emulus[4], ab Anteocho pontificatum redemit[5], ea pactione[6] ut omnes Iudeos in Gentilium scita[7] traduceret. quo honere[8] percitus[9] et adflictus sponte Onias migrat in Egiptum, atque ibi altari constructo ritús sacros, quos Hirusolimis Iasón profanauerat[10], cum Iudeis et qui inueniri potuerunt antestes[11] deuotus instaurat. horum *ergo* temporum mala deplorantem[12] Oniam[a] profeta præuidet ac prædicat.

EXAUDI, DEUS, ORATIONEM MEAM.

penitus in tuum admitte auditum supplicis[13] precem. indicat magnitudinem .. angorum a Deo, unde citum[14] .. sperat auxilium.

INTENDE MÉ ET EXAUDI MÉ; CONTRISTATUS SUM IN EXERCITATIONE MEA.

quasi exercuerunt mé mala continuatione sui[15].

ET A TRIBULATIONE PECCATORIS.

Simonis studiosse[16] peccantis.

QUONIAM DECLINAUERUNT IN MÉ INIQUITATEM.

persequtionem. fuderunt in mé crudiliter quicquid[17] ipsi adflictionum iustissime merebantur.

ET IN IRA MOLESTI ERANT MIHI.

quia.....iam nunc furendo persequitur[1]. f. 73c

ET CONTEXERUNT MÉ TENEBRÆ.

hoc proprium docetur angoris. defectu quippe solaciorum[2] uiriumque aer etiam obtenebrari[3] uidetur adflictís.

ET DIXI: QUIS DABIT MIHI usque COLUMBÆ?

tantis *enim* coartabar[4] malis ut non egressu opus esset[4a], obseruato[b] omni liberationis exitu[5].

f. 73b 3. .i. *ditriub*[c] lebi *doib dib linaib* 4. .i. *ascae* .i. *namae* 5. *duarchiuir* 6. *huansmacht* 7. *isnafess* 8. .i. *atabartae fumam innangeintlide*[d] 9. *dián* 10. *runuaibrigestar* 11. *airchennech* .i. onias 12. *coines* 13. *ingessedo* 14. *dein*[e] 15. .i. *ae* .i. malorum 16. .i. *oc denum uilc* 17. .i. *aní ba immaircide duthabairt*[f] *forru fesin daratsat formsa* continued

f. 73c 1. .i. *adgréinn* 2. .i. *intan aracrínat acharait arnech no anerta fristemligther cid indaier airi intan sin* 3. .i. *frisndorchaigther*[g] 4. *dumimmaircthese*[h] 4a. .i. ut non esset possibile mihi egredi 5. .i. *ní m rabae soirad etir*

f. 73b 3. i.e. they were both of the tribe of Levi. 8. i.e. of their subjection to the Gentiles. 9. speedy. 10. which he had profaned. 11. the high-priest. 12. who laments. 16. i.e. doing evil. 17. i.e. what was fitting to be inflicted upon themselves, they have inflicted it upon me. continued

f. 73c 2. i.e. when a man's friends perish, or his strength[i], even the air is obscured to him at that time. 5. i.e. there was no deliverance for me at all.

[a] MS. ioniam [b] leg. obserato? [c] rectius *dithriub* [d] MS. *innageintlide*
[e] Ir. *fortacht* fem. [f] MS. *duthabair*: corr. Ascoli [g] MS. *fris n dorchaigther*
[h] MS. *duimmaircthese* [i] In Irish the plural *nerta* is used to express the plural uires

ECCE ELONGAUI FUGI*ENS* usq*ue* IN SOLITUDINE.
et...in solitudine commorarer, tantum[6] né mala urbis h*uius* p*er*peterer[7].

P*RÆ*CIPITA, D*OMI*NE, DIUIDE LING*UAS* EORUM.
ut.....intestinís[8] et motuís iurgís *con*summantur.

Q*UONIAM* UIDI INIQ*UI*TATEM usq*ue* IN CIUI*TATE*.
hæc *autem* ideo q*uia* mala urbis exorreo, ut saltim inpeditís auctorib*us*[9] coepta[a] soluat*ur*[10] impietas.

IN MEDIO *EIUS*.
ac sí diceret: quaq*uam* uersus respexeris[11], p*ro*fanitas occurret uidenti.

ET *NON* DEFECIT DE PLATEIS[12] *EIUS* USURRA ET DOLUS usq*ue* DUX M*EUS*.

f. 73d subportassem[1] utiq*ue*.

ET NOTUS M*EUS*.
p*ro*curationem[2] q*ui*ppe religionis[3] á Seliuco Simon acci*per*at.

QUI SIMUL MECUM DULC*ES* CIBOS.
hís omnib*us*[4] indicat Simonem.

IN DOMU D*EI* AMBULAUIMUS C*UM* CONSENSU.
q*uam*[5] acerba[b] *sunt* q*uæ* p*er*tuli.....ut talib*us* amicís deserer, q*ui* ...in meam p*er*neciem[6] *con*iurarent.

UENIAT MORS SUP*ER* ILLOS usq*ue* UIUENTES.
non sulito[7] *con*summant*ur* exitio.

f. 73c *continued* 6. *acht namma* 7. *conífodmainse* 8. *inmedonchaib* 9. .i. *ambat nerchoissi indaugtair inna cloine* 10. .i. *coroissid* 11. *sechi dú · denecaithersu*[c] .i. ubicumque respexeris profanitatem uidebis 12. *dinaib plaitib*

f. 73d 1. .i. *fulilsainse* .i. *matis munamait dudagnetis*[d] 7[e] *maniptis mu charait*[f] *dudagnetis* 2, 3. .i. *innerfoichell* .i. *adrada idal dobrith isincathraig* 4. .i. uerbis *asrubart* in psalmo 5. *ciafiu* 6. .i. *imorcainse ón* 7. .i. *na eiplet huan bás coitchen huanepil cach acht foircniter huasainbás*[g] *sech cách*.

f. 73c *continued* 6. provided only. 7. that I might not endure. 9. i.e. when the authors of the iniquity are impeded. 10. i.e. that it may totter.

f. 73d 1. i.e. I should have endured, i.e. if it had been my enemies that did them, and if it had not been my friends that did them. 2, 3. i.e. the having charge of bringing the worship of idols into the city. 4. i.e. *uerbis* that he has said *in psalmo*. 7. i.e. let them not die by the common death whereby all men die, but let them be ended by a special death different to all.

[a] MS. cepta [b] MS. acerua [c] rectius *donecaithersu*
[d] *a* over the line [e] over the line [f] MS. *charat*: corr. Ascoli
[g] MS. *sain bás*

Q*UONIAM* NEQUITIA[8] IN OSPITIÍS EOR*UM*, IN MEDIO EORUM.

EGO *AUTEM* AD D*EUM* CLAMAUI usq*ue* NARRABO.
et q*uid* illi iniq*ui*tatis oper*antur*..., intentus exorator[9] insinuo.

Q*UONIAM* INTER MULT*OS* ER*ANT* MECUM.
pro: aduersum me[10] sociabant*ur* externis[11].

EXAUDIET D*EUS* usq*ue* COMMOTATIO.
nulla argenti[12] oblationumq*ue* p*er*motatione destinato eximen-t*ur*[13] exitio[14], q*uia* D*eum* n*on* timendo inmaniter[15] dilinquerunt.

EXTENDIT MANU*M* SUAM IN RETRIBU*ENDO*.
síc q*ui*ppe studiosse in meas grasabant*ur* iniurias q*uasi*[1–2] n*on* f. 74a inferrent mala, *sed* redderent[a].

C*ON*TAMINAUERUNT TESTA*MENTUM EIUS*.
ritús p*ro*fanando[3] legitimos.

DIUISSI S*UN*T AB IRA UULTUS *EIUS*.
sacrilego furore s*unt* mea societate diuisi, ipso uultu iram... puplicantes[4]; ideo et iræ uultum[5] gerebant.

MOLLIER*UNT* SER*MONES EIUS* SUP*ER* OLEU*M* usq*ue* IACULA.
mollitudine sermonum[6] iaculis[7] locum parabant.

IECTA IN D*EUM* CURA*M* TUA*M* usq*ue* ENUTRIAT.
q*uasi* ipse p*ro*feta iam doctus adloquit*ur*[8].

N*ON* DABIT IN ÆT*ERNUM* usq*ue* IUSTO.
licet ad tempus, ut p*ro*baret*ur*[9], adflictus sit, in æt*er*num t*amen* fluctuare[10] n*on* sinit*ur*.

8. *debe tintuda lessom anisiu* 9. *sulbairigthid* 10. .i. f. 73d *dudenum huilc*[b] 11. .i. *huanaib echtrannaib* 12. .i. *cia continued duberat argat dait siu arasoirad* 13. .i. *ní digebtar* t. imperatiuus 14. *sechis huanbás on* 15. *indermar*

1. .i. *amal nibad cen cinta dugnetis intárcudsin*[c] *damsa* f. 74a 2. .i. *amal bid tar ési nuilc huaim*[d] *se friusom noch im*murgu *ní robae huaimse anolc nisin* 3. .i. *lase asrulensat* 4. .i. *arufáilsigset*[e] 5. *cidangne* 6. .i. *briathra abelaichthi leu* 7. .i. *dia thogais* 8. *adgladathar* 9. .i. *áfoirbthetu* 10. .i. *hua ingraimmim*.

8. he has here a difference of rendering[f]. 9. orator. 10. i.e. f. 73d to do evil. 12. i.e. though they give Thee silver for their deliverance. *continued* 14. i.e. from death.

1. i.e. as though it were not without offence (to them) that they f. 74a wrought that infliction to me. 2. i.e. as though it were in return for evil from me towards them; but, however, there had not been that evil from me. 3. i.e. when they have polluted. 4. i.e. when they have manifested. 6. i.e. glozing words with them. 7. i.e. to deceive him. 9. i.e. his perfection. 10. i.e. by persecution.

[a] MS. reterent [b] MS. *hu*: corr. Ascoli [c] *sin* over the line
[d] MS. *huain*: *huaim* Ascoli [e] rectius *arrufáilsigset*
[f] Vulg.: Quoniam nequitiae in habitaculis eorum

NON DEMIDIABUNT DIES SUOS.

néc ad mediam, qua[11] uiuire poterant *con*possitione corporis, ætatem...*per*uenient.

PSALMUS LV.

f. 74b IN FINEM[12], PRO POPULO, QUI A SANCTIS[13–14] LONGE FACTUS *EST*, IPSI DAUID[1] TITULI INSCRIPTIONE, CUM TENUERUNT[2] EUM ALLOPHILI[3] IN GETH.

*præ*dicit in hoc psalmo profeta quæ Machabeorum sunt acta temporibus, qui Onia Hirusolimas deserente[4] in ultionem[5] Legis suæ patris Mathathiæ[6] exemplo[7] iurauerunt, bellum inferentes tam *præ*uaricatoribus[8] ciuibus quam in id ipsum[9] cogentibus hostibus. formatur *autem* talis *eius* carminis oratio qualis possitís in calamitate[10]

f. 74a *continued* 11. .i. *anais*[a] *rudelbad doib octuistin acoirp niroisset á leth adi* 12. .i. *híforcenn insalmso ar inpopul duchoid laioniam for longais res indingraimmim*[b] 13. .i. *huanaib aidmib noibaib robatar hitempul* .i. *is indí rombatar forlongais huachathir*[c] ... 14. ł. *huanaibœsgnaib noibaib hirobatar*

f. 74b 1. .i. *is fursundud 7 is foillsigud dund eregim 7 dund imniud coinedar duaid insalmso 7 is dund salm fessin isainm lessom* titulus *fursundud* Aliter tituli inscriptione *o inscribund intituil* .i. *intituil robói huas ciunn*[d] *crist isin chroich* .i. *immeairic dusuidiu 7*[e] *ducéssad*[f] crist *insalmso 7* rl. *7 ised andédeso*[g] *rogabad dún · isnaib argumentaib archiunn* 2. *arangabsat*[h] 3. *inna cenel sin* 4. *andureracht* 5. .i. *ardigail tairmthechta*[i] *rechta dé luid in ailithri* 6. .i. *isheside athir innammachabdae* 7. .i. *ardurigeni* Mathathias *digail tairmthechta*[i] *rechto dé* 8. *tairmchoslaidib* 9. .i. *is in cathugud*[k] 10. .i. *innadoire*

f. 74a *continued* 11. i.e. their age that was formed for them at the generation of their body, they will not reach the half of it. 12. i.e. to the end, this psalm, for the people that went with Onias into exile before the persecution. 13. i.e. from the sacred instruments which were in the Temple, i.e. in that they were in exile from the city. 14. or from the holy customs in which they had been.

f. 74b 1. i.e. this psalm is an illumination and a manifestation of the complaint and of the trouble that David laments, and it is to the psalm itself that he (Jerome) considers the *titulus* 'illumination' to be the name. *Aliter: tituli inscriptione*, by the inscription of the title, i.e. of the title that was over Christ on the Cross, i.e. this psalm is suitable to it and to the Passion of Christ etc., and it is these two things that have been recited to us in the arguments that follow. 3. those nations. 4. when he had deserted. 5. i.e. on account of vengeance for the transgression of Law of God he went into exile. 6. i.e. he is the father of the Maccabees. 7. i.e. for Mathathias had wrought vengeance for the transgression of the Law of God. 9. i.e. to fighting. 10. i.e. of the Captivity.

[a] MS. *áanais* [b] MS. *ingraimmim* [c] eg. *huanchathir?* [d] MS. *ciun* [e] *dusuidiu 7* over the line [f] rectius *duchéssad* [g] MS. *andeso*: corr. Ascoli [h] cf. *aritngaib* Laws IV. 336, YBL. 91[b] 29; *n* is the infixed relative after cum = Ir. *lasse* or *intain*. If it were to gloss cum tenuerunt, it would have been *arrungabsat* [i] MS. *tairmtechta* [k] MS. *catugud*

*con*gruerat. super*i*or sane pars tituli causam[11] cantici, inferior inscriptionis tempus[12], ostendit.

MISERERE MEI usq*ue* HOMO.

non *con*demnanda *est*[13] *con*latio nominum Dei et hominis; aduersus hominem q*ui*ppe possit et humana[14], *sed* multo *est* facilior, q*uia* longe præstantior, diuina defensio.

TOTA DIE[15] BELLANS TRIBULAUIT MÉ.

*pro con*tinuatione temporis negotiiq*ue*[16].

CONCULCAUERUNT MÉ usq*ue* DIE.

diuersís modis *id* ipsum[17] *dicit*.

Q*UONIAM* MULTI QUI DEBELLANT MÉ usq*ue* TIMEBUNT.

ego in te[18] *con*fidam.

EGO *UERO* usque MEOS.

q*uod* neminem mé timere[19] alium scilicet profeteor.

IN DEO SPERABO usq*ue* CARO.

bene 'carnem' *dicit*, ut hostes suos[20] ab inferiore hominis parte ostenderet *non* timere[21] decipere[22].

TOTA DIE UERBA MEA EXACERBANTUR[1]. f. 74c

exacrabilia[2] faciebant creminando[3] insidiosos malos animos

11. .i. *incois 7 incaingin araroghad insalm* .i. *arlongais* ioniæ f. 74b *ɔapopul* 12. .i. *hirogab insalmso* 13. .i. *ní dimicthi* *continued* *cumachtae ṅ dé dusoirad 7 cumachtae ṅ duini du ingraimmim* .i. *air ni bói numsoiradsa archumachtae ṅ duini ocmingraimmim manimsoirad cumachtae ṅ dé* 14. .i. *cunic cid acumachtae ṅ doindae*[a] *ṅ dunema induine aralailiu acht issoirbiu dano duchumachtae dé adenum* 15. .i. *dugrés* 16. .i. *ind ingraimme* 17. .i. *achomainsem*[b] *beus* 18. .i. *adé* 19. .i. *nadnagursa* 20. .i. *saul conamuntir* 21. *nadnagathar* .i. quia mortales sunt et carnales ut ipse 22. .i. *mitnimret*

1. .i. *duacradat* · 2. .i. *adéitchidi* .i. mea uerba 3. .i. f. 74c *lasse nollochtaigtis* .i. *nolochtaigtis 7 nupectaigtis 7 aslentis amenma*[c] *fadesin tri adéitched*[d] *7 ingabail innambriathar ṅ diut nuradinse*

11. i.e. the cause and the matter for which the psalm was sung, f. 74b namely, on account of the exile of Onias with his people. 12. i.e. at *continued* which he sang this psalm. 13. i.e. not despicable is the power of God for deliverance and the power of man for persecution, for, when I was persecuted, there was no one to deliver me from the power of man, had not the power of God delivered me. 14. i.e. even human power is able to protect a man against another, but, nevertheless, it is easier for the power of God to do it. 15. i.e. continually. 16. i.e. of the persecution. 17. i.e. his being trampled under foot (*conculcationem*) still. 20. i.e. Saul with his household. 22. i.e. that they deceive him.

3. i.e. when they used to criminate, i.e. they used to criminate f. 74c and make sinful and defile their own mind through execration and reprehension of the simple words that I used to speak.

[a] *ṅ doindae* over the line [b] the verbal noun from *con-nessiu* conculco, Ml. 126[c] 17 [c] leg. *menmain?* [d] MS. *aitched*: corr. Ascoli

speculari solitos uerba simplicia ut in execrationem[4] uertirent et abhominabiles[5] facerent sermones innoceuos[6].

ADUERSUM MÉ OMNIA CONSILIA EORUM IN MALUM.

hostium in nós animum aspernabant[7].

ET UESTIGIA MEA CUSTODIEBANT, EXSPECTANTES ANIMAM MEAM.

pro eo ut diceret: hi[a] fraudes mihi, quasi ad hoc[8] conuenirent, occultissimas instruebant, actiones speculando meas, sperantes[9] quo[10] ipsum animæ meæ exitium[11] possint uidere.

[12]IPSI CALCANEUM OBSERUABUNT SICUT EXSPECTAUIT ANIMA MEA.

DEUS, UITAM MEAM usque TIBI.

omne secretum curarum[13] mearum tamquam potenti auxiliatori[14] commisi[15].

POSUISTI LACRIMAS MEAS usque ET IN PROMISSIONE TUA.

distinasti mé lacrimis[16] et calamitatibus.

CONUERTANTUR INIMICI MEI RETRORSUM.

quoniam igitur uitam meam[17] tota tibi[18] commisi[19] deuotione, et aduersa nostra secundum tuam promisionem constant inpleta[20], iustum est iam ut et inimici nostri subeant ultionem. uel sic[21] poterit habere ad superiora contextum: tunc uidilicet dispertientur inimici mei retrorsum[b], cum ego me tibi tota mente commissero, et ea, quæ prædixisti circa nós futura, finem iam suæ aduersitatis acciperint.

f. 74c *continued* 4. *in adeitched* 5. *adéitchidi*[c] 6. *nepherchoitecha* 7. ł. asperabant .i. *duacratis* 8. .i. *dungnim in mraith* 9. *trachtad lesom anisiu forsan*[d] expectantes *fil riam* 10. .i. *co* 11. .i. *apthu*[e] *dumanim* 12. *nítrachta som* tra *forsanisiu* 13. *di cech fochaid* 14. .i. *do* 15. *conrairleicius* 16. *sechis conumíctha iarum* 17. .i. *hifoirbdetaid 7 noibi* 18. *addé* 19. .i. *ol duaid* 20. .i. *huare rocomallada inna imneda 7 foruirmed cenn forsnaib cotarsnaib durairngirtsiu is fírien*[f] tra *fuanindassin tabart diglae foraibsom* 21. .i. *is frise*[g] *dlutair 7 issi ciall*[h] *fil and*

f. 74c *continued* 8. i.e. for the working of treachery. 9. he has here a commentary on the preceding *expectantes*. 10. i.e. that. 11. i.e. destruction to my soul. 12. he does not, then, comment upon this. 13. of every tribulation. 14. i.e. to. 16. that is, that Thou mightest save me afterwards. 17. i.e. in perfection and sanctity. 19. i.e. says David. 20. i.e. because the troubles have been fulfilled, and a crown has been put upon the adversities that Thou hadst prophesied, it is just then in accordance with that condition to inflict vengeance on them. 21. i.e. it is with this that it is brought into close connexion, and this is the meaning that is therein.

[a] MS. in: hi Ascoli [b] MS. retorsum [c] MS. *aditchide* [d] MS. *forsa*
[e] MS. *aptu*; a nominative glosses an accusative [f] MS. *firirien*: corr. Ascoli
[g] leg. *frie*: Ascoli [h] leg. *chiall*?

IN QUACUMQUE DIE TÉ INUOCAUERO. f. 74d

potiarque eo adiutorio quod sedulus peccator[1] exambio.

ECCE AGNOUI QUONIAM DEUS MEUS usque SERMONEM.

ipse mihi, inquit, mirabiles ostendit sermones, cum[2] petitionibus[3] meís largitur effectum.

NON TIMEBO usque HOMO.

qui utique sit mortalis fragilisque mecum condicionis[4].

IN ME SUNT, DEUS, UOTA TUA usque TIBI.

non abieci[5] eorum memoriam[a] quæ promisi, neque succidente securitate studium tibi dicatæ[b6] deuotionis omisi.

QUONIAM ERIPUISTI ANIMAM MEAM A MORTE.

hoc est[7] quod supradixerat.

IN MÉ SUNT UOTA TUA usque TIBI.

interiectis[8] cæteris quæ spectabant ad beneficia præstita, ista sunt, inquit, uota[9] conplacere Deo, sine dubuio probatæ uitæ {.i. sanctae uitæ}[10]. bene etiam...emendationem uitæ etiam uotum uocauit, quasi qui[11] sciret sé...in nulla ré magis...indignationem Dei posse molliri[12].

1. ł. precator .i. *gessid* 2. *lase*[c] 3. .i. *amal duntlu-* f. 74d *chur biid samlaid* 4. .i. *inunn folud techtmae ní duine didiu infoluid sin adnagursa acht is dia ol duaid* 5. .i. *arrocomallus duthimnae*[d] *cid isna*[e] *fochaidib* 6. *cossecarthae* 7. .i. *ised inso* .i. *is inunn á*quoniam eripuisti rl. *asbersom 7 aní remíerbart* .i. in me sunt uota rl. .i. *is inunn inne fil indib diblinaib* · .i. *is follus rundgabsat terchoiltisiu indiumsa* · *isindí arndamroichlisse*[f] *huabás* 8. .i. *alaili degnimai* 9. *ithe indœrchoilti asbersom toltanugud* dęo *7 buith imbethid noib foirbthiu* 10. ł. probitate[g] uiuendi ł. pro breuitate ł. in probitate 11. *intisin* 12. *nommoithiged*

3. i.e. as I ask, so it is. 4. i.e. the substance that we have is the f. 74d same. It is not, then, a man of that substance that I fear, but it is God, says David. 5. i.e. for I have fulfilled Thy commandments even in tribulations. 7. i.e. the *quoniam eripuisti* etc. that he says is the same as what he had said before, namely, *in me sunt uota* etc., i.e. the sense that is in both is the same, i.e. it is clear that Thy determinations are in me, in that Thou hast guarded me from death. 8. i.e. other good works. 9. these are the determinations that he speaks of, to please God and to be in perfect holy life.

[a] MS. meoriam
[b] MS. decatæ
[c] MS. *lam*: *lasse* Nigra
[d] MS. *duthmnae*: corr. Ascoli
[e] rectius *isnaib*
[f] from *ar-fo-ciallaim*, cf. Ml. 114[b] 3: Zimmer Kelt. Stud. I. 73
[g] MS. prouitate

Psalmus LVI.

[13]In finem, ne disperdas, *Dauid* tituli inscriptione, cum fugit a facie Saul in speloncam.

de hisdem negot*ia*tionib*us*[1] et in præsenti carmine p*ro*fetat; f. 75a
uerum in sup*er*iore adhúc in calamitate degentium p*er*sona formata
est, hoc u*e*ro q*uasi*[2] iam emergentium[3] *aut* emersorum[4] lætabunda[5]
aptatur oratio[6], sub occassione et tempore causæ *eius*[6a] q*uæ* titulo
con*ti*netur.

Q*uoni*am in té *con*fidet[7] anima mea usq*ue* tuarum.

unum atq*ue* idem *est*.

Et in umbra alar*um* tuarum sp*e*rabo.

á similitudine auium, q*uæ* pullos alarum in umbratione com-
moniunt[8].

Donec transeat iniq*ui*tas.

q*uam* patior, n*on* q*uam* facio[9]. denique Ebreus "insidias" possuit[10].

f. 74d continued 13. .i. *ní berae siu hua duaid insalmso air is*[a] *du duaid immeairic insalmso*[b] *ised tadbat 7 foilsigedar intitul mad la cirine immurgu issí ciall*[c] *dumber side assindísiu* .i. *nimalartae siu · hua inscribiunt intituil* .i. *olinspiurt noib trigiun infatho fripont phelait · ní derlegaesiu intitul roscribais huas inchroich du dílsigud cesta crist* .i. hic est réx iudeorum .i. *didiu ní derlegasiu ainm*[d] *duaid as intitul sechis ní derlegae ainm*[e] *crist* · ut praediximus *air nanní immairc du duaid immeairc du crist* · · ·

f. 75a 1. *achomraicsom frisaul* ·2—3. .i. *amal bid innani* .i. *innaní dufurgabat*[f] .i. *sechis innaní soirdae són alailiu* · 4. .i. *nu*[g] 5. *failid* 6. *ind-inna turcabthae* .i. *innaní soirtar and* 6a. .i. *achomraicsom* 7 saul 7. .i. *is inunn ernaigde* 8. *demnigte* 9. .i. *nísdénaimse*[h] *frinnachnaile* 10. .i. donec transeat insidias *fil lasude*

f. 74d continued 13. i.e. thou shalt not take from David this psalm, for it is to David that this psalm is suitable; *that* the title shows and makes manifest. According to Jerome, however, this is the sense that he (Jerome) gets out of it, namely: thou shalt not vary from the inscription of the title, i.e. says the Holy Spirit through the mouth of the prophet to Pontius Pilate; thou shalt not obliterate the title that thou hast written over the Cross to specify (?) the Passion of Christ, namely, *hic est* etc., i.e. then, thou shalt not obliterate the name of David from the title, i.e. thou shalt not obliterate the name of Christ, *ut praediximus*, for whatever is suitable to David is suitable to Christ.

f. 75a 1. of his encounter with Saul. 2—3. i.e. as it were of those who, i.e. of those who raise forth, that is of those who deliver others. 4. i.e. or of the raised forth, i.e. of those who are delivered there. 6. the prayer. 6a. i.e. of the encounter of him and Saul. 7. i.e. *confidet* and *miserere* are one and the same, or *confidet* and *sperabo* are one and the same. 9. i.e. I do not do it towards any other. 10. i.e. he has *donec transeat insidias*.

[a] over the line apparently *aiim* [b] MS. *salmo* [c] leg. *chiall?* [d] MS. *derlegusiu anim* [e] MS. [f] MS. *dufurgat*: corr. Ascoli [g] =*nó* [h] MS. *nisdenaimse*

Clamabo ad *Deum* altissimum usq*ue* mihi.

intentio dep*re*candi ad merendum[11] noua {beneficia} p*ræteri*tis
beneficiorum tuorum adiuuat*ur* exemplis. simul etiam monstrat
q*uam* gratus futurus sit de recentib*us* præstitís[12].

Dedit in obp*ro*prium *con*cul*cantes* mé.

auget*ur* afflictio[13] q*uando* n*on* solum calamitosa[14] *sed* etiam pro-
brossa[15] *est*.

Eripuit animam meam de medio usq*ue* leonum.

tamq*uam* {de medio} iam circumdantium[1], *aut* tamq*uam* {de f. 75b
medio} leonum[2], cum a seuis hostib*us* occupatus tenerer, di stupore[3]
quem experiunt*ur*[4] adflicti[5].

Dormiui *con*turbatus.

difectum mentis torporemq*ue*, q*uo* dep*re*munt*ur* humiliati[6], dormi-
tationem uocat.

Filii hominum dentes usq*ue* sagittæ.

id est, homines con*cul*cantes me. tamq*uam* molarib*us*[7] síc iaculís[8]
uidebant*ur* obp*re*sos posse con*fi*gere[9]; et h*oc* nimis oportunæ[10] d*i*cit
p*ost* mentionem[a] leonum, quorum truculentiæ con*pa*rauerat inimicos.

Et lingua eor*um* machera[11] acuta.

qui . . tanta agilitate[b][12] con*fe*runt gladios qua uelocitate lingua
uibrat*ur*[13] leounum in appetitum et con*fe*ctionem[14] p*ræ*dæ.

Exaltare sup*er* cælos, *Deus*.

in nostro auxilio apparé magnificus[15].

11. .i. *coadroilliusa* 12. *dinaib remfoiredib nuib* .i. *dinaib* f. 75a
degnimaib 13. *doibsom tar ési aningraimmæ* 14. .i. *continued*
trogdae 15. .i. *aithisech*

1. .i. catulorum .i. *airis mór angerisidi*[c] 2. .i. *inna leon* f. 75b
mór son lasambiat inchuliuin 3. *intan nadrúgat diriug aní adchobrat* 4. .i. *diafordiuclaim* 5. *anat frithortai* ·
6. .i. *hi fochaidib 7 ingraimmanaib* 7. .i. *amal as soirb donaib broinidib incocnam* síc *is soirbidir sin forindengatsom inní bis fuammam*
8. *huerchoraib* 9. *trisngatat* 10. *ind immairciddid*[d]
11. .i. *faibur* .i. *claideb* 12. *soirthi* 13. *huambertaigther*[e]
14. *is infrithorcuin* 15. *margneithid*

11. i.e. so that I deserve. 12. i.e. of the good works. 13. to f. 75a
them for their persecution. *continued*

1. i.e. for their savageness is great. 2. i.e. of the great lions f. 75b
with whom are the whelps. 3. when they do not attain to what they desire. 4. i.e. to devour them. 5. when they are afflicted. 6. i.e. in tribulations and persecutions. 7. i.e. as chewing is easy to the molars, even so easily do they oppress him who is subject to them. 11. i.e. edge, i.e. sword.

[a] MS. mensionem [b] MS. aquilitate [c] rectius *angére sidi* [d] MS. *immairciddib*: corr. Ascoli [e] MS. *huambertaigter*

ET SUPER OMNEM TERRAM GLORIA TUA.
obpresione nubilium gentium in uniuersa terra glorificaberis, quam nominis eorum fama[16] conplet.

ET INCURUAUERUNT ANIMAM MEAM.
onustam[a 17] meroribus...fecerunt.

FODERUNT ANTE FACIEM MEAM MEAM FOUEAM.
profunditatem malorum appellat foueam, de qua desperaretur[b 18] emersio[19].

PARATUM COR MEUM usque MEUM.
f. 75c quod quidem non de nihilo[20] nunc inserit. nouerat quippe suos[1]... ingratos beneficiorum Dei profanitates[2] gentium consecutos.

CANTABO ET PSALMUM DICAM usque GLORIA MEA.
adloquitur instrumenta[3] musica quibus instar[4] gloriæ dilectatur, ..., uel certe gloriam suam uocat ipsam laudationem Dei qua gloriosus[5] fiebat.

QUONIAM MAGNIFICATA EST USQUE AD CÆLOS IUSTITIA, ET USQUE AD NUBES UERITAS TUA.
indulgentiæ tuæ[6] firmitas tam clara in uniuersa terra fuit quam[7] hæc {i. elimenta} sunt....

ET USQUE AD NUBES UERITAS TUA usque GLORIA TUA.
persiste proinde[8] grandis et excælsus nostrís apparere subsidiís, ut qui sis[9] gloriosse omnibus innotescat.

PSALMUS LVII.

IN FINEM, NÉ DISPERDAS, DAUID TITULI INSCRIPTIONE.
cum multum auxilium et admirabile Machabei a Deo essent consecuti, eorumque in dies[1] prosperitas[c] augeretur, nocere eís inimici
f. 75d fraudibus laborabant, et simulabant blanditias, quoniam ledere terram in aperto certamine non poterant[2]. hæc ergo tempora beatus Dauid

f. 75b continued 16. .i. *afortige* 17. *erig* .i. *anim* 18. *dorochóinte* 19. *inturcbal* .i. *insoirad* 20. .i. *nidinacca*[d] *dim* .i. *acht isdu dim*·
f. 75c 1. *á aii* .i. filios israhel 2. *inna huaibrecha* 3. *inna aidmi* 4. .i. *caraid som inna aidmi inchiuil amal carthar inducbáil* 5. *inducbaide* 6. .i. *adæ* 7. *fíu* 8. *indiadsin* 9. .i. *cia hé nundixnaigther siu*
f. 75d 1. .i. *arcechlau beus* 2. .i. *mani dendis*[e] *tri theidnigud 7 togais*

f. 75b continued 17. burdened, i.e. the soul. 19. i.e. the deliverance. 20. i.e. it is not of a non-something, i.e. but it is of a something.
f. 75c 4. i.e. he loves the instruments of music as glory is loved. 8. after that.
f. 75d 1. i.e. day by day still. 2. i.e. unless they did it by means of blandishment and deceit.

[a] MS. honestam [b] MS. dispereretur [c] MS. properitas [d] the form of this word is not clear, and it may be corrupt [e] probably for *mani-d-déntis*

prœuidet ac prædicet. uel quæ sub Demetrio rege duce Bachide seodopontifice[3] Alchimo aduersus Iudam molliti sunt, uel quæ defuncto eo aduersus Ionathan fratrem[4] omnemque Machabeorum familiam duce Trifone gesta sunt hoc carmine profetantur.

SÍ UERE UTIQUE IUSTITIAM LOQUEMINI.
aduersus...proditores[5] religionis...dicitur.

IUSTA IUDICATE, FILII HOMINUM.
ita enim negotiis testibus[6] poteritis docere sempliciter nobis auxilium et polliceri[6a] si inpugnatores nostros fideliter remoueritis.

ETENIM IN CORDE INIQUITATEM OPERAMINI IN TERRA.
intente possiti in terram[7]...cremen operantur.

INIQUITATEM MANUS usque CONCINNANT.
quanta sint quæ corde uoluatis conicio[8].

ALIENATI SUNT PECCATORES A UULUA.
futurorum creminum horrore iam ab utero[9] abhominabiles, sicut e regione {i. e contrario} Heremias: "præscientia uirtutum suarum acceptabilis," {a Deo} alienati dicuntur qui quomodo[10] sui essent nescirent errasse, idem[1] qui intercedere nequierunt. f. 76a

ET FALSA LOCUTI SUNT.
nulla híc sane paruulorum[a] commendatur intigritas[2] naturalisque semplicitas, cum dicitur de peccatore pro exageratione[3] quod tam corrupti[4] deprauatique[5] sint[b] studiis ut nec tempore exortus[6] sui,

3. .i. *amba saibsacart* alchimus *and* 4. .i. *dabrathir* iudas ionathan 5. .i. *romertatar*[c] *léri rechto* 6. .i. *ambat foirclidi* *indoltai*[d] *sechit gnimai són* 6a. *dunairngarid* 7. *duindithim hitalmain* 8. .i. *hua ambus*[e] 9. *cid huabrú* 10. .i. *amal nadtucsat som cecruth*[f] *rombatar innannoidenacht aranoitid* síc *nítucsat ciachruth conrerortatar*[g] quod non potuerunt
f. 75d continued
1. .i. *indoenóin* 2. *innandegnímae* 3. *arindumugud* *innapecthe ón* 4. .i. *olat anérdruilidi*[h] 5. .i. *asberar arthormuch pectha atan druáilnidi som 7 ata pecthaig cid intan nad coimnactarsom inpeccad nisin etir*·· 6. .i. *cid indaimser indat sláin ennaic som* .i. *noidenacht níeperr buith cen peccad doib intainsin*··
f. 76a

3. i.e. when Alchimus was false priest there. 4. i.e. Judas and Jonathan were two brothers. 5. i.e. who had betrayed the care of the Law. 6. i.e. when the distresses (*negotia*), that is deeds, shall be witnesses. 7. for intentness to the earth. 8. i.e. by attempt. 10. i.e. as because of their youth they did not understand how they had been in their infancy, so they did not understand how they had gone astray, *quod non potuerunt.*
f. 75d continued
2. of the good works. 3. that is, for exaggeration of the sins. 4. i.e. because they are very corrupt. 5. i.e. it is said for the increase of sin that they are corrupt and are sinners, even when they were incapable of that sin at all. 6. 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.
f. 76a

[a] MS. parbulorum [b] MS. sine [c] MS. *rometatar*: corr. Ascoli [d] cf. Ml. 77d 11 [e] translated as = *ammus*, but is it for *ainbus* = *anfius* 'from ignorance'? [f] leg. *cechruth* [g] *or* over the line [h] leg. *-druáilnidi*

quo salui innocentes fuerunt, uideantur[7] uocasse[8] creminibus. quem inuectionis[9] colorem[10] naturalis[11] mali conscius {animus} omnino non tangeret[12], si necessitatis[a] ingenitę {.i. ab Adam} nomine uindicarentur rei.

ERRAUERUNT A UENTRE: LOCUTI SUNT FALSA.

idem[13] repetiuit, et bene[14] aduersus eos, qui sub Lege[15] fuerunt, possuit "errauerunt."

INDIGNATIO ILLIS SECUNDUM SIMILITUDINEM SERPENTIS.

quorum *est* iratorum lætifer mursus[16].

SICUT ASPIDIS SURDÆ usque AURES SUAS, QUÆ NON EXAUDIT UOCEM INCANTANTIUM.

ita, inquit, isti inmedicabilem[17] aduersum nos habent furorem tamquam aspides, quæ et mortem inferunt uulnerantes et contemnant aduersum uenina incantare[18] colentes {uel sallentes}[19].

ET UENEFICI[20] INCANTANTIS SAPIENTER.

qui incantantes carmen[21] aduersum uenina. sic Ebreus: nec
f. 76b {audit} incantatoris[1] incantationes[2] callidas.

MOLAS LEONUM CONFRINGET[3] DOMINUS.

"confringet" possuit more suo permotans tempora.

AD NIHELUM DEUENIENT TAMQUAM AQUA DECURRENS.

quæ, cum effunditur, illico exauritur[4] consummaturque prursus a puluere[5].

f. 76a *continued* 7. .i. *ní comnactar*[b] *denum huilc innanoidenacht* 8. .i. *rondilmainaigset* · 9. *innafednae* 10. *olsuide ndath*[c] 11. .i. *combad aicned nindib anolc fochetóir* 12. .i. *ní conrocmi*[d] 13. .i. *is inunn ciall*[e] *fil is indligud sa 7 indligud*[f] *remeperthiu* · 14. .i. *indimmaircidid* 15. *sechis cen a chomallad ón* 16. *am mír in bastidbarthae* .i. *duairci bas dunchach ngaibde* 17. .i. *nephfrepthanaigthe*[g] .i. *nephícthe* 18. *duninchanat* 19. .i. *connacumgat aníc* 20. .i. *indipthaig* 21. *inbricht*

f. 76b 1. *intinchitlada*[h] 2. *innatinchitla* 3. .i. pro confringit .i. *airba frecndairc ba choir dosom* hic 4. *dudailter* 5. .i. *sluicthi alluaithred*

f. 76a *continued* 7. i.e. they were not able to do evil in their infancy. 11. i.e. that the evil is natural in them at once. 12. i.e. it could not touch. 13. i.e. the sense that is in the present saying is the same as in the aforesaid saying. 14. i.e. appropriately. 15. that is, without fulfilling it. 16. the death-bringing morsel, i.e. which causes death to all whom they seize. 19. i.e. so that they cannot heal them.

f. 76b 3. i.e. for *confringit*, i.e. for the present would have been right for him here. 5. i.e. the dust swallows it.

[a] MS. necessitis [b] usually *coimnactar* [c] leg. *olsuide asndath* Ascoli, but *olsuide ndath* is a literal translation of quem colorem [d] apparently the present subjunctive of *ocubenim*; leg. *niconrocmiad*, cf. *nídergenat* 80[a] 9, Thurneysen [e] rectius *chiall* [f] leg. *isindligud*? [g] MS. *nephreptanaigthe* [h] MS. *innatinchitlada*: corr. Ascoli

INTENDIT ARCUM usque AUFERENTUR.

uariís *con*parationibus[6] iniquorum significat interitum.

SUPERCICIDIT IGNIS usque SOLEM.

pro ultione ignem {possuit}, et oportunæ[7] *post* "ceram" "supercicidit ignis."

PRIUSQUAM CRESCUNT SPINÆ UESTRÆ RAMNUM.

uulnificamque[8] spinam....ramnum dicit.

LÆTABITUR IUSTUS CUM UIDERIT UINDICTAM.

gaudium iustís præbebit, quibus uidilicet tendebatis[1] insidias. f. 76c

MANUS SUAS LAUABIT IN SANGUINE PECCATORIS.

mundum[2] sé ab illorum meritis et ideo immonem[3] supliciorum tali actione monstrabit[a] atque gaudebit. ablutio manuum quippe in Scripturís consensum indicat respuere impiorum et in commonem uenire innocentium, quod[4] et Pilatus fecit, et Dauid pullicens gratulatur[5]....

ET DICET HOMO: SÍ UTIQUE[6] EST FRUCTUS IUSTO.

determinatorie[7] legendum dubitatione exclusa. *est* prursus Deus qui agit curam piorum, et omne quod erga eos *est* iusta lance[8] disponit.

PSALMUS LVIII.

IN FINEM, NE DISPERDAS, DAUID TITULI INSCRIPTIONE, QUANDO MISIT SAUL ET CUSTODIUIT DOMUM[9] UT INTERFICERET EUM.

ERIPE ME DE INIMICÍS MEÍS, DEUS MEUS.

uel geminauit suo more dictionem, uel insurgentes in sé ciues[1] f. 76d appellat, eos[2] uero qui exinterni[3] sunt inimicos.

6. .i. *inna trop nile* 7. .i. *immaircide ní dosom iarn aisndis*[b] f. 76b *dun cér*[c] *tabairt in tened iarum* · 8. .i. *crechténmid*[d] *continued*
1., .i. *á ingru* · 2. *innísin glan* 3. *innennac* .i. *sechis* f. 76c *infirian* 4. .i. *frithbruduth ointad lafírianu*[e] 5. .i. *buith etir innaencu*[f] 6. *adas* 7. *inchintech* 8. *huan tomus* 9. *inmuntair*
1. .i. *rubatar fuamám* 2. .i. *7 ni emnad fil and amal sodin* f. 76d
3. .i. *echtrainn* .i. *dosom*

6. i.e. of the many figures. 7. i.e. it is fitting for him after f. 76b speaking of the wax to put the fire afterwards. *continued*
1. i.e. ye impious. 2. him[g] pure. 3. the innocent, that f. 76c is the righteous. 4. i.e. refusal of oneness with the righteous. 5. i.e. to be among the innocent. 9. the household.
1. i.e. who were subject to him. 2. i.e. and there is no iteration f. 76d in that case. 3. i.e. strangers, i.e. to him.

[a] MS. monstrauit [b] MS. *ais ni dis* [c] rectius *chéir* [d] = *crécht-dénmid* [e] leg. *laanfírianu* 'with the unrighteous'? [f] MS. *innencu*: corr. Ascoli [g] cf. *innahisin* gl. se Ml. 121[d] 14

INRUERUNT IN ME FORTES.
nihil defuit ad capiendum[4] me nisi tua permisio[5].

NEQUE INIQUITAS MEA usque DOMINE.
sine iniquitate, quibus nihil peccauerit {uel -ram}[6].

CUCURRI ET DIREGEBAM, ET EXSURGE IN OCCURSUM MEUM ET UIDE.
ob hæc igitur omnia quæ enumeraui maturitate[7] auxiliator surge[8] in occursum mihi, uel, ut Symmachus dicit, exsurge et e contrario pro me[9] occurre insurgentibus[10].

NON MISERIARIS OMNIBUS QUI OPERANTUR INIQUITATEM.
subde[11] uindictæ.

ET FAMEM PATIENTUR UT CANES UESPERTINOS[12].
ut canibus mos *est* in ciuitate, aut famem aut ipsas peruagationes [a]ululatús[13] exerceant, aut disipant cubilia notaque habitacula[14], aut negatos[15] quærent cibos.

ET CIRCUIBUNT CIUITATEM; ECCE IPSI LOQUENTUR MORE SUO.
ut diceret: locuntur uerba peiora gladiís[1–2], quibus aut ipsi aut audientes ceteri uulnerentur.

ET GLADIUS usque EOS.
arrogantes[3] obpresi non solum calamitosi[4–5] sed etiam rediculi probabuntur.

PRO NIHILO HABEBIS OMNES GENTES.
[b]enumeratís ut demum quæ ab illis geruntur diceretur[que][6] rite nunc ordinateque ultionem[7] his congruam imprecatur.

f. 76d *continued* 4. *damsa bed gabthi* 5. .i. *acht nirumchomarleicis se namma* 6. .i. *ol duaid* 7. .i. *hua emichi* 8. .i. *adé* 9. .i. *dutabairt*[c] *diglae tar muchenn 7 dumditin·* 10. *duthabirt diglae formsa ilchaigthiu* .i. *sechis inna ɔuala* 11. *fothabair* 12. *coimchlud canone lesom anisiu* 13. *innadiandítin ar huacht intan ata n gortaig*[d]. 14. .i. *cladait· innalige imbiat iarmét apectha* 7 *iarnarim*[e] *ɔdardad dia digail cocoir forcech n ae* 15. *nadlęcetar doib*

f. 77a 1. .i. *huilliu adcumnet indate chlaidib* 2. .i. *duber som ainm claidib donaib briathraib* 3. *indhuallaig* 4—5. .i. *trogdai* ł. calumniosi .i. *aithisig* 6. *co asberthae* 7. .i.

f. 76d *continued* 5. i.e. only Thou hast not permitted me. 6. i.e. says David. 9. i.e. to inflict vengeance for me and to defend me. 10. to inflict vengeance on me. 12. he has here an exchange of Scripture text. 13. that is the howlings of dogs. 14. i.e. they dig the lairs in which they are for their protection against cold, when they are famished. 15. that are not permitted to them.

f. 77a 1. i.e. they wound more greatly than swords. 2. i.e. he gives the name of sword to the words. 6. that it might be said. 7. i.e. according to the extent of their sin and according to the number of it that God might inflict punishment suitably on every one of them.

[a] insert et? [b] the text seems corrupt [c] rectius *duthabairt*
[d] MS. *gortai*: corr. Ascoli [e] leg. *iarna árim*?

FORTITUDINEM MEAM A TÉ CUSTODIAM.
quicquid in me uirium uitæque *est*, ad té[8] habeo semper intentum.

DEUS OSTENDIT MIHI usque MEOS.
quanta sit erga me[9] largitas tuæ benignitatis aspiciam.

NÉ[10] OCCIDERIS usque OBLIUISCANTUR POPULI.
id est, Legis tuæ[11–12]. *uel* certe[13], *non* semplici[14] et una plaga depereant, né per uelocitatem consummationis memoria ultionis intereat[a]. per interrogationem legendum: án[15–16] forte defessis[17] debetam ultionem accipere? quia per mortem nullus confitebitur tibi, ut scilicet iusti in hac uita seruati memores esse possint Legis tuæ.

DISPERGE ILLOS IN UIRTUTE TUA.
á similitudine fusorum[18–19] interfectorumque hostium "disperge" possuit.

DELICTA ORIS EORUM usque IPSORUM.
illud *est*[1] scilicet quod supradixerat; "quoniam quis audiuit?" f. 77b

ET DE EXECRATIONE ET MENDACIO[2] CONUELLANTUR.

f. 77a *continued* 8. *adœ* 9. *adé* 10. *inní írr* 11. .i. *inna timnae* 12. .i. *air duroimnibetar mopopuilse arrecht dianuilemarbae siu anaimtea* .i. *manibé nech frischomarr doibsom 7 daimchomarr*[b] *diachomalnad trifochaidi 7 ingraimmen* 13. .i. *no in ní írrsiu* .i. non .i. ł. non depereant .i. *robu arna eplet* .i. *acht buith doib hipein fotai 7 hitodernam coropith*[c] *ch* ::::: *son dumpopulsa* 14. .i. *amal núntet cách* 15. *is dúnn imchumurc fil is inchanoin frisgair*[d] *lessóm animchomarc n isiu* .i. ne occideris .i. *inní írr*[e] *siu* .i. non .i. *nisnulemairbfe ciasidroilliset* 16. .i. *indahierr* ł. *intibérœ* 17. *dunaib scithaib* .i. *dunaib naimtib* 18. .i. *innateste híteiched* 19. ł. fossorum .i. *innatragdai*[f] ł. *innangoite*

f. 77b 1. .i. *is inunn chiall fil is indligud so 7 is indremeperthiu*
2. *debe tintuda beous*

f. 77a *continued* 10. wilt Thou not slay? 11. i.e. of the commandments. 12. i.e. for my peoples will forget their Law, if Thou utterly slay their enemies, that is, if there be not some one to oppose them and to constrain them to fulfil it through tribulations and persecutions. 13. i.e. or wilt Thou not slay? i.e. *non*, i.e. or *non depereant*, i.e. or that they may not die, i.e. but that they may be in long pain and punishment, that it may be perpetual ...to my people. 14. i.e. as each comes to it. 15. i.e. it is to the interrogation that is in the Scripture-text that this interrogation answers with him, i.e. *ne occideris*, i.e. wilt Thou not slay, i.e. *non*, i.e. Thou wilt not wholly slay them though they have deserved it. 16. i.e. wilt Thou slay them? or, wilt Thou inflict? 17. to the weary ones, i.e. to the enemies. 18. i.e. of the poured forth in flight. 19. or *fossorum*, i.e. of the pierced ones, or of the wounded ones.

f. 77b 1. i.e. the sense that is in this expression is the same as in the afore-said. 2. a difference of rendering still[g].

[a] MS. interteat [b] MS. *da imchomarr*, leg. *dudaimchomarr*? [c] *coropith*= *corop bith*. For the following illegible word Pedersen conjectures *chumsanad* 'rest' [d] *gair* over the line [e] MS. *ininírr* [f] rectius *innatragdae* [g] Vulg. adnuntiabuntur

ET SCIENT *QUIA* DEUS usq*ue* TERRÆ.

hu*ius* defensione niti[3] fideles orbe*mque* terræ regi[4] supliciorum[5] suorum exp*er*imentís agnoscent.

CONUERTANTUR AD UESP*ER*UM usq*ue* AD MANDUCANDUM.

adsecutus *est* adsumtæ[6] *con*parationis colorem, et q*uod* canib*us* uidemus accidere[a] ut esurientes totam p*er*uagent*ur* urbem, cumq*ue* quo[7] expleant*ur* cibo inuenire nequierint, ad latratús[8] sé ululatusq*ue* *con*uertunt, hoc istis eueniet ut mira[9] calamitatis specie intabescant[10]. it*er*at*ur*[11] *autem* sententia, ut et illorum merit*um* meretur[b12] {*uel* exp*ri*mat*ur*} et postulantis disiderium, p*er* quem[c] hoc[13] adcelerat*ur* ulciscentis effectio.

EXALTABO MANE MISERI*CORDIAM* TUAM.

f. 77c matutinus[1] gratificator[2] misericordiam p*ræ*parabo tuam.

QUIA FACTUS ES SUSCEPTOR MEUS.

adiuuasti[3] q*ui*ppe me.

PSALMUS LIX.

IN FINEM, *PRO* HÍS QUI COMMOTABANT*UR*, TITULI INSCRIPTION*Æ* D*AUID* IN DOCTRINAM, *QUANDO* SUCCENDIT MESOPOTAMIAM...ET *CONUERTIT* IOAB ET P*ER*CUSIT EDUM IN UALLE SALINARUM[4] ·XII· MILIA.

DEUS, REPULISTI NOS usq*ue* NOS.

ut felicitatem nostram[5] calamitas[6] secuta motaret. hoc *autem* p*er*misione[7], *non* intentione, tua[8] factum *est*.

IRATUS ES ET MISERTUS ES NOBIS.

uerum etsi indignatus[9] talia nos sustenere p*er*miseris, n*on* t*amen*

f. 77b *continued* 3. .i. *arasissetar* 4. *follatar*[d] 5. .i. *hirobatar* 6. *is hé introp cétnae dunadbat is indisiu* .i. conuertantur rl. 7. *medontestimin* 8. *dunaibartramaib* 9. *machdatai* 10. *cudedait*[e] 11. .i. *duber fudí andliged sa· is indsalm* .i. conuertantur ad uesperum 12. *sechis coadcota ón* 13. *huandisiu*

f. 77c 1. *isme* 2. *budigthid* 3. *adé* 4. .i. *innasailchithen*[f] 5. .i. *insoinmigi duécomnacht*[g] *dun hitosuch* 6. .i. *digal arpectha fornni* 7. *adé* 8. .i. *sechis ní otgnim*[h] *sóh* 9. .i. *lónd*

f. 77b *continued* 5. i.e. in which they have been. 6. it is the same figure that he shews in this. 7. the middle of a period. 11. i.e. he puts this expression, to wit, *conuertantur* etc., twice in the psalm. 12. that is, that he may obtain.

f. 77c 1. it is I. 5. i.e. the prosperity which Thou hadst given us at first. 6. i.e. punishment on us for our sin. 8. that is, not by Thy deed.

[a] MS. accedere [b] the gloss translates ut mereatur [c] per quem, as Ascoli suggests, seems an error for per que, but the error is older than the Irish glosses, for *huandisiu* translates ablative hoc [d] leg. *follathar*? [e] MS. seems *cádaitt* [f] leg. *sálchuithen*? [g] MS. *du écomnacht* [h] *g* over the line

in ipsís calamitatib*us* relinq*ui*sti, humanitatis tuæ uidilicet opem nobis celeriter *con*ferendo[1]. f. 77d

COMMOUISTI *TER*RAM ET *TUR*BASTI EAM.

n*on* solum figurate *sed* etiam exaggerenter[2] terram *pro* omnib*us* habitantib*us* possuit.

POTASTI NÓS UINO *CON*PUNCTIONIS.

uinum[3] Script*ura* *pro* plaga p*er*t*ur*bationis[4] sepe ponit et malorum *con*sternationem[a5], scilicet simili effectu[6]; *id est*, afflictione nos ita nimia obrui p*er*misisti ut id in nobís, q*uod* etiam[7] ebrietas, uideretur[8] oper*ari*. *con*punctionem[9] uocat cum qualicumq*ue* negotio animus uechimenter afficit*ur*[10], scilicet a*ut* merore[11] a*ut* pudore p*er*culsus affectum[12] sumit et causam *uel* ex causa {*con*punctionis}.

DEDISTI METUENTIB*US* TÉ SIGNIFICATIONEM.

tamq*uam* signum aliq*uod* fugæ[13] circumuentís[14] dares[15], síc nós... tua p*ro*uidentia tutata *est*. hoc etiam de Ægiptia liberatione *con*stat[16] insertu*m*, cum postes *con*seruandor*um* insignati s*unt*[17] sanguine.

1. *lase ɔrótaircissiu adœ* 2. *indumaigthid* .i. *dudumugud innanimned 7 innatrogae fodaimet*[b] f. 77d 3. *duber som ainm fíno dunplaig duber*[c] *fornech 7 nad fulaing amal as ú difulaing*[d] *duneuch ní bes áfín·.·* 4. .i. *immefolngi fuasnad 7 todernam* 5. .i. *duber ainm fina dusuidiu dano* 6. .i. *amal nad fulaing nech mescai indfíno* síc *ní fulgam ni*[e] *trummai innafochodo. indaroncomarlecis*[f] *ni· ade maninsoerae ni á dé* 7. .i. *amal nad fulgam inmescai indfíno ní fulgam inplaig indancomairléceni adáe·.·* 8. *coadcethe* 9. *inna fochaide* 10. .i. *frisnorgar*[g] 11. .i. *ishé inso indolud asmbersom* 12. .i. *inbróin* 13. *inteichid* 14. *donaib imtogaitaib*[h] 15. *adœ* 16. .i. *soirad macc ɲ israhel didigail indaingil in egipt* 17. .i. *diasoirad*

1. when Thou hast conferred, O God. 2. i.e. to exaggerate the troubles and the miseries that they endure. 3. it gives the name of wine to the affliction that is brought upon a man, and which he does not support, even as what is from wine is unsupportable to a man. 4. i.e. which causes perturbation and hurt. 5. i.e. it gives the name of wine to that then. 6. i.e. as a man does not support the intoxication of wine, so we support not the heaviness of the tribulation into which Thou hast let us, O God, unless Thou deliver us, O God. 7. i.e. as we support not the intoxication of wine, we endure not the affliction into which Thou dost let us, O God. 8. that it might be seen. 9. of the tribulations. 11. i.e. this is the distress that he speaks of. 16. i.e. the deliverance of the Children of Israel from the vengeance of the angel in Egypt. 17. i.e. for their deliverance.

[a] leg. consternatione?
[b] MS. *fodai*
[c] rectius *duberr*
[d] MS. *diúfulaig* with punctum delens over the first *u*
[e] in the MS. this is liker *hi*
[f] rectius *indanrochomairlecis*
[g] *n* is inserted because of the preceding cum = Ir. *an*
[h] rectius *imthogaitaib*

UT FUGIANT Á FACIE ARCÚS usq*ue* ET EXAUDI MÉ.

f. 78a hæc...fecisti p*ro* nobís, quos[1] delegi[2] a té[3] frequent*er* es dignatus ostendere.

SEMEL LOCUTUS *EST* DEUS.

sanctitatem[4] maiestatemq*ue* suam, quæ inuiolata *est*, iurando[5–6].

LÆTABOR ET DIUIDAM SICCIMAM.

hoc statui[7] ut in exsultationem[8] donés[9] meos, et Siccimam... tribubus meis distribuam[10] possedendam.

ET *CON*UALLEM TAB*ER*NACULOR*UM* METIBOR[11].

alium locum...nominauit, quem ereptum gentib*us*[12] restituam iuri meorum.

f. 78b EFFREM FORTITUDO CAPITIS MEI.

copia uirorum fortium Effraim inueni*tur* fuisse *con*spectior[1].

IUDA REX MEUS.

ex sé {*ue*l eo} semp*er* pr*in*cipes[2] p*ro*fert.

MOAB OLLA SPEI MEÆ.

Sirus: Moab alueus[a 3] *con*culcationis meæ, ac si diceret: sicut in alueo[b 4] uestimenta á lauantib*us*[5] *con*culcant*ur*, ita ego subiecia*m* pedib*us*[6] *con*culcandu*m* Moab.

IN IDUMEAM EXTENDAM CALCI*AMENTUM* MEUM.

hic uorsus sup*er*iorem expossitione[7] inlustrat[8]: cu*m* Moabditas *con*tritos insultantib*us* plantis[9] *con*culcauero, etiam in finib*us* Idumeorum p*ro*grediar. hæ *enim* duæ gentes[10] potissimum in Iudeos ex p*ro*fesso[11] inimicitias exercebant.

f. 78a 1. *issisni*[c] 2. *cartar* 3. *a dé* 4. .i. *nimbói ní bed sruithiu daradochtaised* 5—6. .i. *lase adruspén* .i. *ducuitich* 7. .i. *oldia* 8. .i. *conimforlainge failti ṅ doib* 9. *olduaid* 10. *fodalibsea* 11. *dummessursa* 12. *ar gentib*

f. 78b 1. .i. *derscaigthiu* 2. *innariga* 3. .i. *cindrúim*· 4. .i. *is inchindrummaim* .i. *hi cindruim abae* 5. *huanaib hí dufonget*[d] 6. .i. *fomam*[e] 7. .i. *huatrachtad*[f] .i. *huafóilsigud* 8. *forderet* 9. *huam fonnaib* 10. .i. *moabacdai 7* idumei 11. .i. ex professione .i. *robói commant netarru du denum uilc frim-maccu israhel*

f. 78a 1. it is we. 4. i.e. He had nothing nobler to swear by. 5. i.e. when He has declared it, i.e. has sworn. 7. i.e. says God. 8. i.e. that thou mayest cause joy to them. 9. says David.

f. 78b 4. i.e. in the channel of a river. 5. by those who wash. 6. i.e. under my yoke. 7. i.e. by commentary, i.e. by making clear. 9. by my soles. 11. i.e. there was a covenant between them to do evil to the Children of Israel.

[a] MS. albeus [b] MS. albeo [c] leg. *issnisni*? [d] rectius *dufoinget*= *do-fo-niget* [e] =*fommám* [f] rectius *huathrachtad*

QUIS DIDUCET ME usq*ue* IN IDUMEAM?

in ciuitatem[12] circumstantiæ[13], á similitudine corporali[14] tamq*uam* iteneris dux et laborum[15] particeps. *inter*roganter[16] legendum *est*: numq*uid* alius q*uis*piam[17] hæc mihi uniuersa *con*tribuet quam tu solus[18], ut et urbes munitas[19] inrumpam et regiones copiossas[20] et inimicas introeam?

NON NE TÚ DEUS QUI REPULISTI usq*ue* DE TRIBULATIONE.

proinde q*uia* nullus *est* præter té[21] qui ferre[22] possit auxilium, tuum {*ue*l tú} *con*fer adiutorium....., q*uando* uanum et inane *est*[23] opinari[24] q*uod* homo possit dare salutem.

PSALMUS LX.

EXAUDI, DEUS, DEP*RE*CATIONEM MEAM, INTENDE ORATIONI MEÆ.

id est, supplicationem meam dignanter adnuito[1]. f. 78c

A FINIB*US* TERRAE AD TÉ CLAMAUI.

Babilonís *ue*l Persís prope in ultimo terræ sitæ[2].

DEDUXISTI MÉ usq*ue* SPES MEA.

cuius reuersionis spem ex tua solus sciebas expectatione pendere[3].

INHABITABO TABERNACULO TUO IN SÆCULUM.

cum auxilium benignus indulseris[4] et propugnaculís[5] nós tuæ munieris[6] pietatis, iugiter Templi tui uiciniam[7] incolam[8].

12. .i. *dobeir som*[a] *ainm cathrach dun cennadaig*[b] *aradaingni* f. 78b
fobith romatar indarmthi á oic 13. .i. *aradaingni*· 14. .i. *continued*
amal bid nach toisech corpthae dudfessed 15. *innasaithar*
16. *ind imchomairsnech*·· 17. *nachaile* 18. .i. *ní*
confil nach naile dumdísedsa in idumeam *7 duindainsed dam*[c] *inna-hulise acht tusu tóinur adé*·· 19. *daingni* 20. .i. *arlín*
doine nindib 21. *adé* 22. *dunáirrcea* 23. *7 asfás*[d]
24. ·*dumenammar*·

1. *intuailngigthid fortéissiu* 2. .i. *oicsi du imœchtur talman* f. 78c
3. *notosngachtaigthea*[e] 4. *adé* 5. .i. *arnaib ergalaichthib*[f]
6. .i. *lasse nundundaingnichfe*[g] 7. .i. *incomaicsi* 8. .i. *frisfoichiurr ceill*

12. i.e. he gives the name of town to the district for its strength, f. 78b because its warriors were armed. 13. i.e. for its strength. 14. i.e. *continued* as though it were some corporeal leader that led him. 18. i.e. there is no other that could lead me into Edom and could give me all these things but Thou only, O God. 20. i.e. for the number of men in them.

1. deignigly aid. 2. i.e. near to the extremity of the earth. f. 78c

[a] MS. *so*: *som* Ascoli [b] rectius *chennadaig*
[c] MS. *da*: corr. Ascoli
[d] *asfás* as though *hóre* (quando) preceded
[e] the last *h* over the line
[f] propugnaculis is taken as pro pugnaculis
[g] MS. *nun dun daingnichfe*

QUONIAM TÚ EXAUDISTI ORATIONEM MEAM.
uoti mé *con*potem reddidisti adnuendo[9] suplici[10].

DEDISTI HERIDITATEM TIMENTIB*US* NOMEN TUU*M*.
eam firmitatem possesionis[11] restituens....

DIES SUP*ER* DIES[12] REGIS ADIECIES: ANNOS *EIUS*[a].
per longam ætatem nos a nostrís et *propriís* regib*us* faciens[13] gubernari, reges nostros *con*tinua[14] succesione seruabis[15] in æternu*m*.

MISERICORDIAM ET UERITATEM *QUIS* REQ*UI*RET EORUM?
f. 78d ac sí diceret: manebit donorum *eius* cura firma possesione[1].

UT REDDAM UOTA MEA DE DIE IN DIEM.
legitimís ritibus[b] seruiendo[2], quorum neglectu exsul esse commerui[3].

PSALMUS LXI.

IN FINEM, P*RO* IDITHUN, AD CHOROS CANTICUM PSALMI, IPSI D*AUID*.

prædicit...ea q*uæ* Machabeorum tempore acta memorantur, loq*ui*tur*que* ex p*er*sona eorum q*uæ* illos audire *con*uenit, id temporis[4] c*um* *uel* sacrificare {idulis} *uel* ad notitia*m*[5] deuiare[6] ab Antiocho rege cogerent*ur*.

NONNE D*EO* SUBIECTA ERIT ANIMA MEA?
etsí malís nós ateratis[7] innumeris, inpossibile *est* nós alt*er*i *uel* seruire Deo....

ET *ENIM* IPSE D*EUS* M*EUS* ET SALUTARIS M*EUS*.
n*on* idula in q*uibus*, ut honor falsus *est*, síc salus inredda[c] *est*[8].

NON MOUEBOR AMPLIUS.
inmanitate[9] hostium.

f. 78c *continued* f. 78d
9. *lase forṅdechud*[d] 10. .i. *dungessid* .i. mihi 11. .i. *tíre tairngeri* 12. .i. *sírsáigligi*[e] 13. *a dœ* 14. *cech rí indigaid alaili* 15. *adœ*

f. 78d
1. ł. possesio 7 *is foxlaid amal sodin*[f] *a* cura 2. *lasse fungensa* 3. *ol duaid* 4. *hithall* 5. *duaneulus*[g] 6. *duneltis* 7. *ciadunfuarraid*[h] *ni* 8. .i. *ní imfolnget íc doneuch* 9. *is indermari*

f. 78c *continued* f. 78d
9. when Thou hast helped. 11. i.e. of the Land of Promise. 12. i.e. length of days. 14. i.e. each king after another.
1. or *possessio*, and then *cura* is ablative. 2. when I shall serve. 3. says David. 5. to misknowledge. 8. i.e. they do not effect salvation to any. 9. in the hugeness[i].

[a] MS. '*eius*' annos [b] MS. retib*us* [c] leg. inrita
[d] MS. *forṅ dechud* [e] MS. *sír aigligi*
[f] MS. *sodi* [g] leg. *dianeulus* 'ad eorum notitiam'?
[h] MS. *ciadufuarraid* [i] as though *in* of *inmanitate* were a preposition

TAMQ*UAM* PARIETI INCLINATO ET MACIRIÆ INPULSÆ.
síc in nos inruitis tamq*uam* *per* inbicilitatem[1] pronos iniuriæ[2–3], f. 79a
et q*ua*si infirmís ad ruinam pronís[4] incu*m*bitis.

ORE SUO BENEDICE*BANT* usq*ue* MALADICEBANT.
austum[5] profani cordis in diceptionem nostram mollium uerborum arte uelabant[6].

UERUM T*AMEN* SUBIECTA ESTO, ANIMA MEA.
ut nec minís[7] *im*piorum terrearis[8] nec dolosís capiaris blanditiís.

Q*UONIAM* AB IPSO *EST* PATIENTIA MEA.
q*ui* causa patientiæ *est*, ad illius pendo[9] uoluntatem, et ideo susteneo[10], licet ab illis ad mé omnia aspera *con*gregantur.

QUIA IPSE D*EUS* MEUS ET SALLUTARIS M*EUS*,
cuius protectionem sum semper expertus[11], *eius* tuebor auxilio.

SP*ER*ATE IN EUM, OMNIS *CON*GREGATIO PLEBIS. f. 79b
con*ueniens* adhortatio[1] personæ susceptæ, né q*uis* a populo cultum Dei terrore motaret[2].

EFFUNDITE CORDA UESTRA.
q*uic*q*uid* in nobis[a] animi[3], q*uic*q*uid* studii, totum in diuinos ritús *con*uertite.

IN STATERÍS UT DECIPIANT.
q*uoni*am homines, *cum* in deteriorem partem sicut in stateram[4–5] declinauerint propensioresq*ue*[6] fuerint ad nocendum, multo magis sunt *con*demnandi q*uoni*am nihil sunt[7] neq*ue* aliq*uid* possunt; nam et Deo *propter* iniq*ui*tatem suam utuntur aduerso[8].

1. .i. *trisinlobrai* 2—3. .i. *nadfrithorgat ocdenum uilc friu* f. 79a
4. *onaib adblomaib* 5. *intodáil* .i. *inmíduthracht*[b] *7 inmíimradud*
6. *duemtis* 7. *honaib tomthaib* 8. *á anim* 9. *tosṅgachtaigimse* .i. *sechis duairissiur*[c] *ón* 10. .i. *huare donairissiur hituil dé* 11. *etirgénsa*
1. *innertad* 2. .i. *ar nachnetarscara homun fri frecur ceill* f. 79b
dœ 3. .i. *hulidetu for menman* 4. *immeid* 5. .i. *amal as trummu forluadi hisuidi* 6. .i. *sechis indidmichiu ón*
7. *air ní dat ní* 8. .i. *náimtine dudia friu ón*

2—3. i.e. who do not strike back when evil is done to them. f. 79a
4. by the ready ones[d]. 5. i.e. the ill-wish and the ill-thought.
8. O soul. 9. i.e. I repose. 10. i.e. because I repose in the will of God.
2. i.e. that fear may not part it (the people) from the worship of f. 79b
God. 3. i.e. the totality of your mind. 5. i.e. as it sways more
heavily therein. 6. i.e. more intent. 7. for they are nothing.
8. i.e. enmity to God towards them.

[a] leg. uobis? [b] MS. *inmi duthracht* [c] MS. *duairsiur*
[d] pronis is translated as an ablative

IPSI DE UANITATE IN ID IPSUM[9].

Simmachus *dicit*: uani erunt et euanescent[a10].

NOLITE SP*E*RARE INIQ*UI*TATEM.

ut relicto D*e*o potentum impiorum statús monitúsq*ue* alicuius
f. 79c ponderis[11] esse credatis, *pro*fanamq*ue* *pros*peritatem emitandam[1] *non* putetis.

ET IN RAPINAM NOLITE *CON*CUP*ISCERE* usq*ue* CÓR ADPONERE.

sí uideatis illos...ita facile ditari[2] ut ultro in sinús eor*um* bona credatis influere, neq*ue* ita ad emulandum[3] uós *con*uenit intrari[4].

QUIA P*O*TESTAS D*EI* usq*ue* MISERICORDIA.

subleuandi[5] obp*re*sos.

PSALMUS LXII.

PSALMUS D*AUI*D, CU*M* ESSET IN DESERTO IDUMEÆ.

de populo in Babilone possito p*ro*phetáns, q*uia* ex p*er*sona eorum loq*uitur* q*ui* inter illos meritís eminebant[6].

D*EUS*, D*EUS* M*EUS*, usq*ue* UIGELO.

*con*surgo, inq*uit*, antematutinus[7].

SITIUIT IN TÉ ANIMA MEA.

magno, inq*uit*, tuo[8] desiderio . . sollicitor.

MULTIPLICITER

f. 79d inq*uit*, modus dilectionis meæ[1] *non* poterit *con*teneri[2].

QUIA MELIOR *EST* usq*ue* SUP*ER* UITAS.

melior *est* ut misericordiam tuam *con*sequatur q*uam* frequenter in uitam[3] redire. pot*est* breuis uitæ spatia delatare[4].

ET IN NOM*IN*E TUO LEUABO MA*NUS* M*EA*S.

habitum[b5]...dep*re*cantis adsumam.

SICUT ADIPE ET IN PINGIDINE usq*ue* ANIMA MEA.

f. 80a hoc merebor ut ita p*ro*speritate replear et bonorum a té[1] multitudine *con*latorum ut uidi*am* m*ihi* q*uasi* quodam adipe[2] saginari[3] me.

f. 79b *continued* 9. *immalle* 10. *7 dedait* 11. .i. *airmtis ní etir*

f. 79c 1. *bed n intamaltai* 2. *sommaigter* 3. *du étugud* 4. .i. inritari .i.[c] *dundabdurgathar* 5. .i. *conocba* 6. *duroscaitis* 7. *remmochtratae* .i. *matíndae* 8. *adé*

f. 79d 1. .i. *nocaraim*[d] *dia són* 2. .i. *sechis dunucthar* 3. .i. *hitosach a saiguil* 4. *sechis rogas* 5. .i. *cumgabál lám ón*

f. 80a 1. *adé* 2. *amal bid holailiu lon* 3. *nóndammetar*[e]

f. 79b *cont.* 9. together. 11. i.e. that they could be anything at all.

f. 79c 4. i.e. that ye be excited. 5. i.e. to raise.

f. 79d 1. i.e. wherewith I love God. 2. i.e. to be understood. 3. i.e. into the beginning of his life. 5. i.e. the uplifting of hands.

[a] seems translated as if it were a present [b] glossed by a nominative
[c] wanting in MS. [d] MS. *no caraim* [e] =*no-n-dam-mettar* from *methaim* 'fatten'

SÍ MEMOR FUI TUI usq*ue* ADIUTOR M*EUS*.

sí nocte m*ihi* laudum tuarum celebratio[4] occupauit, quanto[5] id facilius tempore matutino p*er*ficiam.

ET IN UELA*MENTO* ALA*RUM* TUARUM EXSULTABO.

a similitudine auium pullos suos[6] alís[7] obumbrantium.

MÉ SUSCIPIT DEXTERA TUA.

adiutorio tuo[8].....sum lib*er* effectus.

IPSI UERO IN UANUM usq*ue* ANIMAM MEAM.

a*ut* s*ine* fructu extinctionis[9]....

TRADUNT*UR* IN MANUS usq*ue* ULPIUM ERUNT.

leonum de cadaueribus {animalium} reliquias[10] minuta animalia depasci[11] d*i*cuntur. est*que* sensus: hostes meos adeo trades gladio...ut p*ost* dep*ræ*dationem gentium ualidarum id q*uod* ex eis sup*er*fuerit exiguís nationib*us*[12] obligatur.

REX U*ERO* LÆTABIT*UR*.

inimici talia sustenendo[13] rex noster lætabit*ur*.

PSALMUS LXIII.

P*RO*TEXISTI MÉ Á CONUENTU MALIGNANTIU*M*[a].

né ignoraris inimicorum meritum[1]; q*ui* sepe uindicasti[2], nunc f. 80b q*uoque* defende {me}.

A MULTITUDINE OP*ERAN*TIU*M* INIQ*UI*TATEM.

a numero...op*re*mentium laboris sui erumnas exaggerat[3], q*uia* coactæ malitiæ[4].

EXACUERUNT UT GLADIU*M* LINGUAS SUAS.

obtrachtatores...quorum malaloq*uís* aduersum eum inritabat*ur*[5] Saul.

4. *incelebrad* 5. .i. *mórní* 6. *anisseniu* 7. *ho* f. 80a *itib* 8. *adæ* 9. .i. *nídergenat mú bás cid accubur leu* *continued* 10. .i. *fuácbat innaleomain* 11. *géldae* 12. *ho dóer-chlandib*[b] 13. *lase folilsat*

1. .i. *cen digail forru són* 2. .i. *duratis digail tarmuchenn*[c] f. 80b 3. *rodumaigestarsom* 4. *airis ind andaig comerchloithi*· .i. *sechis morson ánandach durigensat fris* 5. *dudurgaithe*

5. i.e. greatly. 9. i.e. they will not be able to accomplish my death f. 80a though they desire it. 10. i.e. which the lions leave. 13. when they shall support.

1. i.e. not to inflict vengeance on them. 2. i.e. Thou hast f. 80b inflicted vengeance for me. 4. for he is of iniquity driven together (*coactae malitiae*), that is, great is the iniquity that they have wrought against him.

[a] MS. malignatium
[b] MS. *derchlandib*
[c] MS. *-cenn*

INTENDER*UNT* ARCUM, REM AMARAM.

ut arcus[6] in*prou*isa pene iaculatione[7] interimit, síc isti clandestinís[8] in mé insidiis...molliun*tur* adficere[9].

IN OCCULTIS.

ad opinionem[10] eoru*m* retulit, no*n* ad exitum[11] rei; neq*ue* *enim* latere poterat tam inmane[12] facinus.

SUBITO SAGITABANT EUM ET NON TIME*BUNT*.

scilicet De*um*[13]. frequenter no*n* pr*æ*uidentibu*s* nobís[14] ita in nós
f. 80c dolís subitís inruerunt q*ua*si nullum tuæ pr*o*uidentiæ[1] haberent amorem.

FIRMAUERUNT SIBI UERBUM MALUM.

sententiam plenam iniq*ui*tatis...*con*ceperunt. q*uæ* *est*[2] ista sententia?

NARRAUERUNT[3] UT ABSCONDERENT LAQUEOS.

DIXERUNT: QUIS UIDEBIT EOS?

no*n* q*uod*[4] uere hoc dixerunt, s*ed* rés[5] uertit[6] in uerba, q*uod* ita op*e*ra facerent securi q*ua*si nullum speculatorem malignorum op*e*rum formidarent[a] no*n*[7] uerbís[8] s*ed* reb*us* p*er*seueranter et no*n* transitorie quesserunt q*uo*mod*o*...possent ad nostr*um* interitum p*er*uenire.

SCRUTATI S*UNT* usq*ue* SCRUTINIO.

id est, ita sollicite occassiones excogitauerunt nocendi ut putaretur[9] inq*ui*sitio ista difectum.

f. 80b *continued* 6. .i. *sechis hit*[b] *saigte*[c] *as indfidboicc* 7. .i. *arlagat innasaigte 7 aradirgi 7 aarat diatochuirther* 8. .i. *inithlib* .i. *diamraib* 9. *frisnorrat* ł. adfigire 10. .i. *is ed durumenatarsom*[d] *nad fess ingním dorigensat* 11. .i. *air rofes ingnímgensat*[e] *som* 12. *dermar* 13. .i. *ní aichfetar dia* 14. .i. *annadremdercachmarni ón*

f. 80c 1. *adé* 2. .i. *cate ṅ dixnigedar* 3. *issí inso ind insce* 4. *níarindí* 5. .i. *inna gnimu ón* 6. .i. quando dixit dixerunt .i. *sechis rogenset són* 7. ł. *issís berair anisiu* 8. .i. *huagnímaib són* 9. .i. *connaconrabae ní roscrutais*

f. 80b *continued* 6. i.e. it is arrows from the bow. 7. i.e. for the smallness of the arrow and its straightness and the distance from which it is shot. 10. i.e. they had thought that the deed which they had done was not known. 11. i.e. for the deed that they had done was known. 13. i.e. they will not fear God. 14. i.e. when we had not foreseen.

f. 80c 3. this is the speech. 5. i.e. the deeds. 6. i.e. they did. 7. or this is carried below. 8. i.e. by deeds. 9. i.e. so that there was nothing for them to examine.

[a] the glossator is uncertain whether to punctuate here or before perseueranter
[b] leg. *sechit*?
[c] MS. *saige*: corr. Ascoli
[d] *atarsom* over the line
[e] read probably *ingním rogensat* or *dorigensat*

ACCEDIT HOMO AD CÓR ALT*ERUM*, EXALTABIT*UR* DE*US*.

q*uod*[10] sepe Saulem fecisse manifestum *est*. mirabiliter Deus magnus ostendit*ur* emulorum casatís[a 11] insidiís.

SAGITÆ PARUULORUM[b] usq*ue* PLAGE EORUM.

tam ineffic*a*ces[12] ad p*er*imendum[13] s*unt* eorum insidiæ q*uam*[14] s*unt* infirma ad uulnerandum tela paruulorum.

ET NIHIL HABUERUNT[1] *CONTRA* IPSOS LINGUÆ EORU*M*. f. 80d

omnia q*uæ*cumq*ue* locuti fuer*unt* aduersu*m* nós...effectu[2] no*n* sequente casata s*unt*[3].

CON*TUR*BATI S*UNT* OMNES QUI UIDEBANT.

emitatione territi[4].

LÆTABIT*UR* IUSTUS usq*ue* IN EO.

p*ro*tectore*m* suu*m* deinceps *con*fiteri no*n* desistet[5].

PSALMUS LXIV.

IN FINEM, PSALMUS D*AUID*, CANTICUM HEREMIÆ ET HEZECHELIS DE UERBO P*ERI*GRINATIONIS, CUM COEP*ÆRANT* P*RO*FICISCI DE BABILONE.

ex p*er*sona reuertentium loquens causís accomodat[6] u*er*ba, q*uod*[7] argumentum tituli q*uo*q*ue* iubat[c 8] inscriptio.

ET TIBI REDDET*UR*[d] UOTUM IN HERUSA*LEM*.

q*uod* a*ut* in solo p*ro*prio[9] ante negleximus a*ut* in captiuitate offerre neq*ui*uimus, reducti[10] in Hirusalem deuoti ia(m)[11]...reddemus.

AD TÉ OMNIS CARO UENIAT.

nostro comitatui[1] iungentur[e] externi. f. 81a

10. *anísin* 11. *fochrataib* .i. *madachaib* 12. *nephaithimfolingidi* 13. *du airdbiu* 14. *fíu* f. 80c *continued*

1. *debe tintuda inso* 2. .i. *imfolang nachgnima* 3. .i. f. 80d *romadaichthea*[f] 4. .i. *adraichsetar digail duthabairt forru amal aceliu forsatardad indigal* 5. .i. *ní cumsanfa* 6. *comadassaigidir* 7. *ol* 8. .i. *fortét* 9. .i. *retecht indoiri* 10. .i. *intan duregam ádoiri* 11. *cid duthrachtaig*

1. .i. *ocdumoladsu adé* f. 81a

1. this is a difference of rendering[g]. 2. i.e. the effecting of any deed. 4. i.e. they feared the infliction of punishment on them like their fellows on whom the punishment had been inflicted. 9. i.e. before going into captivity. 10. i.e. when we shall come out of captivity. f. 80d

1. i.e. in praising Thee, O God. f. 81a

[a] *fochrataib* (part. pass. of *fo-crothaim*) translates quassatis, *madachaib* cassatis
[b] MS. parbulorum [c] iubat: leg. iuuet, Ascoli; the glossator translates iuuat
[d] MS. retet*ur* [e] MS. iugent*ur* [f] MS. *romadaichtea*
[g] Vulg.: et infirmatae sunt contra eos linguae eorum

ET IMPIETATIB*US* NOSTRIS.

uult ostendere q*uoniam* ab ipso et bona *præsentur* omnia, et q*uæ* uident*ur* fortia[2] roborant*ur*[3], et q*uæ* *sunt* magna[4] t*ur*bent*ur*, ut a generali[5] potentia et testimonio[6] *con*sequenter *pro*bet hæc q*uæ*[7] postulat sibi fieri. nós u*ero* ista q*uæ* patim*ur* *pro* eo q*uod* impietatem[8] egimus, iuste omnia sustenemus.

f. 81b EXAUDI NÓS, D*EUS* SALUTARIS NOST*ER*.

ut tú[1] gloriosus sis, salui simus.

SPÉS OMNIUM FINIUM TERRÆ ET IN MA*RI* LONG*Æ*.

tam habitantes t*er*ram q*uam* p*er*errantes[2] mare p*ro*uidentiæ tuæ cura sustentat, foetandís[3] scilicet terrís, naufragiís mitigandís.

P*RÆ*PARANS MONTIS IN UIRTUTE TUA.

id est, stabilitate sua et mole[4] *con*firmáns. nihil p*er* sé a*ut* ex aliq*uo* *sed* tua op*er*atione et uirtute[5] subsistunt.

ACCINCTUS POTENTIA.

oportuno[6] uerbo ad p*ræ*sentem libe*r*ationem ussus *est*, paratum siqu*i*dem et expeditum[7], q*uod* nomine semp*er* accinctionis ostendit*ur*.

QUI *CONTURBAS PROFUNDUM MARIS* usq*ue* ET TIMEBUNT.

tanta in nostri liberatione p*ræ*signa facies[8].

QUI HABITANT FINES TERRÆ usq*ue* INEBRIASTI EAM.

imbrium infussione foetasti[9].

MULTIPLICASTI LOCOPLETARE EAM.

p*ro*uentús[10] frugum uberés largendo.

FLUMEN D*EI* REPLETUM *EST* AQUÍS.

fluium *autem* Dei Iordanen, ideo u*ero* eum uocat q*uod* lapsu suo[11] f. 81c terram rep*ro*misionis interluit[1].

f. 81a *continued* 2. .i. *innaslebe* 3. .i. *huachumachtu*[a] *dœ* 4. .i. *inna fudumnai in moro* 5. .i. *dugnisom* in elimentis 6. .i. *inchumachtai duingnísom* 7. .i. *asoirad som dindoiri* 8. .i. *innán drochgnimae*

f. 81b 1. *adœ* 2. *duairndredat* 3. *anat suthcha* 4. *cid homeit* 5. *adé* 6. .i. *immaircidi* 7. *dílmain* 8. *adé* 9. *rosuthchaigser* .i. terram 10. *innatoracht* .i. *innasoinmech ón* 11. *huarith*[b]

f. 81c 1. *ol etirfolcai*

f. 81a *continued* 2. i.e. the mountains. 3. i.e. by the power of God. 4. i.e. the depths of the sea. 5. i.e. which He exercises *in elementis*. 6. i.e. of the power which He exercises. 7. i.e. his deliverance from the captivity. 8. i.e. of the evil deeds.

f. 81b 2. that run over. 3. when they are fruitful. 10. the successions, i.e. the prosperous things (the prosperity).

f. 81c 1. because it washes between (*interluit*).

[a] MS. *-chuachtu*: corr. Ascoli [b] rectius *huariuth*

PARÁSTI CIBUM ILLORUM: Q*UONIAM* ITA *EST* usq*ue* *EIUS*.

tui op*er*is *est* et p*ro*uidentiæ talia[2] hominib*us* tantaq*ue* largiri.

INEBRIASTI RIUOS *EIUS*.

q*uod* p*ræ*cidentib*us* pluiís ex more *con*sequit*ur*[3].

MULTIPLICA GERMINATIONES *EIUS*.

supra *ergo* "inebriasti"[4–6], "multiplicasti"[5–6] *per* inmotationem[7] temporis dictum.

IN STILLICIDIS SUIS LÆTABIT*UR* GERMINANS.

cu*m* germanitas[8] exoret*ur*. id *est*, plurimi roris sparsas sup*er* faciem terræ gutas stillicidia[9] appellans.

BENEDICES CORONA usq*ue* TUÆ.

benignitatis diuinæ annus d*icitur*, q*uoniam* liberalitate[10] *eius* in nutrimenta frugum cæli temp*er*ies ministrat*ur*.

ET CAMPI TUI REPLE*BUNTUR* UB*ERTATE*.

uel totius t*er*ræ *uel* terræ rep*ro*missionis planities ub*er*abit*ur*[11].

PINGUESCENT FINES DISERTI: ET EXUL*TATIONE* COLLES ACCINGENT*UR*.

incultæ q*uæque*[12] magnop*er*e ullatenus solitudines frugum fertilitate gaudebunt.

INDUTI SUNT ARITES OUIUM.

multo oues uellere[13] uestient*ur*.

ET *CON*UALLES HABUNDABUNT FRUMENTA.

in quas felix limus influxerit[14]. dep*re*sa[15] campor*um* *con*ualles uocauit.

2. .i. *afuar innambiad* rl. 3. .i. *is gnath lie inaibnib indigaid flechud mór* 4. .i. *sechis mescaigfider ón* 5. .i. *sechis ilaigfe són* 4—6. .i. *is ar forngartaidi dubertar tri imberta innafaidsine* 7. *air is todochide ba immaircide ánd* 8. .i. *indluthe indflechuid* 9. *tipirsnea* 10. *huant soiri* 11. *imdaigfid* 12. *sechitat hæ* 13. *huanchnai*[a] 14. .i. *dubrúinn dinaib slebib forsnatalmana cobsaidi inchré fechtnach sin* .i. *immefolngi suthchai ṅ doib* 15. *innafortechtai*[b] .i. *innaísli*[c] *7 innacobsaidi*. f. 81c *continued*

2. i.e. the provision of foods etc. 3. i.e. a flood is customary in rivers after great rains. 4. i.e. Thou wilt intoxicate. 5. i.e. Thou wilt multiply. 4—6. or they are put for imperatives through the usages (?) of prophecy. 7. for the future would have been appropriate there. 8. i.e. the density of the rain. 12. whatever they are. 14. i.e. there flows from the mountains on the firm lands that rich earth, i.e. which causes fertility to them. 15. i.e. the low and the firm. f. 81c *continued*

[a] MS. *-chai*: corr. Ascoli
[b] rectius *fordechtai* part. pass. of *fordengaim*
[c] MS. *innáisli*

ET ENIM CLAMABUNT ET YMNUM DICENT.
ista[16] di*cuntur* laudare Do*minum*.

PSALMUS LXV.

IN FINEM, CANTICUM PSALMI DA*UI*D RESURRECTIONIS[1].

f. 81d IUBILATE DE*O* OM*NIS* TERR*A*.
pro[2]: ymnos dicite.

DICITE DE*O*: *QUAM TERRIBILIA* usq*ue* DO*MINE*.
ita magnitudine op*er*um atq*ue* omnium signorum in seruos[3] tuos ora[4] *con*uertes ut plurimi alienigenæ circumcisione suscepta in tuum simulent sé uelle intrare seruitium, q*uod*...Iosepus temporib*us* Mordochei scripsit inpletum[5].

IN MULTITUDINE UIRTUTIS usq*ue* ADORET TÉ.
subaudí: *pro* hís ig*itur* omnib*us* terra, *pro* habit*a*toribus terræ, submisione et inclinatione capitis pollicet*ur*[6].

f. 82a IBI LÆTABIMUR IN IPSO.
cum hostes nostros...tua[1] uirtute occidisse *con*speximus.

OCULI *EIUS* SUP*ER* GENTES RESPICIUNT.
singulorum facta libra[2] eq*ui*tatis adpendit[3].

Q*UIA*[4] IN IRA *PRO*UOCANT, NO*N* EXALTEN*TUR* usq*ue* IPSÍS.
uos, inq*uit*, qu*ibus*[5] familiare esse pessimos...nolite *uel* inpunitate insolescere[5]. *est* qui inspiciat[7] atq*ue* deiudicet; ausús uestri n*on* erunt inpuniti.

ET OBAUDITE UOCEM LAU*DIS EIUS* usq*ue* ANIMA*M* MEAM AD UITAM.
ostendit n*on* esse[8] uitam q*uæ* in captiuitate ducat*ur*[9]. de midio
f. 82b me pericul*o*rum et a uicinia[1] mortis eripuit.

f. 81c *continued* 16. .i. *innaslebe 7 inna comglinne*[a]
f. 81d 1. .i. *ind huili ceneli doine* ł. *apeccad in nóibi 7 degnimu*[b] ł. *escérgi christ* 2. *tar ési* 3. .i. *dianimcaisin ón* 4. .i. *cáich són*· 5. *inaimsir* mordochei *rocomallad techt doib huili forecht n indibi 7 duadrad dœ* 6. .i. *adnorfa són*
f. 82a 1. *adœ* 2. *hua meid* 3. *dummidethar* 4. *debe tintuda lesom anisiu* 5. .i. *is duibsi* 6. .i. *no nunécmail-tigid*[c] 7. .i. *ní denti duibsi anisin air ata nech dubarìdeicsin* .i. *dia* 8. .i. *ní n airmi arbethaid etir* 9. *ducha(i)ter*[d]
f. 82b 1. *huanchomaicsi*

f. 81c *continued* 16. i.e. the mountains and the convalleys.
f. 81d 1. i.e. of the whole race of men, or, from sin into holiness and good works, or, the Resurrection of Christ. 3. i.e. to gaze upon them. 4. i.e. of all. 5. in the time of Mordecai was it fulfilled that they all went under the law of circumcision and to worship God. 6. i.e. that it will worship.
f. 82a 4. he has here a difference of rendering[e]. 5. i.e. it is to you. 7. i.e. ye must not do that, for there is someone beholding you, to wit, God. 8. i.e. he reckons it not as life at all. 9. which is spent.

[a] a word coined to express conualles [b] MS. *degnima* [c] MS. *nunamailtigi*
[d] this *might* be read *duchaster* [e] Vulg. qui exasperant

INDUXISTI NÓS IN LAQUEUM.
captiuitatis uinculís inretiti[2]...uicinia mortis accessimus.

INPOSSUISTI HOMINES SUP*ER* CAPITA NOSTRA.
*con*culcari nos super*bo* pede hostium fastuq*ue*[3] uoluisti[4].

ET INDUXISTI NOS IN REFRIGERIUM.
omnia t*amen* meliorum successione motasti[5].

REDDAM TIBI UOTA MEA usq*ue* LABIA MEA.
*pro*babilia q*uæque*[6] uota distincta uocat, á *pro*miscorum commonione deliberando[a7] secreta; q*uæ* uoui in captiuitate locatus et de liberalitate[8] *pro*misione firmaui.

ET LOCUTUM *EST* ÓS MEUM usq*ue* BOUES CUM HIRCIS.
omnia tibi[1] exhibebo sacrificia q*uæ* pr*ius*[2] offerre solebamus ex f. 82c more donorum[3] suauitate *con*iuncta.

QUANTA FECIT ANIMÆ MEÆ.
dica*m* uobís qualia m*ihi* bona quantaq*ue*[4] *con*tulerit.

BENEDICTUS DO*MINUS QUI NON* AMMOUIT DEP*RE*CATIONEM MEAM.
negat sé *per* siguitiem securi oris[5] familiarem tanti beneficii gratia*m* obliuione subp*re*mere.

PSALMUS LXVI.

IN FINEM, IN YMNÍS, CANTICI PSALMUS DA*UI*D.
h*oc* q*uoque* carmine reditus populi ex Babilone p*ræ*dicit*ur*. hís sane u*er*bís reuersorum[6] alacritas[7] indicat*ur* qu*ibus* ut sacerdotes populo b*ene*dicerent Lege p*ræ*scriptum *est*. oportune u*ero* hísdem benedictionis formulís[8] populus reuersus instruit*ur* qu*ibus* fuerat, cum ingrederet*ur*[1], inbutus. f. 82d

f. 82b *continued* 2. *inlínaigthi*· 3. *huanmiad* 4. .i. *adé* 5. .i. *adœ* 6. *sechitathé* 7. *o imradud* 8. *ind imratid*
f. 82c 1. *adœ* 2. .i. *retecht is indoiri* 3. ł. odorum .i. *innam-boltae* 4. .i. *mór ní* 5. *ingeno deeid* 6. *innataid-choirthe*[b] *as indoiri*[c] 7. *indlainne* 8. .i. *amal duratsat sacaird tall bendachta forsin popul*[d] *octuidecht tri muir robur forcanar síc is int salmso dorata bendachta forsinpopul octuidecht atoiri babelone*
f. 82d 1. populus .i. in terram repromisionis ł. *hitabernacuil* ł. *hi tempul* ł. *hí coimtecht inna árcue as cechuidiu innalaill is ind díthrub*

f. 82b 6. whoever they are. 8. deliberately[e].
f. 82c 2. i.e. before going into the Captivity. 4. i.e. a great thing. 6. of those returned from the Captivity. 8. i.e. as priests had blessed the people at that time when they came through the Red Sea, so it is taught in this psalm that benedictions had been bestowed upon the people as they came out of the Captivity of Babylon.
f. 82d 1. or into the Tabernacle, or into the Temple, or in accompanying the Ark from each journey to another in the wilderness.

[a] MS. delibrando [b] MS. *intaidchoirthe*: corr. Ascoli
[c] MS. *-dori* [d] MS. *-pol* [e] translated as though deliberate

DEUS MISERIATUR NOBIS usque ET MISERIATUR NOBIS.
in tribulationibus positis opem miserationis inpertiat[2].
ET IN OMNIBUS GENTIBUS SALUTARE TUUM.
salus per té[3] collecta.
QUONIAM IUDICAS POPULOS IN ÆQUITATE usque DIREGES.
tamquam iteneris ductor uestigia uiantium[4] regis[5] erroris[6] inmunia[7a].

BENEDICAT NOS DEUS NOSTER usque FINES TERRÆ.
hoc[8] enim debeatur magnitudini operum eius.

PSALMUS LXVII.

IN FINEM, PSALMUS CANTICI DAUID.

cum arcam Testamenti post frequentes migrationes[9], ex illo iam tempore quo sub Heli ab allophilís capta est, tandem[10] rex profeta ad sé grandi ambitu exsultationis[11] transferret, carmen hoc cicinit. et quoniam de loco ad locum fuerat[b] transducta sepe, ut quondam in herimo præberet iter populo ac regeret ignaros Ebreorum, ob rerum similitudinem[c] talis psalmi istius formatur oratio atque narratio quæ
f. 83a ex persona illius temporis principum[1] diceretur, signoque[2] in solitudine decurrens {arca} ipso sui {psalmi} principio[3] Moysi uocibus conueniret. ille {Moyses} namque, cum[4] in signum profectionis arca

f. 82d continued 2. *fodlad* 3. *adœ* 4. *innaní sétaigte* 5. *follaithersu* 6. .i. *ɔnabí comrorcon ánd* 7. *huandenci* ł. *huandianmi*....i. *ad*::::*a ni fil* {ł *bí*} *anim comrorcne indib fil*....*ro*....*e*[d] *indib* 8. .i. *gnim innaaichthen*[e] *són* 9. .i. *huanduair nundabertatar filistíndi*[f] *ɔtanaic áfrithissi* 10. .i. *iár nabuith farsintochull fotu forsarobœ* 11. *IS cosmail inmolad so rongab duaid octabairt inna arcae dochum hirusa*lem .i. exsurgat deus rl. *7 inmolad rongab in popul huarubíth*[g] *ánél impe actuidecht ɑ egipt* .i. exsurge domine

f. 83a 1. .i. regum .i. moysi et aliorum 2. cum nube 3. ł. sui .i. *ae* .i. *hitosuch gabalae toisigechtae dumoysi* 4. .i. *intan conucbad*[h] *innél nobith immunaírc* migrabant filii israhel *hisuidiu· intan dano nunanad innél hisin nogaibtisso*m *dunad hisuidiu·*

f. 82d continued 4. of those that wend their way. 6. i.e. so that there is no error. 7. from innocence or from spotlessness, i.e.....there is (or, there is wont to be) no spot of error in them. 8. i.e. the action of fear. 9. i.e. from the time that the Philistines carried it off till it came again. 10. i.e. after it had been on the long journeying on which it had been. 11. this praise that David sang when he brought the Ark to Jerusalem, namely, *exsurgat Deus* etc., and the praise that the people sang when its cloud was cleft about it in coming out of Egypt, namely, *exsurge Domine*, are similar.

f. 83a 3. i.e. in the beginning of the assumption of the leadership by Moses. 4. i.e. when the cloud that used to be about the Ark used to be raised, then *migrabant filii Israhel*, when, moreover, that cloud used to rest, then they used to encamp.

[a] inmunia is translated as the ablative of a noun [b] MS. fruerat [c] MS. similitudine [d] supply probably *comrorcne*; *fil* (*com*)*ro*(*rcn*)*e indib* seems to be an erroneous repetition of the foregoing words [e] MS. *innaichthen*: corr. Ascoli [f] MS. *filistindai* [tndi] [g] MS. *pop hurubíth*: corr. Ascoli [h] leg. *conucbada*, unless *conucbaim* be here intransitive, which is contrary to the general usage in O. Ir.; but cf. Hy. II 66, v 107

moueretur, aiebat: exsurge, Domine, et disipentur inimici tui, et fugient omnes qui oderunt té.

EXSURGAT DEUS usque INIMICI TUI.
hoc uero {uel uerbo} scemate[5] {utitur} quoties sibí auxilium, inimicís poscit interitum, qua uí sermonis fortior[6] impetus[7] post requiem[8] indicatur. Idumeos præcipue Amorreosque conuenit[9] hac uoce.

ET FUGIANT A FACIE EIUS QUI ODERUNT EUM.
a similitudine tractum est uiri fortís, cuius ipsum aspectum rebelles ferre nequeunt et fugiant citius quam[10] ad resistendum[11] parantur.

SICUT DEFECIT FUMUS DIFECIANT.
horum attritionem obliuionemque[12] instar fumi uanescentis inplorat.

SICUT FLUIT CERA A FACIE IGNIS.
subauditur: consumitur[1]. hoc quoque perauxit[2] ut tabescere[3] iam f. 83b uellit quos[3a] fugere petierat.

SÍC PERIANT PECCATORES usque EPULENTUR.
inimicís attritís[4], securitate parata.

EXSULTENT IN CONSPECTU DEI GENTES, DILECTENTUR IN LÆTITIA.
hoc quoque secundum illam opinionem qua credebatur Deus in medio solum Iudaici sanguinis[5] diuersari[6]. gentes ergo hortatur ut inuicti[7] populi Dei lætitiam deuotione magis capiant quam experiantur[8] eius de rebellione potentiam.

5. .i. *etbert*[a] *ærgi du dia* 6. *indaas cech teduar* 7. *indí* f. 83a *dœ* 8. *iarnainmnit cen digail fora naimtea*[b] *7 cenditin ámuntaire*·· 9. *adgladathar* 10. .i. *indaas* 11. .i. *dufrithteirissem*[c] *in chatho* forti uiro 12. ł. obolitionem[d] .i. *andílgent* *continued*

1. .i. *issí inne fil is indi as* fluit consumitur 2. ł. per f. 83b auxesin .i. *trissatormach* 3. .i. *cid nundedais*[e] 3a. .i. *innahí*[f] 4. *an ata tuartai* 5. .i. *sechis in cenúuil*[g] 6. *dunellad* .i. *sechis*[h] *aramberad biuth ón* 7. *nephchloithi* 8. *indacudussceulat*[i]

5. i.e. to bid God arise. 6. than any force (or violence). 7. of f. 83a God. 8. after patient waiting without punishing His enemies and without protecting His folk. 11. i.e. to withstand the brave man in battle. 12. or *obolitionem*, i.e. their destruction. *continued*

1. i.e. this is the sense that is in *fluit*, *consumitur*. 3. i.e. that f. 83b they should even waste away. 4. when they are crushed. 5. i.e. of the nation. 6. to turn aside[k], that is, to live. 8. than to experience.

[a] usually *epert* [b] MS. *naiimtea* [c] MS. *fritheirisem*: corr. Ascoli [d] MS. obolutionem, with the second o over the line [e] rather *nundedtais* [f] MS. *inna* [g] rectius *cheniuil* [h] MS. *sech as* [i] the fifth letter seems *c* not *t*; leg. *indaas cu dussceulat*? quam=quam ut [k] a mistranslation, cf. 64d 8

CANTATE DEO PSALMUM, DICITE NOMINI *EIUS*.

honorem *eius* in ymnís[9] celebrate.

ITER FACITE EI QUI ASCENDIT SUPER OCCASUM: DOMINUS NOMEN EST ILLI.

nolite resistere transeunti populo, *sed* laborem transitús adminiculís q*uoque* uestrís[10] *præstate*[11] leuiorem.

ET LÆTAMINI[12].

[13]eadem repetit ut n*on* auersis animís[14] *sed* laetís[15] studeant obedire.

f. 83c PATRIS ORFANORUM ET IUDICIS UIDUARUM.

Dei uidilicet, q*ui est* pater pupillor*um*[1] atq*ue* uiduar*um* uindex[2]. iusta *eius* in *con*tumaces ira *est*, q*uia* infirmor*um* atq*ue* inbicillor*um* defensor *est*, quales[3] nós *esse* manifestum *est*.

QUIS *EST*[4] ISTE DEUS IN LOCO *SANCTO* SUO?

Deus[5] scilicet ille q*ui*.....Ægiptiæ seruitutis uincula disrupit[6].

DEUS *QUI* INHABITARE FACIT UNIUS MORIS IN DOMO.

singulari religione pollentes[7] et á cæter*ís* gentib*us* speciali uiuendi more discretos.

QUI DUCIT UINCTOS IN FORTITUDINE.

de Ægiptia seruitute prærogatiua[8] *præ*cedentium[a] signor*um*..uult terrere adu*er*sarios.

f. 83b *continued* 9. *immoltaib* 10. *cidhuabar fortachtaibsi*[b] 11. .i. *diatartaidsi*[c] *fortachtain doib* som *bid étrummu doib de tairmthecht indáthruib*·· 12. *debe tintuda*· pro exultate dicit 13. .i. *asrubart riam isintsalm* exultent *as*beir *ia*rum *is indi siu* exultate rl. 14. .i. *airnap árécin dagnet* 15. .i. *air ṅ dib ar oas*[d]

f. 83c 1. *innandilechtae* 2. *diechtaid* 3. *innanninnise*[e] .i. *ámminnimdibataini 7 ammindilachtai con recam les fortachtae*[f] a deo 4. *debe tintuda* 5. *ishe dia insin* 6. *aschún-darlaig* 7. .i. *indí dulinat ón* 8. *huandremmíad*

f. 83b *continued* 9. in praises. 11. i.e. if ye give them help, the passage of the wilderness will be the lighter to them. 12. a difference of rendering; he says it for *exultate*. 13. i.e. he has said before in the psalm *exultent*, he says afterwards here *exultate* etc. 14. i.e. that they may not do it under compulsion. 15. i.e. that it may be willingly.

f. 83c 3. i.e. we are destroyed and we are orphans, so that we need help from God. 4. a difference of rendering[g]. 5. that is God. 7. i.e. those who abound.

[a] MS. præcidentium [b] MS. *-fortachaib*: corr. Ascoli [c] the seventh letter is doubtful [d] usually *ar ois* [e] leg. *innahí indinnise*? [f] MS. *fortach* [g] quis est Deus is wanting in the Vulgate

SIMILITER EOS QUI IN IRA[9] PROUOCANT.

n*on* solu*m* nós, inquit, uinctos *con*pedib*us*[10] sed indignos morib*us* et q*ui* prauitate[11] mentis sepe eum in iracondia*m* mouimus, liberauit.

QUI HABITANT IN SEPULCHRÍS. f. 83d

exaggerauit[1] adflictor*um* necesitatem, q*ui* ita in medio hominum multa cede cedentium uersarentur ut uicinia inpedientis[a2] semper exitii n*on* in domib*us* *sed* in sepulchris quodammodo[3] habitare crederentur.

DEUS, CUM EGREDIERIS CORAM POPULO TUO.

super*i*oris sermonis scemate[4] ingresum in terram repromisionis explicuit[5], reliquia q*uoque*...eadem relatione persequitur[6].

DUM EGREDIERIS IN DISERTO.

*præ*uius[7] ac ductor populi.

PLUIAM UOLUNTARIA*M* usq*ue* HORIDITATI TUÆ.

n*on* natur*æ* legib*us* debetam *sed* uoluntate[8] tua causæ[9] nouæ seruientem {pluiam}; ideo in ussum solius populi d*icitur* segregate.

ET INFIRMATA *EST* usq*ue* EAM. f. 84a

[1]*pro*: *con*fortasti, stabilisti, p*ro*pria habitatione[2] donasti.

ANIMALIA TUA HABITABUNT IN EA.

id est, in terra n*on* minus lata[3] q*uam* læta[3a], ut opima[4] glebís[5], síc *con*ferta[6] peccorib*us*.

f. 83c *continued* 9. *debe tintuda* 10. *huachosglasaib* 11. .i. *triarndrochimratiu*[b] *7 arṅdrochgnimu*

f. 83d 1. *rodumagestar* 2. *arachoided* 3. .i. *frisnafírad-nacla*· 4. .i. qui educit uinctos in fortitudine .i. *airis dochum tíre tairngeri són dano* 5. .i. *asrindid*[c] 6. *durimi*[d] *duaid* 7. *remsétaigthid* 8. *adæ* 9. .i. *arthabairt toraid imdai* filiis israhel *huare is arsaintoirthigi doberthe*[e] *ódia*[f] *donpopul afleuchud sin*[g]

f. 84a 1. *forsa*perficisti *trachtaid som isindisiu*·· 2. *dubuith dáit and fein secech*[h] *talmain* 3. *asfairsiung* 3a. .i. *indaas toirthech són* 4. *amal assommae* .i. *amal astoirthech*[i] *athalam* 5. *huafotaib* 6. .i. *is ellachtae* ł. *is lán*

f. 83c *continued* 9. a difference of rendering[k]. 11. i.e. through our evil thoughts and our evil deeds.

f. 83d 2. that used to hinder. 3. i.e. to the very graves. 4. i.e. for it is to the Land of Promise then. 6. David recounts. 9. i.e. for giving much fruit to the Children of Israel, because it is for special fruitfulness that that rain used to be given by God to the people.

f. 84a 1. he is here commenting on *perfecisti*. 2. that thou shouldst be in it itself beyond every land. 3. which is spacious. 3a. i.e. than fruitful. 4. as it is rich, i.e. as its soil is fruitful. 6. i.e. is compacted, or is full.

[a] impedientis is translated, but it seems an error for impendentis [b] MS. *trian-* [c] MS. *as rindid* [d] MS. *durim* [e] *-the* over the line [f] *ó* over the line [g] before gloss 9 is an almost illegible marginal note, in eight lines, ending with rl. *dun pop*[*ul*] *dobeir sin* [h] =*sech cech* [i] MS. *toirtech* [k] Vulg.: similiter eos qui exasperant

ET SPECIEI DOMUS *reliqua.*

qui in pulchritudinem[a7] domus suæ triumphatís hostib*us*[8] partiet*ur* spolia ornatui instructuiq*ue* necessaria.

SÍ DORMIA*TIS* INT*ER* MEDIOS.

moris *est* in locis orationib*us* dedicatís columbas giro[9] factas ponere, eor*umque* extrimas argento oper*ire* pennas, auro q*uoque* *uel* alarum media *uel* colla depingere; hæc *autem* cum fiunt, illos a qu*ibus* fiunt[10] diuitiis testant*ur* afluere. q*uo* exemplo uult dicere q*uod* ita[11] erunt p*ræ* omnib*us* gentib*us* diuites ac rer*um* omnium habundantia *con*spicui, *sicut* *sunt* hí quorum multas opes talis ornatuum species et pecuniar*um* testat*ur* effussio.

f. 84b NIUE DIAL*BABUNTUR*[1] IN SILMON MONS DEI.

omnium ferax[2] ac plenus bonorum, tam ritu sacro q*uam* opulento[b3] cultu opimoq*ue* fructu. subaudi: ipsi reges claritate finitimís antistabunt[4] p*rincipib*us.

MONTEM CASIATUM[5], MONTEM UBEREM.

sicut inpossibile *est* casseum[6] in originem suam, *id est* liquorem lactis, resolui, síc ubertas montis h*uius* inresolubilis *est*, solida numq*uam* resoluenda p*rosperitate* *con*creatús[7] atq*ue* duratús[8].

MONS IN Q*UO* BENE*PLACITUM* usq*ue* IN EO.

aduersus eos q*ui* relicto Templo sectabant*ur* excelsa[9].

CURRUS DEI DECIM MILIB*US* USQ*UE* LÆTENTIUM.

populum dicit, eo q*uod* habenís[c10] talis aurigę regat*ur*, et q*uod* inuecta[11] diuinitas p*ro*terat[12] aduersarios.

f. 84a *continued* 7. .i. *du chumtug átempuil*[d] 8. .i. *egiptacdai* 9. *dun chuairt* 10. *in cholaim chumtachta*[e] 11. .i. *indí lassandenatar inna cumtach*

f. 84b 1. .i. subaudi ipsi regis .i. *duroscibet sidi hua etrachtai cumachtai sech cechriga*[f] 2. *isailtrimthid* .i.[g] *istoirthech*[h] *ón* 3. *imdu* .i. *sommu* 4. *duroscaifet* 5. *luabainde*[i] 6. *incase* 7. *inchoteicthea*[k] 8. *indúrtha* 9. .i. *adradu idal* 10. *hua œsib* 11. *cisse diandiasarcuin*[l] 12. *ol dufuairc* ł. quia di..tat[m]

f. 84a *continued* 7. i.e. for the ornamentation of His Temple. 8. i.e. Egyptians. 10. the ornamental doves. 11. i.e. those by whom the ornamentations are made.

f. 84b 1. i.e. supply *ipsi reges*, i.e. they will surpass in splendour of power beyond all kings. 2. it is a nourisher, i.e. it is fruitful. 5. of cheese. 9. i.e. the adorations of idols. 11. brought to slay them.

[a] MS. pulchritudine [b] MS. opulendo
[c] MS. auenís [d] rectius *áthempuil*
[e] rectius *chumtachtai* [f] leg. *cechariga*?
[g] wanting in MS. [h] MS. *istoirtech*
[i] seems cogn. with *luabin* LB. 217[a] 51 Aisl. 185. The *casiatum* of the text is for *caseatum*, the (mons) coagulatus of the Vulgate Ps. 67, 16
[k] The first *h* over the line [l] MS. *diandiusarcuin*: corr. Ascoli
[m] leg. diterat

ASCENDISTI IN ALTUM, CÆPIS*TI* CAPTIUITATEM.

sublime facinus[1] adgresus[2], án exaltatus[3] oper*is*[3a] celsitudine, ut f. 84c uictor gentis Ægiptiæ dominatricis[4–5] iure[6] belli seruos[7] tuæ dicioni[8] uendicas, quos tamq*uam* armis cepissent[a9], síc callida obpresione habuere[10] captiuos.

ACCIPISTI DONA IN HOMINIB*US*.

profecisti[11] cum donis[12] ac muneribus de Ægipto exire.

ET*ENIM* NON CREDUNT INHABITARE DOMINUM.

mormurando sepe aduersum Moysen et Dominum. ut laudabilior sit libertas[13] q*uæ* mala[14] de sé merentes adiuuat.

DOMINE DEUS, BENEDICTUS ES DIE COTIDIE.

omnium laude celebrandus tantorum operum[15] testimonio.

PROSPERUM ITER FACIAT NOBIS.

in terram repromisionis facilem p*ræ*bebit ingresum, de quo perfidorum nutauit[16] sepe cunctatio[17].

DEUS SALUTIS ACTOR[18].

oportune[19] inlatum *est* "Deus salutaris noster," nisi *enim* saluaret ex hostib*us*, quos introduceret[20] *non* haberet.

f. 84c 1. .i. *durigensat* egiptii 2. *aninroradsu adé* 3. *cenita chumgabthasiu*[b] *cumgabthæ écin* · 3a. *soirtha macc n* israhel 4. *inna banchoimded* 5. .i. filiis israhel *cén rombatar indoiri* 6. .i. *madmae remib* 7. .i. *maccu* israhel 8. *adæ* 9. .i. *amal bid iarmaidm*[c] *chatha forru*[d] *dubertis ba samlid an doire leu sech im*murgu *is euseph duchoid in egipt 7 maicc iacoib · olchene*[e] 10. .i. *rotechtsat* 11. *adæ* 12. .i. *cológ leu áfognama hirobatar dimainib inna n egiptacdæ* · 13. .i. *is moltaidiu de tritabairt*[f] *fortachtan cid duneuch nachid áirilli* 14. .i. *triánn drochgnimu són* 15. .i. *soirtha macc ń* israhel *dílamaib egeptacdae* 16. *rorois* 17. *indrosacht* 18. *debe tintuda inso* 19. .i. conuenienter .i. *is coir atuic indiad á*[g] prosperum iter faciat rl. .i. deus salutaris noster · · 20. *airdusleichfitis ind egeptacthai*

f. 84c 1. i.e. which the Egyptians had done. 2. when Thou hast attacked, O God. 3. art Thou not exalted? exalted truly. 3a. of the deliverance of the Children of Israel. 5. i.e. *filiis Israhel* as long as they were in captivity. 6. i.e. of a victory. 7. i.e. the Children of Israel. 9. i.e. as though they had been brought after defeat in battle, even so they deemed their captivity; however, it was Joseph who went into Egypt and the other sons of Jacob. 12. i.e. with pay with them of the treasures of the Egyptians for the servitude in which they had been. 13. i.e. it is the more praiseworthy through giving help even to one who does not deserve it. 14. i.e. through their evil deeds. 15. i.e. of the deliverance of the Children of Israel from the hands of the Egyptians. 18. this is a difference of rendering[h]. 19. i.e. it is fitting what he puts after *prosperum* etc. 20. for the Egyptians would have destroyed them.

[a] MS. coepissent [b] rectius *chumgabthaesiu* [c] MS. *-maim*: corr. Ascoli
[d] over the line [e] MS. *olche*: corr. Ascoli [f] rectius *trithabairt* [g] leg. *indiad indí as*?
[h] Vulg.: Deus salutarium nostrorum

DEUS NOSTER SALUOS FACIENDI usque MORTIS.
sic Deus saluos facendi a saluando[21]....dicitur.

UERUMTAMEN DEUS CONFRINGIT usque SUORUM.
saluationem nostram hostium atritione[22] perficit.

UERTICEM CAPILLI[23] PERAMBULANTIUM usque SUÍS.
pulcre, quia caput dixerat, capillum subtexuit[24].

f. 84d CONUERTAR IN PROFUNDUM MARIS.
ut uidear eos[1] quasi de profundo maris...liberare.

LINGUA CANUM TUORUM EX INIMICÍS AB IPSO.
cadauera interfectorum a uestris canibus uorabuntur[2].

UIDERUNT INGRESUS TUI, DEUS.
ita ut dignatus es discendere in monte Sina et omnibus nobis sermone[3] misceri, ut ingresús tui a nobis et pedum uestigia a nobis cernerentur, qui locus secundum lectionis fidem[4] lapidis saphiri erat similitudine et colore uestitus.

PRÆUENERUNT PRINCIPES CONIUNCTI SELLENTIBUS.
præcedebant principes et sequebatur corus sallentium, traductís Israhelitís, submersís[5] Ægiptiis.

f. 85a IBI BENEAMÍN ADOLISCENTIOR[1] IN MENTIS EXCESSU.
pulcre Beneamín tribum ac figurate ut pute iunioris[2] stupefactam dixit.

MANDÁ, DEUS, UIRTUTEM TUAM.
ad diprecationem profetæ sermo conuertitur, ut uirtutibus, quarum[3] rex dicitur, percipiat[4] in suorum defensione constantiam.

f. 84c continued 21. *huaícc* 22. *huatuarcain·* 23. *ind foiltni* 24. .i. *duuic infoiltne indiad inchínn*

f. 84d 1. .i. *israheldu ón* 2. *fordiuguilsiter* 3. .i. *duacaldaim* moysi in monte... 4. .i. *ised*[a] *adfet alegend as ṅ dath glas roboi forsindsléib*[b] *fo chosmailius saphirr·* 5. .i. *amtar ṁ bati*

f. 85a 1. *sainchanoin*[c] *lesom anisiu* 2. .i. *di chlaind* iacob 3. *isnaní sin* 4. .i. *huare techtas nerta is coir* dano iarum *cobsaide oc diten*[d] *amuntairai*

f. 84c continued 22. by crushing them. 24. i.e. he puts the hair after the head.

f. 84d 1. i.e. the Israelites. 3. i.e. to confer with Moses *in monte.* 4. i.e. it is this that the text relates, that a blue colour, like sapphire, was on the mountain. 5. i.e. when they were drowned.

f. 85a 1. he has here a different text[e]. 2. i.e. of the children of Jacob. 3. it is of those. 4. i.e. because He has strengths (*uirtutes*), firmness then in protecting His folk is right.

[a] MS. *is* [b] MS. *-slib* [c] MS. *sainchanoni*
[d] rectius *ditin* [e] Vulg.: adolescentulus

CONFIRMA, DEUS, HOC QUOD OPERATUS ES IN NOBÍS.
perseuerantiam bonitatis continuet[5] quod[6] potentia liberalis[7] indulsit.

A TEMPLO TUO IN HIERUSALEM.
saltim[8] propter Templum tuum præsta...

ET CULTUS TUI[1] HÍC STUDIA CELEBRANTUR. f. 85b

TIBI ADFERENT REGES MUNERA.
sí sacrorum tuorum honor colentium té fuerit prosperitate cumulatus, uicinos reges Templi tui subibit[1a] reuerentia[2].

INCREPA FERAS.
ferás siluarum, pro hostibus ferís demolentibus[3] uiniam[4].

CONCILIUM TAURORUM INTER UACAS POPULORUM.
Simmachus manifestius: collectio præpotentium[5] cum conuersatione populorum, qui proterunt[6] bonos quasi reprobum[7] argentum. [8]ac sí diceret: repelle a nobis inimicos nostros...

DISIPA GENTES QUÆ BELLUM UOLUNT.
ad internecionem usque[9] consume.

UENIENT LIGATI EX EGIPTO.
cum nos, inquit,.. uindicaueris[9a], obtabunt Egiptii nobís pace sociari, et hoc sedulo legationis[10] officio postulabunt.

QUI ASCENDIT[11] SUPER CÆLUM usque AD ORIENTEM[12].
ac sí diceret[13]: ab initio[14] siue principio, et quomodo nobís oriens

f. 85a continued 5. *gréschaigidir* 6. .i. *aní* 7. *eslabar* 8. *cid* f. 85b 1. *adœ* 1a. *forriga*[a]. 2. .i. honor .i. *bitflathi forcach* 3. *duchrechat* 4. .i. *in popul ṅ israheldae ón* 5. *innanér-(c)humachtach* 6. *dufuargat* 7. .i. amal *slaidred ṅ argait dinaconbi*[b] *móin* 8. *forcanoin simmaig trachtaid som isindí siu··* 9. *corrici orcuin* 9a. *adœ* 10. *innatechtairechtae* 11. *mailgaimrid* cæcinit Qui ascendit .i. filius ad orientem[c] .i. *dungenim rongenairsom hua athir recech duil cenided insin asreid duthabairt as intrachtad· air* amal *as toisegiu grián indáas laithe 7 is laithe foilsigedar cech rét* sic *is toissigiu gein maicc hua athair recech dúil* 12. .i. *du dia is* nomen *lesom is indisiu* oriens 13. *trachtad lesom anisiu forsan* ad orientem 14. mailgaimrid· ab initio .i. *tusten maic hua athir*

f. 85b 2. i.e. they will be rulers over all. 4. i.e. the people of Israel. 7. i.e. like litharge from which no treasure is wont to be. 8. he is here commenting on the text of Symmachus. 11. Máilgaimrid *cecinit: qui ascendit*, i.e. *Filius, ad orientem*, i.e. of the birth whereby He was born of the Father before every element, though it is not easy to get that out of the commentary; for as the sun is prior to the day, and it is the day that makes clear every thing, so the birth of the Son from the Father is prior to every element. 12. i.e. he considers *Oriens* here as a name of God. 13. he has here a commentary on *ad orientem.* 14. Máilgaimrid: *ab initio*, i.e. of the generation of the Son by the Father.

[a] the first *r* over the line; leg. *foriga?* [b] cf. Ml. 129d 3, Wb. 28b 1, *donach dír* Laws I 58, *donatimdibenar* IV 354, *donabi* 358 [c] MS. adorantem tem: corr. Ascoli

sol inchoat diem omnia {opera diei} molientem[15], Deum omnia {elimenta} præcedentem[a16] orientem uocauit[17]; unde per similitudinem istam ostendit quod nihil sit ante Deum, sed Deus ante omnia.

ECCE DABIT SUAM UOCEM UIRTUTIS.

f. 85c ab strennua duce sumpta translatio[1]. qui ita *est* terribilis ut ...multum possit hostibus timoris incutire[2].

DATE HONOREM DEO SUPER ISRAHEL, MAGNIFICENTIA EIUS.

cum hostes nostros mirabili ultione detriuerit[3].

ET UIRTUS EIUS IN NUBIBUS.

licet nubes ferant edoneum timoris diuini testimonium *uel* congregatione[4] æris, sonitu tonitrui, coruscationis micatu[5], inruptione[6] fulgorum, aspersione pluiarum, iectu[7] niuis et grandinis.

DEUS ISRAHEL IPSE DABIT UIRTUTEM.

fortes efficiet . . quos[8] sua protectione dignabitur.

ET FORTITUDINEM usque DEUS.

pro his tantis ac talibus bonis[9] amplius *est* celebrandus præconis[10].

PSALMUS LXVIII.

IN FINEM, PRO HIS QUI COMMOTABUNTUR[11], PSALMUS DAUID.

in tempore Machabeorum prophetali spiritu hoc carmen scribitur, et personis causisque eiusdem ætatis[12] conueniens aptatur oratio.

IN LIMUM usque SUBSTANTIA.

augenter ad signandam emergendi[13] dificultatem limum et quem[14] profundum adflictiones hostium nominauit.

f. 85b *continued* 15. *duchrecha*[b] 16. .i. *isdia astosach duthuistin cech dulo* 17. .i. *is* nomen *lesom* oriens *dudia*[c]

f. 85c 1. *trop són* 2. *dunaircea* 3. *ducomarr* 4. ł. concretione[d] .i. *huanchoteiciud* 5. *huanatoidiud* 6. *diamaidm* 7. *huand indarbu* 8. *innahí* 9. *durigeni armaccaib* israhel 10. *huaerdonolaib* 11. *ammaith inolc* 12. .i. *inna aimsire hirobatar sidi* 13. *turcbalae* 14. .i. 7 *inní sin fudumain* .i. *ní cummae fri cach crieid airis ansu* turcbál *essisi ara rigni* 7 *adomnai indaas cech cré*.

f. 85b *continued* 16. i.e. God is first for the creation of every element. 17. i.e. he considers *Oriens* a name of God.

f. 85c 9. which He had done for the Children of Israel. 11. out of good into evil. 12. i.e. of the time in which they were. 14. i.e. and that deep, i.e. it is not the same as any clay, for it is more difficult to emerge from it on account of its tenacity and its depth than any clay.

[a] MS. præcidentem
[b] MS. *duchrech*
[c] MS. *du dudia*, leg. *dano dudia* Ascoli
[d] MS. concreatione

DEFECERUNT OCULI MEI usque DEUM MEUM. f. 85d

labore continuæ expectationis[1], non motatione præpossiti[2].

QUI ODERUNT MÉ GRATIS.

eo[3] magis seuientes quo iustas in me odiorum suorum causas inuenere non possunt.

CONFORTATI SUNT QUI PERSEQUUTI SUNT usque INIUSTE.

multo numero et infinito furore fidentes[4].

QUÆ NON RAPUI TUNC SOLUEBAM.

per similitudinem eorum qui exigunt quod motuo non dederunt[5].

DEUS, TÚ SCÍS usque MEAM.

sí per stultitiam meam persequutioni causas præstiti[6].

NON ERUBESCANT IN MÉ usque UIRTUTUM.

apta *est* ducibus religiosís oratio, ne subditorum[7] fides nutaret suffunderetur*que*[8] principibus obpresís[9–10] quorum ductu[11] simulacra respuerant.

NON CONFUNDANTUR SUPER MÉ usque ISRAHEL.

cuius hortatu[12] in tuam Legem reformati sunt.

QUONIAM PROPTER TÉ SUSTENUI INPROPERIUM.

tamquam indefensæ[13] scilicet Legis tuæ, ad quam me auctore[1] f. 86a

f. 85d 1. .i. *ní arindi arindrochrietis*[a] *acht is armeinci inna indithme dosom intiu*[b] 2. .i. *indegbésgnai hirobae* 3. .i. *huandí* 4. .i. *annutorasnigtis* .i. *nosnerbtis inna lín* 5. *duthluchetar ní nadtardatis*[c] *do* .i. *duberat digail cenchinta*[d] *foir* 6. *má* 7. .i. *innaní nubitis fomaam innarig craibdech* 8. *arna fothismide* .i. *arnach aipled ind hires ón* 9. *amtis forbristi ind rig* 10. .i. *is samlid noroisfed hires inna foammamaigthe*[e] *ma forbrissitis ind rig fuarobatar mam*[f] . . 11. .i. *is hotoissigecht*[g] *adi ón* 7 *hua noibi* 12. *is huait nertadsu adæ* 13. *nephdíti*[h] .i. *huait siu adæ*

f. 86a 1. .i. *occ atuididin is in recht sin*

1. i.e. not that they (the eyes) perished, but it is for the frequency of the intentness to him in them. 2. i.e. of the good behaviour in which he had been. 4. i.e. when they used to have confidence, i.e. they used to trust in their number. 5. who seek something that they had not given, i.e. who inflict vengeance on him without provocation[i]. 6. if. 7. i.e. of those who used to be subject to the believing kings. 8. i.e. that the faith might not perish. 9. when the kings were overthrown. 10. i.e. it is thus that the faith of the subjects would waver, if the kings to whom they were subject were overthrown. 11. i.e. by their leadership and by their sanctity. 12. it is by Thy exhortation, O God. 13. unprotected, i.e. by Thee, O God.

1. i.e. leading them into that Law. f. 86a

[a] leg. *arindrochretis* [b] MS. *indiu*: corr. Ascoli, cf. 21b 2 [c] *nad* over the line [d] MS. *cechinta*: corr. Ascoli [e] MS. *foammaigthe*: corr. Ascoli [f] for the construction cf. Ml. 59d 7, *donti iraibe láim* Laws iv 484, *imba gnaís* LL 150a 39—40, *in láech ifail int arm laím* Rev. Celt. xiv 424 [g] *ho-=hó-a-* [h] MS. *nep diti* [i] lit. without offences (against them from him)

redierant, tuum m*i*hi nomen tuæ Legis emulatioq*ue* in *con*tumiliam pudoris inpingitu*r*[2].

EXTRANEUS FACTUS SUM FRA*TRIBUS* MEÍS ET HOSPIS[3].

Q*UONIAM* ZELUS DOMUS TUÆ.

iniuria*m*, inq*uit*, domús tuæ[4] ferre n*on* poteram. Mathathiæ specialit*er* ista uox *con*uenit, q*ui* et Iudeu*m* sacrificantem et ministrum regis *in* id ipsum cogentem[5] uno mucrone *con*fodit[6].

ET OBP*RO*PRIA EXP*RO*BRANTIUM usq*ue* ME.

inrisiones eorum q*ui* dicebant præferenda tibi[7] idola.

ET OP*ER*UI IN IEIUNIO ANI*MAM* M*EAM*.

ad suplicationem[8] mé *con*tuli[9]. "operui" inpossuit ut *con*tinuata iudicaret et extinuata[10] ieiunia.

ET FACTUM *EST* M*IHI* IN OBP*RO*PRIUM.

cum deuotio mea profanís esset deris*ui*[11].

f. 86b ET POSSUI UES*TIMENTUM* M*EUM* CILI*OIUM*.

tam meo nomine[1] lugebam q*uam* religionis iniuria.

ET FACTUS SUM ILLÍS IN PARABULAM.

dilatio[2] auxilii inridebatu*r*.

ADU*ER*SUM ME usq*ue* IN PORTA.

omnis fabula[3] de me illis nascebatur. "exercebantu*r*" *autem* possuit, id *est*, *con*tinue de me loquebantu*r* et iugite*r*[4].

ET IN ME PSALLEBANT usq*ue* UINU*M*.

ut plerumq*ue* ussu euenit[5], clades meæ int*er* calices et uina cantabantu*r*.

EGO U*ERO* usq*ue* DOMINE.

ac si diceret: mea *autem* oratio nulla inpeditu*r* auxilii[6] tarditate.

TEMPUS BENE PLACITI usq*ue* TUÆ.

nosti *enim* q*uæ* sit subueniendi[7] oportunitas.

f. 86a 2. .i. *dufoirndither* 3. *debe tintuda* 4. *adé* 5. .i. *inniudide di a denum* 6. *drisrogat* 7. .i. *adæ* 8. .i. tuam· *continued* *adé* 9. .i. *ol* duaid 10. *sémi* .i. *sémigte* · *incorp*· 11. *do-cuitbiud*[a].

f. 86b 1. .i. *erum feín ón* 2. .i. *huadia* 3. .i. *cech n drochscél*[b] *són* 4. .i. *in menicc*· 5. .i. *amal as ngnath inmoidem hisin hifledtigib* 6. .i. *huaitsiu adæ* 7. *dufortacht*

f. 86a 3. a difference of rendering[c]. 4. i.e. the Jew to do it. 10. thin, *continued* i.e. which attenuate the body.

f. 86b 1. i.e. for myself. 2. i.e. by God. 3. i.e. every ill story. 5. i.e. as that boasting is custom in houses of revelry. 6. i.e. from Thee, O God.

[a] rectius *docluitbiud* [b] MS. *droch scél*
[c] Vulg.: et peregrinus filiis matris meæ

ERIPE ME DE LUTO UT NON HEREAM[8].

per translationem[9] uerborum indicat[10] mala q*uæ* patiuntu*r*.

NEQ*UE* URGEAT usq*ue* PUTEUS.

ne fiat inposibilis euasio[11]. nullus euadendi[1] exitus datu*r*. f. 86c

EXAUDI MÉ, DOMINE, Q*UONIAM* BENIG*NA EST* MISE*RICORDIA* TUA.

incliná aurem tuam inter aduersa possito, q*uoniam* ut n*on* mouearis misericordia, habes causas propriam consuetudinem[2] atq*ue* bonitatem[3].

SECUNDUM MULTITUDINEM usq*ue* A PUERO TUO.

pulcre áuersionem[4] diuiní uultús metuit.

Q*UONIAM* TRIBULOR usq*ue* ME.

tanta facilitas saluandi in té[5] *est*.

PROPTER INIMICOS MEOS ERIPE MÉ.

etsi propriís meritis officientibu*s*[6] ut liberer obtinere n*on* possim, saltim[7] aduersariorum ad miserationem neq*uam*[8] té conatus[9] inpellat[10].

TÚ SCÍS INPROPERIUM MEUM ET UERECONDIAM MEAM.

nosti[11] qualiter.....dicant infructuose[12] me sustinere q*uæ* patior, et quantum m*i*hi tribulationes quas iugiter ferre[13] pudoris incutiant[14].

INPROPERIUM EXPECTAUIT COR MEUM ET MISERIAM. f. 86d

prospicis mala q*uæ* meæ deplorant[1] et alligant querellæ, ut n*on* solum præsenti tribulatione urgear, sed et[1a] q*uod* nulla meliorum exspectatio[2] consuletu*r*[3].

8. .i. *conigléu* 9. .i. *trithrop són* 10. .i. *sechis infet* f. 86b *són* 11. *indhelud* *continued*

f. 86c 1. *héluda* 2. .i. *duthrocairi a dæ* 3. *it he inse ind-focháinn inso*[a] 4. .i. *insoud* 5. *adé* 6. .i. *frisorcat* .i. *dait siu adé* 7. .i. *cid* 8. *andgid* 9. .i. *dungníat ind namait* 10. .i. *atatáirbined*[b] *su* .i.[c] *dufortacht damsa adé 7 dutabairt*[d] *diglae for munaimtea*· 11. *adé* 12. .i. *ní mbia fortacht tar an aesi* 13. .i. profero ł. proferebam[e] .i. *fulungáin* 14. *dunáirceat*

f. 86d 1. *coinde* 1a. *cid* 2. .i. *duthabairt*[f] *fortachtan dam* 3. *ol nachamdidna sa*

2. i.e. Thy mercy, O God. 3. these are the causes. 6. i.e. f. 86c which offend, i.e. Thee, O God. 9. i.e. which the enemies are guilty of. 10. i.e. let it impel Thee, i.e. to help me, O God, and to inflict punishment on my enemies. 12. i.e. I shall have no help on account of them.

2. i.e. to give help to me. 3. because it does not console me. f. 86d

[a] either *inse* or *inso* seems superfluous, but cf. Wb. 13[d] 16 [b] MS. *at atáirbined*
[c] over the line [d] rectius *duthabairt* [e] leg. pro fero ł. pro ferebam
[f] MS. *dubairt* : *dutabairt* Ascoli

ET SUSTENUI QUI SIMUL CONTRISTARETUR, ET NON FUIT.

credebam ad malorum solacium leuandorum[4] posse proficere, si quispiam particeps tristitiæ meæ accederet, *sed* ita nullus inuentus *est*[5] ut essent etiam illa quæ fiebant[6] mihi a domisticís tristiora[7] et consulantibus[8] me.

ET NON INUENI[9–10].

ET DEDERUNT IN ESCAM MEAM FÉL: ET IN SITI MEA POTAUERUNT ME ACCETO.

sicut in diebus letitiæ cibus et potus de tempore[11] quodammodo trachunt saporem, sic[12] ad omnem amaritudinem conuertitur quicquid animus tristis acciperit. ussus *est* hoc euangelista testimonio cum de Domini Passione loqueretur, quod quidem ad Iudaicę profertur impietatis indicium, non in tempore[13] Passionis Dominicę prodita[14] sed longue...ante[15] prædicta {impiatas}. probatur ergo magis similibus[16] aptata esse[17] negotiís quam propria[18] singulorum[19–19a].

FIAT MENSA EORUM CORAM IPSIS IN LAQUEUM.

iucunditatem ac requiem, quam habituros sé crediderunt, in exitium[20] illis luctumque conuerte[21].

f. 86d *continued*

4. *betis étrummaigthi* 5. .i. *bed ranchobfodlaid*[a] tristitiae meae 6. .i. *ba mmo immefolngitis brón damsa cid inna hí nobitis dam huamchairtib* 7. *bronchu·* 8. .i. *7 huanaib hi frisrailsiur dum donad*[b]·· 9. *canon* ł. *combad trachtad hule inso* 10. .i. *nech dudamdonad* 11. .i. *is uilliu asomailse is indaimsir imbi failid nech indaas amal mbitę cid saiċh no maith són* 12. .i. *sechip ed arabera biuth induine is serb les acht robronach*[c] 13. .i. *airni and rogabad* 14. ł. non proditae .i. impietatis .i. *annarbu*[d] *thurgabthae* .i. impiatas 15. *re cæsad christ* 16. .i. *archuit nimmaircidetad· namber duchesad* .i. dederunt rl. 17. *rocomadasaiged* 18. .i. *indaas*[e] *as saindiles* .i. impietas 19. .i. *donaib hí robatar oc crochad christ* 19a. .i. *airní doib citarochet*[f] 20. *indigail* 21. *adé*

f. 86d *continued*

5. i.e. to be a participator *tristitiae meae.* 6. i.e. even the things that used to be to me from my kinsmen used more to cause grief to me. 8. i.e. and from those whom I had expected to console me. 9. Scripture-text, or all this may be commentary[g]. 10. i.e. anyone to console me. 11. i.e. their savour is greater at the time that a man is joyous than..... 12. i.e. whatever a man consumes he deems bitter provided he be sorrowful. 13. i.e. for it was not sung then. 14. i.e. when it was not produced, i.e. *impietas.* 15. before the Passion of Christ. 16. i.e. in respect of appropriateness he applies it to the Passion, namely, *dederunt* etc. 18. i.e. than that it is peculiar. 19. i.e. to those who were crucifying Christ. 19a. i.e. for it was not first sung to them. 20. into punishment.

[a] rectius *rannchobodlaid* [b] for *donad* cf. also Wb. 25[c] 3 [c] =*rob bronach*
[d] MS. *anarbu*: corr. Ascoli [e] MS. *inda as* [f] MS. *cita rochet* [g] the glossator is uncertain whether the words et non inueni are text or commentary

ET DORSUM EORUM INCURUA[a].

sic adsiduis adteranturs[22] miserís ut omnis eorum fortitudo frangatur.

EFFUNDE SUPER EOS IRAM TUAM. f. 87a

omnis in eos uindictæ species exacerbatur[b1].

ET INDIGNATIO IRÆ TUÆ CONPREHENDAT EOS.

non effugiant, inquit, magnæ ultionis[2] celeritatem.

FIAT HABITATIO EORUM DESERTA: ET NON SIT usque IN EA.

nullo successore generis relicto[3].

QUONIAM QUEM TÚ PERCUSISTI, PERSEQUTI SUNT.

ut erudieres[4], castigari pasus es[5] delinquentes. oportunitatem[6] offensæ[7] erga nos tuæ in crudilitatem uertunt suam[8].

ET SUPER DOLOREM UULNERUM MEORUM.

præcedentibus adflictionibus[9] nouos cruciatús semper addentes.

ADPONE INIQUITATEM SUPER INIQUITATEM MEORUM.

"iniquitatem" uocat adflictionem[10] quam meretur iniquitas, ut est illud: "donec transeat iniquitas[11]."

DELEANTUR DE LIBRO usque NON SCRIBANTUR.

mós erat .. apud Iudeos ut scriberent nomina uirorum clarorum, non solum uiuentium sed etiam mortuorum, quod[12] et nunc apud nós seruatur in eclesís. cum mortui, inquit, fuerint, non sint digni iustorum numero copulari[13].

f. 86d *continued* f. 87a

22. *tuargatar*
1. .i. *tacradad* 2. .i. *huait siu adé* 3. .i. *na bith chiniud huadib* 4. .i. *dia forcitul tris nafochaidi* 5. *adæ* 6. .i. *innimmaircidetaid* 7. .i. offensionis .i. *ind frithorcun dombirsiu forrunni*[c] *diar forcitul indegbæsgnu* .i. *arcomarleciud inna lamasum duthabairt*[d] *fochaide forunni* 8. .i. *is*[e] *mou dundrigensat indaas*[f] *oidrairlecissiu* 9. .i. *trit chomairleciud su* 10. .i. *indigail·* 11. *sechis indfrithorcunsón 7 digal* 12. .i. *scribend inna nanman·* 13. .i. *scribtar ananman·*

2. i.e. from Thee, O God. 3. i.e. let there be no offspring from them. 4. i.e. to instruct them through the tribulations. 7. i.e. *offensionis*, i.e. the offence that Thou puttest upon us for our instruction in morality, i.e. letting us fall into their hands to inflict tribulations on us. 8. i.e. they have done it more than Thou hast permitted it. 9. i.e. through Thy permission. 10. i.e. the punishment. 11. that is, the offence and the punishment. 12. i.e. the writing of the names. 13. i.e. that their names be written. f. 87a

[a] MS. incurba
[b] leg. exacerbetur; the glossator translates actively
[c] MS. *forrinni* with *u* over the line
[d] MS. *dutabair*
[e] over the line
[f] MS. *inda as*

PAUPER ET DOLENS.

f. 87b augenter paupertati copolauit erumnam[1].

ET LUX UULTUS TUI[2], DEUS, SUSCIPIT MÉ.

præsentia tua.....contullit[3] certam salutem.

ET PLACEBIT DEO usque UNGULAS.

quando et spiritales hostiæ, *id* est psalmi et[3a] orationes, holochaustis præferentur[4] et uictimís, officia confessionum ac laudum mearum[5] plus obtinebunt gloriam[6] gratiæ[7] et in meliorem uictimam[8], ut[9] *est* uitulus, cuius primam ætatem[10] et tenere ungule[11] cornua[12] leuem[13a–b] frontem asperantia[a 14] pollicentur[15]; talis *enim* ætatis uituli sacrificia rata[16] faciebant.

UIDEANT PAUPERES ET LÆTENTUR.

socii[17] merorum meorum mutata rerum facie[18] gratulentur.

QUONIAM EXAUDIUIT PAUPERES DOMINUS.

num, inquit, suplices[19] humilium uoces repellit?

ET UINCTOS SUOS NON SPREUIT.

pro suis ritibus[20] laborantes.

f. 87b 1. .i. *introgai* .i. *indigail són* 2. *saintintud inso* 3. .i. *dufrecndarcussu a dáe* 3a. *cid* 4. *duroscaibtar* 5. *ol duaid* 6. .i. *indate innaedbarta fulidi feuldai·* 7. ł. gratiorem .i. *asbudigiu* 8. .i. *sech ba degedbart ón* in lege 9. .i. *amal rundgab inbeuidbart sin· nochis edbart logmar insin hirecht* 10. .i. *is acétnae*[b] *nais* 11. *innaingnea mmoitha* 12. *innabenna duacarbat* .i. *lase nastae*[c] 13a. *ailgen* ł. *slemon* 13b. .i. *móith són* 14. .i. *acarbaigte ón* 15. .i. *duairṅgerat* .i. *sechis forgellat són* 16. *messi* .i. *buidecha ón* 17. .i. *fodaimet immalle lium ón 7 ɔdogailsegetar lium immalle*[d] *dano··* 18. .i. *innafochaide hirobasa 7 annurig*[e] *hicumsanad 7*[f] *hisoinmigi· essib·* 19. *gessidi* 20. .i. *arabésaib som*[g] .i. *ardenum athule som fodaimet som achimbedacht*[h]

f. 87b 1. i.e. the punishment. 2. this is a peculiar rendering[i]. 3. i.e. Thy presence, O God. 5. says David. 6. i.e. than offerings of flesh and blood. 8. i.e. for that was a good offering *in Lege*. 9. i.e. as is that live-offering; that is a precious offering in the Law. 10. i.e. it is its first age. 12. the horns that roughen, namely, when they are growing. 13a. soft, or smooth. 13b. i.e. tender. 14. i.e. that roughen. 15. i.e. they declare. 16. estimated, i.e. acceptable. 17. i.e. who endure along with me, and who also are sorrowful along with me. 18. i.e. of the tribulations in which I had been, and when I shall come out of them into rest and into prosperity. 20. i.e. for His customs, i.e. for doing His will they suffer His bondage.

[a] MS. aspernantia
[b] rectius *achétnae*, as *lóeg* is masculine
[c] MS. *lase na nastae*
[d] leg. *immalle lium*?
[e] = *an-no-n-rig*
[f] over the line
[g] over the line
[h] leg. *acimbedacht*: Ascoli
[i] Vulg.: salus tua, Deus, suscipit me.

LAUDENT usque ET TERRA.

principalium rerum[21] commemoratione uniuersa conplexus *est*.

ET ÆDIFICABUNTUR CIUITATES IUDÆ.

quas prophani...diruerant[22].

PSALMUS LXIX.

IN FINEM, PSALMUS DAUID, IN REMEMORATIONEM, QUOD SALUUM[1] f. 87c EUM FECIT DEUS.

DEUS, AD IUUANDUM MIHI FESTINA usque ANIMAM MEAM.

intensione frustrata[2] qua me molliuntur oprimere.

AUERTANTUR usque MALA.

destitutionem conatuum confussio comitetur[3].

QUI DICUNT MIHI: EUGE, EUGE.

euge *enim*...tunc consuerunt homines dicere, cum uoti sui fuerint conpotes facti[3a].

OMNES QUI QUERUNT TÉ, DOMINE.

bene *autem* Deum quessise dicuntur qui partium[4] merita ponderantes in Dauid parte consteterant, qui soli poterant et iniquorum prosperitate angi[5].

QUI DELEGUNT SALUTARE TUUM usque ME.

equum *est* ut adiutor festinus occurras[6].

f. 87b continued f. 87c 21. .i. *sechis*[a] *inna n dule n airechdae són* .i. cælum et terra 22. ɔascarsat

1. .i. *diingraimmím abisolón* 2. *rucaigther*[b] 3. .i. *ismebul leu ón intan nadrucat diriug aní adchobrat* 3a. .i. *intan adcotat aní adchobrat* 4. .i. *robuferr leu buith hileith* duaid *anduruimdetar airiltnea arann* .i. *dús imbed do*[c] duaid ɔeitsitis *fa di a naimtib·* 5. *nocumgaigtis*[d] .i. *imned leu buith hisoinmigi donaib hí ingreintis* duaid· 6. *adé*

f. 87b continued f. 87c 21. i.e. of the principal elements, namely, *caelum et terra*. 1. i.e. from the persecution of Absalom. 2. that is shamed. 3. i.e. they deem it a shame when they do not attain to what they desire. 3a. i.e. when they obtain what they desire. 4. i.e. they preferred to be on David's side, when they had weighed the merits of their parts, i.e. whether they should favour David or his enemies. 5. i.e. it grieved them that those who used to persecute David should be in prosperity.

[a] MS. *sechs*
[b] MS. *rucaigter*
[c] wanting in MS.
[d] MS. *nocuingaitis*

PSALMUS LXX.

PSALMUS IPSI DAUID, EX PERSONA FILIORUM IONADAB ET
87d EORUM QUI PRIMI IN CAPTIUITATE DUCTI SUNT.

prædicit ea quæ erat populus in Babilone pasurus, et quod ad emendationem erant profutura ipsa captiuitatis aduersa. reditum etiam populi pollicetur, nec umquam[1] ita mala uentura pronuntiat ut non statim spem consulationis adiungat[2], propter infirmitatem populi, ne[3] disperatione[4] fractus studium emendationis[5] abieciat. omnia *autem* ex consuetudine sua personæ eorum aptat quos in huiusmodi uerba captiuitatis erat necessitas conectura[6].

[7]DEUS, IN TE SPERAUI, DOMINE: NON CONFUNDAR IN ÆTERNUM.

ne longua adiutorii tui disimulatione[8] patiaris nos tam grauia sustinere, quæ nobis præter malum tribulationis etiam monus[9] {uel honus} pudoris inponat.

IN TUA IUSTITIA LIBERA MÉ.

sí ab his liberemur qui et te nesciunt[10].

ESTO MIHI IN DEUM PROTECTOREM.

síc me adiuua ut in ipso genere adiutorii diuinum in me protegendo[11] præbetur auxilium; sic me defende[12] quomodo homo saluare non potest[13].

ET IN LOCUM MUNITUM usque FACIAS.

augenter post protectionem quæ solet adiuueri[a] in tempore[14], ad securitatem[15] difensi loci munitum præsidium collocauit.

87d 1. .i. *air intan adfét som inna olca · asindet dano comdidnad iarum* 2. *indiad innanolc* 3. *ar*[b] 4. .i. *manifessed*[c] *comdidnad duthiarmoracht induilc* 5. .i. *indegbésgnu* 6. *focicherr*[d] 7. *debe tintuda inso* 8. .i. *huan chlithon són*[e] *centabairt dait siu dufortachtae dínni*[f] 9. .i. *cid in móin sechis mét 7 trummae indrucae son ·* 10. *adœ* 11. *lase dundamema*[g] .i. *dumfortacht dam* 12. .i. *tabair íc dam* 13. .i. *nádchum nech dundabera dialailiu* 14. .i. *ronecar les inna diten* 15. .i. *hua duemar nech suidigther loc daingen do inna agathar ní*

87d 1. i.e. for when he speaks of the evils, he sets forth consolation afterwards. 2. after the evils. 4. i.e. if it did not know that consolation followed the evil. 5. i.e. in morality. 7. this is a difference of rendering[h]. 8. i.e. by concealment, so as not to give Thy help to us. 9. i.e. even the treasure, that is, the extent and the heaviness of the shame. 10. O God. 11. when it protects me, i.e. for my help to me. 12. i.e. give salvation to me. 13. i.e. what no one would be able to give to another. 14. i.e. (at the time) that the protection is needed. 15. i.e. since anyone is protected to whom is established a strong place in which he fears nothing.

[a] leg. adhiberi? [b] leg. *arná*? or is *ar* a gloss on propter? [c] MS. *mafessed*: corr. Ascoli [d] the Latin requires rather *focicherred* [e] *ón* or *són* seems superfluous, but cf. Ml. 105[a] 2 [f] rectius *dunni* [g] MS. *dumamema*: corr. Ascoli [h] Vulg.: in te, Domine, speraui

QUONIAM FIRMAMENTUM MEUM usque TU.

ut firmo pede stare ualeam a té[16] mihi confertur.

DEUS MEUS usque PECCATORIS.

pro[17] potestate, pro[1] uiolenta retentione[2]. qui quidem, quamuis f. 88a
sint felicitate[3] uictores, tamen non sunt ab iniquitate...alieni.

DE MANU usque INIQUI.

cum tú iuste tradideris[4], illi tamen dominantur iniuste.

QUONIAM TÚ ES PATENTIA MEA, DOMINE.

ac si diceret: in te[5] recumbit expectatio[a] mea[6].

SPES MEA Á IUUENTUTE[b] MEA.

non nunc primum in te sperare didici[c], sed porro exordís gentis meæ te uindice[7–8] nisus sum[9], cum adolescerer[10] pariter ac me iecirer[11] in Ægipto.

IN TÉ CONFIRMATUS SUM EX UTERO DE UENTRE.

sicut...adoliscentiam uocat Egiptiam seruitutem, síc natiuitatem illud tempus[12] uocat quo caeperunt in patribus in Domini populum procreari.

DE UTERO MATRIS MEÆ.

uel Sarræ uterum dicit, uel eius congregationis quæ Egiptum ingresa est[13] appellat originem, quæ ampliandæ[14] gentis seminarium[15] fuit.

IN TÉ DECANTATIO MEA[16–17] SEMPER.

quicquid umquam in laudem meam dictum est ab hís qui me

f. 87d *continued*

16. .i. *adœ* 17. .i. *tarésid*
1. *tarési* 2. *dindergabail* 3. *inbetho frecndairc* f. 88a
4. .i. *is firíen dait siu indigal dumbir fornni dég arpectha* 5. *adœ* 6. .i. *dumfortacht huaitsiu* 7. *adœ* 8. *dothabirt diglae tar mo chenn · formonámtea* 9. *acht arroissiursa* 10. .i. *lase formberinn se* .i. *forberad muchland beus* 11. ł. macerarer .i. *lasse nomséimigthese*[e] .i. *dunindbithe*[f] *muchland beus* 12. *buithe inegipt* 13. .i. *laioseph conamuntair* 14. .i. *bedollaigthi*[g] *sechis bed tormachtai* 15. *sílaigthaid* 16. .i. *triutsu adáe* 17. .i. *nach molad rundammoladsa adœ · is triutsu doronad*

3. of the present world. 4. i.e. Thou art justified in the punishment f. 88a
which Thou inflictest on us because of our sins. 6. i.e. that I shall be helped by Thee. 8. to inflict punishment for me on my enemies. 10. i.e. when I used to increase, i.e. my offspring used to increase further. 11. or *macerarer*, i.e. when I used to be attenuated, i.e. my children used to be diminished further. 12. of being in Egypt. 13. i.e. with Joseph together with his household. 14. i.e. to be ampliated, that is, to be increased. 16. i.e. through Thee, O God. 17. i.e. every praise wherewith I have been praised, O God, has been wrought through Thee.

[a] MS. expectio [b] MS. iumente [c] MS. dedici [d] MS. *ta tésí*: corr. Ascoli [e] MS. *no m seimigthethese* [f] the second *d* is over the line [g] MS. *-olaigthi*

sunt sepe mirati[18], *per* te[19] collocatum *est*, *cuius* effusís in me beneficiis factus sum omnib*us* ubiq*ue* *con*spicuus[20].

TAMQ*UAM* PRODIGIUM FACTUS SUM.

f. 88b *nunc* abhominabilis factus sum et scalore[1] frequentium[2] et diuturnorum[3] malorum ta*mquam*[4] ostentatum pr*odigium*q*ue*[5] debitor.

ET TU ADIUTOR FORTIS.

frustra *ergo* hostes nostri exacrant*ur* adflictos[5a]. *uel* certe, cum singulari polleas[6] fortitudine nosq*ue* *tamen* n*on* eruas, manifestum *est* te n*on* impossibilitate[7] *sed* iudicio[8] male merentes[9] nolle saluare.

REPLEAT*UR* OS MEUM I*N* LAUDE TUA.

in laudes tuas mea ora[10] *con*uerte.

TOTA DIE MAG*NIFICENTIAM* usq*ue* SENECTUTIS.

subaudit*ur*[11]: q*ui* sum ab exordio uitæ meæ tuo fultus[12] auxilio. ordinate captiuitatem Babiloniam senectutis tempus appellat q*ui*[13] iuuentutem dixerat Egiptiam seruitutem.

CUM DIFFECERIT UIR*TUS* MEA usq*ue* ME.

cu*m* adflictus aduersariís decus omne.. p*er*diderim, q*uinam*[14] mala loquuti *sunt* m*ihi*.

QUIA DIXER*UNT* INIMICI usq*ue* EUM.

hinc[15] *est* q*uod* in principio carminis ne tamq*uam*[16] inritæ spei

f. 88a *continued* 18. *adruamraigset* 19. *adé* 20. tam [marg. .i. *inmór*] dest·

f. 88b 1. *huandóirmamaigthetaid* 2. .i. *mencigite* 3. *greschaigte* 4. .i. *am delb deroil*[a] *adchoburthar*[b] *du deicsin ara dochraidi* .i. *nírbo*[c] *sain mo bríg leu* · 5. .i. *amal airdrech* 5a. *bite fumáam*[d] inimicorum 6. .i. *nonimdaigi on* 7. .i. *ní hua écumachtgi* .i. *daitsiu á dé cenisnícae* 8. .i. *is fírmess*[e] *latsu ánephícc* 9. .i. *triandrochgnímu*·· 10. *muginusa* 11. *issí inso chíall*[f] *fil and* 12. *fulachtae* 13. *intí* 14. .i. *is fortórmach* anam *hisiu* .i. quinam 15. .i. *arnabeth in chomairle se* .i. *arnabeth aní immefolngar treæ*· *dosom* .i. *arna imfolangide*[g] *ruccae* · *do* · *treæ* .i. deus dereliquit *is airi insin gudidsom hitosuch intsailm* .i. in te domine speraui rl. 16. .i. *mani fortachtaiged dia dam*

f. 88a *continued* 20. *tam*, i.e. greatly, *deest*.

f. 88b 2. i.e. that are frequent. 3. that are continuous. 4. i.e. I am a wretched form, the sight of which is desired for its ugliness, i.e. I was of no account in their eyes. 5a. who are subject to enemies. 7. i.e. not from impotence, i.e. to Thee, O God, if Thou save them not. 8. i.e. their non-salvation is a true judgment of Thine. 9. i.e. through their evil deeds. 11. this is the sense that is there. 14. i.e. the *nam* here is in emphasis, i.e. *quinam*. 15. i.e. that this counsel might not be, i.e. that there might not be to him that which is caused through it, i.e. that shame might not be caused to him through it, i.e. *Deus dereliquit*, therefore he prays in the beginning of the psalm, to wit, *in te*, etc. 16. i.e. unless God were to help me.

[a] *amal deilb nderóil* would be nearer to the Latin [b] leg. *adchobarthar*? [c] MS. *nírbuo* [d] the second *a* is over the line [e] MS. *fír mess* [f] MS. *chial* [g] *ide* over the line

in æternum *con*fuderet*ur* exorat. circa nos festinus occurre[17], ne sinas in longùm[18] uota nostra defferri.

P*ER*SEQUEMINI usq*ue* A MÉ.

n*on* te desimulatio[1] faciat segniorem[a2]. q*uando* solet iram f. 88c uultus auersione[3] signare.

OP*ERIANTUR* usq*ue* M*IHI*.

q*ui* ueteribus malis noua et exquessita[4] semp*er* adglomerant[5].

ET ADIECIAM SUP*ER* OMNEM LAUDEM TUAM.

ut illi inuentione malorum diligentes[6] *sunt*, síc *ergo* p*ri*ma officia laudum tuarum[7] deuota iteratione cumulabo.

ÓS MEUM usq*ue* SALUTEM TUAM.

pro[8]: á té collata .. eademq*ue*[9] iustitia q*uæ* nos saluauit.

QUIA N*ON* COGNOUI NEGO*TIA*TIONES[10].

neq*ue* ita potero beneficia tua[11] uelut in summa[12] redacta *con*p*re*chendere ac laudib*us*[13] exequare.

D*EUS*, DOCUISTI ME EX IU*UENTUTE* MEA. f. 88d

patrum erroribus factus cautior[1] omnia q*uæ* genti nostræ p*ræ*stitisti.....soli[2] adsignabo tibi.

[3]NE DERELINQUAS MÉ.

DONEC ADNUNTIEM BRACHIU*M* TUU*M*.

"donec[4]" n*on* *est* aduerbium finiti temporis *sed* *con*tinui[5]. neq*ue* *enim* tamdiu se n*on* relinqui rogabat donec adnuntiaret potentiam, ut uideret*ur* uelle deseri p*ost*q*uam* narrasset, sed "donec" *pro* "ut[b]" possuit, ut sit sensus[6]: adiuua me etiam n*unc*, ut *sicut* beneficia

f. 88b *continued* 17. .i. *adæ* 18. .i. *cen fortacht huaitsiu adæ*

f. 88c 1. .i. *cen fortacht huaitsiu adé* 2. *manímdimea*[c] *ón* 3. *huandsoud* 4. .i. *étai* 5. *duerchomracat*[d] 6. *léri* 7. *adé* 8. *tarésí* 9. *cid* 10. *debe tintuda* 11. .i. *adæ* 12. *amal bid inaraim* 13. .i. *comadassaib doib*

f. 88d 1. *indate musruthi* 2. *adæ* 3. *canóin* 4. .i. *ani as* donec 5. .i. *mencigiud indi són* 6. *issíso sís achíall*

f. 88b *continued* 18. i.e. without help from Thee, O God.

f. 88c 1. i.e. without help from Thee, O God. 2. that is, if He do not protect us. 10. a difference of rendering[e]. 12. as though in number. 13. i.e. adequate to them.

f. 88d 1. than my ancestors. 3. text. 4. i.e. the word *donec*. 5. i.e. (there is) iteration in it. 6. this that follows is its meaning.

[a] MS. signiorem
[b] *pro* ut: MS. *prout*
[c] leg. perhaps *manímdimea* 'protect me'
[d] MS. *duerchomrac*: corr. Ascoli
[e] Vulg.: quoniam non cognoui litteraturam

iuuentutis {*uel* -e}, ita et senectute lætus enumerem; ut ego laudationem *con*tinuo[7], síc tú benefacta tua[8] in senectam usq*ue*[9] *per*petuá[10].

POTENTIAM TUAM usq*ue* IN ALTISSIMA.

tam[11] magna *sunt* opera tua ut laudib*us*[12] in sublime tollant*ur*.

QUÆ FECISTI MIRABILIA usq*ue* TIBI.

f. 89a ne longuo[13] quidem inter*u*allo *est* aliquis tuæ[1] gloriæ *con*parandus.

QUANTAS OSTEN*DISTI MIHI* usq*ue* MALAS.

per experimenta me traducens malorum, q*uid* saperent ad*uersa*[2] in commendationem benefactorum tuorum scire uoluisti.

ET *CON*UERSUS UIUIFICASTI MÉ.

ne deuturnitate malorum *non* iudicio[3] *sed* incuria[4] adflictus uiderer.

ET DE ABISÍS TERRÆ usq*ue* ME.

ita nós malorum op*re*serat multitudo ut putaremur ad terrarum ima[5] deducti, *sed* tua *tamen* sumus potentia[5a] liberati.

MULTIPLICASTI MAGNI*FICENTIAM* TUAM, ET *CONUERSUS* ET EXORTATUS ES.

malorum nostrorum disperatio[6] cumulo tuæ laudationis accedit; tanto q*uippe* ipse[7] clarior es quanto *sunt* grauiora q*uæ* soluis.

NAM ET EGO usq*ue* UERITATEM TUAM.

pro hís scilicet omnibus p*ræ*stitís. "uassa[8] psalmi" organa q*uibus*

f. 88d 7. .i. *amal notrebrigim* 8. *adé* 9. *codimeltataid*
continued 10. *trebrigthe* 11. *áer* 12. .i. *huanpopul* 13. .i. *ni condelcthai hoetartetarcur cián cennanum*[a] *hua etartetarcur*[b] *ocus*

f. 89a 1. *adé* 2. .i. *as ṅ do dubertis inna olc forumsa du imthrenugud du cháingnímae siu adé atam maithi* .i. *trimsóirad sa donaib imnedaib sin* ·· 3. .i. uero .i. *buith damsa* in deuturnitate malorum 4. .i. *cenremcaissin dé dumsoirad* 5. .i. *arthrommai innafochaide són* 5a. *adé* 6. .i. *derchoiniud dorochóinsem ni ár*nic *imfolingi molad dait siu ón is indí rondannícaisni dinderchoiniud hisin · adé* 7. *ostú* .i. *adé* 8. .i. *it hé di*diu *indaidmi asmbeirsom* .i. organa *7 it hæ indorgain*[c] *inna hí asber*[d] *innadiad* .i. timpanum *7* chithara

f. 88d 9. to decrepitude. 12. i.e. by the people. 13. i.e. he is
continued not to be compared at a long interval, much less at a near interval.
f. 89a 2. i.e. that to this end the evils used to be inflicted on me, to commend Thy benefits, O God, that they are good, namely, through my deliverance from those troubles. 3. i.e. *uero*, i.e. that I should be *in diuturnitate malorum*. 4. i.e. because there is no providence of God for my deliverance. 5. i.e. because of the heaviness of the tribulations. 6. i.e. the despair wherewith we had despaired of our salvation, that causes praise to Thee, in that Thou hast saved us from that despair, O God. 7. even Thou, i.e. O God. 8. i.e. these then are the instruments that he mentions, to wit *organa*, and the organs are what he mentions afterwards, namely, *tympanum* and *cithara*.

[a] cf. Wb. 8[d] 28, 16[b] 6 [b] MS. *hua etartet cur*: corr. Ascoli
[c] MS. *indorgan* [d] MS. *as ber*

psallebat*ur* enumerat, timpanum *et* chitharam atq*ue* alia[9] *huiusmodi*, quorum omnium *con*centu uerum et mirum opus tui[10] adiutorii sonabo, quo certam, *non* ludifactoriam[a11], salutem *con*fers.

PSALLAM TIBI IN CHITHARA usq*ue* REDIMISTI.

participauit anima mea gaudís, q*uæ* a malis tuo adiutorio liberata ipsís beneficís[12] didicit[b] tibi[1] gratias refferre. f. 89b

SED ET LINGUA MEA usq*ue* LAUDEM TUAM.

h*oc est*[2] q*uod* super*ius* dixerat: "adieciam[3] sup*er* omnem laudem tuam," cum.....pene omnib*us* membrís p*ræ*conia Dei se celebratum ire[4] p*ro*nuntiat.

CUM *CON*FUSI usq*ue* MIHI.

inimicís obtatorum frustratione[5] suffusis.

PSALMUS LXXI.

IN SALAMONEM.

p*ræ*sens hic psalmus *non* sempliciter[6] in Salamonem, *sed* propter commonem populi p*ro*speritatem, q*uæ* erat cum regis felicitate *con*iuncta, et in Salamonem canit*ur*. cumq*ue* beatum Dauid regendi populi cura distingeret[7], et cognoscendi[8] quis suorum *post* sé regnat*ur*us esset desiderio teneret*ur*, indicat*ur* ei q*uod* filium multæ gloriæ ac p*ro*fundæ securitatis et pacis sucessorem[9] esset habit*ur*us, atq*ue* hac reuelatione factus lætior. quædam in h*oc* carmine fut*ura* p*ræ*dicit, q*uæ*dam *pro* testimonio uaticinii[10] ut inplent*ur* rogat[11], neq*ue* sufficere credidit agnouisse fut*ura* *nisi* ea q*uæ* ostensa *sunt* in p*ræ*dicationis fidem[12] poposcerat adinpleri.

DEUS, IUDICIUM[13] TUUM REGI DA.

inprecat*ur* q*uæ* et utilitati subditorum et regentium gloriæ *con*-

9. .i. *aláaili aidme inchiuil* 10. .i. *adé* 11. .i. *ní* f. 89a
innícc cuitbedaig · 12. .i. *inna fortachtae* *continued*
1. .i. *adæ* 2. .i. *ised inso* .i. *is cummæ inso 7 anasrubart* f. 89b
riam .i. adieciam 3. .i. *aderriussa* 4. .i. celebrabit[c] .i. *sechis erdarcaigfes* 5. .i. *cen brith diriug*[d] *neich adchobrat* · 6. .i. *ní do á oinur is immairc*ide 7. .i. *lasse ba snim*[e] *foramenmain oidfessed cia bed flaith innadiad* 8. *ingnai* 9. .i. *robad maith aflaithemnas* 10. .i. *intairchitil* 11. .i. *ní dudemnigud comallaibther indfaithsine sin* 12. .i. *dudemnigud*[f] *inna preceuptae ón* 13. .i. *brithemnacht firiáin*

f. 89a 9. i.e. other musical instruments. 12. i.e. of the help.
continued 2. i.e. it is this, i.e. this is the same as what he had said before, namely, f. 89b
adiciam. 5. i.e. without attaining what they desire. 6. i.e. it is not appropriate to him only. 7. i.e. when it was a care on his mind until he should know who should be king after him. 9. i.e. his sovereignty would be good. 11. i.e. something to give assurance that that prophecy will be fulfilled. 12. i.e. to confirm the preaching. 13. i.e. righteous judgment.

[a] MS. laudifactoriam [b] MS. dedicit [c] MS. celebrabas: corr. Ascoli
[d] MS. *doriug* [e] MS. *bas nim* [f] MS. *dumnigud*: corr. Ascoli

uenirent[14]. in hoc *enim* iudicandi[15] officium Salamon fuerat depf. 89c
precatus sapientiam, et ideo *con*secutus *est*[1].

ET IUSTITIAM usq*ue* REGIS.

ne ignores quem regem dixerat *pri*mo uorsu, regi[2], ergo regis filio, opto adesse iustitiam.

IUDICARE POPULUM *TUUM* IN IUSTITIA.

sí hoc, inquit, quod postulo a te[3] fuerit filius meus monus[4] [5]sapientiæ *con*secutus, erit illi grandis adseruandæ cura iustitiæ.

ET PAUP*ER*ES[a] TUOS usq*ue* IUSTITIA*M*.

*pro*bauit uoto pacis *pro*fundæ[b 6].....ausib*us* prædonum[7] *con*presís uera et multa pax redderet*ur* adflictís[8].

IUDICABIT PAUP*ER*ES POPULI.

æqu*i*tate media {honera} pau*per*tatis subleuabit[9].

ET SALUOS FACIET usq*ue* SOL.

solís *con*tinuís cursib*us* pax[10] æquabit*ur*, si fuerit[11] iusto *pri*ncipis uigore fundata.

ET ANTE LUNA*M* IN SÆCULUM SÆCULI.

pax *autem con*parata æqu*i*tati solis antestabit[12] lunæ officiís, *cui*us claritas incrementís[13] detrimentisq*ue*[14] uariatur.

ET DISCENDIT *SICUT* PLUIA[15] IN UELLUS.

inlaborata[16] ap*ud* omnes gratia et absq*ue* ullo stripitu tranquilla
f. 89d regis moderatio[1] hác *con*paratione[2] signat*ur*.

f. 89b *continued* f. 89c 14. .i. *bretha fira són* 15. .i. *combad firián abrithemnacht* 1. .i. *adcotad*[c] *de* .i. sapientiam 2. *arindríg* 3. .i. *adá* 4. *ised an*hoc *inso* 5. .i. *diatarsiu*[d] *ecnae n dosom seichfedsom*[e] *dufirinnisiu* 6. .i. *imdi ón* 7. .i. *innan aircelltaide* .i. inimicorum 8. .i. *bite fo mam*[f] 9. *étrummaigfid* 10. .i. *bias hiflaith solman bith suthin side di*diu *am*al *as suthin riuth grene* 11. .i. *mani roima*[g] *fora cenn ní mema forsna bullu* 12. .i. *duróscaibea* 13. *hua forbartaib* 14. *huadiubartaib* 15. .i. *bieid rath somailse fora belru 7 áilgine am*al *bróin nailgen sniges hicnai* 16. .i. *sulbaire degbelrai centognam noccae*

f. 89d 1. .i. *mesrugud deglabartha indríg* 2. .i. *indeglabartha*[h] *frifleuchud hi cnai*

f. 89b *continued* 14. i.e. true judgments. 15. i.e. that his judgment might be righteous.

f. 89c 1. i.e. he obtained therefrom. 4. this is the *hoc*. 5. i.e. if Thou give wisdom to him, he will follow Thy righteousness. 8. i.e. who are subject to them. 10. i.e. which shall be in the rule of Solomon. It will be lasting, then, even as the course of the sun is lasting. 11. i.e. if their head be not defeated, the members will not be defeated. 15. i.e. there will be the grace of sweetness on his speech, and gentleness as the gentle rain that dröppeth into a fleece. 16. i.e. eloquence of good speech without labour at it.

f. 89d 1. i.e. moderation of the eloquence of the king. 2. i.e. of the eloquence to the moisture in a fleece.

[a] MS. paperes [b] MS. profunde [c] MS. *adoota* [d] leg. *diatartaisiu*? Thurneysen [e] =*seichfidsom* [f] =*foammám* [g] recte *roma* (Thurneysen), but this may be an early instance of the confusion of the stem of the sigmatic subjunctive with that of the sigmatic future [h] MS. *indeglabrtha*: corr. Ascoli

ET SICUT STILLI*CIDIA*[3] usq*ue* TERRA*M*.

dissideratam cunctis iudicii sermonisq*ue* *eius* inlabsam[4] {gratiam} hís uerbis explicuit.

ET HABUNDANTIA PACIS usq*ue* LUNA.

*con*suetudo *pro*fetę *est* emfasses[5–6] addictorum suorum pondus[7] commendationemq*ue* commouere, *sicut* est illud in lxxxviii psalmo: "et ponam in sæculum sæc*u*li semen *eius*, et tronus *eius* usq*ue* cæli," et paulo *post*: "et tronus *eius* sicut[8] sol usq*ue* in æternum erit"; hæc *autem* omnia exaggerenter, dum in successoribus Dauitici[9] regni *con*tinuationem[10–11] diuturnitati[12] elimentorum uidet*ur* equare.

ET DOMINABIT*UR* A MARI USQ*UE* AD MARE.

fama non iure[13], non imperiís, sed honore.

ET INIQUI *EIUS* TERRAM LING*ENT*[14].

ita subiciant*ur* inimici *eius* ut abiectis armís[15] pacem am-
biebant[a 16].

REGIS THARSIS usq*ue* INFERENT.

"Tharsis" uocat litorias[17] ciuitates. insole *ergo* cum continenti solo[18] Solomonem honorauere[1] muneribus, q*uo*d factum sacra narrat f. 90a historia[2].

f. 89d *continued* 3. .i. *sruth sulbaire ind labartha co rath somailse foir* 4. *nephchutmaide*[b] 5. .i. *intórmachtid* ł. *indumaigthid* 6. .i. *is ed as doig liun is indisiu bid* exaggeranter *duintad*[c] *an*emfases *asbeir som* .i. *dubeir som dudumugud aaisndísen as nuilliu*[d] *oldaas ani adfet som amal dundadbat som sís on* 7. .i. *du imdemnigud áepert són* 8. .i. *epert asingaib*[e] *fir inso* 9. *duaidecdi* 10. .i. *insuthini* 11. *ingresgai*[f] 12. .i. *dint suthini ón* 13. .i. *combad flaith iar fír són* 14. *lilsit* .i.[g] *slechtfait fuachossa* 15. *huadib corruslechtais*[h] *fochossa*[i] 16. *cuadcobrat* 17. *trachtaidi* 18. *lassalar* {ł. *cus-*}[k] *n dluith sechis las innuile talmuin· ón file im na insi immacuairdd·*[l] *dlúith side di*diu *cenmuir dia etarscarad*[m] *fochosmailius n inse···*

f. 90a 1. *arrumuinset fid*[n] 2. .i. *hilebraib rig*

f. 89d *continued* 3. i.e. a stream of eloquence of speaking with the grace of sweetness upon it. 4. unfallen. 5. i.e. emphatically or exaggeratedly. 6. i.e. we deem it probable here that *exaggeranter* would render the *emphasis* that he uses, i.e. to exaggerate his declaration he puts what is more than the thing that he speaks of, as he shows below. 7. i.e. to confirm his sayings. 8. i.e. this is an expression that exceeds truth. 13. i.e. that it should be a sovereignty according to truth. 14. they will lick, i.e. they will prostrate themselves beneath his feet. 15. by them, so that they might prostrate themselves beneath his feet. 16. so that they may desire. 18. with the (or to the) compact ground, that is, with the whole earth which is round about the islands. It is compact, then, because there is no sea to separate it like islands.

f. 90a 2. i.e. in the Books of Kings.

[a] ambiant is translated [b] MS. *neph chutmaide* [c] MS. *du intad* [d] leg. *anashuilliu*?, which has been translated [e] MS. *as ingaib* [f] leg. .i. *insuthini* ł. (or .i.) *ingresgai*? [g] wanting in MS. [h] =*corruslechtatais* [i] =*foachossa* [k] *cusa lar* is a correction of *lassa lar* [l] *ma* over the line [m] MS. *etscarad* [n] leg. *aramuinfet féid* 'they will honour him'?

REGES ARABUM ET SABA DONA ADDUCENT.

uicinæ et inimicæ gentes munerum oblatione foederabuntur[3] atque deseruient.

ET ADORABUNT EUM OMNES.

reuerenti[4] officio, non seruitio coacto. totum exaggerenter[5].

OMNES GENTES SERUIENT EI.

repellare[6] nullus audebit.

QUIA LIBERAUIT PAUPEREM A POTENTE.

causatur[7] cur currit tanto honore sublimis.

PARCET PAUPERI ET INOPI.

inpertietur[8] opem his quos paupertas punit.

ET ANIMAS PAUPERUM usque EORUM.

[a]regi[9–10] namque in potentem modum auaritiæ uel rapinis facile in sustentationem sui ex bono æquitatis {iudicii regis} solacium paupertas inueniet[11–12], usuræ autem nomine malum auaritiæ et cupiditatis ostendit.

ET UIUET usque ARABIÆ.

erit ergo honoratus, longaeuus[b13] ac diues.

f. 90a *continued*

3. .i. *dusolmuin ón* 4. .i. *airmitnig feid* 5. .i. *indumaigthid* .i. *duadamrugud flatha solman ón beus* 6. .i. *sechis friscathaigedar ón* .i. contra salamonem 7. .i. *erbirigid*[c] .i. *dobersom innaccuis aratartad indermitiu feid mórsa· du solmain* .i. quando dixit et liberauit rl. 8. *fodailfea* .i. salamo 9. *follnaither* {.i. salomon} .i. *bith flaithem intí solam for saint 7 ní leicfither flaithemnacht du saint etir acht duinmarthar huandríg* .i. *huasolmain ɔna ba*[d] *flaith* 10. f. fit in aliis libris· regis namque. Et inponentem modum. *bís and· amalsodin·* 11. .i. *condid étrunmu dœ ón in bochtue bís triairchellad donaib sommaib ananae*[e] *airnaib bochtaib trifrescissin messa· firiein indríg doib iarum* 12. *7 issí persann fil and amal sodin* paupertas 13. .i. *síraistae*

f. 90a *continued*

3. i.e. to Solomon. 5. i.e. to glorify the rule of Solomon again. 7. i.e. he gives the cause why this great reverence had been given to Solomon, namely, when he said *et liberauit* etc. 9. that he rule, 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, Solomon, so that it shall not be sovereign. 10. or in other books it is *regis namque*; and in that case *inponentem modum* is there. 11. i.e. so that the poverty, which is through the rich taking their riches from the poor, is the lighter through the expectation by them of the just judgment of the king afterwards. 12. and in that case *paupertas* is the subject there.

[a] The glossator explains a corrupt text; rege namque imponente would be intelligible; regi is translated as a deponent verb
[b] MS. logeus
[c] MS. *erbirigidid*
[d] over the line
[e] over the line

ET ADORABUNT DE IPSO SEMPER.

in beneficiorum uicem[14] uota pro eo suplicationesque facient.

ERIT FIRMAMENTUM usque MONTIUM. f. 90b

et erit memorabile[1] triticum in terra {repromisionis} in capite montium. ita concuriossus[2] sustentabit egentes ut exæquati[3] montibus firmitate[4] præsedii infra sé[5] inimicos uideant, nihilque eorum ab exaltatione distantes[6].

SUPEREXTOLLETUR usque FRUCTUS EIUS.

testabuntur, inquit, felicitatem eius filiorum examina[7].

ET FLOREBUNT usque TERRÆ.

per feni[8] pasim nascentis conparationem uoluit multitudinem succesionis[9] expremere.

ET ERIT NOMEN EIUS BENEDICTUM.

ita continue clarum[10] erit nomen eius ut iugis est solis cursus et lunæ.

ET ANTE LUNAM SEDIS EIUS usque TERRÆ.

seruauit causam laudatæ in rege felicitatis, quoniam [11]cum populi esset utilitate conseruata {uel conserta}; in honorem quippe gentis gloria prædicabatur rectoris, quod ostendit regina Austri, quæ beatos[12] appellat regi sapientissimo seruientes.

OMNES GENTES usque SOLUS.

collecta beatitudo Solomoni in laudem proficit largitoris; eius quippe debetur[13] gloriæ quod alios quoque efficit gloriosos. omnis

f. 90a *continued*

14. .i. *amal betis degmaini dobertais do gudi airi ɔduthracht*

f. 90b

1. .i. *ara caini ón* 2. .i. *sairfoichlech* 3. .i. *ambat* 4. .i. *sonartaidir slebe ón· tridia* 5. .i. *derolin 7 derechdu indate indfiríen* 6. .i. *nidechraigfet*[a] 7. .i. *int sathi* 8. .i. *indfeuir* .i. *bit comlín fríḟr* 9. .i. *innaclainde ón* 10. .i. *amal as suthain riuth grene* sic *bith suthainidir sin ainm solmon* 11. .i. *airistorbach du popul flaith firian leu* .i. *amal as in maith dund flaith fessin dano·ˑ* 12. .i. *madgenatar á thimthirthidi olsi·* 13. .i. *dlegair ón condib inducbal du dia aní*[b] *as inducbal dia muntair airis hesom dubeir innínducbáil*[c] *nísin dusuidib*

14. i.e. as though it were benefits they gave, to pray for him with devotion. f. 90a *continued*

1. i.e. for its beauty. 3. i.e. when they are. 4. i.e. as strong as mountains through God. f. 90b 5. i.e. more mean and destitute than are the righteous. 6. i.e. they will not differ. 8. i.e. they will be equal in number to grass. 9. i.e. of the offspring. 10. i.e. as the course of the sun is lasting, even so lasting will be the name of Solomon. 11. i.e. for it is profitable for the people to have a righteous prince, i.e. as it is good for the prince himself moreover. 12. i.e. "blessed are his servants," says she. 13. i.e. it is due that what is glory to His folk be glory to God, for it is He who gives them that glory.

[a] MS. *nidechraifit*
[b] MS. *anní* over the line
[c] MS. *innínducbáil*

proinde terra auctorem tanti muneris...celebrauit, unde bene adiunxit "fiat fiat" {.i. gloria Deo}, inpleri optans quæ ostensa lætatur[14].

Psalmus LXXII.

[a]Defecerunt[15] laudes Dauid filii Iesse, psalmus Asab.

qua expostulatione[16] populus in Babilone constitutus aduersus[17] prouidentiam ussus sit hoc psalmo discribitur[18], quæ querella[19] familiaris est adflictís[20]. docetur etiam in utilitatem multorum quod
f. 90c dispensationum diuinarum profunditas pro exploratione uirtutis[1] in hac uita plerumque suos {.i. iustos} contra meritum[2] patiatur adfligi, quorum[3] tamen magnianimitatem[4] præter spem[5] interdum remuneratur rerum[6] obtatiore successu[7]. talis sane causatio[8–9] non uulgaribus[10] sed paucís uirtutis studio præditís[11], ut ussitata est, síc aptata est[12].

f. 90b *continued* 14. .i. *buide lesom taidbse neich immeforlaing dudia* 15. .i. *ní hæ rogab*[b] *insalmso* ł. *ni as apersain fessin rogab insalmso* 16. .i. *cia indas ɔaittechtatar aníc són hua dia* 17. .i. *dorusluindset són remdéicsin dæ dubuith díib· dianícc* 18. .i. *assindethar són* · · · 19. *issí ade eregem* .i. *derchoiniud són duremcaissin dæ díib·* 20. *hifochaidib*

f. 90c 1. .i. *duthaiscelud áfoirbthetad 7 andegnimae* 2. .i. *cení airillet ón* 3. .i. *issa* 4. .i. *infarsiungmenmnaigi adi*[c] 5. .i. *air nítormenatar som* 6. .i. *innasoinmech inna hícce nadtormenatar* 7. .i. *huantoracht as ecguistiu* 8. .i. *sechis eregem indinni se* 9. .i. *epert nadrobae remcaissiu dæ díib 7 roleicthea cen fortacht duthabairt doib* a deo · · 10. .i. hominibus .i. *ní huadoiscarslog*[d] 11. .i. *huahuathad do áis foirbthiu doronad inderigemsa*[e] 12. .i. *huaiti foirbthi dunpopul dorigensat innerégimse is indoiri is hed ón dano aschomadas*[f] *huathad foirbthe du denum innaereigmese*

f. 90b *continued* 14. i.e. he is thankful to shew all that he has effected to God. 15. i.e. it was not he who sang this psalm; or, it was not in his own person that he sang this psalm. 16. i.e. how they besought their salvation from God. 17. i.e. they had denied that there was any providence of God for them to save them. 19. this is the complaint, to wit, the despairing of a providence of God for them. 20. in afflictions.

f. 90c 1. i.e. to explore their perfection and their good works. 2. i.e. though they deserve it not. 5. i.e. for they had not expected. 6. i.e. of the prosperity and of the salvation that they had not expected. 8. i.e. such a complaint. 9. i.e. the saying that there was no providence of God for them, and that they had been left without help being given to them *a Deo*. 10. i.e. not by the rabble. 11. i.e. by a few perfect folk this complaint had been made. 12. i.e. a few perfect ones of the people had made this complaint in the Captivity. This then is fitting that a few perfect men should make this complaint.

[a] the words defecerunt laudes Dauid filii Iesse are taken as though they belonged to this psalm, not to the previous one [b] MS. *ní hærogab*
[c] as the text stands *adi* is inexplicable. Perhaps 3 and 4 originally formed one gloss, *issa farsiungmenmnaigi adi*, cf. Ml. 35[a] 20, 36[a] 15, 36[b] 20, 107[b] 8
[d] the second *s* above the line [e] MS. *inerigemsa* [f] MS. *achomadas*

Quam bonus usque corde.

post reditum de Babilone bonum Deum populus soluta captiuitate ipsis rebus[13] instructus libenter prædicat ac decenter: quando sunt in remuneratione[14] uirtutes apud illum, erit uobis studium recti et curet[a15] cura iustitiæ.

Mei *autem* pene moti sunt pedes.

perturbato rationis itenere[16] lubricum cogitationis incurri[17].

Pene effusi sunt gresus mei.

iudicii[18] claudicante uestigio ita ruinæ proximus fui ut fixo sententiæ meæ pede stare non possim[19].

Quia zelaui in peccatoribus.

dum intueor hostes meos, quibus nulla recti, nulla erat cura iustitiæ[20], alta pace perfrui, oculum rationis meæ ira ac zelus[21] inpleuit.

Pacem peccatorum usque eorum.

quod non recogitauerunt de morte sua[22]. Aquila[23] dicit: non est adflictio in morte eorum, ut sit sensus[24]: numquam ita adflicti sunt ut disperare cogerentur salutem.

Et firmamentum {.i. non est} in plaga eorum.

numquam uechimenter[25] castigati sunt.

In labore hominum non sunt.

síc illís omnia, inquit, cedunt[26] prospere ut uideantur extra condicionem agere uarietatis uel fragillitatis humanæ[27].

13. *forodamnatar*[b] *is in doiri* 14. .i. *intan dobera*[c] *dia fochraicci ar degnimu* 15. *fucheillfea* 16. .i. *connacham-* f. 90c *continued*
robae[d] *dliged són* 17. .i. *bec nachamralae*[e] *inderchóiniud ón* 18. .i. *intan nad tarat dia fortachtain dam ón· dumsoirad dilamaib munamat* 19. .i. *nifetar in damsoirfad dia fanacc* 20. .i. *dudenum maith* 21. .i. *fris napecthachu* 22. .i. *nirochreitset bás dia dícthin* 23. .i. *issi inso canoin*[f] *fil lasuide* 24. .i. *issí inso chiall fil ánd* 25. .i. *robtar beca*[g] *innaplaga dorata foraib* 26. .i. *dufoscaiget* 27. .i. *is fresmacht inmrechtraid inman ule ń doine cen soinmigi 7 doinmigi*[h] *do tecmung ducech óin díib nirbu samlaid són doib som didiu acht robu bithsóinmech*[i] *doib dugrés* · · ·

13. which they had endured in the Captivity. 14. i.e. when f. 90c
God shall give rewards for good works. 16. i.e. so that I had no *continued*
principle. 17. i.e. I have almost fallen into despair. 18. i.e. when God had not given me help to deliver me from the hands of my enemies. 19. i.e. I know not whether God would deliver me or not. 20. i.e. to do good. 21. i.e. towards sinners. 22. i.e. they have not believed that death could come to them. 23. i.e. this is the text that he has. 24. i.e. this is the sense that is there. 25. i.e. the plagues that had been inflicted on them were little. 27. i.e. it is contrary to the law of the chequered lot of all men that prosperity and adversity should not befall every one of them. It was not so to them, then, but it was ever-prosperous to them continually.

[a] the glossator translates curabit [b] MS. *forodamnamtar* [c] leg. *dombera?*
[d] MS. *connach am robae* [e] MS. *nacham ralae* [f] leg. *chanoin?*, cf. Ml. 88[b] 11, 90[c] 24 [g] MS. *bec* [h] MS. *doinmgi* [i] MS. *bith sóinmech*, with *n* over the line

OPERTI SUNT usque SUA.

f. 90d scelera sceleribus operienda[1–2] duxerunt, et adeo habundauere malefactís ut tanquam uestimento síc amicarentur[3–5] creminibus.

PRODIUIT QUASI usque EORUM.

non sunt, inquit, apud eos malorum operum remisa[6] studia.....sed uelud mluto[a] pinguendo obsessa *est* eorum prauitas ac referta[7], ac sí diceret: non sunt tenuiter[8] ledere uel nocere[9] contenti.

TRANSERUNT IN DISPOSSITIONE CORDIS.

non solum cum inpunitate[10] cordis sed etiam cum uoluntate et quadam dilectatione peccant, qui motus animi solís debetur[11] uirtutibus, ut operi suo iungat effectum qui post factum iudicio solo continguit, cum committeretur {uel comitatur} cremina penitudo[12]. de grandi ergo amore flagitiorum uenit ut hís glorietur reus quibus peccat. uel certe affectum híc exinde[13] uocat[b], eum[14] scilicet habitum in quem longua meditatione firmatur {uel *form-*}.

COGITAUERUNT ET LOQUUTI SUNT IN NEQUITIA.

prauæ, inquit, mentis agitationem[15] sermonis testimonio prodiderunt[16].

INIQUITATEM IN EXCELSO LOQUUTI SUNT.

licet in nos contumiliarum uerba iacerentur, tuam tamen iniuriam[17–18] continebant. per hós *autem* gradús[19] ad summum impie-

f. 90d 1. .i. *durormacht cech nolc foralaill ón* 2. *fortgaidi* 3. .i. *amal dungní nech són caratrad du etuch dia ditin ar huacht* 4. *nocairdnigtis*[c]· 5. ł. amichtarentur .i. *doimchelltis*·· 6. *laxa* 7. .i. *is lán* 8. .i. *acht is már* 9. *docách*[d] 10. .i. *cenchongain cridi* 11. .i. *airnidlegar accubur innan drochgnimae acht corbu immaith beith* semper 12. .i. *is bœs intan dungni nech olc issid naithrech fuchetoir* 13. *disin* 14. .i. *innandrochgnimae*[e] *imraid*[f] *trirei ciana* 15. *innimluad* 16. .i. *reil foram brethir on ánandach immerordaisset*[g] 17. .i. *inna aithissi dombeirtissom fornni batir athissi sidi dano daitsiu adœ* 18. ł. *frithoircne dunni* 7 *du dia* 19. .i. *asbeir innadiad*

f. 90d 1. i.e. every evil had been increased upon another. 3. i.e. as a man forms a friendship for a garment to defend him from cold. 7. i.e. it is full. 8. i.e. but it is greatly. 9. (to hurt) everyone. 10. i.e. without compunction of heart. 11. i.e. for the desire of evil deeds is not due, but that a man be engaged in good *semper*. 12. i.e. it is customary that when anyone does evil, he repents at once. 14. i.e. of the evil deeds that he has meditated for long times. 16. i.e. the iniquity which they have meditated is clear from their word. 17. i.e. the insults that they used to put upon us were insults to Thee, O God. 18. or, of offence to us and to God. 19. i.e. which he mentions afterwards.

[a] MS. mluto with l over the line: leg. multa pinguedine?
[b] MS. ex inuocat: corr. Ascoli
[c] the first letter in the MS. may be *r*, but *no-* is required
[d] rectius *dochách*
[e] MS. *indrochgnimae*: corr. Ascoli
[f] leg. *imruraid*?
[g] MS. *immerodaisset*: corr. Ascoli

tatis[20] euecti sunt; nam diuitiæ {commendauerunt} illis iniquitatis licentiam[a], iniquitatis licentia[b] commendauit uitiis familiaritatem, uitiis familiaritas non solum non adtulit peccandi horrorem sed etiam fecit dilectationem, a qua dilectatione ad hoc profecerunt ut post dispectum nostrum[1] etiam de tế[2] sentire impia[3] non temerent. f. 91a

POSSUERUNT IN CÆLUM ÓS SUUM.

retecta[4–5] profanitate in ipsam diuinitatem eiusque opera blasfemando.

ET LINGUA EORUM TRANSIUIT SUPER TERRAM.

in nosque quondam tui iuris et nominis maledictís conuicísque[6] in tuam contumiliam[7–8] uolabant.

IDEO REUERTETUR HIC POPULUS MEUS.

quasi ex persona Dei sermo formatur quod, etiam si merita deessent populo[9], reuersionem tamen eius sola hostium acceleraret[10] inmanitas.

ET DIES PLENI INUENIENTUR IN EIS.

erunt.....longeui[11] remotis erumnis quæ contrahere uitam solent ante senium[12] accelerata[c][13] morte.

ET DIXERUNT[14]: QUOMODO SCIT DEUS?

ut subaudias: cum *autem* uiderem[15] ista, dixi[16]: putasne, *est*

f. 90d *continued* f. 91a 20. .i. *conrancatar*[d] *huaisletaid cloine son* 1. .i. *iarn arń dimicimni* 2. .i. *a dé* 3. .i. *tecndachsu adœ* 4. .i. *direchtae* .i. manifesta 5. .i. *amba failsichthe* 6. .i. *adrimtissom ar aithissib dunni buith fut recht su* 7 *fri ermitin feid tanmae* 7 *cen arń ditin ni daitsiu im*murgu· *ba aithis daitsiu anisin* 7. .i. *baitmelacht su anisiu* 8. .i. *adœ* 9. *arin popul* 10. *olnundianaigfed*[e] .i. *nosoirfitissom tripecthu innannamat cení betis degairíltin leu fessin* 11. .i. *siraisti* 12. *ren dimiltataid* 13. *dianaigthiu tris natrogi* 14. .i. *apersain inpopuil asbeirsom innahisiu* 15. .i. *soinmigi innannamat* 7 rl. 16. *ol inpopul*

f. 90d *continued* f. 91a 20. i.e. so that they reached the height of iniquity. 3. i.e. to blaspheme Thee, O God. 5. i.e. when it was manifested. 6. i.e. they used to count as reproaches to us that we should be subject to Thy Law and that we should honour Thy name, and that Thou shouldest not defend us however; that was a reproach unto Thee. 7. i.e. this was to Thy disgrace. 10. i.e. they would be delivered through the sins of the enemies, though they had no merits of their own. 12. before decrepitude. 13. caused to hasten through the miseries. 14. i.e. in the person of the people he says these things. 15. i.e. the prosperity of the enemies etc. 16. says the people.

[a] MS. liquentiam
[b] MS. liquentia
[c] MS. accelerate
[d] MS. *conraincatar*, with the *i* imperfectly written
[e] MS. *-dianaifed*

*pro*uidentia sí n*on est* uindex[17]? h*oc est enim*[18] q*uod* ait: q*uo*modo scit si n*on* uulciscet*ur*? ut sequat*ur*[19]: q*ui* n*on* punit, nescit[20] neq*ue* *est* *pro*inde.

ET SI SCIENTIA IN EXCELSO.

*con*sequen*ter* finem[21] tantorum scelerum in *pro*uidentiæ negatione *con*stituit.

f. 91b ECCE IPSI PECCA*TORES* usq*ue* ABUNDANTES.

licet diurna rerum suarum possesione p*er*fruiti[1], impii {s*unt*} t*am*en q*uia* blasfemi, et peccatores q*uia* facinorosi[2].

IN SĘCULO OBTINUERUNT DIUITIAS.

nec aliquo damnosso oferiunt*ur*[3] incursu.

ET DIXI: *ERGO* usq*ue* MEUM.

cogitationes m*ihi* agitatio[4] suggerebat infructuosse[5] forsitan me studium iustitiæ suscipisse.

ET LAUI *INTER* LVNOCENTES MANUS MEAS.

frustra[6] studiui, dum ab omni maledicto absteneo, similis innocentib*us*[7] inueniri. *ergo* ne[8] frustra mundaui cór meum?

ET CASTIGATIO MEA IN MATUTINIS.

Simmachus d*icit*: et castigatio mea p*er* omnem matutinum, q*uasi* p*ropter* h*oc* matutinus adsurgerem[9] ut peccata mea cotidie p*ræ*sens ultio castigaret.

f. 91a *continued* 17. .i. *manidtabair digail tar ar cenni· ón·* 18. .i. *issí inne inso fil and* 19. .i. *connided inso fil ánd* 20. .i. *intí nad tabair digail is nach fitir side·* 21. .i. *is hé forcan*[a] *duratsom forsnammórchol durigensat anamait fris díltud remdeicsen dé desom huare nad tarat digail forsnahí durigensat innahísin*[b] *frissium·˘*

f. 91b 1. *ciaararubartatar*[c] *biuth* 2. *colaig* 3. *ni bentar* 4. .i. *indimluad* .i. mentis 5. .i. *cenfochraic n dam taranesi*[d] *ón* 6. *cenfochraic dam taranesi ón* 7. .i. *is do dugnúinn se anisin combin cosmail fri encu* 8. .i. interrogatiuum[e] .i. non ł. *raglanus* 9. .i. *dumslaidi cechdia*

f. 91a *continued* 17. i.e. if Thou inflictest not punishment for us. 18. i.e. this is the meaning that is there. 19. i.e. so that this is what is there. 20. i.e. he who does not inflict punishment, it is that he knows it not. 21. i.e. this is the end that he has put to the great wickednesses that his enemies had committed against him, the denial of God's providence for him, because He had not punished those who had done those things to him.

f. 91b 1. though they have enjoyed. 5—6. i.e. without reward to me for them. 7. i.e. to that end I used to do that, that I might be like to the innocent ones. 8. i.e. *interrogatiuum*, i.e. *ne*, or I have purified it. 9. i.e. for my flagellation every day.

[a] recte *forcenn* [b] MS. *inhísin*
[c] MS. *ciararubartat* [d] MS. *tar æsi*
[e] -gatiuum above the line

SÍ DICEBAM: NARRABO SÍC.

ut in hanc sententiam[10] deliberando[11] procederem.

ECCE NATIONEM FILIORUM TUORUM.

cui dispossuisti forte[12]. pacta[13], inquid, q*uæ* cum genere nostro[14] ac nobiscu*m* quos[15] in locum filiorum[16] affectu patris[17] recipisti, desoluta s*unt*[a].

EXISTIMABAM COGNOSCERE. f. 91c

id est, existimabam[1] me int*er* h*æc* diuersa[2] et aduersa quid tenendum esset rationis iudicio p*ræ*uidere.

HOC[3] LABOR *EST* ANTE MÉ.

id est, n*on* leuis op*er*a[4] *est* uera[5], id *est* coniectura[6] discernere utrum ex hís q*uæ* agunt*ur* credam pacta[7] q*uæ* nobiscu*m* desoluta[8] fecerat. h*oc* itaq*ue* deiudicare[9] et laboris et dificultatis *est* maxime.

DONEC INTREM IN SANCTOARIUM DEI.

q*uod*[10] cum feceris, omnis tribulatio...cessabit.

ET INTELLEGAM IN NOUI*SSIMIS* EORUM.

t*unc* certissime p*er*uidebo q*ui* iniquitatis eorum ausús[11], q*ui* affluentiam rerum omnium[12], q*uæ*[13] insolentes eos fecerat, finis excipiat.

10. .i. *aní asberinn cosse is ed asbér beus* .i. *derchoiniud durem-* f. 91b
caisin dæ dinni ón 11. *hua imradud* 12. .i. pactum *continued*
.i. *trén 7 mór inchairdine dorignis*[b] *friu hitossuch · 7 cotascrais iarum*
13. .i. *inna cairde* 14. *la israheldu ón* 15. *issínni*
16. .i. amal· *bimmis maicc deit adé* 17. .i. amal *caras athir achláinn*

1. .i. *noscrutainse intan nombiinn isnaib fochaidib dús in retarscar* f. 91c
cairde n dæ 7 aremcaissiu 7 nítucussu insin · inruetarscar fanaic·˘
2. .i. *dóinmige damsa 7 soinmige*[c] *doibsom* 3. .i. *huandisiu*
4. .i. *indlære* 5. *huanfír* 6. .i. *huandamnus* 7. *innacairde*[d] 8. *ata tuasilcthi* 9. .i. *incomscar dia són acairde*
durigni frinnai fanaic 10. *anisin* 11. .i. excipiant
.i. ausús 7 affluentia *ithe persain fil iarn a chul* 12. .i. *cechasoinmech ón* 13. .i. quae res amal *sodin*

10. i.e. what I used to say hitherto, that will I say yet, i.e. the f. 91b
despair of a providence of God for us. 12. i.e. *pactum*, i.e. strong and *continued*
great (was) the covenant Thou hadst made with them at first and Thou didst annul it afterwards. 14. that is, with the Israelites. 16. i.e. as though we were Thy sons, O God. 17. i.e. as a father loveth his children.

1. i.e. I used to consider, when I was in tribulations, whether the f. 91c
covenant of God and His Providence had departed, and I understood not that whether it had departed or not. 2. i.e. adversity to me and prosperity to them. 3. i.e. by this. 5. by the true. 8. which are dissolved. 9. i.e. whether God annulled the covenant that He had made with us or not. 11. i.e. *excipiant*, i.e. *ausus* and *affluentia*, these are the subjects that are behind it. 12. i.e. every prosperity. 13. i.e. *quae res* in that case.

[a] The text seems to be corrupt [b] MS. *dorigni*: corr. Ascoli
[c] MS. *soimige* [d] MS. *incairde*

UERUM TAMEN PROPTER DOLOSITATEM[14] POSSUISTI ILLIS.

uersutiam corum .. impunitam[15] esse noluisti.

DEIECISTI EOS DUM ADLEUERENTUR.

quos[16] prosperitas[17] in superbiam erexerat....., condicionem[18] uilitatis suæ docuit inpulsio uel ruina.

[19]QUOMODO FACTI SUNT IN DESOLUTIONEM SUBITO.

stupor, inquit, meus, quo felicitatem eorum ante mirabar, subito est in contrarium motatus, ut desolutionem[20] eorum ac miserias uelut attonitus aspiciam.

DEFECERUNT usque SUAM.

f. 91d ita, inquit, et iniustorum omnis felicitas uice imaginis[1] desoluta nullas potuit præteritatę iucunditatis reliquias obtinere.

IMAGINEM EORUM DISOLUIS.

felicitatem eorum imaginem uocauit, cuius est proprium, cum uissa paululum fuerit, deperire[2].

QUIA DILECTATUM EST usque COMMOTI SUNT.

ego, inquit[3], nihil horum sciens[4] quæ erant futura, et tantum præsentia[5] intuiens inflammabar animo.

ET EGO AD NIHILUM REDACTUS SUM, ET NESCIUI.

indignatione[6] et cogitatione contritus.

UT IUMENTUM FACTUS SUM APUD TÉ.

ita dispensationes[7] tuas uidere non potui, qualiter ista cogitares, qualiter disponeres, ut conparatus[8] tibi nihil mé defferre a pecode
f. 92a confiterer.

f. 91c continued 14. .i. *dég am nraithemnachta ón* 15. *cendigail són* 16. .i. *innahí*[a] 17. *hírobatar* 18. .i. *confitetarsón atan doini intan durochratar* 19. .i. *ingnad lesom cutuim doib lammeit inna soinmige hirobatar* 20. .i. *ásainemlaib ón*

f. 91d 1. .i. *delb nad bí iarfír* 2. .i. *níbí cian oid apail* 3. *duaid apersinn in popuil* 4. .i. *in damsoirthae dulamaib munámat*[b] *fanaic* 5. .i. *soinmigi dum naimtib* 6. *hualondas* 7. *it hé innallathar asbeir innandiad* .i. qualiter rl. 8. .i. *diandamchondelc*[c] *fritsu adé nita ferr indaas cethir*

f. 91c continued 14. i.e. because of their treachery. 15. i.e. without punishment. 17. in which they had been. 18. i.e. they know that they are men when they have fallen. 19. i.e. he marvels that they should fall with the greatness of the prosperity in which they had been. 20. i.e. from things excellent.

f. 91d 1. i.e. a form that is not wont to be in truth. 2. i.e. it is not wont to be not long till it perishes. 3. i.e. David in the person of the people. 4. i.e. whether I might be delivered from the hands of my enemies or not. 5. i.e. prosperity to my enemies. 7. these are the dispensations that he mentions afterwards. 8. i.e. if I compare myself to Thee, O God, I am no better than a brute beast.

[a] MS. *innaní* [b] MS. *munat* [c] MS. *dian dam chondelc*

ET EGO SEMPER TECUM.

iugiter habitabo tecum[1].

TENUISTI usque ME.

prosequutor[2–3] pariter ac prœuius[4], prœductor atque deductor, terram, quam disperaueram[5], mé intrare fecisti.

ET CUM GLORIA SUSCIPISTI ME.

id est, ut reditus meus stuporem[6] uidentibus faceret, stupor uero atque admiratio eorum qui me intuebantur, mihi proficeret[7] ad honorem.

QUID *ENIM* MIHI *EST* IN CÆLO?

subaudi: quid uotis optem[8].

ET A TÉ QUID UOLUI SUPER TERRAM?

ac si diceret: neque habeo amplius[9] neque peto, non solum super terram uerum neque in cælo, excepto hoc[10] nisi ut tecum[11] semper sim.

DEFECIT CARO MEA usque MEI.

ac sí diceret[12]: Deus meus, a parte totum indicans[13], arbiter[14–15] ocultorum.

ET PARS MEA DEUS IN SÆCULA.

quicquid illud est gaudiuorum quo mei possunt sensús inpelli[16],

f. 92a 1. .i. *adœ* 2. .i. *ostu* 3. .i. *tochoisgimthid oc artabairt dochum muthire* 4. .i. *rium oc mofortacht*[a] *dumthabairt imthir són* 5. .i. *arindrisinn ón* 6. .i. *ar a decmaingi*[b] *leu ón* 7. .i. *coimfolnged ermitin feid* mihi *asocht som* 8. .i. *ní ofil son* nisi ut tecum semper sim .. 9. .i. *ní fail ní bed nuilliu oldaas attrab ladia* 10. *cenmitha inso* 11. .i. *adœ* 12. .i. *iscummae dosom an* deus *asrubart 7 bid* deus meus. 13. .i. quando dixit deus cordis mei .i. *sechis dia á huli folaid son etircorp*[c] *7 anim* 14. .i. *ostu a dé* 15. .i. *lassaní nonda brithem* 16. .i. *rothetar dufailti 7 duaccur cechmaith*

f. 92a 2. i.e. even Thou. 3. i.e. a follower bringing us to my land. 4. i.e. before me helping me, to bring me into my land. 5. i.e. that I should reach it. 6. i.e. for what they deemed its difficulty. 7. i.e. that their silence might work honour to me. 8. i.e. there is not *nisi* etc. 9. i.e. there can be nothing greater than to dwell with God. 12. i.e. the *Deus* that he has spoken of is the same to him as though it were *Deus meus*. 13. i.e. God of his whole substance, both body and soul. 14. i.e. Thou, O God. 15. i.e. when Thou art judge. 16. i.e. to be impelled, to joy and to crave for every good thing.

[a] *acht* over the line
[b] *n* over the line
[c] MS. *cor*: corr. Ascoli

siue lucratiui[17] questus siue heriditatis inspirata successio...., tu[18] es ad quem[19] omnis desiderii tendit intentio, cui[20] nihil bonorum
f. 92b *om*nium ualeat exæquari.

QUIA ECCE usq*ue* PERIBUNT.

non immerito tali *con*pellor mentis affectu[1]; uideo *enim* eos q*ui* á tuo[a 2] amore discendunt,.....*per*ditioni[3] *pro*ximos fieri.

MIHI *AUTEM* ADHERERE DEO BONUM *EST*.

ob hoc itaq*ue* quoniam discensionem[4] a té factam mala omnia *con*sequuntur, *con*iungi tibi[5] ambio.

PONERE IN DOMINO SPEM MEAM.

de futura bonorum perceptione[6] securus[7] præsentem statum rerum expectatione[8] *con*solabor.

UT ENARRAREM OMNIA PROMISA TUA IN PORTÍS FILIÆ SIÓN.

filiam Hierusalem *dicit*, in qua efficacior[b 9] laudationum oblatio credebatur.

PSALMUS LXXIII.

UT QUID, DEUS, REPULISTI IN FINEM?

non *est* uox querellæ[10] *sed* inquisitionis[c 11].

IRATUS *EST* FUROR TUUS SUPER OUES GREGIS TUI?

*con*tinuationem indignationis[12] furorem appellat.

f. 92a *continued* 17. .i. *bed indbadigthi* .i. *bed chuintechti*[d] .i. *cid failte adcot sa 7 dungneu is tú su immidfolngi dam adæ cid indeb* dano *adcot is tu adé*[e] *immidfolngi dam* 18. *adæ* 19. .i. *is cuccut su* 20. .i. *isduitsiu*

f. 92b 1. .i. *dusercaesiu adé* 2. .i. *adé* 3. .i. *dubás ón* 4. .i. *innélud* 5. .i. *adæ* 6. .i. *huait siu ádé* 7. .i. *osmé*[f] 8. .i. *mosóirtha asnaib imnedaib hitó* 9. .i. *istraitiu adcotar*[g] *fortacht dé trisinnedbairt*[h] *dugnither* in hierusalem quam in aliis locis 10. .i. *ní iarfaigid coneregim dungnisom* híc 11. .i. *iarfaigid fortachtae* tantum 12. *indlondassa* .i. dei

f. 92a *continued* 17. i.e. to be enriched, i.e. to be sought, i.e. though it be joy that I obtain and make, Thou workest it for me, O God: though it be wealth that I obtain, Thou, O God, workest it for me. 19. i.e. it is to Thee. 20. i.e. it is to Thee.

f. 92b 1. i.e. of love for Thee, O God. 3. i.e. to death. 6. i.e. from Thee, O God. 7. i.e. even I. 8. i.e. of my deliverance from the troubles in which I am. 9. i.e. the help of God is more quickly obtained through the offering which is made in Jerusalem than in other places. 10. i.e. it is not a seeking with complaint that he makes here. 11. i.e. a seeking of help only.

[a] MS. tua [b] MS. efficaior [c] MS. imquisitionis [d] MS. *chuinti* [e] MS. *dæ*: *adé* Ascoli [f] MS. *osm*: corr. Ascoli [g] MS. *ad cotar* [h] MS. *-edbair*: corr. Ascoli

MEMENTO *CON*GREGATIONIS TUÆ, *QUAM* CREASTI AB INITIO.

et in xl tertio psalmo....gestor*um*[13] in Egipto mentionem fecit et nunc idem[1] faciens *dicit*: memor esto nostri, quós[2] errantes[3] et dis- f. 92c
persos in regione Egipti *con*gregasti. bene autem ait "*quam* possidisti," ut in no*mine* posessionis suscitaret maiorem affectum[4–5]; solemus *enim* ea plus dilegire *quæ proprio* et studiosso labore quessiuimus.

LIBERASTI UIRGAM usq*ue* IN EO.

adduxisti nós in hunc montem Síon, in quo tibi[6] habitationem esse uoluisti. ad suscitationem[7] *præ*sentis affectús beneficia[8] *præ*terita retexunt*ur*[9], eo *quod*.....uoluerit eos suos[10] uocari.

ELEUA MANUS TUAS usq*ue* IN FINEM.

elationem eorum.....*con*prime[11] habitu motuq*ue*[12] ferientis.

QUANTA MALIG*NATUS* INIMI*CUS* IN *SANCTIS* TUÍS.

non sunt paruà *quæ* ad nos admisserunt, *pro*: ut exiguitate[13] ac tenuitate sui possint latere[14].

ET GLORIATI *SUNT* usq*ue* TUÆ.

uictoriæ, inq*uit*, successu[15], qua nos op*re*serunt, in gloriam *sunt* elati.

POSSUERUNT SIGNA SUA ET *NON* COGNU*UERUNT*.

*poste*aq*uam* nos ceperunt[1], manubeas[2] suas ad documenta uictoriæ f. 92d
ante[3] portam...*con*locauerunt.

13. *innangnimae* f. 92b
1. .i. *foraithmet* 2. .i. *issisni*[a] 3. .i. *maccaib* israhel *continued*
4. .i. *combad mou de ladia aserc*[b] *triepert dosom adruthreb side indib* f. 92c
5. .i. *amal asned as moam serc linnai adchotadsam triar saithar saindiles* síc *ised as moam serc ladia maicc* israhél *frissarusaithrai-gestar oc a tuididen di cech imniud* 6. *adé* 7. .i. *dutabairt*[c] *fortachtae*[d] *doib indairi* 8. *duratis* filiis israhel 9. .i. *sechis asindetar*[e] *ón* 10. *á aii* .i. *comtis les* 11. .i. *erthroid* 12. .i. *holondas* 13. .i. *sech nita terca som acht is mara*[f] 14. .i. *sech ni chumgat ón im*murgu 15. .i. *huantoracht*
1. .i. *iarsindí dunnucsat indoiri leu* 2. .i. *afodba* .i. *sechis* f. 92d
ar fodba ní ón iarnartabairt indoiri.. 3. .i. *fiad*[g]

1. i.e. mention. 2. i.e. it is we. 3. i.e. (we) the Children f. 92c
of Israel. 4. i.e. that God's love for them might be the greater through his saying that He had dwelt in them. 5. i.e. as we have most love for that which we have obtained through our own labour, so God has most love for the Children of Israel, for whom He had laboured in leading them from every trouble. 7. i.e. to give them help in captivity. 8. which Thou hadst given to the Children of Israel. 9. i.e. are set forth. 10. His own, i.e. that they should be His. 12. i.e. from anger. 13. i.e. they are not petty, but great. 14. i.e. they cannot do it, however.

1. i.e. after they had brought us into captivity with them. 2. i.e. f. 92d
their spoils, i.e. our spoils after we had been brought into captivity.

[a] so Ml. 78[a] 1; but *is snisni* 32[a] 20, 102[b] 15, 127[c] 2, *is sinni* 63[c] 15, 138[c] 11[b], *is nini* 43[d] 5, *is ninni* 93[d] 4 [b] MS. *asere ladia aserc* [c] rectius *duthabairt* [d] MS. *fortach* [e] MS. *as indetar* [f] we should expect *sech nitat terca som acht it mara* [g] MS. *fid*: corr. Ascoli

SICUT IN UIA SUPER SUMMUM[a] usque IANUAS *EIUS.*

ita passim ac uiliter urbs excissa *est*[4], ita ciuitate capta uictorum uiam nulla lenitas temperauit ut domorum claustra[5] ab eís in morem lignorum uilium[6] truncarentur in id ipsum.

IN BIPINNI[7] ET ASCIA[8] DEIECERUNT EAM.

pro aptatis in distructionem ferramentis[9] urbis murorumque securem et asciam[10] possuit.

INCENDERUNT IGNI *SANCTUARIUM* TUUM.

nam ita sacra loca ut profana [11]inmisís ignibus corruperunt.

IN TERRA PULLUERUNT usque TUI.

"pullutum" non semper inmundum uocat sed commone[12]; ut *est* illud in Regum historia: "non sunt polluti[13] panes in manibus meis," *id est* commones. nulla, ait, discritio[14] inter Templum tuum et priuatas ædes[15] habeta *est.*

DIXERUNT IN CORDE usque A TERRA.

f. 93a uenite, conprimamus dies festos Dei de terra[1]. tota gens hostium hís sé consiliis in nostrum exitium ausibusque flammabat, ut nostra festa, deletis cultoribus[2]..., facerent otiari[3].

SIGNA NOSTRA usque NON *EST* PROFETA.

Aquila {dicit}: "signa eorum," ut sit sensus: nulla deffendentis eos Dei signa conspicimus[4], nullus in eis *est* profetarum qui consiliorum

f. 92d *continued* 4. .i. *duforbad* 5. *sechis inna diamri* ł. *inna imdoirsea inna loc cossecarthae* 6. .i. *nírbu mou leu bríg atobai indate bitis cranna doiscairi dufubaitis* 7. .i. *imbiáil* 8. .i. *hitál*[b] 9. .i. *arnaib aidmib* 10. .i. *intál* 11. .i. *amal bitis luic deroli ón* 12. .i. *ní do is ainm dugrés* pullutum *dunelled asslentar huanaib salaib corpthaib*[c] *acht is ainm cachlacein du cach escmun aslentar hua drochgnimaib* 13. .i. *nidat nescmana* 14. .i. *combad derscaigthiu* 15. *aithechdai* .i.[d] *fri tige cach n aithech*

f. 93a 1. .i. *arna derntar anadrad* 2. .i. *maicc* israhel 3. *nonespanaigtis*[e] *cen anadrad* 4. *ol ind namait*

f. 92d *continued* 5. that is, the secret places, or the vestibules of the consecrated places. 6. i.e. they cared no more for cutting them down than though they had been cutting down common trees. 9. i.e. for the instruments. 11. i.e. as though it were mean places. 12. i.e. *pollutum* is not always a name for the pollution whereby a man is defiled by bodily stains, but it is a name alternately to every one impure who is defiled by evil deeds. 13. i.e. they are not impure. 14. i.e. that it should be more distinguished. 15. private (belonging to vassals), i.e. to the houses of any subjects.

f. 93a 1. i.e. that their worship may not be performed. 2. i.e. the Children of Israel. 3. to be idle because they are not worshipped. 4. say the enemies.

[a] MS. somnum: corr. Ascoli [b] MS. *hitháil* [c] MS. *corptaib*
[d] wanting in MS. [e] MS. *nonepanaigtis*

nostrorum illis secreta[5] denudet[6]; indefensos *ergo* et ignaros[7] rerum protenus opprimemus. apta *est* nimis ad elicendam[8] missericordiam Dei de uerbis hostium talis conquestio, a quibus præsidia diuina rident*ur*, ut si infilicitatem neglexit[9] obpresorum[10], saltim suam[11] ulciscatur iniuriam.

ET NOS NON COGNOSCET AMPLIUS usque INIMICUS.

quandiu, inquit, deferentem[12] té ultionem prosperitate[13] hostis insolens[14] ac securus insultat[15]?

INRITAT usque IN FINEM.

quam ad finem[16] exprobrantes nobís.....securos esse patieris?

UT QUID AUERTAS FACIEM TUAM usque IN FINEM?

ne nobís defensionis opem familiarem tibi indulgentissimus[17] largiaris[18]. pulchrà[19] translatio ad similitudinem eorum[20–21] qui sinu prolatum gremioque[22] aliquid largiuntur, quique mota[23] sententia largiendi[24] auertunt[25] a gremio ad dorsum manum.

DEUS *AUTEM* REX NOSTER ANTE SÆCULA. f. 93b

si negent tuo nos aliquando auxilio[1] esse deffensos...

f. 93a *continued* 5. .i. *aní imradam ni impu som di ulc com beth leu som nech di faithib diarélad*[a] *doib* · 6. *sechis foilsigedar ón* 7. .i. *file cenfáthli*[b] *són* 8. .i. *bed tudrachti* .i. *bed chuintechti són* .i. *duthabirt diglœ forru són* · 9. .i. *cenitaibrea digail tarancsi*[c] *ade* 10. .i. *maicc* israhel 11. .i. *á écndach doibsom* 12. *adsnadi* 13. *is asóinmiche fodera do* · *andugni frinni* · 14. *écmailt* .i. contra nos 15. .i. *ciofut fritatniarrsu adá* 16. .i. *cia du forcunn* 17. *a dilgedchimem*[d] 18. .i. *tris innimpúd nisin* · 19. .i. *trop lesom anisiu* 20. .i. *tinnagat ní assanucht di mainib* 21. *for* dexteram tuam *thrachtith*[e] *inso* 22. .i. *7 chrisluch* ł. *huahucht* 23. .i. *intan as aithrech*[f] *ní duthabairt* 24. *eslabrigtheo* 25. .i. *fuchertat alaim iárnacúl*

f. 93b 1. .i. *adœ*

f. 93a *continued* 5. i.e. that they should have some prophet to manifest to them what evil we are meditating concerning them. 7. i.e. who are without prophets. 8. i.e. to be enticed, i.e. to be sought, i.e. to inflict punishment on them. 9. i.e. though He inflict not punishment on their behalf. 10. i.e. the Children of Israel. 11. i.e. their blasphemy of Him. 12. who dost put off. 13. it is his prosperity that makes him do what he does to us. 15. i.e. how long shall he offend Thee, O God? 17. O most forgiving. 18. i.e. through that turning. 19. i.e. he has here a figure. 20. i.e. who give some treasures out of their bosom. 21. this comments on *dexteram tuam.* 22. i.e. and lap, or, from the bosom. 23. i.e. when he repents of giving something. 25. i.e. who put their hand behind their back.

[a] MS. *diarela*
[b] MS. *cenfati*
[c] *n* over the line
[d] MS. *dilchimem*: corr. Ascoli
[e] MS. *thrachith*
[f] leg. *as naithrech*?

OPERATUS *EST* usque TERRÆ.

id est, tam[2] nobis claræ uirtutis[3] testimonio auxiliatus es...

TÚ *CON*FIRMASTI usque MARE.

tú aquas natura[4] sui lubricas in ministerium transitus nostri[5] stare iussisti[5a] firmiter ac durari.

TÚ *CON*TRIBULASTI CAPITA DRA*CONUM* SUPER AQUAM.

hostes uero nostros.....in ipsis, quæ propter nos duratæ[6] fuerant, aquis necasti.

*CON*FRINGASTI CAPUT DRECONIS.

Faraonis ab Ezechelo {lebedan} sic appellati[7].

TÚ INRIPUISTI FONTES ET TORRENTES.

aquarum nobis[a] in herimo copias[8] præstitisti[b9]. "torrentes" *autem* dixit ut subitos et præter morem[10] aquæ cursús ostenderet, quod *est*[11] proprie torrentum, qui non iugi[12–13] meatu fluunt, sed aquis pluialibus[14] intumescunt.

TÚ SICCASTI FLUIOS ETHAM.

f. 93c Etham regio *est* per quam meat[1] Iordanus, cuius prouinciæ rex filium suum gratulatum[2] cum muneribus ad Dauid missit[3], quia emulum[4] *eius* rex extinxerit.

TUUS *EST* DIES usque NOX.

nihil mirum sí haec in defensionem populi tui[5] signa perfeceris.

f. 93b 2. .i. *in meitse* 3. .i. *átuididne*[c] *asindoiri* 4. .i. *air-*
continued *baed baaicned dusudib soirthe retha·* 5. .i. *otuidchesmais*[d] *trimuir robur* 5a. *adé* 6. .i. *secthai* 7. .i. *dingarthæ infarao*[e] .i. lebedan .i. *ised ainm forán*[f] *laezechiál* 8. *inna-imbed* 9. .i. *as indail* 10. .i. *aradéni*[g] *són sech cach*[h] *sruth* 11. .i. *indrodéne int srotho* 12—13. *amal dete cechuisque coitchenn acht intan m bis tolae flechuid indib*[i]. 14. .i. *flechdachaib*

f. 93c 1. .i. *snaid* 2. .i. *conatlugud buide do duaid*[k] *armarbad*[l] *anamat* 3. .i. *robui do forlongais* 4. *innamae* 5. *adé*

f. 93b 3. i.e. of leading them out of the captivity. 4. i.e. for this was their nature, swiftness of running. 5. i.e. so that we might go through the Red Sea. 7. i.e. called (?) Pharaoh, to wit, Leviathan; that is Pharaoh's name in Ezechiel. 8. the abundances. 9. i.e. out of the rock. 10. i.e. for its swiftness beyond every stream. 11. i.e. the exceeding swiftness of the stream. 12—13. as any common water goes, save when there is a flood of rain in them.

f. 93c 2. i.e. with thanks to David for slaying his enemy. 3. whom he had had in exile.

[a] MS. in nobis
[b] MS. *praetitisti*
[c] MS. *átuidne*, with *á* over the line
[d] MS. *otuichesmais*: corr. Ascoli
[e] MS. *infrao*
[f] leg. *forann*?
[g] the second *a* over the line
[h] over the line
[i] MS. *tolae nindib· flechuid indib·*
[k] over the line
[l] MS. *armad*: corr. Ascoli

TÚ FECISTI OMNES TERMINOS TERRÆ.

ad tuum generaliter opus[6] pertinet quicquid spatiís suis terra conplectitur.

ÆSTATEM ET UER TÚ FECISTI EA.

tua dispositione ad utilitatem hominum proprias uices[7] tempora sortiuntur.

INIMICUS INPROPERAUIT DOMINO usque TUUM.

negando[8] ea circa nós gesta quæ in documentum uirtutis tuæ[9] maiorum memoria continentur.

NÉ TRADAS BESTIÍS usque TIBI.

né desimulatio[10] ultionis tuæ hostium nos subieciat potestati, qui[11] té Deum nostrum esse nouimus.

ANIMAS PAUPERUM usque IN FINE.

né cura nostra memoria tua[12] excedat.

RESPICE IN TESTIMENTUM TUUM.

quo cum patribus inisti[13–14] foedus. conuerte in nos oculos tuos[15], cum quibus[16] testamenta pactaque[17] fecisti, et quibus es iugiter defensum ire[18] pullicitus.

QUIA REPLETI SUNT usque INIQUITATIS.

omnes itaque nos sine alicuius exceptione[19].....habemus domús iniquitatibus plenas, *id est*, sumus in adflictione et in miseris constituti, nemo nostrum expers mali *est*[1]. f. 93d

PAUPER ET INOPS usque TUUM.

nostræ quoque uires calamitatibus adtenuatæ sunt[2]; quos[3] exiguos misseriæ reddiderunt opis tuæ[a 4–5] quarum inpertione[6] liberasti[7] continuo teste studemus honore et laude celebrare.

6. *adæ* 7. .i. *innaimthanad* .i. *fele forsnaib rathib·* f. 93c
8. *lasse durusluind* 9. .i. *adé* 10. .i. *inchleth* .i. *huare* *continued*
nad tabair siu digail fochetóir forru 11. *issnisni* 12. *adé*
13. *adé* 14. *huarindualadsu* 15. .i. *tabair indithim*
friarfortacht[b] 16. ł. .i. *is linni* 17. .i. *innacairdea*[c]
18. *dunemae* 19. .i. *nech huainn cen*[d] *fochaid*
1. .i. *cenchol fair* 2. *roseimigthea* 3. .i. *is nínni* f. 93d
4. *dufortachta* 5. .i. *trí fochsul daitsiu dufortachta*[e] *huanní adé*
6. .i. *is hua fodail ade* .i. *tria tinnacul dún* 7. .i. nos .i. *adé*

7. i.e. the alternations, to wit, which are upon the quarters of the year. f. 93c
8. when he had denied. 10. i.e. because Thou dost not inflict *continued*
punishment on them at once. 11. it is we. 14. whereby Thou hast entered. 15. i.e. give attention to helping us. 16. i.e. it is with us. 19. i.e. anyone of us without tribulation.

1. i.e. without guilt upon him. 3. i.e. it is we. 5. i.e. f. 93d
through Thy taking Thy help from us, O God. 6. i.e. it is by imparting them, i.e. through giving them to us.

[a] the glossator is explaining a corrupt text
[b] MS. *-forthacht*
[c] rectius *innacairde*
[d] MS. *cech*
[e] MS. *dufortacht*

EXSURGE, DOMINE: IUDICA CAUSAM TUAM.

hoc igitur magis uindicis adsume censuram quo nos in tuam uides iniuriam[8] hostibus uiluisse[9].

MEMOR ESTO INPROPERIORUM TUORUM usque TOTA DIE.

hostes, inquit, per insolentiam[10] obproprii in té plasfemias et maledicta iaculantur[11], eo quod nihil aliquando in defensionem populi tui feceris, sed nós relationis lecentia[12] mendaciter ista iectemus[13–14].

NE OBLIUISCARIS UOCEM QUERENTIUM TÉ.

auris tua utriusque partis[15] uoce pulsetur[16], et iusto examine tam suplicantibus quam plasfemantibus pro meritis[17] digna restitue[18].

PSALMUS LXXIV.

f. 94a IN FINEM, NE CORRUMPAS[1], ASSAPH PSALMUS.

CONFITEBIMUR TIBI, DEUS.

repetitione autem uerbi[2] ex more suo[3] facta[3a] deuotum[4–5] sé fore iugiter pollicetur.

CONFITEBIMUR usque TUUM.

certatim dicemus nos tuos esse[6–6a], ac tuo uocare nomine gestemus[7],

f. 93d *continued* 8. .i. *is ancride ṅ dait siu ón dano* · 9. *rondoirmámaigsem*[a] 10. .i. *huare nachansoiraini*[b] 11. *dubidcet* 12. .i. *díl-maine aisndísen*[c] *atannaigi do 7 nifil iar fír* · 13. .i. *imluadamni* 14. .i. *is ed asberat*[d] *som is, gau dúnni innahi adfiadam*[e] *dichrisst huare nadnacat hifrecndairc* · *gnímu cosmaili dudenum duchrist indas asṅdafiadam*[f] *ni dundarigni*... 15. .i. *macc* nisrahel *7 annamat* 16. .i. *benar* 17. .i. *cechoinoin* 18. *adœ*

f. 94a 1. .i. *ní berae asalm ar* assaph *trínephscribend intituilse riam* 2. .i. confitebimur *duebert cufudi* 3. .i. *isgnáth do anaitherrech sin* 3a. *gnímu* 4. .i. *bes ṅ duthrachtach* .i. *duarngirsom betan duthrachtaig agnimai som dodia* 5. [Marg.] *coirbre* ł. *betan duthrachtaig* 6. .i. *asberamni ammi muntar dait siu adœ* 6a. .i. *tuáth dœ*[g] *7 popul dé* 7. .i. *adcobram ni*

f. 93d *continued* 8. i.e. it is indeed an injury to Thee. 10. i.e. because Thou dost not deliver us. 12. i.e. licence of narration impels us to it, and it is not in truth. 14. i.e. they say that we lie in what we declare of Christ, because they do not see Christ do like deeds at the present, such as we declare that He did. 15. i.e. of the Children of Israel and their enemies. 17. i.e. of every single one.

f. 94a 1. i.e. thou shalt not take from Asaph his psalm through omitting to write this title before it. 2. i.e. in saying *confitebimur* twice. 3. i.e. that repetition is usual for him. 3a. deeds[h]. 4. i.e. that he will be devoted, i.e. he promises that his deeds will be devoted to God. 5. Coirbre: or that they will be devoted. 6. i.e. we shall say that we are Thy folk, O God. 6a. i.e. the nation of God and the people of God.

[a] MS. *rondoirmaigsem*: corr. Ascoli [b] MS. *nach an soirainni* [c] MS. *aisn-dísnen*: corr. Ascoli [d] MS. *as berat* [e] MS. *adfidam*: corr. Ascoli [f] MS. *as ṅ dafiadam*; the infixed pronoun anticipates the object of the following dependent clause [g] over the line [h] facta is wrongly taken as a neuter plural

id est, té habere nós Dominum gloriabimur, té defensorem atque beneficum continua nostra lingua resonabit; nec inmerito[8].

CUM ACCIPERO TEMPUS usque IUDICABO.

uocatione[9], inquit, mihi et temporis oportunitate conlata[10], *id est*, cum ab incursu hostium liber fuero, huic operi[11] mancipabo ut factorum tuorum[12] magnitudinem adsiduo sermone concelebrem. uox Dei[13] cuius opera sé iugiter laudaturum[14] repromiserat[15], quod rebus ipsís[1] et factorum uerbis denuntiat sé scilicet iudicare iustitias[2]. f. 94b

LIQUEFACTA *EST* usque IN EA.

denuntiatio sola[3] adseruandæ iustitiæ consternationem terræ sufficit, quam proprie dixit sub exspectatione poenalis edicti[4–5] liquescere.

EGO CONFIRMAUI usque *EIUS*.

hæc quoque ex persona Dei: ego qui conditor operum meorum

f. 94a *continued* 8. .i. *ní indnephdeithbir dunni domolad su adœ* 9. ł. uatici-natione .i. *adoiri*[a] 10. .i. conpleta .i *tairchital tuidechtae* 11. .i. *asbeir inna diad* 12. .i. *adé* 13. .i. *á*liquefacta est *asber inna diad is fair trachtaid is indisiu* .i. *airis guth de asrubart* aliquefacta est rl. 14. *nommolfath* 15. .i. quando dixit iudicabo iustitias .i. *is forsan* · iustitias iudicabo *trachtaid anisiu* ·

f. 94b 1. .i. operibus quae agit deus. Aliter rebus ipsís .i. *air ní pridchessom*[b] *huabriathraib*[c] *comallaidi* operibus[d] 2. dei *trachtad insin beus*[e] *forsan* iustitias iudicabo *remiœrbart* 3. .i. *indaisṅdís*[f] .i. *intan asnindet dia 7 forcongair dudóinib comallad afírinne islour doib insin diafalgud arní cumgat comallad innafirinne sin inógai* · amal *forndacongair dia doib 7 imfolṅgai son legad doibsom 7 techt hipiana huare nand chumgat* 4. .i. *intain nacomallatar timnae ṅ dé*... 5. .i. *esngarthi*

f. 94a *continued* 8. i.e. it is not without reason that we should praise Thee, O God. 9. i.e. out of captivity. 10. i.e. the prophecy of coming. 11. i.e. which he mentions afterwards. 13. i.e. he is here commenting on the *liquefacta est* that he mentions afterwards, i.e. for it is the voice of God which had said *liquefacta est* etc. 16. i.e. this comments on *iustitias iudicabo*.

f. 94b 1. otherwise *rebus ipsis*, i.e. for what he preaches in words he fulfils it in deeds. 2. this is still a commentary on the (phrase) *iustitias iudicabo* which he has used above. 3. i.e. the declaration, i.e. when God declares and orders men to fulfil His righteousness, that is enough to dismay them, for they cannot fulfil 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. 4. i.e. when they do not fulfil the commandment of God.

[a] But it seems probable that *adoiri* should go along with *tuidechtae*: *tairchital tuidechtae adoiri*
[b] MS. *prichessom* [c] MS. *huabriaraib*
[d] MS. *comallai dioperibus*: corr. Thurneysen [e] MS. *imbeus*: corr. Ascoli
[f] MS. *indaisṅdis ṅ dis*

sum, arbiter[6] eorumdem ero æquissimus, *ergo* scilicet[7] ut de meis iudicaturus[8]. non igitur inmerito[9] narraturum sé *eius* merabilia pollicetur cuius denuntiatio[a] sola iudicii uim seuerę ultionis[10] inpleuerit. totum *autem* figurate[10a] *propter* pompam[11] præsentis negotii.

DIXI INIQUIS: NOLITE INIQUE AGERE.

postquam talem Deum didici,[b12] iniquos monere[13] non destiti[14].

ET DILIQUENTIBUS usque CORNU.

potentiam præcellentem[15].

NOLITE EXTOLLERE IN ALTUM usque INIQUITATEM.

eius potentiæ obloquentes[16].

QUIA NEQUE AB ORIENTE NEQUE AB OCCIDENTE.

quatuor principalium climatum istius mundi enumerat, ut sit sensus[17]: neque qui primi[18] hominum solem uident, neque qui ultimi[19] uerum, neque quos[20] nullos tepefacit[21] sol, neque illi quos multos[22] exurit, Dei præsentiam effugere possunt.

NEQUE A DESERTIS MONTIBUS usque IUDEX *EST.*

qui aut nimio frigore[23] aut multo igne[24] deserti sunt[25]. significat *autem* septimtrionales[26] aut australes[27] plagas.

f. 94b *continued*

6. *brithem firianamam* 7. .i. amal *as messe dudaforsat inna duli· isme* dano *bæras· mes firian foraib* 8. amal *nummesur* 9. *acht is deithbir* 10. .i. *maní comalla nech aní forchongair dia do* 10a. .i. *intropdaid* 11. .i. *trop cucumtuch 7 chonimbiud briathar for ingním frecndairc adfet som··* 12. .i. *iarsindí etiringén· ón* 13. .i. *forcanainn* 14. .i. *ní rúchumsanussa* 15. .i. *is ed a* cornu *asbeir*[c] *riam ón* 16. .i. *ní bes chotarsnae fritimnae dé* 17. .i. *issí chiall fil and* 18. .i. *áis fil octurcbail*[d] *grene* 19. .i. *áis ind fuinid* 20. .i. *itheside ailiu* 21. *nádtesaigedar*[e] .i. *ais innatuaisrenn··* 22. .i. *áis inna ethiobae* 23. .i. *airmeit ind huachta níru-threbthar*[f] *indib* 24. .i. *armeit intessa* 25. .i. *cenatrab* 26. .i. *tuaisrendai·* 27. .i. *deisnechdai*

f. 94b *continued*

6. a most righteous Judge. 7. i.e. as I have created the elements I, also, will pass righteous judgement on them. 9. but it is proper. 10. i.e. if anyone fulfil not what God enjoins him. 11. i.e. a figure with embellishment and abundance of words of the present deed that he speaks of. 12. i.e. after I understood Him. 15. i.e. this is the *cornu* that he mentions before. 16. i.e. aught that is contrary to the commandments of God. 17. i.e. that is the meaning that is there. 18. i.e. those who are at the rising of the sun. 19. i.e. those of the setting. 20. i.e. it is these others. 21. which warms not i e. those of the north. 22. i.e. those of Ethiopia. 23. i.e. for the greatness of the cold no one may dwell in them. 24. i.e. for the greatness of the heat. 25. i.e. without habitation.

[a] MS. denutiatio [b] MS. *dedici* [c] MS. *as beir* [d] MS. *ũ tircbail* [e] MS. *nadeltesaigedar*: corr. Thurneysen [f] MS. *nírubthar*

HUNC HUMILIAT. f. 94c

Assirium scilicet arrogantem[1].

ET HUNC EXALTAT.

populum Israhel timore prostratum. subest eius potentiæ pro meritis uirum quemque tractare, quod præsenti patefecit exemplo[2].

QUIA CALIX IN MANU DOMINI usque MIXTO.

uinum sepe á profetis pro seueritate et graui ponitur ultione[3], quando iuxta ebrietatem[4] ut erumnís plagisque sensús hominum perturbati incertique sunt. augenter[5] pro ultione districta[6] neque infracta lenitatis[7] admixtu, quæ citius perturbat[8] bibentem. etiam mixtionem dicit pro mensura[9] quæ ex more bibentibus datur, uel potionis plenitudine[10] tam grandi ut poculum[11] possit inplere[12]. per merum[13] *ergo* poene seueritatem, per mixtionem plenę mensuræ modum uoluit indicare.

1. *huallach*[a] 2. .i. *ísligud són* assiriorum *7 chumgabal* filiorum israhel 3. .i. *is and suidigitir som aní as* uinum pro seueritate ultionis *intan conoscaigter siansai inna ndoine trisnaimneda*[b] *7 nafochaidi imbiat ɔnatechtat asiansu corai fridenum maith amal nad techta nech asiansu corai intan in bís immescai arusc rere ní aicci ní liamescai* 4. .i. *amal mbis immescai* 5. .i. *duthormuch innafochaide asbeir som anisiu·* .i. plenus est mixto· *ocus is for sodain trach(t)aid ani siu· sís··* 6. .i. *tiachair 7 serb* 7. .i. *cen ní duailgini indí* 8. .i. *huare asserb 7 nad in bí ní duailgen indi fafuasna són 7 facheird dia aicniud* 9. .i. dicit .i. plenus est mixto .i. *air lani ind lestair* .i. *sechis ar lani innadíglae*[c] *sin*[d]·· 10. *no is dulani innadíglae*[c] *teit* aplenus *7 ni dulani inchailig 7 is do doadbat· lani inchailig duthaidbse nad desta ní du digail* 11. .i. *innairidig* 12. .i. *deug mór du óul dindigail condib lán inderidech* 13. .i. uinum *aithbeim forais lesom anisiu foraui* meri· *remierbart··* f. 94c

2. i.e. the humiliation of the Assyrians and the exaltation of the Children of Israel. 3. i.e. it is then that they put *uinum pro seueritate ultionis* when men's senses are moved through the troubles and afflictions in which they are, so that they have not their proper senses to do good, as a man has not his proper senses when he is intoxicated; a proverb of the ancients: he sees nothing for his drunkenness. 4. i.e. as it is wont to be in drunkenness. 5. i.e. it is to exaggerate the afflictions that he says this, namely, *plenus est mixto*, and this below comments on that. 6. i.e. sharp and bitter. 7. i.e. with naught of softness in it. 8. i.e. because it is bitter and because there is nothing soft in it, it perturbs him and drives him from his nature. 9. i.e. for the fulness of the vessel, that is, for the fulness of the punishment. 10. or *plenus* applies to the fulness of the punishment, and not to the fulness of the cup, and to that end does he show forth the fulness of the cup, to show that naught of punishment is lacking. 12. i.e. to drink a great draught of the punishment, that the cup may be full. 13. i.e. *uinum*. He has here a recapitulation of the *uini meri* that he has spoken of before.

[a] MS. *huallac* [b] MS. *triasnaimneda*: corr. Ascoli [c] MS. *indiglae* [d] MS. *sín*, leg. *són*? [e] MS. *in indiglae*

ET INCLINAUIT EX HOC IN HOC.

nam a nobís[14] áuersum[15] inclinauit in Assyrios.

FEX[16] *EIUS NON EST* EXINANITA.

non *sunt* in Assiriorum excidio[a] uires ulciscentis[b] absumptæ[17–18]; super*est* adhuc in *eius* potentia unde[19] puniantur quos propria merita subiecerint ultioni. similia *ergo* patientur Assiriis, qui nos pari aussu[c20] obpugnari temptauerunt.

f. 94d EGO *AUTEM* IN SÆCULA usque IACOB.

exper*t*is iam fretisque[1] auxiliis.

ET EXALTABUNT*UR* CORNUA IUSTI.

rerum gestarum[2] testimonio ut potentem mé ac super*iorem*[3] omnes aspiciant.

PSALMUS LXXV.

IN ISRAHEL MAGNUM NOMEN *EIUS.*

ut subaudias[4]: nusq*uam* magis q*uam*[5] in nobis[6] magnum nomen *eius* esse apparuit.

ET FACTUS *EST* IN PACE LOCUS *EIUS.*

locus Dei habitatioque *eius, id est* Sion Templumque, in ea quod
f. 95a solum incolere[1] credebatur, pacatum *est* ac securum deletis Assiriis.

ET HABITATIO *EIUS* IN SIÓN. IBI *CON*FREGIT CORNUA ARCUUM, SCU*TUM* ET BELLUM.

Assiriorum scilicet, q*ui* {Deus} diuerso instructos[2] armorum genere morti tradidit.

f. 94c 14. .i. *hua israheldaib* 15. .i. *soithe* 16. .i. *indescad*
continued .i. uindicta dei 17. .i. *ciadurat som digail forassaru ata digal aile les forpecthachu dano intan bes náil do* 18. .i. *nirrufoircneda* 19. .i. *dú* 20. *huantodail*

f. 94d 1. .i. *ambat n airbirthi biuth* 2. .i. *fri assaru armaccu israhel* 3. .i. *oldate assair* 4. .i. *condib hé intliucht so domberae as* 5. *fíu* 6. .i. *airis indiunni israheldaib*[d]

f. 95a 1. .i. *combad and namma friscoirthe céill*[e] 2. *inna aithergabthi*

f. 94c 14. i.e. from the Israelites. 17. i.e. though He has inflicted
continued punishment on the Assyrians, He has with Him still other punishment on sinners when it pleases Him.

f. 94d 1. i.e. when they shall be enjoyed. 2. i.e. to the Assyrians for the Children of Israel. 3. i.e. than the Assyrians. 4. i.e. that this may be the sense that thou gettest from it. 6. i.e. for it is in us, the Israelites.

f. 95a 1. i.e. that He was worshipped there only.

[a] MS. exicidio [b] MS. ulcisciscentis
[c] translated as if it were haustu [d] MS. *israheldail• daib*
[e] MS. *céil*

INLUMINAS TÚ MIRA*BILITER* usque *ÆTERNÍS.*

'æternos' *autem* montes appellat q*uod*[2a] *pro* sempeterna uirtute in se Dei habitantis numq*uam* essent in iús hostium transituri, unde[3] *uelut* respiciens[4] diuinitas securitatem maistatis adflauerit.

TURBATI *SUNT* OMNES INSI*PIENTES* CORDE.

ita ut nullum Assirii inuenirent effugium, q*uia* in Deum contumiliosi uictoriam præsumebant[5].

DORMI*ERUNT* SOMNUM SUUM.

magnæ securitatis indicium *est*[6]. cum sé in somno[7] dedisent, altero *uelut* die capt*uri*[8–9] urbem, pœnali æternoque sopore depresi *sunt*, ut uix[10] aliquis super*fuisset*.

ET NIHIL INUENERUNT.

a*ut* de nobis[11] q*uod* cupierant, a*ut* de suis[12] q*uos* scierent, nihil inuenerunt.

OMNES UIRI DIUI*TIARUM* IN MANIB*US* SUIS[13].

q*ui* sucesum[1] uictoriæ in suis manib*us*...collocabant. f. 95b

DORMITAUERUNT usque EQUOS.

per similitudinem dormitantium nihilque[2] prospicientium subitum exitium et inspiratum[3] uoluit malum mortis exp*re*mere.

DE CÆLO IUDICIUM AUDITUM FECISTI.

pompatice[4] *per* figuram[5] *uelut* cuiusdam tribunalis sugestus[6] cælestis describi*tur*, unde sit in Assirium dicta sententia[a].

2a. *ol* 3. .i. *dindí rombói hi slebib* 4. .i. *huafortacht* f. 95a
semper 5. .i. *ised asbertis banert*[b] *fadesin immefolnged choscur* *continued*
doib ni bu dia 6. .i. *incotlud ón* 7. .i. *hi cotlud ón*
8. *arabarach son iarnacotlud*[c] 9. *annungebtais* .i. *robu si*
ácíall són[d] 10. .i. *cen sceulu*[e] *diib* 11. .i. *armbrith*[f]
indoiri 12. .i. *ní ɔfitetar arrig foragabsat dianés* .i. *senachrib*[g]
ɔaslúag 13. .i. *lase rombatar ananai innalamaib ón*
1. *intoracht* 2. *difrithorcuin doib* 3. .i. *nadtormenatar* f. 95b
4. *indadbchlostaid*[h] 5. .i. *trithrop* 6. *air biid aslach*
oceráil innabrithemnachtae condárbastar gné firinne fuiri

3. i.e. from that He was in mountains. 4. i.e. by His help f. 95a
semper. 5. i.e. they used to say that it was their own strength *continued*
that wrought victory for them, not God. 6. i.e. the sleep. 7. i.e. in sleep. 8. i.e. on the morrow, after their sleep. 9. when they were about to take, i.e. that was their thought. 10. i.e. without tidings of them. 11. i.e. to carry us into captivity. 12. i.e. they know not their king whom they had left behind[i] them, to wit, Senacherib with his host. 13. i.e. when their riches were in their hands.

2. of hurt to themselves. 3. i.e. which they had not expected. f. 95b
6. for there is a suggestion enjoining the judgment, that the appearance of righteousness may be shewn upon it.

[a] MS. sentia [b] = *ba annert* [c] MS. *iacotlud*: corr. Thurneysen [d] MS. *ácialsón* [e] leg. *sceula*? cf. LU. 15[b] 28 [f] MS. *airmbrith* [g] MS. *senchrib*
[h] MS. *indadchlostaid* [i] cf. *foragab* Ml. 30[a] 9

TERRA TIMUIT ET QUEUIT.

pro eo ut diceret[7]: omnes hós terror metusque consumsit.

ET RELIQUIÆ usque TIBI.

quoniam moris *est* inter aduersa possitis difectum animæ[8] sustinere, hoc ait quoniam et anima nostra.....memoriam benefactorum[1] tuorum..celebrabit. f. 95c

UOUETE ET REDDITE usque UESTRO.

exortatio profetæ *est* ut maturent exsoluere quod promittunt[2].

OMNIS QUI IN CIRCUITU usque MUNERA.

non mirum[3] nec satis magnum *est* sí a uobís promisa uotorum reddantur.

PSALMUS LXXVI.

IN FINEM, PRO ITHITHÚN, ASAB PSALMUS.

prædicit in præsenti psalmo quæ erat populus in Babilone passurus, omnisque contextus psalmi lxxii · huic similitudine non parua coniungitur tam experiundi[4] austera[5] quam ob ea ipsa libere[a 6] conquirendi[7].

UOCE MEA DOMINUM CLAMAUI, ET UOX MEA AD DOMINUM INTENDIT.

[8]inuenit, inquit, fructum clamor orationis emisæ; nam oculos Domini in me conuerti[9].

MANIBUS MEIS usque DECEPTUS. f. 95d

manus mea nocte extenditur[1].

NEGAUIT CONSULARI ANIMA MEA.

ita frequentia mé mala..preserunt ut nihil libere[b] *et*[2] consulationis admitterem.

f. 95b continued 7. .i. *is cummae do bid ed asberad* 8. *tri derchoiniud isnaib imnedaib*

f. 95c 1. *adae* 2. .i. *combad ellam nocomallaitis aní asrochoilset* 3. .i. *ní*[c] *mór duib cia chomallaide aní asrochoilsid duchomallad* · 4. .i. *emid dusceula* 5. *innammúcnai* .i. *innaimneda són* 6. *int soir* 7. .i. *emid aranégea* 8. *forsaní as* intendit *trachtaid*[d] *inso* 9. .i. *condamchualae*

f. 95d 1. .i. *doguidi dœ* 2. *cid*

f. 95b continued 7. i.e. it is the same for him as though he had said that. 8. through despair in the troubles.

f. 95c 2. i.e. that they should speedily fulfil what they had determined. 3. i.e. it is no great thing for you that ye fulfil what ye have determined to fulfil. 5. i.e. the troubles. 8. this comments on *intendit*. 9. i e. so that He has heard me.

f. 95d 1. i.e. to pray God.

[a] leg. libertatem, Ascoli [b] leg. libertatis, Ascoli
[c] wanting in MS. [d] MS. *traichtaid*

MEMOR FUI DEI DILECTATUS.

iam hinc latius explicat[3] causas quibus aut disperare coactus sit, aut a quibus per memoriam Dei sit factus alacrior[4].

ET EXERCITATUS SUM; ET DIFECIT PAULISPER SPIRITUS MEUS.

frequenter malis cogitationibus[5] in difectum[6] animæ uenire compulsus sum[7].

ANTICIPAUERUNT usque MEI.

uigiliæ dicuntur quatuor partes noctis in ternas horas diuisas[a 8]. cum soleant singulas noctium uigilias sortito uicissim uigiles obseruare custodes, ego angentibus malis aliorum uice[9] uigelando[10] prœueni[11], *id est*, insomnis[12] tota nocte fui.

TURBATUS usque LOCUTUS.

paruum *est*[13] me caruisse somno, rerum[14] stupore amiso uocis officio.

COGITAUI DIES ANTIQUOS. f. 96a

præteritorum mihi temporum ante oculos[1] memoria recurrit.

NOCTE CUM CORDE MEO, ET EXERCITABAR.

frequenter cogitationes incurri etiam noctis tempore quo curarum[2] tormenta laxantur. hæc cum animo ac mente tractaui[3],.....uistigia sententiæ meæ lubricabant.

ET UENTILABAM[4] IN MENTE SPIRITUM MEUM; NON IN ÆTERNUM PROIECET DEUS?

ET NON ADPONAT?

manente offensa[5] nullum reconciliatio inueniet tempus[6].

f. 95d continued 3. *assindet* 4. *dudenum maith manaib* 5. .i. *isnaib ingram-* 6. .i. *inderchoiniud* 7. *olduaid* 8. .i. *teora huara cecha cethramthan di*[b]. 9. .i. *tarcenn alanaile* .i. *roairius innaithchi n uili*... 10. .i. *aire inna aithche huile* · 11. *foroiblangsa* 12. .i. *nephsuande* 13. .i. *ba bec ṅ damsa mad buith cen chotlud* tantum *is ansu dam gabail*[c] *mogotha dim lamméit inna n imned forodamar* 14. *innanimned*[d] *forodamar*

f. 96a 1. .i. *hifrecṅdairc* 2. *innandethiden* 3. .i. *lasse immerordus inaidchi* 4. .i. *fusscannainn* .i. *asgleinn*[e] 5. .i. *huaderchoiniud* 6. .i. *indalasinmenmain ní adchótadaigfide fridia trederchoiniud* ·

f. 95d continued 4. to do good. 5. i.e. in persecutions. 6. i.e. into despair. 7. says David. 8. i.e. three hours in every quarter of it. 9. i.e. for others, i.e. I have watched the whole night. 10. i.e. a whole night's watch. 13. i.e. it were little to me were it 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. 14. of the afflictions that I have suffered.

f. 96a 1. i.e. in the present. 3. i.e. when I had meditated in the night. 4. i.e. I used to scrutinize. 5. i.e. from despair. 6. i.e. the mind thinks through despair it would not be reconciled to God.

[a] leg. diuisæ [b] MS. *che..ramthan di* [c] rectius *gabál*
[d] MS. *innanim n imned* [e] leg. *asglenninn*

AUT IN FENEM usq*ue* ABSCIDET[7] ?

siue erit p*er* omn*ia* suæ bonitatis immemor. et uult dicere: inscisa[8] misericordiæ suæ *con*suetudine n*ihi*l in nobís ex more benign*it*atis solitæ[9] largietur.

*CON*SUMAUIT UERBUM IN SECULA ?

metuebam[10] nimis ne illam scientiam, q*uæ* q*uid* singulos maneat[11] in longas ætates nouit atq*ue* denuntiat, in nostris calamitatib*us* inpletam uoluerit, p*ræ*ordinando[12] forte ut hís adfligeremur erumnis.

AUT OBLIUISCET*UR* usq*ue* D*EUS* ?

uerebar né talis sententia[13] de nobís p*ræ*cesserit q*uæ* omnem misserationem excluderet. familiares s*unt* sane adflictís hii luctús animorum ut repulsa *con*sulatione[1] spem suam alt*er*utra[2] suspicione suspendant et dubita cogitatione *con*sumant. f. 96b

ET DIXI: N*UN*C CÆPIT usq*ue* EXCELSI.

cum ap*ud* patres[3] beneficiorum principia diuinorum nouis et seq*uen*tib*us* cumularent*ur*[4] augmentis, n*un*c in peiorem sortem motato statu nostro, credibile *est*[5-6] h*æc* esse initia dolorum, q*uib*us motata erga nós diuina dispensatione increm*en*tum et p*er*fectio debeatur.

f. 96a *continued* 7. .i. *nó dufobi*[a] .i. *connachadánaigfea ón · 7 is diltud tabairte trocaire fil* sunt 8. *huanchomacnabud nephindlachtu* .i. *ní indail atrocairi*[b] *7 nídignea aerscailiud du danaigiud neich dúnni di · · ·* 9. .i. *dungní dugrés* 10. .i. *robú mór ahomun liumsa ón mad and atbelmaisni isnaib fochaidib 7 isnaib imnedaib hirobammar 7 maninsoirthae riam* 11. *arossa* .i. *fil archinn*[c] 12. *lasse* 13. .i. *arndermat(ni di)arsoirad · ·*

f. 96b 1. i. *ní cretet anícc* 2. .i. *nifetatar insóirfetar*[d] *fanacc* 3. .i. *arbuid doib dureir dœ* 4. .i. *cachae foralaill* 5. interrogatiue[e] *in creti dúnni atosge*[f] *huilc dún nanní du fochaidib inotgam amal rocretset arnaithir romdar tosge maith doib nanní du degmainib 7 sainemlaib*[g] *dunecomnacht dia doib* 6. .i. *tarœsi arpecthae*

f. 96a *continued* 7. i.e. or He will cut, i.e. so that He will not bestow it, and it is denial of the giving of mercy that is there. 8. from unparted custom, i.e. He will not part His mercy, and He will not break it up to give us somewhat of it. 9. i.e. which He practises continually. 10. i.e. my fear of it was great that we should die in the tribulations and afflictions in which we were, and that we should not be delivered previously. 11. i.e. which is before. 12. when. 13. i.e. our being forgotten to be delivered.

f. 96b 1. i.e. they believe not in their salvation. 2. i.e. they know not whether they will be delivered or not. 3. i.e. because they were subject to the will of God. 4. i.e. each of them upon the other. 5. interrogatively; are we to believe that the tribulations into which we enter are the beginnings of evil to us, as our fathers believed that the benefits and the excellent things which God gave them were the beginnings of good to them? 6. i.e. for our sins.

[a] MS. *nodufobi* [b] rectius *athrócairi* [c] rectius *archiunn* [d] MS. *insóirfetar insoirfetar* [e] -gatiue over the line [f] leg. *atatosge* or *attosge* [g] MS. *sainemla*: corr. Ascoli

hoc· totum exaggerenter[7] in indicium adflictæ mentis, cui sensum p*ræ*sentium malor*um*[8] acuit bonorum[9] recordatio, quantoq*ue*[a] etiam de futuris suspicio[10], ne in æternum abiecta sit ac relicta.

MEMOR FUI OPERUM DOMINI.

hucusq*ue* metus[11] animi ægrescentis[12] malís p*ræ*sentib*us*; hinc[13] quibus sit reb*us* erectus {a malís} exsequitur[14].

QUIA MEMOR usq*ue* TUORUM.

memoria eorum q*uæ* in Ægipto con*ti*gerunt mirabilium medebitur[15] malís p*ræ*sentib*us*.

ET IN OBSERUATIONIB*US* TUIS EXERCEBAR.

in his reuoluendís[16] exercebar.

D*EUS*, IN S*ANCTO* UIA TUA.

cum in monte Sina[17] uestigium *eius* apparuit.

QUIS *EST* D*EUS* usq*ue* NOSTER ?

né commemoratione uestigii uile de Deo fecisse uideretur indicium[18], scite[19] de infinitate *eius* ac magnitudine subiecit, ut q*uod* apparuit dignitatis[20], n*on* mediocritatis, *eius* fuisse credatur.

TÚ ES usq*ue* MIRABILIA.

tibi[21] soli proprium est talia ... agere.

UIDER*UNT* TÉ AQU*AE*, D*EUS*. f. 96c

id est, cum ad oram[1] Rubri maris popul*us* con*se*disset, timorem suum aq*uæ* contur*bat*ionis testimonio prodiderunt.

7. .i. *indumaigthid* .i. *duthormuch cechatrogae foralaili* 8. .i. *furodamnatarsom* 9. .i. *rondánaigestar dia dianaithrib*[b] 10. .i. *cio morfrithmius* 11. ł. estus .i. *indesgal* .i. *inchumtabart*[c] *ón inícfider fanacc* 12. .i. *lobraigedar* 13. *indiad*[d] *sin* 14. *durimi duaid* 15. *frisbia* 16. *betis imratib* 17. .i. *baglas 7 baténtide asliab ·* 18. .i. *arna tomainte bedníse*l[e] *som tritaidbsin*[f] *afuilliuchtae hisleb sina* hominibus· *isairi*[g] *asbeirsom* quis est deus· *7* tu es deus 19. .i. *indfissid* 20. .i. *intuailigigthea· dœ* 21. *adœ* f. 96b *continued*

1. *dundumuir*[h] .i. *dufuargabsat huisci moro robuir intan rombói popul dé foramuir*[i] f. 96c

7. i.e. cumulatively, i.e. to increase every misery upon another. 8. i.e. which they have endured. 9. i.e. which God had given unto their fathers. 10. i.e. with how great suspicion (?). 11. i.e. the doubt whether he will be saved or not. 12. i.e. which is ill. 13. finally. 14. David recounts. 17. i.e. the mountain was green and fiery. 18. i.e. that it might not be supposed that God was lowly because His footprint was shewn to men on Mount Sinai, therefore he says etc. 20. i.e. of the dignity of God. f. 96b *continued*

1. i.e. the waters of the Red Sea rose when the people of God was on.... f. 96c

[a] recte quandoque, but quanto suspicio is translated as an ablative [b] leg. *diarnaithrib*, 'to our fathers'? [c] MS. *inchutubart*: corr. Ascoli [d] cf. Ml. 103b 11 [e] *sel* over the line [f] rectius *trithaidbsin* [g] *airi* over the line [h] leg. *dundammuir* 'to the sea-coast'? W. S. [i] leg. *forammuir* 'on (the) sea-coast'? W. S.

UIDER*UNT* TE AQ*UAE* ET TIMUERUNT.
scemate ex more facto[2] *Deum* uice *principis* adserit duxisse populum.

ET *TURBATI SUNT* usq*ue* AQUARUM.
præsentiæ diuinæ reuerenter et *propere*[3] mare paruisse discribit.

UOCEM usq*ue* TRANS*EUNT*.
*con*sequenter dictum *est* quoni*am*, cu*m* ad *præceptum* Domini flante uento[4]...aquarum esset facta diuisio, aer uoces[5] dederit. incumbente[a] *enim* flatu nimio..ita ut scindi aquas cogeret, necesse erat inmormurare cælum[6]. *proprium* namq*ue est* ut cum tenuitas æris densetu*r* in nubem inpulsi spiritús uiolentia[7] *con*caua[8] q*uoque et con*uexa[9] resonent.

UOX TONI*TRUI* IN ROTA.
pro[10] curruscationibu*s uel* fulgoribus; *uel* certe, instar[11] sagitarum erat *in* inimicos elimentorum ista pugnacitas. *con*lissis in tonitruo nubibus turbati sunt Ægiptiorum currús, rotæ axibus[12] adhiserunt[13], ut tamq*uam* inmobiles aquis rediuntibus mergerentur[14].

COMMOTA *EST* usq*ue* TERRA.
in magnitudine operum tuorum[15] omnis auditor[16] intremuit.

ET SEMITÆ TUÆ usq*ue* MULTIS.
tamq*uam* pulueri, síc aquís inpresisti[17] uistigia, ut semitæ formarentur.

ET UESTIGIA TUA *NON* COG*NOSCENTUR*.
f. 96d cum uirtutem uimque transiuntis impleueris atque pastoris, naturae tamen tuæ secreto[1] semper inuissus es.

f. 96c continued 2. *is bæs dosom insin* 3. *indián* 4. *andurinfid gaith* 5. .i. *inna torniu* 6. .i. *hua fogur mór són* 7. *is ind forndecht*· 8. *innacocui* .i. caeli 9. .i. *innagruade* i. *innadíxa* 10. *fochetoir dugnither inso* 11. *amal focerdatar saichtea fornaimtea issamlid insin ros*::::*tar*[b] *intainid 7 intorainn forsna egiptacdu*· 12. *dunaib aaib* 13. .i. *roleldar díb són connachagluaistis incharbait* 14. *conubadaitis* 15. *adé* 16. *sechis cech atrebthaid ón* 17. .i. *forrudedachsu*

f. 96d 1. .i. *adchess*[c] *ríndatu taicnidsiu*[d] *adae* .i. *tritudidin popuil*[e] *trimuir robur 7 huare romsa*[f] *ugaire doib*

f. 96c continued 2. that is customary for him. 4. when the wind had blown. 5. i.e. the thunders. 6. i.e. with a great sound. 7. in the violence (?). 9. i.e. the convexities, or the heights. 10. this is construed directly (with the Biblical text)[g]. 11. as arrows are cast on enemies, even so..... the lightnings and the thunders on the Egyptians. 13. i.e. they clung to them so that the chariots could not move. 16. every dweller.

f. 96d 1. i.e. the mystery of Thy nature, O God, was seen, i.e. through guiding the people through the Red Sea, and because Thou wast a shepherd unto them.

[a] MS. incumbentente . [b] This word is very obscure, and the right reading is uncertain. Leg. *foscartatar* 'cast themselves'? [c] recte *adcess* [d] MS. *taicniudsiu* [e] leg. *trithudidin inpopuil*? [f] leg. *romsu*, Ascoli, but cf. Ml. 103[a] 4 [g] cf. p. 117, note k, Ml. 126[d] 9: *dugnither*=facitur Ml. 108[b] 1

DEDUXISTI *SICUT* OUES *POPULUM* TUUM.
q*uæ* sine duce[2] ignorant uiam. ueram siq*ui*dem *con*sulationem talium[3] recordatione capiebat.

PSALMUS LXXVII.

INTELLECTUS ASAB.
uirtutis studia Legis custodiamq*ue pro*feta commendans populo hunc psalmum *con*possuit, in q*uo* emitatus *est* Moysen, q*ui* omnium signorum[4] memoriam, q*uibus* deuoti saluati[5] *sunt*, hostes extincti, puniti *per*fidi, *præcipit per* manus[6] posterís[7] tradi.

ADTENDITE, POPULUS *MEUS*, LEGEM *MEAM*.
bene exortationem suam "legem" uocat, q*uando* illi in sanciendo[8] *pro*fetalis et regalis, *per*sonam *eius* ex q*uo* loq*ue*bat*ur* adsumens, ipsius auctoritate loq*uitur cuius* inspiratione replebat*ur*.

APERIAM IN PARABOLIS ÓS MEUM.
pro narratione multiplici[1], siq*ui*dem multa erat mirabilia narratu*r*us. f. 97a

LOQUAR *PROPOSITIONES* AB INITIO.
ea q*uæ* a maioribus[a] accipi, in docendo[2] *pro*ponam; gesta scilicet ab initio[3] replicabo.

QUANTA AUDI*UIMUS* ET COG*NOUIMUS* EA.
q*uæ*[4] scite et ordinate, et q*uæ* quantaq*ue*, et *cuius* temporis facta[5], *uel* á q*uibus* audierit, q*uodque*[6] inter hesitudines[7] *non* possit[8] *esse* falsa traditio[9], explicat.

2. .i. *diatudidin*[b] *7 atoissigecht* 3. .i. *durigni dia erriu*[c] f. 96d
4. .i. *durigni dia* 5. .i. *maic* israhel 6. .i. *átinnacul* *continued*
allaim hillaim beus 7. .i. *donaib clandaib* 8. *immess*
1. *bieit ilgné indi són*[d] 2. .i. *hiforcitul* 3. .i. *innañ-* f. 97a
gnimae rongnitha fri arnathra[e] *ni* 4. aliter· *ní bí* quae· *and*·
adit autem[f]· explicat· 5. .i. *cisi aimser hiforcomnactar ingnimai*
ón 6. *ol* 7. .i. *etir rosachta* .i. *nitalla rosacht forsin*
tinnacul etir acethardae[g] *remiterbartmar* .i. quae scite rl. 8. *iartestimin* 9. *atinnacul*

2. i.e. to guide them and to lead them. 3. i.e. which God had f. 96d
wrought for them. 4. i.e. which God had wrought. 5. i.e. the *continued*
Children of Israel. 6. i.e. that it should be passed on from hand to hand.

1. there will be many kinds in it. 3. i.e. of the deeds that f. 97a
were done to our fathers. 4. *Aliter*, there is no *quae* there; *adit* etc.
5. i.e. at what time the deeds took place. 7. i.e. the tradition
admits of no hesitation among the four things in it that we have previously mentioned, namely *quae scite*, etc. 8. the conclusion of a period. 9. their tradition.

[a] MS. maioriobus [b] MS. *ditu didin*: corr. Ascoli [c] MS. *errru*
[d] MS. *indisón* [e] rectius *arnaithrea* [f] ute over the line [g] MS. *achethardae*

ET PATRIS *NOSTRI* usq*ue* EORUM.

ita q*ui*ppe Moyses p*ræ*ciper*a*t ut tali genere[10] nos, q*ui* eramus longe p*ost*geniti[11], mirabilium D*e*i scientiam capere*mus*.

IN GENERATIONE usq*ue* IACOB.

statuit, decreuit, *con*testando[12] siq*uid*em ut h*oc*[13] facerent patres, Dei contestantis uoce p*ræ*ceptum erat.

ET LEGEM POS*UIT* IN ISRAHEL.

legis *id*[14] p*ræ*cipit s*anc*tione seruari.

Q*UOD* MANDAUIT usq*ue* NOSTRIS.

q*uæ*cumq*ue* auribus acciper*a*nt sedula inter*pre*tatione[15] p*o*steris traderent, ut p*er* alternas successiones[16] generum oper*u*m D*e*i q*uo*q*ue* p*ro*pagaret*ur* notitia.

f. 97b ET *NON* OBLI*UISCANTUR* OPERA DEI.

fomes[1] disidiæ *est* beneficii *con*ditoris obliuio.

ET *NON EST* CREDITUS[2] usq*ue* *EIUS*.

FILII EFFRAIM usq*ue* ARCUM.

ab una tribu totum agmen uoluit indicare. cum essent, inq*uit*, strennui[3]....., q*uid* feceru*nt*[4]?

f. 97c ET MIRABILIUM *EIUS* usq*ue* MIRABILIA.

id est, coram patrib*us* *nostr*is, ut *uel* recentia nós ab emitatione exempla deducant, neq*ue* emulamur[1] eos....

INTERRUPIT MARE usq*ue* EOS.

ad stuporem eor*um* oper*u*m, q*uæ* in terra facta s*unt*, accessit[2] eti*am* hoc q*uod*[3] transitum eís aq*uæ* maris...p*ræ*buer*unt*.

ET EDUXIT EOS IN NUBE DIEI.

q*uæ* eti*am*[4] inumbraret eos et regeret[5].

f. 97a *continued* 10. .i. *trí thinnacul ho athraib ón* 11. .i. *iaramgeindi* 12. *lasse forrugéll* 13. .i. *forcital ammacc* 14. *aní sin* .i. *forcital rechto són* · · 15. ł. inpresione .i. *huandestoasc* 16. .i. *innacland són*[a]

f. 97b 1. .i. *foithne* 2. .i. *nírbufoirbthe aniræs 7 ácretem*[b] *india* · 3. *dedarnni* 4. .i. *ised inso dorigensat* .i. conuersi sunt rl.

f. 97c (upper margin): in nomine iesu et sanctæ brigdæ 1. .i. *coní intamlammar* 2. .i. *tormach n adamri són dano* 3. .i. *ol* 4. .i. *arthes innagréne*[c] *són 7 ara naimtib* 5. .i. *dusfeded*

f. 97a *continued* 10. i.e. through tradition from fathers. 12. when He declared. 13. i.e. to teach their sons. 14. i.e. the teaching of the Law. 16. i.e. of the children.

f. 97b 2. i.e. their faith and their belief in God were not perfect. 4. i.e. they have done this, namely, *conuersi sunt*, etc.

f. 97c 1. i.e. that we may not imitate. 2. i.e. that is an increase of wonder, moreover. 4. i.e. against the heat of the sun, and against their enemies. 5. i.e. it used to lead them.

[a] MS. *inmaclandsón* [b] MS. *achretem* [c] MS. *ingrene*

ET AQUAUIT EOS usq*ue* PECCARE EI. f. 97d

et {*est*} grande peccati studium q*uod* nec tantis miraculís impeditum[a] *est*[1].

ET IN IRA INCITAUER*UNT* EXCELSUM IN SICCITATE.

ob p*er*functoriam[2] paruamq*ue* mormurantes sitim[3]....deformi[4] mormurationis querella inopiam suam ad Dei *con*tumiliam[5] *con*tuller*unt*.

ET TEMTAUER*UNT* DEUM IN CORDIBUS SUIS.

in h*oc* cape*re* uoluer*unt* exper*i*mentum[6] uirtutis diuinæ, sí talem cibum ab eo, cuius pr*ius* ussum[7] n*on* habuerunt, postularent.

UT PETERENT ESCAS usq*ue* DE DEO.

h*oc* *enim* uident*ur* exprobrare de Deo, *cum* de mannæ[8] cibo solitario *conqui*runtur[9].

DIXER*UNT* usq*ue* IN DISERTO.

duplex peccatum[10], mormurare de inopia[11], cum superesset[12] {*uel* sufficisset} manna, et poscere defidendo[13] et sperare temptando[14], p*ræ*sertim[15] p*ost* fontes á petra austos.

Q*UONIAM* PETRA*M* PERCUSSIT usq*ue* DISTULIT.

et super*possuit*[16] terram repromisionis largiri[17].

f. 97d 1. .i. *olnadnairchós* 2. .i. *erberdu biuth* .i. *ararubartatar biuth ón* 3. .i. *ar innitaid* 4. .i. *asrubartatar nad coimnacuir*[b] *dia tabairt uisci doib is in*diserto · 5. .i. *epert nad coimnacuir*[b] *dia* 6. *areulas*[c] 7. .i. *biad nad roithechtsat riam 7 nadrancatar les* 8. .i. *ba ed ánóinbiad isindíthrub* 9. *araneget*[d] 10. .i. *is peccad diabul lesom* .i. *fodord doib di dommatu 7 dufuairthed ní leu forasaith din main 7 todlugud inna feulæ ɔamairis nandatiberad dia doib 7 nách coimnacuir 7 issi dano insin ind frescissiu co fochaid* · 11. .i. *dindommataid* 12. .i. *dufuairthed* 13. *ho amarais* 14. *lase fosaigtis* 15. .i. *sech ba indeithbir doibsom fochaid dæ inchrud sin* 16. .i. *adrosoid* 17. .i. *ɔnach fochetoir radanaigestar*

f. 97d 1. i.e. because it was not hindered. 2. i.e. which they had experienced. 4. i.e. for they had said that God had no power to give them water in the wilderness. 5. i.e. the saying that God could not. 7. i.e. food which they had not had before and which they did not need. 8. i.e. that was their only food in the wilderness. 10. i.e. he deems it a double sin, namely their murmuring of want, while some of the manna used to remain over when they had their fill, and their demanding flesh with unfaith that God would not give it them, and that He could not, and that is the expectation with trial. 14. when they used to try. 15. i.e. it was improper for them to try God in that way. 17. i.e. so that He did not bestow it at once.

[a] MS. impetitum
[b] MS. *coimnacur*
[c] *ar* is here used as in Irish *berim ar* 'I lay hold of'
[d] *n* is infixed because of the preceding cum = Ir. *lasse*

f. 98a ET IRA ASCENDIT IN ISRAHEL.
malum incredulitatis eorum iustam in sé[1] Dei iracondiam concitauit.

NEC SPERAUERUNT usque EIUS.
contumaciter difidentes[2].

ET MANDAUIT usque APERUIT.
á similitudine nostra[3–4] scema petitum conpossuit, siquidem nobis moris est, cum aliquid large in ussum proferre uolumus, resserrare horrea[5] dicimur.

ET PLUIT ILLÍS MANDA MANDUCARE.
non terræ produxerunt fructús[6] quibus populus uescereturr, sed in apparatum[7] æpulationum cæli ministeria festinauerunt.

EXCITAUIT usque DE CÆLO.
ab uno climate, *id est* cardine meridiano[8].

ET INDUXIT usque CARNIS.
cuturnicum[9] per antefrassim auium...

f. 98b ET MANNA usque NIMIS.
oblato cibo non fuerunt contenti[1] ut pellerent necessitatem famis, sed usque ad crapulam[2] sunt repleti.

ADHÚC ESCA EORUM.
ita namque eos rabies manducandi accenderat ut moram cocendi non ferentes[3] crudís[4] carnibus uiscerentur. Aliter[5], luxoriæ et ædacitatis uitium, quod concupiscentia inredauerit[6], sequens[7] ultio[8] castigauit; numquam *enim* offensam Dei necessariorum adpetitus[9] mereretur, sed ingluuies[a10] inter æpulas quod meretur. quod tamen

f. 98a 1. *intiu* 2. .i. *andurochointis aníc* 3. .i. *trop aschosmail fri*[b] *arinbaesuni* 4. .i. *is bés dunní intan as n accubur linn ní duthabairt do neuch arosailcem*[c] *arnítige riam dothabairt neich essib do·* 5. *innaithtige·* 6. .i. *innam maine* 7. *is anairmert* 8. *descertdach* 9. *innammuiriall*[d]

f. 98b 1. *budig* 2. *cuburainn* 3. *annadnessnatis* 4. *homaib* 5. *aitherrech cheitbada*[e] *lesom anisiu* 6. *ɔaitecht són* 7. *durochoisgestar* 8. .i. *rogíuil ambiad innambragait 7 atbatha*[f] *samlid issí indigal insin t. nídechuid ambiad asambelaib ɔdardad digal foraib··* 9. .i. *madalourtu noestais diib* 10. *induillnedche*

f. 98a 2. i.e. when they used to despair of their salvation. 3. i.e. a figure that is like our customs. 4. i.e. it is customary for us when we have a desire to give something to some one, to open our granaries before him to give him something out of them. 6. i.e. of the manna.

f. 98b 3. when they did not put off. 5. he has here a correction of sense. 7. which followed. 8. 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 till punishment had been inflicted on them. 9. i.e. if they had eaten of them what was sufficient.

[a] MS. inglues [b] MS. *fi*: corr. Ascoli [c] MS. *ar osailcim* [d] MS. *innammuirill* [e] recte *cétbada*, but cf. Ml. 98[d] 2[a] [f] MS. *at batha*; commonly *atbathatar*, cf. *as-in-d-bathatar* Ml. 36[d] 10; but cf. *conidaptha* Rev. Celt. xi 450, Zimmer KZ. xxx 148

genus offensæ ideo híc non expresit quia in historia apertissime continetur, in qua eos propter ingluiem[11] punitos esse commemorat.

IN OMNIBUS HÍS usque ADHÚC.
nec signis ad emendationem[12] sunt nec uerberibus eruditi.

ET NON CREDIDERUNT usque EORUM.
omne uitæ suæ spatium in uitiís ac reatibus exegerunt[13].

ET ANNI EORUM CUM FESTINATIONE.
adcelerata est[14] ignauorum perfidorumque mors.

ET CONUERTABANTUR, ET ANTE LUCEM UINEBANT AD EUM. f. 98c
festinos sé Dei[1] curationibus offerebant.

ET DEUS EXCELSUS usque SUO.
per confessiones beneficiorum Dei, quas metus extorserat, non cordis testimonium sed oris officium præferebant[2].

ET LINGUA usque EORUM.
adherebant quidem Deo professione tantum, affectu[3] uero erant auersi ac longius seperati.

NEC FIDES HABETA EST ILLIS IN TESTAMENTO.
non erat quippe apud eos de Deo fixa[4] sententia, ut solum et uerum crederent quem cogebantur timere. tamen bonitas eius non passa est omnes pro modo peccatorum[5] perire.

ET HABUNDAUIT UT AUERTERET IRAM SUAM AB EIS.
non parem peccatís atulit benignitatem, sed supergredi[6] modum offensæ[7] beneuolentiam uoluit, ne misserationis ius[8] peccatorum cumulo uinceretur.

ET NON ACCENDIT usque SUAM.
nam, cum interire omnes uno tempore conuenisset, ultio dispensatione protracta est, ut supleret successio[9] quod mors inlata rapiebat.

11. *arinduilnedchi· airindolíntaigi*[a] 12. *du denum maith ón* f. 98b
13. *durochthaisset* 14. *rudianaiged* *continued*

1. .i. *duchuingid hicce hua dia· ón* 2. *ní taircitis* f. 98c
3. *huant seirc* 4. *foirbthe ón* 5. .i. *ciaptar mora apecthaisom* 6. .i. *is huilliu introcaire dorigeni dia indate inpecthai dorogabsat som air roboi dumeit a pecthae som combu uisse anepeltu inoinecht ní ed immurgu dorigni dia anísin·* 7. *innafrithoircne on* deo 8. .i. *connabiad dliged nerchissechta ladia* 9. *inchland*

11. on account of the voracity, on account of the insatiability. f. 98b
12. that is, to do good. *continued*

1. i.e. to seek salvation from God. 2. they used not to bring. f. 98c
4. that is, perfect. 5. i.e. though their sins were great. 6. i.e. the mercy that God has exercised is greater than the sins that they had committed, for so great were their sins that it would have been just that they should die at one time; however, God has not done that. 7. i.e. of the offence *Deo*. 8. i.e. so that there would be no principle of compassion with God.

[a] leg. .i. or t. *indolíntaigi*

ET MEMORATUS *EST*[10] *QUIA* CARO *SUNT*.

*con*sequens híc temporis *præ*teriti *con*latio ostendit super*i*ora per commotationem[a] {temporis} dicta esse de futuro. 'recordatus *est*,'
f. 98d inquit, *non* 'recordabitur[11]'. Aliter[1–2–2a], non inoportuna[3] ad peccandum *sed* infirma ad permanendum et ad rediundum in uitam.

SPIRITUS UADENS usque IN DISERTO.

quod dicit "in diserto" et "in aquosso," unam rem[4] diuersís nominibus appellat.

ET *SANCTUM* ISRAHEL EXACERBAUERUNT.

obliuisci[5] lenitatis suæ[6] Dominum *con*pellerunt[b].

SICUT POSSUIT IN ÆGIPTO SIGNA.

neque sua eos beneficia in memoriam mirabiliter factorum neque hostium poena reuocauit[7].

ET *CONUERTIT* IN SANGUINEM FLUMINA EORUM, ET PLUIALES AQUAS EORUM NÉ BIBERENT.

enumerat per spècies plagarum genera quibus consumpsit Ægiptios, quæ strictim sepe contingit[8].

INMISSIT IN EOS MUSCAM CANINAM, *ET* COMEDIT EOS.

in...rebelles muscarum *est* aculeís uindicatum[9].

f. 99a ET DEDIT ERUGINI FRUCTUS EORUM.

exiugua . . animalia ita in exitium eorum fuerunt potentia ut facile sumurent quod fuerat eorum *uel*[1] labore quessitum.

ET LABORES EORUM usque PRUINA.

occidit, *id est*, omni uiuacitate contexuit[2], dum infructuosas

f. 98c *continued* 10. .i. *daadbat*[c] *am*memoratus est *fil hi sunt as ciall sechmadachti as erbirthi as cechthodochidiu*[d] *file riam is int salm 7 is fou rogabad insalm* · ut est et non accendit rl. 11. .i. *ní todochide tuicc*

f. 98d 1. *alailiu chruth* 2. .i. *fris innoibi 7 inglaini* 2a. .i. *ní aithrech chétbada tra file sunt* 3. .i. *ní anémech acht is emech* 4. .i. *díthrub*[e] *són* 5. *doroimned* 6. *ailgini adilguda doib som* 7. *do denum maith* 8. .i. *occurobae* 9. *doroacht*

f. 99a 1. *cid* 2. .i. *conruaig* .i. *arrudibaid* .i. *rouc cechnúrdataid ṅ as conrubu chrín* ·

f. 98c *continued* 10. i.e. the words *memoratus est* that are here show that the sense of a past must be got out of every future that precedes in the psalm, and it is in accordance with that that the psalm has been sung, *ut est*, etc. 11. i.e. he does not put a future.

f. 98d 1. in another form. 2. i.e. to sanctity and purity. 2a. i.e. it is not a correction of sense then that is here. 3. i.e. it is not inopportune but it is opportune. 4. i.e. wilderness. 6. the lenity of His forgiveness to them. 7. to do good.

f. 99a 2. i.e. He sewed together, i.e. destroyed, i.e. brought all freshness out of it so that it became withered.

[a] MS. commotionem [b] MS. *con*pellerunt [c] The infixed pronoun anticipates the dependent clause [d] MS. *-todochid* : *-todochidiu*, Ascoli [e] MS. *dithrab*

ac steriles facit ablata uiriditate. uiniam *autem uel* morum possuit *pro* omni feraci[3] arbore.

ET POSSESIO*NEM* EORUM IGNI.

pro uesicis[4] candentibus, *quæ* tam in hominum *quam* in peccorum corporibus erumpere.

MISSIT IN EOS IRAM INDIG*NATIONIS*.

omnia in exitium eorum . . militauerunt *quæ* possunt Dei..... patientias[5] obmouere.

INDIGNA*TIONEM* usque MALOS.

mortem híc primogenitorum[6] indicat, *quæ* angelís exterminatoribus[7] facta *est*. "malos" *autem* angelos dicit illos illís *qui*[a] erant utique perdituri, *quoniam* {*uel quorum*} *nihil* dici potest malum naturaliter[8]. interdum malum uocamus *quod* non *est* de essentia[9], *sed* rerum prouenit de qualitate, ut *est*: in die mala; mala[1] *autem* f. 99b appellatur ab eo *qui* patitur tribulationem.

UIAM FECIT usque SUÆ.

nihil inpedimenti fuit quominus celere disperirent[2].

ET *NON* PEPERCIT usque EORUM.

nullæ, inquit, *inter*cesserant morę temporum, ut tam homines *quam* omne peccoris genus mors inmisa[3] consumeret.

ET IUMENTA EORUM usque IN ÆGIPTO.

nouo damni genere[4] uiscera adflictionis ipsa pulsauit; nam circa primogenita ac frugum primitias *uel* parentum *uel* dominorum maior *est*[5] semper affectus[6].

3. *toirthech*[b] 4. *arnaib bolcaib* .i. *astoitis*[c] .i. *bolca finda són astoitis forcorpaib innan doine* rl. 5. *inna ainmnetea* f. 99a *continued* 6. *cech anmandai* 7. *etirdbidib*[d] .i. *etirdibnitis* 8. .i. *innatuistin* · *airis maith afolud hitorsata* 9. .i. *dindfolud ón indíxnigthetad* ·

1. .i. *arindulc fodaim nech ánd* 2. *coniepéltais* .i. a deo 3. *infóite* f. 99b 4. .i. *orcuin innaprimgeinde ón* 5. .i. *ised asmaamserc latuistidi*[e] *7 choimdeda primiti aclainde 7 primiti atorud* · · 6. *intserc*

4. for the vesicles, i.e. that used to glisten, i.e. white vesicles that used to glisten on the bodies of human beings. 6. of every living f. 99a *continued* thing. 7. destroyers, i.e. who used to destroy. 8. i.e. in their creation, for the substance in which they had been created is good. 9. i.e. of the substance of the essence.

1. i.e. on account of the evil that anyone endures therein. 4. i.e. f. 99b the slaying of the first-born. 5. i.e. it is the first-fruits of their children and the first-fruits of their fruits that parents and masters most love.

[a] leg. quos, Thurneysen [b] MS. *toirtech*
[c] MS. *as toitis* [d] MS. *etardbidib*, where the superscribed *i* is a correction of *a*.
[e] MS. *latuistuistidi*

PRIMITIAS usque CHAM.

omnis regio Ægipti[7] filiorum Cham fuerat prisca atque auita[8] possesio[9].

ET ABSTULIT usque SUUM.

tamquam illi ratio ulla non subpeteret, atque in morem pecoris[10] quæ loca peteret[a] ignorantem pastoris *est* officio prosecutus[11].

ET EDUXIT EOS usque *NON* TIMUERUNT.

pro[12]: ut[b] non timerent hoc quantum[13] ad Dei spectat adiutorium; nam, etsi illorum infidelitas tripidauit in aliquo, non hoc ad Dei protectionem[14], sed ad illorum, spectat.

f. 99c ET INDUXIT EOS IN MONTEM.

locum in quo Templum factum *est, id est*[1] terra repromisionis.

ET IECIT usque GENTE.

ut nouis dominís possesio[2] uacaret.

SORTEM DIUISIT IN FUNE DISTRIBUTIONIS.

traditę possesionis spatia sorte sunt iudice[3] distributa[4].

ET INHABITARE IN TABERNACULIS TRIBUS ISRAHEL.

in tabernaculís eorum, *id est* populorum qui iecti sunt. in habitationem Israhel dominationemque quæserunt[c5].

ET AUERTERUNT SÉ usque PRAUUM.

f. 99d ita prauitate curui et intorti profanitate ut arcuum *est*[1] flexuossa formatio.

ET INRITAUERUNT COLLIBUS SUIS.

exigerat recti norma[2] ut Deo soli quicquid erat uenerationis inpenderent, a quo recidentes idulorum sé cultui mancipant, quæ

f. 99b *continued* 7. .i. *dichlaind cham indegiptacdai* 8. *senatharthae* 9. .i. *inna egipt* 10. .i. *amal nadfinnatar sidi cia loc sainriud diaregtais* 11. *durochosgestar* 12. *tarœsi* 13. *dusnderaid*[d] *ém* 14. *sechis dundfortacht on*

f. 99c 1. .i. *ishe in loc* terra repromisionis 2. .i. *tír tairngeri*[e] 3. *brithemandu* 4. .i. *forodalta* 5. *arrinsartatar*[f]

f. 99d 1. .i. *amal dunerbarar fidboc hicaimmi fridibirciud n as· iarsindí rombi hirigi* sic *duarbarthasom indrochgnima*[g] a bonís operibus 2. *inglosnathe*

f. 99b *continued* 7. i.e. the Egyptians are of the race of Ham. 9. i.e. of Egypt. 10. i.e. as they do not discover to what particular place they would go. 13. He had led them forth verily.

f. 99c 1. i.e. the place is *terra repromissionis.* 2. i.e. the Land of Promise. 3. judicial.

f. 99d 1. i.e. as a bow is reduced to crookedness to shoot, after it is straight, so they were brought to evil deeds *a bonis operibus.*

[a] MS. peteret with n over the line; the glossator translates peterent [b] MS. prout [c] leg. cesserunt? [d] MS. *dus n deraid* [e] MS. *tair n geri* [f] MS. *arrinsartat* [g] recte *-gnímu*

colebant in lucís[3],....et ob hoc Deum in offensam sui iusta indignatione[4] mouerunt.

AUDIUIT DOMINUS ET SPREUIT.

pro[5]: inspexit admisum[6].

ET AD NIHILUM usque ISRAHEL.

considerans tantam studii prauitatem auersione[7] sua Deus et nullius estimationis ac pretii dignos eos interitu ac perditione iudicauit.

ET REPULIT TABERNACULUM ZELO.

non solum eos sed etiam arcam alienigenarum tradidit potestati inuidia[8] eorum.

TABERNACULUM SUUM usque IN HOMINIBUS.

subter iudicibus acta commemorat[9].

IUUENES EORUM COMEDIT IGNIS. f. 100a

uariis interire[1] cladibus quos impietas hostibus prædandos expossuit[2].

ET UIRGINES EORUM *NON SUNT* LAMENTATAE.

non *est* inuentus qui inmaturum misereatur interitum, cunctis propria infelicitate distructís[a3].

SACERDOTES EORUM usque CICEDERUNT.

grandis[4] indignatio Dei, cum nec ministri eo exitio uindicantur[5], quod uel filiorum Heli internecione[6] perductum *est.*

ET EXERCITATUS *EST* usque DOMINUS.

ad indicandam patentiam uel disimulationem[7] similitudinem dormientis induxit, eundemque[8] surgere dicit cum .. in.....insontum[9] defensionem accingitur.

f. 99d *continued* 3. *in iarbaib* 4. *huand londas* 5. *tarœsi* 6. .i. *intorgabail* 7. .i. *huasoud* .i. á deo l. *huacor tar cenn· connarbtar ní· etir·* 8. .i. *sechis ón pecad* 9. .i. *ingnímai adrimter hilibur* iudicum[b] *ithæ adfetsom* híc

f. 100a marg. sup.: in nomine iesu et sanctae brigdae 1. .i. *attrubaltar*[c] 2. .i. *duairilb* 3. .i. *robói asaindodcad forcach connarbú hmaín doíb coiniud anóg·* 4. *is brigach* 5. .i. *sechis lase nad n dimter són* 6. .i. *huand airdbiu* 7. .i. *duchlith afortachtae ón* 8. .i. *dia ón* 9. *innanennac*[d]

f. 99d *continued* 7. i.e. from their turning, namely, *a Deo* or, from their overthrow[e], so that they were nothing at all. 8. i.e. from the sin. 9. i.e. he relates here the deeds that are recounted in the Book of Judges.

f. 100a 1. i.e. they perished. 3. i.e. everyone had his peculiar misfortune upon him, so that they had no leisure to bewail their virgins. 4. it is mighty. 5. i.e. when they are not protected. 7. i.e. to conceal His help. 8. i.e. God.

[a] leg. distractís? [b] over the line [c] =*atrubaltatar*, cf. Ml. 67[b] 8, 100[c] 27, Tur. 143 [d] MS. *innanennac* [e] The alternatives translate a uersione and euersione

TAMQUAM POTANS CRAPU*LATUS* A UINO.

ut patentiam ostenderet in longum protractam, crapulatum[10] dicit uino. cum nihil propter defensionem nostram miseriæ hostibus reponeret, sed longua desimulatione[11] uino obpresum imitaretur ac somno, subito[12] cummulato furore surrexit.

f. 100b ET PERCUSSIT IN POSTERIORA.

significat quod hostes uertere dorsa conpulerit et fugæ[1] præsidia postulare. fugientes autem e bello uulnera[a] non aduerso[2] corpore exciperunt, sed auerso.

OBP*RO*BRIUM DEDIT ILLÍS.

dedicus[3] eorum qui uicti sunt ætas posterior non tacebit[4].

ET REPULIT TAB*ERNA*C*ULUM* IOSEPH.

præuidens quantum mali ·x· tribuum[5] disensio Hirobuam[6] principe inlatura esset[7] genti, fert[8] de regnorum electione sententiam...

TABERNA*CULUM* IOSEPH ET TRIBUM EFFRAIM.

unus atque idem[9] est, filius siquidem Ioseph fuit Effraim; ob hoc solius facit mentionem, quia potentior[10] cæteris erat.

ET ELEGIT TRIBUM IUDA.

quæ sacros ritus.. firmaret terræ suæ in cultum Dei, dicato monte[11].

MONTEM SIÓN usque SA*N*CITIFICATIONEM SUAM.

primo[12] Tabernaculum, mox Templum.

IN TERRA QUAM[b] FUNDA*UIT* EA IN SÆCULA.

stabilitum ibi Tabernaculum nulla, ut prius, migratione conuulsum est, sed in uno in eodemque loco iugi habitatione[13] consistere.

f. 100a *continued* 10. *inlaithertach* .i. *is gnath is trom achotlud adi 7 is cián ṁ bis ánd* 11. .i. *centabairt fortachtae ón* 12. *intalmaidech*

f. 100b 1. *intechid* 2. *tarsainniu* .i. *nínanenech*[c] *robitha acht is innandrummai* ·· 3. *indochraidi* 4. .i. *meraid huachlaind fri claind anaithis* 5. .i. *deichthrebo*[d] 6. .i. *mug solman són* 7. *dunaircibed* 8. .i. *asindet duaid* 9. .i. *is inunn diateit lesom an* ioseph *7 an* effraim 10. .i. *tria gaisged* 11. *ambacossecarthae* 12. sanctificium[e] ł. sanctificarium *robu duthabernacuil robu ainm son arthuus* templo *iarum* 13. *cennach cumscugud*

f. 100a *continued* 10. i.e. his sleep is wont to be heavy, and he is wont to be long therein. 11. i.e. without giving help.

f. 100b 2. i.e. they had been wounded, not in their faces, but in their backs. 4. i.e. their reproach will remain from generation to generation. 6. i.e. a servant of Solomon. 8. i.e. David declares. 9. i.e. Joseph and Ephraim in his opinion apply to the same thing. 10. i.e. through his valour. 11. when it was consecrated. 12. *sanctificium*, or *sanctificarium*; it was a name for the Tabernacle at first, *Templo* afterwards. 13. without any disturbance.

[a] MS. ulnera [b] MS. cam [c] =*ní innanenech* [d] MS. *deichtrebo* [e] MS. ásanctificium

ET ELEGIT D*AUID* SERUUM SUUM.

in huius autem loci honorem placuit {Deo} me anteferri[14] omnibus.

ET SUSTULIT EUM DE GREGIB*US* OUIUM.

in commendationem diuinæ gratiæ commemorationem facit prioris[15] et officii uilis.

DE *POST* FOETANTES ACCIPIT EUM.

auget dignitatem eligentis cum sé sub magisterio[16–17] pecoris egisse significat; minorum quippe custodum *est* ista curatio[18] effoetas[19] oues discretas a foetibus[a][20] adseruare.

PASCERE IACOB SERUUM SUUM[21].

uult autem per hæc instruere eos ac docere quoniam non oporteat eos diuisione scindi[22] atque separari, sed regibus de Iuda ortís subieci, quæ tribus[23] propter locorum honorem ad imperandum[24] Dei iudicio sit electa.

ET PAUIT EOS usque SUI. f. 100c

auctoritate non solum rexit, sed potestate contenuit[1]. docet concordiæ duplex commodum[2], dum et constantius[3] hostes reppellunt unanimes[4] et religionem tenacius amplexentur pacifici. latenter sane hís[5] laudandís[6] carpit[7] futura discidia utroque[8] offectura[9] diuissís.

14. *dundamroscad*[b] 15. .i. *buthe oc augairecht oc cairchaib sescaib fo réir indí bís ocnaib mliuchtaib* ·· 16. .i. *robói fomám augairi aili 7 cuarér* 17. ł. suo magisterio .i. *dudafeded for celtbaidi*[c] 18. *buith occairchaib sescaib* 19. .i. *sescai* 20. .i. *huanaib mlichtaib* 21. ł. sic fit in aliis libris .i. et israhel heriditatem suam· *7 is canoin amal sodin 7 ní bí· suum* síc· *isindremeperthiu·* 22. .i. *nibutechtae*[d] *fodail for deichthriub 7 dethriub* 23. *is he side* 24. *duforgairiu dochach* f. 100b *continued*

1. .i. *conacab* 2. *asbeir innadiad* 3. .i. *is ed andé-dese*[e] *tadbat som* híc 4. *it hé* 5. *huanaib hisiu* 6. *indóinmenmnaige 7 inchainchomracaige*·· 7. .i. *duadbatsom indinchlidid inna debthi nobetis la israheldu iartain* 8. .i. *cechtriub dialailiu hicotarsnae* 9. .i. *afrisnerrat*[f] f. 100c

15. i.e. to be shepherding with barren ewes under the authority of him who is with the milch (ewes). 16. i.e. he had been subject to another shepherd and at his will. 17. or *suo magisterio*, i.e. who used to lead them to pastures (?). 18. to be with barren ewes. 21. or thus it is in other books, namely, *et Israhel hereditatem suam*, and it is text then, and in that case there is no *suum* in the aforesaid. 22. i.e. it was not fitting that there should be a division of Ten Tribes and Two Tribes. 23. it is it. 24. to give command to all. f. 100b *continued*

2. which he mentions afterwards. 3. i.e. these are the two things that he sets forth *hic*. 5. by these things. 6. the concord and goodwill. 7. i.e. he shews covertly the dissensions that should be among the Israelites afterwards. 8. i.e. each tribe to another in opposition. 9. i.e. when they will injure. f. 100c

[a] leg. foetantibus [b] MS. *dundanroscad* [c] for *geltbaidi*, the *r* of *for* provecting the *g*, W. S. [d] rectius *nibuthechtae*, but cf. 34c 17, 53d 6 [e] MS. *andese* [f] leg. *afrisnorrat*, Ascoli; but the syntax demands rather the future *afrisniurrat*, cf. Ml. 33a 1

PSALMUS LXXVIII.

PSALMUS ASSAB.

in *per*sonam Machabeorum h*oc* carmen inscribit*ur*, qui sub Antiocho[a10] Epifane patreas leges moeniaq*ue*...defendere ultimís coacti malís[11] adgressi s*unt*.

DE*US*, UENER*UNT* usq*ue* TUAM.

p*ro*[12] possesione[b13] quam[14] tua*m* esse uolueras[14a], in ius uenit externum[15].

COINQUINA*UERUNT* TEMP*LUM* SANC*TUM* TUUM.

p*ro*fanatis[16–17] ritib*us* sacris loca q*uo*q*ue* impiata s*unt*[18].

POSSUERUNT HIRU*SALEM UE*LUT POMORUM CUSTODIARIUM[19].

tanta ciuitatis sollicitudo[20] {u*el* solitudo} facta *est*.....ut n*ihi*l deferat umbraculo[21] q*uod* in pomorum custodiam ad temp*us* exstructum sublatis pomis a custode diserit*ur*[22].

POSSUER*UNT* MORTICINAS usq*ue* CÆLI.

n*ihi*l *est* misserationis secutum, ut mandarent*ur* terræ[23] caesorum[c] corpora, et inmundís auib*us* et bestiarum dentib*us* n*on* paterent[24].

CARNES SAN*C*TORUM usq*ue* AQUA*M*.

tam afluenter humano abussi s*unt*[25] sanguine.

IN CIRCUITU usq*ue* SEPILIRET.

p*ro*ditores *autem* æqu*a*ti, immo prælati[26], hostib*us* omnem effectum humanitatis exuerant[27].

f. 100c *continued*

10. *isheside robu rí* 11. .i. *ní ɔrabatar olca betis mou* 12. *tarœsi* 13. .i. *an*hereditatem[d] *asrubart*[e] *som* 14. .i. *anorbae ón* 14a. *adœ* 15. .i. *hi lama echtargeinde* 16—17. .i. *anat n adeitchidi* .i. *anat n uaibrigthi in bœsai cosecarthi* 18. .i. *roingraigthea* .i. *asrulenta* 19. *comét* 20. .i. *innam mórimned són* 21. .i. *both bec imbither ocomét*[f] *ubúll* 22. *duœragar* 23. .i. *coadanastais* .i. *ní ɔrobae nech adchotatę dianadnacul* 24. *coniptis ersoilcthi* .i. *coniptis*[g] *erlama* 25. *arrubartatar biuth* 26. .i. *arrumtar derscaigthi* .i. *messa friambraithrea indate annamait* 27. *ducoimrachtar*

f. 100c *continued*

10. 'tis he was king. 11. i.e. there were no evils that could be greater. 13. i.e. the *hereditatem* which he has spoken of. 14. i.e. the inheritance. 15. i.e. into the hands of foreigners. 16—17. i.e. when they are abominated, i.e. when the consecrated rites are turned to mockery. 20. i.e. of the great troubles. 21. i.e. a little hut in which men are wont to be a-guarding apples. 23. i.e. that they should be buried, i.e. no one could be got to bury them. 24. that they might not be opened, i.e. that they might not be ready. 26. i.e. when they were distinguished, i.e. worse to their brethren than are their enemies.

[a] MS. anticho [b] leg. pro: possesio? [c] MS. cessorum [d] MS. -heritatem [e] MS. *as rubart* [f] = *oc comét* [g] MS. *coiptis*: corr. Ascoli

DIRISUS ET *CON*TENTIO HÍS QUI CIRCUM NOS S*UNT*. f. 100d

tamq*uam* indifensi[1], tamq*uam* frustra[2] religiosi, tamq*uam* s*ine* causa[3] morientes. insultauer*unt* finitimæ gentes q*uod* n*ihi*l nobís ad depellendam calamitatem tua cult*ura*[3a] p*ro*fuerit.

USQUE QUO, DOMINE, IRASCERIS?

qui[4] adflictionis nostræ modus erit? q*uæ* ultio[5] iram tuam, ne ultra[6] p*ro*grediat*ur*, poterit ter*m*inare?

EFFUNDE IRAM usq*ue* NON NOUER*UNT*.

sí relictæ Legis tuæ[7] hac poena luimus[8], rectius in eos tua ira deseueat...

ET IN REGNA usq*ue* DESOLAUER*UNT*.

q*ui* ut tuís talis fecerint[a] laborauer*unt*, bona cultús tui cum terrar*um* bonís pariter adsumendo[9].

NE MEMINERIS usq*ue* ANTIQUARUM.

cæter*um* præteritar*um* ultionem ferre[10] q*uis* poterit?

CITO ANTICIP*ENT* NÓS MISERI*CORDIÆ* TUAE.

auxilium nobis festin*us* imp*er*tiri benignus[11] præueni[12].

Q*UIA* PAUP*ERES* usq*ue* NOSTER.

ac si diceret: tú[13] adiuua.

PROPT*ER* HONOREM usq*ue* LIB*ERA* NÓS.

uel ob h*oc* nós libera, ut stupore[14]..oper*is* tui...honor tui nominis augeat*ur*. f. 101a

ET PROPITIUS usq*ue* TUUM.

maiore indulgentia nostra peccata disimulato[1], ut omnium te[2] admirantium sermo *con*celebret.

NÉ FORTE usq*ue* EORUM.

uariæ alligat[3] quam ob rem[4] uindicari mereat*ur*; p*ri*mum q*uod*[5]

1. *huait siu adœ* 2. .i. *cen fochraic* 3. .i. *cen chinta* f. 100d 3a. *adœ* 4. *ciamod* .i. *imba dogres bieid frithorcun dúnni* 5. .i. *cisí digal didenach dumberaesiu adé·* 6. .i. *huasunt innúnn* 7. .i. *adé* 8. .i. *mafuroillissemni* .i. *digail* 9. *lasse forruchennsat*[b] 10. *folló* 11. *istú* 12. *remfolaing* 13. *ádœ* 14. *huamuth* .i. *triarsoirad ni ón*

1. .i. *concelasiu ón* 2. *adœ* 3. .i. *sechis asindet ón ciné*[c] f. 101a *fochainn arṅdid ṅ uisse dodia digal du thabairt foranaimtea trachénn·*[d] 4. *i cia erneo*[e] 5. *is accuis tra dunadbat*[f] *nach*[g] quod *fil* sunt *sís·*

1. by Thee, O God. 2. i.e. without reward. 3. i.e. without offence. 4. what measure? i.e. will there be affliction to us for ever? 5. i.e. what final punishment wilt Thou inflict, O God? 8. i.e. if we have deserved[h], to wit, punishment. 9. when they exterminated. 14. i.e. through our deliverance.

3. i.e. he sets forth what are the causes for which it is right for God to inflict vengeance on His enemies on his behalf. 5. every *quod* here below then expresses a cause. f. 101a

[a] MS. fecere int, the passage is corrupt [b] MS. *forruchénsat* [c] leg. *citné*? [d] = *tarachenn* [e] MS. *eneo*: corr. Ascoli, cf. Ml. 47b 1 [f] over the line [g] MS. *nach fil* [h] "if we have filled up" (*folínaim*), Thurneysen

ab inimicis gentib*us* sit p*er*uersa[6] possesio[7], deinde q*uod* uiluerit[8] Te*m*pli reuerentia[a 9]....., q*uod* mala hostilia finitimorum obp*ro*priis[b] creuerint[10].....

INNOTESC*AT* usq*ue* NOSTRÍS.

seueritas ultionis[11–12], q*uam* seruorum tuorum mors deposcit,..... ita adceleretur ut nostris q*uo*q*ue*[13] oculis possit uideri.

SECUNDUM MAGNI*TUDINEM* usq*ue* MORTE PUNITORUM.

tam[14] gloriosa..sit n*ostr*a redemptio q*uam*[15] *est* magna[16] potentia tua.

REDDE usq*ue* EORUM.

f. 101b 'sinum' sepe p*ro* ré indiuisa[17] p*ro*feta ponit atq*ue* co*n*iuncta[1].

INP*ROPER*IUM IPSORUM usq*ue* D*OMI*NE.

p*ro* his e*r*go omnib*us* q*uod* exprobrauerunt tibi inimici nostri, tuæ inbicilitati nostras .. miserias inputando[2], obp*ro*briís....obruant*ur*.

PSALMUS LXXIX.

IN FINEM[c], PSALMUS P*RO* HÍS QUI CO*M*MOTABANT*UR*, TESTIMONIUM ASSAB.

narratio siue prædicatio *est* earum re*rum* quæ Machabeorum tempore *con*tigeru*nt*; nam et præsens psalmus ex p*er*sona canit*ur* eorum quos c*on*stat illis *inter*fuisse temporib*us*, q*ui* nu*n*c[3] tam p*ro*pria mala deflent q*uam*[4] Dei beneficia præterita recordant*ur*.

QUI REGIS ISR*AHE*L, INTENDE.

etiam nu*n*c gregem tuum laborantem co*n*uersis oculis intuere[5].

QUI DEDUCIS UELUT OUES IOSEPH.

f. 101c p*ro*[1]: deduxisti p*er* herimum saluatos ex Ægypto; ad opus simile etiam nunc pari studio curaq*ue*[2] præcingere[3]. eadem repetiuit[4] quæ dixerat, p*er* trib*ús*[5] Ioseph totum populum uolens intellegi.

f. 101a *continued* 6. .i. *ol rusoad* 7. .i. *inpopul* 8. *rondoirmámaigestar*[d] 9. .i. *indermitiu feid* 10. *forrubartatar* 11. *forsna naimtea* 12. *dœ*[e] 13. *cid* 14. *ér* 15. *fiu* 16. *adé* 17. .i. *nephetarscarthae*

f. 101b 1. *colenamain dít*[f] semper 1a. *adé* 2. *lasse adruirmisset* 3 .i. tunc· *isindaimsir*[g] *hirobatar inmachabdi* 4. *fíu* 5. .i. *óid menmain*

f. 101c 1. *tarœsi* 2. *innafortachtae* 3. .i. *fotchridigthersu a dé* 4. .i. *is inúnn oin lesom an*· israheal *asrubart 7 an* oues ioseph *air is du israheldaib hulib teit cechtarde* 5. .i. *triub* effraim *7* mannesse

f. 101a *continued* 7. i.e. the people. 11. on the enemies. 12. of God.

f. 101b 1. with attachment to thee *semper*. 1a. O God. 2. when they have reckoned. 3. i.e. *tunc*, at the time at which the Machabees lived. 5. i.e. give heed.

f. 101c 2. of the help. 3. i.e. gird Thyself, O God. 4. the word *Israel* that he has used and the phrase *oves Ioseph* are one and the same with him, for each of the two applies to the Israelites. 5. i.e. the tribe of Ephraim and Manasse.

[a] MS. reuentia [b] MS. op*ro*pr*i*briis [c] MS. finenem [d] MS. *rondoirammamaigestar* [e] or read *adæ*, a gloss on tuorum? [f] MS. *colenamaindit* [g] over the line

6–7QUI SEDES usq*ue* MANNESSE.

ad indicium potentiæ diuinæ Chirubin semp*er* subiecta d*icun*tur. tú, inq*uit*, cui[8] magna q*uæ*q*ue* famulant*ur*, in cuius obsequ*ium* Uirtutum inuisibilium dignitas inclinat*ur*, p*ræ*sentiam tuam adiutorii effectu *uel*ut testimonio *conpro*bato. Alit*er*, totius gentis populos paucis nominib*us* inclusit. ostende, inq*uit*, nobis p*ræ*sentiam tua*m*, et more ducis strennui ac uindicis agmina nostra p*ræ*cede.

EXCITÁ usq*ue* NÓS.

q*uæ* qu*i*euit actenus nostrís[9] sopita meritís, commoue[10] in opus[11] potentiam tua*m*.

D*EU*S UIRTUTUM usq*ue* NÓS.

faciem tristium[12] rer*um* p*ro*sperit*at*e commotá.

ET OSTENDE usq*ue* ERIMUS.

p*ro*: auxiliatrice[13–14] potentia inp*er*tire aliqua tuæ documenta p*ræ*stantiæ; q*uæ*[15] cum apparuerit, statim nós q*uid*em salus...sequetur.

D*OMI*NE D*EU*S, usq*ue* TUI.

q*uod ergo non* uindicamur[16] á uirtutum D*e*o, offensæ[1] n*on* inbicili- f. 101d tatis *est*.

6—7. *ISSI ciall*[a] *gaibes in testimin so corici* aliter .i. *is do* f. 101c *saidisiu for hirubinaib condárbais frecndarcus*[b] *du fortachtae dunaib* *continued* *trebaib so diasoirad* .i. *triub* effraim rl. *7 is foforrigartaid* tra *fosin dutiagar á*manifestare[c] *fil is ind salm ISsí im*murgu *inchiall*[d] *hua* aliter *sís* .i. *is dó saidisiu*[e] *adœ for hirubínaib dothoisigecht 7 choimdinecht donaib trebaib so 7 is fo infinit dutiagar fundulso*[f] *ám* manifestare *fil is indsalm 7 is assu atabairt*[g] *astorier as forgartaid am* manifestare· *huare ataforgartaidi domber* .i. comprobato *7* praecede 8. *is daitsiu adé* 9. .i. *tri arn drochgnimu ni* 10. *adœ* 11. .i. *corroib ingním* 12. .i. *snis ni ón* 13. .i. *a*faciem *asbersom* 14. *diarn ditinni* 15. *indísin* 16. *ol nach diagarni*[h] 1. *inna frithoircne*

f. 101d

6—7. This is the sense which this text utters as far as *aliter*, namely, it f. 101c is for this that Thou sittest on the Cherubim, that Thou mayest shew the *continued* presence of Thy help to these tribes for their deliverance, to wit, the tribe of Ephraim, etc.; and the word *manifestare* in the psalm is then construed as an imperative. This, however, is the sense from *aliter* onwards, namely, it is for this that Thou sittest, O God, on the Cherubim, to lead and to rule these tribes, and now the word *manifestare* in the psalm is construed as an infinitive; and it is easier to deduce from the commentator that *manifestare* is an imperative, because it is imperatives that he puts, namely, *comprobato* and *praecede*. 8. it is to Thee, O God. 9. i.e. through our evil deeds. 11. i.e. that it may be in action. 12. i.e. we. 13. i.e. the *faciem* which he speaks of. 14. for our protection.

[a] the second *l* over the line, rectius *chiall* [b] MS. *frec n̄ darcus* [c] *á* over the line [d] *ll* over the line [e] MS. *is dosaidisiu* [f] MS. *fu dulso* [g] rectius *athabairt* [h] leg. *nachandiagarni*

CIBABIS NÓS usq*ue* LACRIMARUM.

tantis, inquit, inplicuisti nos miseriís ut nec uescendi[2] tempore possimus a lacrimis temp*er*are.

ET POTUM usq*ue* IN MENSURA.

pocula[3] q*uæ* in solacium sitis adhibemus, q*uæque*[4] exauriri[5] a bibentib*us* moris *est*, uersa uice impleuimus multis fletib*us*.

POSSUISTI usq*ue* NOSTRÍS.

soluta pace rebelli in nos animo ac mente *con*surgunt, miseriísq*ue* nostris insultant[6] q*uas*i sup*er*iores[7].

D*OMI*NE usq*ue* TRANSTULISTI.

aduocant*ur* ex*em*pla prætеritæ clementiæ, ut præsens affectio[8] suscitet*ur*. nós, inquit, sumus illi[9] quos....de terra Ægipti transtulisti.

IECISTI GENTES usq*ue* EAM.

iectís at*que* interfectis locorum habitatorib*us*[10] nós t*er*ram eorum possedere fecisti[11].

DÚX ITENERIS usq*ue* TERRAM.

multiplicari nós numeroso subole *ue*lut plantaria generosa[12] fecisti.

f. 102a ET ARBUSTA[a] usq*ue* AD MARE.

ita *ue*lut lato germine adoleuimus[1]....ut excelsa q*uæque*[2], in quibus cedri nascunt*ur*, p*ro* portionis nostræ exiguetate[3] cap*er*emus. hæc uinia[4] fecunditate tua occupauit[5] n*on* solum usq*ue* ad summitates montium, s*ed* usq*ue* ad maris[6] uicina p*er*uenit.

ET USQ*UE* AD FLUMEN PROPAG*INES EIUS*.

Iordanén possesum[7] et Eufraten finitimum[8].

f. 101d *continued* 2. *erbertae biuth* 3. *inna eirithcha* 4. .i. *sechit hé lestrai aili* 5. .i. *nebtar* l. *dundaleter* 6. .i. ueri[b] *ón airnitabartar digla for sudib* 7. .i. *cumachtgu ón·* 8. .i. *fortachtan dé diarndite* 9. *indísin* .i. *ammi eland ni doibsom* 10. *inchannandai* 11. *adé* 12. *amal bid huánchlaind socheneuil*

f. 102a 1. *forrubartmar* 2. *sechit hé* 3. *artercai*[c] *orbai dún* 4. *macc n*israheal 5. .i. *huile tír tairngeri* 6. .i. *terriéin* 7. .i. *etir israheldu atá són* 8. .i. *rasaig acrích cuccai*

f. 101d *continued* 4. i.e. any other vessels whatsoever. 5. i.e. to be drunk, or, to be poured forth. 6. i.e...., for no punishments are inflicted on them. 8. i.e. of God's help for our protection. 9. i.e. we are their children. 10. the Canaanites. 12. as it were by noble offspring.

f. 102a 3. for the scantiness of our heritage. 4. of the Children of Israel. 5. i.e. the whole Land of Promise. 6. i.e. the Mediterranean. 7. i.e. it is between Israelites. 8. i.e. their boundary extends to it.

[a] MS. abrusta
[b] leg. Syri, Thurneysen
[c] rectius *arthercai*

UT *QUID* DISTRU*XISTI* MA*CERIAM EIUS*?

seruauit *con*parationis tenorem, ut solutís q*uibus* cludiebant*ur*[9] præsidiís expossitam[10–11] diripientib*us* uiniam diceret.

UINDI*MIANT*[12] usq*ue* DE SILUA.

omni*ą* augent*er*. p*ost* solutam maceriam[13], p*ræter*euntes infestos, exterminatorem[14–15] aprum[16], singularem[17] ferum[18], in discriptione subiecit.

ET SINGU*LARIS* usq*ue* EAM.

*con*fidens et potens gregis[19] solacia n*on* requ*i*rit {aper}. hoc uoluit ostendere q*uod* talem Antiochum passi fuerint qualem singularem[20] aprum uiniarum uastitas[21] experit*ur*[22].

D*EUS* UIR*TUTUM*, CONUERT*ERE*.

n*unc* quippe fuerat auersus, ut ista q*uæ* deplorat[23] *con*tingerent[24].

RESPICE usq*ue* ISTAM.

inspectionem calamitatum poscit, q*uando* eas sub u*er*bis nequeat[1] explicare, ut aspectae miseriæ facilius moueant misserantis affectum[2]. f. 102b

DEREGE usq*ue* TUA.

artificiose cultum ei com*m*endat plantationis[3] p*ropri*ę statum pristinum[4] reformat totius absolutione culpæ.

9. .i. *indnamait* ɔnacumgaitis *ní dún ni doib a erchellad 7 afordiuclaimm*[a] *duchách* 10—11. .i. *erlam* 12. *cofinbuanaigit* 13. *infochrui* .i. *án imbe bís immunfini ón* 14. *infoircnithid innafíne·* 15. .i. *itius*[b] *anuas dusclaid anís airnifoircnea in fini hithe neich di anuas amal dungní int ais sechmaill asmbeir som* .i. *airis cuit adaill adnellat sidi in fini duthabairt neich doib dia thorud* 16. *intorc n allaid* 17. .i. *óindae* .i. *bís a oinur* 18. *innallaid* 19. .i. *dobuith immalle fris* 20. .i. *airis heside nadfacaib ní di etir* 21. *indfairsinge* l. *ánindred* 22. *dusceulai* .i. *etiriŋgin*[c]· 23. .i. *coineas*[d] 24. .i. *co chuntecmaistis* f. 102a *continued*

1. .i. *is and asbeirsom*[e] respice 2. *inseirc* 3. *innaclainde* 4. .i. *arindneta adi*[f] f. 102b

9. i.e. the enemies, so that they could do nothing to us. 10—11. it is open to them that it should be plundered and devoured by everyone. 13. i.e. the fence which is wont to be about the vine. 14. the exterminator of the vine. 15. i.e. they (the passers-by) eat it from above, he (the wild boar) roots it up from below; for the vine is not exterminated by the eating of anything of it from above, as do the passers-by whom he speaks of, i.e. for it is only a passing visit that they make to the vine to take some of its fruit for themselves. 16. the wild boar. 17. i.e. who lives by himself. 19. i.e. to be together with him. 20. i.e. for it is he that leaves nothing of it at all. 21. the vastness, or the devastation. f. 102a *continued*

1. i.e. it is then that he says *respice*. 4. .... f. 102b

[a] MS. *fordiuclaimmaim*: corr. Ascoli
[b] = *ithit-us*
[c] MS. *etir ṅ gin*
[d] regularly *cóines*
[e] MS. *beirsom*
[f] leg. *ar a indretha adi*, instead of his devastations, Windisch

ET FILIUM usque TIBI.

populum[5] adoptatum. quam uiniam[6] supradixisset aperuit.

INCENSA IGNI usque MANU.

quæ hostili arcte[7] non solum conruit, sed etiam igni est emisa[8] flammísque consumpta. hæc autem utraque[9] ciuitati sub rege Antiocho peruenerunt.

AB INCREPATIONE usque PERIBUNT.

subficere illís ad perditionem uel hoc solum potest, sí eos tantum uultu[10] indignantis[11] aspicias[12].

FIAT usque TUÆ.

pro[13]: contingat adiutorium operis tui. hoc ait: operatio adiutori tui[14]...adsit etiam nunc nobis...quos[15] magnos uideri...fecisti.

ET SUPER FILIUM usque TIBI.

id est nos, quos tuos[16] esse uoluisti ac fortes propriis[17] miraculis sepe fecisti.

ET NON DISCEDIMUS Á TE.

f. 102c memoriam beneficiorum[1] tuorum numquam ingrato[2] animo deseremus.

UIUIFICABIS usque INUOCABIMUS.

tamquam ex mortuís[3].

DOMINE DEUS, usque ERIMUS.

pro comotatione[4] status præsentis exorat sepe, et titulo carminis quoque fine respondet[5].

f. 102b continued 5. .i. *is hé inmacc asbeir som in popul* 6. *cia* .i. *maicc* Israhel 7. .i. *huandlud bís occoscrad*[a] *mur* 8. *esfoitiu* 9. .i. *acoscrad*[a] *7 aloscud* 10. .i. *diandadercaither*[b] *su atbelat* som 11. *londaigedar* 12. *adœ* 13. *taræsi* 14. *adé* 15. .i. *issnisni* 16. .i. *ar bemmis muntarni dait* 17. .i. *adœ*

f. 102c 1. *adé* 2. *dimdach* 3. .i. *dundiusgada ón* 4. .i. *adóinmichi hisoinmichi* 5. .i. *cuingid techta*[c] *adoinmigi hisoinmigi*[d]. *issed fil inderiud int sailm so is ed ón* dano *araberta is intitul* quando dicit pro hís qui commotabuntur..

f. 102b continued 5. i.e. the people is the son that he speaks of. 6. what; i.e. the Children of Israel. 7. i.e. by the battering ram which is used in demolishing walls. 9. i.e. its demolition and its burning. 10. i.e. if Thou look upon them, they will die. 16. i.e. that we should be Thy folk.

f. 102c 3. i.e. (as though) Thou hadst awaked us. 4. i.e. from adversity into prosperity. 5. i.e. the seeking to pass from adversity into prosperity; it is that is in the end of this psalm; it is that then which he prepares for in the title *quando*, etc.

[a] MS. *-cosrad*: corr. Ascoli
[b] MS. *dian da dercaither*
[c] rectius *techtae*
[d] MS. *-soimigi*

PSALMUS LXXX.

IN FINEM, PRO TORCULARIBUS, PSALMUS ASSAB, QUINTA SABBATI.

'torcularia,'[6] hoc titulo prænotauit uel quibus ipsi adflicti[7] sunt, uel hostes eorum attriti per Deum.

IUBILATE DEO IACOB.

iubilatio uero proprie dicitur, cum cessís hostibus lætis in unum a milite[8] post uictoriam uocibus personatur.

CANITE INITIO MENSIS TUBA[a 9].

tubís quoque[10].....utemini.

IN INSIGNI DIE usque IACOB. f. 102d

huius namque deuotionis obsequium[1] ut sollemniter continueque exhiberetur Deo, non leuiter imperatum est. cum educerentur patres ex Ægipto, in memoriam liberationis suæ sub quadam contestatione[2] inpresa est.

TESTIMONIUM usque ILLIUD.

ut redemtionis suæ memores essent, adtestatione[3] constrinxit dubios[4], sepe inculcando[5] quod[6] præstetit.

CUM EXIRET usque AUDIUIT.

tunc, inquit, eís hæc præcepta data sunt quando diuinæ uocis auditores, quæ numquam ante[7] eis insonauerat, facti sunt, ut dignitate conloqui quod[8] præcipiebatur memoriæ eorum tenacius inhereret.

6. *intan asmbeir* pro torcularibus 7. .i. *inaimser*[b] *estoisc* f. 102c *fíne ructha som indoiri* .i. *is and duratad digal foranaimtea* continued 8. .i. *huandarbur air nocainte tobchetal leu som hitosuch· cech mís* 10. *cid*

1. .i. *arammoltis dia cutúthrachtach ón* 2. *fualailiu*[c] f. 102d *aspenud* 3. .i. *hua aspenud* .i. *hua asseilbiud 7 gudi són asrubart dia friu som aracelebartis asollumnu 7 arindmoldais* 4. .i. *Indí dimaccaib* israhel *lasinrubu chumtabart indabiad torbae fanaic domolad*[d] *dé* 5. .i. *lasse corunes*[e] *dia* 6. *ol* 7. .i. *ní cúalatar*[f] *guth dœ resin* 8. *aní*

6. when he says *pro torcularibus.* 7. i.e. at the time of the pressing of the vine they had been carried into captivity; or, it is then that punishment had been inflicted on their enemies. 8. i.e. for a trumpet-song used to be sung among them at the beginning of every month.

1. i.e. that they should praise God devoutly. 3. i.e. by attestation and prayer God had told them to honour His festivals and to praise Him. 4. i.e. such of the Children of Israel as were in doubt whether it would profit them or not to praise God. 5. i.e. when God inculcated (lit. trampled upon). 7. i.e. they had not heard the voice of God before that.

[a] MS. tubæ [b] leg. *indaimser*: cf. 68[a] 1, 76[a] 6 [c] MS. *fulailiu* [d] MS. *domol*: corr. Ascoli [e] leg. *conrunes*? cf. 45[c] 2 [f] MS. *culatar*

DIUERTIT usque *EIUS.*

honera[9] appellata sunt ea quæ in figendis[10] lateribus[11] conuechebant[12].

MANUS *EIUS* usque SERUIERUNT.

non solum dorsa terebantur portantium, sed et manús iugi opere[13] fatiscebant[14].

IN TRIBULATIONE usque TÉ.

eductís ex Ægipto quid mandatum[15] sit replicat, et ex persona Dei formatur oratio, qua enumerantur præstita et beneficiorum commendatur memoria, in eum sensum[17] quo apud Sinam usum esse
f. 103a redemtorem Moyses refert[1]. Aliter, cum et tribulatio seruitutis urgeret, clamori tuo aurem meam festinus admoui[2].

EXAUDIUI TÉ usque TEMPESTATIS.

cum inter Ægiptios in terra persequentes et Mare Robrum conclusus formidares exitium, in nubibus quarum conpresu tempestas gignitur, tectus ergo nube et absconditus loquebar[3–4] tecum.

PROBAUI TÉ usque CONTRADICTIONIS.

probaui ingratum, et expuleui[5] tamen medicatus[6] aquís.

AUDI usque TIBI.

pro his omnibus nihil reposco præter notitiam mei detestationemque[7] idulorum.

f. 102d *continued* 9. .i. *diáel 7 chrieid* rl 10. .i. *betis chumtachtaib* 11. *isnaib leteraib* 12. .i. *duchumtuch latir*[a] 13. *intsaithir dugnitis* 14. .i. *nodedais*[b] .i. *noscithaigtis ón* 15. *cid imruthrenaiged* .i. *cid forruchongrad*[c] *ón* 16. *asindet* 17. *A*Mal *rusoirtha som hisleib sina trithogairm nanmae*[d] *dœ 7 arim adegmaine no amal rosoirtha*[e] *inegipt · síc rosoirtha*[f] *inmachabdi hua dia · dinaib imnedaib hirobatar · ·*

f. 103a 1. *huanaisndet* 2. .i. *ol dia* 3. .i. *ol dia* 4. .i. *arrumsa dite siu*[g] *apopuil* 5. .i. *rutglanus* 6. .i. *arrufrepthanaigisiur*[h] .i. *intan duratus uisce ṅ duit ón* 7. *cenmitha innadeitched*

f. 102d *continued* 9. i.e. of mortar and clay etc. 11—12. in the bricks, i.e. to make bricks. 13. of the labour which they used to do. 14. i.e. they used to be weary. 15. i.e. what was enjoined. 17. 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.

f. 103a 1. whereby he declares. 2—3. i.e. says God. 4. i.e. when thou wast covered[i], O people. 5. i.e. I purified thee. 6. i.e. when I had healed, i.e. when I had given thee water. 7. besides the detestation.

[a] leg. *later*? [b] rectius *nodedtais*, cf. *noreithis* 129[d] 4 [c] MS. *forruconrad* [d] MS. *tritogair innanmae* [e] MS. *roirtha* [f] *so* over the line [g] leg. *ditsiu*, Windisch [h] MS. *arrufrephanaigthiisiur* [i] cf. Exod. xiv 19, 20

ISRAHEL, SÍ MÉ usque ALIENOS.

sí meam notitiam recipies, detestare[7a] idula. hoc *enim* documentum *est* agnitionis meæ, sí dedigneris[8] caput tuum deís alienís .. inclinare.

DELATA usque ILLUD.

non solum te agnitione mei præ[9] cæteris beneficiis, sed etiam futurorum promisione conuenit obligari[10].

ET DIMISI usque EORUM. f. 103b

neglegentes me ipse[1] quoque deserui[2]. hanc.....poenam intuli ut uolentes praue uiuere dissererem[a3].

SÍ POPULUS usque AMBULASSET.

si uel paruisset præceptis uel credidisset[b] promisís, inlaborata[4] fuisset aduersus omnes hostes mea pro plebe defensio. quod *ergo* diserti sunt, meritis suis, non meís debebunt inputare[5] iudiciís. tenor iste docendi[6] consequentissime ad causam[7] psalmi *et* ad præsentes auditores[8] refferri potest, cui rei[9] magna arte præparatus *est.*

AD NIHELUM HUMILIASSEM usque TEMPUS EORUM IN ÆTERNUM[10].

nihil, inquam[11], hostibus uestris proderit simulatio[12–13], qui stupore felicitatis uestræ, non fidei puritate, ad consortium uestri cultús accedunt. manet illos[14] poena debita, quam non breui sed longuo tempore sustinebunt.

7a. .i. *aditchidesiu* 8. .i. *manı́ inraiccaigther són recech degmain* .i. *is ed as dulem daitsiu metarcnae* 9. .i. f. 103a *continued* 10. .i. *cretem dait linfider dogin*[c] *horath inspiurta*[d] *noib*

1. *osme* 2. *ol dia* 3. *coduœrsinnse* 4. .i. f. 103b *nephsaithrach*[e] .i. *ní bad scith ón etir ocforndítin ·* 5. *adrimet* .i. *nímese immid folngi doibsom acht it an drochairiltin* 6. .i. *aforcital int sailm so* 7. .i. *immeairc duneuch diarogbad*[f] *insalm* 8. .i. *dun popul robói is indoiri* 9. .i. *dund imniud robói forsin popul són is indoiri* 10. in seculo *fil issindsalm ·* 11. *indiad*[g] ł *deurb* 12. inimici domini mentiti sunt ei *is foir trachtaid inso* 13. *insechtugud* .i. *tabairt almsan són 7 denum maith amal dundgniid si huare adciat*[h] *som donindnágar cech maith duibsi · deg innanisin* 14. et erit tempus rl. *is foir trachtaid inso ·*

9. i.e. before every benefit, i.e. it is that which is most desirable f. 103a for thee, to know me. 10. i.e. that thou shouldst believe that thy *continued* mouth will be filled with the grace of the Holy Spirit.

2. says God. 4. i.e. it would not have been weary at all in f. 103b protecting you. 5. i.e. it is not I who cause it to them, but their ill-deserts. 6. i.e. this teaching of the psalm. 7. i.e. it suits all of which the psalm has been sung. 8. i.e. to the people that had been in captivity. 9. i.e. to the affliction that had been on the people in captivity. 10. *in seculo* which is in the psalm. 11. finally, or certainly. 12. this comments on it. 13. i.e. the giving of alms and the doing good, as ye do, because they see that every good thing is given unto you because of those things. 14. this comments on it.

[a] leg. desererem [b] MS. credisset [c] MS. *dognim*, corr. J. S., *dogiun*, W. S. [d] MS. *inspiur* [e] MS. *neph saithrach* [f] MS. *dirogbad* [g] cf. Ml. 35[d] 11, but *innadiad* gl. proinde 63[a] 7 · [h] MS. *ad ciat*

PSALMUS LXXXI.

PSALMUS IPSI ASAB.

culpant*ur* hoc carmine q*ui* declinant in malitiam, int*er* iurgantes[15] q*uo*q*ue* equi iudices esse n*on* studeant[16].

D*EUS* STETIT IN SINAGOGA DEOR*UM*.

cum D*eus* iudex iudicum inducit*ur*, terrent*ur* corrupta iudicia[17].

IN MEDIO *AUTEM* D*EUS* DISCERNIT.

in medio congregationum[a 18] adstans iudicat.

QUOUSQ*UE* IUDICAT*IS* INIQUITATEM?

allocutio[19] Dei ad prauos iudices. usqu*equo* iniquís sententiís
f. 103c iudicii[1] corrumpitis dignitatem[2]?

ET FACIES EORUM SUMITIS?

p*ro* potenti*bus*[3] peccatores possuit, merito[4] eís nomen imponens.

IUDICATE usq*ue* IUSTIFICAT*E*.

q*uia* indifensus[5] et oportunus[6] iniuriæ, in *cuius* difensionem[7] cognitorum æquitas[8] atq*ue* intigritas *est* prouisa...

IN TENEBRIS AMBUL*ANT*.

ignaros officii[9] tenebrarum densus horror includit.

MOUEBUNT*UR* usq*ue* TERRÆ.

ut terrarum tremor p*ro* tantis[10] ac talib*us* Dei *con*testetur offensam[11].

f. 103b *continued* 15. .i. *etir innahí nodebthaigtis*[b] 16. .i. *ní berat fírbrithemnachta etir innáis dutiagat*[c] *innareir* 17. .i. *innambritheman*[d] *cloin* 18. .i. iudicum 19. *indacaldam*

f. 103c 1. .i. *innagubrithemnachtae* .. 2. .i. *fírbrithemnachtae dé ón* 3. *air ní bí cumachtach cenpeccad* 4. *huan peccad* 5. .i. *nephdite* 6. .i. *erlam* 7. .i. *arnaib cumachtgaib ón* 8. .i. *in mes fírían són* 9. .i. dei .i. *sechis in messa fíríen* 10. malis .i. *innagubrithemnachtae* 11. *infrithorcuin*

f. 103b *continued* 15. i.e. between those who used to quarrel. 16. i.e. they do not pass true judgments between those who submit themselves to them. 17. i.e. of the unjust judges.

f. 103c 1, 10, 14. i.e. of false judgment. 2. i.e. of the true judgment of God. 3. for no powerful man is wont to be without sin. 4. from the sin. 7. i.e. against the powerful. 8. i.e. righteous judgment. 9. i.e. of righteous judgment. 10. *malis* i.e. of false judgment.

[a] MS. congretionum
[b] MS. *nodebtaigtis*
[c] recte *duthiagat*
[d] MS. *brithem*

EGO DIXI usq*ue* OMNES.

reddit causas tantæ ultionis[12], q*uando* dignitatem nominis degenere[13] iniquitate p*er*dider*unt*.

UÓS *AUTEM* usq*ue* MORIEMINI.

q*uia*.....indigna[14] mea adoptione[a] fecistis[15], *con*ueniens natur*æ*[16] uestræ uós finis accipiat.

EXSURGE usq*ue* TUAM.

p*er*iniquum[17] *enim est* et a diuitibus pauperes obp*re*mi...
terrae partes admota æquitatis[1] libbra deiudica. f. 103d

PSALMUS LXXXII.

CANTICUM PSALMI IPSI ASSAB.

p*ost* mortem Mathathiæ patris Iudas Machabeus p*rin*ceps p*ro* patria bellum[2] suscipiens Antiochi partes[3] *con*fudit[4] bello[5], fugauitq*ue* eum a quo fuerat disrupta ciuitas. adgressus deinde instaurare urbem Templumq*ue*, cui {.i. Iudæ} filicitati inuidentes finitime gentes armís decreuerunt[6] impedire relegiossam molitionem[b 7–8] cum totius gentis[9] inter*itu*, q*uod*[10] Machabeor*um* detexit[11] historia[12]. hunc *ergo* gentium *con*sensum at*que* impetum carmine isto p*ro*feta p*ræ*dicit.

f. 103c *continued* 12. .i. *sechis indigail són · dobeir dia forru som · tarcenn a pectha* ..
13. *dócheneuil* 14. .i. *innagubrithemnachta ón* 15. .i. *iarsindí dobroigasa*[c] *immess fírían*[d] *dobrith forcach rasoisitsi*[e] *ón ingoi 7 anfír* 16. .i. *bás ón 7 lobad 7 legad* 17. .i. *ruclóin*

f. 103d 1. *ind fírmessa*[f] 2. *cocad* 3. .i. *achenela són* 4. .i. in mortem .i. *duescmart*[g] 5. .i. *huachogud* 6. *forrubartatar*[h] 7. .i. *dorigni* iudas 8. *intochrechad* 9. .i. *onacconbeth ní duisraheldaib etir* 10. .i. *ol* · 11. .i. *rofoilsigestar* 12. .i. *durimther*[i] *hílebraib* machabiorum

f. 103c *continued* 12. the punishment which God inflicts upon them for their sins. 14. i.e. false judgments. 15. i.e. after I had chosen you to pass righteous judgment upon all, ye have turned it into falsehood and untruth. 16. i.e. death and corruption and dissolution.

f. 103d 1. of true judgment. 3. i.e. his nations. 6. they increased. 7. i.e. which Judas had made. 9. i.e. so that there should be nothing of the Israelites at all. 12. i.e. which is recounted in the Books of Machabees.

[a] MS. adobdtione
[b] MS. molitionenem
[c] MS. *doibroigasa*
[d] MS. *fíra*
[e] with *sit* over the line; =*rasoisid-si*
[f] MS. *fír messa*
[g] MS. *duescmat*: corr. Ascoli
[h] MS. *forrubartat*
[i] MS. *durither*

DEUS, QUIS SIMILIS usque CONPISCARIS[13], DEUS.

ut hac conspiratione[14] gentium ante acti[15] triumphi gloriam taceri {.i. neque} sinas[16].

QUONIAM usque SONUERUNT.

illís ergo tumultuantibus[17] tú quoque[18] insoná[19].

ET QUI HODERUNT usque CAPUT.

qui fuerunt ante subiecti[20–21].

IN PLEBEM[22] TUAM UERSA UICE[23] COGITAUERUNT CONSILIUM.

ET COGITAUERUNT usque TUOS.

quod est[24] uero eorum {.i. inimicorum} consilium, consequens[25] uersus ostendit.

[26]ADUERSUS ARCANUM TUUM.

'sancta'[27] ergo, non 'sanctos,' intellege, uel certe, arcanum quo nós [28]tueris propositum.

f. 103d *continued*

13. .i. incomcheitbaid do denum uilc fri maccu israhel 14. .i. huachomchétbaid són robói etir inna cenéla[a] du ulc frit·· 15. .i. remgnethi .i. per te facti ante 16. .i. coléce .i. combad ed dugnetha[b] † ut neque sinas .i. an neque dutabairt[c] as indsalm 17. .i. debthaigte ón .i. contra nós 18. cid 19. .i. duthabairt diglae forru ón 20. .i. fomaam .i. filiis israhel 21. indechtargeindi 22. .i. debe tintuda anisiu 23. † uersute .i. intuachall 24. cate dixnigedar[d] 25. otochosgedar 26. .i. hitintud chirini ata inso 7 trachtaid som foir híc 7 is tar hœsi ind ferso remeperthi ata .i. cogitauerunt aduersus[e] sanctos tuos hitintud sephtiein·· 27. .i. loca † praecepta .i. is duforgairib téit ánisiu 7 ní du persanaib .i. aní as arcanum † is do is ainm aní as arcanum dund lathar fil ladia ocar ṅ ditin ni 28. .i. adœ

f. 103d *continued*

13. i.e. the agreement to do evil to the Children of Israel. 14. i.e. by the agreement that had been among the nations for evil to Thee. 16. i.e. that Thou shouldst permit, i.e. that Thou shouldst do that, or *ut neque sinas*, i.e. *neque* is to be brought out of the psalm. 17. i.e. who quarrel. 19. i.e. to inflict punishment on them. 20. i.e. under the yoke. 21. foreigners. 22. i.e. there is here a difference of rendering[f]. 24. what is it? 25. which follows. 26. i.e. this is in the translation of Jerome, and he is commenting upon it *hic*, and it is in place of the aforesaid verse, namely, *cogitauerunt*, etc. in the version of the Septuagint. 27. i.e. this, to wit, *arcanum* applies to precepts and not to persons, or it is to this that *arcanum* is a name, to the purpose which is with God in protecting us.

[a] MS. *innachenela*
[b] MS. *dugnitha*
[c] rectius *duthabairt*
[d] MS. *dignidedar*: corr. Ascoli
[e] the last *s* over the line
[f] Vulg.: Super populum tuum malignauerunt consilium.

ET NON MEMORATUR usque SIMUL. f. 104a

grandis consensio praaui indicatur adnisús[1].

ADUERSUM TESTAMENTUM DISPOSUERUNT.

pacta[2], quæ inter sé inierunt, in tuum[2a] magis quam in nostrum odium firmauerunt.

MOAB usque AMALECH.

iam hinc[3] congregatarum gentium discriptio.

ET ALIENIGENÆ usque TIRUM.

ex antiquís acculís Palistinæ ·u· urbium populi, Ascolonis[4], Gaze, Geth, Acchoron, Azoti.

ETENIM ASSÚR usque LOTH.

genus ergo belli pertimescendum est[5] et ab numero et atrocitate et consensu gentium. inde est[6] quod exordio carminis né deferetur auxilium postulauit.

FAC ILLIS usque CISON.

hœc omnia sub iudicibus[7] gesta lector inueniet. scite sane non alterius triumphi[8] meminit nisi eius quod ab eisdem gentibus iusta[9] ultione prouenit.

DISPERERUNT usque TERRÆ.

omnes, inquit, congregatarum gentium principes...similis illi, qua tuos tunc in hostes[1] uindicatum[a] est, poena conuoluat[2]. f. 104b

1. indaimsea 2. innacairde 2a. adcé 3. is disin f. 104a 4. ithé inso anman[b] nacoic cathrach 5. as aigthi 6. .i. dindí as nansae 7 as linmar á cenél[c] sin condaarthroithad dia 7. .i. illibur iudicum 8. .i. amal runucad buáid diib inaimsir innam britheman ocructhae buaid diib in aimsir innam machabdae·· 9. deithbir

1. adœ 2. .i. amal duratad pían forsna hí robatar in endor aipleat dano síc 7 tabarr pian fors na hí frisorcat dunaib machabdib f. 104b

4. these are the names of the five cities. 5. which is to be feared. f. 104a 6. i.e. for that that nation is troublesome and numerous, that God might overthrow them. 7. i.e. in the Book of Judges. 8. i.e. as victory had been won over them in the time of the Judges, that victory might be won over them in the time of the Machabees.

2. 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. f. 104b

[a] MS. uidicatum
[b] Over the line
[c] MS. *a cheneàl*

PONE[3] *PRINCIPES* EARU*M* usq*ue* *PRINCIPES* EORUM.
D*EUS* MEUS usq*ue* ROTAM.
ut fugatís illis *con*sistere nusq*uam* liciat instar pulsæ rotæ[4].

SICUT IGNIS usq*ue* MONTES.
uniuersorum[a] inp*re*cat*ur* interitum *con*paratione[5] siluæ succensæ, q*uæ* densorum fomite[6] uirgultorum in p*ro*p*ri*um excidium nutriuit incendia ad montes usq*ue* obuia q*uæque*[7] uastando[8] p*ro*uechta[9].

ET QUERUNT usq*ue* D*OMINE*.
f. 104c cogentur q*uæ*rere[1] q*uæ* causa illis mala q*uæ* patiunt*ur*, intulerit; q*uod* factum etiam in Regum historia legit*ur*, Philistinis arcæ[2] captiuitate p*er*cussís.

ET REUERENT*UR* usq*ue* D*OMINUS*.
ut magnitudinem tuam[2a] saltim ultionis granditate cognoscant, et altissimi nominis ad *con*fesionem cogant*ur* aduersis reb*us*[3], nomen hoc p*ro*p*ri*e et effectib*us* uendicat*ur*[4].

PSALMUS LXXXIII.

IN FINEM, P*RO* TORCULARIB*US* FILIIS CHORE PSALM*US*.
reditum populi de Babilone[b] p*ræ*dicens introducit eos[5] q*uasi* reuersos[6] p*ost* captiuitatem loca omn*ia* circumire ac recordari p*ri*scæ

f. 104b *continued* 3. *remuar inso intestimin archiunn* 4. .i. *amal nad tairissidar side inneuch conitairissetar som* síc 5. .i. *amal as trait forndiuclannar*[c] *ade* .i.[d] *incháill huantenid* · síc *ailessom*[e] *fordiuclaim 7 apthain innanámat*[f] *huantenid* .i. deo rl. 6. *huandfoithniu* 7. *sechitathé* 8. *lasse inrorthetar* 9. *cissi*

f. 104c 1. *issí ade accuis* .i. *nephchuindchid anmae dé* nisi per uím 2. .i. *arbrith árcae in doiri* 2a. *adcé* 3. *innafochaide* 4. .i. *dia adrad trisna digla dombeir* 5. .i. *asindet*[g] *som tuidecht*[h] *doib dochum atire 7 inna loc hirobatar riam cidresiu dondichsitis*[i] *as indoiri armbad mou de són folostais som buith is indoiri* 6. .i. *dochum atire*

f. 104b *continued* 3. this is a preparation for the following text. 4. i.e. as it does not stop anywhere, that they may not stop *sic.* 5. i.e. as it is quickly devoured, to wit, the wood by the fire, so he prays that the enemies may be devoured and destroyed by the fire, i.e. *Deo*, etc. 8. when they have invaded.

f. 104c 1. this is the cause, to wit, that the name of God was not sought *nisi*, etc. 2. i.e. for carrying the ark into captivity. 3. of the afflictions. 4. i.e. to worship Him through the punishments which He inflicts. 5. i.e. he speaks of their return to their land and to the places in which they had been before, even before they came out of the Captivity, that they might the better bear to be in the Captivity. 6. i.e. to their land.

[a] MS. ueniuersorum [b] MS. balone [c] MS. *for ṅ diuclannar*
[d] *incháill* etc. is on the margin [e] regularly *áilidsom* [f] MS. *inna innamat*
[g] MS. *as indet* [h] MS. *tuidech* [i] regularly *dodichsitis*

sollemnitatis, desideratorumq*ue* p*ost* annos multos[7] locorum uix aliq*uando* posse *con*sideratione satiari.

CONCUPISCIT usq*ue* D*OMINI*.
exp*re*sa *est*[8] magnitudo desiderii, c*uius* ista uis *est* ut tabescere[1] f. 104d faciat et adtenuari macie.

CÓR MEUM usq*ue* UIUUM.
totum me sibi[2] soluta captiuitate gaudia[3] uendicauerunt.

ET*ENIM* PASSER usq*ue* SUOS.
nos scilicet, qui[4] instar passeris turtorisq*ue* in alienæ terræ sedib*us* errabamus incerti, redditi tandem habitaculis n*ostr*is, et licentiam .. tribuit liberos[5] educandi[6] reductis nobis.

BEATI usq*ue* TUA.
id est, nihil hís beatius qui ... in-dicandis[a7] tibi[8] laudib*us* occupant*ur*.

ASCENSIONES IN CORDE *EIUS*.
*id*circo meruit adiuuari quia uirtuti[9] studiuit. "ascensiones"[b] Dei uocauit motús animæ ac p*ro*fectús[10], q*uibus* sepe mens grata et deuota *con*plet*ur*.

DISPOSSUIT usq*ue* LACRI*MARUM*. f. 105a
reducti *ergo* locorum occassione[1] recordant*ur* factorum[2] ueterum, ac secum[3] expostulant cur[4] in illís pactís[5] n*on* manserunt q*uæ* ap*ud* patres *in* lacrimarum ualle firmata *sunt*[6].

7. .i. *rombatar indoiri ón* 8. *asrindes* f. 104c
1. .i. *dedas* 2. *doib* .i. *air ní conrobae ní form acht*[c] *failte* *continued*
tantum *iar musoirad* 3. .i. *corupsa lán diib* 4. .i. *airit* f. 104d
gnátha sidi in dithrub 5. *innammaccu* 6. .i. *nonalmais*
7. *betis esngarthib* · 8. .i. *adae* 9. .i. bonæ · *innandegnimae sé*[d] 10. *innaforas*
1. .i. *tri imcaissin inna loc són innimruimdetar riam* 2. .i. f. 105a
innacairde ón son[e] *durigensat fri dia 7 innan immarmossae durigensat*
3. .i. *imradat leu són* 4. .i. *huare nadrofeidligset arnathir indib isairi nirufeidligsemmarni*[f] *indib 7 ararpecthaigi*[g] *dano fesin*
5. *isnaib smachtaib hisin* 6. .i. *7 níruscomallas(atar)*

7. i.e. that they had been in captivity.
2. to them, i.e. for there has been nothing upon me but joy only after f. 104c *continued*
my deliverance. 3. i.e. so that I was full of them. 4. i.e. for they f. 104d
are customary in the wilderness. 9. i.e. *bonae*, of these good works.
1. i.e. through the sight of the places in which they had sinned f. 105a
before. 2. i.e. of the compacts which they had made with God, and of the sins which they had committed. 3. i.e. they meditate with themselves. 4. i.e. because our fathers continued not in them, therefore we have not continued in them, and for our own sinfulness, moreover. 6. i.e. and they had not fulfilled them.

[a] The glossator translates indicandis [b] MS. ascenensiones [c] *form acht*, MS. *formacht*
[d] another *sé* is written over the line [e] cf. Mi. 87d 8
[f] MS. *rufeidligsemmarni* [g] MS. *arapecthaigi*

IN LOCUM QUEM POSSUISTI ILLÍS usque DABIT.

quamuís, inquit, præuaricatione offendirimus, multiplicatis tamen benedictionibus[7] sua circa nos beneficia delatabit.

ET AMBULABUNT usque IN UIRTUTEM.

id est, rerum præsentium felicitatem felicitas maior excipiat[a 8].

UIDEBITUR usque SIÓN.

habitare sé in Sión Deus uirtutibus adprobauit in nostri tutionem[9] patratis[10].

AURIBUS usque CHRISTI TUI.

sicut *enim* decus *est* regnantium salus subiectorum, ita infelicitas
f. 105b uilitasque imperantis commissorum[1] messeria.

QUIA MELIOR *EST* usque MILIA.

unus[2] dies ritibus sacrís actus anteferendus *est*[3] perigrinationis senio[4]. Aliter, etiam sí contingat nobis briuissimi temporis spatio uitam in atriís tuis[5] ducere, multo nobís melius *est* quam pulsos separatosque a te in senium peruenire[6].

ELEGI usque MAGIS.

uilitati habitationum[b] terræ meæ postponenda[7] sunt Babiloniorum ambitiosa *et* culta domicilia. dicit hoc propter eos qui aut habitatione[c] diuturnae[d 8] habitationis in Caldea aut metu similia[9] in Iudea patiendi redire[10] noluerunt.

f. 105a *continued* 7. .i. *huanaib cainimbedaib ilaigthib* 8. *arfema* .i. *dufórmastar cech fechtnaige foraraili doib iar ríchtin tire tairngeri* 9. *is indítin* 10. *forbathib*

f. 105b 1. .i. *innacomarleicthe* .i. *innafoammamaigthe*[e] *bite fumáam innan drochríg* 2. .i. *indegbœsgnu* 3. .i. *is remderscaigthi*[f] 4. .i. *huandimeltataid* 5. *adé* 6. *dundórbiamni* .i. *indaas bemmi in doiri coricci sentaid* 7. .i. *isferr liumsa buith inneuch asdoiscairem hi tír* israhel *oldaas buith inneuch ditechdaisib*[g] *sainemlaib 7 sommaib innambabelondae*[h]. 8. .i. *robumaith leu buith hi*caldea *dugrés* 9. .i. *amal fondrodamnatar riam*. 10. .i. *hitír n* israhel.

f. 105a *continued* 8. i.e. every prosperity will be increased upon another to them after reaching the Land of Promise.

f. 105b 1. i.e. of the permitted, i.e. of the subjected, who are subject to bad kings. 2. i.e. in morality. 6. i.e. than that we should be in captivity till old age. 7. i.e. I had rather be in the meanest place in the land of Israel than in any of the splendid and wealthy houses of the Babylonians. 8. i.e. they were content to be in Chaldea for ever. 9. i.e. as they had endured it before. 10. i.e. into the land of Israel.

[a] leg. excipiet
[b] MS. habitionum
[c] habitatione has replaced some word like desiderio
[d] MS. diurnae
[e] MS. *foumamaigthe*
[f] MS. *rem derscaigthi*
[g] rectius *dithechdaisib*
[h] MS. *innabellondae*

QUIA MISSERICORDIAM usque DEUS.

missericordiam et ueritatem iunxit, ut sententiam[11] bonitatis[12] diuinæ inpertiendæ[13] sibi ratam fore[14] nomine ueritatis expremeret.

GRATIAM usque DABIT.

gratiossos[15] nós gloriossosque sua diffensione faciet dominatores nostros ut non penitiat[16] iugo seruitutis habuisse mirandos {caros *uel* liberandos}.

DOMINUS *NON* PRIUABIT usque IN INNOCENTIA.

studio uirtutum[17] iniquitatem declinantes[18] dignís remunerabitur præmís.

PSALMUS LXXXIV.

IN FINEM, FILIÍS CHORE. f. 105c

in præsenti quoque psalmo reditum populi de Babilone prædicit, uerum deuerso narrationis ordine[1]; nam in superiori carmine regressos[2] iam et singula obtinentes loca[3–4] introducit, locique diutina[5] disederia et insperatas lætitias sugerebat, in hoc *autem* rogat ex persona populi ut edicta[6] regalia de reuersione captiuorum diuinæ gratiæ accensione firmentur.

BENEDIXISTI, DOMINE, usque TUAM.

in Ebreo: placatus es[7], Domine, terræ tuæ.

ADUERTISTI CAPTIUITATEM IACOB.

dum captiuitatis nostræ soluisti[7a] uincula.

OPERUISTI usque EORUM.

tantam subito fecisti rerum[8] commotationem[a] ut id per quod té offenderimus remittendo[9] ob oculis tuís aspectuque {tuo} amoueas.

11. *durairngert dia* 12. .i. *sechis eslabrae dœ frinni ón* f. 105b
13. *bed fodlaidi* 14. .i. *bedmesse* .i. *nocomallaibthe* 7 *rombad* *continued*
firién insce dœ 15. *budigiu* 16. .i. *arleciud o persaib as indfognam hirobammar* 17. .i. *tridegnimù són* 18. .i. *durellsat*[b] *ho chloini*

1. .i. *frisinsalm fil riam* 2. *inna aithescumluithiu* 3. *iar* f. 105c
ríchtin tíre tairngeri ón 4. *hirobatar riam* 5. *grœscha* 6. *inna esngaire* 7. *rotaitnigsersu* 7a. *adé* 8. *innan gnímae són* 9. .i. *conairleci dílgud ar pecthae ń dún*

11. i.e. which God had promised. 12. i.e. of the liberality f. 105b
of God towards us. 14. i.e. that the word of God would be fulfilled *continued*
and would be righteous. 16. i.e. our release by the Persians from the servitude in which we had been. 17. i.e. through good works. 18. i.e. who have turned aside from iniquity.

1. i.e. to the preceding psalm. 3. after reaching the Land f. 105c
of Promise. 4. in which they had been before. 9. i.e. Thou permittest forgiveness of our sins to us.

[a] MS. commotionem
[b] MS. *du relsat*

MITIGASTI usque TUAM.

ignoscenda[10] *sunt quæ* peccator*um* fuerant stimulis inritata[11].

AUERTISTI usque *TUÆ.*

f. 105d *con*tinuationem iudicialis[1] scueritatis in oper*i* clementiæ[2] transtulisti[a3].

CONUERTE NÓS usque NOSTER.

tam a uitiis q*uam* aduersís. adde[4] ad augmentum benignitatis tuæ ut ab errore nós *con*uertas[5].

ET AUERTE IRAM TUAM A NOBIS.

ultricem creminum[6].

NON IN ÆTERNUM IRASCERIS NOBÍS usque NÓS.

omisa ira *quam* peccata meruer*unt* et climen*ter* sententia reb*us* remota[b7] ipsis uiuendi nobis spem .. largieris.

ET SALUTARE usque DOMINUS DEUS.

figurate[8] totum, et q*uod* exscultat[c9] discernentem[10] Deu(m), et q*uod* audit enuntiat, soluendam scilicet captiuitatem.

ET IN EOS usque AD IPSUM.

ut errata sua penitendo[11] corregant.

f. 106a UT INHABITAT usque NOSTRI.

gloriossa erit honorabilisque terra nostra ap*ud* externas q*uo*que[1] nationes.

MISSERICORDIA usque SIBI.

missericordia Dei certa *est* ueraque sententia[2].

f. 105c *continued*
f. 105d 10. *it ingnaidi* 11. *dodiurgat*[d] 1. *brithemandae* 2. .i. *innafortachtae ón‥* 3. *adæ* 4. .i. *tórmaig la cachmaith dubir dúnni arṅglanad huadualchib 7 chomroircnib* 5. *adé* 6. .i. *duberar tar ési locht* 7. .i. *cumscugud· du diglæ dín són* 8. .i. tropice .i. *labrad dodia innamedón* quando dixit audiam quid loquatur rl. 9. *cid ol asṅgleinn*[e]. 10. .i. *artuasulcud ni átoiri 7 tinnacul síde dún·* 11. *lase naithirgigte*

f. 106a 1. *cid* 2. .i. *commallaid aní duairṅgir ón*

f. 105d 2. i.e. of the help. 4. i.e. with every good thing that Thou givest us increase our purification from vices and errors. 6. i.e. which is inflicted for faults. 7. i.e. the removal of Thy punishment from us. 8. i.e. that God should speak in their midst. 10. i.e. our release from captivity and the giving of peace to us. 11. when they do penance.

f. 106a 2. i.e. He fulfils that which He promises.

[a] MS. transtuli: corr. Ascoli
[b] MS. remotata
[c] leg. exauscultat?, but the Irish translates excutit
[d] leg. *dodiurgatha* Ascoli
[e] MS. *as ṅ gleinn*

UERITAS usque ORTA *EST.*

tam in cælo q*uam* in terra iustitia[a] apparebit, et ueritas utraque in utroque[3].

ETENIM DOMINUS DABIT BENIGNITATEM.

in reliquís[4] q*uo*que liberalis erit.

ET PONET usque SUOS.

nihil absque iustitia sé operaturum esse monstrabit, quæ uelut prœuia[5] dispensationes deregit suas.

PSALMUS LXXXV.

INCLINA, DOMINE, AUREM TUAM AD ME ET EXAUDI MÉ. f. 106b

corporalibus uerbis postulat ut adtentius[1] audiatur.

QUONIAM EGENUS usque EGO.

exercituum mé obseditione[2] consumpto, *ergo* impár uiribus sum; té[3] conuenit {me} adiuuare.

CUSTODI usque SUM.

et*enim* in eam consortem perductus sum ut nisi per té[4] animam meam nequeam obtinere. Ó[5] studiui notitiæ tuæ, et cultui diuino nihil prætuli[6]; ideo ope tua[6a] debeo custodiri.

SALUUM FÁC SERUUM usque IN TÉ.

absoluit qua ratione sanctus esset, solum[7] scilicet in Deo confidendo[8].

QUONIAM AD TÉ usque LEUAUI.

dictam meroribus spé tuæ consulationis[9] erexi.

3. *cechtardae* .i. *níme 7 talman* .i. *firinne dé indib* .i. *innim 7* f. 106a
italam Aliter *firinne dé innim*[b] *7 doine hitalam* 4. .i. *donaib* *continued*
hí durigat adoiri· 5. .i. *amal as remsétaigthid indfirinne*
1. *indinditlmichiu* 2. .i. *luand impudiu* 3. *adæ* f. 106b
4. .i. *adæ* 5. *adamrae* 6. .i. *nírobae ní bed duliu liúm*
6a. *adé* 7. *nammá* 8. *lasse conidrerp* .i. *rotorasnaigestar*
9. *adæ*

3. i.e. each of the two, to wit, of heaven and earth, i.e. the f. 106a
righteousness of God in them, namely, in heaven and on earth. *Aliter,* *continued*
the righteousness of God in heaven and of men on earth. 4. i.e. to those that shall come out of captivity. 5. i.e. as righteousness is a foregoer.
5. wonderful. 6. i.e. there was nothing that I could prefer. f. 106b
8. when he had confided, i.e. had trusted.

[a] MS. iustia
[b] The first *n* over the line

QUONIAM TÉ usque ET MITTIS.

qui nullius lætet*ur* incommodo[10] sitque ad benefaciendum paratus[11].

MISSERICORDIA usque MEAM.

*pre*ces meas climen*ter* admitte[11a].

IN DIE TRI*BULATIONIS* usque ME.

non remiso otiossoque[12] animo supplico.

NON *EST* SIMILIS usque TUA.

idcirco...té solum auxiliatorem requiro, qui ope*m*[13] ferre et[14] uelís et possis.

OMNES GENTES usque UENIENT.

cum mirabiliter bellum infestissimum[15] terminaueris, ita potes[16] signís..omnes in admirationem tui *con*uertere...

f. 106c DEDUC MÉ usque TUA.

*pro*speris aduersa[1] motando Legis tuæ nobis ussum..*con*cilia[2], *id est*, placito[3] et *pro*bato ope*re* et studio minime diuiare[4].

LÆTET*UR* usque TUUM.

non mihi erit grauis tua[5] seruitus, *sed* timor ipse....pariet mihi dilectationem et ingerit, ut ad pariendum[6] tibi impiger[7]..accedam.

*CON*FITEBOR usque MEO.

*con*tinuas tibi gratiarum actiones....*per*soluam {.i. uendam}; memor iugiter gloriæ tuæ[8] ea.....*per*sonabo; quam[9] etiam nos..de medio *pe*riculorum..erueris, narratione decurram[10].

ET TÚ, DOMINE, usque MISSERICORS ES.

non secundum illorum[11] dispectum tua adpendit*ur* estimatio.

f. 106b *continued* f. 106c

10. *huand ecumliucht* 11. *erlam* 11a. .i. *adcé* 12. *déid* 13. .i. *duchách*[a] 14. *cid* 15. .i. *frithtacuirsimem* 16. *adœ*

1. .i. *doberae maith tar œsi nuilc* 2. *adœ* 3. ł. a placito 7 *isfofoxlaid* amal *sodin*[b] *dutiagtar* 4. *nad ṅ dillemni* 5. *adœ* 6. *coerladaigear*[c] 7. *nephlesc* 8. *adcé* 9. .i. *cia fíu* 10. *durimiubsa* 11. .i. *ní* amal *dundatmecetarsu ind amairesaig atá dumes amuchoimdiu··*

f. 106b *continued* f. 106c

13. i.e. to all. 1. i.e. do Thou give good for evil. 3. or *a placito*, and in that case they are construed ablatively. 4. that we may not turn aside. 11. i.e. not as the unbelieving despise Thee, is Thy estimation, O my Lord.

[a] MS. *ducháth:* corr. Ascoli
[b] MS. *amsodin:* corr. Ascoli
[c] rectius *coerladaiger*

PATIENS usque UERAX.

hostium q*uoque* deferendo[12] supplicia missericordiæ nobís debitæ *non* relinquis officium[13].

RESPICE usque MEI.

et si hostium disimulas[14] ultionem p*ropter* ingenitam[15] bonitatem, mé t*amen* tua misseratione susténta[16].

ET SALUUM FÁC usque TUÆ. f. 106d

cum di*cit** "hominem" idem *est* et "filium hominis."

FÁC MECUM usque BONO.

q*uoniam* duplex effectus ope*r*um Dei, ut alia hostium poenam, alia suorum[1] *con*tinerent salutem...

ET UIDEANT usque MÉ.

cum adiuuari nós uiderint, q*uod* cum hirisione dispe*r*arent[2]. tú[2a], inq*uit*, *con*sulatus es, qui n*on* frustra a mé cultus es, ut hostes blasfemando iactabant[3].

PSALMUS LXXXVI.

FILIIS CHORE, PSALMUS CANTICI.

captís .x. tribu*bus* et summersa[4] Samaria, q*uæ* fuerat eorum ant*ea*[5] metrapolis[6], omnem impetum belli in Hirusolimas Assirii *con*uerterunt, successu[7] recentis[8] animati uictoriæ, ita ut urgente obsiditione in salutis suæ dispe*r*ationem cogerent*ur* obsesi[9–10], urbis ac Templi excidium metuentes. *contra ergo* omnem spem[11] Dei auxilio p*ro*tecti *sunt*.

f. 106c *continued* f. 106d

12. .i. *cenid tabair siu digail forsna naintea fochetóir dugní trocairi frinni calleic··* 13. *sechis ní gati eronn·ón·* 14. .i. *cia chonchelae*[a] *ón* 15. .i. *file indiut adcé* 16. *adcé*

*sudet qui legat 1. .i. *apopul* 2. .i. *ar fortacht ni dudia* 2a. .i. *is tussu* 3. .i. *is ed asbeirtis ba madae dam du frecur cheill siu·adcé* 4. .i. *báte·* ł. suersa[b] 5. .i. *resindoiri* 6. *metrapoil* 7. *huantoracht* 8. *nuai* 9. *impessi* 10. .i. israhelitae .i. *áis dethrebo*[c] 11. .i. *air ní tormenatar som etir an ditin 7 an ícc*

f. 106c *continued* f. 106d

12. i.e. though Thou inflictest not punishment on the foes at once, Thou shewest mercy to us at present. 13. it is not to be taken from us. 15. i.e. which is in Thee, O God.

1. i.e. of His peoples. 2. i.e. that God would help us. 2a. i.e. it is Thou. 3. i.e. that is what they used to say, that it was vain for me to worship Thee, O God. 5. i.e. before the Captivity. 10. i.e. the Israelites, i.e. the Two Tribes. 11. i.e. for they had not expected at all to be protected and saved.

[a] *chon* over the line: rectius *choncelae*
[b] leg. subuersa
[c] MS. *detrebo*

FUNDAMENTA usq*ue* SANCTIS.

tamq*uam* in editis[12] montib*us* locata...inc*on*cussa manserunt. 'sanctos' *autem* pro intemeratís[13] ac præcipuis[14] accipe.

DELEGIT usq*ue* IACOB.

f. 107a causa ostenditur cur intacta fundamenta sint Hierusalem, q*uia* non eundem quem .x. tribús[1] Dei protegentis meretur effectum {uel aff-}.

GLORIOSSA usq*ue* DEI.

cum tali uirtute saluata sis[2].

MEMOR ERO RAB.

apud antiquas æditiones[3] "memor ero Rabba" legitur, ut significat finitimas nationes proprio hoc nomine Rab, *id est* Arabas[4]; lingua quippe Ebreica Rabba Arabiam sonat. has *ergo* nationes, quæ cum Babiloniís[5] auxilio fuerint Assiriis, in uindictam uestri pariter ulciscar[6].

ET BABILONIS SCIEN*TIBUS* MÉ.

hanc ultionem de gentib*us* præstabo[7].

MATER SIÓN usq*ue* IN EA.

et *est* sensus: ciuitatis statu intigro[8] dabitur etiam opera[9] suffeciendæ proli[10]. mater[11] Hierusalem uocatur Sión, et, q*uoniam* metus erat ne per inruptionem hostium orbaretur, adseruerat[12] profeta eam matrem sine filiis numq*uam* futuram.

DOMINUS NARRABIT usq*ue* POPULORUM.

multi, inquit, in Templo congregabuntur[13],.....audientur magisteria[14] profetarum.

f. 106d *continued* f. 107a 12. *digsib* 13. .i. *arnaib glanaib són* 14. .i. *moraib* 1. .i. *ambrith indoiri* 2. .i. *dichumachtu assar* 3. .i. *lasna sentintuda*[a] 4. *arabdu* 5. .i. *ladigail duthabairt*[b] *foraes m babelone* 6. .i. *oldia* 7. *oldia* 8. .i. *intan nad cumgat anamait ni* 9. .i. *lere* 10. .i. *dunchlaind bed fodeinti* .i. *bit dilmaini du denum chlainde iarnasoirad* 11. .i. *in*mater sion *asmber*[c] *som issí* hierusalem *ón* 12. *asrindid* 13. .i. *dupreceupt doib* 14. .i. *sechit inna forcital són*

f. 107a 1. i.e. their being carried into captivity. 2. i.e. from the power of the Assyrians. 5. i.e. while inflicting punishment on the Babylonians[d]. 6—7. says God. 8. i.e. when her (their?) enemies can do nothing. 10. i.e. they will be free to beget children after their deliverance. 11. i.e. the *Mater Sion* that he speaks of, it is Jerusalem. 13. i.e. to be preached to. 14. i.e. the teachings.

[a] rectius *-tintudu*, cf. Ml. 81[d] 1, 95[a] 8, 99[d] 1
[b] MS. *dubairt*
[c] MS. *as m ber*
[d] The glossator seems to connect cum Babiloniis with pariter ulciscar

[15]SICUT LETAN*TIUM*[16] usq*ue* IN TÉ[17].

habitatores tuos, ó ciuitas, longua gaudia *con*sequentur. f. 107b

PSALMUS LXXXVII.

CANTICUM PSALMI FILIIS CHORE, IN FINEM, PRO AMELECH AD RESPOND*ENDUM*, INTELLECTUS EMÁN[1] ISRAHELITÆ.

intellegi potest Emán unus de cantatoribus quos...Dauid in collocatione arcæ præficit[2] reliquis[3] ad canendum[4]. Aliter, unus de hís sapientibus *est* Emán quibus in Regum historia conparatur Salamon atque præponitur[5], et tantæ *ergo* scientiæ hoc *est* carmen ut sapientissimi illius nomine meriatur[6] scribi.

QUIA REPLETA usq*ue* MEA.

ideo té auditorem precor[7] sollicitum quoniam nihil miseriarum reliquum *est*, nihil adflictionis, cuius iam experimenta[8] non caperem.

ET UITA MEA usq*ue* ADPROPINCAUIT.

adpropiare[9] *enim* inferno[10] *est* ad uicina mortis accedere.

FACTUS SUM usq*ue* LIBER. f. 107c

sicut mortuís[1] cum præsenti uita *est* nulla commonio....., ita, inquit, et ego..alienus fui ab omni iucunditate uitæ et uelut quadam morte sepossitus[2].

SICUT UULNERATI DORMI*ENTES* IN SEPU*LCRIS*.

uariís figuris exequatum[3] sé mortuis dicit, quos modo[4] adpropinquantes inferno[5] modo[6] discendentes in lacum.....appellat.

15. .i. *bid sochaide atrefea indiutsiu 7 bid*[a] *failid nachóin adidtrefea* 16. ł. *bid suaichnid afailti in popuil as ń dia prithchibes doib* ··· 17. *adæ* f. 107a *continued*

1. *immeairic*[b] *du* emán *insalmso* 2. *rohortan*[c] 3. .i. *duthoisigecht claisse doib* 4. *duchetul* 5. .i. *doroschither dano diib* 6. *coasroillea* 7. *adæ* 8. *is aetarcnae ade* .i. *ni ɔfil frithorcain nachamthísed sa 7 nadfordamainn* ··· 9. *comaicsigedar* 10. .i. *dundisiul* f. 107b

1. .i. *ní imradat dunbethaid frecndairc* 2. .i. *etarscarthae* ł. *adnachtae* 3. .i. *cosmailigthe* 4. .i. *cachlacéin* 5. .i. *dundfudumain* .i. mortis 6. .i. *incéin naili* f. 107c

15. i.e. many will dwell in thee, and joyful will be every one that shall so dwell. 16. or, it will be manifest from the joy of the people that it is God who will preach to them. f. 107a *continued*

1. this psalm is appropriate to Eman. 2. (whom) he had ordained. 3. i.e. to lead their choir. 5. i.e. so he is distinguished above them. 8. i.e. there is no affliction that has not come to me and that I have not endured. f. 107b

1. i.e. they think not of the present life. 2. i.e. separated, or buried. f. 107c

[a] MS. *bit* [b] MS. *imme airic* [c] MS. *ro hortan*

QUORUM NON MEMINISTI AMPLIUS.

quia uitæ *præ*sentis exempti[7] dubio euentu[8] nulla manus tuæ[9] auxilia iam requ*i*runt, n*on* adiutorem[10] té exper*i*turi[11] *sed* iudicem.

ET QUIDEM IPSI DE MANU TUA REPULSI SUNT.

nulla in alterutram partem meritorum motatione, tuam inflectendo[13] sententiam.

IN MÉ FIRMATA *EST* IRA TUA.

pondus indignationis[14] tuae[15].

ET OMNES ALLITIONES TUAS usque INDUXISTI.

magnitudinem commotationis diuinæ maris fluctib*us* exequando pres*i*us[16] indicauit.

POSSUERUNT usque EGREDIEBAR.

f. 107d ita arcta .. calamitate *con*clussus locum effugii[1] inuenire n*on* poteram, ut uincti[2] qui gradiendi libertate carent.

OCULI usque TOTA DIE.

in clamosas[3] .. supplicationes eru*m*pi.

EXPANDI usque MIRABILIA.

[4]né materia salutis tuæ p*e*riat, sí opus pietatis tuæ mors nostra *præ*ueniat.

f. 107c *continued* 7. .i. *anat ṅ digabthi* 8. .i. *tuidechtae doib innacorp 7 imbethaid aithirriuch* i. *ní cuinget inna anmain fordia tuidecht innacorpu fuchetoir* .i. *amal chondegamni fordia arnícc donaib galaraib im biam* 9. .i. *adæ·* 10. *duthuidecht*[a] *innambethaid afrithissi* 11. *annachat toscelfat* 12. .i. *combetis degnímai leu trissanetis*[b] *bethaid afrithissi* 13. .i. *lasse nad* 14. *dulondassasu* 15. *adé* 16. *indestoaiscthiu* .i. *is assu de tabairt inferso huachtaraig* .i. in me firmata est rl. *duthabairt inchosmailseo dombeirsom* hic·

f. 107d 1. *indataig* .i. *innamdimithe*[c] 2. .i. *cimbithi* 3. *nualcha* 4. .i. *diancerbalamní ní bia nech runíccae siu adáe*

f. 107c *continued* 7. i.e. when they are taken away. 8. i.e. that they should go into their bodies and into life again, i.e. the souls ask not of God to go into their bodies at once, i.e. as we ask of God to be healed of the diseases in which we are. 10. to go into life again. 11. when they will not experience Thee. 12. i.e. that they should have good works, whereby they should obtain life again. 13. when they do not[d]. 16. i.e. it is the easier to construe[e] the above verse, to wit, *in me* etc., from the putting of the comparison that he gives here.

f. 107d 1. i.e. in which I should be protected. 4. i.e. if we should die, there will be no one whom Thou canst save, O God.

[a] MS. *duthuidechecht*
[b] leg. *trissanetaitis?* W. S.
[c] =*in-dam-dimithe*; MS. *innandimithe*
[d] *lase nad* is meant to shew in what construction inflectendo is to be taken
[e] cf. Ml. 42c 13, 44d 6

AUT MEDICI usque TIBI?

neque *enim* possibile *est* uita defunctos á médicis[5] suscitari atque ita tibi[5a] *pro* omnib*us* præstitis grates[6] referre.

NUM QUID NARRABUNT IN MONUMENTO MISSE*RICORDIAM* TUAM?

hironiam {dicit} figurate[7]. h*uius* dip*re*cationis h*æc est* intentio[8]: dum, inquit, uiuimus, *per* missericordiam tuam nos uinculís captiuitatis absolue[9], *quoniam*, sí opus pietatis tuæ[10] nostra fuerit morte *præ*uentum, nullus recursus in uitam patebit[11].

AUT UERITATEM TUAM usque IN TERRA OBLITA {*uel* obliuionis}?

quia nulla a*ut* parua[12] *est* ap*ud* uiuentes memoria mortuorum.

ET EGO AD TÉ, DOMINE, usque TE.

nascentem diem supplicatione præueni[13].

UT QUID, DOMINE, REPULISTI usque MEAM?

noli, inquit, .. mé *uel*ut a tuo accesu *con*gresuque remouere[14].

AUERTISTI FACIEM TUAM A ME? f. 108a

neque auersione[1] uultus tui offensam tuam permanere significes.

EXALTATUS SUM *AUTEM ET* HUMILIATUS.

sub .. protectione tua quondam degens[2] multo honore eram conspicuus, qui nunc pro merore defectu[a] consilii et rationis experior[3].

IN MÉ TRANSIERUNT IRÆ TUÆ.

quæ *autem* contur*b*ationis meæ causa *est*, quoniam té utor aduerso[4].

5. .i. *hualegib corp* 5a. *adæ* 6. .i. *atlaigthiu buide* f. 107d
7. *trop lesom anísiu ɔhiroin imchomairc*[b] 8. .i. *is ed á eret is* *continue*
gessi dia cene ṁ bether in hac uita 9. *adæ* 10. .i. *ocarsoiradni*
11. .i. *ní ersoilcfea* .i. *ní tergamni is in bethaid frecndairc* iterum
12. .i. *manud fil etir áforaithmet leu* 13. *forroiblangsa* .i. *dugudi*
dæ rem matin 14. .i. *huait siu ádæ*
1. .i. *tri brith dait tortachtae*[c] *huann* 2. .i. *anararuburt* f. 108a
biuth 3. .i. *adbaill*[d] 4. *huait chotarsnu adé*

5. i.e. by leeches of bodies. 7. he has here a figure, with irony of interrogation. 8. i.e. this is the length of it; God must be supplicated, while we are *in hac uita*. 9. O God. 10. i.e. in delivering us. 11. i.e. we shall not come into the present life *iterum*. 12. i.e. if there is any memory of them at all with them. 13. i.e. to supplicate God before morning. 14. i.e. from Thee, O God. f. 107d *continue*

1. i.e. through Thy taking Thy help from us. 2. i.e. when I lived. 3. i.e. who perish. 4. by Thee opposed, O God. f. 108a

[a] leg. defectum
[b] MS. *im chomairc*
[c] =*to fortachtae*
[d] cf. Wb. 16b 11. The verb is put in the 3 sg. according to the Irish idiom. The glossator confounded experior with expereo.

ET TERRORIB*US* usq*ue* MÉ.

ut non solum m*ihi* tranquillitatem mentis exclusserint, s*ed* etiam *prouidentiæ*[5] ademerint[6] cautionem.

CIRCUMDEDER*UNT* usq*ue* AQUA.

grandis *est* et a loco[7] *et* tempore[8] exaggeratio erumnarum, aqua siquidem nos ambiente[9] nulla pars corporis intacta[10] relinquet*ur*, die in merore *con*sumpto n*on* erit[11] lucis temp*us* reliquum q*uod* possit esse solacium {*uel* -o}; ita mé et iniquorum multitudo uallauit[12] ut solent[13] aquæ facere. sí in aquar*um* medium q*uis* discenderit, ita eius omne corpus ambit*ur*[14] ut nulla pars esset intacta.

f. 108b TOTA DIES usq*ue* A MISERIA.

grandis misseriarum cumulus, c*um* discendunt hí quos solet prosper*i*tas[1–2] *con*gregare et requ*i*escere {*uel* retinere} fides[3] aduersitas[4] exp*er*iri[a].

PSALMUS LXXXVIII.

INTELLECTUS ÆTHAN ISRAHELITÆ.

uarie beatus D*auid* p*ræ*dicens ea q*uæ*[5] populo erant in Babilone mansura, inducit[6] eosdem ipsos in captiuitate possitos nihil q*ui*dem[b7] é meritís *propr*ïis s*ed* de p*ro*misionib*us* Dom*i*ni ad D*auid* con-

f. 108a *continued* 5. .i. *robói dam dodia domberad fortachtain dam* 6. *acht is codurogabsat* 7. .i. *buith* in aqua *ón* 8. .i. *allaa*[c] *n uile ón* 9. *animmuntimchella ni uisce* 10. .i. *cenarícctin duusciu* 11. .i. *cia beith soilse isindlau ní soilse doneuch bís imbrón* 12. *dumimmerchell* 13. .i. *imthimchell neich bís indib* 14. *duimcheltar*

f. 108b 1. .i. *dutéigtis cucum intan nombíinn hisóinmigi* 2. ł. proprietas .i. *inemechas*[d] *ón* 3. *intarissiu* 4. *lase dufuinchidet ind hí dano* quos solet experiri aduersitas .i. *is and asgniintar incharait intan mbither* in periculis··· 5. .i. *rofeidligfitis*[e] .i. *ararobates*[f] 6. .i. *noch is asindetsom buith doib indoiri* 7. ł. *is* quid *bís and* síc facitur *fosodin* .i. nihil· inducit· quid· conueniret· rl.

f. 108a *continued* 5. i.e. which I had had towards God that He would give help to me. 6. but it is so that they have taken away. 7. i.e. to be *in aqua.* 8. i.e. the whole day. 9. when water surrounds us. 10. i.e. without its being reached by water. 11. i.e. though there be light in the day, it is not light to one who is in sorrow. 13. i.e. to surround whatever is in them.

f. 108b 1. i.e. they used to come to me when I was in prosperity. 4. then they depart *quos*, etc., i.e. then friends are known when men are *in periculis.* 6. i.e. he declares that they are in captivity. 7. or it is *quid* that is there; *sic facitur* in accordance with that, namely, *nihil* etc.

[a] the text is corrupt.
[b] em over the line; the glossator is explaining a corrupt text; leg. inducit eosdem...possitos dicentes nihil...conuenire, Thurneysen.
[c] the second *l* over the line. [d] rectius *indemechas*
[e] leg. *nofeidligfitis?* [f] leg. *ararobatar* 'which were before (them)' J. S.

ueniret[8–9], ut qui genus omne Iudeorum *uel* reges *eius*dem generis sé custodire p*ro*miserat, sponsionis[10] fidem[11] tam reb*us* inplere dignet*ur*, in honorem regum[12] populum p*ro*tegendo.

MISSER*I*CORDIASQ*UE* CANTABO.

pollicitationis[13] bonum.....celebrabo.

IN GENERATIONEM usq*ue* MEO.

subtilit*er* admonet de inplendís p*ro*misionib*us* Dom*i*ni, cum ueritatem indulgentiæ *eius* sé p*ræ*dicatum ire[14] p*ro*nuntiat.

Q*UONIAM* usq*ue* ÆDIFICABIT*UR*.

hæc fuit summa p*ro*misi[15]... 'missericordiam' uocat ipsam p*ro*misionem[16], ut n*ihi*l meritis p*ropr*ïis[17] adplicet, s*ed* totum in p*ro*mittentis lib*er*alitate refundet.

IN CÆLÍS usq*ue* TUA.

in cælo, eo q*uod* ibi sit qui et p*ro*miserit D*eus* et qui p*ro*misa[18] possit inplere. f. 108c

PR*Æ*PARABIT*UR* UERITAS.

id est, certa *est* pollicitationis[1] fixaq*ue* sententia.

DISPOSSUI usq*ue* MEIS.

figurate ex p*er*sona Dom*i*ni qualitas ipsius p*ro*misionis[2] absoluit*ur*. p*ro* electis meis...cum D*auid* pacta[3] firmaui[4].

IURAUI D*AUID* usq*ue* MEO.

firmit*er* sanctequ*e* promisi[5].

CONFITEBUNT*UR* usq*ue* DOMINE.

diuersís appellationib*us* 'missericordias,' 'mirabilia,' 'ueritatem,' ipsam ad sé factam p*ro*misionem uocat, 'misericordias' ab indulgentia, 'mirabilia' a magnitudine, ab inmobilitate[6] 'ueritatem.'

8 .i. *nít at áairiltin fessin donárbaid in popul dia soirad acht it innatairṅgere durairngert dia do* duaid *dusoirad in popuil* 9. .i. *ní acáldad* 10. .i. *du*duaid 11. *intoraissin* 12. .i. *airis ermitiu féid dusudib ditin*[a] *apopul ade* 13. .i. *intarngeri*· dei 14. *prithchibes* 15. *intairngeri* 16. *file is indsalm* 17. .i. *ní huad fessin atairṅgeri*[b] 18. *innatairngere* f. 108 *marg. sup.* in nomine iesu et sanctae brigdæ 1. *intarngeri* 2. *durairngert dia do*duaid 3. *in-nacairde* 4. *oldia* 5. *oldia* 6. *innafirinne hisin* f. 108b *continued* f. 108c

8. i.e. it is not its own merits that the people had shewn for its deliverance, but it is the promises which God had made to David for the deliverance of the people. 9. i.e. it used not to address. 10. i.e. to David. 12. i.e. for the protection of their peoples is an honour to them. 16. which is in the psalm. 17. i.e. not from himself is the promise. f. 108b *continued*

2. which God had promised unto David. 4—5. says God. 6. of that verity. f. 108c

[a] rectius *ditiu* [b] recte *atairṅgere*, cf. Ml. 121[b] 2, 144[d] 6.

ET UERITATEM TUAM usque DOMINO.

uox ista cælestium potestatum...nullum *tibi*[7] deorum similem repperire[a 8]. unum *enim* atque idem indicat "in nubib*us*[9]" et "in filiís."

AUT QUIS SIMILIS usque SANCTORUM.

cuius gloriæ[10] deuotio nostra subseruit, *aut* quem gloriosum uideri facit nostra saluatio, dum circum*fussos* hostes uirtutis tuæ terrore pro*sternis*[11] *pro congregatione*[12] *con*uentuque *sanctorum*, *id est*, in medio nostrorum.

MAGNUS ET TERRIBILIS usque TIBI.

bene a testimonio uniuersitatis fides[13] partib*us*[14] subroga*tur*[15]; nam si omnium uirtutum Domin*us*[16], *non* capit alterum *in con-*
f. 108d sortium suæ uirtutis[1] admitti.

POTENS ES usque TUO.

ac si diceret: ut uerus Deus ita omnes uirtutes {*uel* -te} tran- 15
scendis[2], merito pro*inde*[3] *tibi*[4] soli potentia adsistit et ueritas.

MOTUM SONUM usque MITIGAS.

cum depossito[5] tranquillitate commotis coeperit fluctib*us* {mare} frangari[6], ita tuo brachio *con*tinet*ur* ut *non* possit ultra fines sibi inpossitos euagari. 20

TÚ HUMILIASTI usque SUPERBUM.

multos hominum, quos potentes sibi uideri præsentium rerum prosperitas faciebat, uilitatem *con*dicionis[7] suæ aliquando intellegere *con*pulisti, dum eos et honore exuis[8] et subiecis ultioni.

f. 108c *continued* 7. *adœ* 8. *nadnairnettar* .i. *innacumachtae nemdi* 9. .i. 25
araittreibthidib inna nnél asbersom in nubibus[b] 10. .i. *is áin-*
ducbalae adi .i. *indí dœ* 11. *adœ* 12. .i. *is arsuidiu*
*fufálgi siu inn*anaimtea ł. *is forsaní as* eclesia sanctorum *trachtaid*
som is indí siu 13. *inchretem* 14. .i. singulis uirtutibus
dei .i. *as la dia cechrann neirt duchoissin · amal ata les inna nert ··* 30
15. *futairrcether* 16. *masachoimdiu*[c] *· 7 is coimdiu dano* ł. si
sit ł si sis 7 tuae .i. *adae*[d] *bis archiunn amal sodin*

f. 108d 1. .i. *indí dœ* 2. .i. *it huaisliu cách* 3. *is di sin*
4. *adé* 5. *anas ṅ diuscartae infeid* 6. .i. *bresminigedar*
7. .i. *atuisten són* 8. *durigisiu* 35

f. 108c *continued* 8. that they are not expected, i.e. the heavenly powers. 9. i.e. he says *in nubibus* for the inhabitants of the clouds. 10. i.e. it is of His glory, i.e. God's. 12. i.e. it is on their account that Thou overthrowest the enemies; or he is here commenting on *ecclesia sanctorum*. 14. i.e. *singulis uirtutibus Dei*, i.e. that to God belongs 40
every part of strength (*uirtutis*) that there is, as to Him belong the strengths (*uirtutes*). 16. if He is Lord, and He is indeed Lord; or *si sit*, or *si sis*, and in that case *tuae* (i.e. O God) follows.

f. 108d 1. i.e. God's. 2. i.e. Thou art higher than all. 3. it is hence[e]. 5. when the calm is removed. 7. i.e. of their generation. 45

[a] As Ascoli remarks, repperire seems to be confounded with opperiri
[b] MS. nubus [c] rectius *masu*, but cf. Ml. 118[a] 5 [d] over the line
[e] cf. Ml. 104[a] 3

IN UIRTUTE BRACHII usque TUOS.

tantum uoluntatis[9] tuæ nutu[10] hostium agmina fugere cogisti.

TUI SUNT CÆLI usque TERRA.

uarie nunc[11] partib*us*[a] ad uniuersitatem[12], nunc[13] a generalib*us* 5
recurrit ad species[14], ut omnium auctorem prædicet a quo suplicet liber*ari*.

AQUILONEM usque EXSALTABUNT.

hí *sunt autem* montes terræ repromisionis, *per* quos indicat solum[15] patrium lætitia esse *con*plendum, captiuitate laxata. 10

TUUM usque POTENTIA. f. 109a

ut manum *pro* opere, síc semper uirtutem firmat *in* brachio[1].

MISSERICORDIA usque TUAM.

bene subiecit iustitiæ missericordiam[2] qua ornat*ur* æquitas, né nimis austera[3] uideretur seueritas[4] sola. 15

BEATUS usque IUBILATIONEM.

cui contigerit *per* experientiam[5] nosse quid uoluptatis[b] habeat uox lætantium.

ET IN IUSTITIA TUA EXALTABUNTUR.

quicquid illud *est* quod præstas, tuo[1] adiutorio...inputamus. f. 109b 20

ET DIXISTI: POSSUI ADIUTORIUM SUPER POTENTEM.

per Nathan ad Dauid sub reuelatione facta *est*[2] ista promisio.

9. *adœ* 10. *huanchumachtu* 11. *indassa* ł. *cachlacéin* f. 108d
12. .i. *innandule* 13. *incéin naili*[c] 14. .i. *dunaib* *continued*
gnusib sainredchaib innandule 15. *allár*

1. .i. *is ar neurt dubeir som dugræs am* brachium *amal as ar gním* f. 109a
dubeir am manum · 2. .i. *nachdú imbí is naib salmaib* iustitia
is dufirinni brithemnachtae téit missericordia *im*murgu *dudílgud*
pecthae teit són Ueritas *im*murgu *dúfírinni tairṅgeri teit són*
3. *mucnae* 4. .i. iustitiae *cen trocairi* 5. *trissan*
etarcnae

1. *adé* 2. .i. *rafoilsigestar*[d] nathan *duduid anadfiadar*[e] f. 109b
is indsalm so ·

10. by the power. 11. now, or at one time. 12. i.e. of the f. 108d
elements. 13. the other time. 14. i.e. to the particular species *continued*
of the elements.

1. i.e. he puts *brachium* always for strength, as he puts *manum* for f. 109a
deed. 2. i.e. wherever *iustitia* occurs in the psalms, it applies to righteousness of judgment; *misericordia*, however, that applies to forgiveness of sins; *ueritas*, however, that applies to truth of promise. 4. i.e. *iustitiae* without mercy.

2. i.e. Nathan revealed to David what is related in this psalm. f. 109b

[a] leg. a partibus [b] MS. uoluntatis: corr. Ascoli
[c] MS. *inceinn aili* [d] The infixed *a* anticipates the following relative clause
[e] MS. *anadfidar*: corr. Ascoli

TUNC LOQUUTUS ES.

quia istos proprie spectabat summa[3] promisi[4].

ET EXALTAUI usque MEA.

indicium electionis meæ[a] sugestu[5] {uel successu} honoris, quo cæteris prælatus *est*, innotuit.

INUENI usque EUM.

in fussione olei et regiam ei apicem[6] intulit et sacrum et reuerendum omnibus fecit.

MANUS MEA usque EI.

continuo operationis meæ adiutorio fulcietur[7].

ET BRACHIUM usque IN EO[b].

omni successu frustrabitur[8] quicumque illi fuerit bellum inferre conatus.

f. 109c ET *CONCIDAM* usque INIMICOS *EIUS*.

in tantum inriti[1] erunt inimicorum ausús...

ET ODIENTES usque *CONUERTAM*.

faciam eos...spem salutis in fugiendo[2] pedibus collocare.

ET IN NOMINE usque *EIUS*.

hæc illi agendi regni erit causa uel sola[3] uel maxima[4], quod nomen meum uocat.

ET PONAM usque *EIUS*.

mare fluminaque quæ[c] eius imperio ambientur[5].

ET IN FLUMINIBUS usque TÚ.

docomento dilectionis[6] et multi adiutorii inpertione securus audebit mé patrem et curatorem[7] utilitatis...nuncupare.

ET EGO PRIMOGENITUM usque TERRÆ.

ut certe sit is cunctis merito regibus dignitate prælatus[8].

ET TESTAMENTUM usque IPSI.

sponsio mea, qua illi meliora promisi, inplendarum a fide rerum[9] nullo mendacio deducetur.

f. 109b *continued* 3. *indhuaisletu* 4. *intairṅgeri* 5. *huandasluch* 6. *innuaisletaid* 7. *fulilastar* 8. *huaibrigfidir*

f. 109c 1. *érasaigthi* 2. *híteichiud* 3. .i. *robu issí nammá* 4. .i. *issí as moam* 5. *imthimchéltar* 6. ł. dilatationis .i.[c] *ind forsingigthea* 7. *foichleóir* 8. *derscaigthe* 9. .i. *archomallaibtir*[d] *amal dundarairgiurtsa*[e]

f. 109c 3. i.e. or it only. 4. i.e. it is greatest. 9. i.e. for they will be fulfilled as I have promised them.

[a] MS. mæ [b] MS. meo: in eo, Ascoli [c] wanting in MS. [d] more regularly *arcomallaibtir*, but cf. Ml. 42[e] 8, Sg. 18[a] 3 [e] usually *dundarairṅgiurtsa*, but cf. *óntairgiriu* Ml. 33[d] 22

ET PONAM IN SÆCULUM usque *EIUS*.

posteri[10], inquit, regni *eiusque* successores ad spatia longua peruenient.

ET SEDEM usque CÆLI.

permanentes successione continua[11].

SÍ DERELIQUERINT usque NON CUSTODIE*RINT*.

in tantum apud me[12] ualebit suscepta dilectio ut infringat etiam[13] iudicii sui seueritatem[14]. nam sí contigerit ut posteri *eius*[15] Legem meam relinquentes præcepta dispiciant,.....{sí} nihil obseruationis in mandatis meís ponant, sed omnia quæ imperaui tamquam profana contempnant, ad ignauam[1] uitam sé conferant, quid faciam? f. 109d

NEQUE NOCEBO usque INRITA.

fidem *ergo* sponsionis meæ posteriorum[2] peccata uiolare non poterunt.

SEMEL IURAUI *SANCTO* MEO.

id est, sancta mea[3] contestando pollicitus sum. "semel" possuit, ut fixam[4] ostenderet promitentis Dei certamque sententiam, et quæ secundam, *id est* motationis[5], uocem nesciret admittere.

SÌ DAUID MENTIAR.

non solum, inquit, moris mei[6] consuetudo obseruabitur, sed etiam contemplatione[7] *eius* ad quem facta *est* promisio.

SEMEN *EIUS* usque MANEBIT.

pro[8]: longua ætate regnabit.

ET SEDIS *EIUS* usque MEO.

id repetiuit quod superius dixerat, quia honor regius per substitutiones singulas filiorum ad comparationem solis[9] exaggeratorie[10] in multam annorum siriem producatur[1]. f. 110a

10. .i. *achland ón* 11. .i. *inna clainde ón* 12. *ol dia* 13. *cid* 14. .i. *conitaibrea*[a] *feuchrai firmessa*[b] *foraib acht cosc* tantum 15. .i. *achland* f. 109c *continued*

1. .i. *ecal ar bás* ł. *ar denum maith* 2. .i. *innacland son* 3. .i. *méféin són·* 4. .i. *cen choimchlod fuiri* 5. .i. *nítait dia fotairṅgere*[c] *conidchumscaiged·* 6. .i. *mofírinne se* 7. .i. *armaith frí duaid* 8. .i. *taressi·* 9. .i. *amal as suthain adae* 10. *indumaichthid*[d] f. 109d

1. .i. *roigthir* f. 110a

10. i.e. his posterity. 11. i.e. of posterity. 12. says God. 14. i.e. so that He may inflict on them not the severity of true judgment, but reproof only. f. 109c *continued*

1. i.e. afraid of death, or of doing good. 2. i.e. of posterities. 3. i.e. me myself. 4. i.e. without change upon it. 5. i.e. God goeth not under a promise that He should alter it. 6. i.e. of my truth. 7. i.e. for good to David. 9. i.e. as it is lasting. f. 109d

[a] MS. *contaibrea*: corr. Ascoli [b] MS. *fír messa* [c] rectius *fothairṅgere* [d] MS. *indumaithid*: corr. Ascoli

DISTULISTI CHR*ISTUM* TUUM.

illo tempore regia potestate *præ*ditum[2].

AUERTISTI TESTA*MENTUM* SER*UI* TUI.

ea q*uæ* aliq*uando* placito[3] et *con*uentione firmaueras,....ita s*unt* om*nia* desoluta q*uas*i nullam pacti[4] habuerint firmitatem.

P*RO*FANASTI usq*ue* *EIUS*.

ita Templum tuu*m* distrui passus *est* {*ue*l es[4a]} tamq*uam* nulla esset in eo relegio.

DISTRUXISTI OM*NES* MACERIAS *EIUS*.

ut pateret[5–6] ad incursús hostium *ue*l Templum *ue*l populus, amouisti id p*er*[a] q*uod* sepiri[7] *con*suerat.

POSSUISTI MUNITIONES *EIUS* FORMI*DINEM*.

muri urbis...disrupti creauere[8] formidinem.

f. 110b DISRUPISTI usq*ue* UIAM.

sub exemplo uiniæ nudatę[1] sepib*us*[2] *et* oportunæ[3] raptorib*us* transeuntium depr*æ*dantiumq*ue* expr*e*sa *est* liquentia.

EXALTASTI usq*ue* *EIUS*.

secundis successionibus[4] hostes nostri facti s*unt* fortiores.

AUERTISTI usq*ue* *EIUS*.

n*on* licuit nobis educto gladio libertatem tueri[5].

DISTRUXISTI EUM Á D*E*STRUCTIONE[6].

q*uic*q*uid* ap*ud* nos fuit elegantiæ[7],....q*uic*q*uid* p*ræ*stans[8],.....hoc nobis in captiuitatem redactís p*er*ire[9] fecisti.

MINORASTI usq*ue* *EIUS*.

p*ro*misionem tuam breuib*us* artasti spatiís, commotationem[10] rerum *con*uersionemq*ue* faciendo, ut q*ui* æternitatem promiseras, tempora angustia[11] inminuas.

USQ*UEQUO*, D*OMI*NE, IN FINEM?

quandiu irascentis animum uultús euersione[12] significas?

f. 110a *continued* 2. *mogthae* 3. .i. *hothuil* 4. *in chairdi* 4a. *adé* 5—6. *co arosailced*[b] .i. *combad erlam* 7. *immafeithe* 8. *duforsaisset*[c]

f. 110b 1. *dérachtae* 2. *hua imbib* 3. *erlamae* 4. .i. *honaib torachtaib soinmechaib* 5. *dunemmais* 6. *debe tintuda* 7. *innasochraide* 8. *derscaigthe* 9. *asindbelad* 10. .i. *intairngeri* 11. ł. angusta .i. *gairti*· 12. *huand soud*

f. 110a 5—6. that it should open, i.e. that it should be ready. 7. to be hedged round.

f. 110b 6. a difference of rendering[d]. 10. i.e. of the promise.

[a] MS. *pro*: corr. Ascoli
[b] This verb is used to translate pateo also Ml. 31[b] 9 (where it is clearly transitive), 39[c] 19, 107[d] 11, 127[a] 20
[c] leg. *duforásaisset* (cf. *roásaiset*, Ml. 2[a] b), the glossator mistaking creauere for creuere? Windisch, leg. *dofors[attar .i. imforlang]isset*? Thurneysen
[d] Vulg.: Distruxisti eum ab emundatione

EXARDESCIT usq*ue* TUA?

iunge sup*erioribus*: usq*uequo*[1] exardescit peccatorum nostrorum fomentís accensus? f. 110c

MEMORARE Q*UÆ* MEA SUBSTAN*TIA*.

n*on* diu uicturo[2] succurre cito.

QUIS *EST* usq*ue* MORTEM?

cum.....n*on* fuerit h*æc* tuæ fact*ur*æ[3] ratio ut nos tribulationib*us* exponeres[4]....

UBI S*UN*T MISS*ERICORDIÆ* usq*ue* D*OMI*NE?

bene in alligatione missericordiæ psalmi[5] initia repetiuit. restitue nós pristinæ dignitati[6].

SICUT D*AUID* usq*ue* TUORUM.

moueat saltim acerbitas[a] exp*ro*brantium obp*ropri*orum pudorq*ue*, quib*us* serui q*uon*dam[b] tui tamq*uam* a té spreti[7] neglectiq*ue*[8] *con*fimur {*ue*l confundimur}.

Q*UOD* *CON*TENUI usq*ue* GENTIUM.

n*on* fuerunt exigua, s*ed* multarum gentium i*n* me congesta mala dicta s*unt*, q*uæ* patentiæ sinib*us* coaceruata sustenuimus. 'sinum' *autem* possuit *con*tinuum[9] sensu*m* meroris eorum.

Q*UOD* EXP*RO*BRAUERUNT usq*ue* D*OMI*NE. f. 110d

adgregat[1] querellarum causas ut celerius inpetrat solutionem malorum.

Q*UOD* EXP*RO*BRAUERUNT usq*ue* CHR*ISTI* TUI.

*com*motationem *eius* sponsionis riser*unt*[2] q*uæ* æter*n*itatem sceptri[3] p*ro*miserat regnatur*ís*.

1. .i. *an* usq*ue* *duthabairt frisan*[c] ardescit 2. *dundí* f. 110c *naderbœra biuth air bith marb són* 3. *adœ* 4. .i. *co-dunnaissilbtheni* 5. quando dixit missericordias .i. *amal adcuaidsom*[d] *hisuidiu dutrocairi*[e] *adfet dano*[f] *isindísiu*[g] *di*[h]· quando dicit ubi sunt missericordiae 6. *hirobammar riam* 7. *dimicthi* 8. *huaitsiu adœ* 9. .i. *cenaetarscarad friu*· *indubai hisin trisnaaithissi*[i] *7 innam maldachta*

1. .i. *duerchomraici* 2. *ɔaittibset* 3. .i. *ingremmae* .i. regni f. 110d

1. i.e. *usque* is to be put with *ardescit*. 2. to him who will not live, i.e. for he will be dead. 5. *quando dixit "misericordias"* i.e. as he had spoken therein of mercy, he sets forth concerning it, moreover, herein, *quando*, etc. 6. in which we were before. 8. by Thee, O God. 9. i.e. so that that gloom does not part with them through the revilings and the curses. f. 110c

3. i.e. of the power. f. 110d

[a] MS. aceruitas
[b] MS. *quodam*
[c] MS. *fris*
[d] MS. *adcuidsom*
[e] rectius *duthrocairi*
[f] after *dano* MS. has *di*
[g] MS. *is disiu*: corr. Ascoli
[h] over the line
[i] MS. *trisnaithissi*: corr. Ascoli

BENEDICTUS usq*ue* FIAT, FIAT.

*con*tinuis té[4] laudib*us* sequemur. "fiat," u*ero*, "fiat" p*ro* *con*firmatione p*ro*misæ[5] benedictionis et laudis inlatum *est*.

PSALMUS LXXXIX.

ORATIO[6] MOYSI[7] *DEI* HOMINIS.

tam effecax h*æc* *est* suplicatio ut Moysi[8] *esse* uidet*ur*. de his ipsis, de q*uib*us pr*i*us dictum *est*, etiam p*ræ*sens psalmus canit*ur*.

DOMINE, REFUGIUM[9] usq*ue* NOBÍS A *PRO*GENIE ET GENERATIONE.

a similitudine eorum tractum *est* carmen q*uib*us suffusís[10] in bello receptui s*unt* tutiora[11] loca. n*on* nobís de p*ro*tectione tua recens[a 12] accessit ista fiducia, q*uando* nulla nouitate motaris[13]. n*eque* mirum si n*on* deseras indulgentiæ tuæ tenorem a patrib*us* nostris exp*er*tum[14], qui ante cre*atur*æ exordia idem *esse* n*on* dissinas[15].

A SÆCULO *ET* USQ*UE* IN SÆCULUM TÚ ES *DEUS*.

id est inmotabilis[16].

NÉ AUERTAS HOMINEM.

id est, ne deutius humiliandos[17] abiecias.

ET DIXISTI usq*ue* HOMINUM.

p*ræ*cipe[18], inquit, ut *con*uertamur, *id est* rediamus in solum
f. 111a patrium captiuitate laxata.

f. 110d *continued*

4. *adæ* 5. *tairngirthe* 6. *nibumachdad cia aristae ciall chosmail dund salm so* in libris moysis 7. .i. *apersainn moysi rogabad in salm so* 8. .i. *immeairic dupersin* moysi *ón* 9. .i. *airnaib imnedaib doneimni adé* 10. .i. *fotheistib* .i. *forsamoith*[b] *cath són* ɔdaig *loc* ṅ *diaditin*[c] 11. *ata inilliu* .i. *dianditin* 12. *ní nuae dunni adáe indesamnae so dit ditinsiu* 13. .i. *airdubir fortacht dunni beus* 14. .i. *etarcnaid* 15. .i. *aratti centosach cenforcenn* 16. .i. *nachdú hitadbadar beus áni as* deus *is dufolud nephchumscaigthiu asberr*[d] 17. .i. *indimicdetaid ón* 18. .i. *issí inne fil and inso*

f. 110d *continued*

6. i.e. it were no wonder that a sense similar to this psalm should be found *in libris Moysis*. 7. i.e. this psalm was sung in the person of Moses. 8. i.e. it is appropriate to the person of Moses. 9. i.e. against the troubles Thou protectest us, O God. 10. i.e. who is defeated in battle; he seeks a place for his protection. 11. which are safer, i.e. for their protection. 12. this confidence concerning Thy protection is not new to us, O God. 13. i.e. for Thou art without beginning, without end. 16. i.e. wherever the word *Deus* is shewn further, it is applied to an unchangeable substance. 17. i.e. into contempt. 18. i.e. this is the sense that is there.

[a] MS. requiens
[b] =*forsamaith*; leg. *inti forsamoith*, "he who is defeated in battle seeks etc."?
[c] MS. *dia diaditin*
[d] MS. *as ber*

QUONIAM MILLE usq*ue* TUOS.

q*uæ*libet[1] illa longi temporis dificultas ad resoluendam captiuitatem multa iam ætate firmatam potentiæ tuæ[2] tam p*ro*na[3] et facilis *est* ut unius diei, immo unius uigiliæ, spatia int*er*cessise[4] uideantur, q*uæ* nullo labore[5] *con*uerteris[6].

SICUT HESTERNA *QUÆ PRÆTERIT*.

· IIII · uigilias totius noctis tempus appellat, noctem totam in xii · horarum momenta[7] distribuens[8], ut tres horæ[9] in unam custodiam supputent*ur*[10]. ad imp*er*ium[11], inq*uit*, t*uum* tota rerum sit commotatio[12]...

MANE *SICUT* HERBA usq*ue* ARESCAT.

celeritatem p*er*ditionis ostilis.. exemplo foeni germinantis[a 13] et statim ariescentis exp*re*sit.

QUIA DIFICIMUS usq*ue* SUMUS.

ideo citum hostium inp*re*camur interitum q*uia* indignatione tua[14] nos sibi traditos grauib*us* adficere[1] p*re*surís. f. 111b

POSSUISTI usq*ue* TUO.

q*uæ* *autem* causa fuerit ut nos inimicorum traderes potestati, iustitiæ disertio[2–3] et familiaritas longua uitiorum.

SÆCULUM *NOSTRUM* usq*ue* TUI.

tota ætate[4] nostra q*uod* peccatum *est*[5] inultum *esse*[6] n*on* passus es[7], *sed* in tenebras[8] *ue*lut ignotor*um*[9] errorum lux tuæ *con*sideratio*nis*[10] inrupit[11].

1. *sechisí* 2. *adé* 3. .i. *ér adblam* 4. .i. f. 111a *sechis fosscoichet són* 5. .i. *amal as soirb lat tairciud cechlathi indigaid alaili 7 cacha frithare*[b] síc *is soirb lat ar comthod ni as indoiri* post mille annos 6. *immesoisiu* 7. *isnacumscaigthiu* .i. *húar dufodail són*... 8. .i. *anfundali* 9. .i. *inn ecenocht* tantum *biid iarfír anisin* 10. *co adrimetar* 11. *adé* 12. .i. *ar soirad ni són* 13. *dofuissim* 14. .i. *huat londassu adé*

1. *air friscomartatar*[c] 2. .i. *issí indaccuis inso* 3. f. 111b *ándérge* 4. .i. natiuitate † *hosunt dudechummar a ægipt*.. 5. .i. *olsodain immeromas* 6. *bed nephdiachtae*[d] 7. *adæ* 8. .i. *ar pecthae ni ón* 9. *anetarcnad* 10. .i. *adé* 11. *ɔnafil ní duceltar*[e] *erut*

4. i.e. that they pass away. 5. i.e. as it is easy with Thee to f. 111a bring every day after another and every watch, so it is easy with Thee to turn us from the captivity *post mille annos*. 7. into the motions, i.e. of hours for division. 8. i.e. when he distributes. 9. i.e. that is really at the equinox only. 12. i.e. our deliverance.

1. for they have hurt. 2. i.e. this is the cause. 4. or since f. 111b we came out of Egypt. 8. i.e. of our sins. 11. so that there is nothing which is hidden from Thee.

[a] The glossator explains germinantis as generantis, i.e. quae generat
[b] MS. *cach afrithare*
[c] MS. *friscomartat*
[d] MS. *nephdiachtae*
[e] rectius *ducheltar*

QUONIAM OMNIS DIES NOSTRI DIFECERUNT.

uita nostra.....salutis disperatione contabuit[12].

ET IN IRA TUA DIFECIMUS.

ita omnis uita nostra sine mora consumpta *est* ut facile aranearum[13] ossa[14] rumpuntur.

[15]SICUT ARANEA QUIPPE MEDITABUNTUR.

id est, festinant {araneæ} in telas[16] sedulo[17], sic ætas nostra instantium malorum adsiduitate detrita *est*[18], nullas per hostes indutias[19] adæpta *est*[20] laboris.

DIES ANNORUM usque ANNI.

cum uitam *ergo* nostram uix octogenarus numerus extendat[21], et, si cui supra uotum[a 22] uiuendi cesserit[23] euentus, dolore tamen et labore non careat, cur hæc exiguitas[b] æternis[24] quoque malis atteritur?

SI *AUTEM* usque ANNI, ET PLURIMUM EORUM LABOR usque CORRIPEMUR.

moderatis castigationibus[25–26] eruditum[27] se gratulatur qui[28]

f. 111b *continued*

12. .i. *roded* 13. .i. *innan damán nallaid* 14. .i. *acossa són* 15. *is do* tra *duuicsem*[c] *andligedso duthaidbsin 7 dugudi*[d] *cid garait arnaimser*[e] *armbad hisoinmigi dosmelmais* 16. *hi figi* 17. *ingrésach* .i. *is dian immamberat acossa oc ind figi* 18. *ducomart* 19. .i. *nacha sloglussu* .i. *nacha side són* 20. *ní etade*[f] 21. .i. *hisóinmigi slántad són* 22. .i. *forsind ochtmugait bliadnae són* 23. *ciadudfailci don*[g] 24. .i. *grœschaib* 25. .i. *forsa* quando ue(ni)t mansuetudo rl. *trachtaid* híc· 26. .i. *honaib coscaib innangalar dubertar iarsind ochtmugdaigi*[h] 27. *robu*[i] *foircthe* 28. .i. *sech asroilli abás inmurgu manibad trocairi n dé* .i. *fubithin innapecthae durogab isindochtmugait bliadnae*

f. 111b *continued*

14. i.e. their feet. 15. for this he puts this expression to shew and to pray that, though our time be short, we may spend it in prosperity. 17. i.e. they ply their feet swiftly in the weaving. 19. i.e. any periods of peace. 21. i.e. in the blessing of health. 22. i.e. over the eighty years. 23. though it yields to the. 25. i.e. he is here commenting on *quando* etc. 26. i.e. by the corrections of the diseases which are inflicted after the age of eighty. 27. that he has been taught. 28. i.e. for he had deserved his death, however, but for the mercy of God, i.e. because of the sins which he had committed in the eighty years.

[a] MS. uototum [b] MS. exigutas
[c] MS. *duicsem* [d] *7 dugudi* over the line
[e] MS. *anaimser*: corr. Ascoli
[f] cf. *adcotade* Ml. 89[c] 1, *adcotedae* Lib. Ardm. 18[b] 1, *etaide* Hy. v. 3, but *adcotad* Ml. 43[a] 24.
[g] MS. *ciadudfailcidon*; cf. Ml. 35[c] 1, 131[b] 2, Tur. 99.
[h] MS. *ocht mugdaigi* [i] leg. *rombu*?

extingui meruit[a]. mereatur[1] *ergo* ut Deo præcipiente *conuersio*[2–3] rebus eueniat cum ille dixerit: "*conuer*temini filii hominum." *qui* primum[4] inueterate captiuitatis[b] absolutionem facilem in Domino confessus *est*, sæcundo alligauit[5] iustitiam facientis {correptionem}, tertio né caducę et laboriosæ uitæ dilicta miseriator usque quaque persequetur[6] orauit, postremo ipsa suplicia mansuetudinis nomine eruditoria[7] putius quam ultoria[8] fuisse lætatus *est*. mira igitur consequentia uersiculo illi: "et dixisti: conuertemini filii hominum" cuncta[9] ista subiecta sunt. f. 111c

QUIS NOUIT usque TUÆ?

quis experimenta[10], inquit, cæpit[11] tui, quando in ultionem tua indignatione[12] consurgis, hic[13] ea quæ circa nos acta sunt multæ mansuetudinis plena esse præuidebit facile.

AUT PRÆ TIMORE IRAM TUAM DENUMERARE?

ea remuneratione[14] ad nos bona tua peruenient qua prius aduersa uenerunt, et ita clara certaque sit dexteræ tuæ[15] difensio quam[16] indubitata ratio[17] numerorum rerumque numeratur cognitio. scientiamque sane híc experientiam[18] uocat, sicut supra: "beatus populus qui scit iubilationem," periculis eductus, uoce lætitiæ et rebus inbutus[19].

f. 111c

1. .i. *fer indochtmugat*[c] *bliadnae* 2. .i. *asóinmigi indoinmigi* ł. *adóinmigi hisóinmichi*[d] 3. *is do* tra *dugnither insin diachosc 7 tinmarcuin dochum dáe··* 4. .i. *ord suidigtho á sailm adfeit som* híc 5. *sechis asrindid són* 6. *arna ingre* 7. .i. *forcitlidi* 8. .i. *oldaas atan diglaidi* 9. .i. praedicta .i. *acedardae asrubartmar isindiad* et dixisti conuertemini *dutiagat··* 10. *naetarcnae* 11. *rogab* 12. *adé* 13. *IS hé rufiastar cumachtae innadiglae dombir*[e] *siu hualondas intí duécigi*[f] *is ar trocairi*[g] *7 censi*[h] *dubirsiu forunni siu innahi fodaimem retecht innúnn·* 14. .i. *amal dundechutar doinmecha dunni triarpecthu doregat dano soinmecha dún triar ṅ degnimu··* 15. .i. *adé* 16. .i. *fíu* 17. .i. *amal as n dliged fir bís inarim doneuch atarimi* rl. 18. .i. *anetarcnae* 19. .i. *foircthe*

f. 111c

1. i.e. a man of the eighty years. 2. i.e. from prosperity to adversity, or from adversity to prosperity. 3. for this then that is done, to correct him and to drive him unto God. 4. i.e. he sets forth here the order of arrangement of his psalm. 6. that He may not persecute. 9. i.e. the four things that we have mentioned come after *et*, etc. 13. he it is that shall know the power of the punishment which Thou inflictest in wrath, he who shall see that it is from mercy and gentleness that Thou inflictest on us here what we suffer before going thither. 14. i.e. as adversities have come to us through our sins, prosperities will come to us through our good works. 17. i.e. as there is a true principle in counting to one that counts them, etc.

[a] MS. me meruit [b] MS. captiuitiuitatis [c] MS. *indocht mugat*
[d] MS. *hisóinchi*: corr. Ascoli [e] MS. *dombiur* [f] MS. *duécigigi*: corr. Ascoli
[g] rectius *thrócairi* [h] rectius *chensi*

ET ERUDITUS CORDE IN SAPIENTIA.

nós.....fac ad auxilium tui[20] scientiamque peruenire.

CONUERTERE, DOMINE, USQUE QUO, ALIQUANTULUM usque TUOS.

non in longum tua protrachatur diffensio[21].

SANATI SUMUS usque TUAM.

cito, inquit, nos replete[a] tuæ munere bonitatis[22] præstita iucundi-
f. 111d tate maxima perfruemur.

ANNIS usque OPERA TUA, DOMINE.

sicut 'hominem[1]' unum cum dicit et 'filium hominis,' ita híc unum indicant serui et opera et filii seruorum.

ET DEREGE usque SUPER NÓS.

fiant, inquit, documenta adiutorii[b] á té[2] præstiti clara.

ET OPERA MANUUM NOSTRARUM usque NOS.

omnes conatús nostri et omnes adpetitús, omnia studiaque nostra[3] successús prosperos consequantur.

PSALMUS XC.

LAUS CANTICI IPSI DAUID.

præsentem psalmum, tanquam de Asseriís merito Ezechiæ sit iam facta uictoria, in exemplum exortationis sociorum *eius* profeta effecacissime canit, apud quem pro perfectione cognitionis hanc uim futura obtinent ad fidem[4] quam apud nos præterita.

f. 112a QUI HABITAT IN ADIUTORIO usque COMMORABITUR.

qui Dei adiutorium habitationem[c] propriam reputauerit, et quicquid potest domus consulationis[1] adferre hoc in Dei auxilio collocauerit, ipse potest Dei protectione a malis inruentibus uendicari[2].

DICET DOMINO usque TÚ.

confidet[3] confidenter scilicet in Dei auxilio.

f. 111c *continued* f. 111d 20. *adcé* 21. .i. *diarfortachtni són*[d] 22. .i. *adœ*
1. *noch ní accam is intsaltair in fers n isin* 2. *adcé*
3. .i. *nachgním dungenam ni bid soinmech* 4. .i. *aisndís*[e] *sechmadachtai dombeir som forsa todochide combad mou de nocrete*[f] *són nombiad aní duerchanar and*

f. 112a 1. .i. *soínmiche arsoirtha* 2. *donemthar són* 3. *cotnerba*

f. 111c *continued* f. 111d 21. i.e. to help us.
1. however we do not see that verse in the Psalter. 3. i.e. every deed that we shall do shall be prosperous. 4. i.e. it is a narrative of the past which he applies to the future, that it might be the more believed that what is prophesied there would come to pass.

f. 112a 1. i.e. of the happiness of our deliverance.

[a] leg. repleti [b] MS. adiuditorii [c] MS. habitionem [d] MS. *diarfortachtnisón* [e] MS. *ais n dís* [f] MS. *no círe*, with *te* in left marg.

ET REFUGIUM usque IN EUM.

qui firmam certamque spem de Deo habuerit, fiduciæ suæ fructibus non priuatur[4].

IN SCAPULÍS usque TÉ.

id est, post dorsum suum. tanquam obtimus propugnator[5] obiectu corporis sui expertem té periculi faciet. Aliter[6], ita te totius periculi reddet immonem[7] ut solet æstuantes quosque a solís radiís intercedens[8] umbra recreare.

NON TIMEBIS usque TENEBRÍS.

nihil ad nocendum permouebunt uel hostes uel demones opor- f. 112b
tunitates temporum[1] aucupantes[2], quibus solent ad latrocinandum uel silentia[3] uel secreta famulari[4].

A RUINA ET DEMONIO CADENT usque TUÍS.

sí Deo fretus[5] quaqua uersum te contuleris[6], hostium turmæ[7] congressús tuos[8] ferre non poterunt.

TIBI *AUTEM NON* ADPROPINQUABIT.

uidit omnes hostium cuneos[9].....iacere mortuos.

UERUM usque UIDEBIS.

opera Dei sub tuum conspectum[10–11] uenient, quando plus fidei merentur uisa quam audita, unde citius oculís[12–13] quam auribus in adsensum[14] ducimur.

f. 112a *continued* 4. *ní diubarar* 5. .i. *amal dunem side nech iarnachúl hicath* sís facit deus protectionem nostram a periculís 6. *trop aile inso*
7. *ennac* t. *dianim* 8. .i. *etarru són 7 ingréin*

f. 112b 1. .i. *aimser són*[a] *im*[b] *immaircide leu denum huilc fri cách*
2. .i. *anadcladat* 3. .i. *inna tuai* 4. *fongniat*[c] 5. *mararubart*[d] *biuth* 6. .i. *sechidú nutsoesiu* 7. *buidnea*
8. *du chuimlengu* .i. *comchadugud frit su ón* 9. .i. *buidnea*
10. .i. *combat foilsi* 11. .i. *adœ* 12. .i. *is deniu adciam huasulib risiu rocloammar infogur huachluasaib* ut est *is toisigiu adciam teilciud in bela resiu rocloammar a guth sidi* · · 13. t. *is demniu liunn anadchiam*[e] *huasulib oldaas*[f] *anrochluinemmar huachluasaib* · · · 14. .i. *in dochétbuid*

f. 112a *continued* 5. i.e. as he protects one behind him in battle, *sic* etc. 6. this is another figure. 7. innocent, or stainless. 8. i.e. between them and the sun.

f. 112b 1. i.e. of the times at which they may deem it suitable to do evil to all. 2. i.e. when they hunt for. 5. if thou hast enjoyed. 6. i.e. wherever thou turnest. 8. i.e. fighting with thee. 10. i.e. so that they will be manifest. 12. i.e. we see more quickly with the eyes before we hear the sound with the ears, *ut est*, we see the throwing of the axe before we hear the sound of it. 13. or, we regard what we see with the eyes as more certain than what we hear with the ears.

[a] MS. *aimsersón* [b] = *imb*, cf. Wb. 10[a] 21 [c] One would expect *fongnet* [d] = *ma ararubart* [e] MS. *an ad chiam* [f] MS. *olda as*

NON ACCEDANT A[a] TÉ MALA.
sub tali agente[15] té præsidio, talique monitione[16] septo[17], omnis contra té aduersís et noxiis rebus aditus obstruetur.

ET FLAGILLUM usque TUO.
non exiguo quidem .. dispendio faciem domum tuam[18], id *est*, té non faciam commoueri.

QUONIAM ANGELÍS usque DE TÉ.
superioris[19] naturæ adhibetur custodia[20], que facile possit aduersa a té omnia submouere.

UT CUSTODIANT usque TUUM.
gerularum[21] nutricumque[22] affectu a fortuitís te offenssionibus
f. 112c uindicabunt[1].

SUPER ASPIDEM usque DRACONEM.
talibus præsidiís periculosa quæque et fortia[2] dispicies[3].

QUONIAM IN MÉ SPERAUIT usque EUM.
ille, qui angelis curam tuam mandat, tali uicissitudine fidem tuam sé remuneraturum[4] esse pronuntiat...

INUOCAUIT ME usque EUM.
oratio fideliter *in* me sperantis aures meas apertas[5] inueniat.

CUM IPSO SUM IN TRIBULATIONE.
ero ei, cum tribulabitur, uindex[6].

ERIPIAM EUM usque EUM.
et magnitudine cedis hostilis[7] seruato populo parabo gloriam. etiam[8] hoc reliquís quoque commodís[9] iungetur ut spatia uitæ *eius* in sé longuo fine submoueam,.....né in meos fideles senio quoque[10] aliquid {mali} licet.

f. 112b *continued* 15. .i. *adé* 16. .i. *annadcumget*[b] *olca ní dait* 17. *7 anonda imbide* 18. *domuntairsiu* 19. .i. *innan aingel són* 20. .i. *aingil dœ bete occomet indfír fírióin*[c] *7 is huaisliu a folud saidi 7 is toisigiu atuistiu oldatae indoini 7 is airi cotnoat som arnach rísat fochaidi demuin oidcloitis as ind noibi imbí.* 21. .i. *imberthach* 22. .i. *innammuimme*

f. 112c 1. .i. *dotemfet*[d] *su* .i. angeli 2. .i. *oltai són* 3. .i. *donesbe* 4. *addanigfea* 5. .i. *oldia són* 6. .i. *ditid* .i. deus 7. *naimtidi* 8. *cid* 9. .i. *lacach cuimliucht olchenae* 10. .i. *cid hosentu*

f. 112b *continued* 16. i.e. when evils can do nothing to thee. 17. and when thou art hedged round. 19. i.e. of the angels. 20. i.e. it is the angels of God who will be engaged in guarding the righteous man, and their substance is nobler, and their creation is prior to men, and therefore they (the angels) guard him, that the trials of the Devil may not reach him, so that they (the trials) might drive him from the sanctity in which he is.

f. 112c 1. i.e. they will protect thee. 2. i.e. than thou art. 3. i.e. which thou wilt despise. 5. i.e. says God. 9. i.e. with every other advantage.

[a] leg. ad [b] MS. *anadcumget* [c] leg. *firiéin*? [d] MS. *dot emfet*

PSALMUS XCI.

PSALMUS CANTICI IN DIE SABBATI[11].
BONUM *EST* CONFITERI DOMINO.
utile pro conlata uictoria[12] amplas gratias referre.

ET PSALLERE NOMINE TUO, ALTISSIME.
ADNUNTIANDUM usque TUAM.
primo uersiculo utrumque iungendum *est*[1–2]; *id* bonum ac necessarium *est* non solum[2a] per diem sed etiam noctis tempore tua in nos beneficia continuo sermone decurrere. f. 112d

ET UERITATEM usque IN CITHARA.
nomen organi musici multiplicibus cordís[3] sonantis et suaue. hoc *enim* petebat deuotio benefacta Dei late longeque uulgari cupientis, in quem sensum[4] iunxit et chitharam.

QUIA DILECTASTI usque EXSULTABO.
pro: opere nuper inpleto[5] iucunditate conpletus sum.

QUAM MAGNIFICATA SUNT usque TUÆ.
hæc pars orationis[6] stuporis[7] augmento prælata *est*.

11. .i. *dia sathairnn rogabad insalmso* ł. *is dinchumsanad todochidiu*[a] *rogabad* 12. .i. *asoertha dichumachtu assar* f. 112c *continued*

1. .i. *istabarthi* bonum est *fricechtar indafersaso* .i. ad nuntiandam rl. *7* ueritatem rl. 2. Aliter iungendum est .i. *is inunn intliucht*[b] *7 chiall fil is indá asrubart* adnuntiandam usque tuam *7 aní asrubart ria*m bonum est confiteri domino *7 is inunn intliucht fil isindí*[c] *as* ueritatem rl. *7* psallere rl. ··· 2a. *ní ed amét* 3. *huanaibtetaib*[d] 4. .i. *domolad dé ón dano* 5. .i. *dilgend*[e] *nassar* 6. .i. profundae .i. *dutaidbsin*[f] *gnimae n dé* 7. .i. *nadtuctar gnimai dœ són* f. 112d

11. i.e. this psalm was sung on Saturday, or it was sung of the future rest. 12. i.e. of their deliverance from the power of the Assyrians. f. 112c *continued*

1. i.e. *bonum est* is to be put with each of these two verses. 2. *aliter* etc., i.e. the meaning and the sense which are in what he has said, *adnuntiandam* to *tuam*, are the same as what he has said before *bonum* etc., and the meaning which is in *ueritatem* etc. is the same as in *psallere* etc. 4. i.e. to praise God, then. 5. i.e. the destruction of the Assyrians. 6. i.e. to shew forth the works of God. 7. i.e. that the works of God are not understood. f. 112d

[a] MS. *tochidiu*: corr. Ascoli
[b] MS. *int liucht*
[c] *isindí*: MS. is *dí*
[d] leg. *huanaibiltétaib*?
[e] MS. *digend*
[f] rectius *duthaidbsin*

UIR INSIPIENS usq*ue* EA.

stultum *enim* et insipientem uocat qui.....ad agnitionem D*e*i nullis signis[8], nullis op*er*ibus[9] excitantur. Alit*er*, hæc, inq*uit*, op*er*a tua, q*uæ* magnam intellegentib*us* té[10] faciunt admirationem, n*on* potest eorum intellectus cap*er*e...

CUM EXORTI FUERINT usq*ue* FOENUM.

sí uidean*tur* pr*o*sp*er*itatis adflatu peccatores *con*surgere *uel*
f. 113a uiuire, á condicione[1] foeni p*ro* peccato n*ihi*l deferent[2].

ET APPARUERUNT usq*ue* SÆCULI.

t*amen* eos dignus meritís eorum[3] finis exicipiet, q*ui* ad[a] hoc p*er*mittunt*ur*...in aliquem gradum honoris ascendere ut de sup*er*iori loco[4] in miserias p*ræ*cipitati multos habeant testes calamitatis inlatæ.

TU *AUTEM* ALTISSIMUS usq*ue* DOMINE.

merito tu altus es in æternum, q*uando* peccatorum momentanea *est*[5] celsitudo q*uid*em.

ET DISPERGENTUR usq*ue* MEUM.

ex p*er*sona loquit*ur* populi. pr*o*stratís[6] hostib*us* multos nominis mei terror inuadet[7–8]. tracta *autem* similitudo ab animali q*uod* cæterís ferís p*ræ*stat[9] uirib*us*. tuo, inq*uit*, adiutorio[10] factus fortior *om*nes meos inimicos adteram[11].

ET SENECTUS MEA usq*ue* UBERI.

ex p*er*sona populi possuit senectam. q*uo*modo *con*stituit diuina
f. 113b Script*ur*a iuuentutem populi illud appellare tempus quo fuerunt in Ægipto, q*uod*[1] q*uæ*dam t*un*c *uel*ut infantis initia in meditatione Legishabuerunt,... uult *ergo* ostendere q*uod*[2] s*un*t adiutoria D*e*i laxsata.

ET RESPEXIT OCULUS MEUS INIMICOS MEOS.

testib*us* oculís meís inimicorum meorum mors debet[3] inpensa *est* ultionis.

f. 112d *continued* 8. .i. *cia dugnetar fertai fiadaib* 9. .i. *cia gnetir*[b] *degnimai olchenae* 10. *adé*

f. 113a 1. *huansmacht* 2. .i. *nídithát* .i. *nídechraigetar* 3. .i. *an drochgnimae*[c] 4. .i. *asindónoir imbiat són* 5. *asmbrotae* 6. .i. *assair* 7. *inré* 8. *ol inpopul* 9. *duróscai* 10. *adæ* 11. *dufiurrsa*

f. 113b 1. *ol* 2. *ol* 3. .i. *airilte*

f. 112d *continued* 8. i.e. though miracles be wrought before them. 9. i.e. though other good deeds be done.

f. 113a 3. i.e. of their misdeeds. 4. i.e. from the honour in which they are. 5. (since) it is momentary. 6. i.e. the Assyrians. 8. says the people.

[a] MS. ab
[b] MS. *gent*˘: corr. Thurneysen
[c] *ch* over the line

ET INSURGENTES IN MÉ usq*ue* MEA.

ac si diceret: ita uera *est* gratulatio mea ut *est* de cede hostium meorum certa cognitio[4], in c*ui*us fidem[5] ut[a] n*on* externís nuntiís s*ed* pr*o*príís sensib*us*[6] ductus sum, ut morientium gemitús[7] audirem, ocisorum funera[8] *con*tuerer[9].

IUSTUS usq*ue* FLOREBIT.

populus Iudeorum iustus ob relegionem, ut sit cunctís cælsior recta p*ro*ceritate[10].

ADHÚC MULTIPLICABUNTUR usq*ue* UBERI.

securi hostib*us* suffeciendæ pr*o*li[11] deseruiant libertati; n*on* solum erunt fecundi s*ed* etiam deuturni[12].

PSALMUS XCII.

LAUS CANTICI DAUID IN DIE ANTE SABATUM[1], QUANDO IN- f. 113c
HABITATA *EST* TERRA.

subaudit*ur*: captiuitate laxata[2–3].

DOMINUS REGNAUIT DECOREM.

c*ui*us regnum, q*uod* erat in populo tuendo[4], uidebat*ur* in Babilonia captiuitate cessare[5].

ET*ENIM* PARAUIT ORBEM TERRÆ usq*ue* COMMOUEBIT*UR*.

tanti auctor op*er*is n*on* mirum sí Babilonios q*uo*q*ue* subigerit[6].

4. .i. *amal rombu réil damsa etarcnae*[b] *áir mo namat* 5. *is* f. 113b
incretim 6. .i. *atchondarc féin* 7. .i. *á neigmea ón* *continued*
8. .i. *innammerbi* .i. mortua corpora 9. *comfechinn*[c] 10. *huandairechas* 11. .i. *combed imbed*[d] *clainde leu ón* 12. *gré-saig* .i. *suthini*

1. .i. *dia oine didine* 2. .i. *is and adruthreb inpopul tal*main f. 113c
tíre tairngeri · arrunetendiged indoire 3. *trachtad lesom anísiu foratitul*[e] 4. .i. *inditin in popuil* 5. *corosan*[f] 6. *foammamaigedar*[g]

4. i.e. as the knowledge of the slaughter of my enemies was clear to f. 113b
me. 6. i.e. I have seen it myself. 7. i.e. their cries. 11. i.e. that they might have abundance of offspring.

1. i.e. the day of the last fast (Friday). 2. i.e. it was then f. 113c
that the people inhabited the soil of the Land of Promise, when the captivity had been relaxed. 3. he has here a commentary on its title. 4. i.e. in protecting the people.

[a] dele
[b] MS. *earcnae*: corr. Ascoli
[c] leg. *confechinn?*
[d] wanting in MS.
[e] rectius *forathitul*
[f] leg. *conrosan*?
[g] MS. *fommamaigedar*

PARATA SEDIS TUA usque TU ES.

né, cum eos dominationi suæ uindicat subactis Babiloniís, crederetur tunc tantum adeptus imperium[7].

ELEUAUERUNT usque SUAM.

"flumina" hostiles appellat exercitús, diuersarum sanc gentium, quod, tamquam in mare, síc in imperium confluxere Caldeum, et iuncti Babiloniis ut pute uictoriís in nostra captiuitate laxati sunt[8].

A UOCE AQUARUM MULTUARUM.

hostium, qui et numero plures erant et uirtute superiores[9].

MIRABILIS IN ELIUATIONE MARIS.

custodiuit adsumptam similitudinem[10]; nam ex eo quod fluminum fluunt[a] omnes cursús in mare euntes, mare Babilonios appellat[b] quorum potestati nationes innumeratæ seruiebant.

f. 113d TESTIMONIA TUA usque NIMIS.

propter dicationibus quibus hæc euentura testatus es, tam de nostra captiuitate quam de liberatione fidem[1] profeta {uel -tia} rebus ipsis promeruit[2].

PSALMUS XCIII.

PSALMUS IPSI DAUID, QUARTA SABATI[3].

denuntiatur hoc carmine captiuitas Babilonia cum enumeratione malorum quæ uictor Caldeus[4] ingesit. aptatur etiam supplicatio

f. 113c continued 7. .i. *combad and nogabad flaith són* 8. .i. *roétrummaigset in babillondai són doiri forsna cenela echtranna robatar fuammám artuidecht*[c] *leu dobrith macc n* israhel *indoiri* 9. *huaisliu* 10. *trop lesom beus anisiu*

f. 113d 1. .i. *incretim ón* 2. .i. operibus inpletis .i. *armbrithni*[d] *indoiri 7 artuasulgud esse*[e] 3. .i. *dia cétáine rogabad insalmso ł. is díngnim*[f] *forchomnaccuir is ind laithiu sin is immairecide* .i. *duchésad chríst* 4. .i. *nabcodon ón*

f. 113c continued 7. i.e. that it was then that he received sovereignty. 8. i.e. for going with them to carry the Children of Israel into captivity, the Babylonians lightened the captivity upon the foreign nations that were subject to them. 10. he has here a figure still.

f. 113d 2. i.e. our being carried into captivity and our being released from it. 3. i.e. this psalm was sung on a Wednesday; or it is appropriate to the deed which happened on that daý, to wit, to the Passion of Christ. 4. i.e. Nebuchadnezzar.

[a] MS. flunt [b] MS. appallat
[c] rectius *arthuidecht* [d] MS. *arbrithni*
[e] rectius *essi*
[f] *gnim* over the line, rectius *dungním*

populo, né promisionum profetalium securi[5] neglegant sedulæ deprecationis officium.

DEUS ULTIONUM usque EGIT.

quamuís enim essent pro peccatís in Deum admisís captiuitati traditi, et ob hoc[6] aduersa omnia sustinere, tamen hi qui eos caperent[a], nec iustas odiorum suorum causas habebant, et crudilitate sua modum correptionis exceserant[7–8].

EXALTARE usque TERRAM.

defensione nostri celsum te[9] omnes agnoscent.

USQUEQUO PECCATORES usque GLORIABUNTUR?

quandiu[10] captiuitas sit nostra hostibus materia gaudiorum.

PRONUNTIABUNT ET LOQUENTUR INIQUITATEM.

dum in tuam iniuriam[11] nos opinantur a té[12] non posse difendi.

LOQUENTUR OMNES usque INIQUITATEM. f. 114a

explicuit quæ esset spés operantium iniustitiam, populi scilicet humiliatio[1] atque uexatio.

POPULUM TUUM HUMILIAUERUNT.

pronuntiat "tuum"[2–3], quia grandis uis est in pronominibus[4]. nos ergo, non quamlibet gentem[5] sed tibi dedicatum tuique iuris populum, adflixerunt, tamquam[b] in nos distitutos efferati sunt[6], ut nec ex tui nominis[c] reuerentia[7], cuius eramus possesio, frenarentur[8].

f. 113d continued 5. .i. *huare dorairngerad doib tuidecht adoiri · arna follaigdis gudi ń dæ diatabairt asiń doirisin* 6. .i. *arapecthaigi són* 7. .i. *nírbuchosc coir dorratsat forru són* 8. *asringabsat*[d] 9. .i. *adé* 10. .i. *cioful* 11. .i. *araithis fort su dummunetar som ani sin* 12. *adæ*

f. 114a 1. *issí indfrescisiu*[e] *inse* 2—3. .i. apronomen[f] *asber*[g] tuum .i. *as dudia teit lesom anisin* .i. *as ladia inpopul* 4. .i. *ocengracugud*[h] *ón* .i. *combít tar æsi* 5. .i. *olchenae* 6. .i. *rofeuchraigset* .i. *rocessa ón* 7. .i. plebs dei *asńdanbertheni ón* 8. *hua ulc frinnai són*

f. 113d continued 5. i.e. that, because it had been promised them that they should come from captivity, they should not neglect to pray to God to bring them out of that captivity. 6. i.e. for their sinfulness. 7. i.e. it was not a proper correction that they had inflicted upon them. 11. i.e. they consider that as a reproach upon Thee.

f. 114a 1. this is the expectation. 2—3. i.e. the pronoun which is called *tuum*, i.e. that that applies to God with him, i.e. that the people is God's. 4. i.e. in taking the place of, i.e. so that they are for. 5. i.e. besides. 6. i.e. have been carried[i]. 7. i.e. we used to be called *plebs Dei*. 8. i.e. from evil to us.

[a] leg. ceperant? [b] leg. tamque? [c] MS. nomis [d] *n* over the line
[e] MS. *-fresci siu* [f] MS. promen
[g] leg. *asberr*, as in Sg. 192[b] 4; for the formula cf. Ml. 17[b] 9, Sg. 18[a] 6, 28[a] 1, 39[b] 3, 57[b] 3, 124[b] 5, 149[a] 4, 203[b] 1, 216[b] 5
[h] MS. *-engracud*: corr. Ascoli [i] The glossator confuses efferare with efferre

INTELLEGITE *NUNC QUI* INSIPI*ENTES.*

quod autem ait: "intellegite insipientes in populo," síc uult accipi[9]: intellegite in populo, id est, disinete eum á malís afficere.

ET STULTI usq*ue* AUREM *NON* AUDIET[10]?

grauit*er*[11] efferendum[12] et p*er* hironiam legendum. audit[13] *pro-* fecto et intuet*ur* cuncta q*uæ* facitis dicitisq*ue*, qui omnes sensib*us* istius discritionis[14] et fecit pariter et instruxit.

QUI FINXIT OC*ULUM NON CONSIDERAT*[15]?

scilic*et* uexationem hereditatis suæ.

QUI COR*RIPIT* GENT*ES NON* ARG*UET*?

cum multas in ultionem nostri gentes adflixerit, uos[16] n*on* patietur expertes esse uindictæ.

QUI DOCET HOMI*NEM* SCIEN*TIAM*?

subaudi p*ro*cul dubio[17]: ipse sup*er* omnes homines sapit, nec ignoratione actionum nostrarum s*ed* dispensatione[18] liberationem nostram mora*tur*[19].

DOMINUS SCIT usq*ue* SUNT.

f. 114b pro opere scientiam possuit. tale *est* illud: "nouit[1] Dom*in*us qui sunt *eius*," *id est*, utilitati suorum maiore studio[2] p*ro*curat[3].

f. 114a *continued* 9. .i. *isamne ascoir alathar 7 estoasc achéille* .i. intellegite · in populo qui estis .i. *áchaldeu* · insapientes .i. *nafrithorcaid donpopul*[a] *on* 10. .i. *hiróin ón* 11. .i. *indsobríg*[b] 12. *is aisndissi*[c] 13. deus .i. *rachlunethar*[d] 14. .i. *ata dechur n aisndissen*[e] *for cech ae* .i. quando dicit qui plantauit rl. et qui finxit rl. 15. *inní nadnimcai*[f] *ate immaaccai*[g] 16. .i. *achaldeu* 17. *issed bís is indfoeitsecht huatha* ipse ꝛrici sapit · 18. .i. *remcaissen*[h] *7 ainmnet* 19. *niasstai*

f. 114b 1. .i. *is inunn chiall is indi asscit 7 as* nóuit *is indib desmrechtaibso* .i. procurat *issí inne fil hi cechtar de* 2. *as mou cechfortacht* 3. *fuciallathar*

f. 114a *continued* 9. i.e. it is this that it is fitting to explain it and to express its meaning, i.e. *intellegite...estis*, i.e. ye Chaldees, *insapientes*, i.e. afflict not the people. 10. i.e. this is irony. 13. i.e. He hears it. 14. i.e. there is a difference of statement on each of them, i.e. *quando dicit* etc. 15. Is it a thing He does not consider? Yea, He considers it. 16. i.e. ye Chaldees. 17. it is that which is to be understood, from *ipse* to *sapit*. 18. i.e. of providence and patience. 19. He delays not.

f. 114b 1. i.e. the sense in *scit* and in *nouit* is the same in these two examples, i.e. *procurat* is the meaning in each of them. 2. which is greater than any help.

[a] MS. *donpul*: corr. Ascoli [b] MS. *sobrug*: *sobruig* Ascoli
[c] MS. *ais n dissi* [d] MS. *raclunetar*: corr. Sommer [e] MS. *ais n dissen*
[f] MS. *nad n imcai* [g] MS. *imma accai* [h] MS. *recaissen*

BEATUS usq*ue* DOMINE.

q*uoniam* tam ea q*uæ* dicuntur a uobís q*uam* q*uæ* sunt[a] neq*ue* indiscusa[4] ignotaq*ue* erunt p*er* scientiam iudicis neq*ue* impunita p*er* iustitiam[5], miserabiles iure uos qui ista {.i. mandata Dei} neglegitis, beati u*ero* illi qui ad cruditionem[6] r*erum* utilium tuo, Dom*in*e, magisterio p*ro*uechunt*ur*, ut instructi[7] admonitionib*us* Legis, n*on* correptionib*us* castigati, uitent[8] magis mala q*uam* deserant[9], *id est*, quos doctrina á uitiís sep*er*auerit, n*on* poena correxerit.

ET E LEGE TUA usq*ue* MALÍS.

n*on* solum erit sub tua defensione[10] securus[11], s*ed* etiam ea q*uæ* peccatores *conpre*henderunt aduersa uitabit, ut nihil eum sentire patiaris aduersi[12].

DONEC FODEAT*UR* usq*ue* *NON* DIRELINQUIT.

numq*uam* erit illi uilis possesio sua[13].

QUOADUSQ*UE* IUSTITIAM usq*ue* AD IUDICIUM.

tandiu[14] meritorum nostro*rum* qualitas latebit donec iustitia uindicis examen discutionemq*ue*[15] in lucem secuta causar*um* partim[16] momenta[17] p*ro*tulerit.

AUT QUIS STABIT usq*ue* INIQUITATEM?

quis *con*tra inimicos m*eos* iuncto mecum latere et mocrone pugnabit? utrumq*ue* secundum defectum[18] p*er*sonæ repugnatricis[19] legendum, und*e* b*ene* intulit solum Deum adfuisse[20].

4. *nephecailsi*[b] 5. .i. *airbid fírien pían*[c] 6. *dund forcitul* 7. *ithe ata findbadaig indi chomallaite timnae n dae triaforcital doib · 7 ní arpianaib duthabairt forru* · · · 8. *co immimgabat* .i. *andénum etir ón* 9. .i. *iarnandenum etarburt* 10. *adæ* 11. .i. *inpopul forcechnaesiu* 12. .i. *airnidergéni ni*[d] *du ulc* 13. .i. *apopul nóib són* 14. *inderet sa* 15. .i. *aneclaim ón* 16. .i. *connafacaib cechrainn á huair cen mes* 17. *etir bec 7 mór* 18. .i. *nadfil nech congne fris ón acht dia* · · · 19. *frithchadaigthe* 20. .i. *dia fortacht* f. 114b *continued*

114 v. *marg. sup.* omnium.

5. i.e. for punishment will be just. 7. they are blessed who fulfil the commandment of God because they are taught it, and not on account of the infliction of punishments upon them. 8. so that they may avoid, to wit, the doing of them at all. 9. i.e. after they have done them in the meanwhile[e]. 11. i.e. the people that Thou wilt instruct. 12. i.e. for he has done no evil. 13. i.e. His holy people. 16. i.e. so that it leaves not each part in turn without judgment. 17. both small and great. 18. i.e. that there is no one to help him but God. 20. i.e. to help him. f. 114b *continued*

[a] leg. fiunt?
[b] MS. *nephailsi*: corr. Ascoli
[c] leg. *inpian*?
[d] over the line
[e] cf. LU. 61b 38, YBL. 49b 22, Cormac s.v. *etarport*

f. 114c MISERICORDIA TUA, DOMINE, usque MEO.

numquam consulationum tuarum modum angorum uincit inormitas[1].

EXORATIONES TUÆ usque SEDIS INIQUITATIS.

per hironiam, *id est*, numquam adheret[2] potestas tibi disimulans[3] æquitatem.

QUI FINGIS usque IN PRÆCEPTO.

laborem in præcepto, Deus, fingis, inpedimenta nostra iteneri conparando[4]. Aliter, Ó tú Caldee[5], laborem præcepto Dei inpedimentumque conparas, nósque inique retinendo eius moraris[6] imperium.

CAPTABANT IN ANIMAM IUSTI.

captiuam retinent, uel captabunt[7] ut perimant[8] nihil mali de sé meritos[9].

ET FACTUS *EST* DOMINUS MIHI IN REFUGIUM.

non mouebunt inprobi[10] retinendo mé[11] uirtute Domini liberandum.

ET REDET ILLIS usque DEUS NOSTER.

digna factís excipient adflictionum uicissitudine feriendi[12].

PSALMUS XCIV.

LAUS CANTICI IPSI DAUID.

prædicuntur hoc carmine ea quæ populo de Babilone exeunti[a] uel in Babilone possito contigerunt, contextum[13]que totius psalmi diuidit in duas partes.

UENITE, EXULTEMUS DOMINO.

soluta captiuitate uoti sui conpotes facti erexerant ora[14] in lætitiam, et uocem proferunt gaudiorum motuo sé adhortantes[15].

f. 114c 1. *indermaire* 2. .i. *niatoifea*[b]· 3. *disamlad* .i. *ochelad ón* 4. *lase confoirsiu* 5. *achaldaidi* 6. *adsudisiu achaldaidi* 7. .i. *no issí chiall so fil and* 8. *co etirdibet* 9. .i. *ní áirillset trian drochgnimu ní du ulc friu*·· 10. .i. *indampromthai* .i. caldai 11. *lase arndamfuirset* 12. *ambat bethi* 13. .i. *incobgi* 14. *innagnúsi* 15. .i. *molaid dia ol cach diib fri alaile*

f. 114c 2. i.e. it will not adhere. 3. which should dissemble, i.e. which should conceal. 4. when Thou causest. 6. thou delayest, thou Chaldee! 7. i.e. or this is the meaning there. 9. i.e. they have not through their evil deeds deserved any evil to themselves. 11. when they shall detain me. 12. when they shall have to be struck. 13. i.e. the context. 15. i.e. praise ye God, says each of them to the other.

[a] MS. exunti [b] rectius *ní atoibfea*

QUIA NON REPELLET usque TERRÆ. f. 114d

cunctorum creator dominus omnibus diís consequenter antistat[1].

UENITE usque ANTE EUM.

híc iam tamquam in solio[2] residentem præcipit adorari[2a].

ET PLOREMUS[3] CORAM DEO QUI FINXIT NOS.

adhibeamus quoque ut rei[4] in absolutionem[5] peccatorum suffragia lacrimarum.

QUIA IPSE *EST* DOMINUS NOSTER[6].

qui nos alternatione[7] seueritatis[8] ac lenitatis[9] emendat[10] auctoritate[11] domini et potestate[12] creatoris.

ET NOS POPULUS usque *EIUS*[13].

qui in morem pecoris, quod pastorali disciplina[14] regitur, uariís ob eo dispensationibus erudimur.

HODIE SÍ UOCEM *EIUS* usque UESTRA.

quia eum ad indignationem [15]mouistis peccantes.

IN DIE TEMPTATIONIS UESTRÆ IN DISERTUM.

liberationis tempore tamquam nouís auditoribus[16] præceptorum conmendat obseruantiam Spiritus Sanctus. sí uultis efficaces esse lacrimas quas fudistis procidentes[1] ante Dominum, præcepta seruate f. 115a præcipientis. Aliter[2], hinc iam ueluti quædam residentis imago in

1. *duróscai* 2. *hirígsuidiu*[a] 2a. *dia* 3. .i. f. 114d *nuallaigem*[b] 4. .i. *amal bemmis bibdaid* 5. .i. *is inglanad* 6. *dede file lesom óinchoimdemnacht*[c] 7. .i. *hua ailigud* 8. .i. *ocuindriug*[d] *7 octabairt diglae* 9. .i. *occotadud*[e] *7 trocairi* 10. *atanneirrig* 11. .i. *intan domber digail ón* 12. .i. *intan*[f] *dungni cotadud 7 trocairi* 13. *issí inso briathar in popuil* 14. .i. *aforcital ade dano* 15. *dulondas* 16. *iartuidecht as indoiri són*

1. *annuslechtaid* 2. *IS ed andechur*[g] *fil is ind* aliterso f. 115a .i. *labraid inspiurt noib inso trigiun*[h] *duaid* .i. *apersainn*[i] *sechisi*· ł. *labraid inspiurt noib trigiun duaid inso* .i. *apersainn ríg inna rigsuidiu ocacaldaim amuntairae*···

2a. God. 4. i.e. as though we were guilty. 6. two things f. 114d He hath, one lordship. 8. i.e. in correction and in inflicting punishment. 9. i.e. in lenity and mercy. 10. who emends us. 11. i.e. when He inflicts punishment. 12. i.e. when He works lenity and mercy. 13. this is the word of the people. 14. i.e. its teaching, then. 16. after coming out of the Captivity.

1. when ye prostrate yourselves. 2. this is the difference in f. 115a this *aliter*, to wit, the Holy Spirit speaks this through the mouth of David, i.e. in whatever character, or, the Holy Spirit speaks this through the mouth of David, namely, in the character of a king upon his throne addressing his folk.

[a] MS. *hirig suidiu* [b] MS. *nullaigem*: corr. Ascoli [c] MS. *-choimdennacht*
[d] =*oc cuindriug* [e] MS. *occodatadud* [f] *tan* over the line [g] MS. *-duchur*
[h] *u* over the line [i] MS. *apsainn*

solio[2a] regis procidentisque[3] populi in faciem et confesione ac lacrimis peccata purgantis sermo depingitur[4], atque ex persona Spiritus Sancti uerbís eos profeta exortatoriís[5] inducitur conuenire[6]. id *autem*[7] sub obtimo et mirabili scimate adornatur ut post expeditiones[8] in hostes habetas successuque uictoriæ triumphali pompa Deus in ciuitatem ingresus atque pro[9] tribunali resedens, cunctís pro subiectionis confesione in terram conruentibus[10], tali oratione utatur quæ exortationis plena et cautionem[11] ab infidilitate sub exemplo[12] imperet, et uideatur de præteritís uineam polliceri.

PROBAUERUNT MÉ usque ANNÍS.

ob hoc itaque odio habui et auersatus sum[13] omnem illam generationem quia mihi in eís morum prauitas displicebat. Aliter[14], nihil patribus uestris ad deponendam[15] infidilitatem profuit quod multo tempore, *id est* xl annís, peccatores obpremere[16] uirtutum mearum testes fuerunt[17].

ET IURAUI usque MEAM.

id est, tam iusta sum indignatione permotus ut iure iurando[18] firmarem...

PSALMUS XCV.

f. 115b CANTATE DOMINO usque NOUUM.

noua Dei opera et præter spem nostram[1] gesta nouís laudibus[2], *id est*, quæ nihil commone[3] cum prisca consuitudine resonent, sed

f. 115a *continued* 2a. *inna rigsuidiu* 3. *sléchtas* 4. .i. *huatha tosuch*[a] *int sailm* 5. *nertaidib* 6. .i. *adgladadar*[b] 7. .i. *epert apersain ríg* hodie sí uocem rl. 8. *iarsnaib slogadaib* 9. .i. *fiad* 10. *áslechtae* 11. *cid infatigus* 12. .i. *amal rombatar riam* in infidilitate 13. *roadbartaigsiur* 14. *digal formaccu* israhel *huili immalle ised*[c] *fil isin cétnae*[d] *chetbuid ised*[c] *immurgu adfet huatha* aliter *sís is forcech lín a huaír immeroimded doberthe digal* 15. *bed diuscartai* 16. *forrodinginnse* 17. *oldia* 18. *huafírlugu*[f]

f. 115b 1. .i. *ní torménmarni aram betis ingnimai sin* 2. *nosdechrigetar cem inna ceul nephgnatha inna gnimu gnáthi*[g] *tris nammoltu nui* ... 3. .i. *nídat chummai frisnammoltu dogrúes*

f. 115a *continued* 3. which kneels. 4. i.e. from the beginning of the psalm. 7. i.e. the saying in the character of a king *hodie* etc. 10. when they kneel. 12. i.e. as they had been before *in infidelitate*. 14. it is punishment on all the Children of Israel together which is in the first sense, it is this, however, that it expresses from *aliter* onwards, punishment used to be inflicted on every part of them in turn that sinned. 16. that I used to oppress. 17. says God.

f. 115b 1. i.e. we had not expected that those deeds should be. 2. the unwonted songs indeed distinguish through the new praises the deeds done. 3. i.e. they are not like the regular praises.

[a] leg. *hua thosuch* Ascoli, cf. Ml. 128[a] 15 [b] MS. *ad gladadar*: leg. *adngladadar*?, cf. Ml. 53[c] 17 [c] MS. *is*: corr. Ascoli [d] rectius *chétnae* [e] MS. *is*: corr. Ascoli [f] MS. *huafir lugu* [g] MS. *gnethi*: corr. Thurneysen

quæ rebus mirabiliter gestis conuenient, inusitata[4] carmina deferant.

BENE NUNTIATE[5] usque *EIUS*.

euangelizate[a 6] de die in diem[7] salutem *eius*. quam præstitit[b] a Babiloniís[8] iniuriam uendicate[9].

ADNUNTIATE INTER GENTES GLORIAM *EIUS*.

non contenti[10] finibus uestrís in externas quoque gentes factorum *eius* gloriam propagate.

IN OMNIBUS usque UALDE.

adserendo[11] et uendicando[12–13] possesionem suam[14].

TERRIBILIS *EST* SUPER OMNES DEOS.

cultores eorum seuerissime[c] puniendo[15].

QUONIAM DEUS MAGNUS DOMINUS usque DEMONIA.

consequenter Deus noster singulari uirtute præminet[16] utpute extantium creator.....suorumque benignus ultor, quæ uis[17] non potest esse demonibus.

f. 115b *continued* 4. .i. *huarœ*[d] *atan gnímai nui nadrognatha riam rognátha and moltai nui ingainti nadrocheta riam dogabail doib dano* 5. *debe tintuda inso lesom* 6. *is canoin dano inso* secundum alios usque eius 7. .i. *áaimsir innaimsir*[e] *asaigul hisaigul* 8. .i. *indigal doratsat babilondai furib tri farpecthu fridia* 9. .i. *techtidsi* .i. *bíth hiforaithmiut lib arnachaairillid aithirriuch*[f] 10. .i. *annambaid*[g] *buidig* .i. *ní lour lib a aisndís*[h] *hifar crichaib fadisin* 11. *lase nosilaigid nochis asnindidid*[i] *a adamrae* 12. .i. *lasse notechtaid* 13. t. uindicando .i. *lase dofich dia fornancridesi forcách* 14. .i. *athalmain ón* 15. .i. *lasse pianas* .i. deus 16. *duróscai* 17. *ised ón nert*[k]

f. 115b *continued* 4. i.e. because new deeds had been done then, that had not been done before, that they should, then, sing new unmade praises that had not been sung before. 5. he has here a difference of rendering[l]. 6. according to others, however, this is Scripture-text as far as *eius*. 7. i.e. from time to time, from age to age. 8. i.e. the punishment which the Babylonians had inflicted on you through your sins against God. 9. i.e. have ye, i.e. let it be in your remembrance, that ye may not deserve it again. 10. i.e. when ye are not content, i.e. ye deem it not enough to declare it in your own territories. 11. when ye sow, that is, when ye declare His wonder. 12. i.e. when ye have. 13. or *uindicando*, i.e. when God avenges your injuries on all. 14. i.e. His land. 15. i.e. when He punishes. 17. that is the strength.

[a] MS. euangezate [b] MS. præstit
[c] MS. seuerisme [d] MS. *hurœ*
[e] MS. *innainsir* [f] MS. *arnach a airillid aithirriuth*
[g] MS. *anambaid* [h] MS. *ais* [i] MS. *as nindid*
[k] leg. *anert* 'His strength'? the gloss referring to utpute...ultor; if it referred to quae uis...demonibus, we should expect *ní hed ón annert*
[l] Vulg.: adnuntiate inter gentes gloriam eius

AT UERO DOMINUS CÆLOS FECIT.

præstantioris elimenti creatione et eminens[18] conditor et reliquiorum uisibilium...auctor ostenditur.

ET CONFESIO ET SPECIES IN CONSPECTU EIUS.

ut reges terræ....habent qui[19] eos instructi armís accinctique præcedant, ita et hic habet et præcursores, qui gratiarum actionem
f. 115c scilicet uel decorem testantur, opera eius[1].

TOLLITE HOSTIAS usque MATERIA.

non solum uocis officio sed suis eum ritibus honorate[2].

ET ADORATE DOMINUM IN ATRIO SANCTO EIUS.

ad Templum eius currite, ut reddere honorem Deo capitis inclinatione[3] ualeatis.

COMMOUEATUR usque TERRA.

merito omnibus adorandus inducitur cuius nutu tremifacta[4] terra concutitur.

ETENIM FIRMAUIT usque COMMOUEBITUR.

tam[5] solide fundatus est ut mouere neque a sé neque ab alio ualeat.

QUONIAM IUDICABIT POPULOS usque IRA SUA.

iusta ergo hostium attritio est et benigna nostra liberatio, inde et omnibus intimanda[6].

f. 115d COMMOUEATUR MARE usque EIUS.

singula elimenta sermone conpellat[1], ut omnia ad laudes Deo canendas conuocare uideatur, in honorem itaque Dei omnia quam[2] lætitia quam timore conplectantur.

GAUDEBUNT CAMPI usque SUNT.

quoniam innotescente hoc nuntio[3] omnes commonis gaudii[a] sensus adtinguat.

f. 115b 18. *duróscai*[b] 19. .i. *inna hí*
continued
1. *it hé inse indremererersidi*[c] 2. .i. *comallaid atimnae*[d] *7*
f. 115c *gnímu* 3. .i. *duslechtun do* 4. *crithnaigthe* 5. *ind ér*
6. .i. *is oissi menmain*
f. 115d 1. *adgladathar* 2. *emid* 3. *huandaisndís*[e] *astoidi*

f. 115b 18. who excels.
continued
1. these are the forerunners. 2. i.e. fulfil ye His commandments
f. 115c and works. 3. i.e. to kneel to Him. 6. i.e. it is to be heeded.
f. 115d 3. by the narration that shines.

[a] MS. gaudiis
[b] MS. *durósca*
[c] leg. *ind remeressidi*?
[d] MS. *atinnae*; rectius *athimnae*
[e] MS. *huandais ndis*

ANTE FACIEM DOMINI usque IN UERITATE SUA.

iudiciorum *eius* fidem[4] *non* gratia[5], *non* pecunia[6], corrumpet, *non* generis diuersitas[7], *non* distinctio ordinis[8], inmotauit.

PSALMUS XCVI.

IPSI DAUID, CUM TERRA EIUS RESTITUTA EST.

hoc quoque carmen ἐπινίκιον[a] est[9]. cantatur enim híc triumphus de Babiloniís, et pro reditu populi gratiarum actio imperatur.

DOMINUS REGNAUIT usque TERRA.

subactis Caldeís in eos ipsos suscipit imperium, *id est*, dominationem suam etiam in externas gentes[10] propagauit[11]. tracta similitudo a regibus terrenís[12].

NUBES ET CALIGO usque EIUS.

similitudo per omnia quasi terreno[b] rege peteretur[13]. stipant ergo hunc uictorem, quales armigeri[14], nubes et caligo, ut occurrentibus hostibus facultatem uidendi[c1] sui regis eripiant. ita, inquit, illum f. 116a
circumdant[2] ut nec adiri posset ab aduersariís[3] nec uideri.

IUSTITIA ET IUDICIUM usque EIUS.

hís, inquit, uirtutibus[d], *id est* iustitia *et* iudicio, regnum Dei stipatur[4].

4. *afír* 5. .i. *caratrad sechib*[e] *frinn ón*[f] 6. *interochraic* f. 115d
7. .i. *ced nessa cenél neich alailiu* 8. .i. *cid huaisliu grád neich* *continued*
alailiu 7 cid airechdu 7 cid soiriu á cenél[g] 9. .i. commixtum
interpretatur .i. *cummascdae adfét in salmso di buaid innam babelóndae*
7 di thaidchur[h] *in popuil* Aliter carmen laudabile interpretatur
10. *forcaldeu són* 11. *forrás* 12. *arintí forsamaid*[i]
giallaid[k] *side iarum durig* 13. .i. *amal adcosantae* 14. .i.
armgnethidi · bite oc ditin ríg talmandai
1. .i. *connabí asse a aicsin*[l] *leu* 2. *imtimchellat* 3. *hua* f. 116a
demnaib rl. 4. *dlutair*

5. i.e. any sort of friendship towards us. 7. i.e. though the stock f. 115d
of one be nearer than (that of) another. 8. i.e. though the rank of *continued*
one be nobler than (that of) another, and though his race be nobler
and freer. 9. i.e. this psalm speaks mixedly of the victory over
the Babylonians and of the return of the people. 10. over the
Chaldees. 12. for he who is defeated becomes the vassal of a
king afterwards. 14. i.e. armour-bearers, who are wont to be protecting an earthly king.
1. i.e. so that it is not easy for him to be seen by them. 3. by f. 116a
demons etc.

[a] MS. επινικεν with -κιον over the line
[b] leg. a terreno
[c] MS. uidendendi
[d] MS. uirtibus
[e] leg. *sechibe*?
[f] MS. *frenno*
[g] rectius *chenél*
[h] MS. *thaichur*: corr. Ascoli
[i] MS. *forsmaid*: corr. Ascoli
[k] MS. *gillaid*
[l] rectius *aicsiu*

FULGORA DEDER*UNT* UOCEM.

omnes nunc[5] inuisibilem Deum credere facit, nunc[6] per caliginem...

AUDIT ET COMMOTA *EST* TERRA *SICUT* CERA usque DEI.

terroris magnitudinem etiam illa senserunt quæ erant sui natura durissima[7].

ET ADNUNTIAUERUNT usque *EIUS*.

insistit suscepte similitudini[8], et dicit ita uictori Deo adclamasse cælos ut mos *est* triumfantibus regibus populos, cum festa[a 9] felicibus inprecantur. cælis hoc monus adsignat ut situ sublimioribus[10], per hoc[11] clarius ubique resonantibus. Aliter, iustitiæ quippe laus *est* deiecere elatos[12] et recreare contritos.

f. 116b ET UIDER*UNT* usque *EIUS*.

nemo fuit qui non tanti operis[1] spectator adsisteret.

CONFUNDANT*UR* QUI ADOR*ANT* usque SCLUPTILIB*US*.

proprium namque *est* ut hi, qui triumphantibus adpludant regibus, in hostes quoque[2] uictos obpropria..iaculantur.

QUI GLORIANT*UR* usque *EIUS*.

nam cum subiugatís[3] hostibus fuerit rex ciuitatem uictor ingresus, tunc familiaribus *et* domesticís imperii adorandi[4] iuxta ordinem[5] dignitatum aditus locusque permittitur.

NIMIS usque MALUM.

O uós religiose confesionis uiri, in posterum peccata uitate[6].

LUX ORTA *EST* usque LÆTITIA.

ac si diceret: non pigeat odisse malum, quando non esse inremuneratam[7–9] huiusmodi obseruantiam custoditę sanctorum animæ testantur.

f. 116a *continued* 5. *cach lacéin* 6. *incéin naili* 7. *sechis sonairtimem* 8. .i. *trop són* 9. .i. *soinmecha ón* .i. regis 10. *amal is donaib hí ata huaisliu ón* .i. cælis 11. *huare it hé ata*[b] *huáislem ánd* 12. *inna hualchu*

f. 116b 1. .i. *arsoirthani* 2. *cid* 3. .i. *fua mám ón* 4. *adartha* 5. .i. *iarngrad cháich dutiagar leu dufailti frisin rígc ṁ buadach* 6. *imgabaid* 7—9. .i. *ninant nephatdanaigthe*.[d] *acht is atdanigthe* .i. *air soilsigthir anaim ind firiéin trí degnimu*

f. 116a *continued* 10. as to those that are more exalted, to wit, *caelis*. 11. because it is they that are most exalted.

f. 116b 1. i.e. of our deliverance. 3. i.e. under his yoke. 5. i.e. according to the rank of each men go among them to welcome the victorious king. 7—9. i.e. not that it is unremunerated, but it is remunerated; i.e. for the soul of the righteous is illuminated through good works.

[a] leg. fausta? [b] MS. *atá* [c] MS. *fris ṅ rig* [d] *at* over the line

LÆTAMINI, IUSTI, IN DOMINO usque *EIUS*. f. 116c

ipsum continua gratiís[1] agendís celebrate memoria.

PSALMUS XCVII.

PSALMUS DAUID.

argumentum psalmi soluta captiuitate *est*[2]. iungitur exortatio deuotæ ac utilis in Domino obseruantiæ. solito sane scemate perpetratæ[3] de Babiloniís uictoriæ pompa discribitur.

CANTATE DOMINO usque DOMINUS.

magnifico liberatori inusitata[4] laudatio deferatur et grata.

ANTE CONSPECTUM usque SUAM.

uult dicere hoc, quod liberati sunt de captiuitate, ita præter spem accederit ut præ nouitate ipsa et magnitudine rei nullus quiuerit[5] id ignorare.

CANTATE ET PSALLITE.

prumtuosos ac deuotos in laudes Dei ipsa gestús oris uestri testantur officia[6].

PSALLITE DOMINO usque CORNEÆ.

huius quoque generis[7] organa, *id est* ærea corneaque[8], sonís citharæ iunguntur et cantibus.

MOUEAT*UR* MARE usque *EIUS*. f. 116d

totum per infrasin inponàmus triumphi uniuersi in pompas[1].

ORBIS usque SIMUL.

quia moris *est* cantantibus chorosque[2] ducentibus percusís inter sé manibus etiam sonos reddere.

MONTES usque ad TERRAM.

uenire Deus ad ulciscendum dicitur more terrenorum regum, qui ea, quæ per absentiam eorum gesta sunt, correcturi mouere in hostes arma et castra dicuntur, cum in Domino ultionis tantum effectus præsentiam indicet[3] uindicantis.

1. *huanaib rathib* 2. .i. *dithuasulgud inpopuil asindoiri rogabad insalmso* 3. *forbaidi* 4. *araingainnti* 5. *coni coimnacuir* 6. *innagnimu* 7. .i. *ciuil són* 8. .i. *orgain humaidi fochosmailius nadarcae* f. 116c

1. .i. *innuallcha*[a] *ón* 2. *classe* 3. .i. *indigal dombeir*[b] *som is ed inchosaig afrecidarcus*[c] f. 116d

2. i.e. this psalm has been sung of the release of the people from the Captivity. 4. for its strangeness. 7. i.e. of music. 5. bronze instruments in the likeness of a horn. f. 116c

3. i.e. the punishment which He inflicts, it is that which indicates His presence. f. 116d

[a] MS. *innuallca* [b] MS. *dom beir* [c] MS. *afrec ṅ darcus*

IUDICABIT usque IN EQUITATE.

remunerandís *er*go bonis et *per*imendis[4] malís curam sibi iust*itiæ* testatur.

PSALMUS XCVIII.

PSALMUS DAUID.

huius quoque carminis simile super*i*ori argumentum *est*, reditus scilicet populi de Babilone et eadem ad gratias referendas ortatio super*i*orum temporum ac *sanct*orum commemoranda[5] deuotione testatur[6].

QUIS SEDES SUPER usque TERRA.

tu, inquit, rex.....cui[7] subiecta Hieruphín sedis indicant dignitatem.

f. 117a CONFITEANTUR usque SANCTUM EST.

dum incapax[1] iniquitatis et ab omni malitia *con*probatur alienus.

ET HONOR REGIS usque DILEGIT.

id est, nihil operatur quod non prius adpendat libra iudicii. hoc illi familiare *est*, hoc placitum, ne quid inexaminatum[2] relinquat[3].

TU FECISTI ÆQUITATE[4].

pro[5]: stabilisti atque fundasti.

EXALTATE DOMINUM usque SANCTUM EST.

*con*sequenter totum et proprie ut ei nunc scabellum abtaret cui supra tribunal adscripserat[6]. *pro* similitudine[7] habitús corporei iubet adornari scabellum.

f. 117b CUSTODEBANT usque EOS.

tú, inquit, Domine, paratum illís præbuisti semper auditum, cum tibi[1] humiliter suplicarent.

DEUS, TU PROPITIUS usque ILLIS.

præcepti tui custodia hoc adsecuti sunt ut semper placitum[2] et numquam offensum[3] mererentur.

f. 116d *continued* 4. .i. *airtbidib* 5. *atcomforaithmiti*[a] .i. *ingnima dorigni dia erriu som inægipt* : :[b] *isindithrub*[c] 6. .i. reditus et ortatio · *ithe foridgellat*[d] 7. *daitsiu*

f. 117a 1. *nephgabaltaid* 2. *nephmesse*[e] 3. *coní* 4. *canoin inso* 5. *tarésí* 6. *duairilbed* 7. .i. *cosmailius*

f. 117b 1. *adae* 2. *toil* 3. *frithorcuin*

f. 116d *continued* 5. they are to be commemorated, i.e. the works which God had done for them in Egypt, or in the wilderness. 6. i.e. *reditus* and *hortatio*, it is they which attest it. 7. to Thee.

f. 117a 3. so that he may not. 4. this is text. 6. had been ascribed.

[a] MS. *-foraitmiti* [b] suppl. *nó* or? [c] MS. *is dithrub*: corr. Ascoli
[d] MS. *for id gellat* [e] MS. *neph messe*

PSALMUS XCIX.

PSALMUS DAUID.

tamquam reductos de Babilone et in *pro*prio habitantes solo relaturos gratias Dei Templum hortatur intrare. curat *autem* frequenti *præ*dicatione et exortamento ut illis[4] et disperationem reuertendi[5] et incuriam[6–7] gratias agendi sedulus monitor et profeta certus eripiat.

IPSE FECIT NOS usque NOS.

Simmachus[8]: *cum non* essemus et ipsius sumus. hac præ cæteris hominibus a Deo conditis specialitate distamus[9] *quod*[10] populus *eius* censemur.

PSALMUS C.

f. 117c

PSALMUS DAUID.

ex persona iustorum uirorum formatur hoc carmen quos Babilonia captiuitas retenebat, quales fuerunt tres pueri et Daniel reliquique perpauci[1].

QUANDO UENIES AD ME.

pro[2]: quando ueneris. quando rebus, inquit, ipsís[3] ad spem fuero meæ absolutionis adductus,.....tunc non solum in honorem tuum[4] psalmos canam....

FACIENTES usque CÓR PRAUUM.

praua facta non solum non sunt conciliata sensibus meís, sed etiam ita auersatus sum[5] ut ea digna odio iudicarem. Aliter[6], familiaritatem meam inire non poterat quem morum desimilitudo secreuerat.

DECLINANTE usque NON COGNOSCEBAM. f. 117d

sí forte hi, qui fuerant aliquando mihi et ante experimenta[1] coniuncti, offensi studiís innocentiæ meæ professa iniquitate[2] dis-

f. 117b *continued* 4. *arnaib hi sin* 5. .i. *arna derchoinet taidchor* 6. *7 innanfochill* 7. .i. *arnabé anfochell leu cenatlugud buide diasoirad* 8. .i. *tintud simaich* · 9. *ditaamni* .i. *dechrigmirni ón* · 10. *ol*

f. 117c 1. .i. *ár*[a] 2. .i. *tarœsi* 3. .i. *intan comallaibther ingním són* 4. *adœ* 5. *roadbartaigsiursa* 6. .i. *dugnimaib aní tuás dupersannaib anisiu sís*

f. 117d 1. .i. *ren etarcnaib mu degbesasa doibsom 7 an drochgnimaesom damsa* 2. .i. *rorélsat acloini són*

f. 117b 5. i.e. that they may not despair of return. 7. i.e. that there may not be carelessness with them, so that they do not return thanks for their deliverance. 8. i.e. the rendering of Symmachus.

f. 117c 1. i.e. very. 3. i.e. when it shall be fulfilled in deed. 6. i.e. what precedes is of actions, what follows is of persons.

f. 117d 1. i.e. before they had experiences of my virtue, and I of their evil deeds. 2. i.e. they had manifested their iniquity.

[a] The gloss is intended only for per-

cedere á mea familiaritate uoluissent, in *tantum* n*on con*tristabar ab secessu[3] eorum ut simularem[4] mé h*oc* ipsum q*uia* discederant ignorare.

DETRACHENTEM usq*ue* SUUM HUNC P*ER*SEQUEBAR.

sí quis forte uoluisset.....p*ro*ximum suum emulo dente[5] mordere...

SUP*ER*BO usq*ue* NON EDEBAM.

erat m*ihi* n*on* unius t*antum* s*ed* etiam diuersor*um* uitior*um* obseruatio[6]; nam et sup*er*bi et auari studiosse *con*sortia declinabam.

f. 118a N*ON* HABITABIT usq*ue* MEÆ QUI FACIT SUP*ERBIAM*.

ferre n*on* poteram ut in commonionem meæ habitationis reciperem eum[1] q*uem* in alios tumor mentis erexerat.

QUI LOQ*UEBATUR* INIQUA usq*ue* MEORUM.

hos longe a meo *con*sortio[2] submouebam.

IN MATUTINO usq*ue* T*ER*RÆ.

inpigro[3] studio uitia detestabar[4], et, si fieri pot*est*[5], matutinus ultor[6] obtabam in peccatorib*us* punire flagitia.

UT DISP*ER*DAMUS usq*ue* INIQUI*TATEM*.

ut i*n* ciuitate s*anct*ificata deessent exempla creminib*us*[7].

PSALMUS CI.

ORATIO PAUP*ER*IS, CUM ACCEDERET IN *CON*SPECTU D*OMI*NI, ET CUM ANXIUS FUERIT, ET CORAM D*E*O EFUDERIT P*RE*CEM SUA*M*.

Babiloniæ captiuitatis h*oc* psalmo p*ræ*dictís erumnís tristib*us*[8] etiam læta[9], *id est* spem reuersionis, adiungit, ut bonorum exspectatio

f. 117d *continued* 3. *cianutiastais huaim ón* 4. .i. *issí abríg liumsa atechtae som huaim amal n(i)ofessin etir* 5. .i. *huandét ascatu* .i. *naimdidiu* 6. .i. *dianephdenum ón*

f. 118a 1. .i. *intí frisorcad dialailib* 2. .i. *huamm óintaid*[a] *ón* 3. *nephleisc*[b] 4. *adéitchinn* 5. .i. *masa*[c] *chumachtae n dom* 6. *os mé* 7. .i. *arnaroib áes drochbœsgnai isindeclais*[d] *diangabthar drochdesmrecht* · 8. *donaib bronchaib* 9. *innafailti*

f. 117d *continued* 3. though they should go from me. 4. i.e. that is all I care for their going from me, as if I knew it not at all. 5. i.e. hostile. 6. i.e. to avoid doing them.

f. 118a 1. i.e. he who used to do hurt to others. 5. i.e. if it is possible for me. 6. I. 7. i.e. that there may not be in the church people of evil ways, from whom a bad example may be taken. 8. to the sorrowful things. 9. the joyous things.

[a] MS. *huam móintaid*
[b] MS. *neph leisc*
[c] rectius *masu*, but cf. Ml. 108[c] 16, *ciasa* 34[d] 6
[d] MS. *-elais*

temperet adflictionis iniuriam, ne merorem seruitutis pussillanimo[10] ferendo[11] succumbant[12].

EXAUDI, D*EU*S, ORATIONEM MEAM.

id est, sollicita aure suscipe[13] cuncta q*uæ* dico, et ad obtatum[14] finem fac peruenire q*uæ* postulo.

N*ON* AUERTAS FACIEM TUAM A MÉ.

ne irati more auersione[15] uultús offensionis n*ostræ* causas ap*ud* te p*er*manere significes.

IN QUACUMQ*UE* DIE usq*ue* ad MÉ.

efficax debet e*sse* ad petrandu*m*[16] suplicatio q*uam* offert in tribulationib*us* c*on*stitutus. quid est[1] q*uod* té tam cito poscis audiri? f. 118b

Q*UONIAM* DEFECERUNT UT FUM*US* usq*ue* MEI.

IN QUAC*UMQUE* usq*ue* EXAUDI MÉ.

q*uia* uita mea merore *con*tabuit[2], et ad instar fumi tota ætas euanuit.

ET OSSA MEA *SICUT* IN FRICTORIO[3] *CON*FRACTA *SUNT*.

uult *autem* ostendere q*uod* multa tristitia[4] adtinuatus sit[5].

P*ER*CUSSUM *EST* usq*ue* COR MEUM.

ut p*ro*pr*i*um feni *est*, cum succissum fuerit, solis ardore siccari, ita et[5a] ego p*er*iculi magnitudine *ue*lut q*uo*dam gladio succissus.

Q*UIA* OBLITUS SUM usq*ue* MEUM.

tantu*m* m*ihi* malorum pondus incubuit ut memoriam etiam escæ capiendæ ac refectionis abiecirem. n*on* sempliciter 'panem' d*ixit*[6], s*ed* 'panem m*eum*,' *id est* cibum, d*icit*, quo nat*ura* in *con*seruationem[a] sui indiget.

f. 118a *continued* 10. .i. *huamenmain terc* 11. .i. *lase follosat arnatodsat* 13. *adœ* 14. .i. *foirbthiu ón* 15. *huan chor darcénn* 16. *duét* .i. *dulogud*

f. 118b 1. quare poscis *isairi ém* quoniam defecerunt 2. *orodeda* 3. .i. *amal bid hi combuch no hí c(o)mmlith* 4. ł. tritoria .i. *huantuarcain* 5. *rosemiged* 5a. *cid* 6. .i. *airmad* panem *namma duberadsom 7 ní taibred* meum *robad dundsasad diunt ainm* panis tantum *noregad huare im*murgu *dunuic* meum *isarcechsasad dauic som amal sodin* · · ·

f. 118a *continued* 10. i.e. with feeble mind. 11. i.e. when they bear. 14. i.e. perfect. 15. by the overthrow[b].

f. 118b 1. *quare poscis*? it is for this reason truly, *quoniam defecerunt*. 3. i.e. as though in confraction or in attrition. 4. or *tritoria*, i.e. by pounding. 6. i.e. for if he put *panem* only and did not put *meum*, it would apply only to the food called *panis*; because, however, he has put *meum*, he has put it then for every food.

[a] MS. conseruatiationem
[b] The glossator translates as though it were euersione

A UOCE usq*ue* CARNI MEÆ.

iugis gemitus totum decorem et uigorem exausit[7] carnis.

SIMILIS FACTUS PELLICANO SOLITU*DINIS*.

lugubris[8–9] habitus auis et {fuit} herimi habitatio[10]. merens[11] *ergo...con*gresús[12] hominum ob*propr*ii causa uitaui.

FACTUS SUM *SICUT* NECTIREX IN DOMICILIO; FACTUS[13] SUM *SICUT* BOBO[14] SOLITUDINIS.

UIGELAUI ET FACTUS *SICUT* PASSER UNICUS IN EDIFICIO.

continuando luctum distitutionis meæ[15] etia*m* somno carui.

f. 118c TOTA DIE usq*ue* MEI.

hæc erant inimicorum meor*um* ope*r*a, hoc studium, ut [a]*con*uersione[1–2] rerum mearum, *id est*, de q*uo* uitæ statu in quem dicidissem, insultantes obiecirent[3] n*on* sustinens[b] honus pudoris[c] recedebam de medio et apud memet meas meserias deplorabam.

ET QUI LAUDABANT usq*ue* IURABANT.

n*on* solum maladictis suffundebar hostium, s*ed* et hí, qui felicitatem meam p*ri*us suspexerant, ad honus[4] uerecondiæ meæ p*er* erumniarum mearum exempla iurabant[5], ut ciborum meor*um*[6] gustus in saporem cineris uersus *est* granditate tristitiæ.

ET POCULUM MEUM usq*ue* MISCEBAM.

tantis urgebar malis ut nec reficiendi[7] tempora reuocarent {me} lacrimís, adeo ut motus labris calix minueretur austib*us*[8] et fletib*us*[9] inplere*tur*.

f. 118b continued 7. *rofassaigestar ón* 8. fuit *m*[d] [*?*] 9. *cóintech* 10. *amal ṅ bís dund eúin sin* 11. *os me dubach* 12. *in-nacomthorchomracu*[e] 13. *saintintúd anisiu* 14. *amal bonnán* 15. *mudérgise*

f. 118c 1. *huandsoud* 2. .i. *asóinmichi indoinmichi* 3. *cofristacor aidchuirtis*[f] *duaithis form* 4. .i. *dothórmuch mu ruccai*[g] *ón* 5. .i. *arnaroib amal rondgab inpopul truagsa*[h] ł. *infer truagsa ba lugae leu · insin* 6. *forsaní as* quia cinirem *trachtaid* híc sic dispositio *fosodain* quia manducabam panem tamquam cinirem · · 7. *ertaig* 8. *huanaibtodalib* 9. *ocúul as ón*

f. 118b continued 10. as there is wont to be to that bird. 11. and I sorrowful. 13. this is a different rendering[i].

f. 118c 2. i.e. from felicity to misery. 3. ..... 4. i.e. to increase my shame. 5. i.e. that he may not be as this wretched people, or this wretched man; that was an oath with them. 6. he is commenting here on *quia cinerem*; this is the order accordingly: *quia* etc. 9. in drinking out.

[a] Leg. conuersionem and put a full stop after obiecirent? [b] MS. sustens [c] MS. pudorus [d] leg. *M*ailgaimrid? [e] *na* over the line [f] The words are corrupt, and emendation is uncertain. Thurneysen suggests *cofritacuirtis* "so that they used to cast it up as a reproach upon me;" cf., however, Sg. 21[b] 4, and Rev. Celt. XVIII 232 [g] MS. *rucacai*: corr. Ascoli [h] MS. *truagsasa*: corr. Ascoli
[i] The words factus sum sicut bobo solitudinis are wanting in the Vulgate

A FACIE IRÆ INDIGNATIONIS TUÆ.

uel certé faciem iræ exaceranter[10] partem diuinæ comminationis uocauit.

QUIA ELIUANS ADLIS*ISTI* ME.

a similitudine luctantium[11].

DIES MEI *SICUT* UMBRA DECLIN*AUERUNT*.

sicut umbra corpus sequit*ur* et *con*uersionib*us* solis inflectit*ur*[12], sic ætas mea....incerta fuit semp*er* et dubia. f. 118d

ET EGO *SICUT* FENUM ARUI.

adustus[1] meroribus.

TU *AUTEM* IN ÆTERNUM PERMANES.

uniuscuiusq*ue* nostrum licet angoribus finiat*ur* uita, t*amen* tua æternitas[2] succurret nostris posterís[3], ut eorum in liberatione in omnes celebreris[4] ætates.

ET MEMORALE TUUM usq*ue* MISERANDI *EIUS*.

apta ad inpetrandum[5] postulatio q*uæ* indignationis tempus inculcat expletum[6], und*e* oportunitate obsolationis desideria sua suplicat adiuari.

Q*UIA* TEMP*US* MISERANDI *EST* usq*ue* TEMP*US*, Q*UONIAM* BENEPLACITU*M*[7] HABUER*UNT*[8].

Q*UONIAM* PLACUER*UNT*[9] usq*ue* *EIUS*.

ET TERRÆ *EIUS* MISEREBUNT*UR* usq*ue* DOMINE.

multas causas[10] alligat qu*ibus* inpetrabilis fiat adflictorum inpetratio[11],

10. *indumaigthid* 11. *immethascrat* 12. .i. *ɔoscaigther* f. 118c
duscath immut lacumscugud inna grene continued
1. *arumsa loiscthe* 2. *adé* 3. *diarclandaibni* f. 118d
4. *adé* 5. *duéit* 6. *sechis forchenna ón* .i. *is mithich forchenn furi ón* 7. *saintintud inso ·* 8. *ní trachtasom forsani siu* 9. húc usque canón *huatha*[a] quia tempus misserandi rl.
10[b]. .i. *cetheoira*[c] *aicsin adfét som* sunt *sís araneirnestar*[d] (?) *d(o)ibsom aracotar do(ath)chumt(u)ch atír* 11. .i. *inlogud étite* .i. *adeilciud asindoiri ón · ·*

11. who wrestle. 12. i.e. thy shadow moves about thee with f. 118c
the movement of the sun. continued
1. when I have been burned. 6. that is, which finishes, i.e. it f. 118d
is time that it should have an end. 7. this is a different rendering.
8. he does not comment on this. 9. so far it is text from *quia* etc.
10. i.e. four causes he sets forth here below for which it should be expected by them that their land might be obtained for rebuilding.
11. i.e. the desire obtained, to wit, their release from the Captivity.

[a] MS. *huata*
[b] This gloss is on the margin, and is very obscure; *araneirnestar* is taken as the *s* subjunctive passive of *ar-neth-* expectare; for *aracotar* should perhaps be read *aranacotar*. After *atír* comes *indoiri ón · ·* which belongs to gl. 11, which in the MS. ends with *as*.
[c] leg. *cetheoir* or *cetheora* [d] The gloss is here hardly legible

ut uechimenter castigati sint[12–13], quod captiuitatis expletum {tempus} sit[14–15], ut eruditi[16] correptionibus paucorum locorum[17] desiderio conteneantur, postremo[18] quod gentium quoque cultús indedere[19]. ipsarum ruinarum facies, quæ[20] cogitationibus[a] nostris resolutam in puluerem murorum ingerit {uel -unt} firmitatem, affectum nobis dilectionis infundit {uel -unt}. hoc est quod[21] dixit "miserebuntur": affectum miserationis[22] de calamitatum[b] recordatione suscipient.

f. 119a ET OMNES REGES usque SIÓN.

inde timor gentibus instaurationis urbis inuisæ[1] et adsertione[2] prouidentiæ tuæ supplicibus[3] liberatis.

RESPEXIT usque EORUM.

huc usque deprecatio; iam hinc exultatio[4] tamquam[c] post sucesum uotorum[5].

SCRIBENTUR HÆC usque ALTERA.

consignata literis[6] traduntur in notitiam[d] posterorum[7].

QUIA PROSPEXIT usque SUO.

id est, quando de cælís in nos oculos e rigione[8–9] conuertit, et tribulationem nostram non parui duxit[10].

f. 118d *continued* 12. *cetnae accuis inso* · 13. *amala(ta)*[e] *timmartai* .i. *babilo(ndai)* 14. *accuis aile ón* 15. *combúmithich ateilciud as indoiri ón* 16. *trisaccuis insin* 17. .i. terrae repromisionis .i. *hírobae hu(a)tha(d)* :::: isra ::[f] 18. *issí inchethramad*[g] *accuis ón* 19. .i. *is ed dorat foraib accubur tuid(ech)tae ath(irriuch) du(c)h(um ati)re* :: *an* ::: *la* ::: *he* ::: *bat* :: *r* 20. *ithe innagnusi insnadat dunni int sonartae*[h] *innamúr doforsailced hilluaithred do*[i] *accubur a athchumtaig* iterum 21. *is ed inso sí(s) fil ó(n)* 22. .i. *dobœrthar talam tíre tairngeri*[k] *doib*

f. 119a 1. .i. *miscsige* 2. *huandaisndís*[l] 3. *dunaibgesidib* 4. *huasunt conrici diad intsailm* 5. .i. *iarneit innangude són* 6. .i. *duscribunt hicairt ón* 7. .i. *inna cland* 8. .i. *huairm* 9. .i. *huachiunn chomair*[m] 10. *ní rodimicestar*

f. 118d *continued* 12. this is the first cause. 13. as they are corrected, i.e. the Babylonians. 14. this is the second cause. 15. so that it were time that they should be released from the Captivity. 16. that is the third cause. 17. i.e. in which there had been few.... 18. this is the fourth cause. 19. i.e. it is this which had inspired them with the desire to come again to their land..... 20. it is the appearances which put in our mind the strength of the walls, which had been resolved into ashes, which inspire a desire to rebuild it again. 21. it is this below that is. 22. i.e. the soil of the Land of Promise will be given to them.

f. 119a 4. from here till the end of the psalm. 5. i.e. after the prayers have been obtained. 6. i.e. to be written on parchment. 8. i.e. from the place. 9. or, from before. 10. He hath not despised.

[a] MS. cogitionibus [b] MS. clamitatum [c] MS. taquam [d] MS. notiam [e] MS. possibly *ataa* or *atta* [f] supply possibly *macn* israhel [g] MS. *incethar*: corr. Thurneysen [h] leg. *in sonartai*, Ascoli, Thurneysen [i] Probably *do* is part of a verb corresponding to the Latin infundunt, Thurneysen. The Irish is so translated [k] MS. *tir taingeri* [l] MS. *-ais n dis* [m] cf. *combadar frí re mis cind comar* Ann. Ul. 1113

UT ADNUNTIETUR IN SIÓN NOMEN DOMINI.

quoniam nefas[11] erat canticum Domini in terra aliena cantari.

ET LAUS *EIUS* IN HIERUSALEM, IN CONUENIENDO[12] POPULUS[a] IN UNUM.

admiratione operum tuorum[13] in unum ad colendum[b] té externi[14] populi congregabuntur.

ET DOMINI[15].

gentium religiosæ seruituti regna subieciant, quod tempore reuersionis Iosepus testatur impletum, adeo ut circumcisione etiam insignarentur credentes[16].

NÉ REUOCES ME usque MEORUM. f. 119b

precor ne uellis.....adhuc iuuenem .. abducere, ut possim paulo diutius[1] fructu a té[2] conlatæ iucunditatis inpleri.

IN SÆCULUM SÆCULI ANNI TUI.

cum ergo angustiís includar ætatis, tua in omne euum æternitas tendit[3], idcirco homo[4] parui temporis cito riditum posco, ne exiguetate dierum[5] munere in longum dclatæ reuersionis excludar[6].

INITIO, DOMINE, TERRAM TU FUNDASTI.

magna creaueras[c7] ex nihilo, et deuturna uincis[8] æternitate.

ET OPERA MANUM usque PERMANES.

Aliter, sub prædicatione diuinæ æternitatis deuiatio[9] tam magnorum elimentorum laudi proficit conditoris.

ET OMNES usque MOTABUNTUR ET usque HABITABUNT IBI.

pro[10]: habitabimus ea uirtute redempti quæ cuncta produxit ex nihilo.

ET SEMEN EORUM usque DIRIGETUR.

etiam prosperitatem temporum nostris posteris largieris, ut maiorum[11] suorum successores facti hereditati filiorum nepotes abnepotesque[12] substituant ac diregant.

11. *nephadae*[d] 12. .i. *lase conterchomraicinnse* 13. *adé* f. 119a 14. .i. *echtráinn* 15. *canóin anisiu* 16. *inchreitmig*[e] *continued*
1. *inbiuc íre* 2. *adé* 3. *ádœ* 4. *os mé* 5. .i. f. 119b *argairti mo saiguil* 6. .i. *arnatormal mosaigul nuile indoiri* 7. *adé* 8. *conrigi siu* 9. .i. *andiall*[f] .i. *anerchrae ón* 10. *tarœsi* 11. *asruthe* 12. *indiarmui*

12. i.e. when I used to convene. 15. this is text. f. 119a
4. even I. 5. i.e. because of the shortness of my life. 6. i.e. *continued*
that I may not spend my whole life in captivity. 8. Thou bindest. f. 119b
9. i.e. their deviation i.e. their decay.

[a] leg. populos [b] MS. collendum [c] MS. creueras
[d] MS. *nepadae* [e] *h* over the line [f] MS. *adiall*: corr. Ascoli

PSALMUS CII.

f. 119c IPSI DAUID.

absolute[1] in hoc carmine prædicitur felicitas reuersionis, et ut agantur Deo gratiæ imperatur captiuitate laxata.

QUI PROPITIUS SIT OMNIBUS INIQUITATIBUS TUIS.

tantæ erant ut ultione expiari[2] non possint.

QUI SANAT usque TUAS.

qui indultis iniquitatibus[3] ab omni té adflictione...liberauit.

f. 119d QUI SATIAT IN BONIS DESIDERIUM TUUM.

grande diuinæ indulgentiæ documentum ut desideria humana, quæ sunt inexplebilia[1], horum adgestione[2] conpleret.

RENOUABITUR SICUT AQUILA usque PATIENTIBUS.

hoc decus ergo reuersione populi adserit renouandum, ut ita reducti intra sé finitimas gentes uideant, sicut[3] auibus cunctis aquila probatur esse præstantior[4].

NOTAS FECIT usque MOYSI.

quoniam præ omnibus beneficiis conuenit[5] reputari quod ex Dei uolundate uiuere Deo ipso docente dedicerunt.

PATIENS ET MULTUM MISERICORS.

ob has ergo bonitatis diuinæ diuitias debita peccatis nostris ira cessauit. non ergo quia nós {sumus} meritis[a6], sed quia ille talis est, continuare ultio iusta non potuit[7].

NON IN FINEM usque FECIT NOBIS.

intra meritum nostrum[8] stetit ipsa quoque punitio.

NEQUE SECUNDUM usque A TERRA.

sicut, inquit, bina[9], quæ possuit longe a sé spatio[10] distantia[11], ad

f. 119c 1. .i. *ní aisndedar*[b] *and acht inso* tantum .i. *taidchor doib asindoiri* 2. *nonglandis* 3. .i. *iar n dilgud dait dochloine*

f. 119d 1. *disástai* 2. *huan chomtherchomruc* 3. *issamlaid doróscaisset maic* israhel *donaib cenélaib*[c] *cocríchthaib* 4. *derscaigthiu* 5. *immairc*[d] 6. .i. *connabad suthin indigal fornn* 7. .i. non quia non potuit .i. *acht ɔanacuir* 8. .i. infra .i. *lugu inpianad indaas asindroillissemni*[e] 9. .i. *nem 7 talam turcbál 7 funed* 10. .i. *is cían etarru* 11. .i. *andechraigte*

f. 119c 1. i.e. nothing is set forth here but this only, to wit, their return out of the Captivity. 3. i.e. after thy iniquity hath been forgiven thee.

f. 119d 3. even so the Children of Israel have surpassed the neighbouring nations. 6. i.e. that the punishment upon us should not be eternal. 7. i.e. but He has been able. 8. i.e. the punishment is less than we have deserved. 9. i.e. heaven and earth, rising and setting. 10. i.e. it is far between them. 11. i.e. when they differ.

[a] leg. meriti? [b] MS. *ais n dedar* [c] MS. *chenclaib*
[d] regularly *immeairic* [e] MS. *as indroillissemni*

uiciniam sui accedere[12] ac motuo sibi iungi nequeunt, ita et Deus f. 120a intercedente misericordia sua peccata nostra longueque[1] submouit, et in tantum ea seperauit a nobis ut nihil propterea formidemus aduersi[2].

CONFIRMAUIT MISERICORDIAM SUAM SUPER TIMENTIBUS EUM.

nos a nostrís reatibus separando[3].

MEMENTO, DOMINE, QUOD PULUIS SUMUS.

multiplicibus doloribus {uel col-} diuina indulgentia[4] commendatur in homines, qui et ipse naturaliter bonus sit...., et nos e rigione uiles et caduci atque motabiles, et misserandi[5] putius quam puniendi.

HOMO, SICUT FENUM DIES EIUS.

ita exigum tempus uitæ nostræ est ut nihil feno deferre[6] uideatur.

QUIA SPIRITUS PERTRANSIIT IN EO ET NON ERIT.

ita totum hoc quicquid est hominis[1] uiuere, breui tempore f. 120b terminatur.

ET COGNOSCET AMPLIUS LOCUM SUUM.

in nullam sui memoriam raptus uelociter reducitur. locorum enim[2] quæ in transcursu uideremus meminisse non possumus.

ET IUSTITIA EIUS SUPER FILIOS HOMINUM CUSTODIENTIBUS TESTAMENTUM EIUS, ET MEMORIAM CONTINENTIBUS MANDATA EIUS, UT FACIANT EA.

parato tanti auxilio uindicis prosperorum securi[3] inbicillitatem naturæ formidaræ non possimus.

DOMINUS IN CÆLO usque DOMINABITUR.

non solum missericors, inquit, non solum iustitiæ tenex[4] est, sed etiam sublimissimi[a] troni {uel -o} et inaccessibili imperio præditus, cui quod uoluerit sit factum[5] facile. necessariæ ergo potentissimam eius adseruit potestatem qui beneficam[6] superius laudauerat uoluntatem[b].

12. .i. *cocomairsitis* f. 119d
1. *cid* 2. .i. *inchotarsnai* 3. *lasse etardanroscarni* *continued*
4. .i. *dudilgud arpecthae dunni* 5. .i. *innaerchisechttae* f. 120a
6. *ditá*
1. .i. *nanní bis on* in uita hominis 2. .i. *airníderb linnai* f. 120b
etarcnae innalloc sech a retham 3. *ánnundan deeth ní*
4. *asnglic*[c] 5. *gním* 6. *caindéinmidi*[d]

12. i.e. that they should come together. f. 119d
3. when He has separated us. 4. i.e. to forgive us our sins. *continued*
5. i.e. of compassionating. 6. that it differs. f. 120a
1. i.e. whatever is *in uita hominis*. 2. i.e. for we deem not f. 120b
certain our knowledge of places past which we run. 3. when we are careless. 4. that He is wise.

[a] MS. sublissimi [b] MS. uoluntem
[c] The relative form is used after non solum = Ir. *ní ed amét*
[d] MS. *-deimidi*: corr. Ascoli

POTENTES UIRTUTEM[a], QUI FACITIS UERBUM *EIUS*, BENEDICITE DOMINUM OMNES UIRTUTES *EIUS*.

quotiescumque beatus Dauid inuissibiles naturas ad laudes Deo dicendas cohortatur, duplici eas sermone[7] conpellat[8], ut 'uirtutes' atque 'angelos' uocat, 'angelos,' eo quod multa deuotione præcepta Dei inplere festinent, 'uirtutes,' quia naturæ eorum sit proprium in faciendo opere[1] nullum uirtutis sentire difectum.

MINISTRI *EIUS* usque OMNIA OPERA *EIUS*.

post angelorum officium[2] generaliter conpellatione[3] omnem creaturam ad laudes Dei cohortatur, quæ utpute Deo[4] a subditis iure debentur.

IN OMNI LOCO DOMINATIONIS *EIUS* usque DOMINUM.

ordinate a se consueta adhortatio[5] ad sé reuersa *est*; iustum quippe erat ut enumeratís conuocatísque omnibus ad laudandum ipsius deuotio carmen concluderet[6].

PSALMUS CIII.

IPSI DAUID.

præsens psalmus et octauus decimus *et* centissimus quadragensimus octauus consideratione creaturarum Dei in *eius* canunt laudem. huius sane intentio quiddam amplius quam cæteri pollicetur, diuersorum elimentorum causas effectúsque[7] denumerans.

BENEDIC, ANIMA MEA[b], DOMINUM.

uelut apostropha[8] ad sé ipsum facta sibi ipsi imperat ut operam[9] dicendis Deo laudibus narret[c].

CONFESIONEM usque INDUISTI.

gratiarum quippe actio tibi[10] debetur.

AMICTUS LUMINE *SICUT* UESTI*MENTO*.

noster sensus diuinam laudat naturam. ut quia nobis luce nihil

f. 120b continued f. 120c

7. .i. uirtutes et angeli *duepirt doib* 8. *adgladathar* 1. .i. *sechiped dugnet* 2. .i. *iarnaisndís dosuidib* 3. *hua acaldaim* 4. .i. amal *as dudia* 5. .i. benedic *a tosach* benedic *adiad* 6. .i. *combad duthracht fordúnad*[d] *insalm...* 7. .i. *cid torbae arutorsata 7 cia gním dugniat inna duli* 8. .i. *impud forcmachtae* .i. *do forrigairiu diaanim*[e] *bendachtha in choimded* 9. *in lœri* 10. .i. *adœ*

f. 120b continued f. 120c

7. i.e. in calling them *Virtutes* and *Angeli*. 1. i.e. whatever they do. 2. i.e. after speaking of them. 4. i.e. as to God. 5. i.e. *benedic* the beginning of it, *benedic* the end of it. 6. i.e. that devotion might close the psalm. 7. i.e. for what use the elements have been created, and what work they do. 8. i.e. an apostrophe made, i.e. to charge his soul to bless the Lord.

[a] leg. uirtute? [b] MS. animea [c] leg. nauet, Thurneysen
[d] MS. *for dunad* [e] MS. *dianim*

est præstantius, Deum ait multa luce uelari[11]. [a]tabernacula uendentium[1] scrutari {uel scrutarentur}[2] tenduntur. f. 120d

EXTENDENS usque PELLEM.

tanta facilitate magna sunt elimenta creata[3] quanta tumultaria[4–5] uendentium[6] scrutantur.

QUI TEGIS IN AQUIS SUPERIORA *EIUS*.

superiora cæli appellat dorsa *eius*. quoniam *ergo* super cælum hoc uissibile teste Moyse fuisse[7] {uel fussæ} aquæ sunt, qui ait firmamentum *inter* aquarum medium fabricatum, tectum[8] *autem* semper solo[9a–b] inponitur, hoc *est* quod ait: cælum hoc texisti aquís superpossitis.

QUI PONES NUBEM ASCENSUM.

nubes et uenti æris sunt propter effectuum[10] uarietatem uocabula[11]; motus quippe ærum[12] uentos et densatas[13] nubes efficit. per ascensionem[b] et deambulationem Dei tamquam præsentis interesse his prouidentiam et moderationem diuinam in uarios usús effectúsque significat mortalibus profuturos[14].

f. 120c continued f. 120d

11. *donemthœ* 1. .i. *innaní rendœ* .i. *inna cennaige* 2. .i. amal *duneclannar*[c] *etach ṅderscaigthe hitig cennaig(i) dobuith im(m)rígd is s(amlaid) duérglas soilse sainriud asnaib dulib do imthimchiull in choimded* ... 3[e]. *soirbithir sin do dia* 4. .i. *innasisilbecha* 5. .i. *int seilcill* ł. *inmíanchinn*[f] .i. amal *as soirb anersolcud ade occuinchid neich indi bis tuistin*[g] *adulœ* 6. .i. *innacennaige* 7. .i. *induisci forindnim*[h] *anuas* 8. *medontestimin anisiu* 9 a—b. *dolár sudigthir ditiu dugrœs · dulár nime dano sudigtir induisci* 10. .i. *indaier* 11. .i. *it anman aier niuil 7 gaitha* 12. *innan aier* 13. .i. *dlùthi* 14. .i. *dundórbiat*

f. 120c continued f. 120d

11. that He might be covered[i]. 1. i.e. of those who sell, i.e. of merchants. 2. i.e. as a garment of surpassing excellence is sought out in the house of a merchant to be about a king, so there has been sought out from the elements a special radiance to surround the Lord. 3—5. .....i.e. as it is easy to open them in seeking anything in them, even so easy is it for the Lord to create His elements. 6. i.e. of merchants. 7. i.e. the waters that are above the heaven. 8. this is the middle of a period. 9 a—b. a covering is always set against a floor, so then the waters are set against the floor of the heaven. 10. i.e. of air. 11. i.e. clouds and winds are names of airs. 13. i.e. dense.

[a] tabernacula—tenduntur, as Ascoli points out, should come after tumultuaria, where one might conjecture tumultuaria tabernacula uendentium ut scrutentur tenduntur
[b] MS. ascensane: corr. Ascoli [c] MS. *duneclan*
[d] There is room for one or two letters between *im* and *rig*
[e] This gloss goes with the second part of 5. After Ascoli, the glosses might be arranged thus: *intseilcill ł inmían chinn* .i. *amal as soirb anersolcud ade ocuinchid neich indib is soirbithir sin do dia tuistin adulœ*, which is translated
[f] MS. *inmián chinn*
[g] rectius *tuistiu* [h] rectius *forsindnim*
[i] uelari is wrongly translated as an infinitive of purpose

QUI AMBULAS usq*ue* UENTORUM.

p*ro*[15] uelocitate motús traxit ab auib*us* similitudinem, pennarum celeritatemq*ue* p*er*cinnib*us*[a 16].

QUI FACIS ANGELOS TUOS SP*IRITUS*.

p*ro* uelocitate abeundi[17] et obediendi[18] q*uæ* imp*er*ata forent.

FUNDASTI TERRAM usq*ue* *EIUS*.

ut p*er* potentiam tuam sé ipsa nitat*ur*[19] et moueri nescia tamq*uam* sup*er* bassem[20] té[21] creante firmata est.

f. 121a ABISSO Q*UA*SI UESTIMENTO OP*E*RUISTI EAM.

abissus *sicut* pallio amictus[1] *eius* uestimentum (est). ita facile in unum collegit q*uam*[2] facile uestimentum aliquo colligente subtrachit*ur*.

SUP*ER* MONTES STABUNT AQUÆ.

tumentes licet fluctús montib*us* exequent*ur*, immo p*ræ*minant[b 3], té[4] *tam*en increpante in stationes[5] suas rediunt. pulchre *autem* increpationem Dei terrore tonitruús auxit, et reuerentiam[6] cedentium fluctuum p*ri*mo fugam, p*ost*[7] nomine formidinis explicat; solent quippe tempestates, q*uibus* mare fluctuat, tonitruum frangore finiri.

[8]AB INCREPATIONE TUA usq*ue* CAMPI.

pulchra tempestatis tranquillitatisq*ue* discriptio, cum elatione gurgitum montes[9] d*icuntur* ascendere, sedatio[10] fluctuum fingit*ur* in planitiem desedisse[11] camporum.

IN LOCUM QUEM FUNDAS*TI* EIS.

intra terminos tuos[12] p*ræ*scripto imp*er*io mouebunt*ur*.

f. 120d *continued* 15. *á*super pennas *asbersom* 16. .i. *dianaib* 17. .i. *techtae* 18. .i. *erlatad* 19. *co arsissethar*[c] .i. terra 20. *for fothu* 21. *adá*

f. 121a 1. .i. *amal immetimcheltar nech huabrot* 2. *fíu* 3. *ciadudróscat* 4. *adæ* 5. .i. *cenainbthini foraib són* 6. .i. *innermitin feid ón indí dé* 7. *inna diad* 8. *rotracht som riam anuas*[d] *forsin canoin se* 9. *innatonna* 10. *infethugud* 11. *dunessid* 12. .i. *rosudigsersu doib adé*

f. 120d *continued* 15. the *super pennas* that he mentions.

f. 121a 1. i.e. as one is surrounded by a cloak. 3. though they surpass. 5. i.e. without a storm on them. 6. i.e. the reverence for God. 8. he has commented before above on this text. 9. the waves. 12. i.e. which Thou hast set for them, O God.

[a] leg. celeritate pernicibus?
[b] leg. præmineant
[c] MS. *arsissetar*
[d] *uas* over the line

T*ER*MINUM POSSUISTI QUEM *NON* TRANSGRE*DIENTUR*[13].

fremat[14–15] licet motu mare, limitib*us* t*am*en statutís cohibet*ur*, neq*ue* ualebit refractis obicib*us*[16] litorum[17] terras demu*m* undis refluís[18] op*er*ire, ac descreta dudum elimenta *con*fundere[1]. f. 121b

NEQ*UE* *CON*UERTENT*UR* usq*ue* AQ*UÆ*.

id est, qui facis de lateribus montium expresas aquas in planitiem[a] et in loca subiecta[2] decurrere, non minus hominib*us* q*uam* beluís usurpandi[3].

POTABUNT OMNES BESTIÆ SILUÆ.

ideo *ergo* in montes fluunt aq*uæ* ut possunt eis feræ[4] uti.

SUP*ER* EA UOLUCRES CÆLI HABITABUNT.

aut æditu*r*[5–6] refectus[b 7] *aut* expletu*ræ*[8] sitim.

DE MEDIO usq*ue* SUAM.

sup*er*iora uocat montium ærea ætherisq*ue*[9] regionem[10]. "de suis"[11] *autem* "superioribus," *id est* Dei, q*uoni*am *eius est* omne q*uod* fecit. ipsis *ergo* montib*us*...rorem plurimum subministrat, ex q*uo* possint infussi uicissim amplas aquas fontesq*ue* effundere; nam acceptum p*er* uenas licorem inferiora[c] demittunt[12].

RIGANS MONTES usq*ue* HOMINUM[d].

ex hac pluiarum infusione p*ro*ferunt t*er*ræ pabulum iumentís in minister*i*um n*ostr*um[13] paratís.

13. *innatonna* 14. *ciarid srena* 15. .t. feruet .i. *cianud bruthnaigedar* 16. .i. *indfrithtaidchuir* 17. .i. *nítirga tara-trachtu* 18. *tipirsnechaib* f. 121a *continued*

f. 121b 1. .i. *cotaised tairsiu* 2. .i. *isnatiri*[e] *ísli* 3. *coarbertar biuth* .i. *induisci* 4. *inna altai* 5. .i. *donaib etaidib* 6. *robu dufuissemar* 7. *anertach* .i. *indusci* 8. .i. *acomallaibte* .i. *argerat ítaid díib* 9. *ind aier* 10. .i. *incomaicsi*[f] 11. *aiib*[g]. 12. .i. *conairlecet*[h] .i. *dolecet huadib sís* 13. .i. *dufognam dúni*[i] *ón*

f. 121a 13. the waves. 15. i.e. though it boils. 17. i.e. it will not come beyond its shores. *continued*

f. 121b 1. i.e. that it should come beyond them. 3. that they may be enjoyed, to wit, the waters. 5. i.e. to the birds. 6. or is produced. 7. i.e. the waters. 8. i.e. when they are about to fill, i.e. they will keep thirst from them. 10. i.e. the neighbourhood. 12. i.e. they let down from them. 13. i.e. to serve us.

[a] MS. platiem
[b] leg. aditurae fetus? Thurneysen
[c] leg. in inferiora
[d] MS. hominunum
[e] recte *-tire*
[f] MS. *incoimaicsi*
[g] MS. *ai ib*
[h] MS. *conair lecet*
[i] rectius *dunni*

UT EDUCAT PANEM DE *TERRA*.

non solum, inquit, fenum et herbam iumentís infussa pluia *terra* germinet, *sed* opimat*ur*[14] et ferax[15] reddit*ur* usq*ue* ad saturitatem.

ET UINUM LÆTIFICAT COR HOMINIS.

nec *tantum*[16] saturitatis *nostræ* præbendo[17] panem, *sed* etiam[18]
f. 121c uinum *in* palmitib*us* includendo[1] fiunt ministeria dilectationis.

UT EXHILARET FACIEM *EIUS* IN OLEO.

addit et[a] munera panis et uini oblationem[2] q*uo*q*ue* olei, *cuius* usu et[3] pingius reddit*ur* corpus et lætius.

ET PANIS COR HOMINIS *CONFIRMAT*.

non q*uod* sola[4] *sine* reliq*uis* efficiant[5], *sed* q*uod* cæteris singula adiecta[6] præstent[7], exp*re*mit*ur*[8].

SAT*URABUNTUR* OM*NIA* LIG*NA* SIL*UARUM*.

arbusta fructifera campos uestient[9] imbrium infussione nutrita[10].

ET CEDROS LIBANI QUAS PLANTASTI.

ideo *Deus* siluas plantare *dicitur*, cum mortales pomorum feraces[11] arbores in ordinem diregerant[b 12].

ILLÍC PASSERES NIDIFICABUNT.

né[13] *præter* usum foci[14] mate*rr*iamq*ue* aptam domib*us* *con*struendis siluarum nulla uideret*ur* utilitas, *sed* et q*uod* hís auib*us*, q*uæ* in disertís locis habitant, inponendís nidís oportunæ sint[15], usq*ue* ad illas Dei cura pertinguit.

FOLIQ*UE*[16] DOMUS DUX *EST* EORUM. MILUO, HABIES DOMUS *EIUS*.

hís auib*us*, q*uæ* lignís agrestib*us*[17] ponunt nidos, hirodius principat*ur*[18].

f. 121b *continued* 14. .i. *imdaigidir* 15. *ailtrimthid* .i. iumentis 16. .i.
ni ed amét 17. *lase foferaisiu a dæ* 18. *cid*
f. 121c 1. *lase* 2. .i. *intairciud ón* 3. *cid* 4. .i. *inna oindai* .i. *fín* ł. *bairgen* ł. *olae á oinur* 5. .i. *manibet atriur* 6. .i. *anaccomul atriur* 7. .i. *sonartnugud in choirp* 8. .i. *issi chiall inso fil and* 9. *intuigfet* 10. *anat naltai* 11. *toirthecha*[c] 12. .i. *ladáini clandad*[d] *lugbart* · 13. *nad necmai* 14. *intsuirnn* 15. .i. *cid olat nemecha* 16. *IS duoin eún*[e] *dobersom inna tri anman hisiu* 17. *tírdaib* .i. *bite indíthrub* 18. *conmidethar*

f. 121b *continued* 16. i.e. not only. 17. when Thou providest, O God.
f. 121c 1. when 4. i.e. wine, or bread, or oil by itself. 5. i.e. if they be not all three. 6. i.e. the conjunction of all three. 7. i.e. the strengthening of the body. 8. i.e. this is the sense that is there. 10. when they are reared. 12. i.e. to men belongs the planting of gardens. 13. that it may not happen. 15. i.e. even that they are suited. 16. it is to one bird that he gives these three names. 17. i.e. which are in the wilderness.

[a] leg. ad? [b] leg. digerant, Thurneysen [c] MS. *toirtecha*
[d] MS. *claindab*: corr. Ascoli [e] MS. *euín*

MONTES CELSI CERUÍS.

per ceruos omnia *id est*[a] generis[19] animalia[20] indicant*ur*, pauida natu*raliter* et idcirco remotioribus amica nemoribus.

PETRA REFUGIUM HERENACIS.

aut inte*rr*upta saxa *aut* concaua s*unt* bestiolís minutis reffugio[b 21], q*uæ* et iuga montium euadere nequeunt[22].

FECIT LUNAM IN TEMPORA.

utrumq*ue* luminare[23] ortu occassuq*ue* sua tempora diuersa *con*ficit[24], q*uoniam* itineribus[c] distant et cursibus. in quos *autem* usús f. 121d
lucis distinctio atq*ue* tenebrarum uenerit, *per*git absoluere.

SÓL COG*NOUIT* usq*ue* NOX.

post occasum solis tenebræ *con*secunt*ur*, cui rei utilis[1]?

IN IPSA *PER*TRANS*IBUNT* usq*ue* SILUAR*UM*.

ferís[2] animalib*us* noct*ur*na papulatio[3] *est*, quo tempore nec in homines incurrant[4] cohibetos[5–6] tenebrís nec ipsa demum eorum terrent*ur* occursu. *con*sulte[7] *ergo* peruagatio[8] bestiarum luce *con*presa *est*[9].

CATULI usq*ue* SIBI.

speciale namq*ue* leonum *est*.....animalia, q*uæ* inuasuri s*unt*, ab effugio[10] timore rugitús[11] cohibere.

ORTUS *EST* SOL usq*ue* COLLOCABUNT*UR*.

utilis *est* nox hominu*m* requie[12], pastioni[d 13] ferarum.

19. .i. *innan dam n altae* 20. .i. *innahuli fiadmila* f. 121c
21. *huaatuch* 22. *nad chumgat* 23. .i. *in lésbaire cechtar* *continued*
dae se[e] .i. sol 7 luna 24. .i. *forruchui*[f]....i.
1. .i. *ciadurét is torbach · is hé æm inso inrét diant torbach* in ipsa f. 121d
pertransibunt rl. 2. *altaib* 3. *insásad* 4. .i. *du erchot doib* 5. .i. *timmartai* .i. *innategdaissión* 6. .i. *ergarthai ón* 7. .i. *indremcastaid hua dia* 8. i. *nífríde biid foindel innambiasta* sed fit in nocte 9. *arrothroithad* 10. .i. *huand atuch imbiat* 11. *dungniat som* 12. .i. *du chumsanad doib ón* 13. *dunt sasád*

19. i.e. of the stags. 20. i.e. all the wild beasts. 22. which f. 121c
cannot. 23. i.e. each of these two luminaries. *continued*
1. i.e. for what thing is it useful? this indeed is the thing for which f. 121d
it is useful, *in ipsa* etc. 4. i.e. to hurt them. 5. i.e. into their houses. 7. i.e. providentially by God. 8. i.e. the roaming of the beasts is not by day *sed* etc. 10. i.e. from the refuge in which they are wont to be. 11. which they make. 12. i.e. that they may rest.

[a] *id est*: leg. *eius*?
[b] reffugio is wrongly translated as an ablative
[c] MS. iterib*us*
[d] MS. pastione
[e] cf. Ml. 122[c] 9
[f] the word is obscure, cf. Ml. 33[a] 18

EXIIT HOMO usq*ue* AD UESP*ERUM*.

bene labori hominum uespe*ro* t*er*minum possuit, né auara cupiditas dominor*um* sé[14] suosq*ue*[15–16] detereret[a 17–18]. indicta[19–20] *est ergo* inuitís q*uæ*dam necessitas otii, q*uo* reficerent*ur* uires oper*antium*.

QUAM MAGNIFICATA *SUNT* usq*ue* FECISTI.

sapiens tú et magnus cognosceris[21–22], conditor ordinatorq*ue* cunctorum.

f. 122a IMPLETA *EST* TERRA CREAT*URA* TUA.

nihil *est* in t*er*rís q*uod* n*on* tui[1] iuris sit.

H*OC* MARE usq*ue* NUMERUS.

ab admiratione terrestrium atq*ue* cælestium transit[2] ad mare.

ILLIC NAUES P*ER*TRANSIBUNT.

ut transuechendís[b] mercidib*us*[3] fiant commonia[4] locis omnib*us* q*uæ* fuerant singulorum[5].

DRACO ISTI Q*UEM* FORMASTI AD INLU*DENDUM* EI.

id est mari. Lebitan *ergo* cum media terranea[6] maria cap*ere*[7] n*on* poss*unt* molis[c] illius magnitudinem n*on* ferentia[8], Indico ociano[9] eluctatus[10] omnes angustias libere exultat[11] et ludenti[12] similis huc illúcq*ue* discurrit, nec p*ropria* granditate[13] tardatus[14] nec locis choartatus angustiis[15].

f. 121d *continued* 14. *innahisin*[d] 15. *anaii* 16. .i. *arnaepíltis oc opair* semper 17. *arnatuarrad* 18. ł. *nachatuarrad fadesin* 19. .i. *asrochongrad* .i. a deo 20. .i. *duairilbed* 21. *adœ* 22. *atatgentarsu*

f. 122a 1. *adœ* 2. .i. *duaisiùdís*[e] *de* 3. .i. *huanaib cundradaib cissib* .i. *isnanoib tarsna mure* 4. .i. *intseuit bite hí cách*[f] *crích* 5. .i. *sainredach* 6. *talmandai* .i. quae sunt in medio terrae·· 7. *lebedán* 8. *annad fulngat* 9. .i. *arafoirsingi adi* 10. .i. *acobrigedar* .i. *acluichigedar*[g] 11. .i. *sechis subaigidir ón nepuid*[h] *hi cungaib* 12. *dondí chluchigedar* 13. .i. *huanméit ón* 14. *annant mallaigthe* .i. *connach nimpád* 15. *airnibí hisudib*

f. 121d *continued* 14. those. 16. i.e. that they might not die by being at work always. 17. that it might not wear out. 18. or, that it might not wear itself out.

f. 122a 2. i.e. to speak of it. 3. i.e. in ships across the seas. 4. i.e. the treasures that are in every country. 7. Leviathan. 8. when they do not bear. 9. i.e. for its width. 10. i.e. when he foams (?), i.e. when he sports. 11. i.e. he exults at not being in narrows. 12. to him that sports. 14. when he is not delayed, i.e. so that he could not turn himself. 15. for he is not wont to be in them.

[a] MS. deterreret
[b] MS. tranuechedís
[c] MS. mollis
[d] cf. *inmisin* Ml. 76c 2
[e] MS. *duais ù dis*
[f] leg. *cach*
[g] MS. *acobrigegedar* .i. *acluichigegedar*
[h] =*neph-buith*

OMNIA A TÉ EXPECTANT.

ne semel creata excidisse diuinæ p*ro*uidentiæ[16] crederent*ur*.

UT DÉS ILLIS ESCAM IN TEM*PORE*.

oportunitate qua*m* defectus[17] flagitat nat*ur*alis.

ET RENOUABIS FACIEM TERRÆ.

"faciem terræ" ea dic*it*[1] qu*ibus* ornat*ur* terra, *id est* diuersi f. 122b generis animantia. instaurat*ur* *ergo* terrarum decor cum p*ost* interitum uiuentium alia subrogant*ur*[2], né quando[3] diuersarum dificiat genus animantium.

SIT GLORIA D*OMI*NI usq*ue* SÆCULI.

oportuna[4] laudatio cum quadam admiratione.

LÆTABIT*UR* D*OMI*N*US* usq*ue* FUMIGABUNT.

né[5] p*ræ*dicta actenus[6] bonitas et liberalis adseruatio *con*ditoris parum habere[a 7] reuerentiæ, hac inlatione aculeos terroris[8] indicat, ut studium reddendi honoris Deo terribili maiestate suscendat.

CANTABO D*OMI*NO IN UITA M*EA*.

iugi officio psalmorum[9] honor*em* faciam conditori.

EGO U*ERO* DILECTABOR IN D*OMI*NO.

*con*tinuabo[10] obsequium q*uo* lætor maxime.

DEFICIANT PECCATORES.

magna cura[11] Dei diuinæ reuerentiæ inmemores b*ene*ficiorum *eius* detestat*ur*[12] cu*m* inp*re*catione, s*ed* debita[13].

ET INIQUI IṬA UT N*ON* SINT usq*ue* D*OMI*N*UM*.

impiís maledictís et meritissimo horrore dispectís ad sé *con*uertit*ur*, et peccatorib*us* disimilis[14] Deum saltim ipse tota mente uenerat*ur*.

16. *tobarthaid erdiubartach* 17. *anerchrae* .i. *manismbé*[b] *biad* f. 122a *continued*
1. .i. *issí* facies terrae animantia diuersi generis 2. *fotairciter* f. 122b
3. *nachthain* 4. *emech* 5. *nad necmai* 6. *cose* 7. .i. *acht is aratechta*·· ł. ne haberet parum[c] .i. *in biuc* 8. .i. *innaguilbniu* .i. *innafochaide* 7 *innandigal* 9. *innamnoltae* 10. *græschaigfeasa* 11. *indí duaid* 12. *adetchethur* 13. .i. *isairílte* .i. *asroilled* 14. .i. *oshé*

16. dative for ablative. 17. i.e. if they have not food. f. 122a
1. *facies terrae* is *animantia diuersi generis.* 5. that it may not *continued*
happen. 7. i.e. but that he may have, or *ne haberet parum*, i.e. to a f. 122b
small degree. 8. i.e. of tribulations and punishments. 9. of the praises. 11. of David. 13. i.e. is deserved, i.e. has been deserved. 14. i.e. even he.

[a] leg. haberet?
[b] MS. *mannimbé*
[c] MS. paruum

Psalmus CIV.

Alleluia.

profetæ intentio *est non tantum*[15] *prædicationibus sed* etiam reuelatione antiquitatis[16] erudire populum.

f. 122c Adnuntiate inter gentes usque *eius.*

quibus uos liberaliter tractauit[1].

Cantate et et psall*ite.*

ut auditores[2] operum Dei non solum admiratione rerum *sed* etiam modolatione carminum imnisque capientur.

Narrate omnia usque *eius.*

hæc ipsa prædicatio beneficiorum Dei uosque, in quos[3] laudanda *sunt*[4], laudabiles efficit[5] atque gloriosos.

Querite faciem usque semper.

[6]*pro* dignatione *siue* prouidentia.

Mementote mira*bilium eius quæ* fecit.

ut discatis exemplis ueterum *quam*[7] salutaris sit suís *eius* prouidentia.

Prodigia et iudicia oris *eius.*

"prodigia" *autem propria* uocat ea *quæ* in hostium ultionem[8] facta *sunt.* prodigia et iudicia utraque[9] in memoriam reuocarent, *uel* qualiter illos uerberibus adficerit, *uel quæ* istís facienda mandauerit.

Semen Abracham, serui *eius.*

artificiosse eos semen *eius* uocauit, ut erubescerent...deformiter[10] uiuere.

f. 122b continued 15. *níed amét* 16. .i. *neich robói is int sechmadachtu ón di degmoinib*

f. 122c 1. .i. *atoiri* 2. *dede huangaibter in descipuil oc eitsecht innapreceptorae*[a] .i. *tri adamrugud ṅ gnímae ndé 7 trisinmbindius trissacantar ingnimai hisin* · · · 3. *is indibsi* 4. .i. *gnimai dé* 5. .i. *imfolangar molad duibsi tri molad duib degnimae ṅ dé* 6. *fora* faciem *trachtaid som* híc 7. *ciafiu* 8. .i. *indigail forsna naimtea són* 9. *ithe inso innacechtardai*[b] 10. *indochrud*

f. 122b continued f. 122c 16. i.e. of aught of benefits that there had been in the past. 1. i.e. out of captivity. 2. there are two things whereby disciples are taken in listening to teachers, namely, through admiration of the works of God, and through the harmony with which those works are sung. 3. it is in you. 4. i.e. the works of God. 5. i.e. praise is caused to you, through your praising the good works of God. 6. he is here commenting on *faciem.* 8. i.e. vengeance on the enemies. 9. these are the two (*utraque*).

[a] the penultimate letter is over the line
[b] To express literally utraque *cechtardai* is invented, as though it were the neut. pl. of *cechtarde* 'utrumque' treated as an adjective in *-de*, cf. Ml. 121[c] 23

Filii Iacob, electi *eius.*

studete eorum similes esse *quorum* nubilitate gaudetis, ne degeneres posteros[1] magis inhonoret[2] honor parentum. f. 122d

Ipse *est* Dominus Deus noster.

hic *qui noster est* Dominus maiorumque nostrorum[3]...

Uerbi *quod* mandauit in mille generationes.

inter promisa licet et euentús[4] *rerum* multæ fluxerunt generationes, locopletiore *tamen* decore et firmitate diuinæ memoriæ supplet[5] Deus *post* longua tempora *posteris*[6] *quod* maioribus eorum fideli sponsione iurauerat, ut intellegant sine illo *quidem* tempore[7] *quo* deferebantur *non* excidisse[8] prouidentiæ[9–10].

Et Israhel in testamentum æternum.

pulchre cum personís uerba uariauit, ut 'dispossuit ad Abracham,' 'iurauit ad Isác,' et 'Israhel statuit,' diceret, cum unus idem sensus sit, ut orationis *con*pararet ornatum[11].

Funiculum hereditatis tuæ.

pro[12]: posessionis legitima.

Et pertransierunt de gente *in* gentem. f. 123a

ut non *tantum* paucís numero terram latissimam traderet, *sed* etiam hís *qui* numquam una sede *con*tenti[1] *per quæ*[2] *autem* uagi et

f. 122d 1. *inna clanda docheneulai* 2. *arnadimicedar* 3. *arsrutheni*[a] *ón* 4. .i. *acomallada* 5. *folina* 6. *donaib clandaib* 7. .i. *cid cen innaimsir nisin* .i. *etir a tairngere 7 incomallad intairngeri · airrobói dano cid hisuidi remcaissiu dæ diib som · is indí rombú foraithmitech side ataircitil*[b] *beus cosinnuair rondchomallastar* · · Aliter · sine illo quidem tempore .i. *cid cen innaimsir nisin*[c] *inrochomallad atairngere*[d] .i. *airis erdarcu epirt rombói remdeicsiu dé diib som hisuidi* ł. síc fit in aliis libris · licet illo quidem tempore *7 isdichest amal sodain* · · · 8. *nadresngabsat*[e] 9. *arinremcaissin* .i. *dei* 10.' ł. *innaremcaissin*[f] 11. .i. *trissammrechtrad innanilbriathar*[g] 12. *tarési* f. 122d

f. 123a 1. *annaptar*[h] *budig* .i. *resiu rogabtis tír tairngeri aranuati 7 anutmailli* ·

f. 122d 4. i.e. of their fulfilment. 7. i.e. even without that time, i.e. between the promise and the fulfilment of the promise, for there had been, indeed, even in it providence of God for them, in that He had been mindful of His promise still till the time that He had fulfilled it. *Aliter: sine illo quidem tempore*, i.e. even without that time at which the promise had been fulfilled, i.e. for it is needless to say[i] that there had been providence of God for them in it. Or, *sic fit in aliis libris*: *licet illo quidem tempore*, and thus it is free from difficulty. 9. from the providence. 10. i.e. or, of the providence. 11. i.e. through the variation of the many words.

f. 123a 1. when they were not content, namely, before they took the Land of Promise. 2. i.e. for their fewness and their restlessness.

[a] MS. *asrutheni* [b] rectius *athaircitil* [c] over the line
[d] MS. *atairnge* [e] leg. *nádrérngabsat*?
[f] leg. *innaremcaissen*? apparently prouidentiæ is alternatively explained as a genitive [g] MS. *innailbriathar*
[h] MS. *ar·aptar*, which seems to indicate that some letter (now illegible) was to be inserted between *r* and *a*
[i] lit. 'it is clearer than speech,' cf. Wb. 9[b] 17, 28[b] 32, 31[b] 4, Sg. 23[b] 3

semper extores[3] degerunt[4]. duabus ergo rebus[5] dispectos pro laude indulgentiæ diuinæ indegenarum[6] et numero præstantium[7–8] dicit terras indeptos[9].

DE REGNO AD POPULUM usque NOCERE EOS.

Lauan[10] Israheli.

NOLITE TANGERE CHRISTOS MEOS.

pro electis, quia nemo ungitur nisi electus. síc Cirus in remisionem[11] captiuitatis electus[12] christus uocatur, non consecratione ungenti sed delebatione[13] iudicii[14].

ELOQUIUM DOMINI USIT[15] EUM.

probauit. ad hoc quippe fuerat relictus erumnís ut tollerantia passionum magnanimus[16] uir iustior appareret.

MISIT REX ET SOLUIT EUM.

f. 123b per personam adfligentis et dignitatem uindicis creuit claritas liberati[1]; a seruo quippe uinctus[2] inlustrior reditur absolutus a rege.

PRINCEPS POPULORUM usque DOMUS SUÆ.

non solum absoluitur sed etiam honoratur[3].

ET PRINCIPEM OMNIS POSSESSIONIS SUÆ.

totum dicit laudationis cumulum.....quod et captiuus[4] principes et puer senes erudierit.

UT ERUDERET PRINCIPES SUOS SICUT SE IPSUM.

inferioresque[5] Ægiptiorum iudices.....instrueret.

f. 123a *continued* 3. *loingsig* 4. *arrubartatar biuth* 5. .i. *aranuati 7 anutmailli* 6. .i. *inna ningeinde* .i. *innacannandae*[a] 7. *innanderscaigthe* 8. .i. *airrobtar lia sidi ol ṅ batar* maicc israhel 9. *adchotatsat*[b] 10. .i. non dimissit .i. deus · laban .i. datiuus · nocere · israheli .i. doiacob síc *follintar assa chanoin fria lathar* 11. .i. *do chomairleciud inpopuil asin doiri* 12. *oshe* 13. *huand airigid* .i. *huantogu* 14. .i. *doroigad*[c] *hiflaith* 15. *roloisc* 16. *forsingmenmnach*

f. 123b 1. .i. doioseph 2. .i. *conarracht assa mugsini* 3. .i. *dochomdemnacht donaib poplib* 4. *oshe* 5. .i. *batar fomám* ioseph

f. 123a *continued* 5. i.e. for their fewness and their restlessness. 6. i.e. of the Canaanites. 8. i.e. for they were more numerous than the Children of Israel. 9. who obtained. 10. i.e. *non dimisit*, i.e. *Deus*, Laban i.e. the dative, *nocere Israheli*, i.e. Jacob: thus it is supplied from its text for its disposition. 11. i.e. to let the people go out of the Captivity. 12. even he. 13. i.e. by choice. 14. i.e. he had been chosen to the sovereignty.

f. 123b 1. i.e. to Joseph. 2. i.e. who had been bound, out of his servitude[d]. 3. i.e. to rule the peoples. 4. he. 5. i.e. who were subject to Joseph.

[a] MS. -*cannannandae*
[b] leg. *adcotadsat* "that they had obtained"?
[c] but *dorogad* Ml. 124c 13; *oi* comes by analogy from the perfect active
[d] a seruo seems to be misunderstood to mean "from being a slave"

ET SENIORES EIUS usque INIMICOS SUOS.

adflictis Ægiptiís potior factus est Israhel[6].

CONUERTIT COR EORUM usque EIUS.

bene conuertit[7] Pharao cór suum ad odiendum populum, quem durantem Ioseph memoria manente[8] dilexerat.

UT DOLUM FACERENT IN SERUOS EIUS.

non uallando[9] neque palam perimendo[10], sed laboribus atterrendo et in genus internicionem[11] paruulorum[12] marium contrachendo.

MISSIT MOYSEN SERUUM SUUM, ET AARÓN QUEM ELEGIT IPSUM.

síc uerba uariauit, ut supra, cum de unius {.i. sensu} mitis[13] inquiretur, per ornatum dictionis[14].

POSSUIT usque SERUORUM.

quia denuntiante prius Moyses[15] signa sequebantur.

ET NON EXACERUAUERUNT SERMONES EIUS. f. 123c

et non fuerunt increduli uerbís eius[1].

CONUERTIT AQUAS EORUM IN SANGUINEM.

gemino adflicti malo[2], ut siti pariter et inopia piscium laborarent.

f. 123b *continued* 6. .i. iacob *són* 7. .i. *is derb contoroe* farao *achride do miscuis macc n* israhel 8. .i. *cein rombói foraithmet ṅ* ioseph *les* 9. .i. *ní huaimthimchiull*[a] .i. *ní huandí forálaig* .i. *ní ho imsuidiu impu ón* 10. .i. *ní lasse etirrudib* 11. *in etarairdbe* 12. .i. *innam macc ṅ becc* 13. .i. *ciarudmrechtnigestar*[b] *som*[c] *briathra 7 persona* híc *is du chensi* moysi *téit im*murgu 14. .i. *alabartho* 15. .i. *atindided*[d] *moisi hua briathraib innaretu duchoisgitis gnimai* iarum *dano*

f. 123c 1. .i. *rocretset dungenad dia aní durairṅgert dommatu* 2. .i. *útu 7*

6. i.e. Jacob. 7. i.e. certainly Pharaoh had turned his heart to hatred of the Children of Israel. 8. i.e. as long as he had had remembrance of Joseph. 9. i.e. not by surrounding, i.e. not in that he had overthrown, i.e. not by besieging them. 10. i.e. not when he destroyed. 12. i.e. of the little sons. 13. i.e. though he has varied words and persons *hic*, it applies, however, to the meekness of Moses. 14. i.e. of his speech. 15. i.e. Moses used to declare by words the things which deeds then used to follow afterwards.

1. i.e. they had believed that God would do what He had promised.
2. i.e. thirst and want.

[a] MS. *ni imthimchiull*
[b] MS. *ciarud mrechtnigestar*
[c] MS. *so*
[d] leg. *ataindided*=*ad-da-indided*?, but it may be for *asindided* like *atheir* for *asbeir*

DEDIT IN TERRAS EOR*UM* RANAS usq*ue* IPSORUM.

p*ro* augmento plage d*icit* neq*ue* reges exp*er*tes cladis fuisse, *aut* adhibita *est* cura[3] ut remidiis *con*quæssitis[4].

D*IXIT*, ET UENIT CHYNOMIA usq*ue* IPSORUM.

ut in malorum cumulum spes q*uoque* fut*uræ* frugis int*er*eat[5] attrit*i*one grandinis et combustione[6] flammarum.

ET COMEDIT FRUCTUM usq*ue* EOR*UM*.

p*ræ*stantiora[7–8] q*uæque* quessita labore, et ob id cariora quo s*unt* sudoris p*ropr*ii pignora[9] magis q*uam* op*er*a.

ET EDUXIT EOS IN AURO ET ARGENTO.

ad maioris redemptionis laudem[10] n*on* solum liberatos eos adserit s*ed* ditatos.

ET N*ON* ERAT IN TRIBUB*US* EORUM usq*ue* EORU*M*.

tamq*uam* liberata[11] Ægiptus a plagís quas p*ropter* redentos sustinebat.

QUIA INCUBUIT TIMOR EORUM usq*ue* EOR*UM*.

ut n*on* minus[12] eos ab errore q*uam* ab ardore defenderet.

ET IGNEM usq*ue* EUENIT CUTURNIX[13].

id est orticometr*a*[14].

f. 123c *continued*

3. .i. *ni* com*tacht frepaid dianíc duntedmaim dudaánaíc inna-ríga* · · · 4. .i. *amal dunedbarar dethiden ícce du neuch dia cuinchetar frepthi dia ícc* 5. .i. *trissandedese sís* 6. *huand-loscud* 7. *derscaig*thiu 8. .i. *forsaná as* primogenitum *trachtaid som* híc *ithé* tra *aprimgeindi lessom hisunt* · *innaprimiti innatorud 7 is airi asbertar prímgeindi dosuidib huare saithraigte in doini friu 7 noscarat*[a] *amal chlanda 7 ní amal gnímu* 9. .i. *innagell choima* .i. *inmaicc són* · 10. .i. *ataidchrec co sommataid 7 setaib leu is huilliu són*:::[b] *indaas bid censommataid leu*[c] *doaithchretis* 11. *forsa* lętata est *trachtaid* hic 12. *ind lugu* 13. .i. *murial* 14. *murial*

f. 123c *continued*

3. i.e. there has not been sought a remedy to cure them of the plague which had come to them (even) to the kings. 4. i.e. as care of healing is applied to any one for whom remedies are sought to heal him. 5. i.e. through these two things below. 8. i.e. he is here commenting on *primogenitum*; it is these then that he considers their first-born here, the firstlings of the fruits, and therefore are they called first-born, because men labour at them, and love them like children and not like works. 9. i.e. the dear pledges, i.e. the sons. 10. i.e. their redemption with wealth and treasures with them, that is more than if they had been redeemed without wealth with them. 11. he is here commenting on *laetata est.*

[a] MS. *noscart*: corr. Ascoli
[b] After *són* there are two letters like *sí*
[c] MS. *leu censommataid*

ET PANE CÆLI SATURAUIT EOS.

ut n*on* minus nouitas alimenti[15] quam copia mirabilis fieret[16].

DISRUPIT PETRAM usq*ue* AQUÆ.

duo in uno tempore mira iunguntur, q*uod* et uirga iecta[17] petra scinditur, et q*uod* de solidis manant fluanta[1]. f. 123d

ABIERUNT IN SICA FLU*MINA*.

p*ro* augmento miraculi eruptionem[2] reddundantia *con*secuta, ut uber meatus in flumina duceretur, et, q*uod est* amplius[3], p*er* harenas[a].

Q*UOD* HABUIT AD ABRA*HAM*, PUER*UM* SUUM.

bene omnium dictorum finem ad p*ri*ncipia reuocauit[4].

UT CUSTODIANT usq*ue* *EIUS*.

fine carminis cui rei p*ro*ficeret[5] p*ræ*teritorum[6] commemoratio indicauit[7].

PSALMUS CV.

ALLELUIA.

psalmus hic ex p*er*sona populi, q*uasi* iam in Babilone possiti, canitur, *con*fitentis peccata sua ac deflentis q*uod* beneficiis Dei semp*er* ingratus exsteterit. additur q*uoque* narratio p*ræ*teritorum, qualiter Deus auersatur[8] paululum p*er* peccata patrum diuersis temporibus, beneficus[1] tamen esse p*er*steterit, ut istis exemplo f. 124a maiorum suorum similia[b] sperandi[2–3] in reatibus suis fiducia nutriatur.

15. .i. *insásad di nim ón són* 16. *forsani as*saturauit[c] *trachtaid*[d] f. 123c *continued*
17. .i. *bithe*

1. .i. *innatepairsnea* 2. *atoithrebach* 3. .i. *airnibugnath dusuidib huisce dutecht*[e] *tairsiu airat*[f] *cuidi tirmaidi sidi 7 slogait nanní do uisciu doda*·*ic* · · · 4. .i. *aní adchuaid*[g] *hitosuch int sailm adfet* iterum híc 5. *dororbai* 6. .i. *adfiadatar trissin salm* 7. *incuaid* 8. *cia inni*[h] *soas* .i. *adferta*[i] *ón 7 dufich tar ési pectha innanaithre* f. 123d

1. *degmainech* · 2. .i. *cofrisaccat*[k] *ón dilgud doib amal durolged dia naithrib* 3. *frisnaccatar* f. 124a

15. i.e. the food from heaven. 16. this comments on *saturauit.* f. 123c *continued*

3. i.e. for it was not customary for them that water should pass over them, for they are dry pits, and swallow whatever water comes to them. 4. i.e. what he has related in the beginning of the psalm, he sets forth *iterum hic.* 6. i.e. which are narrated through the psalm. 8. how He turns, i.e. He turns away and punishes for the sins of the fathers. f. 123d

2. i.e. so that they may hope for forgiveness to them, as their fathers had been forgiven. f. 124a

[a] *per* harenas: MS. pharenas, corr. Ascoli [b] MS. similmilia with lia over the line [c] the second s over the line [d] MS. *trachaid*: corr. Ascoli [e] rectius *duthecht* [f] only here in the Glosses is *at* found in a non-relative sense [g] MS. *ad chuiaid* [h] leg. *innis* Ascoli, but cf. Ml. 62b 2, *inne* 'quemadmodum' Wb. 25a 40 [i] leg. *adfertaigedar?* [k] leg. *cofrisaccatar*, as the subjunctive is required; for the error cf. Ml. 45d 17

CONFITEMINI DOMINO usque *EIUS.*

nihil quippe reís tam[4] commodum q*uam* Dei indulgentia*m* esse *per*petuam.

QUIS LOQUETUR usque *EIUS?*

etsi digno sermone mirabilia Do*mi*ni nequeant explecari, deuota *tamen* prædicatio studeat[5] omnium auribus quæ mirantur[6] ingerire

BEATI QUI CUSTODIUNT usque IN OMNI TEMPORE.

uere beati *sunt*, primo, q*ui* ueritatem tota ætate seruauerint, secundo, qui nihil aduersi[7] pro eius neglectu pertulerint.

MEMENTO NOSTRI usque TUI.

ita nos absolue, q*uibus* nihil *est* in conscientia[8] nostra præsidii, sicut maioribus[a] nostris peccantibus ignouisti[9].

UISITA NOS usque TUORUM.

ut simus testes clementiæ tuæ[10].

AD LÆTANDUM IN LÆTITIA[b] usque TUÆ.

f. 124b ut simus *eius* iucunditatis participes q*uam* genus *tibi*[1] dicatum[2] semper expertum[c] *est, id est* populus noster.

PECCAUIMUS PATRIBUS NOSTRIS.

non patrum commemoratione[3] nititur adtenuare peccatum, dum sé non primum neque solum adserit delinquisse, sed absolutorum exemplo indulgentiam sé quoque sperare significat.

PATRES NOSTRI usque TUA.

grauiter rebelles[4] et profane obliuiossi.

ET NON RECORDATI SUNT MULTITUDINIS MISERICORDIÆ TUÆ.

scalentibus adhuc uirtutis diuinæ[5] documentis in Ægipto, nullam

f. 124a 4. *éer* 5. *cosrad*[d] 6. *adamraigetar* 7. .i. *fridia*
continued 8. .i. *air ni fil degnímu linnai trisnansoirthae* 9. *amal durol-*
gissiu 10. *adé*

f. 124b 1. *adœ* 2. *cosecarthae* 3. .i. *ní dusemigud pectha*[e] *atbersom inso* .i. *combad do facherred · ní sní cetiddeirgni*[f] *7 nisni dudrigni nammá · acht is do chuingid dilguda dosom amal durolged*[g] *diaaithrib*[h] *iarn immarmus* 4. *itfrithchathaigthi*[i] 5. .i. *nírbu chuman leu andurigni*[k] *dia friu in œgipt di maith*

f. 124a 7. i.e. to God. 8. i.e. for there are no good works with us,
continued through which we might be delivered. 9. as Thou hast forgiven.

f 124b 3. i.e. he says this not to extenuate sin, i.e. that he should put it for this: we have not done it first, and we have not done it alone, but it is to seek forgiveness for himself, even as his fathers had been forgiven after sinning. 4. they are rebels. 5. i.e. they had not remembered all the good that God had done to them in Egypt.

[a] MS. maioriobus
[b] MS. lætia
[c] MS. expertu
[d] cf. Ml. 68[a] 15
[e] leg. *apectha*?
[f] MS. *cetid deirgni*
[g] *u* over the line
[h] MS. *aithrib*
[i] MS. *frithchaigthi*: corr. Ascoli
[k] MS. *andrigni*

liberationis nouæ ussurpauere fiduciam, *sed* in separatione Ægiptiorum territi exstetere[6] in diuina q*uoque* beneficia *con*tumaces, et saluationem suam odisse coeperunt.

ET LIBERAUIT EOS PROPTER NOMEN TUUM.

tali *ergo* exemplo[7] sé q*uoque* postulant liberari.

ET DEDUXIT EOS IN AQUIS MULTIS SICUT IN DISERTO.

paruum erat q*uod* peruium[8] mare fecerat, nisi etiam arentem {in mare} semitam uiantibus[9] præstitisset.

ET LIBERAUIT usque TRIBULANTIS EOS.

creuit defensionis[10] gloria, cum talis ultio hostes adsumpsit.

PROBAUERUNT, OBLITI SUNT OPERUM *EIUS.* f. 124c

dupliciter rei[1–2], q*ui*[3] et uirtutes Dei et in sua salute perfectas[4], q*uo* citius, eo obliuiscuntur ingratius[5].

NON SUSTINUERUNT CONSILIUM *EIUS.*

secuta *est* obliuionem operum Dei auersio[6] uoluntatis, ut non exspectatis Dei nutibus perpropere[7] {properare} in inlicita suspirarent.

ET CONCUPIERUNT usque IN DISERTO.

ob desiderium carnium, cum t*amen* mannæ edulio[8] pascerentur.

ET TEMPTAUERUNT DEUM IN SICCITATE.

ob sitim in Moysen seuitiosi[9] emulatione mala[10]. non frinauit[11] diuinam[a] liberalitatem ingrati populi et terribilis intensio.

6. .i. *adraigsetar · 7 robu frithorcun doib anetarscarad fri œgep-* f. 124b
tacdu .i. *air adraigsetar nondabértais* iterum in captiuitatem . . . *continued*
7. .i. *amal rusoirtha in œgipt* 8. *suiris* 9. *donaib hí*
inseitaigtis[b] 10. .i. *armaccaib* israhel

1. *itbibdaid*[c] 2. .i. *dede híroptar bibdaid som* .i. *in dermut* f. 124c
gnimae ṅ dœ condeni 7 dimdaigi . . . 3. *indísin* 4. *foirbthi*
5. *indimdachu* 6. .i. *rosoisset atoil huathuil*[d] *dé* 7. *indián*
8. *huan ídi* 9. *amtar feuchraigthi* 10. .i. *huare nadrogaid*
huisce dothinnaccul 11. *ní rufrithgab* .i. *cena tinnacul*[e] *doib*

6. i.e. they had feared, and it had been an offence unto them that f. 124b
they should be parted from the Egyptians; i.e. for they had feared that *continued*
they would carry them *iterum in captiuitatem.* 7. i.e. as they had been delivered in Egypt. 9. to those who used to travel. 10. i.e. against the Children of Israel[f].

1. they are guilty. 2. i.e. they had been guilty in two things, f. 124c
to wit, in forgetting the works of God with celerity and (in) ingratitude. 6. i.e. they had turned their will from the will of God. 9. when they were enraged. 10. i.e. because he had not prayed that water might be given. 11. had not restrained, i.e. so that it should not be given to them.

[a] MS. dinam
[b] leg. *nuséitaigtis*?
[c] MS. *itbdaid*: corr. Ascoli
[d] MS. *huathui*: corr. Ascoli
[e] rectius *thinnacul* (sc. *uisci*), unless it refers to liberalitatem (Ir. *eslabrae*)
[f] connecting *ar* with defensionis, but the translation is not certain

ET ARON, *sanctum* DOMINI.

ac si diceret: in hoc ministerium[12] Deo *sanc*tificante delectum[13].

APERTA *EST* TERRA usque SUAM.

id *est*, Deum omnipotentem, quem[13a] colere gloriossum *est*....., ut sit e regione *con*tumiliosum[14] uenerari idula sensús experientia[15], *quæ* meriri cultum nec debeant nec deuotionem ualeant munerari[16].

IN SIMILITUDINEM UITULI usque FENUM.

exprobrat chebitudinem[17] cultoribus iduli nec humana forma prædití[18] nec commoni spiritu[19] uiuentium animati[20].

OBLITI *SUNT* usque IN ÆGIPTO.

nec locis[21] inpresa signa in memoriam beneficiorum Dei potuerunt retinere[22] profanos, cum tamen ea magnitudo[23] et numerus eximere debuisset obliuionis iniuriam.

MIRABILIA IN TERRA CHAM usque IN MARI RUBRO.

herimum[24] iuris[25] Ægipti *quam* Cham origo possedit.

ET DIXIT UT DISPERDERET usque DISIDERABILEM.

cum exploratores[26] territi repetebant Ægiptum.

f. 124d NON CREDIDERUNT usque SUIS.

mannæ[1] cibos Ægiptios præferentes[2].

NON EXAUDIERUNT usque MORTUORUM.

idolorum non uiuentium, *quando* apud Madianitas decore capti mulierum impietatem[3] libidini miscuerunt[4].

f. 124c *continued* 12. *hísacerdotalacht* 13. *dorogad* 13a. *innisin* 14. *melachtach* 15. .i. *doneuch lassatá*[a] *sians 7 intliucht* 16. .i. *domberat ní doneuch ardamunethar feid* 17. *in mbáis* 18. *nephmogthi*[b] 19. .i. *com beth anim and* 20. *nephanmanaigthi*[c] 21. .i. *in ægipt* 22. .i. *conna dentis ni do hulc* 23. .i. *innandegmaine*[d] *dorigni dia* 24. *frimuir robur anall* 25. .i. *is indligid* 26. .i. *dochotar hi tír tairngeri*[e].

f. 124d 1. *ar innmainn* 2. *an duroscaitis* 3. .i. *adrad idal* 4. .i. *dorigensat frisna geintlidi*

f. 124c *continued* 12. to the priesthood. 13. that he had been chosen. 15. i.e. by any one who has sense and understanding[f]. 16. i.e. to give anything to any one who worships them. 18. unendowed. 19. i.e. that there should be a soul there. 20. unanimated. 21. i.e. in Egypt. 22. i.e. so that they should do no evil. 23. i.e. of the benefits which God had wrought. 24. beyond the Red Sea. 25. i.e. it is of the right (*iuris est*) 26. i.e. who had gone into the Land of Promise.

f. 124d 2. when they used to prefer. 3. i.e. the worship of idols. 4. i.e. which they had committed with the Gentile women.

[a] MS. *lassa ta* [b] MS. *neph mogthi*
[c] MS. *neph anmanaigthi* [d] MS. *innanadegmaine*
[e] MS. *tair n geri*. [f] uenerari is taken passively

MULTIPLICATA *EST* IN EÍS usque CASSATIO.

et *est* retenta percusio[5].

ET REPUTATUM *EST* EI usque SPIRITUM *EIUS*.

adflictus *est* Moyses sententia Domini qua a terra repromisionis exclussus *est* audiendo[6] pariter et merendo[7]. Aliter, causas, inquit, offendendi[8] Deum non habuerat[9] {Moyses}, nisi ad iracondiam maledictís populi fuisset inpulsus, ut in dolorem populi dicere eos inpossibilia flagitare.

NON DISPERDIDERUNT usque SCANDALUM.

commixtioni tali præcipites[10] dati sunt in ruinam, ut solent per plana currentes obiectu[11] alicuius rei in solum effundere[12].

ET IMMOLAUERUNT usque FILIARUM SUARUM.

non puplico affectu[13] paruulís, non priuato[14] pepercere pignoribus[15].

SACRIFICAUERUNT usque CHANAAN.

in hoc quoque ceci, qui...pretiosa tam[16] uilibus immolabant.

ET INTERFACTA *EST* TERRA IN SAINGUINIBUS.

pro: pulluta *est*[17] parricidiis ac sacrilegiis.

ET CONTAMINATA *EST* usque SUIS. f. 125a

a Deo tamquam sinagogæ[1] marito[2] impie receserunt.

ET DOMINATI SUNT usque EOS.

cum tamen causæ offensionum essent frequentes et graues. hís

5. *tintúd chirini anisiu* 6. *lasse rondacualae*[a] 7. *lasse asndaroilli*[b] 8. *frisnorrad*[c] 9. .i. *huare nad rotodlaigestar*[d] *som co dia inna huisciu amal asindbertatar*[e] *som fris 7 huare asmbert cia duthluiched*[f] *nadétatais* 10. *déin* 11. quasi offensione lapidis 12. *defortatar* .i. *dotodsat* 13. .i. *huand seirc rigdai* .i. *follais nó choitchinn*[g] *air carait sidi cach icoitchen*nas... 14. *indaithechdaid* i. *indsainredach* 15. *donaib maccaib* 16. *cér* 17. *asrollennad*

f. 124d *continued* f. 125a

1. *interchomraic* 2. .i. *amal tiagtae*[h] *mná hua célib cofiru*[i] *aili*

f. 124d *continued* 5. this is Jerome's version. 6. when he had heard it. 7. when he had deserved it. 9. i.e. because he had not craved of God the waters, as they had said to him, and because he said that, if he craved, they could not be got[k]. 12. to be poured out, i.e. to fall. 13. i.e. by the kingly affection, i.e. public or common, for they love all in common. 14. privately (lit. like a vassal) or particularly. 15. to the sons.

f. 125a 2. i.e. as wives go from their husbands to other men.

[a] MS. *rondaculae*: corr. Ascoli [b] MS. *asn daroilli*
[c] MS. *fris n orrad* [d] rectius *rothodlaigestar*
[e] MS. *as indbertatar* [f] MS. *duthluich*
[g] MS. *nochoithin*: corr. Ascoli [h] MS. *tigtae*
[i] MS. *hua chelib cofriu*
[k] = "that they would not be got" would be *nadétastais*

sane commorandís[a,3] muniuit inpeterationi[4] uiam, similiter[5] captus[6] et similit*er* reus.

IPSI *AUTEM* EXACERUAR*UNT* usq*ue* SUO.

solutio captiuitatis[b] n*on* erat ap*ud* p*er*fidos deuternæ emendationis[7] magistra.

CUM AUDIERET usq*ue* MISSERICORDIÆ SUÆ.

donec conuertando[8] statu nostro sententiam commotauit in melius[9].

ET DEDIT EOS IN MISSERICORDIAS.

impios hostes in captiuor*um* suorum commotauit missericordiam[10].

ET IN CONSPECTU OMNIUM usq*ue* DEUS NOST*ER*.

omnis psalmi intentio puplicat*ur* in finem[11]. et nos, inq*uit*, Ó Dom*in*e, pari[12] absolue indulgentia, ac nostris maioribus[13] beneficís[14] dandís exæqua quos[15] reatib*us* eorum similes uides.

f. 125b FIAT, FIAT.

p*ro* con*fir*matione repromisionis adiectum *est*, q*uod* qu*i*dam inter*pre*tatum fidelit*er*[1] transtulerunt.

PSALMUS CVI.

ALLELUIA.

hoc carmine reditus populi de Babilone prædicat*ur*. pro-

f. 125a *continued* 3. .i. *robatar* popu*lo in ægipt* 4. .i. *condetaitis*[c] *aní nogestais* .i. *asoirad* 5. .i. *amal in popul robói · in ægipt* 6. .i. populus .i. *robói im babiloin* 7. .i. *dodenum maith dogræs 7 di anergairiu do denum huilc* 8. *bed impaithi* .i. *adoiri hisoiri 7 hisoinmichi* 9. .i. *iarsindi* [o]*tanrairlic*[d] *hindóiri*[e] *dunforsailc hisoiri iarum* 10. .i. *innaco*[o]*mairleciud adoiri*[f] 11. .i. *corri forcenn* .i. *isdun foccull sa* [a]*dfet inso hule hothosuch int sailm* .i. obsolue nos pari indulgentia rl. 12. *amal dorolgis diar naithrib* 13. *diarsruithib*[g] 14. *huaitsiu dunni adé* 15. *is snissni*

f. 125b 1. *ishe tintud indi as*fiat *son*

. 125a *ntinued* 3. i.e. which had been to the people in Egypt. 4. i.e. that they might obtain what they prayed for, to wit, their deliverance. 5. i.e. as the people that had been in Egypt. 6. i.e. that had been in Babylon. 7. i.e. to do good continually, and to forbid them to do evil. 8. i.e. out of captivity to freedom and happiness. 9. i.e. after letting us go into the captivity, He has delivered us unto freedom afterwards. 10. i.e. to letting them go out of captivity. 11. i.e. till the end, i.e. it is of this word that he declares all this from the beginning of the psalm, i.e. *obsolue* etc. 12. as Thou hast forgiven our fathers. 14. by Thee to us, O God. 15. it is we.

f. 125b 1. this is a rendering of *fiat*.

[a] leg. commemorandís
[b] MS. catiuitatis
[c] MS. *con detaitis*, rectius *conétaitis*
[d] MS. *otannairlic*
[e] MS. *hindori*
[f] MS. is more like *adoiri* than *atoiri*
[g] MS. *diarsruthi*: corr. Ascoli

cessu[2] uero sermonis, q*uæ* mala in captiuitate p*er*tullerint, uaria narratione p*rose*quitur[3].

CONFITEMINI DOMINO usq*ue* *EIUS*.

indifessam[4] Dei circa nos indulgentiam con*ti*nuis et dignis laudib*us* debitís[5] prædicate[a].

QUOS REDEMET usq*ue* MARI.

in quas[6] plagas mundi[7] fuer*unt* captiuitatis con*di*cione disp*er*si.

ERRAUER*UNT* IN SOLITUDINE IN SICCITATEM IN UIAM[8].

CONFITEMINI usq*ue* MIRABILIA *EIUS*.

id est, benefacta *eius* á redemptís et p*er* hoc[9] obnoxiis prædicent*ur*.

Q*UIA* EXACERB*AUERUNT* usq*ue* INRITAUERUNT. f. 125c

a consulendo[1]; denuntiauerat q*ui*ppe in Lege[2] ne p*ræ*uaricatores talia paterent*ur*.

CONFITENT*UR* DOMINO MISS*ERICORDIAS* usq*ue* *EIUS*.

deuotione*m* illís agendi[3] gratias sedulitatemq*ue* con*ci*liat.

ET ADPROPINCAUER*UNT* PORTÍS MORTIS usq*ue* LIBERAUIT EOS ET SANAUIT EOS.

regia potestate t*antum* præcipendo medet*ur*[4].

QUI DISCENDUNT MARE NAUIB*US*. f. 125d

uerum t*amen* et generi humano sapientia tua[1] in commone con*sul*tat[2], cuius qu*i*dem opera[3] exp*er*ti sunt illi qui p*ri*mi[4] ussi[b] sunt[5]

2. *huantoracht* 3. *durími* 4. *nephscíth*[c] 5. *bata* f. 125b *chorai* deo 6. *cia hi*[d] 7. .i. *ní* [o]*robae rann di rannaib indomain* *continued* *innaructais indóiri*[e] *7 as nachatucad dia* 8. *debe tintuda*[f] 9. .i. opus redemptionis .i. *is follus*[g] *romatar bibdaid som is indí dorathchratha*[h] ·

125 v. *marg. sup.* omnium 1. *lasse* [o]*rairlestar* 2. .i. *asrubart* f. 125c *dia hi recht ón* [a]*rasechitis athimnae arnaructais indóiri*[i] . . .

3. *gnete* 4. *frisbens*om

1. *adé* 2. *conairlethar* 3. .i. *it dugnimaisiu adé* f. 125d

4. .i. *nodairiget*[k] .i. *citidtucat*[l] 5. *ararubartatar biuth* ·

5. that are fitting for God. 7. i.e. there was no part of the f. 125b world into which they had not been carried into captivity, and out of *continued* which God had not brought them. 8. a difference of rendering[m]. 9. i.e. it is clear that they had been *obnoxii* in that they had been redeemed.

1. when He had consulted. 2. i.e. God had said in the Law f. 125c that they should follow His commandments, that they might not be carried into captivity.

3. i.e. it is Thy works, O God. 4. i.e. who first use it (?), i.e. who f. 125d first understand it.

[a] MS. prædidicate [b] ussi, which the glossator translates, seems an error for ausi [c] MS. *neph scith* [d] *hi* is the preposition *in-* with *n* lost before the initial of the noun (*plaga*, cf. Ml. 90c 25) understood [e] MS. *indori* [f] MS. *tinduda* [g] after *follus* MS. has ut [h] MS. *dorath chratha* [i] MS. *indori* [k] MS. *no airiiget* with *iget* over the line; the verb seems here a denominative from *airech*; the infixed pronoun has been inserted in accordance with the ordinary usage, cf. CZ. III 283; so in Ml. 16a 18 *nodberat* should be read, and in 45a 8 *notprithchib* [l] MS. *citid tucat* [m] Vulg.: Errauerunt in solitudine in inaquoso

pilago rates commitere, et, quas natura negauerat, arte uias intrare, operosas et quæstuosas[a6] curas transtullerunt ad aquas non minus latitudine quam profunditate mirabiles.

FACIENTES OPERATIONEM usque PROCELLE.

grandis admiratio diuinæ potentiæ in alternationibus[7] trancellitatis atque procellarum.

ET EXALTATI SUNT FLUCTUS *EIUS*[8] USQUE AD CÆLOS, et usque TABESCET.

metu inpendentis naufragii præmori[9] adserit tempestate iectatos.

TURBATI SUNT usque EBREUS[10].

pulchre nauegantium *est* discripta inæqualitas[11].

ET OMNIS SAPIENTIA EORUM DEUULGATA *EST*.

quæ ussum nauium parauit in quæstum[12].

ET CLAMAUERUNT AD DOMINUM CUM TRIBULARENTUR.

naturali motu[13] uni Deo in necessitatibus suplicantes.

f. 126a ET IMPERAUIT PROCELLÆ, ET STATUIT IN AURAM.

procella, quæ dudum eo dicente surrexerat, eo demum præcipente in auram tenuem commotatur. ut *autem* tranquillitas obtata proueniret, relinquitur aura quæ cursum diregat nauegantium, né molestius[1] quies[2] segnia[b3] {.i. maria} uadet[4–5] et inheret[6] properantes, quam tempestas[7] actenus seua iectauerat.

ET SILUERUNT FLUCTÚS *EIUS*.

bene "siluerunt," quia cautibus[8] inlisi frangorem tumultuantis populi fuerant emitati.

f. 125d *continued* 6. .i. *cuintechtaidi* 7. .i. *isnaib ildechraib ón* 8. *epert asingaib*[c] *fir anísiu* 9. *remimbaat* 10. *mesc* 11. .i. *féth* ł. *anboth* 12. *indeb* .i. *duchuingid indib ón* 13. .i. *tuctais incoimdid trianaicned ón*

f. 126a 126 r., marg. sup.: in nomine in nomine. 1. .i. *int imram is ind féith* 2. .i. *féith* 3. .i. *lesca* .i. in trancilitate·· 4—5. .i. *arnaté* .i. *féith forsnamuire* .i. *airis trummu foraibsom imram isind féith* quam *techt lareith choir gaithe*[d] 6. .i. *arna asta* 7. .i. *niassu duchách imram isindroféith*[e] *diacombuch oc indimram* quam tempestas sæua·· 8. .i. *donaib carrcib*

f. 125d *continued* 7. i.e. in the many differences. 8. this is an expression which exceeds truth. 11. i.e. calm, or storm. 12. i.e. to seek gain. 13. i.e. they used to understand the Lord through their nature.

f. 126a 1. i.e. rowing in the calm. 4—5. i.e. that it may not go, to wit, a calm over the seas, for it is heavier upon them to row in a calm than to go with an unfavourable wind (?). 7. i.e. it is harder for men to row in a great calm, wearing them out at rowing, *quam* etc.

[a] quæstuosas is taken as though from quaero (*cuintgim*)
[b] MS. signa: corr. Ascoli
[c] MS. *as ingaib*
[d] leg. *lafrithchóir gâithe*? J. S. For *cóir gâithe* 'a fair wind' cf. B. Ballim, 451[a] 31, 462[a] 39, further *coir irnigde* Wb. 4[a] 27
[e] MS. *imra isindro ceth*

ET LÆTATI SUNT usque EORUM et usque *EIUS*.

quoties uós in unum mós patrius congregauerit, tam generis humani uice quam uestra pro puplicís[9] priuatísque[10] beneficiís omnium Deo laudes canantur.

TERRAM FRUCTIFERAM usque IN EA.

pro colentium merito....fecunda arua sterilitate[11] damnauit.

POSSUIT DESERTUM usque IN EXITÚS AQUARUM.

habitabiles[a12] fecit inuias[13] regiones, et ubertatem fluenti[14] cultorum industria prouocauit.

ET COLLOCAUIT ILLÍC usque NIMIS.

propter foecunditatem glebarum[15] multiplicantur mortales.

ET IUMENTA EORUM usque DOLORE.

post tam longum degresum[1] uelut á quadam consequentia síc recurrit ad populum ut ostenderet excessum illum[2] exortationi seruisse, et discerent auditores quibus causís aduersa paterentur, et quibus rebus prospera merentur[b], sícque Deum pro cunctis ut pro parte esse sollicitum, síc rursus partium[3] ut omnium haberet respectum. f. 126b

ET LIBERAUIT DE INOPIA PAUPEREM.

at ubi castigatio[4] multa, ibi peccatum *est* maius[4a], *sed* respicit {Deus} illic clementiam[5–6].

f. 126a *continued* 9. .i. *rigdaib* .i. *coitchennaib* 10. .i. *sainredchaib* 11. .i. *ar pecthaigi in popuil* 12. *suatribthidi* 13. .i. *nephsetaigthi* 14. .i. *innateipersen* 15. *innafót*·

f. 126b 1. .i. *iarsindescumlúd érfotu* .i. *iarsindi ronan*[c] *huacéin*[d] *diaisndis dun popul* 2. *infoscugud* .i. *is donertad in popuil adcuaid*[e] *som cid intain ronan duaisndís dun popul*[f] *fesin* 3. sic dispositio discerent "auditores[g]", rursus habere .i. *dia*·respectum partium·.i. omnium síc ut haberet .i. *dia*[h] respectum omnium .i. hominum·· 4. .i. *digal tarœsi apectha* 4a. *as mou indaas indigal dober taracsi*[i] 5. .i. *dilgutha* 6. .i. *is étrum indigal imméit inpectho*··

f. 126a *continued* 9. i.e. royal, i.e. common. 11. i.e. because of the sinfulness of the people.

f. 126b 1. i.e. after he had ceased a while from speaking of the people. 2. i.e. it is to encourage the people that he has delivered himself, even when he had ceased from speaking of the people itself. 3. *sic dispositio: auditores discerent* etc. 4. i.e. punishment for his sin. 4a. which is greater than the punishment which He inflicts for it. 5. i.e. of forgiveness. 6. i.e. the punishment is light for the greatness of the sin.

[a] MS. habitauiles
[b] leg. mererentur
[c] MS. *ro nan*
[d] rectius *huachéin*
[e] MS. *ad cuid*
[f] MS. *pul*: corr. Ascoli
[g] the marks of transposition probably indicate that auditores should precede discerent
[h] *dia* over the line
[i] MS. *tarœsi*

ET POSSUIT *SICUT* OUES FAMI*LIAS*.

est sensus: *con*gregationis nostrae multiplicatio incrementa[7] ouiu*m* et gregu*m* *est* emittafutu*ra*[a].

UIDEBUNT RECTI ET LETA*BUNTUR*.

cum dispensationum diuinarum et uarietatum merita humana sequentium circa sé q*ue*q*ue*[b8] *pro*bauerint lætiore[9] *pro*uentu.

ET OMNIS IN*IQUITAS* OPI*LABIT*[10] ÓS SUUM.

disp*er*antium scilicet rerum homanarum curam et nostri *præ*cipue ines*se* Deo[c] ora[11] æterno silentio *con*tinguescant[12].

PSALMUS CVII.

CANTICUM PSALMI D*AUID*.

argumentum *præ*sentis salmi manifestum *est* ex hís psalmís de q*uo*rum partib*us* ipse *con*possitus *est*; nam p*ri*ma *eius* dicta in · lvi ·, ultima[13] · in · lviiii ·, hisdem u*er*bís leguntu*r* · un*de*, ut illi, sic iste sub Machabeorum p*er*sona cantatu*r*, et, quib*us* uerbor*um* similitudine, hís q*uo*q*ue* argumentis[d14] unitate[15] *coni*ungitu*r*.

PARATUM COR usq*ue* DELUCULO.

in gloriam[16] suam recurrere d*icit* artificis et modolatæ laudationis officiu*m*; *uel* certe gloriam suam[17] uocat ipsum psallendi obseq*uium*[18]. q*uæ* *autem* sit ipsa gloria[19] sequenti uorsu monstrauit.

126c SURGE[1], PSALTERIUM[2] CUM CHITHARA.

tamq*uam* *con*u*er*sus[e] psallendi organa figurate[3] ad ipsa imp*er*at ut sint ad canenda[4] parata.

126b continued 7. .i. *comlín fri sudib*[f] 8. *cid* 9. *asfailti*[g] 10. .i. oppello .i. ob 7 pello *dodechuid is incomsuidigud* 7 rl. 11. *innaginu* 12. .i. *ocubiat* .i. *artúaisbet* 13. *didenach* 14. *innasalm remeperthe* 15. .i. *it cosmaili anargumeinti*[h] 16. .i. *imfolngi inducbail do inmolad rommolastar dia* 17. t. *is sí ind inducbal lesom in molad* 18. .i. *gním inmolto* 19. .i. *inmolad trisánetar*[i] *inducbal h(o)dia*

126c 1. .i. *issí indinducbal asbeirsom dorelad*[k] *tris infers nisiu* .i. *á ceul* 7 *in molad trissanétar*[l] *inducbál* a deo 2. .i. *amolath* 3. .i. *intropdaid* i. *epert atræ asaltair* 4. .i. *donaib há beta cheti*

126b continued 7. i.e. equal in number to them. 10. i.e. *ob* and *pello* have entered into the composition etc. 12. i.e. they will touch, i.e. they will be silent. 14. of the aforesaid psalms. 15. i.e. their arguments are similar. 16. i.e. the praise wherewith he has praised God causes glory to him. 17. or, in his opinion the glory is the praise. 18. i.e. the action of the praising. 19. i.e. the praise whereby is obtained glory from God.

126c 1. i.e. this is the glory that he says is revealed through this verse, to wit, the song and the praise through which glory is obtained *a Deo*. 2. i.e. O praise. 3. i.e. the saying: Arise, O psalter. 4. i.e. to the things which are to be sung.

[a] leg. imitatura? [b] leg. *quoque*, which is translated [c] add uidentium or the like, Thurneysen [d] leg. argumenti [e] leg. *con*uersus ad? [f] for the correct *sudiu*, as repeatedly in MI. [g] recte *fáiltiu* [h] MS. *anargume...* [i] leg. *trisanétar* [k] MS. *drelad*: corr. Ascoli [l] MS. *trissa netar*

CONFITEBOR TIBI usq*ue* D*OMINE*.

et usq*ue* ad testationem[5] magnifica[6] {op*er*a confitebor}.

Q*UONIAM* MAGNI*FICATA* usq*ue* UER*ITAS* TUA.

in nobis bona tua[7]....edicam[8].

5 EXALTARE usq*ue* TUA.

sublimitas op*er*um tuorum té cælís adp*ro*bat cælsiorem[9].

UT LIBEREN*TUR* usq*ue* METIBOR.

ut maiorem[10], inq*uit*, fidem p*ro*misi faceret[11], p*er* *sanc*titatem *id est* suam.....iurauit, t*er*ram scilicet Iudæ; actinus[11a] {*uel* hanc} *enim* ab hostib*us* terram diuisam indegenís[12] diuidam ad habitandum[12a] populo meo tradi.

M*EUS EST* GALÁTH usq*ue* CAPITIS MEI.

numerosa[13] trib*us* Effraim regni mei decus erit.

IUDA REX M*EUS*.

15 n*on* *ergo* ulterius terræ meæ reges dominabunt*ur* externi[14].

MOAB OLLA SPEI MEÆ.

Sirus d*icit*: Moab albeus[15] *con*sulationis[16–17] meæ. meis pedibus Moab subieciam p*ro*terrendum[18].

IN EDUMEAM INIECIAM CALCI*AMENTUM* usq*ue* IN EDUMEA*M*.

20 bellando[19] et captiuorum colla uictoris pede calcabo.

f. 126c continued 5. .i. *coforcell* .i. *corrici lugae son* 6. *margnethi* 7. *adé* 8. *ascongér* 9. .i. *at huaisliu oldate nime* 10. .i. *isairi asbersom is dia rodlabrastar* · *aracrete són nombiad iarfír aní rolabrastar dia* 7 *durairingert* 11. *fora* sancto suo *trachtid anisiu* 25 *acht is debe tintuda* 11a. *cose* 12. .i. *donaib ingeindib* .i. israhelitis 12a. *duatrub* 13. *línmár*[a] 14. .i. *echtrainn*[b] 15. *cindruim* 16. .i. *imfolngai dídnad damsa* moab *amal immefolngi didnad duneuch indmat achos afindchoriu*[c] 17. t. conculcationis .i. *cotnessiusa*[d] *huamchosaib amal conestar*[e] *findchoire*[f] 30 *innindmatar cossa* 18. *bes tuarti* · 19. *lase dondafius*[g]

f. 126c continued 5. i.e. as far as an oath. 9. i.e. that Thou art higher than the heavens. 10. i.e. therefore he says that it was God that had spoken it, that it might be believed that what God had spoken and promised would be truly. 11. this comments on *sancto suo*, but it is a difference of 35 rendering. 16. i.e. Moab causes consolation to me, as consolation is caused to a man by washing his feet from a water-pot. 17. or *conculcationis*, i.e. I trample him with my feet, as a water-pot is trampled in which feet are washed. 19. when I shall vanquish them.

[a] MS. *lín már*
[b] MS. *echrainn*: corr. Ascoli
[c] cf. *oc indmut a lám assint sruth*, LL. 281[b] 11
[d] MS. *cot nesiu sa*
[e] *amál ones amal conestar*
[f] MS. *find choire*
[g] MS. *don dafius*

MIHI ALIENIGENÆ SUBDITI *SUNT*.

ex *per*sona populi dep*roe*liante *Domino*[20]. mihi, *id est* populo, Palistini ambiebant federari[21].

QUIS DEDUCET MÉ IN CIUITATEM CIRCUMSTANTIÆ MUNITAM? AUT QUIS DEDUCET MÉ USQ*UE* IN EDUMEAM?

quo duce in-bellum[a 22] et aduersariorum munitas demolliar[23] ciuitates?

NONNE TÚ *DEUS* QUI REPULI*STI* NOS?

nullus alius *pr*æter té[24] ista *per*ficiet.

DA NOBÍS AUXILIUM DE TRIBU*LATIONE*.

f. 126d erimus tuo auxilio fortissimi, *cum* hostes attriueris[1].

ET UANA USQ*UE* HOMINIS.

q*uia* humana sunt cassa[2] *præ*sidia, idcirco a te auxilium spe*r*andum et offerenda[3] securitas.

IN *DEO* FACIE*MUS* usq*ue* IN FINEM.

Hebr*eus* di*cit*: *con*culcabit[4] hostes nostros.

PSALMUS CVIII.

IN FINEM, PSALMUS *DAUID*.

hoc q*uoque* carmen sub Machabeorum *per*sona canit*ur*, deplorantium[5] q*uæ*[6] ab externis, q*uæ* á domisticís, aduersa *per*tulerint, postulantiumq*ue* ultionem in eos qui Anteochum.....succenderint, q*uique* uenalem[7] fecerant sacerdotii dignitatem.

DEUS, LAUDEM MEAM NÉ TACU*ERIS*.

pro[8] felicitate *pr*estina[b 8a–9], qua cunctís laudabilis eram, ne silentio quodam oblit*er*ari[10–11] sinas me hostib*us* tradito[12]. pari *est*

f. 126c *continued* f. 126d 20. *canoin són* 21. *cairdigter* 22. .i. *innephchathaigthe* .i. *innephthoachtae*[c] *ón* 23. *ducrechubsa* 24. *adáe* 1. *dufurr*[d] 2. .i. *madacha* 3. .i. *bid tedbarthi* 4. *asaltair cirini dom*ber *som dutrachtad*[e] híc 5. *coinde* 6. *inna hí* 7. .i. *darucellsat huasetaib ón* 8. .i. *tarésí* 8a. *foncétnae*[f] *ṅ dul són* 9. .i. *is fochétóir*[g] *dugnither* 10. *dundamlegtharsa*[h] 11. .i. *ni erthuaissesiu*[i] *tinnacul damsa inna fechtnige trisindamrobae molad cose condamroib molad dano beus· tri thinnacul dam innafechtnigesin* 12. *anunda*[k] *thinnachtae se*

f. 126c *continued* f. 126d 20. this is text. 4. (it is) the Psalter of Jerome that he brings for commentary here[l]. 5. who bewail. 7. i.e. they had bought it with treasures. 8a. according to the first way[m]. 9. or it is construed directly (with the Biblical text). 10. that I be destroyed. 11. i.e. do not keep silence about the giving to me of the prosperity, through which I have had praise hitherto, that I may have praise still through the giving to me of that prosperity. 12. when I am given.

[a] in-bellum is explained as an adjective [b] leg. pro: felicitatem pristinam, which is explained in glosses 8, 8a, while in gloss 9 the words are treated as a continuation of the Scripture text [c] from *to-fech-*, cf. Sarauw, Irske Studier 78 [d] leg., with Thurneysen, *dufiirr* J. S.; *dufuarr* Windisch [e] rectius *duthrachtad* [f] MS. *fonécnae*: corr. Ascoli [g] MS. *focethoir*, cf. p. 328, note g [h] MS. *dundam legtharsa* [i] MS. *erthaissesiu* [k] MS. *anun da-* [l] Vulg.: ipse ad nihilum deducet inimicos nostros [m] Cf. Ml. 53[a] 8, Wb. 10[b] 20

elocutione illud in lxx psalmo[13]: "in té laudatio mea semp*er*," *id est*, a té[14] m*ihi con*ferebat*ur*[15] ut omnium laudatione[a] susciperer.

Q*UIA* OS PECCATORIS usq*ue* APE*RTUM EST*.

q*uia* obrennuunt et detrachunt[16] m*ihi* qui in té peccare no*n* metuunt.

LOCUTI *SUNT* usq*ue* GRATIS.

inmerito[17].....mé nitebant*ur* obp*re*mere tua[18] p*ro*tectione munitum et in té fidentem[19].

EGO *AUTEM* ORABAM.

non intentus ad uicisitudinem[1] diuinum dep*re*cabar auxilium. f. 127a

CONSTITUE SUP*ER* EUM PECCATOREM.

patiant*ur*[2] q*uod* faciunt[2a].

CUM IUDICAT*UR*, EXEAT *CON*DEMNATUS.

sicut mé regum[3] sententia *con*demnatum uoluit.

ET ORATIO *EIUS* usq*ue* IN PECCATUM.

inretís[4] petitionis[5] effectib*us* reatum t*antum* de iniqua suplicatione *con*quirat, qui á Deo q*uod* iniuste posceret credidit impetrandum[6]; *uel* certe, amaro nimis animo inp*re*cat*ur* inimico dispe*r*ationem salutis[7]. unde[8] q*uippe*[8a] iam iustificabit*ur* peccator q*ui* ipsís orationib*us* impiat*ur*[9]?

FIANT DIES *EIUS* usq*ue* ALTER.

speculatoris[10] officium q*uo*[b] sacerdotiís[11] *con*iunguit. sacerdotalis

f. 126d *continued* f. 127a 13. .i. in té domine speraui *dedenach··* 14. *adáe* 15. .i. *indfechtnige* 16. .i. *œndigitir*[c] 17. .i. *cenaccuis* 18. .i. *adáe* 19. .i. *nothorisnigiur*[d] 1. .i. *duéric uilc tarésí alaili* 2. .i. *huanachailiu· di ulc friumsa* 3. .i. *trim chosait dosom friu ón* 4. .i. *am batan œrsigthi*[e] 5. .i. *écoir dungni som ón* 6. *noloichfed* 7. .i. *arna rochretea m bías ícc do huadia* 8. .i. *can* 8a. *cid* 9. *ingraigther* .i. *cen éit neich gudes* 10. *indercada* .i. *ind epscoip ón* 11. *donaib sacerdotalachtib*

f. 126d *continued* f. 127a 13. i.e. the last[f] *in te Domine speraui*[g] 15. i.e. the prosperity. 17. i.e. without cause. 19. i.e. who trust. 1. i.e. to repay (one) evil for another. 2. i.e. from some other. 2a. i.e. of evil towards me. 3. i.e. through his setting them against me. 4. i.e. when they are made void. 5. i.e. the wrong which he does. 6. that he would obtain. 7. i.e. that he may not believe that he shall have salvation from God. 9. i.e. so that he does not obtain aught that he prays for. 10. i.e. of a bishop.

[a] MS. lautione
[b] leg. *qui*
[c] MS. *æc ṅ digitir*; after quia the relative form might have been expected
[d] According to the Irish idiom we should have had *torisnigedar*, cf. p. 242, note i.
[e] leg. *ærasigthi*? but cf. 127[c] 25
[f] Ps. lxx v. 1
[g] i.e. Ps. lxx as distinguished from Ps. xxx.

dignitas ab corum familia transferat*ur* *quam* *pretio*[12] corrumperat. successionem *ergo* generis[12a] uiolatus[13] honor pontificii *non* sequat*ur*.

FIANT FILII *EIUS* usq*ue* UIDUA.

instabiles reddant*ur* et uagi et alienæ opis indigni[a 14].

IECIENT*UR* usq*ue* SUBSTANTIAM *EIUS*.

cum fenerator[15–16] soluendo[17–18] esse nequierit[19], depr*æ*dationi
f. 127b pateat[20] creditor*um*[1].

DIRIPIANT ALIENI LABO*RES EIUS*.

inimici paterni[2] pupillorum[3] bona deripiant.

IN UNA GENERATIONE DEL*EATUR* NOM*EN EIUS*.

posteror*um*[4] successione cessante aboleat*ur*[5] peccatrix familia.

IN MEMORIAM usq*ue* SEMP*ER*.

nulla obliuio, nulla miseratio, a scueritate[6] uindicis merita[7] subducat reorum.

P*RO* EO *QUOD* RECORDATUS FACERE MISS*ERICORDIAM*.

inmisericordit*er*[8] tractandi sunt qui in nostra exiectatione[9] missericordi*am* respuerunt.

ET INTRAUIT S*ICUT* AQUA IN INTERIORA *EIUS*.

né *tantumque* circumpossitís cruciatib*us* extrinsecus uideret*ur* affectus[10], penetrandum[11] eum ait usq*ue* intima[12] austeritate[13] penarum.

f. 127a *continued* 12. *huatherochraic* .i. *rogab terochraic tarahæsi* · 12a. .i. *innadiad* 13. .i. *roheilled coterochraic ón* 14. .i. *arnachontartar fortacht doib dianechtair honeuch* · · · 15. .i. *intí dianairlicther ni son* 16. .i. *airlicthid* 17. *lasse dofuasilci* 18. ł. soluen̄ .i. *lase asria* ł. *hondí asren ní*[b] *araléicthar*[c] *do* 19. .i. *nad coimmestar som* 20. .i. *ersoilced* .i. *nanní bes les*

f. 127b 1. .i. *innarath* ł. *innafecheman* .i. *do breith neich assom*[d] *ón* · · 2. .i. *nach namae robói lia nathir* 3. *innan deidblenán* 4. .i. *innacland són* 5. .i. *dilegar* 6. .i. *taibred dia digail forru tarési ápectha* 7. .i. *an drochgnimæ són* 8. .i. *ind etrocar* 9. *innar n indarbu ni* 10. *frithortae* 11. *as tremedti* 12. .i. *corrici inmedoncha acoirp*[e] 13. *huanmúcnataid*

f. 127a *continued* 12. i.e. he had taken a price for it. 12a. i.e. after him. 13. i.e. it had been polluted with a price (or, even unto a price?). 14. i.e. that help may not be given them from without by any one. 15. i.e. he to whom something is lent. 16. i.e. lender. 17. when he undoes. 18. i.e. when he pays back, or because he pays back anything that is lent him. 20. i.e. whatever he has.

f. 127b 1. i.e. of the securities, or of the creditors, i.e. to take something out of him. 2. i.e. any enemy that their father had had. 6. i.e. let God inflict punishment on them for their sin. 7. i.e. of their evil deeds. 12. i.e. even to the inward parts of his body.

[a] leg. indigi?, but indigni is translated [b] MS. *asrenní* [c] MS. *aráleicthar*
[d] MS. *dobleithnechtassom*: corr. Ascoli [e] rectius *achoirp*

ET SICUT OLEUM IN OSSIB*US EIUS*.

medullas *quoque*[14] *eius* per*uadendas*[15] doloribus indicauit.

FIAT EI *SICUT* UESTIMENTUM *QUOD* OPERETUR.

ut nulla pars *eius*, nec[16] *quæ* aspicit*ur*, nec *quæ* leteat, sit a supplicio libera, tota superficiæ tegat*ur*[17] plagis.

ET SICUT ZONA QUA SEMP*ER* PR*Æ*CINGIT*UR*.

non remisse[a 18] *sed* adstrictís inherentib*usque*[19] tormentís impius adfligat*ur*.

ET *QUI* LOQUUNT*UR* MALA usq*ue* MEAM. f. 127c

iras hostium suscitantes[1].

ET TÚ, DOMINE, usq*ue* NOMEN TUUM.

quos[2] in tui[3] nominis iniuriam insequantur[4] hostes, par *est*[5] tuo auxilio[6] uendicari[7].

QUIA SUAUIS usq*ue* EGO SUM.

impar *per* omnia persequentib*us*[8].

ET COR MEUM *CONTURBATUM* IN ME.

non solum angor[9] præsentib*us*, sed etiam peior*um* exspectatione sollicitor.

SICUT UMBRA, CUM DECLIN*AT* ABLAT*US*.

tanta facilitate adsumptus[b 10] sum ab hostib*us* quanta[11] umbra *aut* perit *aut* conuertit*ur* sole deflexo.

EXCUSSUS SUM usq*ue* LOCUSTAE.

stationis incertæ[12] factus sum.

GENUA usq*ue* IEIUNIO.

urgentib*us* malis tedebatt[13] cibi, et inedia[14] attinuabat*ur*[15] infirmitas corporis.

14. *cid inna medonsmirdi* 15. .i. *atan indrissi* 16. .i. f. 127b
ro[c] .i. pro uel 17. *imthimcheltar son* 18. *nabad indlax* *continued*
19. .i. *glete de són*

1. .i. *trim chossait se doib friu* · 2. *issnisni* 3. *adé* f. 127c
4. *ingrennat* 5. .i. iustum est ł. *is immairicde* 6. *adæ*
7. *dunnemtharni* 8. .i. *donaib hí atamgrennat* 9. *nomchumgaigther*[d] 10. .i. *forrumchennad*[e] *sa* 11. .i. *meit*
12. .i. *amal ṁbite ineuin*[f] *utmaill sin* 13. .i. *notochumrachtaiged*
.i. *ɔnabu accobur lium biad* 14. .i. *ongortai* 15. .i. *nocoilaigthe*

15. i.e. that they are to be invaded. 18. let it not be slackly. f. 127b
19. i.e. which stick to him. *continued*

1. i.e. through their setting them against me. 2. it is we. f. 127c
5. or, it is fitting. 7. that we be protected. 8. i.e. to those who persecute me. 12. i.e. as those restless birds are wont to be.
13. i.e. so that I desired not food.

[a] MS. rémisisse [b] leg. absumptus?
[c] The simplest emendation would be *nó*, but Sarauw may be right in suggesting *robu*, for this seems to be regular in the first of two or more alternatives, cf. LBr. 11[b]13, CZ. II 321
[d] MS. *nom chumgaigther*
[e] For the position of the infixed pronoun cf. Ml. 76[d]5, 105[a]6, Wb. 28[a]10
[f] recte *indeuin*

ET COR[a] MEUM usque OLEUM.

cessatione unctionis inhorrui[16], nullo in meroribus delibutus[17] ungento.

ET EGO usque ILLÍS.

deformato adflictoque corpore per inediam[18] incuriamque[19] exponebar[20] inrisu, quod laboranti pro tuís legibus nihil opis ipse[21] deferes.

UIDERUNT MÉ usque SUA.

felicis statús quondam mei conuersationem hoc gestu[22] stupentes quoque mirati sunt, uel insultantes maligne uel affectuosse[23] miserantes.

SALUUM usque EA.

agnoscant omnes quod operis tui[24] sit nostra difensio.

MALEDICENT ILLI usque CONFUNDANTUR.

inritis conatibus[25] suís.

QUIA ADSTETIT usque PAUPERIS.

"a dexteris" dicit, ut per meliorem corporis partem[26] prosperitatem, qua fuerat adiutus, expremeret.

PSALMUS CIX.

f. 127d DIXIT DOMINUS DOMINO usque MEÍS.

in Ebreís uoluminibus nomen quod dicitur tetragrammaton[1], per quod diuinitatis uocabulum tantum scribitur, in utroque loco similiter positum est, et[2a] "Dominus" scilicet et "Domino." unde manifestum est quod de homine quolibet non possit intellegi, sed de eo qui sit et Deus uerus et omnium Dominus, qui Christus est. cessant ergo falsæ opiniones Iudeorum, qui aut Abrachæ[3] serui personam de domino suo

f. 127c continued 16. .i. *rogarbus* 17. *anarbsa fuillectaese* 18. .i. *in nephithi*[b] 19. .i. *inanfochill* 20. .i. *domfoscartae se* 21. .i. *ostú* .i. *adæ* 22. *huandabrussa* .i. *clointa cinn · són · ·* 23. .i. *indfrithoircnid* 24. .i. *adæ* 25. .i. *ambat nersaigthi*[c] *anaimsi* 26. .i. *indessiu*[d]

f. 127d 1. .i. *cetharlitride*[e] 2. .i. *airis du deacht* tantum *asberr an* dominus 2a. *cid* 3. .i. *mug luide huaa*bracham *dothochmurc* rebicæ *doísác · · ·*

f. 127c continued 17. when I have not been anointed. 21. i.e. Thou, i.e. O God. 22. i.e. of bending the head. 23. i.e. offensively. 25. i.e. when their attempts are rendered void. 26. i.e. in the right.

f. 127d 2. i.e. for the (word) *Dominus* is said of the Godhead only. 3. i.e. a servant who went from Abraham to woo Rebecca for Isaac.

[a] Vulg. caro
[b] inediam and incuriam seem to be translated as though in inediam and in incuriam, cf. Ml. 71[c] 18, 78[c] 5, 78[d] 9, 138[c] 3
[c] leg. *nerasaigthi*: but cf. Ml. 127[a] 4
[d] cf. *for dese* Ml. 128[a] 3
[e] MS. *cethalitride*: corr. Ascoli

loquentem[4] introduci putant, aut ipsum Dauid[5], quid Deus Abrachæ in procinctu belli[6] dixerit, describentem intellegi uolunt. secundum[7] diuinitatem Dominum suum propheta Christum appellat, quem sciebat secundum hominem de semine suo nasciturum. pariter ergo in alterutra substantia filius eius dominusque Christus est. sedere Dominus[8] dicitur, ut regnum eius et dominatio ad iudicium per hæc uerba signetur secundum illud: "sedes super[9] thronum qui iudicas iustitiam." Filio ergo Pater[10] æqualitatem[11] honoris commonicat, iudicandi[12] quoque tradit et commonicat potestatem. honoris commonio homini per Uerbum conlata consessionis[13] nomine a dexterís, præstantioribus in nobís partibus, indicatur[14], qui locus[15] utramque naturam in Christo contestatur. non enim donatur nisi homini[16] potestatis æquatio, et e regione[1] non adscisceretur[2] in societatem[3] tantæ dignitatis, sí solus homo esset. f. 128a

f. 127d continued 4. síc dispositio *inchruthsin* .i. dixit .i. seruus[a] · dominus .i. deus pater domino .i. abrachæ *olsodin nadchoir anisin · · ·* 5. sic dispositio *fosodin* · dixit .i. dauid dominus .i. deus pater · domino .i. abrachæ *olsodain* dano *as chomrorcan*[b] · 6. .i. *intan rommemaid re n*abracham *forsna coíc riga bertar*[c] loth *asodaim* 7. *issí indfírchetbaid*[d] *són* 8. .i. christus secundum carnem .i. *arnícecen aepert friadeacht air is comairechthae fridia nathir cene* 9. .i. *archuit adoinachtae* dano *asberr fris* 10—11. .i. *dober comermitin feid fris fessin 7 fri deacht maic* dano *do doinacht maic* 12. *mestar* .i. *forduli* 13. *fri dia n athir innachomsuidiu*[e] 14. .i. *incoissegar deacht 7 doinacht crist tris in loc innaaisndísen asber* híc .i. sede a dexteris .i. *airis fri doinacht asber som sin · 7 nieperthae frisuidi*[f] *anísin · manipad deacht*[g] *duatrub indi* 15. .i. narrationis .i. sede a dexterís *iarsin bés doindu asberr sin do doinacht crist* 16. .i.

f. 128a 1. .i. *holeth ailiu* 2. *nitochuiribthe dese*[h] *dé són*[i] *7 hicumachtu dæ* 3. .i. *buithe for*

4. this is the arrangement in that way: *dixit.....Abrachae*, but that is not right. 5. this is the arrangement in accordance with that: *dixit .....Abrachae*, but that, indeed, is error. 6. i.e. when the five kings who carried Lot from Sodom had been routed by Abraham. 7. that is the true sense. 8. i.e. for it is not necessary to say it to His Godhead, for He is of equal authority with God the Father already. 9. i.e. it is said to Him with respect to his Manhood. 10—11. i.e. He gives equal honour with Himself and with the Godhead of the Son to the Manhood of the Son. 12. i.e. to judge, to wit, creatures. 13. with God the Father in sitting together with Him. 14. i.e. the Godhead and the Manhood of Christ are indicated through the passage of the narration that he speaks of here, to wit, *sede a dexteris*, for he says that to the Manhood, and that would not have been said to it, were it not that the Godhead dwelt in it. 15. that is said after human custom. 16. i.e. to the Manhood of Christ.

f. 128a 1. i.e. on the other side. 3. i.e. that He should be on the right hand of God, and in the power of God.

[a] MS. seruerus [b] rectius *chomrorcun*; cf. *chomtuarcan* Ml. 34[a] 27 [c] commonly *bertatar* [d] MS. *indfir chetbaid* [e] MS. *inchomsuidiu* [f] MS. *fris suidi*: corr. Ascoli [g] MS. *maip badeacht*; cf. Ml. 136[c] 2, *manibbad* Sg. 17[b] 8 [h] cf. Ml. 127[c] 26 [i] *dé són*, MS. *deson*

DONEC PONAM usque TUORUM.

híc 'donec' non *est* finis[4] indicium *sed* æternitatis[5], *et est* sensus[6]: potestatis huius æquatio reddetur inimicorum subiectione securior, quæ manebit in euum donec[7] atterantur rebelles. simili eloquutione apostolus ait: "oportet illum regnare donec ponat inimicos sub pedibus suís," et profeta: "ego sum, ego sum, donec senescatis ego sum[8]."

ET DOMINABIRIS IN MEDIO INIMICORUM TUORUM.

circumseptus[9] hostibus et artatus inimicorum cuneís[10], in eos tamen ipsos arripe dominatum, et luctatús[11] obstantia discipulos[12] ex persecutoribus effice.

TECUM PRINCIPIUM usque TUÆ.

iugiter dominaberis, et inseparabilis[13] tibi erit potestas ac dignitas et tuta per té[14]. uerbís in principio[15] principatus in Christo *est*. síc collocatus Homini[16] honor carebit et fine, solida tamen {erit} et secura per omnia dominatione.

IN DIE UIRTUTIS TUÆ.

id est, in futuro seruabitur. crux quippe *eius est* in præsenti, f. 128b et suorum adflictio uirtutem[a] regnantis uelat[1] et gloriam.

IN SPLENDORIBUS usque EX UTERO.

cum scilicet qui nunc uiliter estimantur[2] præmiorum honore splenduerint, tunc gloriose regnabis.

f. 128a *continued* 4. .i. *ní cinni*[b] *aimsir* donec *hisunt* 5. .i. *amal bid* semper *nobeth and* 6. .i. *issi chiall fil ánd* 7. (*ar*)*feidligfid*[c] *dano cid iarum* 8. .i. 7 *is mese*[d] *dano cid iarum* .i. *air ni cinni* donec *aimsir isnaib desmrechtaib se* 9. .i. *ánonda imbithe* 10. *honaib geintib* 11. *in chathaigtho* 12. .i. *amal dundrignis dopól apstal* 13. .i. *fri athir ón* 14. *adé* 15. .i. *adfiadar hothosuch intsailm airechas duthabairt do macc·* 16. .i. *do doinacht maic són*

f. 128b 1. .i. in praesenti uita .i. *co iarmbrath* 2. .i. *midetar*

f. 128a *continued* 4. i.e. *donec* does not define time here. 5. i.e. as though *semper* had been there. 6. i.e. this is the sense that is therein. 7. for it will endure indeed even afterwards. 8. i.e. and it is I then even afterwards, for *donec* does not define time in these instances. 9. i.e. when Thou art hedged round. 10. by Gentiles. 12. i.e. as Thou hast done for Paul the Apostle. 13. i.e. from the Father. 15. i.e. it is declared from the beginning of the psalm that principality is given to the Son. 16. i.e. to the Manhood of the Son.

f. 128b 1. i.e. till after Doom.

[a] MS. uirtem
[b] MS. *cin ni*
[c] The sign before *feidligfid* is very obscure; it might be read 7 or as an imperfectly formed *a*, but possibly the scribe wrote 4 i.e. *ar*.
[d] over the line

DOMINUS usque REGES.

adiutor in omnibus, a parte Filii Hominis[3]. ita in persecutores[a] tuos ulciscetur....., ut quos reatus inuoluerit, non possit a poena regalis dignitas uendicare[4].

IUDICAUIT usque RUINAS.

uel semirutas[5] edes cadaueribus inpleuit reorum.

PSALMUS CX.

CONFITEBOR TIBI usque MEO. f. 128c

non segniter[b1] ac rimise.

MAGNA usque *EIUS*.

ad ussús omnes[2] diligenter effecta.

CONFESSIO usque *EIUS*.

in locum dificientis per admirationem narrationis[3] gratiarum subiecit actionem.

MEMORIAM usque SUORUM.

cuncta quæ gessit admiratione sui sunt mandata[4] memoriæ.

ESCAM DEDIT usque SUI.

id est, ignoscet[5–6] memoria[7] et promisionum suarum ueritatem[c] tutabitur[8].

CONFIRMATA usque SÆCULI. f. 128d

beneficia *eius*....neque ab ipso deserenda[1] neque ab alio uiolenda[2].

FACTA IN UERITATE ET *ÆQUITATE*.

non perfunctorie[3] iustam *est* de hostibus ultionem operatus.

f. 128b *continued* 3. .i. *arainn doinachtae són* 4. .i. *donema* 5. .i. *leth-chosgarthai*[d]

f. 128c 1. .i. *ní indlésc* 2. .i. *du cechoin erbirt biuth·* 3. .i. *huare nach derni aadamrugud ara meit is ed dugní iarum atluchedar buidi do dia nammá* 4. *imruthrenigthea* 5. .i. deus *forsam·* memor *fil* in psalmo *trachtaid ánisiu* 6. .i. *duluichfea* 7. .i. *bid foraithmetach ón atairngeri*[e] .i. *ní cuit ataidbsen*[f] *nammá cenachomallad ingním(aib) op*[g]*:·* 8. .i. *inilligfid* .i. *doemfea*

f. 128d 1. *nit*[h] *derachtai* 2. *eillnithi* 3. .i. *ní inderbartach biuth* .i. *amal dungniat doini ón* .i. *air ni bi firian án*[i] *digal ade···*

f. 128b *continued* 3. i.e. on the part of the Manhood.

f. 128c 3. i.e. because he cannot express admiration of Him for the greatness of it, it is this that he does afterwards, he gives thanks to God only. 5. i.e. *Deus*: this comments on the (word) *memor* which is *in psalmo*. 7. i.e. He will be mindful of His promise, i.e. not as to shewing it only without fulfilling it in deeds.

f. 128d 3. i.e. as men do, i.e. for their punishment is not wont to be just.

[a] MS. *perscutores*
[b] MS. *signiter*
[b1] MS. *signiter*
[c] leg. *ueritatem*
[d] MS. *leth chosgarthai*
[e] over the line, rectius *athairngeri*
[f] rectius *athaidbsen*
[g] is this the beginning of operibus or the like?
[h] regularly *nidat*, but cf. *nit dichoim a dorsidi* Carm. Ml., cf. Fél. Oéng. Mar. 1, Sep. 8.
[i] leg. *firián an*

AUT MANDAUIT TESTAMENTUM SUUM.

pacta[4] cum maioribus[5] habeta perpetua nostri protectione firmauit.

SANCTUM ET TERRIBILE NOMEN EIUS.

uenerabile est nobís, tremendum[6] hostibus.

PRINCIPIUM SAPIENTIÆ TIMOR DOMINI.

quam utilis sane ista esset reuerentia[7], cum magisterium[8] sapientiæ præbet, expresum est, quia confertur relegioso animo bonorum malorumque certa discretio[a 9]. hæc ergo eruditio profert intellectum bonum, *id est* sapientiæ scita[10] facientem, quando uirtus in opus nouum[11], non in ostentationem[12], discitur.

PSALMUS CXI.

ALLELUIA, REUERSIONIS AGGEI ET ZACHARIÆ.

omnes hoc carmine[b] in commone exhortatur homines atque ad studium uirtutis instituit, qui etiam fructus[13] bona opera consequatur, adnectans. simile sane primi psalmi argumentum, sed in illo breuius, licet perfectius[14] tamen, in hoc autem ambitu quidem maiore uerborum sed uilioris[15] meriti præmia, quæ uirtutem mancant[16], expli-

f. 128d *continued*

4. *innagnemman* 5. *lasnasruithi* .i. *an durigni friarsruithi* 6. *isaichthi* 7. .i. *ermitiu feid homno dé* 8. .i. *in magistrecht* 9. .i. *ised inse an ecnae* .i. *deligud*[c] *etir maith 7 olc* .i. *dosechim innan degnímae 7 doimgabail innan drochgnímae · forcain didiu ermitiu omno dæ an ecnae sin · is ed* immurgu *anecnæ* híc[d] *iarcétbaid alanalæ deserc*[e] .. 10. *innafess* 11. .i. *ní cuitir*[f] *ataidbsen*[g] tantum *acht comolnithir*[h] *ingním*[i] *dano*[k] 12. *ni hitaidbsin* 13. .i. *cidtorud* 14. .i. *is intodochidiu asberr tinnacul inna fochraicce donaib noibaib*[l] *ised adfiadar hisuidiu* 15. *airis sóinmige inbetho frecndairc*[m] *adfiadar*[n] *is indsalm so* · 16. *aradthaat*[o]

f. 128d *continued*

5. i.e. what He has done to our ancestors. 7. i.e. reverence of the fear of God. 9. i.e. this is the knowledge, to wit, the discrimination between good and bad, i.e. to follow good deeds and to avoid evil deeds; the reverence of the fear of God then teaches that knowledge. According to the opinion of others, however, charity here is that knowledge. 11. i.e. not as to the display of it only, but it is fulfilled, moreover, in deed. 14. i.e. it is in the future that the giving of the rewards to saints is spoken of; it is that which is set forth here. 15. for it is the prosperity of the present world that is spoken of in this psalm.

[a] MS. discristio [b] MS. carmene, with the second e over the line
[c] MS. *dlegud* [d] over the line [e] MS. has *alædeserc* ..
[f] cf. Wb. 3d 6 [g] rectius *athaidbsen* [h] MS. *chomnithir*
[i] MS. *inngnim* [k] over the line [l] MS. *noib*: corr. Ascoli
[m] MS. *frec n dairc* [n] MS. *adfidar*
[o] In the MS. it looks like *aradthaat*. Grammar requires either *arathaat* "quae manent" or *aridtaat* "quae id (uirtutem, Ir. *nert* n.) manent."

cantur. ibi uero[17] uirtús per sé[18] commendatur ipsa, híc diuitiæ et inimicorum dispectus numerantur in pretio[1]. f. 129a

BEATUS UIR usque DOMINUM.

quem beatum mandatorum intellegendum obseruantia dedit, ut recurrat non timeri[2–2a] ab eo Dominum qui præcepta neglexerit.

IN MANDATÍS *EIUS* usque SÆCULI.

claritas per iustitiam conquesita[3] in filios *eius*.. durabit.

EXORTUM *EST* usque CORDE.

etiamsi pro condicione[4] uitæ merorum tenebrís fuerunt ad breue depresi, prosperorum protinus luce radiabunt.

MISSERICORS ET MISSERATOR DOMINUS.

qui neminem supra uires[5] aut infructuose[6] patitur adfligi.

IUCUNDUS HOMO usque COMMENDAT.

pro[7]: tractabili[8] et liberali facilitate præditus.

DISPONIT usque IN IUDICIO.

non solum bona opera rebus suis prospexit[9], sed et cautus *est* ut non habeat etiam omni sermone delictum.

QUIA IN SÆCULUM NON COMMOUEBITUR.

ita scilicet et deuotus et cautus ut nulla poterit aduersitate quassari[a 10].

AB AUDITIONE usque TIMEBIT.

numquam sociabitur tristitudini[11] nuntiorum[12].

17. *is indsalm toisech* 18. *foirbthetu neirt*[b] *fesin 7 neich adchotar triit* .i. *findbuth*[c] ... f. 128d *continued*

1. .i. *ised lóg indegnima hisiu* .i. *ani is indbiuth frecndairc*[d] et *dimicen* inimicorum · 2. *nad n agether* 2a. .i. *intan asnibeirsom* beatus uir rl. *frisailethar hisuidiu nant* beatus *intí nad agathar incoimdid 7 follaigedar atimnae*[e] 3. *étae* 4. .i. *sóinmige no dóinmige* 5. .i. *onach ful* 6. .i. *centorud sainemail*[f] *ho dia do* 7. *tarœsi* 8. .i. *is asse tabairt neich uad* 9. .i. *connaccon bet acht degnimai less* 10. *focrotar*[g] 11. *dundogailsi* · 12. .i. *innatecht* .i. *nisagathar drochscela duthabairt cucai ón* f. 129a

17. in the first psalm. 18. perfection of virtue itself and of what is obtained through it, to wit, blessedness. f. 128d *continued*

1. i.e. this is the reward of well-doing here, to wit, riches in the present world and contempt of enemies. 2a. i.e. when he says *beatus uir* etc., he expects therein that he is not *beatus* who does not fear the Lord, and who neglects His commandments. 4. i.e. of prosperity or adversity. 5. i.e. so that he may not endure. 6. i.e. without especial fruit from God to him. 8. i.e. it is easy to get something from him. 9. i.e. so that there may be only good works with him. 12. i.e. he does not fear that bad tidings may be brought to him. f. 129a

[a] MS. cassari [b] *rt* over the line [c] MS. *find buth* [d] MS. *frendairc*: corr. Ascoli [e] MS. *atimnae atinae*, rectius *athimnae* [f] MS. *saiemail*
[g] MS. *fo crotar*

PARATUM *EST* usque SUOS.

fidens Deo manet aduersus omnes rumores[13] *inter*ritus, donec minas hostium Deo protegente dispiciat[14].

DISPERSIT usque SÆCULI.

f. 129b iterat sane istius bona et præcepta uirtutis, ut et hortantis intensio[1] et *præ*stantissimi[2] *incoletur* operis adpetitus.

DENTIBUS usque TABESCET.

adflictus prosperitate et bonorum inuidus[3] nihil in ultionem[4] uitii ipse quoque carebit obtatis[5].

PSALMUS CXII.

ALLELUIA.

hoc carmine ad psallendi officia instituit auditores, docens eos maiore cura laudare oportere Dominum, quo possit[6] magnus natura et uoluntate beneficus.

LAUDATE, PUERI, DOMINUM usque DOMINI.

pueros uocat populos pro indicio familiaris affectús[7]. aliter[8], deuota laudatione *eius* celebrate memoriam.

SIT NOMEN DOMINI BENEDICTUM IN SÆCULUM.

iam hinc quid oporteat psallentes dicere, præcinitur[9].

A SOLIS usque DOMINI.

rite laudatione *eius* totus orbis inpleatur, quia præesse[10] fert suæ conditionis auctorem.

EXCELSUS usque GENTES.

impiarum gentium attritione[a 11] gloriosus.

SUPER CÆLOS GLORIA *EIUS*.

paruum *est*[12] sí celsitudo *eius* humanís præminiet[13], cum gloria *eius* super altitudines superuechitur[14] cælorum.

f. 129a 13. .i. *clotha* 14. *odernessa* .i. *orudimicedar*

continued 1. .i. *corupléir*[b] *dungné nech inpreceupt* 2. .i. *corrup leir*

f. 129b *roscomallathar*[c] *intí ardatuaissi* · 3. .i. *intí lasinformat*[d] *maith dodegdoinib* 4. .i. *nach dualaig dungena dufiastar fair* 5. .i. *nanni assagusea nívetada* 6. *concum*[e] 7. .i. *amal forcongair athir diamaccaib* 8. .i. *a persainn ríg són forcongarar* 9. .i. *remifogrigther* 10. .i. *duroscai* 11. *huantuarcain* 12. .i. *ba bec mad asberad aderscugud do doinib* · · · 13. *ma durosced* 14. *forfedar*[f]

f. 129b 1. i.e. that each one may diligently do the teaching. 2. i.e. that he who hears them may fulfil them diligently. 3. i.e. he who is envious of good to good men. 4. i.e. he shall be punished for every vice that he shall do. 5. i.e. whatever he desires, he does not obtain. 7. i.e. as a father gives command to his children. 8. i.e. the order is given in the person of a king. 12. i.e. it were little if he said that He (or, it) excelled men.

[a] MS. attrititione [b] MS. *coruléir*

[c] In sentences of this type I have no other instances in the Glosses of *ro-* with the second verb; cf. on the contrary Ml. 31[b]16, 90[d]11, Wb. 23[b]1, Sg. 203[b]8. Probably *noscomallathar* should be restored. J. S. [d] cf. Ml. 53[c]16, *frisin cosmil* Sg. 188[a]13

[e] MS. *concu*, cf. Ml. 53[a]5, 87[d]13 [f] MS. *for fedar*

SUSCITANS usque POPULI SUI. f. 129c

non tantum ergo solatur, sed etiam æquat principibus degentes[1] inter stercora, *id est* ultima mendicitate[2] sordentes. in quo opere gemine uirtutis[3] adtestatio *est*; cura namque[4] pauperum Dei respicit bonitatem, sublimatio humilium potentiæ *eius* insigne *est*[5].

QUI HABITARE usque LETANTEM.

hic quoque mirabilis *est* effectus diuinæ potentiæ pariter ac benignus, dum mestitudinem[6] sterilitatis[a] in domina[7] materni prouentús[8] hilaritate commotat.

PSALMUS CXIII.

ALLELUIA.

hic psalmus recordatione priscorum gestorum ad notitiam dietatis auditores instituit[9], et sufragio diuinorum beneficiorum exacrationem conciliat idolorum[10]. loquitur autem ex persona populi, ipsos quoque inducens inter sé motuo conferentes[11] quibus[12] quasi principiís[13] diuina apud eos agnitio culturaque adoleuerit.

FACTA *EST* IUDEA SANCTIFICATIO[14] *EIUS*.

síc sequestrata *est*[15] ut nullius in alterius ussum atque condicionem ueniret, utique quæ sanctificantur promiscua[16] habusione non queant profanari[17].

ISRAHEL POTESTAS *EIUS*.

regnum suum[18] proprium habere populum uoluit.

f. 129c 1. .i. *inna hí araberat biuth* 2. .i. *airnifil mindchecht bed huilliu* quam *buith forochtrach* · 3. .i. *dethiden dinaib bochtaib* ł. *acumgabál* · 4. .i. *maith do dia du denum*[b] *fri bochtu* 5. *is mínd* 6. .i. *inbrón* 7. *isinbanchoimdid* 8. .i. *intan in beres claind is failid iarsin* 9. *forcain* 10. *sechis adeitchethar ídlu són* 11. .i. *aconcertat* 12. *cid*[c] *amal bid duthoschib*[d] 13. .i. *cid trissa robae doib hitosuch*[e] *etarcnae ṅ dæ 7 adrad*[f] 14. .i. *sainreth* ł. *rubrigach* 15. .i. *sainredach dodia inpopul sin sech na huli doini olchenae duárbaid tra dunni riam incéill*[g] *se* quando dixit sanctis qui sunt in terra eius 16. .i. *amal nahuli doini olchenae són* 17. *aslentar* 18. .i. *díb fesin*

f. 129c 1. i.e. those that live. 2. i.e. for there is no greater indigence than to be on a dunghill. 3. i.e. care of the poor, or uplifting them. 4. i.e. that God should do good to the poor. 8. i.e. when she bears children, she is joyous after that. 10. that is, it abominates idols. 11. i.e. when they decide. 12. as though to what beginnings. 13. i.e. even through what there had been to them at first the knowledge and worship of God. 15. i.e. that people is peculiar to God beyond all other men. He has shewn us then this sense before, *quando dixit*: *sanctis* etc. 16. i.e. like all other men. 18. i.e. of themselves.

[a] MS. strilitatis [b] leg. *du dénum do dia?* [c] leg. *cia*, cf. GC.[2] 357

[d] The Latin ablative is mistranslated as a dative

[e] MS. *hitos*: corr. Ascoli [f] leg. *aadrad?* [g] MS. *incheil*

MARE UIDIT ET FUGIT.

pulchro totum scemate et familiari, ut plus admirationis auditori[19] incutiat.

IORDANIS *CONUERSUS EST* usque ARIETES[20].

Ebreus: subsiluerunt[21].

f. 129d QUID *EST TIBI*, MARE, *QUOD* FUGISTI?

scita[1] nimis figura[2] per interrogationis speciem pandit causas tanti repudii insolitís[3], in-fluidis[a 4] uero tanti terroris, et, quando *contra* facta[5] narrrauerat, fidem robustam rebus simulatio responsionis[b 6] admonuit.

ET TU, IORDANIS, usque IACOB.

illius nutu quoque lætamur[7] cuius aspectu tota terra *con*cutitur[c], quæ in peccato quoque filiorum Chore a sua quoque conexione diuisa *est*[8].

QUI *CONUERTIT* PETRAM IN STAGNUM AQUAE.

similis *est* sane admirationis in quo geminę[9] est uirtutis insigne, eruptionis[10] et redundentiæ[11]. stupor namque fuit ut et fluenta[12]

f. 129c *continued* 19. .i. *rodchluinethar sechi he* 20. .i. *amal lengtae sidi*
inarddai intan cluichegatar · 21. .i. *forruleblangatar*[d]

f. 129d 1. .i. *ecnu* 2. .i. *trop son* 3. .i. *donaib nephacnataib*[e]
.i. *donarobu*[f] *gnath techt forculu* · · 4. .i. *donaib nephteipirsnechaib*[g]
.i. *nad rorthatar*[h] *arriuth n aicnetae noreithis*[i] *dogres* 5. .i. *is*
cotarsnae fri aicned innangnimae dorigeni som hitosuch andurigeni
indib iterum .i. *tairissem don muir iarsindi bateipirsnige aicned*[k]
inna tonn[l] · · 6. *is ed a frecrae* quando dixit a facie dei iacob ·
7. *failtigmi* 8. .i. *assa dluthi son ba fri aicned dano intalam*
dluith do indluch · 9. .i. *atothrebach 7 animbed iarum*
10. *intuli*[m] 11. .i. et *indimbith* · 12. .i. *inna tepairsnea*

f. 129c *continued* 19. i.e. who hears it, whoever he be. 20. i.e. as they leap on high when they play.

f. 129d 3. i.e. to the unnatural, i.e. that have not been accustomed to go backwards. 4. i.e. to the non-fluids, i.e. which have not run their natural course which they used to run continually. 5. i.e. it is contrary to the nature of the deeds which He had done at first, what He has done in them again, to wit, that the sea should stand still after the nature of the waves was fluidity. 6. this is his answer, *quando dixit*: *a facie* etc. 8. i.e. from its solidity, it was contrary then to nature that the solid earth should be cleft. 9. i.e. the eruption and the abundance afterwards.

[a] recte, in solidis, in fluidis; the glossator interprets the corrupt text
[b] MS. resposionis [c] MS. *concuitur* [d] leg. *foruleblangatar*
[e] MS. *neph acnataib*
[f] MS. *do narobu*, cf. p. 285, note b, and *donnatdet* Tur. F iv 24, fo. 93[a].
[g] rectius *nephtheipirsnechaib*
[h] MS. *rotatar* with *h* over the line [i] rectius *noreitis*
[k] MS. *aicne*; corr. Ascoli [l] MS. *tōn*
[m] MS. *indintuli*; is *ind* a fragment of *mind*, a gloss on insigne? cf. Ml. 129[c] 5; or perhaps the copyist's eye wandered to the following *indimbith*

lapis et tanta mitteret quibus bibulę[13–14] stagnarentur[15] arenae, et, quod *est* amplius[16], post expletionem[17] innumirabilium animantium.

ET RUPEM IN FONTES usque UERITATEM TUAM.

ex persona populi continuari in sé[18] tantam indulgentiam deprecatur.

NE QUANDO DICENT: UBI *EST* usque EORUM?

insultent licet illi et in contumiliam tuam[19] relictos putant quos[a 20] té[21] propugnatorem mirati sunt, a nobís tamen audient té nusquam discessise, quin putius ubique esse. inde[22] et fideliter orantibus tuum præsta forte auxilium semper.

OMNIA QUÆCUMQUE usque FECIT.

ut uoluit, omnia substituerunt, nullo ad factu*ram*[1] corum quæ f. 130a creata sunt indigens[2] adiutore.

SIMULACRA GENTIUM.

ac si diceret: omnis decor idulorum in artificum manibus *est* et in pretiosa licet inanimata[3–4] tamen auri argentique materia.

OPERA MANUUM HOMINUM.

Deus *est* uero ipsorum creator hominum qui auctores[5] idulorum sunt. mire sane..diuinæ reuerentiæ[6] simulacrorum postpossuit[7] uilitatem[8]....., ac præponendo illís homines utpute factores suos a Dei illa dedignanter[9] comparatione submouit.

13—14. .i. *inna ibthecha* .i. *it mathi inna ganema ocóul indlenda* f. 129d
15. .i. *combith loch foraib armeit inna tepairsen* 16. .i. *lasassad* *continued*
innanammandae son 17. .i. *iarlinath* 18. .i. *ind fessin*
19. .i. *armelacht dait siu adrimet som anisin* 20. *istriunni*
21. .i. *adæ* 22. .i. *fobithin adrimet som deit su armelacht cen*
arń ditin ni

1. *du denum* 2. *an nad naidlicnigedar* 3. .i. *cid isnaib* f. 130a
nephanmandaib suaccobraib ł. *logmaraib* .i. *delb anmandae foraib ot*
he marbdai calléic · 4. ł. inania[b] .i. *airit mairb nephcetbatai*[c]
5. .i. *do denum idal* 6. .i. *huare asmbeirsom as ń duil dæ*
dodaforsat[d] *inna ídlu* 7. *iarmurusudigestar* 8. .i. *as nach*
aile dudagni 7 nandat[e] *hæ fessin* · · 9. *collondas*

13—14. i.e. the sands are good at absorbing the liquid. 15. i.e. so f. 129d that there used to be a lake upon them for the greatness of the springs. *continued* 16. i.e. besides satisfying the animals. 19. i.e. they count that for a reproach unto Thee. 20. it is through us. 22. i.e. because they count it for a reproach unto Thee not to protect us.

1. to make. 2. when He does not need. 3. i.e. even in the f. 130a desirable, or precious, inanimate things, i.e. a living form on them, and they dead notwithstanding. 4. or *inanima* i.e. for they are dead, without senses. 5. i.e. to make idols. 6. i.e. because he says that it is a creature of God who has created the idols. 8. i.e. that another makes them, and not they themselves. 9. with indignation.

[a] the glossator translates as though it were per quos [b] leg. inanima
[c] recte *nephchétbatai* [d] MS. *do da forsat* [e] MS. *nan dat*

AURES HABENT usque IN EÍS.

{fiant homines} cuius statús[10] idula sunt. licet[11] *cum* hominib*us*[12] deorum suor*um* similitudinem indignatione p*ro*feta commotior[13] inp*re*cat*ur*.

DOMUS ISR*AHE*L usq*ue* ET P*RO*DECTOR EORUM.

ac si diceret: nos igit*ur* in eo Deo sperauimus *et* speramus qui *et* consuit[14] et pot*est* ferre[15] p*ræ*sidium.

DOMUS ARÓN usq*ue* EST.

unum idemq*ue* significat repetitio[a] ista nominum: Isr*ahel* Arón[16] timentes Dom*inum*.

QUI TIMENT D*OMINUM* usq*ue* B*ENEDIXIT* NOS.

f. 130b cum essemus in Ægipto, ut *con*sequenter a pr*in*cipio carmen texat[1].

BENED*IXIT* DOMU ISR*AHE*L usq*ue* D*OMINUM*.

cohortatus[2] ea (sc. nomina) D*auid*, a quo iam erant maximís affecta[3] beneficis.

CÆLUM usq*ue* HOMINUM.

cælum sup*er*ius[4] cælum est firmamenti utpute sup*er*inpossitum[5].

NON MORTUI usq*ue* IN SÆCULUM.

cum mortui *con*quiescant a talib*us* officiis[6], p*ræ*uenire debet otiosa infirni tempora[7] et loca nostra deuotio. a*ut* certé, cum spirantium[b] solummodo demerearis[8] obsequiís, serua uitam tuís p*ræ*coniís mancipatam.

f. 130a *continued* 10. .i. *biat amal idlu* 11. *cid* 12. .i. *armbat chosmaili indoinisin fria nídlu* 13. *luindiu* 14. *adchondeimnea*[c] 15. *dunairrcea* 16. *it he inso inna anman*

f. 130b 1. .i. manifestat .i. *tuidecht inpopuil di ægipt* 2. *arrunert* 3. .i. *carthacha* 4. *as uachtarchu* 5. *forsu*idigthe 6. .i. *nimolat dia inifurnn conetaitis dilgud hosuidiu trisodain* 7. .i. *cengudi ṅ dá indib són* 8. *asroilli* .i. *ised as maith ladia airimp*[d] *isin ges* : : : : : : : *dilg(u)d*

f. 130a *continued* 10. i.e. let them be as idols. 12. i.e. that those men may be like their idols. 14. who joins together (?)[c]. 16. these are the names.

f. 130b 1. i.e. the coming of the people from Egypt. 2. when he had encouraged. 3. i.e. loving. 6. i.e. they praise not God in hell, so that they might obtain forgiveness from Him thereby. 7. i.e. for that they pray not to God in them. 8. i.e. this God would have..... forgiveness.

[a] MS. repetitio before significat with a sign of transposition
[b] MS. sperantium
[c] MS. *ad chondeimnea*
[d] *airimp* is doubtful, and this gloss is very obscure; one might suggest *airimp isiu gessit andilgud* 'that they should pray here for their forgiveness,' or the like.
[e] For the mistranslation cf. Wb. 19[a] 1

PSALMUS CXIV.

DILEXI *QUONIAM* usq*ue* MEAE.

rés q*ui*ppe uotiuę[9] ad reficiendos[10] sensús eliciunt dilectionem tui.

QUIA INCLINAUIT usq*ue* *MIHI*.

dicta sup*er*iora geminauit, *id est*, sollicite me et n*on* disimulanter[11] audiuit.

CIRCUMDE*DERUNT* usq*ue* MORTIS.

undiq*ue* mé discrimina mortem comminantia uallauerunt[12].

TRIBULATIONEM usq*ue* INUENI. f. 130c

erumpniarum magnitudinem uario sermone p*rose*q*uitur*[1].

ET NOMEN D*OMI*NI INUOCAUI.

in talib*us* tantísq*ue* malís possitus ad inplorandum[2] D*ei* auxilium collocaui.

O D*OMI*NE! LIB*ERA* ANI*MAM*.

hæc, inq*uit*, fuit vox exorantís[3].

MISSERICORS D*OMINUS* usq*ue* MISSEREBIT*UR*.

bonitatis scilicet suæ D*eus* in suos memor et in hostes exsequutor[4] iustitiæ misertus *est* laborantium.

CUSTODIENS usq*ue* D*OMINUS*.

pro[4a] abiectís et oportunis[5] iniuriæ[6].

HUMILIATUS SUM, ET MÉ LIB*ERA*UIT.

incuruatum[7] obpr*e*sumq*ue* malís eripuit.

CONU*ERTIRE*, ANI*MA*[8] *MEA*, usq*ue* TIBI.

apostropha ad sé[9] facta sé motuo[10] coortant*ur*[a] ut....uotiuís reb*us* fruant*ur*.

QUIA ERIPUIT ANIMA*M* *MEAM*.

lætales[11] erumnas ammouendo[12].

9. *erchoilti* 10. *betis erdachtaib*[b] 11. .i. *ni cen mu chluais* .i. *airromchualae* 12. *immumthimmerchellsat*[c] *sa* f. 130b *continued*

1. *torrimi* 2. *bed ailti* 3. .i. *messe · assidbeir* libera f. 130c 4. .i. *ingraintid* 4a. .i. *tarœsi* 5. .i. *donaib erlamaib* 6. .i. *dofrithorcoin dochách friu* 7. *tairberthae* 8. *doib* ł. *cucai* 9. .i. *ainim friœ fessine* ł. *anim fri corp* 10. .i. *is* anima *aschoair hisunt ní* animam rl. 11. *bastai* 12. *lasse · deus*[d]

11. i.e. not without hearing me, i.e. for He has heard me. f. 130b
3. i.e. I, who say *libera*. 6. i.e. to being injured by all. *continued*
8. for them, or to it. 9. i.e. soul to itself, or soul to body. f. 130c
10. i.e. *anima* is right here, not *animam* etc. 12. when, *Deus*.

[a] MS. coartant*ur* [b] For the *d* for *t* cf. Sarauw, Irske Studier, p. 83
[c] MS. *immumtimmerchellsat* [d] leg. *lasse* .i. deus?

OCULOS MEOS A LACRIMIS.

merorum flebilium[13] necessitate depulsa.

PLACEBO DOMINO usque UIUORUM[14].

necessarie sé in terras proprias reductum correcturum[15] quæ designauerat[16] pollicetur. terram uiuorum[17] Palistinæ regionem[18] uocat, quod seruatorum et redemptorum habitatio uitalis merito censetur, in qua speciali ad uitam prouidentia fouebantur[19].

PSALMUS CXV.

ALLELUIA.

ex persona Ezechiæ psalmus isste conponitur, qui elatus Assiriorum cede lætali[20] egrotatione meruit castigari[21], quo[22] uero inutilitatis suæ[23] estimatione reductus et debitam arrogantiæ eruditoriam plagam fatetur, et ab ea sé liberatum esse gratulatur.

f. 130d CREDIDI usque SUM.

denuntianti Essaiæ interitum meum propterea suplex[1] oraui.

EGO AUTEM DIXI usque NIMIS.

pro[2]: uechimenter adflictus sum.

EGO DIXI usque MENDAX[3].

mente ac ratione cum ita excedissem[4] ut supra humana[5] mé adtollerem, intellexi tandem mortalium uanitatem, ac uilem et numquam consistentem semperque infidum[6] statum esse uiuentium. sic alibi: "mendaces filii hominum," *id est* nihil[7] et uanitati[8] obnoxii[9] et in singulas horas motabiles[10].

f. 130c *continued* 13. *cithech* 14. *innasoerthae* 15. *condírgebadar* 16. .i. *sechis durairngert són* 17. *innasoerthae*[a] 18. .i. *airis suidiu robuthir tairṅgeri som*[b] 19. *duatalictis*[c] 20. *bastu* 21. *donimmarthae* 22. .i. *co* 23. *aesbataid*[d]

f. 130d 1. *gessid* 2. *tarcesi* 3. .i. *erchradach* ł. *anbsud* 4. .i. *asringbus* .i. *toimtin arṁbenn duine acht durumenar romsa dia* 5. .i. *air tomménarsa*[e] *dia* 6. .i. *etoraisse* 7. .i. *it nephdimdi*[f] .i. *ni dat ní* 8. .i. *duerchradaitid*[g] 9. *bibdaid* 10. *it anbsidi*

f. 130c *continued* 14, 17. i.e. of the delivered. 16. i.e. He had promised. 18. i.e. for herein it was the Land of Promise (?)[h].

f. 130d 3. i.e. perishable or unstable. 4. i.e. I had exceeded, namely, the thought that I could be a man, but I had thought that I was a god. 5. i.e. for I thought myself a god. 7. i.e. they are nothing, i.e. they are not anything. 10. they are unstable.

[a] MS. *insoerthae:* corr. Ascoli

[b] leg. *són*? But the corruption is probably deeper; leg. *air is sí ede robu thír tairṅgeri dóibsom*, 'for it was the Land of Promise to them'? Thurneysen

[c] leg. *duatailctis*

[d] leg. *aesbatad*? or did the glossator mistranslate as a dative?

[e] MS. *tomménsa* [f] MS. *neph dimdi* [g] rectius *duerchradataid*

[h] In Irish mythology, and in Irish Christianity, *tír tairṅgeri* was equivalent to *tír innambéo*

QUID RETRIBUAM usque MIHI?

multipliciter debitor et pro Assiriorum uictoria[11] neglecta[12] gratiarum actione reus et pro præsenti liberatione obnoxius[13], idcirco dixit: pro omnibus præstitís.

PRETIOSA EST usque EIUS.

et gloriatur gloriam triumphi, et uitæ indutias[14] eius nomini deputabo. Ebreus "gloriosa" ait, non abiecta aut æquata pecodibus; non patiaris eos fortuito uelut uiles perire, sed ereptam cassibus uelut multi pretii[15] obseruas uitam tuorum.

UOTA MEA DOMINO REDDAM.

gratificantis[16] lætitiam gens uniuersa cognoscet húc usque[17].

PSALMUS CXVI.

ALLELUIA. f. 131a

hoc carmen superiori psalmo ut ordine sic argumento[1] coniungitur.

LAUDATE DOMINUM usque IN ÆTERNUM.

in diffensionem[2] nostri indulgentissima[3] mirabilium adtestatio[4–5] signorum, quæ merita excedens[6] nostra misericordiam respicit uindicantis.

PSALMUS CXVII.

CONFITEMINI DOMINO usque EIUS.

iteratio[7] dictorum pro testimonio intente deuotaeque laudationis, sub diuersitate sane personarum, ut uaricatas nominum repetitionis fastidium[8] emolliat[9].

11. .i. *andilgind* 12. *an as follaigthe* 13. *fechem* f. 130d
14. .i. *innasloglussu* · 15. .i. *amal bid log mór dubertha erru* *continued*
16. .i. *messe* 17. .i. *corrici* hirusalem *7 tempul*

1. .i. *huafoilsigud* 2. .i. adit respicit *7 imberr*[a] *fodí amal* f. 131a
sodain[b] · · 3. *dilgedchem* 4. ł. confirmata est ł. manet *7 ni*
saig sís amal sodain 5. *aforcell* 6. *asingaib*[c] .i. *is huillin*
introcaire oldatae ar nairilltinni · 7. .i. *forsa* · quoniam in saeculum misericordia eius *beus* 8. .i. *airrobad*[d] *frecor*[e] *aitherrech*
forsanóin ainm[f] · *beus* 9. *comoithaigidir*

11. i.e. their destruction. 12. when it is neglected. 13. debtor. f. 130d
15. i.e. as though thou hadst given a great price for them. 16. i.e. I. *continued*
17. i.e. as far as Jerusalem and the Temple.

2. i.e. it goes with *respicit*, and it (*respicit*) is applied twice in that f. 131a
case. 4. or *confirmata est* or *manet*, and in that case it does not reach below[g] (i.e. it does not go with *respicit*). 6. which exceeds, i.e. the mercy is greater than our deserts. 7. i.e. (a commentary) on *quoniam* etc. still. 8. i.e. for a further repetition of the same name would have been objectionable.

[a] MS. *imber* [b] MS. *sodaiin* [c] MS. *as ingaib* [d] *i* over the line
[e] MS. *frecorp* [f] This might possibly be read *aimn*
[g] cf. Sg. 65b 11, Wb. 15a 21, 22a 3, 23c 23, and now Sarauw, Irske Studier, p. 81

DICAT NUNC DOMUS ARÓN usque IN LATITUDINE.
cunctas merorum angustias, quibus uechimenter arctabatur[10], laxauit {Deus}.

DOMINUS MIHI usque INIMICOS MEOS.
augenter {ait}. etiam tritos abiectosque uidebo per Deum, quos ipsos fretos[11] formidare non potero.

BONUM EST usque IN PRINCIPIBUS.
hoc quoque augenter, ut post hominem[12] reges etiam pro Dei adiutorio dispectui[13] debere esse præscriberet.

f. 131b OMNES usque IN EOS[a].
"omnes gentes" dixit, ut et inbecillitatem regum tanta multitudine superari perstringeret[1], et diuinam ultionem prædicaret non cedentem[2] numero persistentium.

INPULSUS UERSATUS SUM UT CADEREM.
ut auersus[3] grauius caderem obiectu[b] absque[4] manús, quæ ruinam sustentat prone[5] cadentium[6].

ET DOMINUS SUSCIPIT MÉ.
quamuís, inquit, mé illi uoluerint deiecere, labi[7] tamen non sum Deo excipiente[8] permisus.

FORTITUDO MEA ET LAUS MEA DOMINUS.
inpertito opis suæ adiutorio ipse robustum[9] reddit et clarum.

ET FACTUS EST usque IUSTORUM.
pro hís, inquit, omnibus præstitís læti[10] gratiarum habeamus officia.

CASTIGANS usque DOMINUS.
prædicantis[11] Dei circa opera erit talis oratio, quod me scilicet mediocritatem[12] uerberorum[c] erudiri passus sit, non penitus interire[13].

f. 131a *continued* 10. *duimmarcthe*[d] 11. .i. *ararubartatar biuth* .i. *hisoínmichi* ł. aduersum mé 12. .i. *iarnaisndís*[e] *di duiniu* .i. quando dixit non timebo quid faciat mihi homo 13. *dodimicim*

f. 131b 1. .i. *sechis co asindissed*[f] *ón* 2. .i. *nadtairlaic don*[g] 3. .i. *forculu* 4. .i. *airis ansu de adothaim mani airissedar ind lam fritalmain oco* 5. *indsolam* 6. .i. *foram beulu* 7. *dotodsinn* 8. *anaramroet dia* 9. *trén* 10. .i. *osní failti* 11. .i. *indi prithchas* .i. *m(esse) ón* ł. praedicantis dei 12. .i. *corrobubec duessarcnaib furodamair* 13. .i. *asindbelainse*[h]

f. 131a *continued* 11. i.e. who have lived, i.e. in prosperity, or *aduersum me.* 12. i.e. after speaking of man.

f. 131b 1. i.e. that he might set forth. 2. i.e. which has not yielded. 3. i.e. backwards. 4. i.e. for their falling is the easier, if the hand does not rest on the ground therein. 5. readily. 6. i.e. on their face. 8. when God had received me. 10. i.e. we glad. 11. i.e. of him who preaches, i.e. I, or *praedicantis Dei.* 12. i.e. so that it (*mea mediocritas*) has endured but few stripes.

[a] MS. meos: corr. Ascoli [b] MS. abiectu
[c] leg. meam and uerberibus? Thurneysen [d] MS. *du immaircthe*
[e] MS. *ais n dís* [f] MS. *asindissed ad*
[g] cf. p. 376, note g, and Sarauw, Irske Studier, p. 87 [h] MS. *as indbelainse*

ET MORTI usque IUSTITIÆ.
portas obserratas imperantis scemate[1] præcipit reserrari[2]. f. 131c

HÆC PORTA DOMINI usque EAM.
hæc est hem[3] illa porta Domini, inquit, quam concupiscebamus uotís, et cuius desiderio tabescebamus[4].

LAPIDEM usque ANGULI.
statum[5] captiuorum sub disperatione reuersionis egrescentium[6] reprobrato[7] á fabrís lapidi[8–9] conparauit et ad structuram prursus inutili, qui ad subitem rerum conuersionem[10] in paginem anguli proficerit[11], et angularis[12] non temere reperti et cum cura[13] electi nomine et honore donatus sit.

1. *othrup* 2. *aranosailcter* 3. .i. *ahe* .i. *interiacht* f. 131c *ebraide* · ł. dicunt alii · *bed nainm do dorus sainredach in* hierusalem *olsodain immurgu nadchointig*[a] *linnai* ł. *is* nomen *duchathraig*[b] *fissin* · sudet qui leget 4. *nodedmais*[c] 5. .i. *indairechsa 7 innasoire rotecht inpopul* 6. *lobraigetar* 7. *érassaigthiu* 8. .i. *onaib tollaidib bite ocumtuch*[d] *són* 9. *roérasaigset*[e] *som 7 dorochóinset*[f] *arndabeth intairisem*[g] *hirobatar riam 7 indairechas cétnae 7 richtu tíre tairngeri doib* iterum .i. *intan rombatar isindoiri* .i. *fochosmailius*[h] *liac œrasaigthœr* a fabrís .i. *aratarbid*[i] *som is indoiri intan nadrochretset trocairi* · *ṅ dœ dianditin intain iarum rocretset nondasoirfed dia rosoirtha dano hisuidiu as indoir(i) sin* · · 10. .i. *tuidecht as indoiri hisoiri*[k] *7 taidchur diacríg*[l] *huare fritracatar som* a deo 11. .i. *issí induilen doibsom*[m] *tadchor as indoiri* 12. .i. *indulnig* .i. *epert as lie uilnech* .i. *huare rongab in uilin* .i. *ar congaibsom toib 7 erchinn*[n] *issuidiu* · · · 13. .i. *roboi dethiden mór oca togu són* · · ·

3. i.e. a Hebrew interjection: or others say that it may be the f. 131c name of a particular door in Jerusalem, which, however, we deem not customary[o]: or it is a name of the city itself. 5. i.e. of the preeminence and of the freedom which the people had possessed. 6. who are sick. 8. i.e. by the stonecutters engaged in building. 9. they had rejected and they had despaired of having the state in which they had been before, and the same preeminence, and their reaching the Land of Promise again, i.e. when they had been in the Captivity, after the fashion of a stone which is rejected *a fabris*, i.e. for He had detained them (?) in the Captivity, when they had not believed that the mercy of God would protect them; when they had believed afterwards that God would deliver them, they were indeed then delivered from that captivity. 10. i.e. the coming out of the Captivity into freedom, and the returning to their country, because they had hoped for it *a Deo.* 11. i.e. the return out of the Captivity is their corner. 12. i.e. the saying that it is a corner-stone, namely, because it is in a corner, i.e. for it holds side and front therein. 13. i.e. there has been great care in choosing it.

ł. [a] *h* over the line [b] leg. *dunchathraig*? [c] MS. *notedmais* [d] =*oc cumtuch*
[e] MS. *ro érasaigset* [f] *n* over the line [g] MS. *-tairsem* [h] MS. *fo chosmailius fochosmailius* [i] leg. *arataarbid*?, cf. *doárbith* Wb. 19c 11 [k] MS. *insoiri*
[l] *críg*=*crích*, 'country,' W. S.; leg. *diacathraig* 'to their city' J. S. [m] *som* over the line [n] cf. Wb. 21c 6 [o] or 'likely'? cf. LL. 59 l. 2

[14]A DOMINO FACTUS *EST* ISTUD; HIC *EST* MIRABILIS IN OCULÍS NOSTRÍS.

*exper*tís[15] *quoque* stupendum *est* et pene[16] incredibile[17].

O DOMINE usque PROSPERARE.

*con*firmari *bene* coepta[18] suplicat.

BENEDICTUS QUI UENIT usque DOMINI.

motuo sé adlocun*tur*[19] reducti, *estque* sensus: *non tantum* externís
f. 131d *sed* etiam nobís admiranda erit nostra reu*ersio*, dicentibus[1] in domo tua[1a], *quod* Deo apparente · · sit soluta captiuitas. *proinde* iunge*tur* *con*petens[2] adoratio, ut sint *con*uentús festiui[3] frequentia[4] et multitudine[5] deuotorum né altaris quidem[6] loca libera[7] relinquan*tur*[a].

CONSTITUITE DIEM SOLLEMNEM, ET EXALTABO TÉ.

quicquid in honorem tuum[8] dici granditer poterit, prædicabo.

PSALMUS CXVIII.

ALLELUIA.

ea, *quæ* in Babilone gesta *sunt*, psalmi præsentis[b] argumento[9] *sunt*, *qui*.....cani*tur* sub *per*sona iustorum in captiuitate degentium[10], quales fuerunt tres pueri et Daniel et Ezechiel et Zacharias et reliqui eorum similes, ut paucorum deuotio atque suplicatio *uel* ad *con*-

f. 131c *continued* 14. *béim forais*[c] *lessom ánísiu foraremeperthe*[d] *asrubart riam* .i. *as honchoimdid forconnacair am brith som is indoiri 7 is hæ dano dodauic*[e] *esse*[f] iterum 15. *donaib eulachaib* 16. .i. *menid* 17. .i. *am brith són indoiri ammet*[g] *innasoinmige hirobatar 7 aralín 7 atabirt*[h] *afrithissi as indoiri babilondai aralín duchenelaib robói etarru* · et rl. 18. *inna caintinscantai* 19. .i. *immusacaldat*[i]

f. 131d 1. *doforsailced indoire són ised asberam* 1a. *adæ* 2. *com-immaircide* 3. *líthtai* 4. *ho sochaidi* 5. *hoilur* 6. *cid* 7. *cennech n indib són* 8. *adé* 9. *dund foilsigud* 10. *arabertis biuth*

f. 131c *continued* 14. he has here a recapitulation of the aforesaid, which he has said before, namely, that it is from the Lord that it has come about that they had been carried into the Captivity, and He it was, moreover, who has brought them out of it *iterum*. 17. i.e. their being carried into captivity, for the greatness of the prosperity in which they had been, and for their number, and their being brought again out of the Babylonian captivity for the number of nations that had been between them, etc.

f. 131d 1. that is, the Captivity has been loosened; that is what we shall say. 7. that is, without any one in them. 10. who used to live.

[a] MS. reliquan*tur*
[b] MS. præsenti
[c] MS. *beimfoirais*
[d] rectius *forsa-*
[e] MS. *doda uic*
[f] rectius *essi*
[g] leg. *arméit*?
[h] MS. *atatabirt*
[i] leg. *immusacaldatar*?

uincendos desides[11] testimonii uim[12] obteneat omnes idem potuisse[13], *uel* ad meliores mores tendentibus exempli sui quadam face[14] præluceat[15]. miscent *sancti* sane interdum eas uoces *quæ* puplico *con*ueniant peccatori, ut et humiliter se exæquent reís[16] in *con*fessione culparum, et doceant ista ob meritum populo *con*tingisse.

BEATI IMMACULATI[a] usque UIÆ MEÆ.

sí mandata tua[17] ollim facire[b] et seruare curassem, nu*mquam* in has *pro*brosas[18] miserias decidissem[19]. miscent *per*sonas suas[1] f. 132a hi quos supra diximus, *quia est con*suetudo iustorum[2] et[c] iungant et exæquent sé cæteris in *con*fessione culparum.

AD CUSTODIENDAS usque USQUEQUAQUÆ.

pollicetur in posterum[3] obseruantiam.

IN QUO CORREGIT usque SUAM.

bene coepit ab adolescentia, *quam* præcipit rectís studiís inbuendam[4].

f. 131d *continued* 11. .i. *donaib déedib betis chloithib* .i. *indí són nad rochretset taidchor doib as indóiri*[d] *7 las inrubu*[e] *maith ananad is indoiri* 12. .i. *amal bid dia faridgellad taidchor doib as indóiri bad demnithir sin* .i. *huare asinrubartatar*[f] tris pueri · · · 13. .i. *conigestais huili taidchor as indoiri* · ut fecerunt · III · pueri rl. 14. .i. *hoarailiu foithniu*[g] .i. *doandud · amenman són araroigsitis*[h] *atailciud as indoiri amal rondgadatar* · III · pueri et rl. 15. .i. *co áis tuethe*[i] 16. .i. *ataimet ind noib ata pecthaig* .i. *conárdamat in pecthaig apecthu són 7 odatardat hicoibsin* 17. *adæ* 18. *athischa* 19. .i. *ni beinn is indóiri*[k] *manucomallainn gnímu dæ* · · ·

f. 132a 1. tris pueri et rl. .i. *fosissetar apecthu*[l] *indfirien 7 asberat is airi rouctha indoiri fobith apecthae nochis apersainn innapecthach asberatsom*[m] *anisin* 2. *foisitiu ata pecthaig* .i. *arthaciúnnsón*[n] 4. *bed foircthi*

11. i.e. those that had not believed that they should return out of the Captivity, and who had been pleased that they should remain in the Captivity. 12. i.e. as though God had declared that they should return out of the Captivity, let it be so certain, i.e. because *tres pueri* had said it. 13. i.e. that all should pray for a return out of the Captivity, *ut* etc. 14. i.e. to kindle their minds that they should pray for their release from the Captivity, as *tres pueri* had prayed for it. 15. i.e. that it may shine. 16. i.e. the saints confess that they are sinners, i.e. that sinners may admit their sins and may confess them. 19. i.e. I should not have been in captivity had I fulfilled the works of God.

f. 132a 1. i.e. the righteous confess their sins and say that it is for their sins that they have been brought into captivity, but it is in the person of the sinners that they say that. 2. the confession that they are sinners. 3. i.e. which is before.

[a] MS. immaculutati [b] MS. facicire [c] leg. ut, or ut et? [d] MS. *indói*: corr. Ascoli [e] cf. Ml. 102d 4 [f] MS. *asinrubartat* [g] the first *i* over the line [h] MS. *aroigsitis* [i] leg. *co astóidea*, Thurneysen; which is translated *indoi*: corr. Ascoli [l] MS. *apectu* [m] *t* over the line [k] MS. *araciunn*, but it may be some idiomatic phrase [n] Ascoli suggests *aratha*

IN TOTO CORDE MEO usque TUIS.

diutius {ne repellas} ab ea seperando terra *in* qua solum licebat sacros ritús obire[5] et uultib*us*[6] *in*seruire diuinis.

RETRIBUE usque TUOS.

id est, deuotioni *nostr*æ remunerare famultatum[7] tuum. . multa namque *con*templatione iustorum[8] dispensatio diuina clementer ope*r*atur, quæ quidem æqualiter apud peccatores iustosque prouenium.

REUELA OCU*LOS* usque SUPERBOS.

Babilonios, qui Medor*um*[9] gladio *con*ruerant.

Q*UIA* TESTIMONIA TUA usque TUÆ.

aduersus dicta[10] regis te semper orando[11].

f. 132b UIAM IUSTIFICATIONUM usque UERBÍS TUÍS.

diuerse habitum affectumque discribit adflicti[1].

LEGEM PONE usque *QUOD* SUSPICATUS SUM.

sí inter mala captiuitatis meæ tuo[2] auxilio deserar, opinabar me frustra cultui tuo inuigilasse. hanc *ergo* necessitatem suspicionis[3] ammoue.

ADUENIAT SUPER ME usque ELOQUIUM TUUM, DOMINE.

insultantium obp*r*obria *non* frustra in te[4] *con*fisus securusque depellam.

ET RESPONDEBO usque EXQUESIUI.

laxior mé requies recipiet et uita liberior[5].

Q*UIA* ELOQUIUM usque EXQUESSIUI.

sollicitatio[6] tua scilicet consulatio m*ihi* facta *est.*

f. 132c ET LEGEM TUAM *NON* SUM OBLITUS.

id est, n*on* adorando[1] statuam[2].

f. 132a *continued* 5. *fristaissinn*[a] .i. *diafrecur ceill* 6. *donaib accobraib* 7. .i. *denum duthuilesiu adœ* 8. .i. *airis torbae* peccatoribus *áni doberar ho dia* sanctis 9. *med* 10. .i. *ciasidrogat*[b] *dím sa doguidi siu adœ* 11. *lasse*

f. 132b 1. .i. *indfrithortai*[c] 2. *adœ* 3. .i. *toimten damsa bad n esbae dam du frecur ceillsiu* 4. *adé* 5. *assoiriu* 6. .i. *dudethidensu*[d] *adé*

f. 132c 1. *lasse nadnadraimse* 2. .i. *indeilb* .i. iduli

f. 132a *continued* 5. to oppose i.e. their observance (for their observance?). 6. to the desires. 7. i.e. the doing of Thy will, O God. 8. i.e. for what is given by God *sanctis* is a profit *peccatoribus.* 10. i.e. though he had taken from (?) me the prayer to Thee, O God. 11. when.

f. 132b 3. i.e. of my thinking that it is useless for me to worship Thee. 6. i.e. Thy solicitude, O God.

f. 132c 1. when I do not worship.

[a] MS. *fristẽissinn* i.e. *fristeissinn* corrected into *fristaissinn*; but perhaps the former is right, cf. *frituṁthiagar* g. obeor Sg. 183[a] 3. For *fristait do* cf. Wb. 14[a] 13
[b] *ciaridrogat* Ascoli; leg. *ciaridrogart* 'though he had forbidden me to pray to Thee' J. S., cf. Ml. 121[b] 8 [c] MS. *-frithorthai* [d] MS. *dutethidensu*

BONITATEM usque EORUM.

mali {homines} obstinatione[3] in unum coierunt[4] corpus, et a bonís {op*er*ib*us*} auersi durant*ur*[5] in maliís.

[6]FIAT SECUNDUM ELOQUIUM TUUM SERUO TUO MANUS TUA, UT SALUUM MÉ FACIAT.

DEFECIT usque IN PRUINA.

ut uter[7] in gelu *con*trachit*ur*, síc ego su*m con*rogatus[8] erumnís.

IUSTIFICATIONES TUAS usque LEX TUA, DOMINE.

cum m*ihi*, inquit, illi . . friuulas[a 9] fabulas et ineptas ingererent, ego dicta eorum auersabar[10], nec aures meas intrare patiebar.

IN ÆTERNUM usque NIMIS.

quicquid hominem *con*summare[11] ac finire pot*est*, exp*er*tus su*m*[12].

LUCERNA usque MEÍS.

ac si lumine quodam p*r*æunte[13], ita Legis tuae[14] magisteris..... ducebar.

IURAUI ET STATUI usque FAC, DOMINE.

uota mea acceptabilitate[15] dignare.

ADPROPINQUET usque TUO. f. 132d

dignus tibi habear cuius[b] p*r*eces[1] auditum[c] ad té habeant, ut *uel* possint limen[2] tuæ cognitionis intrare.

PSALMUS CXIX.

AD DOMINUM CUM TRIBULARER usque ME.

tribulationis meæ articulo[3] *uel* momento[4] a Dom*in*o auxilium postulaui, et uoti[5] sum *com*pós effectus.

3. *ó imresun* 4. .i. *dognitis óintaid comairle dodénum*[d] *huilc friumsa* 5. *duratar* 6. *canóin centrachtad inso lessom* f. 132c *continued* 7. *amal bolc* 8. .i. *mergach* .i. *romgab meirc són* .i. *amal senbolc*[e] *bís hireud* 9. *cuitbedcha* 10. *noadbartaiginnse* 11. .i. *forcenna* 12. *sechis forodamarsa ón* 13. *remelluid*[f] 14. *adœ* 15. *éeritnichi* .i. *eróimsiu mo œrchóiltiusa*

1. *it mo gudise* 2. *an dorus* 3. *huandaisleán* 4. .i. f. 132d *cidangair romba · hifochaid* 5. *conaitecht on*

4. i.e. they used to unite counsel to do evil to me. 6. he has here text without commentary. 8. i.e. wrinkledness has seized me, f. 132c *continued* i.e. like an old skin-bag which is in frost. 12. that is, I have endured. 13. which went before. 15. i.e. accept Thou my resolves.

1. it is my prayers. 4. i.e. even the short time that I had been f. 132d in tribulation. 5. that is, which I had sought.

[a] MS. fribulas [b] MS. cuis
[c] leg. aditum [d] MS. *donum*
[e] MS. *sen bolc*
[f] MS. *rem elluid* with *n* erased before the second *e*

f. 133a DOMINE, ANIMAM usque DOLOSA.

aut ab eorum dolís sé postulabat liberari qui iram Sauelis iniquís sermonibus[1] acuebant.

QUID DETUR TIBI usque DOLOSAM?

quæ, inquit, lucra fallacię tuæ capies? qui fructús tam iniquę simulationis[2] erunt?

SAGITÆ POTENTIS usque DESOLATORIIS.

pro suplicio dolentis cruciatuum adustionibus[3] excedente[4–5]. familiare est profetæ corruptionem[a] inlatarum[6] uim corporeís indicare nominibus[7].

HEU[8] MIHI usque PROLONGATUS EST.

hoc solo se angiauit[b 9]...

HABITAUI usque CEDAR.

Idumeorum figurat regionem. Cedar *autem* filius erat Essau; nomen posterís dedit[10].

MULTUM INCOLA FUIT ANIMA.

longo, inquit,.. tempore extorris[c 11] patria uixi.

CUM HÍS usque PACIFICUS.

nullam simulantis[d 12] materiam ossoribus meís præbui.

CUM LOQUEBAR usque GRATIS.

[13]non solum, inquit, nihil commodi capies, sed.....tam graui traderis ultioni quæ possit te omni præsidio exuere[14].

f. 133a 1. *tri chosait duaid fri saúl* 2. .i. *innammraithemnechtae friduaid* 3. *huanaib loiscthib* 4. *diroscai* .i. *is ansu cechtodérnam*[e] *anguin cos indloscud* .i. *anguin cosindsaigit áin* 5. ł. edente .i. *hithes* · 6. .i. *intaircide* .i. *innafochaide forodamairsom* 7. .i. asagitæ 7 *aní as* acutæ *do epirt* 8. *truag* 9. .i. *racumgaigestarsom* 10. *coneperr cedardae ducech*[f] *óin diachlaind* 11. *loingsech*[g] 12. *indí nosechtaiged*[h] 13. *forsani as* gratis *trachtaid hisunt* 14. *dundatresiu*[i]

f. 133a 1. through stirring up Saul against David. 2. i.e. of the treachery towards David. 4. i.e. more grievous than any torture is wounding with the burning, i.e. wounding with the fiery arrow. 5. or *edente*, i.e. which eats. 6. i.e. of the tribulations that he has endured. 7. i.e. in using the expressions *sagittae* and *acutae*. 10. so that every one of his offspring is called a Kedarite. 12. of him who used to simulate. 13. he is here commenting on *gratis*. 14. to strip thee.

[a] leg. correptionem
[b] leg. angustiauit
[c] MS. extoris
[d] leg. simultatis? but simulantis is explained
[e] rectius *cechthodérnam*
[f] MS. *cech*
[g] *i* over the line
[h] MS. *nosechaiged*: corr. Ascoli
[i] MS. *dundat resiu*

PSALMUS CXX.

CANTICUM GRADUUM. f. 133b

prædicatio *uel* institutio supplicationis quæ populo possito in Babilone conueniat[1]. Aliter, hii psalmi[2] graduum dicuntur qua[a] in ascensu Templi canebantur[3] per ea interualla[4] in numerositate graduum fieri propter requiem ascendentium. *est autem* parua[5] planities. appellantur uulgo[6] huiusmodi spatia[7] bellatoria; in hís subsistebantur unum ex his psalmís canentes.

AD MONTES.

excelsa quæque aspectu lustraui[8], susperans, expectans solutionem malorum.

AUXILIUM MEUM usque TERRAM.

in excelsum æstuante[9] desiderio conditorem tamen omnium uindicem[10] præstulabar[11].

ECCE NON DORMITABIT usque ISRAHEL.

adnuntiauimus *autem* in multís locis quoniam 'ecce'[12] proprium sit sermonis Ebreici[13], *id est*, addatur superuacue.

DOMINUS CUSTODIT usque DEXTERAM TUAM.

proprio scilicet adiutorio et solito protegeris[14].

PER DIEM SOL usque NOCTEM.

neque diurno[15] scilicet neque nocturno tempore quicquam tibi incommoditatis eueniat.

DOMINUS COSTODIT TÉ AB OMNI MALO usque IN SÆCULUM.

ad illud omnia[16] respiciunt quod supra possuit: "non des in commodationem pedem tuum."

1. *di doiri babelone rogabad fon dulso* 2. *7 ní dudoiri babilone amal sodin rogabtha* 3. .i. *frísliab* moriæ *dochum tempuil* 4. .i. *trisnacemmen inandais beus* 5. .i. *acéim*[b] *són ingaibthe cechsalm* 6. *ind erdairc* 7. .i. *amal as reid 7 as cobsud indrói doglennar dosuidiu* sic *bacobsud indré ingaibthe cech salm*... 8. *forderisiur* 9. .i. *duthabairt diglae do dia for mu naimtea* 10. .i. *du digail tarmuchenn*.. 11. *frisaccinnse*[c] 12. *aní as* ecce 13. .i. *frifoilsigud isinbrethir ebraidi* 14. *adæ* 15. .i. *lathidi* 16. *file is indsalm* f. 133b

1. it has been sung of the Captivity of Babylon according to this way. 2. and in that case they have not been sung of the Captivity of Babylon. 3. i.e. by Mount Moriah to the Temple. 4. i.e. through the steps on which they continued to halt. 5. i.e. the step in which each psalm used to be sung. 7. i.e. as the plain which is selected for that is level and firm, so the space was firm in which each psalm used to be sung. 9. i.e. that God should inflict punishment on my enemies. 10. i.e. to punish for me. 12. the word *ecce*. 13. i.e. for manifestation in the Hebrew word. 16. i.e. which are in the psalm. f. 133b

[a] leg.: quia in ascensu Templi canebantur per ea interualla quae in numerositate graduum fieri solebant propter etc. Thurneysen [b] MS. *acheim* [c] MS. *fris accinnse*

Psalmus CXXI.

f. 133c Canticum graduum, *dauid*.

familiare *est* profetæ in una eademque causa narrationis scema uariare[1], quod in præsenti psalmo mirabiliter effecit. nam, cum reditum populi de Babilone prædicat, inducit quosdam primeuos[2] egresos in captiuitatem et exacta ætate rediuntes loqui inter sé quæ[a] lætos de reuersione ac memores ueterum[3] motuo sibi narrare conueniat[4].

Lætatus sum in hís usque *mihi*.

sepe pro rebus ac negotiís uerba[5] possuit, ut in præsenti. grandi, inquit, hilaritate[6] completus sum spem cupiens uidendæ adeundæque domús Dei.

In domum *Domini* ibimus usque Hirusalem.

subaudi: putas né ibimus in domum illam.....quæ pollebat[7] constructione moenium, quæ artebatur multitudine[8] populorum, quam concurrentes undique ad festa[9] tribús ornabant pariter et augebant, quam regalis[10] suique generis et regabat iudicatio et gloria tuebatur, sublimebat auctoritas? pro huius igitur pace, cuius uetus beatitudo descripta est[11], uotís commonibus[12] suplicate.

Hierusalem usque in id ipsum.

f. 133d síc Simmachus dicit: multam in sé habens[1] coniunctionem.

Illíc *enim* usque Israhel.

geminatur dictio de consuetudine *et* proprietate[2] psalmorum.

Ad confitendum nomini tuo, *Domine*, usque in iudicio.

omnium horum recordatio atque discritio eo[3] tendit ut uim gaudii, quo ex iudicio reuersionis fuerat affectus[4], expremeret; illíc quoque regalis dignitatis Dauitici seminis præsedebat causarum uulgi disceptatrix[5] equissima.

f. 133c 1. *sainigud truip són* 2. *cétnaistu*[b] 3. *innasruthe* 4. .i. *commaairic* 5. quando dixit quae dicta sunt *sechis doronta són*· 6. *huand failti* 7. *dolinad* 8. *duatrub indi* 9. .i. *du celebrad*[c] *sollummun indi* 10. .i. *huadi fadisin flaith 7 brithemnacht*· 11. *is intsalm* .i. *cumtach innacathrach*[d] *7 allinad diatrub 7 doinib* 12. .i. *huli*

f. 133d 1. *inchathi(r)* 2. .i. *isgnath hisalmaib aitherrech forsnasunu cétnai* 3. *indusin* 4. *intserc* 5. *dechraigthid* .i. *ecailsid*·

f. 133c 1. that is a variation of figure (of speech). 5. that is, which had been done. 8. to dwell in it. 9. i.e. to celebrate festivals in it. 10. i.e. from it itself (is) sovereignty and jurisdiction. 11. in the psalm, i.e. the building of the city and its filling with habitation and men. 12. i.e. all.

f. 133d 1. the city. 2. i.e. repetition of the same words is customary in the psalms. 3. that place. 4. the affection.

[a] MS. que [b] MS. *cét naistu* [c] rectius *chelebrad* [d] MS. *incathrach*

Sedes super domum *Dauid* usque Hierusalem.

cohortantur[a6] sé motuo ad suplicandum Deo.

Ex habundantia usque te.

Ó tu Hierusalem! tunc, inquit, nós amantes[7] tui rerum omnium ubertate conplebimur, sí tú fueris obtata securitate perfuncta[8].

Fiat pax, *Domine*, usque in torribus tuis.

[9]pro robusto exercitu Hierusalem.

Propter fratres meos usque de te. f. 134a

suplices postulemus in Dei gloriam, pro sacris quoque ritibus uotis relegiosioribus obligemur[1].

Psalmus CXXII.

Ad te leuaui oculos usque in cælo.

ut in té[2] iugiter conuersus a té solo præstularer auxilium.

Ecce sicut oculi seruorum usque suorum.

ita in contemplationem sui iugiter intenta *est* nostra deuotio, causas totius offensae præueniens[3].

Sicut oculi usque nobís.

infatigato tamen animo ac inrimisa[4] seruitute et præstulamur[5] promisa fidelia et agimus ut his perfrui mereamur[b].

Multumque repleta *est* usque superibís.

in hostes nostros refunde[6] mala quæ patimur, ut experti[7] uim quam nobís inferunt calamitatis agnoscant.

Psalmus CXXIII.

Canticum graduum, huic *Dauid*. f. 134b

hoc quoque carmen sub persona populi iam liberati conponitur, agentis gratias cum enumeratione malorum quæ Babilone pertullerunt, ut hoc magis obnoxii[1] sint beneficiis redemptoris quo {uel quod} á tantis ac talibus soluuntur erumnís.

6. .i. *nosnertat*[c] 7. *isninni*[d] *carthaig* 8. *ma arberæsiu*[e] f. 133d
biuth 9. *forsaní as*(uir)tute *trachtaid* híc·· *continued*
1. *cotanrirastarni* 2. *adcé* 3. *difoxul*[f] *cecha frithoircne* f. 134a
4. .i. *nephlax* 5. *cid frisaccamni* 6. *tessim adcé* 7. *eulaig*
1. *fechemain* .i. *bibdaid són* f. 134b

7. we loving. 8. if thou enjoyest. 9. he is here f. 133d
commenting on *uirtute*[g]. *continued*
1. we shall be bound. 3. to take away every offence. 6. pour f. 134a
forth, O God.

[a] MS. choartantur
[b] MS. memereamur
[c] MS. *nos nertat*
[d] the last two letters over the line
[e] MS. *arberaæsiu*: corr. Ascoli
[f] recte *dufoxul*
[g] fiat pax in uirtute tua, Vulg.

NISI *QUIA* DOMINUS ERAT IN *NOBIS* usque ISRAHEL: NISI *QUOD* DOMINUS ERAT IN NOBÍS.

ad inpremendam[2] uim sensús familiaris dictorum repetitio.

FORTE UIUOS DEGLUTISSENT NÓS.

omnes[a]..occissi essemus[3] penitus, tamquam deuorati fero austu[4], uelut absorbti[5] aquís magnis[6], nisi fuisset Domini præstitum auxilium.

CUM IRASCERETUR usque NOSTRA.

Ebreus dicit: torrens[7] transisset super animam nostram aquæ superbæ; magnitudinem ergo inlatæ cladis inuassæque[8–9] uario sermone discribens.

FORSITAN usque DENTIBUS EORUM.

Aliter, rapidam crudilitatem deprædantium[10] hac conparatione signauit.

f. 134c LAQUEUS usque ET TERRAM.

nisi ergo fuisset adiutor qui factor[1] *est* omnium, ille captiuitatis laqueus non esset attritus.

PSALMUS CXXIV.

CANTICUM GRADUUM.

ex persona eorum qui de captiuitate rediuntes inpugnatores suos[2], *id est* finitimas gentes, Deo adiuuante præserunt psalmus canitur.

QUI CONFIDIT IN DOMINO SICUT MONS.

Aliter, fidens in Domino tam inmobilis celsusque *est* quam[2a] mons et mons[3] Dei gratia clarus et cæteris præstans[4] montibus, *id est* Sión.

f. 134b *continued* 2. *bed estoiscthi* 3. .i. *nobemmis*[b] .i. *manibad fortachtain*[c] *de són* · ᵕ 4. *huantodail feuchuir* · · · 5. *amal bemmis fordiucailsi* 6. .i. *hua imbiud inna namat* 7. *inriathor* 8. *indirsi* 9. .i. *nephérnaidi*[d] 10. *pretae* .i. *arachelat*

f. 134c 1. *dénmid* 2. *afrithchathaigthiu*[e] · 2a. *fíu* 3. *intsainriud* 4. *anduróscai*

f. 134b *continued* 3. i.e. we should have been, i.e. but for God's help. 5. as though we had been swallowed. 6. i.e. by the multitude of the enemies. 8. invaded. 9. i.e. not escaped[f]. 10. who plunder, i.e. who take away.

f. 134c 3. in particular. 4. when it surpasses.

[a] MS. homines: corr. Ascoli
[b] MS. *no bemmis*
[c] For the construction cf. Ml. 111[b] 28, 136[c] 2
[d] MS. *neph ærnaidi*
[e] leg. *afrithchathaigthidi*, Ascoli, but cf. Ml. 124[b] 4
[f] in- is taken as the negative particle

NON COMMOUEBITUR[a] usque HIERUSALEM.

nolite opinari, emuli[5], habitatores Hierusalem.....in alienas terras posse transferri[6].

MONTES IN CIRCUITU *EIUS* usque IN SÆCULUM.

quia diuino Domini circumdantis munitur[7] auxilio.

QUIA NON RELINQUET usque UIRGAM.

est sensus: né[8] exigua non patietur, inquit, suos quidem mala ab hostibus sustinere, nec sinit heriditarias terras et inter Iudeos sorte diuisas ut peruadat[1] saltim ad momentum[2] dominatio profanorum. f. 134d

UT NON EXTENDANT usque MANUS SUAS.

ligabis[3], siquidem *est* felix malitia. peccatores scilicet in oppresione iustorum iniqui esse non potuerunt, Deo inpediente nefarias[4] mollitiones.

BENEFAC, DOMINE, usque IN OBLIGATIONES[5].

pro peruersitate dolosa et insidiatrice[6] nequitia.

ADDUCET DOMINUS usque INIQUITATEM.

ac si diceret: eadem istís ultio debetur quæ manet[7] operantes iniquitatem.

PSALMUS CXXV.

CANTICUM GRADUUM.

In captiuorum persona psalmus cantatur, suplicantium[8] pro libertate.

QUI SEMINANT IN LACRIMÍS[b]. f. 135a

et adiuuabit liberatos talium meminisse[1].

5. *á ascadu* .i. *anáimtea*[c] 6. *nondaberthar*[d] *aithirriuch indoiri* · · 7. *daingnigthir*[e] 8. .i. *cid* f. 134c *continued*

1. *co inré* 2. .i. *cidbrothad nibiat fo mám inna culech* f. 134d 3. .i. *ririssiu* .i. *artroidfeasiu*[f] · *inna drochdaini* · *adé dianandu ch airis fechtnach an andach mani erthroitar hua dia* · · · 4. .i. *michlodcha* 5. *isnacammaigthiu*[g] 6. *intlidiu*[h] 7. *araossa*[i] 8. *gute*

1. *foruraithminset* f. 135a

6. (that ye[k] can) be carried again into captivity. 8. i.e. even. f. 134c
2. i.e. they will not be even a moment subject to the profane. *continued*
3. i.e. O God, Thou wilt restrain the evil men from their iniquity, for their iniquity is prosperous if it be not restrained by God. 8. who pray. f. 134d

1. that they have remembered. f. 135a

[a] MS. commonebitur; corr. Ascoli [b] MS. lacarmís [c] MS. *anaintea*
[d] =*no-n-dab-berthar*; Sarauw proposes *nondanberthar* "(that we can) be carried"
[e] munitur is translated without reference to the preceding quia
[f] regularly *artroidfesiu*, cf. Ml. 33[a] 1, 48[a] 12, 61[d] 1; *-fe* from *-feae*, Thurneysen
[g] acc. pl. of the verbal noun from a denominative from *camm* 'obliquus'; cf. Du Cange s.v. obligatio [h] MS. *inlidiu* [i] MS. *ara ossa*
[k] The glossator apparently took together emuli habitatores Hierusalem

EUNTES usque MANIPULOS SUOS.

non tenui adficiemur[a2] lætitia, sed ut onusti[b3] uelut quibusdam manipulís gaudiorum efficacitatis[4] et iucunditatis conlatrices[5] lacrimas sentiemus.

PSALMUS CXXVI.

CANTICUM GRADUUM, SALAMONIS.

carmen hoc licet Salamonis personæ[c] construentis domum Domini incinatur[6], profetice[7] tamen et secundæ ædificationi abtandum *est*, quam adnitebantur reuersi de Babilone. hísdem uerbís tempora utraque profeta conplectitur, quoniam et prima constructio et instauratio[8] casse esset[9], nisi Domino custode et præside[10] niteretur.

NISI DOMINUS usque EAM.

aut profetæ adortatio ad populum est aut ipsorum inter sé colloquutio[11], in hunc sensum: Ó filii Israhel, omnis sollicitudo construendi Templi instaurandæque urbis cassa[12] erit, nisi adiuti fuerimus auxilio Dei.

NISI DOMINUS CUSTODIERIT usque ANTE LUCEM SURGERE.

non minus[13] quippe somno quam modica sesione[14] laborantium recreatur uirtus. morem *ergo* secutus operantium et matutina studia
f. 135b *post* noctis quietem otio uires accingi[1] in opus solere discripsit, atque id frustra fieri[2] pariter admonet, nisi Dominus adfuerit.

SURGERE *POSTQUAM* SEDERETIS usque DOLORIS.

ac si diceret: in labore..comedetis panem doloris uos qui nunc in multis laboribus ac doloribus inuiti {uel irriti[d3]} cibum capitis, quibus[4] inpugnatio emulorum nullum sedendi otientique tempus indulget.

[5]CUM DEDERIT DEUS REQUIEM.

id est, cum auxiliari coeperit suis, tunc tanta gaudebitis pro-

f. 135a *continued* 2. *arúnutangar* 3. *osní erig* 4. *ind aithimfolngitad* 5. *comtaircidi*[e] 6. *cianudchanar* 7. .i. *imminndairc* 8. .i. *an athchumtach són* 9. *arbammadach* 10. *remsétaigthe*[f] 11. *ind acaldam* 12. *madach* 13. *ní lugu immefolngi sonartai do neuch incotlud indaas bid suide garait nosessed*[g] *etarlam* · 14. *huansuidiu biuc*

f. 135b 1. *focridigter* 2. *mbite* 3. .i. *intudrachtai* 4. *isduibsi* 5. *canoin anisiu ciadusnadbat archiunn*

f. 135a *continued* 2. we are refreshed. 3. we laden. 7. i.e. (it is *profetice*) that it suits. 9. for it were vain. 13. not less does sleep produce strength to a man than though he were to sit for a short time (lit. though it were a short sitting he should sit, on occasion (?)).

f. 135b 2. that they are. 4. it is to you. 5. this is text, though he exhibits it below.

[a] it is translated as though reficimur [b] MS. honesti: corr. Ascoli
[c] leg. ex Salamonis persona? [d] leg. irritati [e] rectius *comthaircidi*
[f] MS. *rem setaigthe*; leg. *remsétaigthid* Ascoli [g] MS. *no sessed*

speritate ut libeat operam dare liberís tollendis[6], et hac uos...mercide donabit ut numerossa[7] subole gaudeatis.

CUM DEDERIT usque UENTRIS.

id est, ipsius filii.

SICUT SAGITE IN MANU POTENTIS.

nam ut illæ..hostes laetaliter[8] feriunt, ita etiam isti...omnes aduersarios suos..superabunt.

ITA FILII EXCUSSORUM.

Aliter, uos, qui nunc hostium expulsione huc illucque iactamini[9], non solum multiplicamini, sed et potenti robustaque prosperitate gaudebitis.

BEATUS UIR usque SUUM.

tunc, inquit,....beati eritis apud omnes, cum uos uiderint inimicorum cede atque ultione satiatos, quod quidem in eorum desideriis uersabatur[1]. f. 135c

CUM LOQUENTUR usque IN PORTA.

tunc pro iure suo....uictís[2] conditiones[3] pacis dabunt.

PSALMUS CXXVII.

CANTICUM GRADUUM.

hoc psalmo reuersos de Babilone docet studere debere uirtutibus, quando inremunerata talis non possit esse[4] deuotio per quam et collatís iam beneficiís præstatur firmitas, et demum conferendís meritum[5] conparatur.

BEATI OMNES usque *EIUS*.

né sé eo[6] beatos crediderint quo reductos uidebant, docet que sit uera felicitas, diuinorum scilicet mandatorum custodia[7], quæ..... totius prosperitatis[8] ita adseruatrix ut auctor *est*.

6. .i. *du denum chlainde ón* 7. *línmair ón* 8. *inbastaid* f. 135b
9. *immeluaiter*[a] *continued*

f. 135c 1. .i. *ár dochor dínni on*[b] 2. *donaib cloithib* 3. *inna-smachtu* 4. .i. *acht dánaigthe*[c] 5. *indfochraicc* 6. *huandísin* 7. *issí inso intfechtnige comét timnae ñ de* 8. *innanisraheldae*

f. 135b 6. i.e. to beget offspring.

f. 135b *continued* 1. i.e. to make slaughter of us. 4. i.e. but remunerated.

f. 135c 5. the reward. 7. this is the felicity, to keep the commandments of God. 8. of the Israelites.

[a] *immeluaiter* is put in the third person in accordance with the Irish idiom, cf. p. 242, note i [b] cf. *coro cuired anár do dóinib 7 cethraib 7 biastaib 7 enaib*, LL. 404[b] 24, *rolauth ár dermar di cechtar in da leithi* 408[a] 46 [c] leg. *atdánaigthe* =re-munerata?

FILII usque MENSÆ TUÆ.

erat non solum numerosa[9] sed etiam decorata suboles, ita ambiens mensam tuam ut radicem[10] oleæ renascentia uirgulta circumdant.

f. 135d OMNIBUS DIEBUS usque ISRAHEL.

et uitæ tuæ tempore toto gaudebis et susceptís nepotibus pro- nepotibusque. Alii, [1]per illos sæculo té interfuturum esse[2] lætaberis.

PSALMUS CXXVIII.

SEPE EXPUGNAUERUNT usque A IUUENTUTE MEA.

ex illo tempore, quo degebamus[3] in Ægipto, hostium inpugnatione laborauimus, sed Deo auxiliante obpremi nequiuimus[4].

ETENIM NON POTUERUNT usque INIQUITATEM SUAM.

non momentanea[4a] lesione contenti. metaforicos[5] adflictum sé sed non peremptum[6] plagis hostium recordatur.

FIANT SICUT FENUM ÆDIFICIORUM usque ARESCIT.

exaggerauit inprecationem perfunctoriæ[7] momentaneæque prosperitatis dicendo "foenum" et "tectorum foenum[8]," quod arescit pene antequam germinet.

ET NON DIXERUNT usque DOMINI.

moris enim est á prætereuntibus aut messores[a] aut operarios[9] f. 136a quospiam salutari. tamquam nullius utilitatis operarii[1] omni spe.....exuantur[2], indigni[3] etiam benigna conpellatione[4] transeuntium. uerba autem salutationis, id est "benedictio Domini super uos," de institutione patria[5] possuit.

f. 135c *continued* f. 135d 9. .i. *linmár* 10. ł. caudicem .i. *in meccunn* · ł. *intamun* 1. .i. *dobuith doforaithmit ón imbiuth ailiu* .i. *innaimsir cenmitha inní imbí*[b] *féin* · · 2. *etiratórbie*[c] 3. *huanerbirmis biuth* 4. *ni coimnacmarni* .i. *sechnicoimnactar*[d] *arnamait són fortanbristis*[e] *ni* 4a. *bíc ón* 5. *inmetafordid* .i. *epert inchumtaig forsnaib drummaib* 6. *annat*[f] *airdbide* 7. *erchradchae* 8. .i. *ni cech fer dano* 9. *lasna meithleorai* ł.[g] *lasnagniadu*

f. 136a 136 r. *marg. sup.*: o emmanuel. 1. *amal bid innagniadu* · 2. *dírgetar* 3. *ind aninraicci ón* · 4. *huand acaldaim* 5. .i. *ba árosc insin*[h] *la aithrea*

f. 135c *continued* f. 135d 10. or *caudicem*, i.e. the root, or the trunk. 1. i.e. that there should be remembrance of thee in another world, i.e. the time besides that in which thou art thyself. 4. i.e. our enemies have not been able to crush us. 5. i.e. in speaking of the building upon the backs. 6. when he is not destroyed. 8. i.e. it is not every grass then.

f. 136a 5. i.e. that was a saying with (their) fathers.

[a] MS. mersores [b] MS. *inniim bi*: corr. Sarauw
[c] This seems to express inter quos profuturus es [d] the second *i* over the line
[e] MS. *fortan bristis* [f] MS. *anannat* [g] not in MS. [h] MS. *árscinsin*

PSALMUS CXXIX.

CANTICUM GRADUUM.

de hís ipsís, de quibus sermo superior[6] habetus *est*, in præsenti aliqua prædicantur. sub persona sane illorum psalmus canitur qui inter illos meritis obtimis eminebant[7].

DE PROFUNDÍS usque DOMINE.

de mentis intimo supplicauit, quia affectus[8] familiaris adflictus *est*.

DEUS, EXAUDI UOCEM usque SERUI TUI.

audibile[9] Dei per aures[10] indicat.

SÍ INIQUITATES usque SUSTINEBIT.

familiare iustis *est* inclenare[11] merita sua et se supplicandi tempore exsequare peccantibus.

QUIA APUD usque DOMINE.

Hebreus dicit: quia tecum *est* propitiatio, cum terribilis sis[12], sustenui Dominum, sustenuit anima mea, et uerbum *eius* exspectaui[13]. idcirco nullís fractus aduersariís in oratione persisto magnanimiatate salua[14] quæ promisís tuis nominique tuo debetur.

A CUSTODIA MATUTINA USQUE AD NOCTEM. f. 136b

a primo *ergo* crepusculo[1] usque ad totam noctem in te[1a] fidire omnes docebimus contribules, hortabimur etiam cæteros ut in te[1b] sperare non cessent.

ET IPSE REDEMIT ISRAHEL usque *EIUS*.

remitendo[2] reatum exsoluet a plagís quas culpæ meruerunt.

PSALMUS CXXX.

CANTICUM GRADUUM, DAUID.

hic quoque psalmus sub sanctorum in captiuitate degentium[3]

f. 136a *continued* 6. .i. *fil isintsalm riam* 7. *doróscaitis* 8. *intserc* .i. *inmoltai dogniín se tribindius 7 chlais araruichiuir moguth occaib* 9. *anéitside* 10. *aepert cluinte* 11. .i. *ísligde 7 huimligte ón* 12. *adé* 13. .i. *orici se canóin ind ebraidi* 14. *huand-fairsingmenmnaigi sláin* ·

f. 136b 1. *huan cetnu*[a] *dedól ind laithi* 1a. *adæ* 1b. *adé* 2. *lase dorolaig* 3. *ararubartatar*[b] *biuth*

f. 136a *continued* 6. i.e. which is in the foregoing psalm. 8. i.e. the affection, i.e. my voice has failed at the praises which I used to make in melody and choir. 10. in his saying "hear." 11. i.e. to abase and to humble. 13. i.e. so far the text of the Hebrew (version).

f. 136b 1. from the first twilight of the day. 2. when He has pardoned. 3. who had lived.

[a] rectius *chétnu* [b] MS. *ararubartat*

persona cantatur. abtantur *autem* uerba huius modi, non quibus[4] illi de sé insolenter utuntur, *sed* quæ meritís eorum rite conueniant.

NEQUE ELATI SUNT OCULI MEI.

aut uagantes *aut* superbientes[5]. *id est*, arrogantia pariter lasciuiaque carui.

NEQUE AMBULAUI IN MAGNÍS.

numquam ea quæ mediocritatis meæ modulum[6] excederent concupiui[7].

f. 136c SED EXALTAUI ANIMAM MEAM.

"exaltaui animam meam" *inter*possitum[1] *est*. [2]reposcit *autem* consequentia hunc ordinem: sí non humiliter sentiebam, sicut lactans gaudet super matrem suam[3], *sed* exaltaui animam meam, ita retribues animam meam; ut sit sensus: sí non ita, inquit, humiliatus sum ut paruulus, sí[4] arrogans[5] et indignans[6] fui in dispensationes tuas[7], imodicam superbiam retributio digna castiget[8].

SPERAT ISRAHEL IN DOMINO usque IN SÆCULUM.

nec prosperitate factus sum insolentior[9].....docuique proximos ceteros in té[10]...habere debere fiduciam.

f. 136b *continued* 4. i. *conepertis ón nadmbu choir do digal forru huare ata firieiín ní ed æm insin dorigensat* 5. *nó nodiummussaigtis*[a] 6. *in modán* 7. .i. *ni con ruaccobrus ní bed uilliu indaas rondbói*[b] *mingnae* · · ·

f. 136c 1. .i. *duuc duaid á* sed exaltaui animam meam *etir* sí non humiliter sentiebam 7 *etir*[c] sicut lactans gaudet 7 causa metri *duronad sin* 2. .i. *ba hé á ordd coir inso sis*[d] *manipad taschidetaid indmetir* 3. .i. *etir* sed exaltaui 7 ita *ata imfrecrae dano* 4. *etir* sicut[e] 7 sí *atá imfrecrae lesom hi* sunt 7 *ní etir* sicut 7 ita · · · 5. *huallach* 6. *etuailngigthe* 7. .i. *hi comallad dognimaesiu ón adæ 7 dotimnae*[f] 8. *timmargad* 9. *écmailtiu* 10. *adé*

f. 136b *continued* 4. i.e. that they should say that it was not right for Him to punish them because they are righteous; that is not what they have done. 5. or, which used to be proud. 7. i.e. I have desired nothing that was greater than my understanding.

f. 136c 1. i.e. David has put *sed...meam* between *si...sentiebam* and *sicut lactans gaudet*, and that has been done *causa metri*. 2. i.e. this below were the right order of it but for the metrical necessity. 3. i.e. there is then correspondence between *sed exaltaui* and *ita*. 4. he has then here correspondence between *sicut* and *si*, and not between *sicut* and *ita*. 7. i.e. in fulfilling Thy works, O God, and Thy commandments.

[a] MS. *nonnodiummussaigtis*
[b] cf. Ml. 21[d]4
[c] over the line
[d] *inso sis* over the line
[e] -cut over the line
[f] *do-* over the line, rectius *dothimnae*

PSALMUS CXXXI.

CANTICUM GRADUUM.

profeta.....inducit ipsum populum uelut commonentem[11] Deum quantam beatus Dauid curam religionis...habuerit...qualiterque illum uicissim Deus remuneratum[a] sé dixerit promisionibus[12] ad gentem *eius* directís...et, quoniam promisionum talium illo[13] tendebat intentio ut esset in illa tam imperii quam populi commonis utilitas, idcirco[1] huiusque modi profeta psalmos instituit quibus f. 136d spem populi nutriat, ut credant propter promisionum saltim fidem manentem[2] captiuitatem esse laxandam, ut et populus solo[3] patrio et Dauid posteri habeto restaurantur imperio.

MEMENTO, DOMINE, DAUID ET OMNIS MANSUETUDINIS EIUS.

saltim[4] Dauid meritorum promisionum recordare[5].

SICUT IURAUIT usque IACOB.

uoti sui intentionem iuramento firmauit, esse[6] in effectum rei sacramenti[7] interpossitione construxit.

DONEC INUENIAM LOCUM DOMINO usque IN EFFRATA.

pro Eufrateo[8]; *uel* certe in Euffrata[9] ad Dauid promisio reuelatioque facta est de loco Templi construendi. hanc reuelationem ad Euffrateum[10] factam, *id est* {ad} Bethlemiten[11] Dauid, populus cunctus agnouit. f. 137a

11. .i. *forchain* .i. *doaithminedar do dia*[b] *inpopul* .i. *huare rombu* f. 136c *mór dorat* duaid *dulœri*[c] *frit adrad su nonsóirni*[d] *a dæ arsin* *continued*
12. .i. *dorairigert dia do* duaid 13. .i. *indusin asrubartmar* f. illo .i. a deo

1. .i. *confresced inpopul á ic ar*duaid 2. *dia feidliged ires* f. 136d *foirbthe leu asoertha dinaib imnedaib* 3. *dundlár* 4. *cid* 5. *adé* 6. *intœrchoiliud* 7. .i. *in chosecarthi* .i. iuramenti 8. .i. *ar ind eufratidiu* .i. *ar* duaid 9. .i. *ainm in luic ar* duaid *diarufoilsiged*[e] *issind lucsin* 10. *duneuffratidiu* .i. duaid 11. *dunbethiliemdu* .i. *rob*[f]

11. i.e. which teaches, i.e. the people reminds God, i.e. because f. 136c David has given much diligence to worshipping Thee, deliver us, O God, *continued* on account of that. 12. i.e. which God had promised to David. 13. i.e. that place that we have mentioned.

1. i.e. that the people might expect its deliverance on account of f. 136d David. 2. if there remained with them perfect faith in their deliverance from the troubles. 6. the determination. 7. i.e. of the consecrated thing. 8. i.e. for the Ephratean, i.e. for David. 9. i.e. the name of the place for David to whom there had been a revelation in that place. 11. to the Bethlehemite, i.e. ..

[a] leg. remuneraturum [b] over the line [c] MS. *læri*
[d] MS. *non soirni* [e] MS. *diaru foilsiged*
[f] leg. .i. *robu dunbethiliemdu* 'or to the Bethlehemite'?

INUENIMUS EA IN CAMPÍS SILUÆ.

hæc reuelatio, q*uæ* *uel* in Euffrata[1] *uel* *per* Eufrateum facta *est*, inuenta *est* in campís siluæ, *id est*, manifestum *est* q*uod* in campo planitiæ, scilicet areæ[2] Ornan,.....Templ*um* esset Dom*in*i con-struendum.

EXSURGE, DOMINE, usq*ue* TUÆ.

horum, inq*uit*, omnium memor[3] in nostr*um* tandem *con*surge adiutorium.

ET SANCTI TUI EXULTENT.

uniuersi inq*uit*, *sanct*is legib*us* dicati[4] grandi lætitia *con*plebunt*ur*.

PROPTER DAUID SERUUM TUUM.

hæc nobís omnia *propter* illum *præ*sta in fidem promisionum tuarum[5].

f. 137b IURAUIT DOMINUS IN UERITATEM, ET NON FRUSTRABITUR EI.

promisionis namq*ue* tuæ[1] *est* illa firma sententia.

DE FRUCTU usq*ue* TUAM.

q*uoniam* dixisti, si filii *eius* in Legis tuæ[2] custodia *per*manerent, omnes iugiter posteros *eius* in regni dignitate permansuros.

SÌ CUSTODIERINT usq*ue* SEDEM TUAM.

cum Dauid successoribus sit promissa æterna regnatio, Sion quoq*ue* in possesionem tuam[3] peculiari[4] dignatione recepta *est*. geminís[5] *ergo* promisís in sufragium liberationis utitur.

QUONIAM ELEGIT DOMINUS SIÓN[6], PRÆELEGIT EAM IN HABITATIONEM SIBI.

á meliore parte urbís electæ totam terram repromissionis uoluit indicare.

[7]HÆC REQUIES MEA IN SÆCULUM SECULI.

UIDUAM *EIUS* BENEDICENS BENEDICAM.

Hebreus dicit: uenationi[8] *eius* benedicam, *id est* fructib*us*, quibus síc aluntur agriculæ ut uenationib*us* studiosi capiendarum ferarum.

f. 137a 1. .i. *ainm duntír hita bethil*[a] 2. *int*[b] *ithlair* 3. *istú* 4. *cossecarthi* 5. *adœ*

f. 137b 1. *adœ* 2. *adœ* 3. .i. *adœ* 4. *sainredach* 5. .i. *tairngire fiatho diachlaind som 7 atindnaccul ade hisión intsainriud it hæ insin indatairngire*... 6. *noch is ule tír tairngeri ón* 7. *is he in fersso*[c] *rogab chirine*[d] *octecht imbethil* .i. haec requies rl. *bidfír æm olsesom is sunt bia sa in eilithri collae messa*.. 8. *dund archogacht*

f. 137a 1. i.e. a name of the land in which Bethlehem is. 3. it is Thou.

f. 137b 5. i.e. the promise of sovranty to his posterity, and the giving of it in Zion in particular, those are the two promises. 6. however it is the whole Land of Promise. 7. this is the verse that Jerome sang as he went into Bethlehem, namely, *haec requies*, etc.; "it will be true," says he: "here shall I be in pilgrimage till the Day of Doom."

[a] MS. *beth il* [b] recte *ind* [c] MS. *ferso* [d] MS. *chrine*

utriq*ue* *ergo* captiuis {*uel* captis} diuerso[1] labore utuntur cibís, et ambo escas indagine operossa uestigant[2]. f. 137c

ILLIC PRODUCAM CORNU DAUID.

potentiam[a] regiæ potestatis....roburabo[3].

PARAUI LUCERNAM CHRISTO MEO.

pro[4]: firmaui absq*ue* ullo interpullutu[5] Dauitice posteritatis ductum[6].

INIMICOS *EIUS* INDUAM CONFUSIONE.

hostes *eius*.....*uel* prosperitate distituam[b][7].

PSALMUS CXXXII.

CANTICUM GRADUUM.

decim et duæ tribus ante captiuitatem semper inimicæ[8] erant; post captiuitatem in unum principatum reducta summa[9] imperii motuo foederatae[c] *sunt*[10], ut nec regno ultra diuiderentur nec animo. præuidens *ergo* profeta huius felicitatis[11] euentum, prædicit et laxandam captiuitatem omnium et adstringendam[12] inter eos fore concordiam.

ECCE QUAM BONUM usq*ue* IN UNUM.

tamq*uam* in rerum præsentium iucundum ductus spectaculum cum uoluntate[13] et quadam demonstratione bonum reintigrandæ pacis extollit.

f. 137d SICUT UNGENTUM usq*ue* IN BARBAM.

q*uod* non minus flagrantia iucundum *est* quam consecratione reuerendum[1].

1. .i. *fiadach lassandalalín*[d] *7 tír frecur ceill lassin lín naile* f. 137c
2. *inglennat* .i. *ithid cach diib biad álaili*.. 3. *oldia*
4. *tarœsi* 5. .i. *cennachneilled* 6. .i. *intudidin* .i. *intois-sigecht* 7. *nu duœrus*[e] 8. .i. *robói chocad etir deichthriub 7 dethriub corricisin*. 9. *inthuaisletu* 10. *rocairdnigthea*
11. .i. *ointad inpopuil són* 12. *bed cuimrechti* 13. *am(al)as tol*[f] *lesom óintu*[g] *du(n)popul*
1. *oldaas nermitnigthi feid*[h]

f. 137d

1. i.e. hunting with the one of the two sets, and agriculture with the other. 2. i.e. each of them eats the food of the other. 3. says God. 6. i.e. the leading, i.e. the leadership. 8. i.e. there had been war between the Ten Tribes and the Two Tribes till then. 11. i.e. of the unity of the people. 13. as he desires unity for the people.

[a] MS. potententiam [b] MS. distitutam [c] MS. foderatae
[d] MS. *lassandalín*: corr. Ebel; leg. *lassindalalín*? [e] MS. *nuduœrus*; here *nu*=*nó* as in Ml. 75[a] 4 [f] *al* and *to* are indistinct [g] MS. *óntu* [h] cf. *indaas toirthech* Ml. 84[a] 3[b]. Here the relative *n* is peculiar; *oldaas as nermitnigthi feid* might be conjectured, but that would mean quam reuerendum esse, cf. Ml. 86[d] 18, 111[c] 8

IN BARBAM ARON.

ordinate rursus *post* caput[2] barbam atq*ue* inde oram[3] uestimenti intulit.

Q*UONIAM* ILLÍC usq*ue* BENEDICTIO*NEM*.

in *con*sensu scilicet fratrum. "illíc[4]" *ergo non* locum[5] intellege *sed* caritatis officium.

ET UITAM USQ*UE* IN SÆCULUM.

studentes paci benedictio[6] et uita longior *con*sequet*ur*.

PSALMUS CXXXIII.

CANTICUM GRADUUM.

q*ua*si *post* reditum ędificata iam[7] domu Dei commendat*ur* iure psallendi studium libertatis.

QUI STATIS usq*ue* NOSTRI.

q*uid*[8], a quib*us*, ubi, quando, et quandiu, quomodo[9], *uel* q*uod* prœmium[10] fieri debeat,.....signat*ur*, ut scilicet serui Dei in atriis
f. 138a Dom*in*i reducti et omni tempore religiosa protentione manuum benedicendi[1] benedicant Dom*inum*.

IN NOCTIB*US* usq*ue* DOMINUM.

habetus quippe et rationabilis[1a] membrorum motus sermo[2] q*ui*dam *est* corporis, et prœter animum[3] carnis q*uo*q*ue* deuota *con*fessio[4].

f. 137d *continued* 2. *iarnaisndís*[a] *dosuidiu* 3. *incimais* 4. .i. *ani as* illíc 5. .i. *ní locdatu inchosig acht is* illíc · *indusin* .i. *is in chainchomruc* 6. *in chainepert* 7. *cid* 8. .i. *molad dæ són* 9. .i. *hitairissem*[b] 10. .i. *molad dé són*

f. 138a 1. *bendachdai* 1a. .i. *cumgabal inna lam són* 2. .i. *cumgabal inna lam hicrosfigill*[c] *is sí briathar lám insin* · *7 issí briathar súle dano a cumgabal suas dochum ní dé 7 issi briathar glunœ 7 chos a filliud fri slechtan 7 issi briathar choirp dano intan roichther do dia ocslechtan 7 chrosigill* 3. .i. *airis imradud álabradsidi in menman* 4. .i. *intabras dungní in corp do dia* ut diximus

f. 137d *continued* 2. after speaking of it. 4. i.e. the word *illic*. 5. i.e. it does not signify locality, but it is *illic* 'there,' namely, in harmony. 8, 10. i.e. the praising of God. 9. i.e. in standing firm.

f. 138a 1a. i.e. the raising of the hands. 2. i.e. the raising of the hands in cross-vigil, that is the word of the hands, and the word of the eyes, moreover, is the raising of them up to God, and the word of the knees and of the legs is the bending of them in prostration, and the word of the body, moreover, is when it is extended to God in prostration and cross-vigil. 3. i.e. for the speech of the mind is thought. 4. i.e. the gesture which the body makes to God, *ut diximus*.

[a] MS. *iarnais ní dís* [b] This seems to refer to qui statis of the text, Windisch
[c] MS. *hicros figill*

BENEDICAT TÉ DOMINUS EX SIÓN, QUI FECIT CÆLUM ET TERRAM.

ne inremuneratum[5] putarent gratiarum actionis officium.

PSALMUS CXXXIV.

ALLELUIA.

argumento h*uius* psalmi reditus de Babilone populi significat*ur*, cum imperat*ur* ut tam p*ro* ultione[6] hostium q*uam pro* difensione sui gratias referant redemptori, qui illos multiplici solacior*um* genere recreauerat semp*er* atq*ue* *con*fouerat[7].

LAUDATE NOMEN DOMINI usq*ue* NOSTRI.

causa d*icitur* cur laudari Dominum imperaueret, q*uia* scilicet[8] facultatem prœstetit in domum Dom*ini* iterum *con*sistendi.

LAUDATE DOMINUM *QUIA* BENIGNUS *EST* DOMINUS; PSALITE NOMINI *EIUS QUIA* SUAUIS *EST* DOMINUS.

q*uoni*am tua[8a] *sancta* q*ui*ppe uoluntate h*uius* modi *con*dit*ur*[9] officium.

Q*UONIAM* IACOB usq*ue* DOMINUS.

canoris uestri[10] sit talis narratio q*uod* uos patresq*ue* uestros... solos sibi elegerit, q*uod* instar cuiusdam possesionis tuet*ur*[11].

ISRAHEL IN POSSESIONEM usq*ue* IN TERRA.

potentiam *eius*...*non* solum nostra difensione[12] *sed* totius orbis creatione[13] p*er*cipimus.

FULGORA IN PLUIAM FECIT. f. 138b

nubium quippe *con*lisio erumpit in fulgora, signa proferens[1] sequentium pluiarum.

QUI PRODUCIT UENTOS DE TESAURIS SUIS.

eodem arcano potentiæ aér mouet*ur* in uentum[2] sicut dense*tur* in nubes.

5. .i. *as nephatdanaigthe intimthrecht hisin* · 6. .i. *doratad fornanaimdea* 7. *rotatailc* .i. *fordechuid*[a] 8. *issé inso infochunn* 8a. *adae* 9. *duferthar* 10. *far foguir si ón* 11. .i. *in popul israheldae* 12. .i. *ni ed amet asnetarcnad dun triarnditin*[b] 13. .i. *trisintuistin* f. 138a *continued*

1. .i. *an dufurgaib in chomfrithorcun ón* 2. .i. *fri imfolang gáithe ón* f. 138b

5. i.e. that that service is unremunerated. 6. i.e. which had been inflicted on the enemies. 7. i.e. had helped. 8. this is the cause. 10. that is, of your voice. 11. i.e. the people of Israel. 12. i.e. not only that it is known to us through our protection. 13. i.e. through the creation. f. 138a *continued*

1. i.e. when the collision produces. 2. i.e. to cause wind. f. 138b

[a] MS. *for dechuid* [b] MS. *trarnditin*: corr, Ascoli

QUI *PER*CUSSIT *PRI*MOGENITUM[a] usq*ue* AD PECUS.

hinc iam a peculiari[3] beneficio uindicis laudatur potentia.

EMISIT SIGNA usq*ue* SUIS DEP*RE*CABIT*UR*, *UEL CON*SULABIT*UR*[4].

Hebreus d*icit*: erit placabilis, ne, qui gentium regumq*ue* malefacta[5] puniera*t*, uideret*ur* p*er*sonar*um* aceptione seruorum delicta neglegere[6]. licet indulgent*er* omnia[7] contuleris semel[8] electis, corripies[9] t*am*en errantes[10], uerum ea bonitate et clementia ut supplicum[11] p*re*ces ignoscentia[12] prumpta p*er*ueniat[b].

OP*ERA* MANUUM usq*ue* UIDEBUNT.

f. 138c idula in nostram formant*ur* effigiem, ut[1] in-animam[2] informemq*ue*[3] materiam homana imago nubilitet[4].

AURES HABENT usq*ue* QUI FACIUNT EA.

auctores idulorum atq*ue* cultores optat deorum suorum similisimos fieri, q*uod* maledictum[5] pulchre uelatum *est* adeo ut, si tali offendant*ur* co*n*uicio[6], de diís suis meriti[7] *con*uincant*ur*[8] quos impia existimatione[9] lesserint, dum eorum inp*re*cata similitudine[c] *con*tumiliæ[10] instar orruerint.

f. 138b *continued* 3. *sainredaig* 4. *etarrogu canone lesom anísiu* 5. *inna mignímu* 6. .i. *cen an digail sidi dano* 7. .i. *cia dulogae doib anuili torgabala on* 8. .i. *duroigasu adá óin fecht* 9. *adá* 10. *cid dudtuigsib ón* 11. *inna nguidech* 12. .i. *indilgud huaitsiu adæ*

f. 138c 1. *dechur* tra *tadbat som itir dóini 7 idlu cruthaigter foacosmailius* 2. .i. *huare techtas anmain* 3. .i. *nochis si inanim*[d] *són nadelbaigther hua lamaib doine*·· ł. informemque materiam .i. *is anadbar nephdelbaigthe*[e] .i. *in corp són nad delbaigther hua lamaib dóine*[f] amal *dungníter idail huadib*· 4. *cosochenelaigidir* .i. *issoiriu indate idail* .i. *air nítechtat sidi anmain* 5. .i. *bithe*[g] *doib som* amal *an deu són* 6. .i. *ásamail frian deu són* 7. *indairilteo* 8. .i. *buith* amal *an deu son* .i. *corub mebuil*[h] *leu ón* 9. .i. *huare nach maith leu cutrummus frian deu*· *is frithorcuin dosuidib insin*· 10. .i. *arathis leusom anintamail fria ndeu*

f. 138b *continued* 4. he has here an alternative text. 6. i.e. so as not to punish them then. 7. i.e. though Thou forgive them all their transgressions. 8. i.e. whom Thou hast chosen, O God, once. 10. even Thy elect[i]. 12. i.e. the forgiveness from Thee, O God.

f. 138c 1. he shews, then, a difference between men and idols that are shaped after their likeness. 2. i.e. because it has soul. 3. i.e. it is the soul that is not formed by the hands of men. Or, *informemque materiam*, i.e. into the unformed material[k], i.e. the body, which is not formed by the hands of men, as idols are made by them. 4. i.e. it is nobler than idols, for they have no soul. 5. i.e. of their being as their gods. 6. i.e. their being likened to their gods. 7. of the merit. 8. i.e. that they are as their gods, i.e. that they may deem it a disgrace. 9. i.e. because they are not pleased at being put on an equality with their gods, that is an offence to them (the gods). 10. i.e. they deem it as a reproach to be compared to their gods.

[a] MS. *p*rimogentum [b] leg. *præ*ueniat? [c] leg. inprecatam similitudinem?
[d] recte *indanim* [e] MS. *neph delbaigthe* [f] MS. *dói*: corr. Ascoli
[g] rectius *buithe* [h] The *i* seems to shew that the final *l* was palatalized by the following palatal *l* [i] For the construction cf. *condírgedar dosuidib* Ml. 34[a] 23
[k] Translated as though it were in informem materiam

ET OMNES QUI *CON*FIDUNT IN EÍS.

nos, inq*uam*[11], q*ui*[11a] quantum p*ræ*stet[12] D*eu*s nost*er* diís gentium agnouimus, sedula eum laude deuotaq*ue* celebremus. diuersís[13] sane nominib*us* unam eandemq*ue* gentem signare curauit, ut repetitione *con*pellationis q*uam*[14] studiosse D*eum* benedici uellet, inp*re*sit.

PSALMUS CXXXV.

ALLELUIA.

nullo {sensu} hic psalmus defert a sup*er*iore carmine; unum atq*ue* idemq*ue* argumentum[b] ambobus, unus sensus[15]; utroq*ue* imp*er*at*ur* siquidem reuersís de Babilone ut tam ueterum q*uam* recentium[16] beneficiorum memores iugiter D*eo* grati esse[17] p*er*sistant, interpossitís sane uersib*us*[18] p*ro*pt*er* modulatam respondentium[1] f. 138d *con*cinnentiam[2], q*ui*[c] t*am*en semp*er* sup*er*iorem sensum inpleant, a poetís *inter*calares[3] d*icuntur*.

QUI FIRMA*UIT* usq*ue* *EIUS*.

pro[4]: aquis circum*d*atam {.i. terram} *uel* erratam[5] uenís[6] fontium et originib*us* fluior*um*, a*ut* certe eminentiorem[7], recurrentib*us* siquidem[8] in ima q*uæque* ac depresa[9] aquís arida *ut* sup*er*ior[10] emerserit[11] et altior.

LUNAM ET STELLAS IN POTES*TATEM* NOCTIS.

dum noctis tenebrosa disrumpunt, uim lucis suæ tempore potissimum noctis adserere[12] p*er*hibent*ur*, quo solum[13] splendor[a] earum ussui *est* mortalib*us*.

11. *indeurb* 11a. *issinni* 12. *ciammét doroscai* f. 138c
13. *forsan* israhel *7* aron *7* asleui[d] *trachtaid inso* 14. *ciafiu* .i. *continued*
mórní 15. *is indib salmaib so* 16. *nuæ* 17. *m bete*
18. .i. quoniam in æternum missiricordia eius *do buith in digaid cechferso beus*· ˘

1. .i. *etir dichlais nogaibthe in salmso* .i. quoniam in æternum f. 138d
missericordia eius *nogaibed indal(a)chlas*[e] *beus* 2. *air incuibdius*
3. .i. *etarsudigthi*[f] 4. *tar æsi* 5. *airndrisse* 6. .i.
rethait uisci innamedón·*són* 7. *as ardu* 8. *cid arretae ind uisci* 9. .i. *is nafudamnai són dano* 10. *indate ind uisci ón*
11. *co dururgaib* 12. .i. *nochis dunaidbdet són* 13. *nammá*[g]

11. assuredly. 11a. it is we. 13. this comments on Israel f. 138c
and Aaron and Levi. 14. i.e. greatly. 15. in these two psalms. *continued*
18. i.e. that *quoniam*, etc. should continue to be after every verse.

1. i.e. this psalm used to be sung between two choirs, i.e. the second f. 138d
choir used to continue to sing *quoniam*, etc. 6. i.e. waters run in their centre. 8. even when the waters run. 9. i.e. into the depths, then. 10. that is, than the waters. 12. i.e. that they shew.

[a] MS. speldor [b] MS. arargumentum [c] leg. qui cum? [d] *asleui* stands as though *forsaní* had preceded [e] MS. *indla:hlas*: corr. Ascoli [f] MS. *etar sudigthi* [g] MS. *namná*

QUI PERCUSSIT ÆGIPTUM usque EORUM.

ad gratias agendas pro peculiaribus in sé[14] agendis benefactís accingitur.

f. 139a INCREPAUIT[1] MARE ROBRUM IN DIUISIONES usque FUIT NOSTRI.

Deus. post enumerationem ueterum præstitorum et ad recenta[2] beneficia tua conuertitur[3].

PSALMUS CXXXVI.

IPSI DAUID.

hic psalmus ante expossitionis[4] ingresum ipso[5] sui principio captiuitatem Babiloniam profetatam esse testatur in aliorum psalmorum [6]adprobatione, in quibus, cum idem argumentum sit[7], uerborum[8] tamen non est tam aperta[9] contextio, cum consequentia sensuum causarum similitudoque aliud[10] non cogit intellegi. nullus ergo huius modi[11] profetias a sancto Dauid celebratas esse infitiatur[12].

SUPER FLUMINA BABILONIS usque SIÓN.

inducitur sermo lugentium captiuitatis mala et patriæ desideria lacrimosa conquestione[13].

IN SALICIBUS usque NOSTRA.

organorum sonos audire desiderabamus, quo[14] magis .. nimiam miseriam nostram in mimoriam reuocarent.

f. 138d *continued* 14. *ind som* .i.[a]

f. 139a 1. *debe tintuda*[b] *són* .i. pro diuissit 2. *nuib*[c] 3. *in faith* 4. .i. *inna aisndísen fil is int salm* 5. *innúnn són* 6. .i. *as ṅ du doiri babelone rogabtha*[d] *in*[e] *sailm*[f] *fil isint saltair ataat*[g] argumenta *sluinde as ṅ du doiri babilone rogabtha int sailm sin fubithin neich asbeir hisunt* .i. super flumina babilonis 7. .i. *fri argumint int sailm so* 8. .i. *airis didoiri babilone*[h] *rogabtha huili ised*[i] *dugniat an*argumenta 9. .i. *combad dudoiri babilone*[k] *rogabtis ón* 10. *acht is didoiri babilone rogabtha* 11. *as ṅ di doiri babi*lone *rogabtha* 12. *naimresnad* 13. *huand eregim* 14. .i. *cu*

f. 139a 1. a difference of rendering, i.e. for *diuisit*. 3. the prophet. 4. i.e. of the exposition which is in the psalm. 6. i.e. that the psalms which are in the psalter have been sung of the Babylonian captivity. There are *argumenta* which declare that those psalms have been sung of the Babylonian captivity, because of what he says here, namely, *super*, etc. 7. i.e. as the argument of this psalm. 8. i.e. for they have been all sung of the Babylonian captivity; that their *argumenta* establish. 9. i.e. that they have been sung of the Babylonian captivity. 10. but they have been sung of the Babylonian captivity. 11. that they have been sung of the Babylonian captivity. 12. let him not gainsay.

[a] after .i. is an erasure [b] MS. *tinda*: corr. Ascoli [c] The dative as though after the Irish *do* [d] MS. *rogabta* [e] rectius *int* [f] *i* over the line [g] MS. *ata* [h] MS. *bababilone* [i] MS. *is* [k] MS. *babile*

QUIA INTERROGAUERUNT usque OUIUM.

non solum, inquiunt, cæperunt[15] nos, sed etiam insultantes cogunt nos cantica nostræ linguæ[1] cantare. f. 139b

YMNUM CANTATE.

et naturale est ut externæ linguæ[2] cantica cum inrisione sepius audiantur.

SÍ NON MIMINERO usque MEÆ.

non solum, inquit populus, recordabor tui, Ó Hierusalem, sed etiam omnem lætitiam meam memoria tui antecedet[3].

QUI DICUNT: EXINANITE[a] usque IN EA.

tanta, inquit Edom, scrutamini illius urbis secreta, ut, sicut uas usque ad feces[4] exauriatur, ita nihil reliquarum plebis[5] in ea remitatur.

FILIA BABILONIS usque NOBÍS.

ó tú Babilón superba, quæ sub manu Domini ita infirmaris ut fit f. 139c filia tenera et delicata[1]... retributionem *autem* sé accipisse a Babiloniís profitentur[2].

BEATUS QUI TENEBIT usque AD PETRAM.

consuetudo est barbarorum ut nulla misseratione commoti infantium capita petrís inlidant, quos non dignantur fortium morte occidere[3].

PSALMUS CXXXVII.

CONFITEBOR TIBI, DOMINE, usque MEI.

gratiam tibi agam, quia orantem té[4] in presura exaudisti.

ADORABO usque TUUM.

non in delubris[5] idulorum sed in Templo. f. 139d

QUONIAM MAGNIFICASTI TUUM.

quia exaltasti nomen tuum liberatione populi tui, quod quasi exile[1] extraneís uidebatur.

QUONIAM MAGNA GLORIA DOMINI.

non ingloriosus[2] in hís uidetur.

15. *rogabsat*

f. 139a 1. .i. *hebreici*[b] 2. *hebreici*[b] 3. *duroscaifea* 4. *co- descthu* 5. .i. *israheldæ* *continued*

f. 139b 1. *malar* 2. *israheldai* 3. .i. interfectione .i. *ni fiu leu* f. 139c *bás naill dutecht*[c] *forru acht beim acinn fri cloich* · 4. *adæ* 5. *ní is naibtemplaib*

1. *seim* 2. *nephinducbaide*[d] f. 139d

f. 139b 1. i.e. Hebrew. 2. Hebrew. 5. i.e. of the Israelites.

f. 139c 2. the Israelites. 3. i.e. they do not deem it fitting that another death should come upon them, but that their heads should be dashed against a stone.

[a] MS. exinate [b] This seems to be the Latin genitive Hebreici used as though in concord with the Irish *bélrai*. [c] rectius *duthecht* [d] MS. *nephinducbaide*

EXTENDISTI MAN*UM* usq*ue* TUA.
ad nós auxiliando[3] tua manus porrecta *est.*

PSALMUS CXXXVIII.

f. 140a SEMITAM MEAM.
uita homana cotidiano iteneri[1] adsimulat*ur*. sicut *enim* uiator *per* tractús[2] terræ *pro*ficiscit*ur*[a], sic homo *per* uarias ætates.

FUNICULUM M*EU*M.
funiculus a diuidentib*us* hereditatem circumfert*ur*, ut unusq*uis*q*ue pro*pri*am* sedem accipiat. ita et omnis homo diuidente D*omi*no accipiat q*uid* in sé *con*tinet qualitatis[3].

f. 140b Q*UIA NON EST* SERMO IN LINGUA MEA.
nulla *est* mihi eloquentia q*uæ* possit tibi[1] ocultare aliq*uid*.

ECCE TÚ, D*OMI*NE, usq*ue* ANTIQUA.
cognitione[2–3] mea *pro*fundiora intellexisti[3a], q*uia* omnia q*uæ* ante mundi initium fuerunt et om*nia* q*uæ* *post* finem *eius* intellegis.

POSSUISTI SUP*ER* MÉ MAN*UM*.
similitudine {*dicit*} massam[4] q*uam*libet plasmantis[5] et *con*glutinantis.

ET *NON* POTERO AD EAM[6].
ratio n*on* sinit, potestas[b7] *non* subpetit, ut aliqua *con*tumacia tecum disceptam.

QUO IBO A SP*IRITU* TUO?
sí cu*per*em q*ua*si fugitiu*us*[c] auolare[8], nullus m*ihi* locus fugendi *est.*

f. 139d *continued* 3. *lase*
f. 140a 1. .i. *duintiuch óin lai* 2. .i. *etir réid 7 amreid*[d] *7 etir fán 7 ardd* 3. .i. *im olc famaith ón*
f. 140b 1. *erut su adœ* 2. .i. *uat etarcnu* .i. *huat ingnu* 3. ł. mea cognitione .i. *asgensu innahi ata fudumnu huamingnusa*[e] .i. *is uilliu tingnae indaas mingnae se* · · · 3 a. *adœ* 4. .i. *cid cré cid táis* ł. 5. *duslaid* .i. *cruthaigedar* 6. .i. *fristáes fris* 7. .i. *nímtha*[f] *cumachtœ ndo* 8. *fuluinn*

f. 139d *continued* 3. when.
f. 140a 1. i.e. to a journey of one day. 2. i.e. both level and unlevel,
f. 140b both valley and height. 3. i.e. whether evil or good.
1. from Thee, O God. 2. i.e. from Thy knowledge, i.e. Thy understanding. 3. or, *mea cognitione*, i.e. Thou hast understood the things that are deeper than my understanding, i.e. Thy understanding is greater than my understanding. 4. i.e. whether clay or dough, etc. 5. who strikes, i.e. who forms. 6. i.e. to oppose it. 7. i.e. I have no power thereto.

[a] MS. proficist*ur* [b] MS. postestas [c] MS. fugitib*us* [d] MS. *am reid*
[e] an imitation of the Latin idiom [f] MS. *nitha*

SÌ DISCENDERO AD INFERNUM.
q*uam*[9] multi *sunt pr*œposti et comites regis ad carceris ianuas, a*ut* ut soluant liberandos a*ut* ut ligant uincendos.

SÍ SUMPSERO PENNAS usq*ue* MARIS.
sí ucloci .. fuga transuolauero ad maris extrima, ibi mé ministri regis inuenient, q*uia*[a] naues negotiatorum[10] a*ut* expectant a*ut* suscipiunt[11] a*ut* dimittant[12].

ET DIXI: FOR*SITAN* MÉ.
ego uidens nullam fugam tutam m*ihi* fore[13], cogitans dixi: tenebræ mé *pro*dunt[b1] *per*sequenti[2]. f. 140c

ET NOX SICUT DIES.
temp*us* q*uod* quieti homanæ datum *est* in té n*on* cadit[3].

SICUT TENEBRAE *EIUS.*
*con*paratione[4] tenebrarum lux[5] dep*re*chendit*ur*; D*eus* *autem*, in q*uo* nullæ tenebræ *sed* om*nia* in q*uo* lux s*unt*, sine ullo inpedimento cuncta *præ*uidet.

SUSCIPISTI MÉ usq*ue* MEÆ.
in sinum tuae potentiæ ab initio expossitus[6] sum.

N*ON EST* OCULTATUM OS.
etiam interiora mei corporis rimare[7] potes.

SUBSTANTIA MEA.
homo in extrimis terræ finibus constitutus tuam[8] scientiam non latet.

IMP*ER*FECTUM MEUM.
cu*m* adhúc necdum[9] formatus in utero esse*m*...

DII FORMABUNT*UR.*
dii ab hominib*us* fabricabunt*ur*, et nemo in eís *est* q*ui* talia possit scire[10].

DENUMERANS.
uidebo eos multiplicatos esse ita ut numerari[1] n*on* possint. f. 140d

f. 140b 9. .i. *mór ní* 10. *innacennaige* 11. .i. *dianndamnad són* · 12. .i. *nondascorat*[c] 13. *nad mbiad* *continued*
f. 140c 1. *nummeratsa* 2. *dundí adgreinn* .i. deo .i. mé 3. .i. *nibí adaig daitsiu* · *adé* 4. *huan chosmailigiud* 5. .i. *is dé intsoilse amal asndœ inna dorche*[d] 6. *amlathardae* 7. *ingléis* 8. *adé* 9. .i. *intain* 10. .i. *ní fitir idal inna inchlidi amal rundfitir dia*
1. *aralín* f. 140d

f. 140b 9. i.e. greatly. 11. i.e. to fasten them. 12. i.e. (because) they let them go. 13. that there would not be. *continued*
f. 140c 2. to him who pursues, i.e. *Deo*, i.e. *me*. 3. i.e. there is no night to Thee, O God. 5. i.e. the light is God's even as the darkness is God's. 8. O God. 9. i.e. when. 10. i.e. an idol knows not the hidden things as God knows[e].
1. for their number. f. 140d

[a] leg. q*ui*? [b] leg. *prodent* [c] MS. seems *nos dascarat*, but the last five letters are very doubtful, corr. Windisch [d] an imitation of tenebræ?; the construction with the singular verb is remarkable [e] cf. KZ. xxxv 403 sq.

QUIA DICES IN COGITATIONE.

tuo intimo consilio diffinitum *est* quod in uanum muratas[2] ac munitas possedent ciuitates.

PSALMUS CXXXIX.

f. 141a QUI COGITAUERUNT usque MEOS.

dilegenter cogitant mé subruere, quo[1] candentem[a] opprimerent.

f. 141b COGITAUERUNT usque EXALTENTUR.

né eleuentur hostes in tui populi conculcatione, quasi qui[1] non potuesses eripere populum tuum.

CADENT SUPER EOS.

sicut carbones superfussi sedentem concremant[2], ita illi uindicta cælesti obprimantur.

PSALMUS CXL.

f. 141c DOMINE, CLAMAUI usque AD TÉ.

Ó Deus missericors et tribulatorum[1] auxiliator, nunc inuocantem exaudi mé.

DIREGATUR usque UESPERTINUM.

síc mea oratio...placida fiat quem ad modum incensum[2] suauissimi hodoris fit.

PONE, DOMINE, usque MEÍS.

ergo hoc modo precatur ut custodiat Dominus os suum et quasi quoddam hostio clausa labia muniat, né ad remaledicendum[3] aperiantur.

AD EXCUSSANDAS.

mos peccantium *est* sé defendere et peruicacia[4] excussare.

CORRIPIET usque MÉ.

corripientem cum mansuetudine accipiam, nec excussantem[5] sed confitentem me inueniet.

f. 140d *continued* 2. *múrdai*
f. 141a 1. .i. *co*
f. 141b 1. *os tú* 2. *amal loiscde* .i. *inná forsateismetar*
f. 141c 1. *innafochtaide*[b] 2. *indingchis* 3. *du athmaldachad* 4. *huathremglicci*[c] 5. *archoimtiu*[d]

f. 141b 1. Thou. 2. as they burn, to wit, him on whom they are poured.

f. 141c 5. who plead an excuse.

[a] leg. cadentem [b] *t* under the line [c] MS. *huath remglicci*
[d] Cf. *arcoimddim* g. causor Sg. 59[a] 15, *innerchoimded* Tur. 82. For the construction cf. p. 431 note d

CUSTODI MÉ A LAQUEO. f. 141d

in historia Regum inuenimus quosdam de populo auro corruptos, per quos Assirius decipere[1] regem cupiebat, de quorum scandalís sé deprecatur liberari.

PSALMUS CXLI.

TRIBULATIONEM MEAM usque MEUM. f. 142a

tibi, Domine, illam designaui, quo[1] té magnitudo meæ misseriæ ad missericordiam incitaret.

CONSIDERABAM usque MÉ.

conspexi, sperans auxiliantes, e quibus multos proditores offendi[2].

PERIT FUGA A ME.

propríis[3] proditus et hoste conclusus euadere non possum.

MÉ EXPECTENT IUSTI. f. 142b

in mé omnes tui persequutores spectant, quo[1] per mé uel fiduciam[2] uel difidentiam[3] capiant.

PSALMUS CXLII.

PSALMUS DAUID, CUM PERSEQUEBATUR[4] A FILIO SUO ABISOLÓN.

QUIA PERSEQUUTUS EST.

ideo in iudicium mecum non intres. sí *enim* té accussante, merito inimici mé persequuntur, cæterum *autem* gratis[5] inimicitias *eius* patior.

IN ME TURBATUM EST.

idem *est* sensus[6].

IN FACTÍS MANUUM TUARUM. f. 142c

repetitio *est* eiusdem[1] sermonis.

f. 141d 1. .i. *triaslach foir giallae dialailiu* · · ·
f. 142a 1. *có* 2. *inrualadsa* 3. .i. *huammuntir feín són*
f. 142b 1. *co* 2. .i. *intesamni indfirieín dut chreitimsiu adé diarumsoirae* 3. .i. *inderbamnacht* .i. *sechis innamairis ón* .i. *airimfolngubsa*[a] *amairis doib som manimsoirae se* · · · 4. *lasse dusente* 5. *cen chinta friusom* 6. *fris inf(e)rs riam*
f. 142c 1. *frisani fil riam*

f. 141d 1. i.e. by tempting him to submit to another.
f. 142a 3. i.e. by my own folk.
f. 142b 2. i.e. the confidence of the righteous man[b] to believe Thee, O God, if Thou deliver me. 3. i.e. diffidence, i.e. unfaith, i.e. for I shall cause unfaith to them if Thou deliver me not. 5. without offence against them. 6. as the verse before.
f. 142c 1. as what precedes.

[a] MS. *airimfolnguba*: corr. Ascoli [b] reading, with Ascoli, *innesamni*. leg. *bit esamni*, 'the righteous will be confident.' J.S.

UELOCITER EXAUDI.

exilis[2], sí infirmetur[3], nisi oportuna occurrat sanitas, morietur cito.

SPIRITUS TUUS BONUS.

f. 142d *est enim spiritus Domini* malus, *id est* potestas[1] qua dure opprimis peccantes et trades eos in manús inimicor*um*.

PSALMUS CXLIII.

f. 143a DOMINE, INCLINA CÆLOS.

similitudine illius uicis q*ua* de Ægipto p*ro*ficiscentib*us* adiutor fuisti, ita n*unc* populo tuo auxiliari oportet. tropicos[a1] *autem* cælos inclinari dep*recatur*.

TANGE MONTES.

sicut in monte Sina ollim discendente Dom*ino* fumus apparuit, ita et n*unc* eodem m*odo* *in*notescere debes[2].

FULGORA CURRUSCATIONEM.

f. 143b Ó D*eus* omnipotens, q*ui* hominis uanitati obnoxii[b1] recordari dignaris, inclina cælos.

EMITTE SAGITTAS.

sic *enim* Assirii *contur*bati fuerant ut fugientes....omnia expeditionis instrumenta in semitís[2] dimitterent.

f. 143c FILIÆ EORUM.

sicut Templum auro et argento distinctum[1] oculorum aciem obtondit[2], ita filiæ eor*um* mirabilib*us* ornamentis florent.

OUES EORUM FOETOSÆ.

n*on* solum homines et crescent p*ro*le et habundabunt bonís, s*ed* eti*am* pecora nulla sterilitate defamabuntur[3].

f. 142c 2. .i. *cóil* 3. .i. *ma beith hiseurc*[c]
continued 1. .i. *cidtriaingliu doindnastar són huare as nolc immefolngi*
f. 142d *do neuch forsanimber*[d]
f. 143a 1. *intropdaid* 2. .i. *adæ*
f. 143b 1. *bibdid* 2. *forsnaib conaraib*
f. 143c 1. *toirndide* .i. *brec* 2. *fristuairc* 3. *ní michlothaigfetar*

f. 142c 3. i.e. if he be in sickness.
continued 1. i.e. though it be given through angels, because it causes evil to
f. 142d him on whom it is used.

[a] MS. tropicos before oportet with a mark of transposition
[b] This is translated as a nom. pl.
[c] *u* over the line
[d] rectius *forsanimberr*

PSALMUS CXLIV.

APERIS TU MANUM. f. 144a

ex prumptuaris[1] tuæ maiestatis omnia animantia cibis nat*ur*æ debitís habundauit.

PSALMUS CXLV.

ALLELUIA.

in h*oc* psalmo discribitur adhortatio populi in captiuitate possiti et de Babilone p*ræ*stulantis[2] reditum, nec *con*fidendum[3] in hominib*us* docet, q*ui* n*on* poss*unt* liberare, s*ed* in Dom*ino*.

FACIT IUDICIUM usq*ue* ESURIENTIBUS. f. 144b

interire fame n*on* patit*ur* quos raptor auarus exuerit[1].

ET UIAM PECCATORUM EXTERMINABIT.

pene ubiq*ue*[1] hostes suos peccatores uocat, q*uia* inlessi[2] ledunt. f. 144c

DEUS TUUS, SIÓN.

a loco habitatores[3] intellegite.

PSALMUS CXLVI.

ALLELUIA, AGGEI ET ZACHARIÆ.

eadem in p*ræ*senti psalmo q*uæ* in superiore[4] p*ro*fetat.

ET ALLIGAT CONTRITIONES EORUM.

tamq*uam* ulcerib*us* fasceolas[5], síc erumnís fomenta[6] *con*solationis admouit, ut: "num q*uid* obliuisci poterit uirgo fasciae pectoralis[7]?"

QUI NUMERAT MULTITUDINEM STELLARUM.

ea uirtute nos liberauit qua astrorum numeros, cursús, ortús occassúsq*ue* tam nominum inp*ræ*sione[8] signat::s habet cognitiones.

1. *huanaib cellorib* 2. .i. *frisaccai* 3. *nantorasnigthi* f. 144a
1. *duchoimarraig* f. 144b
1. *emid*[a] *hi cech dú* 2. *huaneuch* 3. .i. *in loc lesom* híc f. 144c
arnaib aitrebthidib 4. .i. psalmo .i. *fil riam* 5. *amal nagrinnenu* .i. *bite imchrechtu*[b] 6. *innatatalc* 7. .i. *indetaig bruinnidi*
.i. *bís tarbruinniu ógae són* 8. *emid huandestoasc* .i. *ain(m) saindiles duthabairt ducechae*

2. i.e. which expects. 3. that one must not trust. f. 144a
2. by any one. 3. i.e. he here takes the place for the in- f. 144c
habitants. 4. i.e. *psalmo*, i.e. which precedes. 5. i.e. which are wont to be about wounds. 7. i.e. of the clothing for the breast, i.e. which is wont to be over a maiden's breasts. 8. i.e. in giving a peculiar name to each of them.

[a] In Ml. 131c 16 paene is glossed by *menid*; is there a clerical error there or here?
[b] MS. *-chretu*

f. 144d MAGNUS *DOMINUS NOSTER* usque[a] NUMERUS.
sapientiæ *eius* magnitudinisque[b] admiratio uires laudantis excedit[1].

SUSCIPIENS *MANSUETOS DOMINUS.*
non rebelles Legi, uel in omnem obsequellam[2] humiles ac nulli aduersantes.

HUMILIAT usque AD *TERRAM.*
rerum experti dedicerent. ideo in commonem utilitatem[3] dicuntur generaliter, sicut in superiore psalmo dictum est.

QUI *OPERIT* usque HOMINUM.
nubibus igitur densatis[4] paratur pluia graminibus alendís.

NEC IN TABERNACULIS UIRI.
pro: in tibiís[5]. alia editio[6]: *pro* tibialibus[7], quibus belliciosi crura muniuntur.

PSALMUS CXLVII.

f. 145a *QUONIAM CONFORTAUIT* SERRAS usque TUA*RUM.*
non contentus[1] instaurare, post reditum perpetue té munitam esse uoluit.

QUI EMITTIT ELOQUI*UM* usque *EIUS.*
transit iam hinc ad generalem munificentiam[2] conditoris.

MITTIT CRISTALLUM SUUM *SICUT* FRUSTRA[c] PANIS.
simili exemplo cum glagialis concretionis[3] expresit.

f. 145b NON FECIT usque *EIS.*
nulli hominum conlata sunt quæ nos gratulamur expertos[1].

PSALMUS CXLVIII.

ALLELUIA.
cum et alios psalmos, *id est* xviii et ·ciii·, discribendís creaturís

f. 144d 1. *asingaib*[d] 2. *tochaisgim*[e] ł. *immaircedetaid* 3. .i. *nachtorbatu coitchenn robói indib fridenum nuilc átrubalt tarhæsi ápectha* 4. *tridluthad inna nél*[f] 5. *arerochraib*[g] 6. *tintud aili* 7. *airnaib eruchordaib*

f. 145a 1. *annárbubudech*[h] 2. *dun moindeinmidetu* 3. *in-choteicthea*

f. 145b 1. *eulachu*[i]

f. 144d 2. following, or fittingness. 3. i.e. every common advantage that had been in them for doing evil has perished for their sin. 4. through the condensation of the clouds.

f. 145a 1. when he was not content.

[a] om. MS. [b] MS. magnitunisque [c] leg. frusta [d] MS. *as ingaib*
[e] MS. *toichaisgim* [f] MS. *innaïnél* [g] MS. *arerochaib*: corr. Ascoli
[h] MS. *annárbuidech*, with the second *u* over the line: corr. Ascoli [i] MS. *elachu*: corr. Ascoli

in laudem *pro*feta *con*possuerit creatoris, hunc perfectiore et uiciniore[2–3] detexuit[4] filo[5]. nam et multa intulit quæ in illis omiserat, et commemoratís nihilhominus principalibus elementís eorum effectús[6] in ilis psalmis enumeratos híc quoque non tacuit, dum ea, per quæ inplebantur[7], inseruit pene uniuersa. híc igitur creaturarum differentia ad laudandum Dominum conuocatur, nec f. 145c potiora {elimenta} quæque pro magnitudine sui ab hoc excipiuntur[1] officio[2], nec pro tenuitate secernuntur exigua[3]. ut enim conuentu distantium inter sé rerum unus mundus exstruitur, síc concentu omnium laus una formatur[4]. inde sane orditur[5] laudationem unde Moyses inchoauerat creationem[6], et quæ ille commemoratís[7] tantum cælis et terra obintellegenda[8–9] reliquerat[10], hic quæ potestates creaturæque tam exteriore[11] quam interiore ambitu clauderentur ut dilegens[12] interpres *eius* enumerat, et ad laudandum grandifica[a 13] auctoritate compellat[14].

LAUDATE EUM, SOL ET LUNA. f. 145d
ordinate post inuisibiles naturas et rationabiles horum memor *est* quæ in cælo locata[1] prima occurrent aspectibus.

LAUDATE usque LUMEN.
pro splendore astrorum, quod[2] cum est ex ipsis, aliud *est*[3] tamen quam ipsa sunt.

2. *as chomaicsiu* 3. ł. concinnore .i. *as chubaithiu* 4. *ro-* f. 145b
foilsigestar 5. *huanglosnaithiu* 6. .i. *ind imfolang*[b] *dogní* *continued*
cech dú(il) Hoc[c](?) *do molad dé* 7. .i. *molad dé ón*

1. *ni esgaibter* 2. .i. *molta dé* 3. .i. *cid mór in duil nó* f. 145c
cid bec ni eperr nephmolad dæ di · · · 4. .i. *amal is trí accomol nildule ɔterissedar indomon* sic *imfolangar oínmolad do dia trichocetal inna nule ídule* 5. *intinscana* duaid 6. .i. *aisndís dutuistin*[d] *innandule* quando dixit in principio fecit deus rl. 7. *doaisndís diib* 8. *duthaidbsin ón atan dæ innaduli triaisndís*[e] *diib do* 9. ł. obtigenda .i. *atanditi* .i. *cen aisndís*[f] 10. .i. *moysi do* duaid 11. *as imbechtrachu* 12. .i. *sóer*[g] .i. *leir són* 13. *budech* 14. *adgladathar*

1. *tinolta* 2. *intsoilse* 3. .i. *issain intsoilse 7 it saini* f. 145d
inna rinn

4. he has manifested. 6. i.e. the effect which each element f. 145b
works...to praise God. 7. i.e. the praising of God. *continued*
2. i.e. of praising God. 3. i.e. whether the element be great f. 145c
or small, it is not said that it is not to praise God. 4. i.e. as it is through the conjunction of many elements that the world consists, so praise is effected to God through the concert of all the elements. 5. David begins. 6. i.e. speaking of the creation of the elements, *quando dixit*: *in principio*, etc. 7. to speak of them. 8. to shew that the elements are God's through his speaking of them. 9. or *obtegenda*, i.e. that they are to be covered, i.e. without mention. 10. i.e. Moses to David.

1. collected. 2. the light. 3. i.e. the light is different, and the f. 145d
stars are different.

[a] gratifica is translated [b] MS. *folang* [c] =Ir. *són*? [d] rectius *duthuistin*
[e] *tris ídís*: corr. Ascoli [f] MS. *ais ídís* [g] cf. *nitat sóir huli oc tintuáth* Wb. 12b 23

LAUDATE EUM, CÆLI CÆLORUM.

non tantum[4] ea *quæ* in cælís *sunt*.

ET AQUÆ *usque* SUNT.

pro firmamento cælos possuit, idiomate[a] Ebreico[5] commotans numerum.

LAUDENT NOMEN DOMINI.

cum cæteris creaturís causa cur necesse sit laudari Dominum, *quæ*[b] cuncta, cum essent[6], sortita *sunt*[7] existentiam uoluntatis *eius* imperio[8].

QUIA IPSE *usque* SÆCULI.

non solum exsistentiam omnibus tribuit, *sed* etiam diuturnitatem[9] aliis, aliis æternitatem[10] dedit.

f. 146a QUÆ FACIUNT UERBUM *EIUS*[1].

dum in alternationes[2–3] instituta[4] satis faciunt iusioni {Dei}, habere se pariter testantur auctorem.

MONTES ET OMNES COLLES *usque* CEDRI[5].

pro terribilibus arbustís[6] cedros possuit, sicut supra draconum nomine omnium natantium genera *con*prechendit. cuncta *ergo* genera, tam foecunda *quam* infecunda, appellat[7].

f. 145d *continued* 4. .i. *nied*[c] *amét asmbeir som inna aitribthidi*[d] *domolad dé*[e] *acht asber cid arindmolatar inmanime*[f] *fesin* 5. .i. more .i. *ilar arhuathud*[g] *són* 6. .i. *is inmais diatuiste* 7. .i. *ataat iarum dano inneuch forrochongart dia doib* 8. .i. *forcomnactar som lase forruchongart som (am)buith* 9. .i. *fot saiguil ón* 10. .i. *buith dogrés ón*

f. 146a 1. .i. *comallait son nanní forcongair dia doib* · · Aliter quae faciunt uerbum eius .i. *ithesom ata briathra dé* · · · 2—3. *inailigthiu* .i. *is cotarsnae cechae díb fri alaill* .i. *is cotarsne aicned in tened fri cassair* rl. 4. .i. *anat ninsuidigthi* 5. *arcech fid són* 6. .i. *arnaib fedaib sonartaib ardaib* 7. *adgladathar*

f. 145d *continued* 4. i.e. not only does he say that the inhabitants shall praise God, but he even tells the heavens themselves to praise Him. 5. i.e. plural for singular. 6. i.e. in the mass (*massa*) for their creation. 7. i.e. they are afterwards then in that which God had ordered them. 8. i.e. they came into being when He had ordered them to be. 9. i.e. length of life. 10. i.e. to be for ever.

f. 146a 1. i.e. they fulfil whatever God orders them. *Aliter; quae faciunt uerbum eius*, i.e. these are the words of God. 2—3. i.e. each of these is contrary to the other, i.e. the nature of fire is contrary to hail, etc. 4. i.e. when they are placed. 5. that is, for every wood. 6. i.e. for strong, high woods.

[a] MS. odiomate [b] leg. quia? [c] MS. *ni*
[d] MS. *aitribthi*: corr. Ascoli [e] MS. *dæ dé*
MS. *inmime*: corr. Ascoli [g] MS. *huathud*: corr. Ascoli

SERPENTES ET UOLUCRES PENNATÆ.

repentium *autem* quædam pedata[a], nonnulla sine pedibus.

REGES *usque* TERRÆ. f. 146b

iam hinc transiuit ad hominem, quem *quia* animantium diffinitio inclussisse uidebatur, necesse erat ut *pro* sui merito ab corum commonione seunctus *con*pellaretur[1] nomine suo.

ET EXSULTANT CORNU POPULI SUI.

iste....nos *quoque* præcipuo honore dignatur[2].

PSALMUS CXLIX.

CANTATE DOMINO *usque* SANCTORUM.

id est, in coetu nostro laus resultat[3].

EXSALTABIT MANSUETOS IN SALUTEM. f. 146c

aduersis humiliatos et ad omnem iniuriam expossitos[1].

AD FACIENDAM UINDICTAM IN POPULÍS.

quæ nostrum reditum morabantur[2].

AD ALLIGANDOS REGES EORUM IN CONPEDIBUS.

quæ ultio tam magna *est* quam[3] memorabilis, ut tradi literís debeat.

ET NUBILES EORUM *usque* SANCTIS *EIUS*.

hæc *est* gloria *quam* discripsi: *quam*[1] eos supplices sublimabo, ut restituamini scilicet sedibus uestrís. f. 146d

PSALMUS CL.

LAUDATE EUM *usque* BENE SONANTIBUS.

modulatione iubelatio[2] triumphantis gaudii adclamata *est*.

8. *cosaigthi*
1. .i. *domolad dé* 2. *nuntuailngigedar* 3. *adribaigedar* f. 146a *continued*
1. *lathardu* 2. .i. *(nacha)nt(eilc)tis as i(n)d(óiri)*[a] 3. .i. *fíu* f. 146b
1. *ciafíu* .i. *mór ní* 2. *asubae* f. 146c
f. 146d

1. i.e. to praise God.
2. i.e. who let us not out of the captivity. f. 146b
1. i.e. greatly. f. 146c
f. 146d

[a] A conjectural restoration of an illegible gloss

B. GLOSSES AND SCHOLIA ON THE NEW TESTAMENT.

1. The Gloss in F. vi. 2. (Turin.)

Iesum flagillatum [Matth. 27, 26] *dilse cimbetho*[a].

a captive's due.

2. The Scholium in MacDurnan's Gospels. (Lambeth.)

Iesum autem flagellatum....Et postquam illuserunt eum [Matth. 27, 26—31] *mór assársa forcoimdid nime 7 talman.*

great this outrage on the Lord of heaven and earth.

3. The Turin Glosses and Scholia on S. Mark.

First Fragment.

Mark i. 1—6.

P. 1, col. 1. [nostros por]tantes[b] caritatis manipulos[1], cum gaudio metamus in caelo. Explicit prologus.

"INitium euangeli Iesu Christi, Filii Dei" usque "semitas eius."

euangelium Graece dicitur, Latine bona adnontiatio interpretatur, quod proprie ad regnum Dei et ad remisionem peccatorum pertinet. unde dicitur: 'penetemini et credite euangelio,' et 'adpropincáuit regnum caelorum' [Marc. 1, 15]. Iesu Christi saluatoris uncti; in Ebreo Iesus Missias[2], in Graeco cotep· χp̄s, in Latino saluator unctus[3]: id est, rex et sacerdos dicitur[4], dum de genere Dauid nascitur Christus, et uocibus uatum[5] profetatur Leuitici generis[6]. unde sequitur:

"Sicut scriptum est in Essaia[c] profeta uox[7] clamantis[8] in diserto" et reliqua.

1. .i. praemia caelestia 2. .i. *cech dason dombersom beus* 3. *oingthe* 4. *issí dias insin oingther leusom* 5. .i. *inna*[d] *sacardd* 6. .i. *danáircechnatar som sacaird dí triub*[e] *lewi* · 7. .i. iohannis 8. .i. Ihu. χρι.

2. i.e. two words apiece he continues to put. 4. those are the twain that are anointed among them. 5. i.e. of the priests. 6. i.e. priests of the tribe of Levi prophesied him.

[a] MS. *cimbeto*, cf. KZ. xxxiii. 86 [b] The fragment begins with -tantes. The words and letters in brackets here and in pp. 489, 491, 494 are taken from the copy of this tract in vol. xi. of Vallarsi's folio edition of St Jerome's works, pp. 783—834.
[c] Isa. 40, 3 [d] MS. *in* [e] rectius *thriub*

uox est Iohannis, de qua uoce clamabat[a] Dominus Iesus ad Iudeos, quod inter natos mulierum maior esset illo nemo. clamor[9] autem ad surdos, uel longe possitos, uel cum indignatione fieri solet: quæ tria[10] in Iudaico certum est euenisse populo, dum longe est a pecatoribus salus, et aures suas grauiter obturauerunt[b] sicut aspides surdæ[11], et indignationem et iram, et tribulationem Christi[12] audire meruerunt.

IN diserto autem fit et uox et clamor[13], quia diserti erant a Spiritu Dei, sicut domus[14] uacans et scopata[15], diserti a profeta, a rege atque sacerdote. unde in diserto[16] querunt Iohannes et Iesus quod in diserto[17] amisum est. ubi uicit Diabulus ibi uincitur[18]. ubi cicidit homo ibi exsurgit[19].

"Ecce mitto angelum meum," P. 1, col. 2.

uox pneomatis agii[20] per Malachiam profetam ad Patrem sonat de Obio[c][21], qui est facies Patris, unde[22] agnitus[22a] est[23]. Αγγελος autem 'nuntius' interpretatur, qui praenuntiauit de Christo: 'post me uenit[24], qui ante me factus est[25], qui prior mé[25a] erat,' qui

9. *trede imbí nuall dorími som* sunt *sís* · 10. .i. *huambí nuall* 11. .i. amal *nathracha bodra* .i. amal *dungniat sidi* 12. † a christo 13. *is airi di*diu *robu ecen diucrae friu som* quia erant 14. .i. amal *tegdais foratochar*[d] *deglí anechtair 7 is fús a inchrud ammedón* [in marg.] *Is samsin*[e] *robatar som* .i. amal *mbís tegdís fús* (amm)*edón 7 scópthe* 15. *scópthe* 16. *isin domunsan*[f] 17. .i. *aní doruthethaig adam hipardus robu dithrub ho chríst intan immerumediar*[g] *adam* 18. *indithrub pardais ro cloisom adam indíthrub in domuin racloisom críst* 19. *indíthrub parduis dorochair adam indíthrub indomuin da*no *asreracht críst*[h] 20. spiritus sancti 21. .i. de filio [in marg.] *den macc* 22. .i. *dú diarbu etarcnad in macc hísin* 22a. .i. *do athir* 23. in marg. uel unde agnitus est .i. pater 24. *issí ind remaisndis inso* 25. .i. *hi remerchoiliud innadeachtae* 25a. .i. *adoasa*[i]

9. three circumstances in which is wont to be a cry he enumerates here below. 10. i.e. from which is a cry. 11. i.e. like deaf adders, i.e. as these do. 13. therefore, then, it was necessary to shout to them, *quia* [*deserti*] *erant*. 14. i.e. like a house whereon a good colour is put outside and its gear is wanting within. It is thus that they were, i.e. as is a house empty within and swept. 15. swept. 16. that is, in the world. 17. i.e. that which Adam had possessed[k] (?) in Paradise was (made) a desert by Christ when Adam had sinned. 18. in the desert of Paradise he has vanquished Adam: in the desert of the world Christ has vanquished him. 19. in the desert of Paradise Adam has fallen: in the desert of the world, however, Christ has arisen[l]. 22. i.e. the place whence that Son hath been recognised. 22a. i.e. by the Father. 24. this is the predeclaration. 25. i.e. in the predestination of the Godhead. 25a. i.e. than I am.

[a] MS. clamat [b] MS. obdurauerunt [c] leg. *Tiῳ* [d] leg. *foratabar*? [e] leg. *samlaidsin* J. S., but cf. Ml. 44[b]23 [f] leg. *isindomun són* [g] leg. *immerumedair*? [h] not in MS. [i] cf. *atæ-siu* Ir. T. ii. 213, *ata* Trip. L. 148, l. 7: further O.Ir. *adaas adas* [k] lit. 'had touched,' *tethaig* = Lat. *tetigit*, W. S., 'had denied,' cf. *dithech, ditongar*, O'Don. Supp.? J. S. See these ideas elaborated in Lebar Brecc, 45[b], 176[a] 17—25 and 179[a] 27—32

praeparabit[26] uiam tuam. uia Domini, qua ad homines ingreditur, penitentia est, per quam Dominus ad nos discendit, et nos ad illum ascendimus. unde angeli discendentes[a] ascendentesque[27] memorantur ad filium hominis. "Parate uiam Domini," hoc est, penitentiam prædicate. unde parascuen[28] ante sapatum[b], id est, penetentiam[c] ante requiem futuram. Hinc namque initium praedicationis Iohannis et Christi oritur[29]: 'penitentiam agite, adpropincauit enim regnum cælorum'; quia in die septima requieuit Dominus ab omnibus operibus suis. septem etenim nobis necesse est delere uitia per penetentiam uelut[30] mala genera[31] Cannan, ut requiescentes postea possedeamus desiderabilem terram. 'Rectas facite semitas eius': quas semitas incuruauimus, declinantes in dexteram atque sinistram. nunc autem praecipitur nobís, ut uia regia incedentes, proximos nostros[32] ut nós, et nós ipsos ut proximos deligamus. nam, qui delegit iniquitatem, odit animam suam: qui enim sé ipsum dilegit, et non dilegit proximum, ad dexteram declinauit, et qui semetipsum
P. 2, col. 1. odiens proximum dilegit, ad sinastram declinauit. nam bene multi agunt, sed non bene corrigunt, ut fuit Heli[33], et multi bene corregunt, sed non bene agunt, ut fuerunt Scribæ et Farissei qui sedebant super cathedram Moysi. unde ós[34] turtoris[d] in lege ad ascellas[35] eius retorqueri iubetur ut non separetur[36] ós[36a] ab opere, et opus non dereuetur[37] ab ore. semitæ autem post uiam sequntur, quia mandata[37a] moralia post penetentiam, secundum Marcum, explanantur. paratur uia per fidem et babtismum et penitentiam. rectae semitæ faciuntur per austera[38] indicia uestís cilicínæ et zonæ pellicinæ et cibi lucustini et potus mellis siluistrici et humillimæ uocis. unde sequitur:

"Fuit[39] Iohannis in diserto" et reliqua.

26. .i. *ol iohain fri dia nathir*[e] 27. in herimo 28. *remfuar*[f] 29. .i. *ised inso tosach preceptae iohain 7 ised tosach preceptae crist* 30. .i. deleta sint 31. .i. uii 32. .i. *serc foirbthe* 33. .i. *robu foirbthe side fadesin ·* 34. .i. *ingulpan* 35. *donaib oxalaib* 36. [in marg.] .i. praedicatio 36a. .i. praedicatoris 37. *7 conidiruidigther* .i. *coni etarscarthar ón* 37a. .i. 38. .i. *múcni.* in marg. .i. quasi per paustera 39. *ised inso tra tosach ind libuir air intestimni donucsum riam is do imthrenugud ón asind fetarlaici as ninunn tosach preceptae iohain 7 íssu crist ·*

26. i.e. saith John to God the Father. 29. i.e. this is the beginning of John's preaching, and this is the beginning of Christ's preaching. 32. i.e. perfect love. 33. i.e. he himself was perfect. 34. i.e. the beak. 37. and that it be not turned away (*deriuetur*), i.e. that it be not separated. 39. this, then, is the beginning of the book; for (as to) the texts which he has cited before, that is to confirm from the Old Law that the beginning of the preaching of John and of Jesus Christ is the same.

[a] MS. discentes [b] παρασκευὴ ante sabbatum dicitur, Vallarsi
[c] paenitentia, Vallarsi [d] MS. turtores [e] MS. *dinathir* [f] =παρασκευήν

Iohannes 'gratia Dei' interpretatur[40]. a gratia narratio[40a] eius incipitur. unde sequitur: babtizans: per babtismum enim gratia[41] datur, quo[a42] peccata gratis dimituntur. unde dicitur: 'quod gratis accipistis, gratis date.' et apostolus ait: 'gratia saluati estis per fidem[43], et hoc non ex uobis[44]: Dei enim donum est ne quis glorietur.'

"Et praedicans babtismum penetentiæ in[b] remisionem peccatorum."

Quod consummatur[45] per sponsum[46] initiatur[47] per paranimphum[48]. unde catacomini, hoc est instructi, incipiunt per sacerdotem, et crismantur per episcopum[49]. nunc autem per amicum[50] sponsi[51] P. 2, col. 2. inducitur sponsa[52], acsí[c53] per Isác seruum Rebica pallio capite[54] uelata albo[55] conducitur[d].

"Et egridiebatur ad illum[56] omnis Iudeæ regio[57], et Hierusolimitæ

40. *air ·is dí iohain intinscana side aisndis · 7 is* gratia dei *etercertar an* iohannis *hísin* 40a. .i. marci 41. .i. dei 42. uel qua 43. .i. *tris in iris fosissetar imbathis* 44. .i. nec meritis uestris 45. .i. *aní foirbthigther* .i. *aní forfenar* .i. *tabart inman doine dochum nirse 7 dilgud a pecthe ndoib tribaithis* 46. .i. per christum 47. .i. *intosgaigther* .i. *intinscantar* 48. [in marg.] .i. *trisin fuarinbudcaid* .i. *tri iohain · foruar inna inbotha* .i. *dorigni tochmarc inna ecailse dochríst* 49. *Amal forcantar cathchomnidi ho sacardd hi tosuch*[e] *7 inbaithsetar 7 amal noingter iarum ho epscop · sic dano intindarscan iohain · forcital innan doine 7 am baithsed hítosuch · 7 ro oingthea iarum ho christ* .i. *ro foirbthiged ho chríst 7 forcuad*[f] *ingním tindarscan · iohain · · ·* 50. .i. iohannem 51. christi 52. .i. eclesia 53. .i. inducebatur 54. *cinn* 55. *ishé candadas innandegnimae són · gnite inchadchoimmidi retecht fobathis · dofoirndither trisin mbrat find* 56. iohannem 57. hæc est sponsa .i. eclesia

40. for it is of 'John' he begins to speak, and that 'John' is interpreted *gratia Dei.* 43. i.e. through the faith which they confess in baptism. 45. i.e. that which is perfected, i.e. that which is completed, i.e. the bringing of men unto faith, and forgiveness of their sins to them through baptism. 47. i.e. is begun, i.e. is commenced. 48. i.e. through the bridesman, i.e. through John. He had prepared the nuptials, i.e. he had wooed the Church for Christ. 49. As catechumens are at first taught by a priest, and are baptized, and as they are then anointed by a bishop, so then John had begun to teach men and to baptize them at first, and they have been then anointed by Christ, i.e. the work which John had begun has been perfected by Christ and has been completed. 55. it is the whiteness of the good works that the catechumens perform before coming under baptism, which is signified by the white mantle.

[a] qua, Vallarsi [b] MS. i [c] ac sic, Vallarsi
[d] MS. cum ducitur [e] MS. *tosch*
[f] for *for-co-fed*, pret. pass. of *forfenar* with perfective *co*, as in *adcuad docuad*; cf. *forchui* (leg. *forruchui*?) Ml. 33[a] 18, *forruchui* Ml. 121[c] 24?

uniuersi, et babtizabantur ab illo in Iordane flumine, confitentes peccata sua"[58].

Confesio[58a] et pulcritudo in conspectu eius, id est, sponsi. unde desilit[59] sponsa de camello[60], cum humiliat se nunc[61] Iudea, id est Æclesia, uiso uiro Isac Iesu Christo, in cuius natiuitate risum fecit Deus[62] Sarræ[63]; sicut ad Mariam dicitur, quae est 'princeps cum Deo'[64]: 'benedicta tú inter mulieres[a]' et reliqua. Iordanes autem 'discensio aliena' interpretatur, ubi peccata abluuntur. Arca etenim, Iordanæ transuadato, perigrina per marmora[65] in terram transit alienam[66], et, demedia parte in mare defluente, altera pars turgeda montis eregitur forma[67]. síc nos alienati ollim a Deo per superbiam, per babtismi simbulum[68] humiliati, erigimur in alta, quia 'qui sé humileat exaltabitur.' pars autem, quae fluit in mare amaricatur[69]: cui arca Dei, hoc est, corpus Christi cum mandatis, non profuit, sed in deterius illam[69a] motauit. Sequitur:

"Et erat Iohannis uestitus pilís camelli," et reliqua.

uestis profetae[70] et cibus et potus totam indicat austeram uitam

58. .i. *an dumbertis acoibsena* 58a. [in marg.] *biid didiu a* confessio *hísin dofóisitin pecthae biid dano domolad biid dano do atlugud buide do foisitin didiu atasom sunt* · 59. .i. *disin doeirbling* 60. *air intan ad citaacce*[b] *rebeca inní isác* · *doarblaing den chamull forambói* · *aromalldoit spirto* · síc *dano doarblaing indeclais dinchamull indiumsa 7 innandrochgnímae*[c] *forsarobae intan adɔdairc* sponsum .i. christum 61. .i. desilit 62. .i. *amal foraitbi intsarra thall intan asrobrad frie ɔmberad macc* 63. .i. mariæ 64. .i. *issi etercert indí as* maria princeps cum deo 65. .i. *trisna foirthiu ailitherdi* .i. *ni ɔimruldatar cosa doine riam lar srotha iordanein* · 66. .i. *hitír cannán* 67. *delb* 68. *tris in credo son gaibther ocin bathis* 69. *serbaigthir* 69a. partem 70. .i. iohannis

58. i.e. when they used to give their confessions. 58a. that *confessio*, then, is wont to be to acknowledge sins, it is also to praise, it is also to offer thanks: here, then, it is to confess. 59. i.e. thence sprang. 60. for when Rebecca first saw Isaac, she sprang from the camel whereon she was, for humility of spirit. *Sic*, then the Church has sprung from the camel of the pride and of the evil deeds whereon she had been when she has beheld *Sponsus*, i.e. *Christus*. 62. i.e. as that Sarah laught when she had been told that she would bear a child. 64. i.e. this is the interpretation of *Maria*, etc. 65. i.e. through the foreign fords (?), i.e. men's feet had not previously passed the bed of the river Jordan. 66. i.e. into the land of Canaan. 68. that is, through the creed which is recited at baptism.

[a] MS. mulieris
[b] leg. perhaps *citaacæ*, *ad* having been written by mistake and not deleted
[c] MS. *innandrochgní*

prædicantium[71], et futuras gentes ad gratiam Dei, quae est Iohannis, intus et foris[72] esse coniungendas. pilís[72a] [uero cameli significantur diuites gentium]....

Second Fragment.

Mark xiv. 52—xv. 21.

Sic et Ioseph relicto pallio nudus de manibus inpudicæ dominæ[73] effugit. qui uult efugere manus iniquorum relinquens mente quae mundi sunt, fugiat post Iesum[74]. P. 3, col. 1.

"Et conuenerunt sacerdotes et scribæ."

[a]tunc fit congregatio taurorum[75] in uaccis populorum[76].

"Petrus a longe sequebatur."

uir duplex animo inconstans est in omnibus uiís: timor retrachit[77], caritas trachit[78].

"In atrio cum ministeriís[b] calefecit sé ad ignem."

atrium sacerdotis sæcularis circuitus est. ministri demonia sunt. ignis carnale dessiderium. cum quibus qui manet flere peccata non potest.

"Summi sacerdotes querebant falsum testimonium aduersus Iesum."

mentita est iniquitas sibi[79], ut regina aduersus Ioseph, et sacerdotes aduersus Sussannam. sed ignis sine materia defecit, et conuenientia testimonia non erant. quod uariatur incertum habetur.

"Quidam dicebant audiuimus hunc dicentem, ego desoluam templum hoc."

moris est hereticorum umbram de ueritate trachere. non id ille dixit[80] quod illi dicunt, sed simile uerbum de templo corporis sui, quod post triduum resuscitauit.

71. .i. *airndib múcnae 7 airndib ecmailt ánétach 7 ambiad 7 andeug innaní prithchite hiris 7 condib trianuile mbethaid ón dano 7 nib cuit ree* · 72. .i. *ammedón indomuin* · ut iudei · *7 assa immechtraib* ut gentes · 72a. .i. adit significantur 73. .i. riginae faronis 74. .i. *indegaid nísu* · 75. principum 76. .i. *hi comtherchomruc natuade* · 77. .i. a deo 78. .i. ad deum 79. .i. *is forrae fadisin doroacht* 80. .i. *ni duchoscrad intempuil storidi ralasom 7 dia adchumtuch aithirriuch*

71. i.e. that the raiment and the food and the drink of those that preach the Faith should be austere, and should be unusual, and moreover, that it should be so through their whole life, and not for a time. 72. i.e. out of the midst of the world, *ut Judaei*, and out of its extremities, *ut gentes*. 74. i.e. after Jesus. 76. i.e. in the congregation of the people. 79. i.e. it is on itself that vengeance has been taken. 80. i.e. it is not of the destruction of the historical Temple and of its rebuilding again that He has put it.

[a] Ps. 67, 31. [b] leg. ministris

"Exsurgens summus sacerdos interrogat Iesum. tacebat autem ille."

hic, ut ouis ad occisionem ducitur, sine uoce obmotuit et siluit a bonís[81]. taciturnitas Christi apologiam[a 82] Adæ absoluit.

"Et dixit ei: tu es Christus filius Dei benedicti."

quem[83] expectabant de longe, in prope non uident. sicut Isác caligenantibus oculis[84] Iacob sub manibus non agnoscit[85], sed longe de eo futura[85a] canit.

"Iesus autem dixit illi: Ego sum."

ut non excussabiles sint.

"Et uidebitis filium hominis."

sacerdos interrogat filium Dei. Iesus autem respondit filium hominis, ut híic intellegamus filium Dei idem esse et filium hominis, ut[b] ne quaternitatem[86] faciamus in Trenitate, sed homo in Deo et Deus in homine sit necesse.

"A dexteris sedentem uirtutis."

.i. in uita regnantem sempiterna uirtute[c] diuina.

"Et uenientem in nubibus caeli."

P. 3, col. 2. id est, in nube ascendit, cum nube uenict, id est, in corpore suo solo, quod sumpsit a uirgine, ascendit, et cum multiformi eclesia, quæ est corpus ipsius et plenitudo eius, ad iudicium uenturus est: sicut dixit secundum Matheum[d]: 'cum autem uenerit filius hominis, et omnes angeli cum eo,' et reliqua.

"Summus sacerdos scidit uestimenta sua."

hoc est ephoth[87]: in quo habebant honorem, Iudei amisserunt. híic adest Samual[88] sciso pallio de manibus Saúl et regno. milites gentiles non scindunt tonicam Christi, sacerdos uero scindit dignitatem sacerdoti[89] sui.

"Et condempnauit[e] eum reum esse mortis."

81. .i. *ciabatar degtacrae*[f] *les* 82. .i. *innerchoimded* 83. christum 84. .i. *sulib noteimligtis* 85. *octabairt bendachtae foir hirriucht éssu* · 85a. .i. *gein críst huad iartain* quando dixit in semine tuo reliqua 86. .i. *incethardataid* .i. *arnap samlid beith ær creitemni ɔdib sain persan maic de 7 maic duini linn* .i. *ɔdib cretem cetheora*[g] *persann linn* .i. *persan athar 7* maicc *de 7* maicc *duini* · *7 spiurto noib* · · 87. .i. *efethol* .i. *anétach sacaird* · 88. .i. christus 89. .i. ephoth

81. i.e. though he had good arguments. 84. i.e. with eyes that were becoming dim. 85. giving a benison to him in Esau's form. 85 a. i.e. Christ's birth from him afterwards, *quando*, etc. 86. i.e. the quaternity, i.e. that our belief should not be thus, that we should deem different the Person of the Son of God and (that of) the Son of Man, i.e. so that it should be a belief in four Persons with us, i.e. a Person of the Father, and of the Son of God, and of the Son of Man, and of the Holy Ghost. 87. i.e. his badge of office, i.e. the priest's vesture.

[a] MS. opologiam [b] et, Vallarsi [c] et uirtute, Vallarsi
[d] Math. 16, 27 [e] MS. contempnauit [f] rectius *degthacrae* [g] MS. *ceteora*

quo[90] reatu suo reatum nostrum solueret: et sputaminibus[91] susceptis faciem[a] animæ nostræ lauaret[b], et uelamine facici suae uelamen cordium nostrorum auferret, et colophis[92], quibus in capite percussum[c] est caput humani generis, quod est Adam, sanaret. et alaphis[93] quibus Christus est expalmatus[94], maxima laus eius á nostris labiis manibusque pluderet, ut dicitur: 'omnes gentes pludite manibus.' et cruce sua cruciatum nostrum solueret. Et morte sua mortem nostram necaret. [Cum forma serpentis serpentem necat] quia de serpente de u[i]rga facto alii obsorbeuntur serpentes. unde per profetam ipse dixit: 'ero mors tua, ó mors[95], et mursus tuus, ó inferne.' opropria eius nostrum obsoluere oproprium. uincula eius nos liberos ficerunt. corona spinia capitis eius deadema[96] regni adepti sumus[97]. uulneribus eius sumus sanati. sepultura[d] eius resurgimus. discensione ad inferos nos ascendimus ad cælos. haec omnia præuidens profeta ait: 'quid retribuam Domino pro omnibus quàe retribuit mihi?'

"Et cum esset Petrus in atrio[e]," et *reliqua*. P. 4, col. 1.

Petrus sine spiritu uoci ancellæ[98] cessit[99]; cum spiritu uero nec principibus nec regibus cedit[100]. Prima ancella titulatio[101] est: secunda consensio[102]: tertius uir[103] est actus[104]. Hæc est trina negatio[105] quam abluit per fletús uerbi Christi recordatio.

Tunc nobís gallus cantat quando prædicator quisque ad penetentiám corda nostra ad compunctionem excitat. tunc incipimus flere quando ignimur intus[106] per scintillam scientiæ[107], et foris eximus extra[108] quod fuimus.

90. .i. ut 91. .i. *honaib selib eritib* ł. *honaisleidmenaib* 92. .i. *honaib buillib* 93. .i. *honaib buillib* 94. .i. *is hosuidib ropu esartae* 95. .i. *a bas pene* 96. .i. *amind* 97. .i. *adcotadsamni* 98. .i. *air ni rabæ inspiurt nóib les intansin* · 99. .i. *dofarlaic don* · 100. .i. *dég robói*[f] *in spiurt nóib less* 101. .i. *infogitled*[g] .i. peccati · 102. .i. *comchétbaid són ocdenum inpectho* · 103. .i. *istrífer robói intris diltud dosom* .i. *ishé ingnim mad du ríin* 104. .i. *ishé ingním son* 105. .i. *dorigni petur* 106. .i. *intan nonnguirtherni* 107. .i. diuinitatis 108. .i. *echtar comairbirt mbiuth pecthæ hirobammar*

91. i.e. from the spittles received, or from the slaverings. 92, 93. i.e. from the blows. 94. i.e. it is by these he has been smitten. 95. i.e. O death of punishment! (O penal death!) 96. i.e. the diadem. 97. i.e. we have obtained. 98. i.e. for the Holy Spirit has not been with him then. 99. i.e. he has yielded ground. 100. i.e. because the Holy Spirit has been with him. 102. i.e. consent in the commission of the sin. 103. i.e. 'tis through a man that the third denial was to him, i.e. this is the deed, according to the mystic meaning. 104. i.e. this is the deed. 105. i.e. which Peter has made. 106. i.e. when we are warmed. 108. i.e. outside the practice of the sins wherein we had been.

[a] MS. faciam [b] MS. labaret [c] MS. *percus*
[d] MS. sepulture [e] MS. ario [f] leg. *rombói*?
[g] The glossator renders titulatio (a mistake for titubatio) as if it were titillatio.

"Uinctum Iesum tradunt Pilato."

híic adest Samson uinctus a Dalila[108a]. Samson 'sol eorum,' quibus[108b] occubuit sól[108c] in meridie. Dalila 'situla'[109] interpretatur, quae est sinagoga, quae situlæ more limpidum liquorem[109a] non tenet, et quiscilia[110] inmunda collegit. Samson noster maxilla[110a] uerbi sui innumeras cateruas Iudeorum et demonum híic sternit, et fontem perennis uitae sitientibus nobis, id est corpori suo[110b], aperit. pontifices concitauerunt turbas, ut peterent Barabān et crucifigerent Iesum. híic .ii. hirci[110c] adsunt; unus[110d] id est emisarius[110e] apopompeius[a], cum peccato populi[111] in disertum absolutus inferni dimittitur: alter[112] pro peccatis absolutorum ut agnus occiditur. pars Domini semper mactatur, pars Diabuli, qui est magister[b] eorum[113], ineffrenata[c 114] in Tartarum præcipitatur.

"Milites induunt Christum porpora" et reliqua.

uestimentís suis nudatur, id est Iudeis. porpora induitur, id est gentili eclesia, quae de scopolís[115] collecta est maris. item ea[116]

108a. .i. *is ed ainm*[d] *setche samsóin* 108b. .i. iud(acis) 108c. .i. cr*istus* 109. .i. *síthal* 109a. (.i. *in*)*linn l*(*ech*)*daigthe* 110. .i. *inna brodscuad anglana* .i. *doninola as*(*cech*)... *frie* 110a. .i. *honglaini inchamul*[e]...*inna ilslogu* .i. *na ilflīs* · · *hoglaini inchamul*[e] 110b. .i. eclesiæ 110c. .i. *ba bés leusom dobertis daboc leu dochum tempuil 7 noleicthe indalandi fon díthrub co pecad in popuil 7 dobertis maldachta foir 7 nooircthe*[f] *di*diu (*an*)*d op*(*opul*) *tarcenn ap*(*ecthae*) *indaile* 110d. .i. barabas 110e. .i. (*es*)*fóite* [in marg.] .i. *is airi asberthe* emisarius *don buc stóridiu* .i. *airindí asfóite fon díthrub* 111. *adchos*(*a*)*ire* .i. *adchios*[g] *maldacht in popoil foir* 112. .i. christus 113. .i. *is hé tíntud indí as* barabas magister eorum 114. *nephfrithgabthe* 115. .i. *donaib cairdib* .i. *ar is dilus bis forsnaib cairdib dognither inchorcur buide*[h] · · 116. .i. sinagoga

108a. i.e. this is the name of Samson's wife. 109a. i.e. the limpid (?) fluid. 110. i.e. the unclean refuse, i.e. which it collects from every..... to it. 110a. i.e. with the jawbone of the camel (he laid low) the many hosts, i.e. the many Philistines with the camel's jawbone. 110c. i.e. it was a custom they had that two he-goats used to be brought by them to the Temple, and one of the twain was let go to the wilderness with the sin of the people, and curses were put upon him, and the other then was slain there by the people for its sins. 110e. i.e. which is sent, i.e. 'tis for this that the historical he-goat used to be called *emissarius*, i.e. because it used to be sent to the desert. 111. averter, i.e. which averts (?) on itself the curse of the people. 113. i.e. this is the interpretation of 'Barabbas,' *magister eorum*. 115. i.e. of the crags, i.e. for it is from a plant that lives on the crags that the yellow-purple is made.

[a] ἀποπομπαῖος, id est, emissarius, Vallarsi
[b] MS. magiter
[c] effrenata, Vallarsi
[d] wanting in MS.
[e] recte *inchamuil*
[f] MS. *noircthe*
[g] leg. *adchois* Zimmer
[h] MS. *buicle*

exutus in fine[117] scandalizante[118] Iudaica rursum induetur[a] plebe. cum enim intrauerit plenitudo gentium, tunc et omnis Israhel saluus erit.

"Et educunt illum ut crucifigerent eum." P. 4, col. 2.

hic educitur Abel[119] in agrum a fratre[120] ut perimatur[121]. híc adest[122] Isác cum lignis[123] et Abracham[123a] cum arietc[123b] in sabieth[124] herente[125]. híc adest[126] Ioseph cum gremio[b] somniato[127] et tonica talari[127a] sanguine lita[128]. híc adest Moyses cum uirga et serpente suspenso in ligno[129]. hic adest butrus[c] in ligno portatus[d 130]. híc adest Eleseus cum ligno ad querendam securem[131], quae in ima dimersa est, et natauit ad lignum .i. genus humanum: quod a ligno uetito in infernum cicidit, per lignum crucis Christi et per babtismum aquæ ad paradissum natauit. híc adest Ionas de ligno sortis[132] in mare et in uentrem cæti triduo missus.

117. .i. seculi 118. .i. *dodrolluind*...*hitosuch*[e] 119. .i. christus 120. *a* cáin 121. *co itirdibither* 122. .i. *tanic* 123. .i. *in brosnae*[f] *dombert side dia edbairt fesin ishé crist coc*(*runn achr*)*uche foir fesin* 123a. .i. deus pater ł. *deacht maicc* 123b. .i. *colinn crist madu*[g] *ruin* 124. .i. *isindlosin* 125. .i. *giulæ* 126. .i. *tanic* 127. .i. *cosinbrosnu resaigthiu* · *imbed naislinge ón adchondairc som* 127a. [in marg.] .i. *tacmungad* (*cu*)*a adbran*(*n*)[h] 128. .i. *fuillechti* [in marg.] .i. *foselgatar abrathir a tunig*[i] *som dofuil innaric doib 7 dosbertar*[k] *dia athir iarum* · 129. .i. *indnathir*[l] *humaithe thal conocabsat*[m] *maic israel* in diserto 130. .i. *nibertatar intaisceltai tall atír tairngeri* 131. .i. *donbiail*[n] *bed chuintechti* .i. *docer inbiail dia samthig issammuir 7 focaird* eleseus *asamthig inna diad 7 doluid inbiail arithissi archenn inna*[o] *samthige comboi impe* 132. .i. *di chorcruinn dacer dul issammuir*

118. i.e. which had denied him at first. 121. so that he be destroyed. 122. i.e. he came. 123. i.e. the faggot that he (Isaac) brought to offer himself, this is Christ with the shaft of His Cross on Himself. 123a. or, the Son's godhead. 123b. i.e. Christ's body, according to the mystic meaning. 124. i.e. in that day[p]. 125. i.e. which adhered. 126. i.e. he came. 127. i.e. with the sheaf dreamt of, namely, the abundance of the vision that he had beheld. 127a. i.e. which reached to his ankle. 128. i.e. smeared, i.e. his brothers, when he was sold[q] by them, smeared his coat with blood, and then took it to his father. 129. i.e. that brazen serpent which the Children of Israel upraised *in deserto*. 130. i.e. which those spies brought out of the Land of Promise. 131. i.e. to the axe that was to be sought, that is, the axe-head fell from its handle into the sea, and Elisha flung its handle after it, and the head came again to meet the handle and remained around it. 132. i.e. from casting (the) lot it fell to him to go into the sea.

[a] MS. intuetur [b] leg. cremio [c] leg. *βότρυς* [d] MS. portata
[e] 'post vocem *dodrolluind* scriptae erant in codice tres litterae (*som* vel *sem*), quae erasae fuerunt, ut videtur, ab ipso glossographo,' Zimmer [f] MS. *in bronasnae*
[g] =*mad du* [h] cf. LU. 84[a] 26 [i] rectius *athunig* [k] commonly *dosbertatar*
[l] MS. *naithr* [m] MS. *conocabsa* [n] MS. *donbial* [o] MS. *in*
[p] The glossator mistook *sabieth* (i.e. *sebakh* virgultum) for *sabbath*, Nigra [q] literally 'in his selling,' *ric* for *reicc*, Wb. 24[d] 14

"Et angarizauerunt[133] praetereuntem quendam de uilla, patrem Alaxandri et Ruphi" et reliqua.

alii per merita patrum suorum commemorantur, alii per merita filiorum suorum. hínc Simón, qui crucem in angaria[134] portabat, meritis filiorum suorum, qui erant discipuli[135], commemoratur. de hoc nos ammonemur in praesenti uita parentes adiuuari per natorum suorum sapientiam, ut populus Iudaicus propter patriarcharum et profetarum et apostolorum merita sepe commemoratur. de amaritudine radicis surgit dulcido oliuae; unde per Heremiam ad Iudeam dicitur: 'oliuam pulchram fructiferam speciosam uocauit Dominus nomen tuum.'

"Et angarizauerunt praetereuntem quendam Simonem Cirineum ut tolleret crucem eius, uenientem de uilla, patrem Alaxandri et Ruphi," et reliqua.

dum legerent: 'maledictus omnis qui pendit in ligno,' factus est[135a] maledictus[136] ut tolleret maledictionem[136a]. Simon, qui portat crucem in angaria[137], ipse est qui laborat pro laude humana. cogunt eum homines huic labori quem non cogit timor et dilectio Dei. ipsa species crucis, quid est nisi forma quadrati[138] mundi? oriens[139] di uertice[140] fulget[141]: arcton[142] [dextra tenet: auster in leua consistit: occidens sub plantis firmatur].

4. The Biblical Glosses in the Book of Armagh, ff. 25—190.

fo. 38[a] col. 2: Iudas Scariothis [Matth. x. 4] *trógán*[1].
64[b] 1: opposite Mark xiii. 21: Κελλαχ[2].
77[a] 1: acceptis autem .u. panibus (*gabál oblann*[3]) et .u. piscibus

133. .i. *oéicnisset* 134. .i. *hicumcai no innecin* .i. *arecin nosbered* 135. .i. christi 135a. .i. christus 136. .i. *maldachtae air bu ainm leusom* maladictus *do c(ec)h óin bíth*[a] (*hí*) *croi(ch)* 136a. .i. peccati adæ 137. .i. in angustia 138. .i. *cetharaird*[b] 139. .i. *in tercbal* 140. .i. *din mulluch* 141. .i. *roglanad ade*[c] *ho(a mulluch) so(m)* 142. (*in tu*)*aiscerd ón* .i. *rog(lan)ad són tria deis*

134. i.e. in constraint or in compulsion, i.e. by compulsion he carried it. 136. i.e. accurst, for 'maledictus' was a name they had for every one who used to be on a cross. 138. i.e. four-pointed. 139. i.e. the Orient. 140. i.e. from the crown (of Christ's head). 141. i.e. it has been cleansed by His crown. 142. the North this: it has been cleansed through his right[d].

1. a miserable wretch. 2. Cellach[e]. 3. receiving of the Host.

[a] leg. *nobíth* [b] MS. *cethaird* [c] MS. *roglan ade*
[d] Cf. Lebar Brecc, 166b 52, and *Anglo-Saxon Homilies* II. 257
[e] The name of the nineteenth abbot of Iona, sixty-eight of whose monks were slain by Norsemen A.D. 806, Reeves, *Columba*, p. 388.

respexit in coelum et benedixit illís (*gabis ailli*[4]) et fregit (*combach*[a5]) et distribuit (*fodil*[a6]) discipulis suís ut ponerent ante turbas. manducauerunt omnes et saturati sunt, et sublatum est quod superfuit illís fragmentorum coffíni xii. (*[a]nipu thuc conid árfus*[7]) [Luc. 9, 16].

78[a] 2, in lower margin: *tri tuimthea gléso in letraim*[8].

81[a] 1: stercora [Luc. 13, 8] *áiledu.*

107[b]. Argumentum Pilagii in aepistulam ad Roman(os). Romani sunt in partibus Italiae. híc preuenti sunt a falsís apostolís et sub nomine Domini nostri Iesu Christi in Legem et Profetas erant inducti.

Here over 'preuenti' is a mark referring to the following marginal gloss: .i. post Barnabbán ł. preuenti .i. *re fothugud hirisse* ł. *re narichtin dupool*[9] *uel* ante doctrinam Moysís.

170[b] 1. Quis est fluminis impetus[b]? ille nimirum de quó Dominus per Iohannem, qui credit in me flumina de uentre *eius* fluent aquae uiuae. hoc dicit Dominus Iesus de Spiritu Sancto quem accepturi essent credentes in eum. inde magnificantiam[c] maiestatis sic in terrís tribuitur aeclesiae Dei ut tamen in caelís laetificet ciuitatem Dei, id *est* regnorum caelestium ciues, *Is cáin di*diu *anessimthe*cht *conid in spi*rut *adam*ra *tra* profetauit[1] post passionem et resurrectionem et ante ascensionem Spiritum Sanctum dicens: 'accipietis uirtutem Spiritus Sancti superuenientis in uós et eritis mihi testes in omni Iudea et Samaria et usque ad ultimum terrae.' hic conueniunt .ii. profetiae in Ueteri fluminis impetus *bidfír ol ísu.*[2] accipietis uirtutem.

170[b] 2. *nípuséit samil*[d] *7 indlíthe* Ueteris[3]. Celebrabantur apud gentiles sollempnitates, sed demonibus festiuitás exhibebatur pro eo quod aut uitii alicuius auctores sunt aut propter uitia et per uitia coluntur. celebrabantur apud Iudeos sollempnitates quaedam, sed secundum literam, in legem *enim* spiritalem non poterat peruenire Iudeus. celebrantur apud nós sollempnitates, sed sicut Spiritui Sancto placet, id est, ut *uel* dicamus honestum *uel* agamus. hic est noster festus dies ut in animae thessauros perenne aliquid *et* perpetuum recondamus.

Sollummun in Ueteri *cengiges*[4]. Lex post .L. diem pascæ in Ramese in figuram *reliqua* similis figura *et* dissimilis. Lex per Moysen data. *Gratia per Iesum Christum facta est*[e]. Lex per seruum data in primo pentecoste. Gratia per Mediatorem manifestata reos liberauit .in. secundo penticoste...

4. he gave praise. 5. a breaking. 6. a distribution. 7. it was not a 'bone with grease' remaining[f]. 8. three dippings of the instrument to the page. 9. i.e. before the founding of the Faith, or before Paul reached it.

1. Fair then is their going forth, so that it is the marvellous spirit that prophesied. 2. it will be true, says Jesus. 3. it was not the same as the festivals of the Old Testament. 4. Quinquagesima is the festival in the Old Testament.

[a] These glosses are all on the left marg. [b] Ps. 45, 5
[c] leg. magnificentia [d] cf. *set na samil* Fél. Oeng. June 16
[e] See Ioan. 1, 17, the MS. has here only .g...
[f] leg. *co n-íth ar fus*, which is translated

sollummun *litre*[5]	sollummun *rúnæ*[6] ...,	in ebdomadibus .uii.
sollummun *stoir*[7]	sollummun *senso*[8]	„ ebdomadib*us* pentic*ostes*
in Sina	in Sión	„ in mensib*us* scenopigiae
in diserto	in ciuitate	„ in annís .uii. remissio*nis*
Moisi	c. xx	septimanæ septimanar*um* in fine eor*um*
in tabulas	in corda	iubili*us*
in xl dieb*us*	in una hora	Caín
quia .iii. *trí*[9]	.iii. persona	lxx. uii. Lamech
in .iii. lege	in tertia	.iiii. ab Adam Enóch
hora diei super eos	qui	uii. *ter*tio ab Ad*am* Abra*ham*
in .iii. domu		.uii. tubæ *cum* Essu
fractae Tabulae		Hericho · · candelabrum
hic uero intigra corda		
cum nubibus finitís hís		
accipietis		Aarón templ*um*
coictach[1] prim*us*		lxx. annís populus in capt*iuitate*
coictach[1] secund*us*		lxx. uii. *inter* primum Adam et
sechtæ[2] qui nusqu*am*		spiritus sapient*iae* et intell*ectus*
seruiuit in Uet*eri*		*condid dithetachtin spírto secht .n. delbich sin isin tsollum*mun *sechtmana*ch
septim*us* dies sab*bati*		*forsi(nn) œclis* .uii. *grádich* profetauit Iesus[3] híc d*ícens* accipietis [Act. 1, 8].

171[a] 2, crepuit medius et diffusa sunt omnia uiscera eius [Act. 1, 18] .i. *rumina(ige)d*[4].

175[b] 1, disecabantur cordibus suís [Act. 7, 54] *indloingtis.*
continuerunt aures suas [Act. 7, 56] *dúnsit* ł. *ogabsat.*

176[a] 2, ionuchus [Act. 8, 27] *cuimte*[a].

176[b] 1, contra stimulum [Act. 9, 5] (*f*)*risintomal(ta)id*[b] .i. contra praedicationem.

176[b] 2, Tarsensem [Act. 9, 11] *tarsende*, de Tarso Ciliciae ciuitate.

5. the festival of the letter. 6. the festival of the mystery. 7. the festival of the literal sense. 8. the festival of the figurative sense. 9. three threes (?)

1. a quinquagenary 2. a heptad 3. so that it is of the coming of that septiform Spirit in the weekly solemnity on the seven-graded Church that Jesus here has prophesied. 4. i.e. he had been disembowelled.

[a] leg. *cuimthe* i.e. *com-bithe* perf. part. pass. of *combenim*?
[b] cf. *tomoltid* (*-tód*?), Wb. 14[b] 26, *nim-thomoldid* Wb. 20[b] 4, *fri tomoltad dracon* Lism. 50[a] 1

176[b] 2, scamae [Act. 9, 18] *cenni aut bloscc*[a] *aut lanna.*

177[a] marg. sup. in sporta [Act. 9, 25] *inoinchis ticissiu*[b5].

177[a] 2, Italica [Act. 10, 1] *etalacda.*
curiarium [Act. 10, 6] *dalire* ł. (co)riarium *icnoir*[c].

177[b] 1, parebant [Act. 10, 7] (pa)ro *fufirim* (pa)reo obedio. (pa)rio *dufuismiu.*
„ uas [acc. sg. Act. 10, 11] *loing.*
„ uelut linteum magnum [Act. 10, 11] (*amal a*)*nart* ł. *amal* (*l*)*índœ.*
„ commone aut inmundum [Act. 10, 14] (*esc*)*mon* ł. *coit*(*ch*)*enn* .i. apud gen(te)s ut sús rl.

177[b] 2, necessariís amicis [Act. 10, 24] *coibdelig.*
anudus quartana die [Act. 10, 30] *iár cethramad laithiu*[6].

178[a] 1, personarum acceptor [Act. 10, 30] *tecilsid.*

178[a] 2, disceptabant aduersus illum [Act. 11, 12] *nudebthi*(*gtis*).

178[b] 2, quaternionibus [Act. 12, 4] *dunaib cethrairib*[d] .i. quaternio dúx .iiii. uiror*um* et ipse quintus.
calciá té gallicas tuas [Act. 12, 8] *nutasigthe dugallasu*[12].

179[a] 1, eo quod ualerent*ur* regiones eorum ab illo [Act. 12, 20] .i. regerent[ur] .i. *rechtire forru*[13].

180[a] 2, coronas [Act. 14, 12] *coirnea.*

181[a] 1, subfucatis [Act. 15, 20] *formuichthib* .i. *moirtchenn*[15].

181[b] 1, uir Macedo [Act. 16, 9] (*mac*)*don*(*d*)*id.*
colonia [Act. 16, 12] .. *aine* (...*alne*?).
quaedam mulier nomine Lida, porpuraria ciuitatis Thyaterinorum, colens Deum [Act. 16, 14]...*rcr*|...*ír*|..*nath*|..*or.*

181[b] 2, in ligno [Act. 16, 24] *icip.*

182[a] 2, seminiuerbius [Act. 17, 18] *sil*(*aid bria*)*thar.*
ad Ariopagum [Act. 17, 19] *cusin*(*n ua*)*sal*(*fich*).

182[b] 2, Ariopagita [Act. 17, 34] *huasalfichire.*
archisinagogus [Act. 18, 8] *huasalterchomrictid.*

183[a] 1, eminauit eos e tribunali [Act. 18, 16] *immact* .i. iecit.

183[a] 2, modicas [Act. 19, 11] *bec*(*c*)*a.*
saudaria [Act. 19, 12] *sachilli.*
simicintia [Act. 19, 12] *debai* (?).

183[b] 1, exorcistís [Act. 19, 13] (*eso*)*rcist*(*ib*).

183[b] 2, adquaesitio [Act. 19, 25] *et* ł. *indeb* ł. *iárfichid.*
in theathrum [Act. 19, 29] .. *id inoinach* ł. *itaidbdercc uel* teathrum .i. spectaculum. ambitiathrum .i. circumspectaculum.
forinses [Act. 19, 38] *daldi.*

184[a] 1, Beroensis [Act. 20, 4] *berensdœ.*
Derbius [Act. 20, 4] *derbensde.*
sustinebant nós [Act. 20, 5] *arunnethitis.*

184[b], marg. sup. Itemq*ue* híc [scil. Act. 20, 33—35] quaerit*ur*

5. in a basket let down. 6. after the fourth day. 12. shoe thyself with thy Gaulish shoes[e]. 13. i.e. steward over them. 15. carrion.

[a] leg. *bloescc* [b] leg. *dichissiu*
[c] leg. .i. *cennóir*? 'a skinner': cf. *cenni* supra, l. 1
[d] MS. *chethrairib*
[e] The Irish is a literal translation of the Latin

quomodo beatius est qui dat quam qui accipit *nochis fírfoirbthe*[a 14] qui inplet *quod* dictum *est* uade et uende omnia .. *nimbiaadi araroibrea bith mani eróima óneuch*[15]. sic soluitur Beatius dare .i. dare aliquis *quod* laborauit .i. *astorad saithir do*[16] *quam* accipere [in marg.] .i. qui non laborauit.

184[b] 2, ad sinistram [Act. 21, 3] *duchli.*
cum ualefecissemus [Act. 21, 6] *lase celebirsimme.*
185[b] 1, cum uenisset in gradus [Act. 21, 35] (*cé*)*mmen* templi.
secariorum [Act. 21, 38] (*clai*)*dbide.*
186[a] 1, Accidens autem tribunus, dixit illi: dic mihi si tu Romanus es [Act. 22, 27] *conicim tanacul*[21].
Et respondit tribunus: *quam* facile té ciuem Romanum dicis: Ego summa pecunia hanc ciuitatem consecutus sum [Act. 22, 28] .i. *duairchér*[22]. Et Paulus ait: Ego autem et natus sum *am Román*[23].
186[b] 1, inquessituri sint [Act. 23, 20] (*i*)*armifoistis.*
lanceareos [Act. 23, 23] (*sle*)*gandu* .i. (*gai*)*scedig.*
187[b] 1, tribunal [Act. 25, 10] *suide*[b]*bri*(*th*)*emon*[26].
appello [Act. 25, 11] (*ad*)*sluindim.*
188[b] 1, coortis [Act. 27, 1] *arbir.*
thalasa [Act. 27, 8] *muiride uel proprium* ciuitatis.
nauiculario [Act. 27, 11] *uel* nauiclero .i. *dund nau-eirchinniuch.*
ad h[i]emandum [Act. 27, 12] *dugaimigud* .i. ad manendum in eo in hieme.
de assole *uel* de Asson [Act. 27, 13] *dinmuirágu*[c 32].
euroaquilo [Act. 27, 14] *erthuaiscertach*[33].
189[a] 1, armamenta nauis [Act. 27, 19] *aidmi.*
189[a] 2, de pup[p]i [Act. 27, 29] *erus.*
sub obtentu [Act. 27, 30] *fuacis.*
anim[a]equiores [Act. 27, 36] *díriug*(*men*)*mnig.*
gubernaculorum [Act. 27, 40] *innaluæ.*
189[b] 1, artimone [Act. 27, 40] *fernn siúil* ł. *seól*[39].
bithalassum [Act. 27, 41] (*dé*)*muiride.*
inpigerunt nauim [Act. 27, 41] *dlúthsit.*
custodias [Act. 27, 42] *cimbidi* .i. (e)ós quos custodiebant.
ea quae de naui essent [Act. 27, 44] (*d*)*túrad*[40].
189[b] 2, disenteria [Act. 28, 8] *dindirect* .i. *rith folo*[44] .i. ablatiuus et semplex hoc nomen.
forum [Act. 28, 15] *daltech.*

14. he is truly perfect. 15. he will not have it to enjoy unless he receive it from some one. 16. which is the fruit of his labour. 21. I am able to save thee. 22. i.e. I have bought. 23. I am a Roman. 26. a judge's seat. 32. from the sea-beach (?). 33. north-eastern. 39. mast of a sail, or, a sail. 40. the remainder[d]. 44. ... i.e. a flux of blood.

[a] MS. *fir foirbthe* [b] Only parts of the *s* and *d* are visible [c] MS. *dinmuir águ*
[d] i.e. the parts of the ship other than the tabulae. The gloss is on the left-hand margin, which has been slightly mutilated by the bookbinder, and it is opposite "super ea quae de naui essent, et sic factum est ut etc.," Act. 27, 44

CODEX PAULINUS WIRZIBURGENSIS.

EPISTOLA AD ROMANOS.

ROM. I. 8. Primum quidem gratias ago Deo meo[1] per Iesum Christum[2]. quia fides uestra praedicatur in uniuerso mundo[3]. f. 1a
9. Testis enim mihi est Deus[4]. sine intermisione memoriam uestri facio[5].
10. si . . . prosperum iter habeam[6] in uoluntate Dei ueniendi ad uos[7].
11. Desidero enim uidere uos[8], ut aliquid inpertiar uobis gratiae spiritualis ad confirmandos uos[9].

1. .i. generaliter *airisdia do cách isinchétne tuiste* aliter deo meo specialiter *óre donécomnacht* spiritum sanctum sibi et gratiam praedicationis 2. .i. *isdiasom domsa hóre nocretim ísu* christo ut ipse dixit nemo uenit ad patrem[a] rl. 3. .i. *isairdircc ícachthír rocretsisi*[b] *dodía* et *ismór athorbe de dúnni* .i. *húare ro creitset ardlathi*[c] *inbetho cretfed*[d] *cách iarum* et *intí cretfes ní ágathar ángreim* 4 .i. *iséola side nifil nachdíclith airi* 5. *déde didiu nand* .i. memoriam facio sine intermisione uel in orationibus meis sine in[termisione] 6. .i. *dús* . . . . [e] *intecht* 7. .i. *dutías* 8. *cid æm no . domberasa cucuibsi nianse* desidero enim 9. .i. *ní ógthindnacal* (*as*)*nbeir som óre rotectsat ní de riam andudesta didiu difoirbthetu for nirisse conrufailnither*[f] á mé f. 1a

1. i.e. *generaliter*, for He is God unto every one in the primal creation. *Aliter Deo meo specialiter*, because He has imparted[g] *Spiritum sanctum sibi*, etc. 2. i.e. He is God unto me because I believe in Jesus, etc. 3. i.e. it is well known in every country that ye have believed in God, and great unto us is the profit thereof, to wit, because the chief princes of the world have believed every one will then believe, and he who shall believe is not afraid of their power. 4. i.e. He knows: there is no concealment from Him. 5. Two things[h], then, are therein, i.e. *memoriam*, etc. 6. i.e. if perchance I may have. 7. i.e. that I may come. 8. But what is it that will bring me to you? Easy (to answer): *desidero*, etc. 9. i.e. (it is) not a complete gift which he mentions, because they had previously possessed something of it (spiritual grace): what, then, is wanting to the perfection of your faith, that it may be supplied *a me*. f. 1a

[a] John xiv. 6
[b] leg. *rocretsidsi*? W. S., but cf. Celt. Zeitschr. II. 212, J.S.
[c] = *ardflathi*
[d] for *cretfid*, as *sóirfed* Wb. 32d 13 for *sóirfid*
[e] A word erased, *maith*?
[f] The letters *nru* are doubtful
[g] In *do-n-é-com-nacht*, as in *tecomnacht* Wb. 26[d] 23, *donecomnacht* 25[c] 26, 33[d] 8, *doécomnacht* 14[c] 33 (from **to-en-com-anacht*), the *com* is perfective
[h] The two things seem to be the two constructions of v. 9, viz. taking *sine intermissione* with *memoriam*, or taking *s. i.* with *orationibus*

12. consolari uobiscum per eam[1]. uestram[2]. meam[3].
13. usque adhuc[4], ut aliquem fructum habeam[5].
14. Grecis[6] ac Barbaris[7], sapientibus et insipientibus debitor sum[8].
15. promptus sum[9].
16. Non enim erubesco euangelium[10–11]. Iudeo primum et Greco[12].
19. notum est Dei[13].
20. Inuisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta[14] conspiciuntur[15].
21. non sicut Deum[16] glorificauerunt[17]. obscuratum est insipiens cór eorum[18].
23. Et mot auerunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis[19].

f. 1b

1. .i. *condib dídnad domsa foirbthetu hirisse dúibsi (con)d(i)b foirb(thetu) fo*ririsse (*dom*)*sa* 2. *sethar(si)* 3. .i. *muisse* 4. .i. *cosse* 5. .i. hic ut ministerii sui ap*ud* de*um* habeat fructum .i. *ardofórmaich*[a] *fochricc dos*om *sochude docreittim*[b] *triaprecept* 6. .i. *arnaib huilib geintib écnib*[c] 7. .i. *arnaib foirtrib* 8. .i. *dlegair domsa precept docách*[d] quia omnium linguís loquor *am* debitor *iarum* omnibus sapientibus et insipientibus 9. .i. *am irlam* 10, 11. .i. *ní mebul lemm precept* soscéli .i. *precept* passionis et incarnationis christi quia secuntur uirtutes .i. resurexionem et ascentionem et.... 12. ait, íte docéte omnes gentes[e] [in marg. l.] *airechas ceneóil airsiu*[f] *ní airechas* fidei 13. .i. *aithgne* et *adrad* quia non possunt non seruire 14. .i. *ætgnithi*[g] .i. *isfollus doib asnoipred fir oirdnithi* 15. .i. elimenta .i. *adcither asuthine* som p. t. ...orum 16. .i. *amal as badia*[h] 17. .i. *ní tartisset airmitin dé* 18. Pelagius: recedens[i] a lumine ueritatis .i. *ósoilsi etarcni dé* 19. .i. *ni delb adrorsat actiscosmulius delbe* ɔd ... *diud e ... lann fr...*

f. 1b

1. i.e. so that perfection of your faith may be a comfort to me: so that it may be perfection of your faith unto me. 2. yours. 3. i.e. mine. 4. i.e. hitherto. 5. i.e. for that a multitude has believed through his preaching increaseth the reward for him. 6. i.e. for all the wise Gentiles. 7. i.e. for the foreigners. 8. i.e. it is my duty to preach to every one, because *omnium linguis loquor*: I am therefore *debitor*, etc. 9. i.e. I am ready. 10. i.e. I am not ashamed to preach the gospel. 11. to preach the *Passio*, etc. 12. i.e. primacy of race therefore, not primacy *fidei*. 13. i.e. knowledge and worship. 14. i.e. understood, i.e. it is manifest to them that it is the working of a supreme being[k]. 15. i.e. their eternity is perceived. 17. i.e. they have not shewn the reverence due to God. 18. i.e. from (the) light of (the) knowledge of God. 19. i.e. it is not an image that they have adored, but it is the likeness of an image.....

[a] MS. *ardofór maith* [b] rectius *dochreittim* [c] rectius *ecnib*
[d] rectius *dochách* [e] Matth. xxviii. 19 [f] leg. *airsin*?
[g] Glossator primo *angnithi* vel *engnithi* (cf. *cen engne* sine cognitione fol. 2a ad cap. II. 11) scripserat, mox litteram *n* in *t* correxit—Zimmer; cf. *etbert* for *epert* Ml. 83ª 5
[h] This seems a confusion of *amal as ndia* 'sicut Deum' and *amal ni bad dia* 'tanquam non esset Deus'
[i] recedentes, Migne, Patrologiae Cursus, tom. 30, col. 675
[k] literally, one ordained

24. ut contumelís adficient corpora sua[20] in semet ipsis[21].
26. Propterea[22].
27. exarserunt in desideriis suis in inuicem[1], masculi in masculos turpitudinem[2] operantes et mercidem, quam oportuit erroris sui in semet ipsís recipientes[3]. f. 1c
29. repletos omni iniquitate[4]. sussurratores[5].
30. Detractatores[6].
32. digni sunt morte[7].
II. 1. o homo omnis[8]. eadem enim agis[9] qui iudicas[10].
2. Scimus enim quoniam iudicium[11] Dei est secundum ueritatem[12].
3. Existimas hoc[13].
4. Án[14]. Ignoras quoniam benignitas Dei ad penitentiam te adducit?[15]

20. .i. *conidbarat acorpu nocha...son* 21. Pelagius: inter semet ipsos .i. dum sibi in sacramentís idulorum[a] cauteria et combustiones infligunt. cauteria .i. *aithchumbe* 22. Pelagius: propter causas commemoratas[b] .i. *óre asndúil foruigensat nach dúlem* f. 1b *continued*

1. .i. *cách frialaile* 2. .i. *immebuil* 3. .i. *isdoib asrirther lóg apecthe* 4. .i. *ocach indírgi* 5. .i. *fodordchu* .i. non in faciem sed in aure loquentes 6. .i. *eícndag comnissim* 7. .i. *it huissi* ł. *itcointfi*[c] 8. .i. *á huili duini* .i. *acachduini* 9. .i. uoluntate .i. *lase* ɔcéitbani 10. *asnolcc* quod facit alius [in marg.] .i. qui consentis facien. non quod esset malum corripere alios sed non satis est ad iustitiam sí malus sis (et corripis) malum .i. *nam(mi)tter* .i. *diacairigther* et *lasse dongní so iarum...ri essin* té ipsum contempnás .i. *is follus addrogduinesiu lasse* (*n*)*omidt*er et *nocairigther anolcc diacocéitbani* 11. .i. *dígal* 12. .i. *ní bocomitesti*[d] *dó acht baléicthi* iudici iusto 13. .i. *domointerso* ł. interrogatio 14. .i. *caini* 15. .i. *dothudidin domenman doaidgniu dobeir cachmaid duit* f. 1c

20. i.e. so that they offer their bodies.... 21. i.e. brandings. 22. i.e. because it is the creature which they have served, not the Creator. f. 1b *continued*

1. i.e. each towards another. 2. i.e. the shamefulness. 3. i.e. it is to them will be paid the recompense of their sins. 4. i.e. with every iniquity. 5. i.e. whisperers. 6. i.e. slander of a neighbour. 7. i.e. they are worthy or they are proper. 8. i.e. O all man, i e. O every man! 9. i.e. when thou consentest. 10. That *quod facit alius* is wicked...i.e. thou judgest him, i.e. if thou reprovest and when thou dost afterwards.....i.e. it is manifest that thou art a bad man when thou judgest and blamest the evil to which thou consentest. 11. i.e. punishment. 12. i.e. he should not be indulged, but he should be left *iudici iusto*. 13. i.e. thou thinkest, or a question. 14. i.e. is not? 15. i.e. to lead thy mind to knowledge He giveth thee every good thing. f. 1c

[a] eorum, Migne, ubi supra [b] superius memoratas, Migne, col. 676
[c] Zeuss read *itcointsi*, but *itcointfi* is right, cf. *contfi* Laws IV. 344, *coindme* LU. 74ª 6, *coindfea* O'Don. suppl.
[d] rectius *-chomitesti*

7. Iis quidem, qui[16] secundum[a] patientiam boni operis gloriam[17] st. et honorem et incorruptionem quaerentibus, uitam aeternam[18].
9. Tribulatio[19]. Iudei primum[20].
f. 1d 11. Non est enim personarum acceptio apud Deum[1].
12. Quicunque enim sine lege peccauerunt, sine lege peribunt[2] per legem iudicabuntur[3].
13. Non enim auditores legis iusti sunt apud Deum[4].
14. ipsi sibi sunt lex[5].
15. testimonium reddente illís conscientia ipsorum[6] et inter se inuicem cogitationibus acusantibus aut etiam defendentibus[7].
16. In die, cum iudicabit Deus occulta hominum[8], secundum euangelium meum, per Iesum Christum[9].
19. Confidis té ipsum ducem esse cecorum[10].
20. Eruditorem[11].
22. sacrilegium[12] facis.

f. 1c *continued* 16. .i. *indí* 17. .i. [in marg. l.] Pelagius: quia[b] sancti fulgebunt sicut sól[c] Né putemus eandem esse gloriam[d] *didiu* uenite rl. honor possedite uel honor filiorum dei per quem angelos fugitiuos iudicabunt 18. .i. *foditiu cech imnid* in praesenti *oc asgnam* gloriae et honoris in futuro 19. .i. *tuarcun* .i. omnis lessio 20. .i. *inmáam*

f. 1d 1. .i. *ní na persan ateclimm actis*operum .i. *nísnain ciasberat nintánicc recht* 2. .i. amal *nád robe mesrugud forsindimmarmus nibia mesrugud forsindígail* 3. .i. *dígal rectide forru* 4. .i. *inrect rósárichset istriit atbélat* 5. .i. *cuimrech* 6. .i. *isfiadnisse doib ácúbus* 7. .i. *imrádat imráti cid maith asdéntí* et *nertit adénum inmaidsin connessat im*murgu *ingnímim nolcc* et *arangairet* 8. .i. *nibamaith rúun* occulti hominum in die illa 9. .i. *istri ísu predchimse* ł. iudicabit deus pater per iesum christum .i. *ismacc míastar* in die iudici ut omne iudicium dedit filio[e] 10. .i. *níterpi illed nach áili* 11. *míntith* 12. .i. *díltod dé*

f. 1c *continued* 16. i.e. they who. 18. i.e. endurance of every tribulation *in praesenti* while striving after glory and honour *in futuro*. 19. i.e. tribulation. 20. i.e. most greatly.

f. 1d 1. i.e. not of the persons is the acceptance, but it is of the works, i.e. it will not protect them that they say 'the Law has not come to us.' 2. i.e. as there has not been moderation as to the sin, there will not be moderation as to the punishment. 3. i.e. legal punishment upon them. 4. i.e. the Law which they have outraged, it is through it they will perish. 5. a bond. 6. i.e. their conscience is a witness to them. 7. i.e. they think thoughts as to what good is to be done, and they encourage the doing of that good thing: they contemn, however, the evil deed and forbid it. 8. i.e. not good will be the secret *occulti hominum*, etc. 9. i.e. it is through Jesus I preach: *uel iudicabit*, etc., i.e. it is the Son who will judge *in die*, etc. 10. i.e. thou dost not trust thyself with any one else[f]. 12. i.e. denial of God.

[a] MS. secudum [b] qua, Migne, col. 679 [c] Matth. xiii. 43
[d] MS. gloria [e] John v. 22
[f] cf. *foncerdam illeth ar tigernai* LL. 283[a] 19

23. Qui in lege gloriaris, per praeuaricationem legis Deum inhonoras[13–14].
25. Circumcisio quidem prodest[15], si legem custodias[16]. circumcisio tua praeputium facta est[17].
26. Praeputium[18]. nonne praeputium illius[19], in circumcisionem[a] reputabitur?[20]
27. Et iudicabit té, quod ex natura est praeputium[21].
28. in manifesto[1]. f. 2a
29. cuius laus non ex hominibus, sed ex Deo est[2].
III. 1. Quid ergo amplius Iudaeo est? aut quae utilitas circumcisionis?[3]
2. Multum per omnem modum[4].
3. Quid enim si quidam[5].
5. iniquitas nostra[6] iustitiam Dei commendat[7].

13. .i. *dommeiccither* 14. Pelagius[b]: dicis té beatum quod noueris dei uoluntatem dum sensum legis qui de christi incarnatione est praeteriris deum inhonoras ł. *isindí nadcreitid* christum quem[c] praedicat lex 15. .i. *aingid imdibe arbibdamnact rectto arbabibdu báis leusom intí nád imdibthe* 16. .i. *rúna rechto* ut lex profetauit christum[d] 17. .i. *iscumme* et *ní imdibthe* 18. .i. *anébthobe* 19. .i. *sechiphé lasambé* iustitia legis 20. .i. *iscumme dó bidimdibthe* 21. .i. *ditróscibea a iudidi* .i. *bid ferr oldái* f. 1d *continued*

1. .i. *fiad chách*[e] 2. .i. a iudeis .i. *nitorbe do animdibe adchi cách* 3. .i. *músu and is* amplius *inimdibiu* quae utilitas rl. [in marg. at vv. 28—29 of chap. ii.] *Ní fortorbe nimdibi tra dotéit som act is formolad* iudeorum 4. multum .i. *is indil asferr* iudeus quam gentilis *frecre inso dar cenn ind iudidi dongeintlidiu* 5. .i. *arciaricc* .i. praeponit 6. .i. *arpecthani* 7. .i. *condid fíríanu de* f. 2a

13. i.e. thou dishonourest. 14. in that ye believe not Christ, etc. 15. i.e. circumcision protects from the condemnation of the Law, for with them he who is not circumcised was guilty of death. 16. i.e. mysteries of the Law *ut*, etc. 17. i.e. it is the same as not circumcised. 18. i.e. the non-circumcision. 19. i.e. whosoever he be that may have *iustitia Legis*. 20. i.e. it is the same to him as though he were circumcised. 21. i.e. he will surpass thee, O Jew, that is, he will be better than thou art. f. 1d *continued*

1. i.e. in presence of every one. 2. i.e. no profit to him is the circumcision which every one sees. 3. i.e. if it is therein that it is *amplius*, in circumcision, *quae utilitas*, etc.? So he (Paul) touches, not upon the profit of circumcision, but upon the praise of the Jews. 4. i.e. it is greatly that *Judaeus* is better than *Gentilis*: this is an answer on behalf of the Jew to the Gentile. 5. i.e. for why? 6. i.e. our sins. 7. i.e. so that He is the more righteous. f. 2a

[a] MS. circumcisione
[b] This passage is not in Migne. It is found (according to Olden) in the commentary of Hilary the Deacon
[c] MS. quen [d] cf. Matth. xi. 13
[e] MS. *chác*

7. Si enim ueritas Dei in meo mendacio[8] habundauit[8a] in gloriam ipsius, quid adhuc[9] et ego tamquam peccator iudicor?[10]

8. Et non, sicut blasfemamur[11], et sicut aiunt quidam[12] nos dicere[13].

9. Quid igitur? amplius praecellimus?[14] causati enim sumus Iudeos et Grecos omnes[15] sub peccato esse[16].

10, 11. Quia non est iustus quisquam. Non est intelligens[17], non est requirens Deum[18].

12. Omnes declinauerunt[19], simul inutiles facti sunt[20]; non est qui faciat bonum, non est usque ad unum[21].

f. 2b 14. Quorum ós maledictione et amaritudine[22] plenum est[23].

15. Veloces pedes eorum ad effundendum sanguinem[1].

16. Contritio[2] et infelicitas in uiis eorum[3].

f. 2a *continued* 8. .i. *im hulccsà* 8a. *madmóo de* ueritas dei 9. .i. *archinn* 10. .i. *cid arandéntar pecthach díim* 11. .i. *cani amal non éicndichtherni* .i. *iscosmil nade isamlid* 12. .i. *amal asndonberat* 13. [in marg.] dicire .i. *asmberaimni* .i. *líit fornn aépirt* sicut paulus dixit[a] ubi habundauit peccatum superhabundauit gratái, etc. 14. .i. *ní derscigem nech dialailiu bit bibdid huili* 15. .i. *arnab geintib huilib* 16. .i. *doracartmar cois caích niferr nech alailiu and* 17. .i. *buith cen œccne fofera ainfírinni* 18. .i. *huaire nád riarfact furuar buid cenengne* etc*enfírinni* 19. .i. *huaire nád riarfactatar dia* 20. .i. *cen exceptid* 21. *cid cossin nóin* ł. *cosin nóin* .i. *co crist ar nifarnic sede nach*

f. 2b *maid arachiun isindomun* 22. .i. *ocech cenélu serbe* 23. .i. *doberat maldactin forcách*

1. .i. *islúud leu teistiu fuile* ut gentes, etc. 2. .i. *comthúarcon* 3. .i. *dodcad dochách leosom nochisdoibsom adodcedsidi*[b]

f. 2a *continued* 8. i.e. in my evil. 8a. if *veritas Dei* be the greater. 10. i.e. why is a sinner made of me? 11. i.e. is it not as we are slandered? i.e. it is like, nay[c], it is so. 12. i.e. as they say of us. 13. i.e. that we say, i.e. they accuse us of saying it. 14. i.e. we do not excel each the other: they all will be guilty. 15. i.e. for all the Gentiles. 16. we have argued the cause of every one, none is better than another therein. 17. i.e. being without wisdom causes unrighteousness. 18. i.e. since he has not sought Him it has produced the state of being without understanding and without righteousness. 19. i.e. because they have not sought after God. 20. i.e. without exception. 21. as much as one (ἕως ἑνός), or until the one, that is, until Christ, for He found not anyone good before Him in the world.

f. 2b 22. i.e. of every kind of bitterness. 23. i.e. who curse every one.

1. i.e. they have an impulse to pour out blood *ut gentes*, etc. 2. i.e. destruction. 3. i.e. they deem it a misfortune to every one (else) although the misfortune of it is (really) their own[d].

[a] Rom. v. 20
[b] leg. *an dodced sidi?*
[c] Cf. *cani epir? nate atbeir*, infra 10[d], and see G. C. 749
[d] i.e. the misfortune which they work recoils on their own heads

19. ut omne ós obstruatur[4].

22. Iustitia autem Dei[5] per fidem Iesu Christi[6], in omnes et super omnes[7].

24. Iustificati gratis per gratiam ipsius[8]. per redemptionem quae est in Christo Iesu[9].

25. Quem propossuit Deus propitiationem[10], per fidem in sanguine ipsius[11].

27. Ubi est ergo gloriatio tua? Exclusa est[12]. Per quam legem? factorum[13]. Non[14]; sed per legem fidei[15].

29. An Iudeorum Deus tantum? Nonne et gentium[16]? Immo et gentium[17].

30. Quoniam quidem unus est Deus[18], qui iustificauit circumcisionem ex fide et praeputium per fidem[19].

4. .i. *connách moidea nech arbed*[a] *áarilliud nod nícad* 5. .i. f. 2b *icorpu* et *annana* pecatorum 6. .i. *istrichretim* iesu christi *continued* *isfírian cách* 7. [in marg. l.] .i. altum quod non sapitur .i. *isósib atá* 8. .i. per fidem solam .i. *hires creitme* iesu christi 9. .i. *ishésom doradchiúir 7 ishé dano astaidchricc* .i. per sanguinem 10. .i. *arrudérged írúnaib innadeacte* ut propitietur eís qui credunt sé sanguine eius libiratos esse 11. .i. *trihiris incháich cretes áhíc tria fuil* 12. .i. *nítta ní indit móide* 13. .i. interrogatio .i. *trignim(u) rechto* 14. .i. *naicc* .i. *iscumme nibad móidem* 15. .i. *istriit ata* gloriatio 16. .i. numquid solós creauit nonné omnes creauit homines *frecre inso do menma(in)* iudeorum 17. .i. *isnesa dogeintib* .i. quia ante legem sancti deo placuerunt ut *ábial, séth, enóc, nóe* 18. .i. *ciasbiursa* deus iudeorum et deus gentium unus est deus rl. 19. .i. *indí crettes cen imdibe storide*

4. i.e. so that no one may boast that his merit saved him. 5. i.e. f. 2b into bodies and souls *peccatorum*. 6. i.e. it is through belief in Jesus *continued* Christ that every one is righteous. 7. i.e. it is over them He is. 8. i.e. the faith of belief in Jesus Christ. 9. i.e. it is He that has redeemed and it is He also that is (the) ransom. 10. i.e. it has been set forth in the mysteries of the Godhead *ut*, etc. 11. i.e. through the faith of every one who believes in his salvation through His blood. 12. i.e. thou hast nothing for thee to boast in. 13. i.e. through deeds of (the) Law. 14. i.e. no: i.e. it is the same as though it were not boasting. 15. i.e. it is through it that *gloriatio* is. 16. i.e. *numquid*, etc., an answer, this, to (the) mind *Iudaeorum*. 17. i.e. He is nearer to Gentiles, i.e. *quia*, etc., *ut* Abel, Seth, Enoch, Noah. 18. i.e. though I say *Deus*, etc. 19. i.e. of him who believes without material circumcision.

[a] cf. *ar bemmis* Ml. 102[b] 16, *as dunn as maith ar bem sund* Rev. Celt. IX. 22, *ardottáigthe* L.U. 68[b] 28

31. Legem ergo destruimus per fidem[20]? Absit[21]; sed legem statuimus[22].

IV. 1. Abracham, patrem nostrum, secundum carnem[23].

3. Credidit Abracham Deo; et reputatum [est] illi ad iustitiam[24].

4. Ei autem qui operatur[a] mercis non inputatur secundum gratiam sed secundum debitum[25–26].

5. credenti[27]. reputatur fides eius ad iustitiam[28].

f. 2c 6. sine operibus[1].

7. Beati quorum remisae sunt iniquitates[2].

9. Beatitudo ergo haec in circumcisione tantum manet[3]? Dicimus enim, quia reputata est Abarchae fides ad iustitiam;

10. Quomodo ergo reputata est[4]? in circumcisione[5] an in praeputio[6]?

f. 2b *continued* 20. *incoscramni* .i. quando dicimus per fidem 21. .i. *níconchoscram* 22. .i. dum probamus uerum esse quod promissit ut dabo uobís (cor) carnium .i. *tarési* lapidei[b] *condid imdibe spirtálde* et *ní*[c]*...coscrad* legis 23. .i. secundum circumcisionem carnis ł. *ishé arnathir iarcolinn* quia de genere abrachae fuerunt 24. .i. *istrihiris rofírianiged ní trignímu rechtidi* 25. .i. *iar fiach* 26. .i. *mad fochricc som nípa deoladacht acht bid fiach istrideoladacht didiu ronóibad ní archomalnad recto* 27. .i. *dondí creites* 28. .i. *firianichthi ahiress*

f. 2c 1. .i. *is*gratis *ní* per opera 2. .i. *isfind ambethu* 3. .i. *nífedligedar* .i. *alled friabracham* 4. .i. *cain ronóibad abracham trihiris intree dém didiu fanacc* 5. .i *in intain rombói* in circumcisione 6. .i. *inintain rombói* in praeputio [in marg.] *Isderb linn is ní nim*dibiu[d] *atruirmed hiresche do*

f. 2b *continued* 20. i.e. do we destroy? i.e. *quando*, etc. 21. i.e. we destroy not. 22. i.e. instead of the stony[e] so that it is a spiritual circumcision and not destruction of (the) Law. 23. he is our father according to the flesh, *quia*, etc. 24. i.e. it is through faith that he has been justified, not through deeds of the Law. 26. i.e. if it is a payment it will not be grace, but it will be a debt: it is through grace, then, that he has been sanctified, not for fulfilling (the) Law. 27. to him that believes. 28. i.e. his faith justifies him.

f. 2c 1. i.e. it is *gratis*, not *per opera*. 2. i.e. blessed is their life. 3. i.e. it abides not, i.e. as regards Abraham[f]. 4. i.e. hath not Abraham been sanctified through faith? is it through it then indeed or not? 5. i.e. is it when he has been *in circumcisione*? 6. i.e. is it when he has been *in praeputio*? We are sure that it is not in circumcision that faith has been imputed to him.

[a] MS. quid p*a*ratur
[b] Cf. Ezekiel xxxvi. 26: et auferam cor lapideum de carne uestra, et dabo uobis cor carneum
[c] MS. seems *in*
[d] leg. *Isderb linn is* in praeputio *ní in imdibiu*, Sarauw.
[e] The glossator refers to the flint knives with which circumcision was performed. See Exodus iv. 25; Joshua v. 2—3, and Fél. Oeng. p. xxx. *in cloch* de quo facta est circumcisio
[f] cf. *alled friss fadesin*, Wb. 6[c], 18: *al-led fri-spirut* (the spiritual side, as regards the spirit), Wb. 8[b], 16. *allethe rissan ingraim* Ml. 30[b] 2

11. Et signum accipit circumcisionis[7], signaculum iustitiae fidei[8], quae est in praeputio[9].

12. Et sit pater circumcisionis, non hiis tantum qui ex circumcisione[10], sed et hiis qui sectantur uestigia fidei, quae est in praeputio patris nostri Abrachae[11].

13. Non enim per legem promisio facta est Abrachae aut semeni eius[12] ut heres esset mundi, sed per iustitiam fidei[13].

14. Si enim qui ex lege, heredes sunt[14], exinanita est fides[15], abolita est promissio[16].

15. Lex enim iram operatur[17], ubi enim lex non est, nec praeuaricatio[18].

16. Ideo ex fide, ut secundum gratiam firma sit promisio omni semini[19],

7. .i. *orobad innachorp ní inchoissised tóbe* uitiorum *assa anmin* f. 2c
8. .i. recapitulatio de signo .i. *inroimdibed intain rofirianiged* *continued*
ahíress[a] 9. *uel* per praeputium .i. *tri nephthóbe* 10. .i. *nidunaibhí fodaimet animdibe colnide* tantum *manicomol*natar *animdibe rúnde* uitiorum 11. *acht is athir som innaní techte foirbthetith* fidei ut habuit abracham 12. .i. *dorairngred dano rombad oirdnide achland* ut in semine tuo[b] rl. 13. .i. *istriahiris rambái cachmaith* 14. .i. iudei filii abrach*ae* .i. *matuhé ata horpamin indí rochomalnisset recht* 15. fides .i. *robói laabra*cham *recomallnad rechto* 16. .i. *duroilged* quod promisum est abrachae .i. possui té patrem[c] rl. 17. .i. *arnibiad rath dílgotho* et *nibiad* promisio[d] *dosom madtrerecht duairngerthe arisdígal arisdígal*[e] *manicomollnither side* 18. .i. *nitairmthecht rechto mani airgara recht* 19. .i. non ei qui ex lege .i. *óre isdeolid bid fír atairngire*

7. i.e. so that there might be in his body something to signify (the) f. 2c
excision of *vitia* from his soul. 8. i.e. has he been circumcised when *continued*
his faith has been counted as righteousness? 9. i.e. through non-circumcision. 10. i.e. not unto those who suffer the carnal circumcision *tantum* unless they fulfil the mystical circumcision of *vitia*. 11. but he is father of them that possess perfection *fidei ut*, etc. 12. i.e. it has been foretold, then, that his children would be distinguished[f], *ut*, etc. 13. i.e. it is through his faith that he has had every good. 14. i.e. if they are heirs who have fulfilled (the) Law. 15. i.e. which Abraham had before fulfilling (the) Law. 16. i.e. *quod promissum* has been abolished, etc. 17. i.e. for there would not have been grace of forgiveness and there would not have been *promissio* to him if it was through (the) Law that the promise was given, for it (the Law) is vengeance, for it is vengeance, unless it be fulfilled. 18. i.e. it is no transgression of (the) Law unless (the) Law forbid. 19. i.e. because it is a grace the promise will be true.

[a] The accent may be meant for *a*
[b] Gen. xxii. 18
[c] Gen. xvii. 5; where the Vulgate has constitui
[d] MS. p*r*emisio
[e] Sic in codice vitiose dupliciter scriptum, Zimmer
[f] lit. ordained

non ei qui ex lege est solum, sed éi, qui ex fide est Abrachae[20]. qui est pater omnium nostrorum[21].

17. Quia patrem[a] multarum gentium possui te[22].

18. Qui contra spem in spe credidit[23], ut fieret pater multarum gentium[24].

19. non infirmatus est in fide[25], nec considerauit corpus suum emortuum[26], cum iam fere centum annorum esset[27].

20. non hesitauit[28] defedentia[29];

f. 2d sed confortatus est in fide[1].

23. Non est autem scriptum tantum propter ipsum[2], quia reputatum est illi ad iustitiam[3].

24. Sed et propter nos[4], quibus[5], reputabitur credentibus in eum[6–7].

f. 2c *continued* 20. .i. *mad cosmil ahires frihiris abra*chae 21. .i. *ataat danorpe rogab abra*cham .i. *orpe col*nide per circumcisionem .i. *tír tairngiri* et *ished rogab isaác* et*is* patersom omnis gentis *trisódin* et *orpe spirtálde trihiriss* (et) *is* pater *som* multarum gentium *triso(d)in* 22. Pelagius[b]: non gentis israhelis tantum sed omnium .i. *hiressach* mundi 23. .i. *combart do* sarre 24. .i. *ba* contra spem *dó epert friss rombad* pater multarum gentium et difficerunt muliebria sarre et ipse ualde senex fuit sed tamen credidit ut fieret 25. .i. *nipo lobur ahires cepu friaicned* quod dictum est 26. .i. *ledmarb* 27. .i. *ishé aammus lemm* 28. .i. *nírorois* 29. .i. *hoamiris*

f. 2d 1. .i. *arranert*[c] *ahiress dochretim* 2. .i. *niarabra*cham tantum scriptum est hoc testimonium in genessi *acht isdiar foirbthetuni roscríbad* 3. .i. *ished a*scriptum 4. .i. *arasechemmar abésu som* in fide 5. .i. *isdúnni* 6. .i. deum *isdochretim adeachte* 7. .i. *anadruirmed doabra*cham .i. *fírinne trihíris*

f. 2c *continued* 20. i.e. if his faith be like unto Abraham's faith. 21. i.e. there are two heritages which Abraham has obtained, to wit, a carnal heritage *per circumcisionem*, that is, the Land of Promise,—and it is this that Isaac has obtained, and thereby he is *pater omnis gentis*—and a spiritual heritage through faith, and thereby he is *pater multarum gentium*. 22. i.e. of (the) faithful ones *mundi*. 23. i.e. that Sara would conceive[d]. 24. i.e. it was *contra spem* to him that it should be said to him that he should be *pater*, etc. 25. i.e. his faith was not weak, though *quod dictum est* was contrary to nature. 27. this I deem his temptation.

f. 2d 1. i.e. for his faith strengthened him to believe. 2. i.e. not for Abraham *tantum*, etc.; but it is to perfect us that it has been written. 3. i.e. this is the *scriptum*. 4. i.e. that we may follow his customs *in fide*. 5. i.e. it is to us. 6. it is to believe in His Godhead. 7. i.e. what has been counted unto Abraham, even righteousness through faith.

[a] MS. pater
[b] Not in Migne, col. 690
[c] MS. *arnert*
[d] lit. conception to Sara

25. resurrexit propter iustificationem nostram[8].

V. 2. gloriamur[9].

6. Ut quid autem[10]....pro impis mortus est[11]?

7. Uix enim pro iusto quis moritur; nam pro bono forsitan quis audeat mori[12].

8. Commendat autem Deus suam caritatem in nobís[13].

9. Multo igitur magis iustificati nunc, in sanguine[a] ipsius, salui erimus ab ira superuentura per ipsum[14].

11. gloriamur[15] in Deo per...Iesum Christum, per quem reconciliationem accepimus[16].

13. Usque ad legem enim peccatum erat in mundo[17]; peccatum autem non inputabatur, cum lex non esset[1]. f. 3a

14. Sed regnauit mors ab Adam usque ad Moisen etiam in eos qui non peccauerunt in similitudinem praeuaricationis Adae[2].

15. si enim unius dilicto multi mortui sunt[3], multo magis... donum in gratia unius hominis, Iesu Christi, in plures[4] abundauit.

16. nam iudicium ex uno in condempnationem; gratia autem ex multís dilectís in iustificationem[5].

8. .i. a persona credentium ut iustitiam credentium confirmaret f. 2d .i. *isfollus dunni triahesséirgesom asfirdia* 9. .i. *nonmóidemni* *continued* 10. .i. *arcia dono* 11. .i. *robtar* impii omnes ut non est qui faciat bonum[b] rl. 12. .i. *isuix asbiur* et*ní* non: nam pro bono 13. .i. *frisaig* .i. *attroilli dúnn* delegi a nobís .i. dum ausus est quod nullus alius .i. tam facile né illi iniuria sit cum enim aliquid indebite praestatur tunc maxime caritas commendatur ut qualiter sé exhibere debiant recognoscant[c] 14. .i. multo magis suos scire non patitur qui semet ipsum pro impio dedit .i. *hóre ronsóirni* híc a peccatis nostris *condanfírianichthi úadib mór ní besnadblamu foir arsóirad* ab ira futura 15. .i. *báigmi* 16. .i. *córe fridia* per fidem christi etc. 17. .i. *cenfócre* et *cenarigud*

1. .i. *nipoirgnae* ɔtanic lex *arba* habens[d] humanum genus sub f. 3a suo dominatu 2. .i. *ciasidbiursa* non imputabatur[e] 3. .i. *frecre inso* mentibus heriticorum[f] dicentium sí adæ dilictum non peccantibus nocuit ergo christi iustitia non credentibus prodest 4. .i. *diármithi* 5. [in marg.] iudicium .i. *tri óenpheccad la adam* gratia ex multís dilictís *la ísu dodóinib*

8. i.e. it is manifest to us through His resurrection that He is very f. 2d God[g]. 11. i.e. they have been *impii omnes*, etc. 12. i.e. it is *vix* *continued* I say and not *non*. 13. i.e. He commends, i.e. He deserves of us *diligi a nobis*. 14. i.e. since He saved us *híc a peccatis nostris*, so that we are justified from them, how much readier[h] will He be to save us *ab ira futura*. 16. i.e. peace with God *per*, etc. 17. i.e. without warning and without perception.

1. i.e. it was not evident till (the) Law came, for it was *habens* etc. f. 3a 2. i.e. though I say *non*, etc. 3. i.e. this is an answer *mentibus*, etc. 4. innumerable. 5. *iudicium*, i.e. (came) through one sin by Adam, *gratia ex multis delictis* (came) by Jesus for human beings.

[a] MS. sangune [b] Rom. iii. 12 [c] This gloss is composed of portions of two comments from Pelagius (Olden, p. 11) [d] Before habens, which begins a line, stands the contraction for Pelagius [e] MS. imputebatur [f] i.e. the Pelagians [g] Rom. i. 4 [h] lit. a *great thing* that our salvation will be readier on Him: cf. *cia fíu* .i. *mór ní* (gl. quam) Ml. 17[b] 12, 146[d]

20. Lex...subintrauit[6]...ubi habundauit delictum, superhabundauit gratia[7].

21. Ut sicut regnauit peccatum in mortem[8], ita et gratia regnet per iustitiam in uitam aeternam[9], per Iesum Christum, Dominum nostrum[10].

VI. 1. Quid ergo[11] dicemus?...ut gratia habundet[12].

3. Fratres[13]. quicumque babtizati sumus in Christo Iesu, in morte ipsius babtizati sumus[14].

4. Consepulti enim sumus cum illo per babtismum in mortem[15].

. 3b 6. uetus homo noster simul crucifixus est cum illo, ut distruatur corpus peccati, ut ultra non seruiamus peccato[1].

9. iam non moritur[2].

10. Quod[a] enim mortuus est peccato, mortuus est semel[3]; quod autem uiuit, uiuit Deo[4].

. 3a *ontinued* 6. .i. *foindarlid* 7. .i. *hodesid*[b] *forlán triafoilsigud tri recht tanicc iarum* gratia iesu christi eo quod lex neminem ad perfectum[c] rl. [in marg.] Non inputabatur *som riam follus fiadchách indectsa* 8. .i. *ba* in mortem paene et corporis 9. .i. *bid* in uitam 10. .i. *istriit atá*[d] gratia et ueritas et uita aeterna 11. .i. *ciaricc* 12. .i. *ropimdu de duún* 13. .i. *a iudeu* et *a geinti hireschu* 14. .i. *iar cosmilius abáis som arincorp marbde frissaroscarsom* in passione *nifil taidchur do dochum inchoirpsin acht isicorp spir*táldae *indeséirgi cenfrescsin báis na hirchri nabíd taidchur dúnni dano donchorp marbdu* peccati sicut enim corpus constat ex membrís ita peccatum constat ex uitiis 15. .i. *intain diagmani fobaithis iscosmulius aadnacuil acus abáis dúnni*

. 3b 1. .i. *isairi rocload* 2. .i. *act bid bidbéo* 3. .i. *oinecht appecad amal noinect*[e] *rombebe colinn crist* 4. .i. *isbithbeo corp crist* post resurrectionem in gloria dietatis

. 3a *ontinued* 7. i.e. when it (sin) had been superabundantly established through its manifestation by (the) Law, then came *gratia*, etc. it *non imputabatur* previously: (it is) manifest before every one now. 8. i.e. it was *in mortem poenae*, etc. 9. i.e. it will be *in vitam*. 10. it is through Him is *gratia*, etc. 12. i.e. so that it may be the more abundant to us. 13. i.e. O Jews and O faithful Gentiles! 14. i.e. according to the resemblance of His death. For (as to) the mortal body from which He has parted *in Passione*, there is no return for Him to that body, but it is into the spiritual body of the Resurrection without expectation of death or decay. Let there not, then, be a return for us to the mortal body of *peccatum*, etc. 15. i.e. when we undergo baptism it is a similitude to us of His burial and His death.

. 3b 1. i.e. it is therefore that it has been overcome. 2. i.e. but He will be ever-living. 3. i.e. once out of sin as once Christ's flesh has died. 4. i.e. Christ's body is ever-living *post*, etc.

[a] MS. Qui
[b] cf. *O dísid iarom ógi na cretmi la firu Herenn.* L.U. 117[b] 24
[c] Heb. vii. 19, where for neminem the Vulgate has nihil
[d] MS. *áta*
[e] leg. *amal asnoinect*

11. existimate[5], uos mortuos quidem esse peccato[6], uiuentes autem Deo in Christo Iesu[7].

12. Non ergo regnet peccatum in uestro mortali corpore[8], ut oboediatis[9] concupiscentis eius[10].

13. Sed neque exhibeatis membra uestra arma iniquitatis peccato[11].

14. non enim sub lege estis, sed sub gratia[12].

15. Quid ergo[13].

16. Nescitis quoniam cui exhibetis uos seruos ad oboediendum[14], serui estis eius cui oboeditis[15], siue peccati in mortem[16], siue oboeditionis[17], ad iustitiam in uitam aeternam[18].

17. Gratias ago autem Deo, quod fuistis serui peccati[19–20], oboedistis autem ex corde in eam formam doctrinae, in quam traditi estis[21].

18. Liberati autem a peccato[22].

19. Humanum uerbum dico propter infirmitatem carnis uestrae[23].

f. 3b *continued* 5. .i. *midid* 6. .i. *adib mairb arainn pecctha badbii im*murgu *inísu crist* 7. .i. *badbithbíi inísu crist hore adabaill dos*om quia ipse uiuus est semper[a] 8. .i. *ibartolaib marbdib táircet báas dúib* 9. .i. *conoairladigthe* 10. .i. *combed hed nobed and* ubi praedicit qui mortui sumus peccato quomodo iterum uiuemus[b] 11. .i. *nitidbarid farmbaullu inirgail arbeolu diab*uil 12. .i. *durolged dúib* per gratiam 13. .i. *ciaricc* 14. .i. *doaurlatu* 15. .i. *sechiphé imdodia imdopheccad madudia* .i. *doirladugud adibmogæ indísin* 16. .i. paene *ished adúlchinne* 17. .i. *indaurlatath* 18. .i. uita aeterna *ishe adúlchinnesidi* 19. .i. *atluchur dodia cerubaid fopheccad nachibfel* 20. .i. *cibcenél* tra *diaroscribad indepistil so doadbadar fomáam* quoniam dicit serui rl. 21. .i. *niécen dobimchomartt achtis*[c] *dúdract lib* 22. .i. gratia dei .i. *ni triib fadéisne* sed per deum et per gratiam suam 23. quasi dixiset *ní dochumacht dúib aforcital forndobcanar* rl.

f. 3b *continued* 6. i.e. ye are dead as regards sin: be ye alive, however, in Jesus Christ. 7. i.e. be ye ever-living in Jesus Christ because ye are members of His, *quia*, etc. 8. i.e. in your mortal desires which cause death unto you. 10. i.e. so that that should be there. 11. i.e. ye shall not display your members in conflict before the Devil. 12. i.e. pardon has been given you *per gratiam*. 15. i.e. whosoever it be, whether to God or to sin, if to God, i.e. to obey, ye are servants of Him. 16. i.e. of *poena*: that is its reward. 18. i.e. life eternal, this is its reward. 19. i.e. I give thanks to God, that though ye were under sin, ye are not. 20. i.e. whatever be (the) nation to which this epistle has been written[d], it is shewn (to have been) under a yoke *quoniam*, etc. 21. i.e. it is not necessity that has constrained you[e], but it is your desire. 22. i.e. not through yourselves, *sed*, etc. 23. not feeble[f] to you is the teaching by which ye are taught.

[a] Hebr. vii. 25 [b] Rom. vi. 2, where for 'iterum' the Vulgate has 'adhuc'
[c] MS. *achis* [d] The main body of this epistle was sent to different churches, and its termination varied accordingly, Farrar, *Messages of the Books*, p. 251 [e] In *do-b-im-chom-artt*, as in *do-mm-im-chom-art*, Ml. 39[c] 32, the *com* is a perfective prefix
[f] *dochumacht*, the opposite of *sochumacht*

...exhibuistis membra uestra inmunditiae[24] et iniquitati[25]. .. nunc exhibete membra uestra[26] seruire iustitiae in iustificationem[27–28].

21. Quem ergo fructum[29] habuistis? nam finis illorum mors est[30].

22. habetis fructum uestrum in sanctificationem; finem uero uitam aeternam[31].

f. 3c 23. Stipendia enim peccati mors[1]; gratia autem [Dei] uita aeterna in Christo Iesu Domino nostro[2].

VII. 1. An ignoratis[3]? scientibus enim legem loquor[4]. lex in homine dominatus quanto tempore uiuit[5].

2. Nam quae sub uiro est mulier[6].

3. uiuente uiro[7]. cum alio uiro[8]. ut non sit adultera[9] si fuerit cum alio uiro[10].

4. mortificati estis legi[11] per corpus Christi, ut sitis altirius[12], qui ex mortuis resurrexit, ut fructificemus Deo[13].

f. 3b *continued* 24. .i. *docachcenéolu*[a] *aṅglaine*[b] 25. .i. *docachceneoli cloine* 26. .i. *farmili baullu* 27. .i. *dofarfírianugud* 28. .i. *ced ed tra fodeud amal foruigensid dopeccad fognid dofírinni* et *beded noibde* 29. .i. *cetorad* 30. .i. *isdedbir dúib cidmebul lib ataidmet* nam finis rl. 31. .i. *bid hinoibad dúibsi ón*

f. 3c 1. [In summo marg.] ł. *fochricci* et *ni* cumme *són...fri*..... *firinne* stipendium *didiu ainm indlóge doberr domiledaib armílte* 2. .i. *trichretim inísu* ł. *isinbeothu itáa ísu iarnesséirgu* 3. .i. *incuntubart lib inso* 4. .i. *accaldam auctor indrecto inso* .i. *ismaith intóis éula doaccaldam* 5. .i. *cidcían cidgair* 6. .i. *is friss nasamlur* 7. .i. *afer dligid* 8. .i. *dofiur indligid* 9. .i. *combed* adultera 10. .i. *ciabed*[c] 11. .i. *fognama* .i. commoriando 12. .i. *ní adaltras dúib* 13. .i. *adcomla*[d] *friu fessin infectso*

f. 3b *continued* 24. i.e. to every kind of impurity. 25. i.e. to every kind of iniquity. 26. i.e. all your members. 27. i.e. to justify yourselves. 28. i.e. what is it then finally? As ye have served sin serve righteousness, and be sanctified[e]. 30. i.e. it is reasonable that ye should be ashamed to call them to remembrance, *nam*, etc. 31. i.e. that will be unto sanctification to you.

f. 3c 1. i.e. wages, and not the same (is) that...righteousness. *Stipendium*, then, is the name of the pay that is given to soldiers for military service. 2. i.e. through belief in Jesus, or in the life wherein Jesus is after resurrection. 3. i.e. do ye doubt this? 4. i.e. this (is) an address to the teachers of the Law, i.e. it is good to address the wise folk. 5. i.e. be it it long, be it it short. 6. i.e. it is to him (the husband) I compare it (the Law). 7. i.e. her lawful husband. 8. i.e. to an unlawful husband. 9. so that she should be *adultera*. 10. i.e. though she be. 11. i.e. of service. 12. i.e. it is not adultery for you. 13. i.e. he joins Himself to them now.

[a] MS. *docachceneolu*, with a curved mark over the *e* of *eo*
[b] In the MS. the dot is over the initial *a*
[c] =*ciabeid*, cf. Wb. 12[b] 10, Cod. Cam. 37[d]
[d] =*ad-d-comla*
[e] leg. *bed nóib de*, 'be holy therefrom'? J. S.

5. passiones peccatorum, quae per legem erant, operabantur in membris nostrís, ut fructificarent morti[14].

6. Nunc autem soluti sumus a lege mortis, in qua dcten[e]-bamur[15]; ita ut seruiamus in nouitate spiritus[16], et non in uetustate literae[17].

7. Quid ergo[18]? Lex peccatum est[19]? Absit[20]. Sed peccatum non cognoui nisi per legem[21]. Nam concupiscentiam nesciebam nisi léx diceret: non concupisces[22].

8. Occasione uero accepta[23], peccatum per mandatum[24] operatum est in me omnem concupiscentiam[25]; sine lege enim peccatum mortuum erat[26].

9. Ego autem uiuebam sine lege aliquando[27].

10. inuentum est mihi mandatum, quod erat ad uitam[28], hoc esse ad mortem[29].

14. .i. *robtar hesid*[a] *aidmi oipretho pectho intainsin* 15. .i. f. 3c *continued* in nouo *hore nádmair peccad diaforgénsam cose is heside dorárricc báas dúnni* 16. .i. *icomairbirt núidi iarfoisitin hirisse cenpecad* 17. .i. *nisin chomairbirt arsid fopeccad* 18. .i. *cericc* praeponit 19. .i. *inpeccad* non 20. .i. *armbad peccad* 21. .i. *isairi asberar* lex peccati *hóre donadbat pecthu* ex persona uiuentis sub lege dicit pelagius peccatum esse non sensi[b] 22. .i. *isindectsa rafetarsa aspeccad comaccobor hore adrograd* 23. .i. mandati .i. *ropofochonn gnímo donpeccad a nirgaire* 24. .i. *rosariged* mandatum *occo* 25. .i. *ishé inpeccad rogéni anuile comaccobor* [in marg.] .i. *na comaccobor araroġrad irect ragéni peccad* in mé et *rosariged* mandatum legis *occa* 26. .i. *doménarsa ba marb peccad hore nán rairigsiur* 27. .i. *doménarsa ropsa beo intain nádrairigsiur peccad odanicc recht* 28. .i. *robad bethu dom díanchomalninn* 29. .i. *dorárricc baás dom athairmthect*

14. i.e. they have been instruments of committing sin then. 15. i.e. f. 3c *continued* *in novo*, since sin which we have served hitherto remains not: it is this that has caused death to us. 16. i.e. in a new way of life[c], after confession of faith, without sin. 17. i.e. not in the old way of life under sin. 19. i.e. is it sin? *non.* 20. i.e. that it be sin. 21. i.e. therefore *lex peccati* is said, because it manifests sins *ex persona*, etc. 22. i.e. it is now I know it, that concupiscence is sin because it has been forbidden. 23. i.e. the prohibition has been the cause of the doing by sin. 24. i.e. the *mandatum* has been violated in it. 25. i.e. it is sin which has wrought every concupiscence, i.e. any concupiscence which had been forbidden in (the) Law sin has wrought it *in me*, and the *mandatum Legis* has been violated in it. 26. i.e. I thought that sin was dead because I had not perceived it. 27. i.e. I thought that I was alive when I had not perceived sin, till (the) Law came. 28. i.e. it would have been life to me if I fulfilled it[d]. 29. i.e. transgressing it has caused death to me.

[a] leg. *hésidi*
[b] Not in Migne
[c] *comairbirt* for *comairbirt biuth* consuetudo. See Tur. 4[a]. Z[2]. 918
[d] *dianchomalninn*=*dían-d-chomalninn*

11. Nam peccatum, occas[i]one accepta per mandatum, seduxit me[30].

12. Itaque lex quidem sancta, et mandatum sanctum, et iustum, et bonum[31].

13. Quod ergo bonum est, mihi factum est[32] mors[33]? Absit. Sed peccatum ut aparcat peccatum per bonum mihi operatum est mortem[34]; ut fiat supra modum[35] peccans peccatum per mandatum legis[36].

14. ego autem carnalis sum[37], uenundatus sub peccato[38].

f. 3d 15. Quod enim operor[1], non intellego.

16. Si autem quod nolo illud facio[2].

18. Scio enim quia non habitat in me, hoc est in carne mea[3], bonum. Nam[a] uoluntas bene faciendi adiacet mihi[4]: perfecere autem bonum, non inuenio[5].

19. sed quod nolo malum, hoc ago[6].

20. Si autem quod nolo illud facio[7].

21. Inuenio igitur legem resistentem[b] uolenti mihi facere bonum[8] quoniam mihi malum adiacet.

f. 3c *continued* 30. .i. *nagníusa iárnairgairiu* .i. non concupisces 31. .i. *brithemnact inso* et*frecre dondi asrobrad* quid ergo dicemus rl. 32. interrogatio .i. *indixnigedar* 33. .i. *ined fodera báas domsa atimne sainemailsin* 34. .i. non mandatum *fodera báas domsa* 35. .i. *ismoo iárnaarigud* quam ante 36. .i. *dartimne recto dognither intimmarmus* 37. .i. *holuid adam tarréir* Pelagius: carnaliter uiuere consueui[c] 38. .i. ab adam t. *romrir mothol cholnide condumfel fomám pectho*

f. 3d 1. .i. *hothuil mochollno* 2. .i. *adas ciadagnéo*[d] 3. .i. *ni incholinn donatháira acht isanaccobor* 4. .i. *ni síratrab act is cuit fresligi* 5. .i. *ished* aperficire *lessom forbe indagimrata centetarcor drogimrato* 6. .i. opus *tairmthecto* et *nidiaforbu act iscuitir*[e] *imraito* 7. *ingním* carne perficere[f] 8. .i. *iscuit airicc camai nigaib airechas*

f. 3c *continued* 30. i.e. I do it after it has been forbidden, i.e. *non*, etc. 31. i.e. a judgment, this, and an answer to that which has been said *quid ergo*, etc. [c. vii, v. 7]. 32. i.e. is it? 33. i.e. is what causes death to me that excellent commandment? 34. i.e. *non mandatum* which causes death to me. 35. i.e. it is more after being perceived *quam ante*. 36. i.e. in transgression of the commandment of (the) Law sin is committed. 37. i.e. since Adam transgressed (God's) will. 38. i.e. from Adam: or my carnal desire has sold me, so that I am under the yoke of sin.

f. 3d 1. i.e. from desire of my flesh. 2. i.e. though if I do it. 3. i.e. it is not the flesh that he censures, but it is the longing. 4. i.e. not a continual dwelling, but a mere adjacence[g]. 5. i.e. this he deems *perficere*, the completion of the good intention without interposing an evil intention. 6. i.e. *opus* of transgression, but it is with respect to meditation and not to completing it. 7. the deed *carne*, etc. 8. i.e. it is a mere finding however; it gets not leadership.

[a] MS. Nan [b] This is a gloss (on legem) which has crept into the text
[c] Migne, col. 703 [d] cf. Ml. 68[d] 15, Sg. 40[a] 21 [e] cf. Ml. 128[d] 11
[f] It is not certain to what words this gloss refers [g] cf. Wb. 13[a] 23

22. Condilector[9] enim legi Dei[10] secundum interiorem hominem[11].

23. Uideo autem aliam legem in membrís meís[12], repugnantem legi mentis meae[13], et captiuantem me in lege peccati[14], quae est in membrís meís[15].

24. Infelex ego homo! quis me liberabit[a] de corpore mortis huius? 25. Gratia Dei[16].

VIII. 1. Nihil ergo nunc dampnationis est[17] hiis qui sunt in Christo Iesu[18].

2. Lex enim spiritus uitae[19] in Christo Iesu liberabit[a] me a lege peccati[20] et mortis[21].

3. Nam quod inpossibile erat legi[22]. in similitudinem carnis peccatí[23], et de peccato damnauit peccatum in carne[24].

4. Ut iustificatio legis[25] inplerctur in nobís[26]. Secundum ambulamus spiritum[27].

9. .i. *conasarcaigim asmbeir do airiuc túas* 10. .i. *is suaichnid sund* tra *asrect maid* f. 3d *continued* 11. .i. *issí indainim asairlam*[b] *dochomalnad recto dé ní incorpp* 12. .i. *airlama dodenum uilcc* 13. .i. *accobor lammenmuin maid doimradud act nandléicci*[c] concupiscentia carnalis 14. .i. *isidorus* quasi dixiset in lege sua .i. *hirect fognamo dopheccad* 15. .i. *ishé gaibes airechas* in membris meis 16. .i. *manimchobrad rad dé dagéna cammaib* 17. .i. *siu ná tall* 18. .i. *ithé cretite in ísu* 19. .i. spiritalis léx .i. *doáirci bethid dúnni trichretim inísu crist* 20. .i. *romsóirsa rect spirto direct pectho* 21. .i. mosi *istrisuide doárbas peccad trisambí baás* 22. .i. *oglinath indfirinnigtho sin*[d] 23. .i. *icosmulius collno iróbe peccad* 24. .i. *hi fóisite*[e] *césto diacholinsom* 25. .i. *nach fírianugud forchomnucuir hirect* 26. .i. *conocomalnithe indiunni* 27. .i. *isinchruthsin bimmi nóibni*

10. i.e. it is obvious here, then, that it is a good law, which he says above he has found. 11. i.e. it is the soul that is ready to fulfil God's law, not the body. 12. i.e. ready to do evil. 13. i.e. my mind has a longing to intend good, only that *concupiscentia carnalis* does not allow it. 14. i.e. Isidorus: *quasi*, etc., i.e. in (the) law of service to sin. 15. i.e. it is it (the law of sin) that gets leadership *in membris meis*. 16. i.e. (no power,) unless God's grace should help me: it will do it, however. 17. i.e. here nor there (i.e. beyond the grave). 18. i.e. it is they who believe in Jesus. 19. i.e. it causes life to us through belief in Jesus Christ. 20. i.e. the law of the spirit has delivered me from the law of sin. 21. i.e. (the law) of Moses: 'tis through it has been shown sin through which is death. 22. i.e. complete accomplishment of that justification. 23. i.e. into likeness of flesh wherein has been sin. 24. i.e. in confession of suffering by His flesh. 25. i.e. any justification which was made in the Law. 26. i.e. that it might be fulfilled in us. 27. i.e. it is in that wise we shall be holy.

[a] MS. leberauit [b] MS. *aslam*
[c] For *act ná* cf. LU. 134[a] 11, YBL. 278[c] 30, Laws, IV. 36
[d] Hanc glossam ab alia manu ac scribae codicis glossatorisque scriptam esse ex ductu atque atramento apparet.—Zimmer, who omits *sin*
[e] leg. *fodite* 'endurance,' Sarauw; but the meaning seems to be: in the confession which consisted in the suffering of His flesh.

5. Qui enim secundum carnem sunt, quae carni[s] sunt sapiunt[28]. Qui uero secundum spiritum [sunt], quae sunt spiritus sapiunt[29].

6. Nam prudentia carnis mors est[30]; prudentia autem spiritus uita[31] et pax[32].

7. Quoniam sapientia carnis inimica est Deo[33], legi enim Dei non est subiecta, nec enim potest[34].

f. 4a 9. Uos[1] autem in carne non estis[2], sed in spiritu[3]; si tamen Spiritus Dei habitat in uobis[4].

10. Si autem Christus in uobis est, corpus quidem mortuum est propter peccatum[5], spiritus uero uiuit propter iustificationem[6].

11. qui suscitauit Iesum a mortuis, habitat in uobís...uiuificabit et corpora uestra mortalia propter inhabitantem Spiritum eius in uobis[7].

f. 3d *continued* 28. .i. *arniasse nóib disuidib* 29. .i. *ithésidi im*murgu *beta hícthi* 30. .i. mali uicem reddere *issí didiu trebaire chollno cecha dethidnea domundi doimradud cen imradud nanemde* 31. .i. *bid bethu* 32. .i. *bid core fridia* 33. .i. *is miscuis do dia* 34. .i. *atá dethiden fuiri cene* .i. *imradud inna réte domunde*[a]

f. 4a 1. romani 2. .i. *fobésad cech dach*preceptoro *molid* et *álgenigid resíu rocúrsacha* 3. .i. *isfarafie*[b] *duib nidóir farmbethu* 4. .i. *isamlid cammaib ataidsi* in spiritu et *isasse dúib maid do denum* 5. .i. *arnaderna peccad* 6. .i. *ciabeid* crist *indibsi trefóisitin hirisse* in babtismo et *isbeo*[c] *indanim trisodin is marb incorp im*murgu *trisnasenpecthu*[d] *cerudglanta*[e] *tribathis níta cumacc do cháingním condid diusgea inspirut nóib* 7. .i. *arnipadóir ateg noigedsin inspirito*

f. 3d *continued* 28. i.e. for not easy is it (to make) saints of them. 29. i.e. it is they, however, who shall be saved. 30. this then is 'prudence of the flesh[f],' to consider all mundane cares without considering the heavenly. 31. i.e. it will be life. 32. i.e. it will be peace towards God. 33. i.e. it is hatred to God. 34. i.e. there is care on it, besides, to wit, consideration of the mundane things.

f. 4a 2. i.e. according to the practice of every good preceptor, he praises and soothes before he reprimands. 3. i.e. it is in your power, not base is your life. 4. i.e. it is thus, however, that ye are, *in spiritu*, and it is easy for you to do good. 5. i.e. that it may not commit sin. 6. i.e. though Christ be in you through confession of faith *in baptismo*, and the soul is thereby alive, the body nevertheless is dead through the old sins. Though it should have been cleansed through baptism, it is not able to do well until the Holy Spirit awake it. 7. i.e. for that guest-house of the Spirit will not be base.

[a] leg. *ndomunde*

[b] Cf. *barafie duib* Wb. 11[d] 5 (ad 1 Corinth. xi. 22), *isarafie dúnn* Wb. 25[c] 9 (ad 1 Thessalon. v. 9). *is arafia dom*, Pal. 68 (supra, p. 3, where it is mistranslated), *is arafiad duitsi*, Lismore Lives, l. 2180

[c] For the subjunctive followed by the indicative in the conditional sentence, cf. 13 a 12

[d] MS. *-pectu*

[e] leg. *-glante*?

[f] *φρόνημα σαρκός*, the 'carnal mind' of the A.V.

12. Ergo, fratres, debetores sumus non carni[8], ut secundum carnem uiuamus[9–10].

13. Si enim secundum carnem uixeritis, moriemini[11]: si autem spiritu facta carnis mortificaueritis[12] uiuetis[13].

14. Quicumque enim Spiritu Dei aguntur[14], ii sunt filii Dei.

16. Ipse enim Spiritus testimonium reddit spiritui nostro, quod sumus filii Dei[15].

17. coheredes autem Christi[16], si tamen compatimur ut et simul glorificemur[17–18].

19. expectatio creaturae[19].

20. subiecta est non uolens[20].

21. in libertatem gloriae filiorum Dei[21].

22. omnis creatura congemescit[22].

23. nos ingemescimus[23].

24. Spes autem quae uidetur, non est spes[24], nam quod uidet quis, quid sperat[25]?

f. 4a *continued* 8. .i. *nitat pecthi collnidi híccatar and indechtso cebtar hé riam* 9. .i. *congnemmis gnímu colno* ut ante fecimus 10. .i. *cenutad suíre dlegtir féich dúib* et *dún huili atcomlasom friu ardislemnethu*[a] *de dohícc innafíach* 11. .i. *báas péne* t. quando caro moritur 12. .i. *nibo líach dano amarbad* 13. .i. uita aeterna .i. *bidsamlid bid bidbethu mamarbitir* facta carnis 14. .i. *conirchloiter* .i. *madhé áluum* ut di filio dicitur agebatur a spiritu 15. .i. *ished inso didiu* testimonium quod sumus 16. .i. *cororannam*[b] *áorpe fri* crist 17. .i. qui similis ei erimus .i. *isamlid bami*coheredes *máconfodmam*[c] *amal* crist uel cum Christo uel inuicem 18. .i. *indindocbál doratad do*crist *condartar dúnni less* ut scimus quoniam cum apparuerit similis ei erimus[d] 19. .i. *asnindnide ittá* 20. .i. *mainbad éicin*[e] 21. .i. *dofognam* filiís Dei 22. .i. *oéchta* 23. .i. *cóinmi* 24. .i. *arisi retaib nebaicsidib biid* spés 25. .i. *arnifrescsiu*[f] *aní adchí súil*

f. 4a *continued* 8. i.e. it is not fleshly sins which are paid for there now, though it was they before. 9. that we should do the deeds of flesh *ut*, etc. 10. though ye are at ease (?)[g], debts are owed by you and by us all. He adds himself to them that they may be the willinger to pay the debts. 11. i.e. a penal death[h]. 12. i.e. killing them therefore were not regrettable. 13. i.e. thus it will be life eternal if *facta carnis* be slain. 14. i.e. are driven, i.e. if He be their pilot, *ut*, etc. 15. i.e. this then is the *testimonium*, etc. 16. i.e. so that we may part His heritage with Christ. 17. i.e. it is thus we shall be co-heirs if we suffer together like Christ, *vel*, etc. 18. i.e. the glory which has been given to Christ that it may be given to us by Him. *ut*, etc. 19. i.e. that it is expectation in which it (the creature) is. 20. i.e. unless for necessity. 21. i.e. to serve *filiis Dei*. 24. i.e. for it is in invisible things that *spes* is wont to be. 25. i.e. for that which the eye sees is not hope.

[a] leg. *ardis slemnethu* or *lemnethu*, Pedersen

[b] In the MS. *cororannam* comes after erimus in gl. 17

[c] MS. *máconfodma*

[d] 1 John iii. 2

[e] In codice legitur *mainbáicin* cum *d* supra *a* ante accentum acutum scripto, Zimmer

[f] MS. *anifrescsiu*

[g] cf. *suir* .i. erasa, Gorm. Mart. Sept. 2, .i. urasa, ibid. Dec. 20.

[h] Pelagius is said to have held that the death of the body was not penal, and that Adam would have died whether he had sinned or not

25. per patientiam expectamus[26].
26. Similiter autem et Spiritus adiuuat infirmitatem nostram[27].
f. 4b sed ipse spiritus postulat pro nobís[1] gemitibus inenarrabilibus[2].
27. Qui autem scrutatur corda, scit quid desiderat Spiritus[3], quia secundum Deum postulat pro sanctis[4].
28. Scimus enim quoniam diligentibus Deum omnia[5] concurrunt in bonum[6].
29. Nam quos[7]...praedistinauit[8] conformes fieri imaginis Filii sui, ut sit ipse primogenitus in multís fratribus[9].
31. Quid ergo dicemus ad haec[10]? Si Deus pro nobis, quis contra nos[11]?

f. 4a *continued* 26. .i. *ishécen ainmne occo* 27. [in marg.] *isand didiu fortéit* spiritus *arnénirtini intain bes ninun accobor lenn* .i. *lacorp* et *anim* et *laspirut. coir irnigde* tra *inso act níchumcamni ón mani thinib inspirut. isamlid* tra *islobur arnirnigde ni matréte frecndirci gesme* et *ninfortéitni inspirut ocsuidiu ished didiu forthéit inspirut intain guidmeni inducbáil diarcorp* et *diarnanimm iarnesséirgiu*

f. 4b 1. .i. (*ferid inne*[a])*tirchorsa inspirut nóib is heside as eola* 2. .i. qui enarrari non possunt .i. *nád otagad inaisndis* sed occulta *con*pungtione cordis 3. .i. *asbeirsom anaccobor donspirut hóre doninfet anaccobor donduini* 4. .i. *aní asmaith ladia doguidi ished tinfetsom dianóibaib* 5. .i. quaecumque fecerimus propter dilectionem dei .i. *dí sóinmechaib* et *dóinmechaib* 6. .i. *robia*[b] *indocbáal tarahési* 7. .i. *nahi siu* 8. .i. *remiriérchóil*[c] 9. Pelagius: primogenitus ex mortuis[d] et in gloria *primgeinde som dohireschaib inheséirgiu* et *ináiritiu indocbále* 10. .i. *isuisse aserc dorat mór dimaid duún* 11. .i. *hóre attá innarleid cia conicc ní dúun isfollus is*pro nobís *ní* contra

f. 4a *continued* 26. i.e. needful is patience in it. 27. so it is then that *Spiritus* helps our weakness when we have the same desire, to wit, body and soul and spirit[e]. This, then, is the right way of prayer, but we cannot do that unless the Spirit inspire it: thus then our prayer is feeble if they be present things which we ask, and the Spirit helps us not herein: then doth the Spirit help when we beseech glory for our body and for our soul after resurrection.

f. 4b 1. i.e. the Holy Spirit makes this intercession, it is He that knows. 2. i.e. which.....in speech *sed*, etc. 3. i.e. he ascribes the desire to the Spirit, because It inspires the desire to man. 4. i.e. that which God would have (us) pray for is that with which He inspires His saints. 5. i.e. of prosperous things and calamitous. 6. i.e. we shall have glory for it. 7. i.e. these whom. 9. first-born (is) He of the faithful in resurrection and in the reception of glory[f]. 10. i.e. it is just to love Him: He has given us much of good[g]. 11. i.e. because He is with us, who can do aught unto us? It is manifest He is *pro nobis* not *contra*.

[a] suppl. W. S. [b] leg., with Thurneysen, *ronbia*, which is translated
[c] leg., with Thurneysen, *remirérchóil* [d] Coloss. i. 18
[e] see 1 Thess. v. 23 [f] see 1 Pet. i. 21 [g] 1 John iv. 19

32. Qui etiam proprio Filio non pepercit[12], sed pro nobis omnibus tradidit illum[13].
33. Quis accussabit aduersus electos Dei? Deus qui iustificat[14].
34. Quis est qui contempnet[15]? Simul autem Iesus Christus qui mortuus est[16], immo qui resurrexit[17], qui est in dextera Dei[18], qui etiam interpellat pro nobís[19].
35. Quis ergo nos separabit?....án gladius[20]?
36. Quia propter te mortificamur tota die[21], aestimati sumus[22] ut oues occisionis[23].
38. neque Angelus[24], neque Principatus[25].

12. .i. *nipochóim less frinn* 13. .i. *ni ar oénfer na diis rocess* sed pro omnibus *cerudbói* iudas et*cerudbatar* iudei *occathindnaculs*om *nímaricefed manitindnised intathir nemde* 14. .i. *india indoichside do náde nídoich ar* qui iustificat *isdochu do* quam contempnere 15. .i. *cia mesfea tuicsiu dé* 16. .i. *inísu crist* .i. *imba immalei do occartaithchricc*[a] et *occarnáinsem náte nibahed nisí arsercc less* 17. .i. *isnessa doinni lemm oldaas bidarnáinsem* .i. *díarfírianugudni són ní diarnáinsem*[b] 18. .i. *rogab ásossad* 19. .i. *doetarcuirethar* .i. *indóinecht araróit som ónni ferid itge frissindeacht arnachérbalamni* 20. .i. *amal rondpromsom* 21. .i. *ammi irlaim hicachláo do dul martre* 22. .i. *ronmessni* 23. .i. *isdílmain lacách arnorcunni* Pelagius: non licet nós[c] defendere 24. .i. praesens nobís promísa .i. angelus mentiri quam separatio mea .i. *isdochu indalanái oldaas anaill* 25. .i. *angrád asisliu oldate angil*

f. 4b *continued* 12. i.e. He was not dear to Him in our case (?). 13. i.e. not for one man or two did He suffer, but *pro omnibus*. Though Judas was, and though *Iudaei* were, delivering Him up, it would not have succeeded had not the heavenly Father given Him[d]. 14. i.e. is it God? is it likely of Him? nay, (it is) not likely, for *qui iustificat* is more likely to do that (*iustificare*) *quam contemnere*. 15. i.e. who will contemn God's elect? 16. i.e. is it Jesus Christ? i.e. will He be at the same time redeeming us and accusing us? Not so: it will not be that: that is not the love He hath for us. 17. i.e. I deem it nearer to the meaning[e] than should be our accusation, i.e. to our justification (is) that, not to our accusation. 18. i.e. He hath taken his station. 19. i.e. intercedes, i.e. the Manhood which He hath assumed from us makes prayer to the Godhead that we perish not. 20. i.e. as he (Paul) has proved it[f]. 21. i.e. we are ready every day to go to martyrdom. 23. i.e. every one thinks himself free to slay us. 24. i.e. one of the two (an angel lying, my separation from Christ) is likelier than the other. 25. i.e. the rank that is lower than angels[g].

[a] MS. *occataithchricc*
[b] MS. *dianáinsem*
[c] nosmetipsos, Migne, col. 712
[d] see Acts ii. 23, John xix. 11.
[e] Ascoli compares MI. 46[c] 18, 54[a] 11
[f] The reference is to Paul's death by the sword: *Lánn cladib do márbad Póil · rob aidid anfáil écóir*, Harl. 1802, fol. 9[b]
[g] Cf. Saltair na Rann 661 seq.

IX. 1. Veritatem dico in Christo Iesu; non mentior[26], testimonium mihi perhibente conscientia mea[27] in Spiritu sancto.
2. tristitia est mihi magna[28], est et contin[u]us dolor cordi meo[29].
3. anathema[30] esse a Christo pro fratribus meis.
4. Qui sunt Israhelitae, quorum adoptio est filiorum[31].
f. 4c 5. Quorum patres, et[1] ex quibus [est] Christus secundum carnem[2], qui est super omnia Deus[3] benedictus in secula[4].
6. non enim omnes qui ex Israhel sunt, hii sunt Israhelitae[5].
7. Neque qui semen sunt Abrachae, omnes filii[6]: sed in Isac uocabitur tibi semen[7].
8. Id est, non qui filii carnis, hi filii Dei[8]. aestimantur[9].
9. Promisionis enim uerbum hoc est[10]: secundum hoc tempus ueniam[11].
10. Rebecca[a] ex uno concubitu habens, Isac patris nostri[12].

f. 4b 26. *issruith*[b] *indairm indid epiur quia* membrum christi
continued sum 27. .i. *nimthogaitha mochocubus arisinspirut nóib fortgillim* 28. .i. *isingir lem cenchretim dúib* 29. .i. *ishósiun conuie dam farsercc* obtabam enim rl. 30. .i. *cimbid* 31. .i. israhelitarum .i. *doróigu dia immaccu do* ut est primogenitus meus israhel[c]
f. 4c 1. .i. *itanathir innafer fel and* nunc 2. .i. *isinse andímiccem isúadib crist* 3. .i. *ishé asairchinnech innanuile* 4. .i. *isdia bendachthe isnabithu*[d] 5. .i. *nitat israelti huili* 6. .i. *innahí*[e] *rochinset hosíl abrache nitat huili itmaicc tairngiri* 7. .i. *is ho isaác dofuisémthar asíl nairegde* non *inismaíl* 8. .i. ut ismáil et increduli israhelite .i. *nigebat incomarbus hóre nandat* filii promisionis 9. .i. *niditir* 10. .i. *issí*[f] *inso* 11. .i. *cinn rehe*[g]. 12. .i. *ó oínsíl rogénartar*[h] *damacc de*

f. 4b 26. venerable is the place wherein I say it, *quia*, etc. 27. i.e.
continued my conscience deceives me not, for it is in the Holy Spirit that I attest it. 28. i.e. I grieve that you are without belief. 29. i.e. it is from old to new that I have had love for you, *optabam*, etc. 30. i.e. a captive[i]. 31. i.e. whom God hath chosen as sons of His, *ut est*, etc.
f. 4c 1. i.e. of whom are the fathers of the men who are *nunc*. 2. i.e. it is impossible to contemn[k] them, (for) Christ is (sprung) from them. 3. i.e. it is He who is the chief of all. 4. i.e. He is God, blessed for ever. 5. i.e. the whole of them are not Israelites. 6. i.e. those who have descended from Abraham's seed, the whole of them are not children of (the) promise. 7. i.e. it is from Isaac will be begotten the chief seed, not in Ishmael. 8. i.e. they will not take the inheritance because they are not *filii promissionis*. 11. i.e. at the end of a space[l]. 12. i.e. of one seed have been born two sons of him.

[a] MS. Rebeccae
[b] MS. *isruith*: corr. Ascoli, who also would change *airm* to *airmitiu*
[c] Exod. iv. 22
[d] MS. *isnabidṭhu*, the punctum delens being wrongly placed under *t*
[e] this seems to be used for *indī*
[f] Ir. *briathar* 'uerbum' is fem.
[g] the *h* inserted to avoid hiatus, or to shew that the gen. sing. of *ré* is disyllabic
[h] leg. *rogénatar* J. S., but see Zimmer, KZ. xxx. 225, W. S.
[i] The captive was *ἀνάθεμα* when slain as an offering to the gods. As to *cimbid* cf. LU. 82[b] 3
[k] See Pedersen KZ. 37, 236, and cf. Ml. 36[a] 34, 91[a] 1
[l] i.e. after a time

11. Cum enim nondum nati fuissent, aut aliquid egissent bonum aut malum, ut secundum electionem propositum Dei maneret[13].
13. Quia maior[14] seruiet minori, sicut scriptum est: Iacob dilexi, Esau autem hodio habui[15].
14. numquid iniquitas apud Deum[16]? Absit[17].
15. Moysi enim dicit: miserebor cui[us] miserior[18], et misericordiam praestabo cuius miserebor.
16. Igitur non uolentis, neque currentis, sed miserentis[19] est Dei[20].
17. Dicit enim scriptura Pharaoni[21]: Quia..excitaui te ut... anuntietur nomen meum in uniuersa terra[22].
19. Dicis itaque mihi; quid adhuc queritur? uoluntati enim eius qui[s] resistet[23]?
20. O homo, tú quis és, qui respondeas Deo[24]? Numquid dicit figmentum[25] ei qui sé finxit[26]: Quid me fecisti síc[27]?

13. [in marg. ł.] propossitum .i. *intairdérgud arrudérgestar dia togu indalanúi* per misericordiam *damnad alaili* per debitum iudicium 14. .i. *intí asiniu* .i. *isáu* 15. .i. per debitum iudicium *ar ba miscuis atroillisset diblínaib manithised trocaire* .i. non natura hodit 16. .i. *hóre doroigu indalafer cenairilliud* et *romiscsigestar alaile, indoich bid indirge dodia insin* 17. .i. *nate niclóin* 18. .i. *besóir mo brethre* 19. .i. *arcessi do neoch besmeldach less* 20. [in marg.] .i. *nitorbe doneuch anaccobor manithobrea dia do anaccobor* similiter neque currentis *intí dianairchissi dia isdo istorbe* 21. .i. *dothabairt díglae foir nípo dia airchissecht* 22. .i. *trithabairt*[a] *díglæ foir* 23. .i. *apersin innaní asbeirtis ni neich inpeccad ni dlig dígail arní asse tuidecht fritoil dé* .i. *hóre is* cui uult rl. *ni linni didiu atá* 24. .i. *cia tussu díxnigedar* .i. *cid nombetha im etarceirt amessa imdia* 25. .i. *indolbud* 26. .i. *dondí rodndolbi* 27. .i. *ní maith domrignis*
f. 4c *continued*

13. i.e. the purpose which God hath purposed, to choose one of the twain *per misericordiam*, to condemn the other *per debitum iudicium*. 14. i.e. he who is elder, i.e. Esau. 15. i.e. *per debitum iudicium*, for it was hatred which they both had deserved if mercy had not come thereto. 16. i.e. because He hath chosen one of the two men without desert and hath hated the other, is it likely that *that* would be unrighteousness to God? 17. i.e. nay, He is not unjust! 18. i.e. I shall be free as regards my word. 19. i.e. He pities whomsoever He pleases. 20. i.e. the desire is no profit to any one unless God give him the desire: *similiter*, etc., he whom God spareth, to him is profit. 21. i.e. to inflict punishment upon him, it was not to spare him. 22. i.e. through inflicting punishment upon him. 23. i.e. in the person of those who used to say sin is no one's: he deserves not punishment, for resistance to God's will is not easy, that is, because it is *cui vult*, etc., not with us then is it. 24. i.e. who art thou? i.e. on what account shouldst thou be about disputing his judgment with God? 26. i.e. to him who has formed it. 27. i.e. not well hast thou made me.
f. 4c *continued*

[a] MS. *tribairt*

21. An non habet potestatem[28] figulus[29] luti[30], ex eadem massa[31] facere aliud quidem uas in honorem[32], aliud uero in contumiliam[33]?

22. Quod si uolens[34] Deus ostendere iram...sustenuit[35] in multa patientia uasa irae apta[36] in interitum.

23. Ut ostenderet diuitias gloriae suae[37] in uassa misericordiae[38], quae praeparauit in gloriam suam[39].

24. Quos et uocauit nos non solum ex Iudeís, sed etiam ex gentibus[40].

f. 4d 25. Vocabo non meam plebem, plebem meam[1].

26. in loco, ubi[2] dictum est eís: Non plebs mea uos, ibi uocabuntur filii Dei uiui[3].

27. Essaias autem clamat pro Israhel[4]: Si fuerit numerus

f. 4c *continued* 28. .i. *innátecta cumachte* 29. *indoilbthid* 30. *innacriad* 31. .i. *ond óentoísrinn* 32. .i. *isléir dorigni indalalestar* 33. .i. *isdínnimu dongní alaill* 34. [in marg.] *cid accobrach* 35. .i. *adroneestar*[a] .i. *nifochetóir*[b] *dorat digail foraib cepued adroilliset* 36. .i. *huissi do dígail forru* 37. .i. *níarmaith friu arforchelta act is corpad mithig lesso*m *inducbál dianóibaib* 38. .i. *innahí diarumuinestar so*m *trócairi* 39. .i. *aníccide cinid arillset* 40. .i. *nípat hé indíi betathuicsi diiudeib nammá beite isindinducbáil sin acht bieit cit geinti hiressich. tairchechuin farmbráthir*[c] *fadisin ossæ áiudeiu airitiu*[d] et *togu geinte*

f. 4d 1. .i. *dogéntar* (*toich*) *diétoich and* .i. *bid tuad domsa monebthuad* 2. .i. *isindairmm* .i. scripturae ł. uocabitur ł. *nipa farnainmsi bias forib* .i. plebs dei 3. .i. *geinti narbo* pleps dei *cosse bit* filii dei *anainm indectso ní dígu anme*[e] *són ém* 4. .i. *acaltam geinte inso* .i. *doarchet do* israhel *húathad ńdóine dochretim diib cit sochudi*

f. 4c *continued* 32. i.e. it is carefully he has made one of the two vessels. 33. i.e. it is more carelessly that he makes the other. 34. though He be desirous. 35. i.e. He has endured, i.e. it is not at once that He hath inflicted punishment upon them, although they had deserved it. 36. i.e. (they were) proper to have punishment (inflicted) upon them. 37. i.e. it is not for good to them that they have been cared for, but it is until He should deem timely (the) glory for His saints. 38. i.e. those for whom He has intended mercy. 39. i.e. their salvation, though they deserved it not. 40. i.e. it will not be they who shall be chosen from the Jews only who will be in that glory: but there will be even faithful Gentiles. Your own brother Hosea, O (ye) Jews, foretold (the) reception and election of (the) Gentiles[f].

f. 4d 1. i.e. rightful[g] shall be made there of unrightful, that is, my non-people shall be a people unto me. 2. i.e. in the place, i.e. etc., it will not be your name that shall be upon them, i.e. *plebs Dei*. 3. i.e. gentiles who were not *plebs Dei* hitherto: their name now will be *filii Dei*: that, truly, is not an unchoice name. 4. i.e. this is an address to gentiles, i.e. it had been foretold to Israel that of them, though they are multitudes, few persons would believe.

[a] cf. *arruneastar* Ml. 50[b] 8 [b] MS. *nipo hetóir*, corr. Thurneysen
[c] MS. *farmbratir* [d] recte *airitin*
[e] cf. *dígu selga* Ac. na Senórach 5475 [f] Hosea ii. 23
[g] cf. Wb. 9[a] 13, 29[d] 13, and Ascoli *Celtica* p. 118 n. (*toich* 'di legittima spettanza')

filiorum Israhel tamquam arena maris[5], reliqu[i]ae saluae fient[6].

28. Verbum enim consummans et breuians in aequitate[7].

29. Et sicut praedixit Essaias[8]:.. sicut Sodoma facit essemus[9].

30. Quod gentes, quae non sectabantur iustitiam, adprehenderunt iustitiam[10], iustitiam autem quae ex fide est[11].

31. Israhel uero sectans legem iustitiae, in legem iustitiae non peruenit.

32. Quare? Quia non ex fide, sed quasi ex operibus[12]: offenderunt enim in lapidem offensionis[13].

33. Sicut scriptum est[14]: Ecce pono in Sión lapidem offensionis, et petram scandali[15]; et omnis qui credit in eum non confundetur[16].

X. 1. Fratres[17], uoluntas quidem cordis mei, et obsecratio ad Deum, fit pro illís[18] in salutem[19].

2. Testimonium enim perhibeo illís, quod et emulationem Dei habent, sed non secundum scientiam[20].

f. 4d *continued* 5. .i. *cit sochudi bid huathad creitfes diib* 6. .i. *bieid nach dréct diib hícfider cinbathuili articfea indso*m *briathar foirbthigedar induine indírgi cáingníma* 7. .i. *in línn nodchreitfea bid indírgi* 8. .i. *tairchechuin resíu forcuimsed* 9. .i. *atbélmis* et *nítaidirsed nech huann* 10. .i. *níarilset geinti afírianugud tadbat som tra darect* et *difírinni* infra 11. .i. *ní fírinne rectto* 12. .i. *lour leu gníma recto diafírianugud* 13. *adcomcisset ilbéim friss* 14. .i. *as* nomen *do crist* lapis offensionis 15. .i. *in belzefuth* [in marg.] *isbéss didu indliacc berir*[a] *ilbeim friss* et *intí dothuit foir ɔboing achnámi intí foratuitsom im*murgu *atbail side* sic christus lapis angu*laris* 16. .i. *níceilso*m tra *asné crist inlie asrubart* 17. .i. *frigenti asbeir som anisiu arnatomnitis nád carad som iudeiu etnad duthrised anícc* 18. .i. *isí moirnigde fridia* 19. .i. *condaríccad dia* 20. .i. *bauisse hirnaigde erru baliach anépeltu*[b]

f. 4d *continued* 5. i.e. though they are multitudes, it will be few of them that will believe. 6. i.e there will be some portion of them that will be saved, though it be not all, for into it will come the Word which perfects man in righteousness of well-doing. 7. i.e. they who shall so believe, it will be in righteousness (that they shall believe). 8. i.e. he prophesied before it came to pass. 9. i.e. we should perish and none of us should remain (?). 10. i.e. the Gentiles have not deserved to be justified: he shows forth, then, two laws and two righteousnesses *infra*. 11. i.e. it is not (the) righteousness of (the) Law. 12. i.e. the works of the Law they deem enough to justify them. 13. they struck many blows against it. 14. i.e. that *lapis offensionis* is a *nomen* for Christ. 15. i.e. the Belzebub: it is the manner, then, of the stone that many blows are given to it, and he who falls upon it breaks his bones: he, however, on whom it falls, he perishes: *sic Christus*, etc. 16. i.e. so he conceals not that Christ is the stone he has mentioned. 17. i.e. unto the Gentiles he says this, lest they should think that he did not love Jews and did not desire their salvation. 18. i.e. this is my prayer unto God. 19. i.e. that God might save them. 20. i.e. proper were prayer for them: piteous were their perishing.

[a] leg. *benir* 'is struck' J. S. [b] rectius *-epeltu*

4. Finis enim legis, Christus, ad iustitiam omni credenti[21].
5. Moyses enim scripsit: Quoniam iustitiam quae ex lege est, qui fecerit homo, uiuet in ea[22].
6. Quae autem ex fide est iustitia, sic dicit[23]: Ne dixeris in corde tuo[24]: Quis ascendet in caelum? id est[25], Christum deducere[26].
7. Aut quis descendet in abisum? hoc est, Christum a mortuis reuocare[27].
8. Sed quid dicit Scriptura[28]? Prope est uerbum in ore tuo et in corde tuo[29]. Hoc est uerbum fidei, quod praedicamus[30].
9. Quia si confitearis[31]...Dominum Iesum.
10. Corde enim creditur ad iustitiam[32], ore autem confessio fit ad salutem[33].

f. 5a 14. Quomodo ergo inuocabunt, in quem non crediderunt[1]?
15. Quomodo uero praedicabunt[2] nisi mittantur[3]? sicut scriptum

f. 4d *continued* 21. .i. *bid fírian cach oén creitfess hí* crist 22. .i. *nípabibdu recto* 23. .i. *asbeir cate infírinne hó hiriss* 24. .i. *dochuingid timpne naile* 25. .i. proprium pauli[a] .i. *dobeir pól gluáis fortestimin nafetarlicce* 26. .i. *ní écen taniccside céne*[b] 27. .i. *ní ecen athodiusgud asreracht cene* a mortuis, *islour dún didiu creitem incholnichtho* et *esséirgi* 28. .i. *masu* quis ascendit .i. *masuchundubart* 29. .i. *dofil* crist *conasoscelu* 30. .i. gentibus *iarnathíchte* 31. .i. *isairi is* prope 32. .i. *creitem hicridiu imfolngi induine fírian* 33. .i. *indfoisitiu ingiun imfolngi induine slán istrissandedesin biid duine slán* et*fírian combi bidslán* et *bidfírian*

f. 5a 1. .i. *apersin indiudidi asbeirsom anisiu magthad lasuidiu cretem do geintib hóre nadtairchechnatar fáthi doib* 2. .i. *in phreceptori* 3. .i. *ní roitea cuccu etir*

f. 4d *continued* 21. i.e. just will every one be who shall believe in Christ. 22. i.e. he will not be guilty under (the) Law. 23. i.e. he says, what may be the righteousness (which is) of faith? 24. i.e. to ask for other testaments. 25. i.e. Paul puts a gloss on the text of the Old Law[c]. 26. i.e. it is not necessary: He hath come already. 27. i.e. it is not necessary to arouse Him: He has already arisen *a mortuis*: it is enough for us, then, to believe in Incarnation and Resurrection. 28. i.e. if it is *quis ascendit*? i.e. if it is a doubt. 29. i.e. Christ is at hand with His gospel. 30. i.e. to Gentiles after His coming. 31. i.e. therefore it is *prope*. 32. i.e. belief in the heart maketh a man righteous (or, a righteous man). 33. i.e. the confession in the mouth maketh the man sound (or, a sound man). Through those twain it is that a man is sound and righteous (or, that there is a man sound and righteous), so ever-sound and ever-righteous.

f. 5a 1. i.e. in the person of the Jew he saith this: they marvel that the Gentiles believed, because prophets have not prophesied to them. 2. i.e. the teachers. 3. i.e. they have not been sent to them at all.

[a] The Latin part of this gloss seems to refer to Paul's privilege of ascending to heaven; see 2 Corinth. xii. 2—4

[b] leg. *cene*

[c] Deut. xxx. 12

est[4]: Quam speciosi pedes euangelizantium pacem[5], euangelizantium bona[6]!
16. Essaias dicit: Domine, quis credidit auditui nostro[7]?
18. Sed dico: Numquid non audierunt[8]?
19. Sed dico: Numquid Israhel non cognouit[9—10]? Primus Moyses dicit[11]: Ego in emulationem uos[12] adducam[13] in non gentem[14].
20. Essaias autem audet, et dicit[15].
21. Ad Israhel autem dicit[16]: Tota die expandi manus meas ad populum non credentem[17] et contradicentem

4. .i. *is dinaib preceptorib sin asrobrad* 5. .i. *is hecen sainecoscc leosom for accrannaib innaní prechite* pacem et *immechuretar cori horígaib aranepertar isdoimmarchor chóre dotíagat indfirso* signum *són araroib saingné fornaib gnímaib inna preceptore* 6. .i. *innaní pridchite* misteria díuina 7. .i. *ní sochude rochretti doneuch rochualammarni huaitsiu adé sechra pridchaisem dochúch* aliter *doneuch rochuale cách huanni* 8. .i. *canigóo dúib si anasberid aiudeu conicloitis geinti tairchital* crist *nate rachualatar* 9. .i. *actmachotchela* 10. Pelagius: gentes esse uocandas ad fidem[a] .i. *isáiniu dúibsi anasbiursa rafitir cid israhel cretim dogeintib* 11. .i. *adbeir*[b] *fornairchinnech féisne hi tossuch* 12. .i. *áiudeu* 13. [in marg.] *in hétt* .i. *bid héet lib si geinti dobith inhiris* ł. *do intamil* .i. *atasamlibid*[c] *si ináiritiu hirisse* 14. .i. *hinephchenéil* .i. *napochenéel domsa cosse* ante quam crederet 15. .i. *ro laimetharside epirt neich* quia non timet populum iudeorum 16. .i. *dochoscc innanisrahélde asbeir som aní siu arnachamóidet cid doib doarrchet* 17. .i. *ished fornainm insin*

f. 5a *continued* 4. i.e. it is of those teachers it has been said. 5. i.e. they deem it necessary (to have) a special appearance on the sandals of those that preach *pacem* and carry peace from kings, so that it may be said: 'it is on an errand of peace that these men come.' That is a *signum* that there should be a special form on the deeds of the teachers. 6. i.e. of those who preach *mysteria divina*. 7. i.e. not many have believed what we have heard from Thee, O God, although we have preached it to every one; *aliter*, what every one has heard from us. 8. i.e. is it not a lie of yours what ye say, O Jews? that (the) Gentiles could not hear prophesying of Christ? Nay, they have heard it! 9. i.e. save that (Israel) conceals it[d]. 10. i.e. it is nobler for you what I say, Israel knows it also, that the Gentiles would believe. 11. i.e. your own leader says it at first. 12. i.e. O Jews! 13. into jealousy, i.e. ye will be jealous that (the) Gentiles are in (the) faith. Or to imitate, that is, ye will imitate them in receiving (the) faith. 14. i.e. into a no-kindred, that is, which was not a kindred of mine hitherto *ante quam crederet*. 15. i.e. he (Esaias) ventures to say anything, *quia*, etc. 16. i.e. to correct the Israelites he says this, that they may not boast though they were prophesied unto. 17. i.e. that is your name.

[a] Migne, col. 721

[b] =*ad-d-beir*

[c] ex *ad-da-s*, from *intamil* (*ind-samil*) 'imitari,' the prefixes *ind* and *in* being replaced by *ad* when a pronoun is infixed. So in *atobsegatsi* Wb. 14[d] 37, from *in-sag* and *atomsnassar* Wb. 5[b] 30 from *ind-sn*.

[d] cf. Windisch Wb. s. v. *acht*, Saltair na Rann 4735

XI. 1. Numquid repulit Deus populum suum? Absit; Nam et ego Israhelita sum[18], ex semine Abracham[19].

2. Non repulit Deus plebem suam, quam praesciuit[20]. An nescitis in Helia quid dicit Scriptura[21], quemadmodum interpellat Deum aduersus Israhel[22]?

3. Domine, prophetas tuos occiderunt[23], altaria tua suffuderunt[24]; et ego relictus sum solus[25], et querunt animam meam[26].

4. Reliqui mihi[27] septem[27a] milia uirorum[28], qui non curuauerunt genua ante Bachal[29].

6. Si autem iam non ex operibus alioquin gratia[30]; alioquin[31] gratia iam non est gratia[32].

f. 5b 7. quod quaerebat Israhel, hoc non est consecutus; electio autem consecuta est[1], cæteri uero excaecati sunt[2].

8. Dedit illis Deus spiritum conpunctionis, oculos ut non uideant[3]....usque in hodiernum diem[4].

f. 5a *continued* 18. .i. *isfollus isindí nachimrindarpai se noch dém amísrahélde* 19. .i. *ished bunad mochlainde* 20. .i. *intí nochreitfed diib* 21. .i. *innádcualaidsi ageinti* in librís regum ubi scriptum est de helia 22. .i. *dothabairt díglai forru* 23. *cossóit athuaithe fridia inso* 24. .i. *rumúgsat* ł. *rocechladatar* et*dorigéensat adrad hídal and* 25. .i. *nifil nech and occtadrad so acht meisse móinur* 26. .i. *cid anuathath nísiu arnaroib occo* 27. .i. *domadrad* 27 a. .i. perfectum numerum 28. .i. *ni tussu thóenur ciatbere* 29. .i. *doadrad bachal*[a] 30. .i. *massurathsom ní remdechutar gníma* 31. .i. *asberidsi cid arind epur frit* 32. .i. *diandrenthiasat gníma*, sed debitum

f. 5b 1. .i. *intí*[b] *dorroigu dia* per gratiam non per opera legis ut gentes 2. .i. iudei .i. *níirmadatar fírinni trirad* 3. .i. interioris hominis[c] .i. *roléiced anintliucht foaréir fadésne* et *nifarmaid*[d] *rosnuicc* 4. .i. *colaa poil* ł. *collaa ambáis*

f. 5a *continued* 18. i.e. it is manifest in that He has not cast me away, although indeed I am an Israelite. 19. i.e. that is my clan's stock. 20. i.e. he of them who should believe. 21. i.e. have ye not heard, O Gentiles! *in libris*, etc.? 22. i.e. to inflict punishment upon them. 23. this is a slandering of his folk to God[e]. 24. i.e. they have smothered, or they have dug, and they have worshipt idols there. 25. i.e. there is no one therein a-worshipping Thee save me alone. 26. i.e. that even this one[f] should not be at it[g]. 27. i.e. to worship me. 28. i.e. not thou alone, though thou say it. 29. i.e. to worship Baal. 30. i.e. if it is grace, works have not preceded[h]. 31. i.e. ye say, why do I say it to thee? 32. i.e. if works go before it, *sed debitum*.

f. 5b 1. i.e. He whom God has elected *per gratiam*, etc. 2. i.e. they attained not truth through grace. 3. i.e. their reason has been left under their own control, and it has not brought them to good. 4. i.e. to (the) day of Paul or to (the) day of their death.

[a] cf. *amail bachal*, Sg. 229 [b] leg. *indí* Sarauw [c] see Isaiah vi. 10; xxix. 10 [d] MS. seems *niparmaid*, but Zimmer read *nifarmaid*, and cf. Wb. 21[b] 3 [e] 'a setting of God against His people' J. S. [f] lit. singularitas [g] i.e. worshipping God [h] i.e. grace does not depend on works

9. Et Dauid dicit[5]: Fiat mensa eorum[6]....in scandalum[7] et in retributionem[8] illis.

10. dorsum eorum semper incurua[9].

11. Dico ergo: Nunquid síc offenderunt ut caderent[10–11]? Absit; sed illorum dilecto salus [est] gentibus[12].

12. Quod si dilictum illorum diuitiae sunt mundi[13], et deminutio eorum diuitiae gentium[14], quanto magis plenitudo eorum[15]!

13. Vobís enim dico gentibus[16]: Quamdiu quidem ego sum gentium apostolus, ministerium meum honorificabo[17].

14. Si quomodo ad emulandum prouocem[18] carnem meam[19], et saluos faciam aliquos ex illís[20–21].

15. Si enim amisio eorum reconciliatio est mundi, quae asumptio, nisi uita ex mortuis[22]?

16. Quod si diliuatio[23] sancta est, et masa[24].

17. socius[25] radicis et pinguitudinis olibae[26].

f. 5b *continued* 5. .i. *nicheil cid dabíd* 6. .i. *indaltóir foranidparar (do) ídlaib* 7. .i. *indíltod* 8. .i. *dígle* 9. .i. *intairbir adé* 10. .i. *combad tothim cen éirge nobed and* absit *ni tha diaméit* 11. .i. *cair insí ameit friscomartatar condositis*[a] *huili* a fide christi? non; *donertad iude* tra *in so lessom* 12. .i. *isairi doroigu dia geinti hore nárbubae laiudeu creitem act doroigatar ancretim* 13. .i. *popuil gente* 14. .i. *ithé ata* mundus *túas* 15. .i. *matis huili conabdis apstil* tantum 16. .i. *hore is dúib predchim* 17. .i. *ismé asapstal geinte* 18. .i. *sechi chruth dondrón* 19. .i. *mochenél colnide* 20. .i. *trisinintamail sin* .i. *combad cét leu buid domsa iniriss* et *duús in intamlitis* 21. .i. *imforling hícc ambeicc rochreti* ab illís 22. ł. uita .i. *bíi in hiris* ex mortuis .i. in peccato antea 23. .i. *indairigid* .i. christus ł. apostolus 24. .i. *intuáth huile* 25. .i. *accomallte* 26. .i. *indolachruinn toirthich*

f. 5b *continued* 5. i.e. even David conceals it not. 6. i.e. the altar whereon offering is made to idols. 8. i.e. of punishment. 9. i.e. bow (*dorsum*) down, O God! 10. i.e. that falling without rising should be there? *absit*: it is not so great. 11. i.e. query, have they offended so greatly that all should fall *a fide Christi? Non*: to strengthen the Jews, then, this he hath. 12. i.e. therefore hath God chosen the Gentiles because the Jews liked not belief but chose unbelief. 13. i.e. of the people of the Gentiles. 14. i.e. these are the *mundus* above (mentioned). 15. i.e. if it were all (the Jews) and not the apostles only. 16. i.e. because it is to you I preach. 17. i.e. it is I that am (the) apostle of (the) Gentiles. 18. i.e. in whatsoever manner I may be able to do it. 19. i.e. my fleshly kindred. 20. i.e. through that imitation, that is, so that they may have emulation of my being in (the) faith, and if perchance they might imitate. 21. i.e. it has wrought (the) salvation of the few of them that believed *ab illis*. 22. i.e. alive in faith *ex*, etc. 23. i.e. the first-fruit. 24. i.e. the whole folk. 26. i.e. of the fruitful olive-tree.

[a] leg. with Thurneysen *condodsitis*

18. Noli gloriari aduersus ramos[27]. Quod si gloriaris, non tu radicem portas, sed radix té[28].

19. Dicis ergo: Fracti sunt rami[29] ut ego inserer[30].

20. Bene, propter incredulitatem fracti sunt[31]: tu autem fide sta[32]: noli altum sapere, sed time[33].

21. Si enim Deus naturalibus ramís non pepercit[34], ne forte nec tibi parcat[35].

22. in té[35a] bonitatem Dei si permanseris in bonitate[36]; alioquin[37] autem et tú excideris[38].

23. Sed et illi, si non permanserint in incredulitate, inserentur[39], potens est enim Deus[40] iterum inserere illos[41].

24. Nam si tu ex naturali excisus és oleuastro[41a], et contra naturam

f. 5b *continued*

27. .i. ó gentiles .i. nolí gaudere quod illi fracti sunt in perditione *hore isnanaicci atái* 28. .i. *is inse ṅduit nitú nodnai(l) acht ishé not ail* 29. .i. adsumit persona gentilis *indoich epert detsiu isairi ɔnabrúi(thea) ingésci . . dag dula det . . taranési*[a] 30. .i. *coatomsnassar* 31. .i. *cani airi* .i. *badochu lem són is(hed) rombod doib*[b] 32. .i. quia gratis et non secundum meritum insertus es .i. *bacoscc carat limm dit agentlidi níptha labar* et *nípadro(mór) notbocctha* et *armtairismech*[c] *inhiris* 33. .i. *arnachitrindarpither frisinfírini* per superbiam *amal indclainn*[d] *bunid* 34. .i. *indat* iudei *itirroscar(sat) fri hiris nabarche* 35. .i. *cani doich* ł. *conícecmi nádnairchissa act iscoarcessea* 35 a. .i. uide 36. .i. *isamlid bid* bonitas tibi 37. .i. *isferr menme friss*[e] 38. .i. *nipadíless duit aní hitái mani cáinairlither* 39. .i. *béss rísat ade aní asatorbatha* 40. .i. *arcotdicc dia* 41. .i. *iarnatóbu* 41 a. .i. gentilitatis

f. 5b *continued*

27. since it is near them that thou art. 28. i.e. it is impossible for thee; it is not thou that nourishest it, but it that nourishes thee. 29. perchance thou mayest say, that therefore the branches have been broken[f] that thou mayest go in their place. 31. i.e. is it not for this? i.e. that seems to me more likely, that is why it was ill with them. 32. i.e. it were a friend's advice for thee, O Gentile, thou shouldst not be talkative (?), and thou shouldst not boast overmuch, and that thou shouldst be constant in faith. 33. i.e. lest thou be cast away from the righteousness *per superbiam*, like the original clan. 34. i.e. who are (?)[g] *Iudaei* who have separated from Abraham's faith. 35. i.e. is it not likely? or that it may not happen that He spare not, but it is that He may spare? 36. i.e. it is thus that it will be *bonitas tibi*. 37. i.e. better is (thy) mind towards Him. 38. i.e. that in which thou art will not belong to thee, unless thou take good heed. 39. i.e. maybe they may attain that out of which they have been cut. 40. i.e. for God can do it. 41. i.e. after their severance.

[a] Before *dag* is a mark like an inverted *c*. leg. *conabruithea ingésci dag dula detsu taranesi* which is translated; cf. Ml. 36[d] 27 and Sarauw, Irske Studier, p. 136 [b] cf. Pedersen, KZ. xxxv. 391. [c] leg. *armthatairismech* [d] recte *inclainnd*, cf. *scribinnd*, Wb. 15[a] 30 [e] This seems to be some idiomatic expression translating alioquin J. S. [f] cf. Ml. 36[d] 27 [g] cf. Pedersen, Celt. Zeitschr. II. 380

insertus es in bonam olibam[42], quanto magis hii[43] qui secundum naturam inserentur suae olibae[44]!

25. Nolo autem uos ignorare, fratres, misterium hoc, ut non sitis uobismet ipsis sapientes[1], quia cecitas ex parte contegit Israhel[2], donec plenitudo gentium intraret[3]. f. 5c

26. Et síc omnis Israhel saluus fieret, sicut scriptum est[4]: Veniet ex Sión[4a], qui eripiat, et auertat inpietatem ab Iacob[5].

28. Fratres secundum euangelium quidem inimici propter uos[6]; secundum electionem autem, carisimi propter patres[7].

29. Sine penitentia enim sunt dona[8] et uocationes Dei[9].

30. Sicut enim aliquando et uos non credidistis Deo[10], . . misericordiam consecuti estis propter illorum incredulitatem[11].

31. ut et ipsi misericordiam consequantur[12].

f. 5b *continued*

42. .i. *cosmulius tra dombeir som* híc *aris bésad leusom infid dothóbu etfid aile do esnid*[a] *and* 43. .i. *batochu doibsom buid and* 44. .i. *ramúinset doib buid and*

f. 5c

1. [in summo marg.]....*nu dubgoithesi...bad...ba*[b] *inúrpitissom* 2. .i. *isdreecht díib nadrochreit etmuscreitfet cithésidi.* Aliter cecitas .i. *burpe* ex parte .i. *o aimsir bicc* ex parte contigit .i. tempore tantum ut Pelagius[c] 3. .i. *ɔríctar huili genti* ł. *drécht caichceniúil* 4. .i. *bas níicthe* israhel 4 a. .i. de caelo 5. .i. *dosnicfa cobir cidmall bithmaith im*murgu *intain dondiccfa* 6. .i. gentiles *nímcharatsa indfir hore pridchim soscele dogentib* 7. .i. *itcarit domsa im*murgu .i. *noscarimse iscland tuicse dodia* 8. .i. *dílgud pecctho* 9. .i. *nípad naidrech*[d] *andurairngert* 10. .i. *robói aimser nadrochreitsid ɔdubtanicc* misericordia dei 11. .i. *doríltiset som* et *rochrochsat*[e] *crist* 12. .i. *bid* misericordia *dano dodaessarrsom nípa* meritum ł. opus legis *intain creitfite*

f. 5b *continued*

42. i.e. a similitude, then, which he puts here, for they have a custom to cut a tree and to insert another tree therein. 43. i.e. it were more natural for them to be there. 44. i.e. they have learned[f] to be there.

f. 5c

1. .... 2. i.e. it is a portion of them that have not believed, and even they will soon believe. *Aliter caecitas*, i.e. stupidity, *ex parte*, i.e. for a little time[g]. 3. i.e. till all the Gentiles are saved, or a portion of every nation. 4. i.e. that Israel will be saved. 5. i.e. help will come to them, though it be slow: it will, however, be good when it will so come. 6. i.e. *gentiles*. The men love me not because I preach (the) gospel to Gentiles. 7. i.e. they are friends of mine, however, that is, I love them, it is a clan chosen unto God. 8. i.e. forgiveness of sin. 9. i.e. what He has promised He will not repent of. 10. i.e. there was a time that ye have not believed, until *misericordia Dei* came unto you. 11. i.e. they have denied and have crucified Christ. 12. i.e. it will be *misericordia* then that will save them when they shall believe: it will not be *meritum* or *opus Legis*.

[a] *esnid* from *en-sn*.. cf. *insnadat* (gl. ingerunt) Sg. 14[b] 10 [b] leg....*nundubgoithesi combad asanorbu inarpitissom* '...that ye should deceive yourselves that they were cast out of their inheritance'? J. S. [c] Not in Migne, col. 726 [d] cf. *issidnaithrech* Ml. 90[d] 12, *nibadambeó* LL. 276[a] 41 [e] rectius *rocrochsat* [f] lit. they have taught it to themselves: cf. LL. 400[b] 38: *ni romunset arside doib beith i cathib* [g] cf. Ml. 21[d] 4, *o chéin* Atkinson, Passions and Homilies l. 3890

32. Conclusit enim Deus omnia in incredulitate[13].
33. O altitudo diuitiarum sapientiae et scientiae Dei[14]! quam incomprehensibilia sunt iudicia eius, et inuestigabiles[15] uiae eius[16]!
XII. 1. Obsecro itaque uos, fratres, per misericordiam Dei[17], ut exhibeatis corpora[a] uestra hostiam uiuam, sanctam, Deo placentem[18–19], rationabile sit obsequium uestrum[20].

f. 5c *continued* 13. [in marg.] conclusit Pelagius inuenit omnia in incredul*itate* Pelagius non uí sed ratione[b] .i. *arduetarrid* .i. *nitella doneuch and moidem aarilte ɔdarícc* missericordia dei 14. .i. *isfudumuin indrúnso ícc indomuin* et omnium hominum per misericordiam *iarsindí batir inricci dubáas huili* 15. .i. *nísfitir nech* 16. [in marg.] *Ceist cateet* diuitiae *sund* et sapientiae et scientiae et *cateet* inscrutabilia iudicia et *cateet* inuestigabiles uiae et *cate* sensus Domini; *nianse isdo tiagait indrétaisin huili dont lathur diasndísiu robói hirúnaib innadeacte octuiste dúile hitossuch. ní asse linn dém léim dindbéstatu* et*dind tinchosc innandóine foraisndíis di thuiste dúile ismenand isdindinsci riam lenid* et*ished adamrigethar* híc *fudumne indfiss hoarícc dia ácenele ndoine* per misericordiam 17. .i. *nímchubandom attach trócaire frib istree rob hícad* 18. .i. castam et alienam a peccato .i. ab omnibus uitiís *aris irlam indanim do thuil dée todiusgadar dana indanim dodénum maith* 19. .i. ut (o)pperabatur[c] in lege ante ostium templi *cenchaile nachdatho cenchaile pectho* 20. .i. *chechirnigde dongneid ituil dée beddlichthech*

f. 5c *continued* 13. i.e. for He seized, i.e. there is no room for any one[d] there to boast of his merits, so that *misericordia Dei* has saved them. 14. i.e. profound is this mystery, the salvation of the world *et omnium*, etc., after they all were worthy of death. 15. i.e. no one knows them. 16. Question: what are *diuitiae* here, and *sapientiae* and *scientiae*, and what are *inscrutabilia iudicia*, and what are *investigabiles viae*, and what is *sensus Domini*? Easy (to answer): to this apply all those things, to the unspeakable plan[e] which was in the mysteries of the Godhead in creating (the) elements at (the) beginning. It does not seem to us easy, indeed, to leap from the morality and from the teaching of human beings to a declaration of (the) creation of (the) elements. It is clear that he adheres to the previous utterance, and it is this that he admires *híc*, the depth of the knowledge whereby God has saved the race of men *per misericordiam*. 17. i.e. (it is) not much trouble to me[f] to entreat mercy from you (?): it is through it that ye have been saved. 18. for the soul is ready to (do) God's will: let the soul, then, be roused to do good. 19. i.e. *ut*, etc., without a spot of any colour, without a spot of sin[g]. 20. i.e. let every prayer that ye make in God's will be lawful (*rationabile*).

[a] MS. corpara
[b] 'Non vi conclusit, sed ratione conclusit, quos inuenit in incredulitate,' Migne, col. 727
[c] leg. offerebatur [d] cf. Rev. Celt. xxi. 176, Sarauw, Irske Studier, p. 48.
[e] *láthar* .i. *gach ciall inchleithe* O'Cl. [f] Reading *ni-im-chuba n-dom*, and taking *cuba* to be = *cumha*: but this is a mere guess. W. S.
[g] cf. *cen gaili* (leg. *chaili*) *n-duib nó temein* (of the paschal lamb), Saltair na Rann 3902

2. sed [re]formamini in nouitate sensus uestri[21], ut probetis quae sit uoluntas Dei bona, [et] placens, et perfecta[22].
3. Dico .. omnibus .. non plus sapere quam oportet sapere; sed sapere ad prudentiam[23], et unicuique sicut Deus diuisit mensuram fidei[24].
4. omnia autem membra non eundem actum habent[1]. f. 5d
5. Ita multi unum corpus sumus in Christo[2], singuli[3] autem alter[4] altirius membra.
6. Habentes autem donationes[5] secundum gratiam quae data est nobís[6], diferentes[7]; siue prophetiam secundum rationem fidei[8],
7. Siue ministerium in ministrando[9], siue qui docet in doctrina[10].

21. .i. renouate sensum .i. *padglicc far nintliucht* non ut fuit ante 22. .i. *issí thol dée didiu anísiu* .i. *átredeso* .i. bona et placens et perfecta et *isinunn* et *atréde remiérbart* .i. hostia uiua et sancta et placabilis rl. 23. .i. *isheḋ* aplús sapere *lessom na ní ararogartsom madugnether ished im*murgu *a*sapere ad prudentiam *cach réit ararogartsom donebdénum* et *aforchongair dochomalnad* 24. .i. *amal dondbeir docách*[a] *iarnahiris* f. 5c *continued*
1. .i. Non potest enim uisus nisi in occulís fieri et rl. .i. *óingním im*murgu *immefolngat* omnia membra .i. *óintimthrecht* 2. .i. *ammi corp do*crist et*iscenn som duunni* 3. .i. sunt .i. *cách foleith*[b] 4. .i. est .i. *isball cách dialailiu* 5. .i. *ished fodera in inchongnam*[c] *sin huaire issain dán cáich* 6. .i. *amal rombói cuit cáich dinrath diadu* 7. .i. *sain dán cáich* 8. .i. *bad iárndligud hirisse* .i. ut non seodoprofete qui traus fidem profetabant 9. .i. *bad ítimthirect* .i. in obidentia *dochách* 10. .i. *robo intí forchain* .i. unusquisque in quo uoca(tus est)[d] rl. ł. *precept dochách* .i. hominibus post babtisma .i. *bad hiforcitul*[e] .i. *achomalnad condib desimrecht dochách* f. 5d

21. i.e. let your mind be astute, *non*, etc. 22. i.e. God's will, then, is this, that is this triad, i.e. *bona*, etc., and it is the same as the triad which he has mentioned before, i.e. *hostia*, etc. 23. i.e. this is the *plus sapere* according to him, if anything which he has forbidden should be done: this, however, is the *sapere ad prudentiam*, to avoid doing anything which he has forbidden and to fulfil what he orders. 24. i.e. as He gives it to every one according to his faith. f. 5c *continued*
1. i.e. a single work, however, *omnia membra* perform, that is, a single service. 2. i.e. we are a body to Christ, and He is a head to us. 3. i.e. *sunt*, i.e. every one severally. 4. i.e. *est*, i.e. every one is a member to another. 5. i.e. it is this that causes that mutual co-operation[d], because every one's gift is different. 6. i.e. as has been each one's portion of the divine grace. 7. i.e. different (is) every one's gift. 8. i.e. be it according to (the) rule of faith, *non ut* etc. 9. i.e. let it be in ministry, that is, *in oboedientia* to every one. 10. either he that teaches, i.e. *unusquisque*, etc., or preaching to every one, i.e. *hominibus post baptisma*, i.e. let it be in teaching, that is, to fulfil it so that he may be an example to every one. f. 5d

[a] rectius *dochách* [b] cf. Matth. xi. 13
[c] leg. *inn imchongnam*, which is translated [d] 1 Cor. vii. 20
[e] The glossator takes the Latin as: qui docet, sit in doctrina

8. Qui exortatur in exortando[11], qui tribuit in semplicitate,...[12] qui miseretur in hilaritate[13].

9. Dilectio sine simulatione[14].

10. Caritate[a] fraternitatis inuicem diligentes[15]. Honore[b] inuicem praeuenientes[16].

11. Sollicitudine non pigri[17]. Spiritu[c] feruentes[18]. Domino seruientes[19].

12. Spe gaudentes[20]. In tribulatione patientes[21]. Orationi instantes[22].

14. Bene[dicite] persequentibus uos, benedicite, et nolite maledicere[23].

15. Gaudete cum gaudentibus[24], flete cum flentibus[25].

16. Id ipsum inuicem de uobis sentientes[26]....humilibus consentientes[27]. Nolite esse prudentes aput semet ipsos.

17. Nulli malum pro malo[28] reddentes; prouidentes[29] bona non tantum coram Deo[30], sed etiam coram hominibus omnibus[31].

f. 5d *continued*

11. .i. *nertad chách* 12. .i. *bad indiutti* 13. .i. *bad iroithinchi* .i. hilarem enim datorem delegit deus[d] 14. .i. *censectti* .i. *níp sain anasberthar hogiun* et *ambess hicridiu* 15. .i. *bad fuairrech cách frialaile ondesercc brathardi* 16. .i. *taibred cách airmitin dialailiu* et *nách taibred*[e] *do feisin* 17. .i. *nebleiscc* 18. .i. *ɔroib irgal désercce inspirto indiunn* 19. .i. *bad dúdia fognem* 20. .i. *nertid arfrescsinni* gloria futura 21. .i. *bad foditnich* 22. .i. *baán tairismich doirnigdi* ut tribulatio possit tolerari 23. .i. *ní lour inbendachad diammaldachae, ní lour dano innebmaldachad manibendachae* 24. .i. *fáilte cách bad fáilte dúibsi* 25. .i. *brón caích bad brón dúibsi* 26. .i. *infáilti sin* ł. *inbrón amal bid dúib doecmoised* 27. .i. *nachgním umal badhé dongneith* 28. .i. *olcc tarési nuilcc* 29. .i. *arissí ind fírthrebaire són* 30. .i. *ná maith robé badhed dogneid* 31. .i. ut uideant opera uestra[f] rl. .i. *cáingním doib*

f. 5d *continued*

11. i.e. let him encourage every one. 12. i.e. be it in simplicity. 13. i.e. be it in cheerfulness. 14. i.e. without simulation, that is, what is uttered by mouth and what is in heart must not be different. 15. i.e. let every one be gentle to the other from brotherly love. 16. i.e. let every one give honour to the other and not give it to himself. 18. i.e. so that the ardour of the love of the Spirit may be in us. 19. i.e. let it be God whom we serve. 20. i.e. *gloria futura* strengthens our hope. 21. i.e. be ye patient. 22. i.e. let us be constant in prayer, *ut*, etc. 23. i.e. not enough is the blessing if thou curse: not enough, also, is the non-cursing if thou bless not. 24. i.e. let every one's joy be a joy unto you. 25. i.e. let every one's grief be a grief unto you. 26. i.e. that joy or the grief as if unto you it had happened. 27. i.e. every lowly deed, let it be it that ye do. 28. i.e. evil for evil. 29. i.e. for that is the true prudence. 30. i.e. whatever good there is let it be it which ye do. 31. i.e. a well-doing by them.

[a] MS. Caritatem [b] MS. Honorem [c] MS. Spiritum
[d] 2 Cor. ix. 7 [e] leg. *thaibred*? cf. KZ xxxv 361, 412 [f] Matth. v. 39

18. Si potest fieri quod ex uobis est[32], cum omnibus hominibus pacem habentes[33].

19. Non uosmet ipsos defendentes, carissimi[34],...Scriptum est enim[34a]: Mih[i] uendictam[35], ego reddam, dicit Dominus[36].

20. Sed si essurit inimicus tuus, ciba illum[37].

21. Noli uinci á malo[38]; sed uince in bono malum[39].

XIII. 1. non est potestas[1] nisi a Deo[2]; quae autem sunt, a Deo ordinatae sunt[3]. f. 6a

2. Itaque qui resistit potestati, Dei ordinationi resistit[4]; qui autem resistunt, ipsi sibi dampnationem[5] adquirunt[6].

f. 5d *continued*

32. .i. *mabeid hibar cumung fricách ciabethir ocfar ningrim* 33. .i. *cipcruth bíid* páx *libsi* uós ira deprechendat uel sí quis té percusserit rl. 34. .i. *ná bad fornert dofema* né 34a. in deoternomo uel in prouerbis 35. .i. *farndígalsi* .i. *bid adas farmbáich rosmbia alóg* 36. .i. *doig basfír* 37. .i. *commarí*[a] *farndígal huaimse iscoru dúib si ón* quam uindictam reddere. 38. .i. *ní dene comrud friss inulcc arnabad huilcc*[b] *diblínaib* 39. .i. Pelagius: ille uicisse[c] dicitur qui alterum ad suam duxit partem[d] .i. *dognésu maith frissom* et *bid maidsom iarum*

f. 6a

1. .i. *aracumactte nangid nádrmisom archumactte* 2. .i. *manip hodia* 3. .i. *nacumactte is dia rodordigestar* ł. *nacumachte file* a deo *itordigthi* 4. .i. *hóre ronortigestar dia cedono tuidecht friss* 5. .i. *ros mbia lóg asithichtho is dianimortun fésine nimathi nech doib* 6. .i. *dígail* .i. *adcotat*

f. 5d *continued*

32. i.e. if it be in your power. 33. i.e. howsoever it be, let there be *pax* with you towards every one, though they be a-persecuting you. 34. i.e. let it not be *your* strength that defends you, *ne uos*, etc. 35. i.e. vengeance for you, that is, ...[e] they shall have payment for it. 36. i.e. (it is) likely that it will be true. 37. i.e. in order that vengeance for you may happen from me, *that* is meeter for you *quam*, etc. 38. i.e. thou shouldst not make contest (?) with him in evil lest both of you become evil. 39. i.e. thou shouldst do good to him, and he will be good afterwards.

f. 6a

1. i.e. for the wicked power he counteth not for a power. 2. i.e. unless it be of God. 3. i.e. each power, it is God that has ordained it, or the powers that are *a Deo* they are ordained. 4. i.e. since God has ordained, why then go against Him? 5. i.e. they shall have (the) reward of their resistance (?)[f]: it is to their own disgrace (?)[g] that He does not forgive any of them. 6. i.e. punishment, that is, they receive.

[a] = *co'mma-rí*, cf. *commaairic* = *co'mma-air-ic* Ml 133[c] 4, *commaterchomla* = *co'mma-ter-chomla* Wb. 14[a] 2
[b] MS. *huicc* [c] MS. uincisse
[d] Ille dicitur uicisse alterum, qui eum ad suam duxerit partem, Migne, col. 732
[e] the meaning seems to be that their payment will be proportionate to their fighting you: cf. Pedersen, Aspirationen, p. 95. Can *fri* have been omitted before *far-*?
[f] *sithichtho* seems gen. sing. of *sithugud*, which occurs in Celt. Zeitschr. III. 449: *sithugud fri cursagad* 'resistance to reproof'
[g] *imortun* is obscure and probably corrupt: read *diam mîortun* 'it is to their own disgrace; no one forgives them it'? J. S.

3. Nam principes non sunt timori boni operis[7], sed mali[8–9]. Vís[10] autem non timere potestatem? bonum fác, et habebis laudem ex illa[11].

4. Si autem malum feceris, time[12]; non enim sine causa gladium portat[13]. Dei enim minister est, uindex in iram[14] éi qui malum agit[15].

5. Ideo necessitate subditi estote[16], non solum propter iram[17], sed et propter conscientiam[18].

6. Ideo enim[19] et tributa praestatis[20]; ministri enim sunt Dei[21], in hoc ipsum seruientes[22].

7. Reddite ergo omnibus debita[23].

8. Nemini quicquam debeatis[24]....qui enim diligit proximum legem[24a] impleuit.

9. et quod est aliud mandatum[25], in hoc uerbo[26] instauratur: Diliges proximum tuum sicut teipsum.

f. 6a continued

7. .i. *nísnagathar* bonum opus .i. *a hómon* 8. .i. *badeidbiriu dodrogníim* [in marg.] *hóre ismórad daggnímo dogní* et*troethath droggnímo* 9. *assindet sunt* tra *citné cumacte diandid cóir infognam* .i. *indí osechat hulcu* et*mórate mathi* 10. .i. *inaccobri* 11. .i. *rotbia less lóg dodaggníma.* Origenes: .i. laudem a deo accipies si sis subditus regibus propter deum .i. *ishé dobeir lóg deit tarhési do dagnímo* 12. .i. *issamlid isdeidbir deit áaigthiu* 13. .i. *isdeidbir haáigthiu arisdothabirt díglae berid inclaideb sin* 14. .i. *niarichthi*[a] *occo arisdiráith dée dobeir dígail fort* 15. .i. *ni fornachnéile* 16. .i. *hore dofeich cach nolcc* et *mórid cachmaith* 17. .i. *hore conicc dígail forib* 18. .i. *hore rofitis is occ maid atáa* .i. *hore is*minister deo 19. .i. *isamne atáa* 20. .i. *taibrith atéichte ndoib* 21. .i. *iscoir athabairt doib* 22. .i. *nitatfollig occo* 23. .i. *dligetha* 24. .i. *nídlegar ní dúib* .i. deponite debita omnia ut liberi sitis caritati 24a. .i. moisi 25. .i. *cenmithá anísiu* 26. .i. *isind insci so*

f. 6a continued

7. i.e. *bonum opus* fears them not, i.e. its fear. 8. i.e. it were more reasonable for an evil deed (to fear them), because it is a magnifying of well-doing which he doth, and an abating of ill-doing. 9. he (Paul) declares here, then, what are the powers unto which the service is proper, to wit, they that correct the evil and magnify the good. 11. i.e. thou shalt have with Him reward of thy well-doing...i.e. it is He that gives thee a reward for thy well-doing. 12. i.e. it is so that is reasonable for thee to fear him. 13. i.e. reasonable it is to fear him, for it is to inflict punishment that he bears that sword. 14. i.e. he is not to be blamed therein, for it is for God[b] that he inflicts punishment upon thee. 15. i.e. not on any other. 16. i.e. because he punishes every evil and magnifies every good. 17. i.e. because he can punish them. 18. i.e. because ye know that he is engaged in good, that is, because he is *minister Deo.* 19. i.e. it is thus it is. 20. i.e. give ye their due to them. 21. i.e. it is proper to give it to them. 22. i.e. they are not negligent therein. 24. i.e. nothing is owed by you[c]. 25. i.e. besides this.

[a] leg. *ni carichthi*? Sarauw (cf. Wb. 28[b] 2), which is translated *no doráith* .i. *ar son* O'Cl. [b] cf. *ráith* [c] leg. *nádlegar* = 'let nothing be owed by you'?

10—11. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio; Et hoc scientes tempus[27], quia hora est iam nos de somno surgere.

12. induamur arma[28–29] lucis.

13. Sicut in die honeste ambulemus[30]....non in cubilibus[31], non contensione[1] et aemulatione[2]. f. 6b

14. Sed induite uos Dominum Iesum Christum[3], et carnis curam ne feceretis in desideris[4].

XIV. 1. Infirmum in fide adsumite[5], non in discep[ta]tionibus cogitationum[6].

2. Alius quidem credit[7] se manducare omnia[8]; qui autem infirmus est[9], holus manducet[10].

3. qui non manducat, manducantem non iudicet[11], Deus enim illum adsumpsit[12].

4. Tú quis és[13], qui iudicas al[i]enum seruum[14]? suo Domino stat aut cadit; stabit autem[15].

27. .i. *isaimser* benefaciendi ł. noui testa*menti* ł. *ascomalnad recto* dilectio proximi 28. .i. *irgala* 29. .i. *cid fogním cid fochésath dotiagar* 30. .i. *amal isilóu badsochrud arnimthecht hore isfride imtiagam* et *adciam arconair* [marg. sup.] 31. ....i. *hicobligib* .i. f. 6a continued

1. .i. *cech cenéle cosnama* 2. .i. *ínéutt* .i. *hiformutt* 3. .i. *bedimthugesi* domino *corroaitreba indiib* ł. *bedimthuge dúibsi* crist 4. .i. *nabad doréir farcolno beithe* 5. .i. *ná bad diamess* 6. .i. *nabad indebthib* .i. *nabad hé fornimbradud nách maith aní itáa* 7. .i. *isfriu asberar* sumite 8. .i. *istrén ahiress isdiamuin leiss cachtháare* 9. .i. *intí ashénirt hiress* 10. .i. *bairgen* tantum et*is ferr són lesso*m ut fuit dániel et trés pueri[a] 11. .i. *nataibred dimiccim foir* 12. .i. quia gratia uocatus est. Pelagius: ita illum uocábi[b] ut té .i. *ní laugi abrúig less* quam *tú* 13. .i. *cindas persine attotchomnicc* 14. .i. *ni duitsiu ismug isdodia* 15. .i. *bied aimser námbalobur* f. 6b

27. i.e. it is a time *benefaciendi vel*, etc., or that *dilectio proximi* is fulfilment of (the) Law. 29. i.e. it (*induamur*) is construed both actively and passively. 30. i.e. as it is in (the) day let our going be decent, because it is by day that we travel and we see our way. [in marg.] 31. i.e. in copulations. f. 6a continued[c]

1. i.e. every kind of strife. 2. i.e. in jealousy, i.e. in envy. 3. i.e. be ye raiment *Domino* so that He may dwell in you, or let Christ be raiment unto you. 4. i.e. let it not be subject to your flesh that ye abide. 5. i.e. let it not be to judge him. 6. i.e. let it not be in disputations, that is, let it not be your opinion that his state (of mind) is not good. 7. i.e. it is to them is said '*sumite.*' 8. i.e. strong is his faith: he deems every food pure[d]. 9. i.e. he who is weak of faith. 10. i.e. bread *tantum*, and he prefers that, *ut fuit*, etc. 11. i.e. let him not put reprobation upon him. 12. i.e. He cares for him not less than for thee. 13. i.e. what sort of person art thou? 14. i.e. not unto thee is he servant, it is unto God. 15. i.e. there will be a time that he will not be feeble. f. 6b

[a] Daniel i. 12 [b] i.e. uocauit
[c] As to *cid...cid* see Sarauw, Irske Studier, 32 [d] 1 Tim. iv. 4

5. Nam alius iudicat diem inter diem[16]; alius iudicat omnem diem[17]. Unusquisque in suo sensu habundet[18].

6. qui non manducat[19].

8. Siue ergo uiuimus, siue morimur, Domini sumus[20].

9. In hoc Christus mortuus [est]...ut et mortuorum et uiuorum dominetur[21].

10. Tú autem quid iudicas fratrem tuum[22] in non manducando[23]? aut quid spernis fratrem tuum in edendo[24]? Omnes enim stabimus ante tribunal Dei[25].

11. Scriptum est enim in Essaia[26]...omnis lingua confitebitur Deo[27].

12. Itaque unusquisque nostrum pro sé rationem reddet Deo[28].

13. Non ergo amplius inuicem iudicemus[29]; sed hoc iudicate magis[30], ne ponatis offendiculum fratri[1], uel scandalum[2].

f. 6c

f. 6b continued

16. .i. *biid sain láa leiss* 17. .i. *nibí sainláa lasuidib act is abstanit doib* semper 18. .i. *anas maith lacách dénad* si pro deo 19. .i. *intí óinas* 20. .i. *ní lanech huáin alaile ammi dée huili nícol dó*[a] *cid less armbéo* et *armmarb*[b] *isairi rocées* rl. 21. .i. *commimis less huili* 22. .i. *ní latt aní araretht* etní *lat incách forsammitter* 23. .i. *bésu dagduine ciniestar cachtúari* 24. .i. *bésu maith ciaestir ábiad* 25. .i. *aratá brithem and cenutsu* .i. deus *ishéside dano aséola and ní cumme* et *tuss(u)* 26. .i. *doairchet allaa in brithemnacte sin* 27. .i. *dobérat huili acoibsena isindlaosin* 28. .i. *taiccéra cách daráchen fessin* 29. .i. *léicid* iudicium deo .i. *brithemnacht bes hua*[c]*...nísndenaith* nisi ne ponatis rl. 30. .i. *léicfidir dúib inbrithemnact sin*

f. 6c

1. .i. *bad sissi coneit don.....barfirinne bas* infirmus[d] quia omne quod non ex fide.....i. *nitaibrid fornech ní náduccobra*

2. .i. *diltuth* ut man*ducet* quod non uult[e]

f. 6b continued

16. i.e. he is wont to have a particular day. 17. i.e. they are not wont to have a particular day, but it is abstinence for them *semper*. 18. i.e. what each deems good let him do, *si pro Deo*. 19. i.e. he that fasts. 20. i.e. not to any of us does another belong: we all belong to God. It is no crime of His[f] though we are His, alive and dead: it is therefore He has suffered, etc. 21. i.e. that we might all be His. 22. i.e. not thine is that which thou assailest, and not thine is every one on whom thou passest judgment. 23. i.e. he may be a good man, though he eat not every food. 24. i.e. he may be a good man, though he eat his food. 25. i.e. for a judge is there apart from thee, to wit, *Deus*: it is He, also, that is wise therein, not even as thou. 26. i.e. that day of judgment has been foretold. 27. i.e. all shall give their confessions on that day. 28. i.e. every one shall answer for himself. 29. i.e. leave ye *iudicium Deo*, that is, further judgment do not ye pass it *nisi*, etc. 30. i.e. that judgment will be left to you.

f. 6c

1. i.e. let it be ye that shall be indulgent to the.....your righteousness, who is *infirmus*, etc., i.e. force no one to what he desires not.

2. scandal, *ut*, etc.

[a] cf. Wb. 31[c] 15 [b] cf. *ragaid do beo no do marb*, LL. 66[a] 34, *robo maith lemsa fis a bíi no a mairb d' faghbail uaitsiu*, Ir. Text. iv. 126, further LU. 62[b] 33, 44, 111[b] 5 [c] leg. *huilliu*?, which is translated [d] Should we read *bad sissi coneit don* (*bráthir*) *bas* infirmus, and regard *barfirinne* as a separate gloss?

[e] a prima manu [f] 'it is not undeserved of Him'? J. S.

14. confido in Domino Iesu[3], quia nihil commone per ipsum, nisi éi qui existimat[4] quid commune esse, illi commone est[5].

15. Si enim propter cibum frater tuus contristatur[a], iam non secundum caritatem ambulas[6]. Noli cibo tuo illum perdere[7], pro quo Christus mortuus est[8].

17. Non est regnum Dei in esca et potu[9], sed iustitia et páx et gaudium in Spiritu sancto[10].

19. quae aedificationis sunt, [in] inuicem custodiamus[11].

20. Noli propter escam destruere opus Dei[12].

21. in quo frater tuus offenditur[13], aut scandalizatur[14], aut infirmatur[15].

22. Tú fidem habes[16]? penes temet ipsum habe coram Deo[17]. Beatus qui non iudicat semet ipsum in eo quod probat[18–19]!

23. Qui autem discernit, si manducauerit[20], dampnatus est[21].

XV. 1. Debemus autem nos firmiores[22] imbicillitates[23] infirmorum sustinere[24].

f. 6c continued

3. .i. *isand nomérpimm* 4. .i. *isesconn im*murgu *dosuidiu* 5. .i. *is œsscon* 6. .i. *mani coméitis do conalobri* 7. .i. *léic uáit innabiada mílsi* ettomil *innahí siu dommeil do chenél arnáphé som conéit détso* 8. .i. *ismó rochéess* crist *airi* .i. *báas olisamein léic uáit innatuari nocari* 9. .i. *nihed notbeir ínem ciabaloingthech* 10. .i. *issí* regnum *im*murgu *aní siu* 11. i. *comitecht dundóis nad chaithi cachtuari* 12. .i. *nebchomaitect dó* 13. .i. *frissorcar* 14. .i. *dosluindi* 15. .i. *lobrigthir áabstanit* 16. .i. *rofitemmar isfoirbthetu hirisse attotaig doneoch dogní* 17. .i. *ní lanech atchí* sed fide 18. .i. *alled friss fadesin* .i. *náchbeir fornachnéle* 19. .i. *nítabarthi dímess doneoch fornach nénirt arafoirbthetu fadesin* 20. .i. qui iudicat sé ipsum *arlobri a hírisse* .i. *ara anfoirbthetu* 21. .i. *is bibdu side* 22. .i. *snisni atasonortu* 23. .i. *innalobri* 24. .i. *cometect dóib*

f. 6c continued

3. i.e. it is in Him I confide. 4. i.e. it is common, however, to him. 5. i.e. it is common. 6. i.e. unless thou be indulgent to him with his weakness. 7. i.e. cast from thee the sweet foods, and consume these which thy nation consumes, so that it may not be he who is indulgent to thee. 8. i.e. it is more that Christ has suffered for him, to wit, death: therefore cast from thee the foods which thou lovest. 9. i.e. it is not this that brings thee into heaven, that thou shouldest be a glutton. 10. i.e. this, however, is *regnum*[b]. 11. i.e. indulgence to the folk that consume not every food. 12. i.e. non-indulgence to it. 14. i.e. makes denial. 15. i.e. his abstinence is weakened. 16. i.e. we know it is perfection of faith that impels thee to what thou doest. 17. i.e. not with any one who sees it, *sed fide*. 18. i.e. as regards himself, i.e. who does not pass it (judgment) on any other. 19. i.e. contempt is not to be shewn by any one to any feeble person because of his own perfection. 20. for (the) weakness of his faith, i.e. for his imperfection. 21. i.e. he is guilty. 22. i.e. we who are firmer. 24. i.e. to be indulgent to them.

[a] MS. contristatus [b] Ir. *flaith*, which is fem. Hence the *sí*

2. Unusquisque uestrum proximo suo placeat in bonum[25], ad aedificationem[26].

3. Etenim Christus non sibi placuit[27], sed sicut scriptum est[28]: Inproperia[29] inproperantium tibi ciciderunt super me[30].

4. Quaecunque enim scripta sunt, ad nostram doctrinam scripta sunt ut...spem habeamus[31].

f. 6d 5. Deus autem patientiae et solacii det uobís id ipsum sapere in alterutrum[1] secundum Iesum Christum[2].

6. Ut unianimes, uno ore honorificetis Deum[3].

7. suscipite uos inuicem[4].

8. Dico enim Iesum Christum ministrum fuisse circumcisionis[5] propter ueritatem Dei, ad confirmandas promisiones patrum[6].

9. Gentes autem super misericordiam honorare Deum[7], sicut scriptum est: Propterea confitebor tibi in gentibus[8].

11. et magnificate eum, omnes populi[9].

f. 6c *continued* 25. .i. *ished asmaith dúib* 26. .i. *iscumtach* caritatis dilectio proximi[a] 27. Pelagius: non sibi placuit quod passus est sed nobis profuit[b] .i. *ní ansu deit* quam christo *arrocées side móor nimnith doaurlatu* patri 28. .i. *act is amal roscribad* .i. in isaia 29. .i. *inna aithissi* 30. .i. *ól ísu són* 31. .i. *arnirángatar som less ascribint mainbed díar nertad ni hifochidib*

f. 6d 1. .i. *conrochra cách alaile* 2. .i. *iar timnu ísu* ł. *amal dondrigéni ísu crist* 3. .i. *óinmenme lib occo* et *óingním* .i. *gním desercce* 4. .i. *íroimed cách achéele* per caritatem .i. *domaith friss* 5. .i. *aris tri humaldóit robói indaritiu hísin* 6. .i. *dothaidbsiu*[c] *asfírdia*[d] et *asné tairrchet* a patriarchís *combad adramail inmacc conróbad écoscc acheneóil foir* 7. .i. *adrat dia ismaith inchommáin dorat doib* .i. misericordia 8. .i. *doarrchet dichéin nombiad adrad dé lagenti* 9. .i. *amal nách annse ń dúib*

f. 6c *continued* 25. i.e. it is this that is good for you. 26. i.e. *dilectio proximi* is the upbuilding *caritatis.* 27. i.e. it is not harder for thee *quam Christo*, for He had suffered much tribulation to obey the Father. 28. i.e. but it is as it hath been written. 30. i.e. saith Jesus. 31. i.e. for they have not needed to be written unless it were to strengthen us in sufferings.

f. 6d 1. i.e. that every one may love the other. 2. i.e. according to Jesus' commandment[e]; or as Jesus Christ has done it. 3. i.e. one mind with you therein, and one deed, even a deed of charity. 4. i.e. let every one receive the other *per caritatem*, that is, for good unto him. 5. i.e. for through humility was that receiving. 6. i.e. to show forth that He is very God, and that it is He who had been foretold *a patriarchis*, that the Son would be like the Father, that the mark of His nation should be on Him[f]. 7. i.e. let them worship God: good is the obligation[g] which He has imposed on them, to wit, *misericordia.* 8. i.e. it had been foretold long ago that there would be worship of God among the Gentiles. 9. i.e. as it is not hard for you.

[a] 1 Cor. viii. 1 [b] Not in Migne, col. 738 [c] MS. *dothaibsiu*
[d] leg. *as fír dia* that God is true? (referring to the ueritatem Dei of the text)
[e] John xiii. 35 [f] Deut. xviii. 15
[g] cf. Atkinson, Three Shafts, s.v. *commaoin*, O'Begly, s.v. obligation

12. Erit radix Iesse[10].

13. ut habundetis in spe et uirtute Spiritus sancti[11].

14. pleni estis dilectione[11a], repleti omni scientia, ita[12] ut possitís alterutrum munere[a 13].

15. scripsi uobis...propter gratiam quae data est mihi[14].

18. Non enim audeo aliquid loqui eorum, quae per me non efficit Christus[15] in obaedientiam[16] gentium.

19. in uirtute signorum et prodigiorum, in uirtute Spiritus sancti[16a]....usque ad Hiliricum[17].

20, 21. ne super al[i]enum fundamentum aedificarem[1], sed sicut[1a] f. 7a scriptum est[2]: quibus non est annunciatum de eo[2a], uidebunt.

23. Cupio autem uenire ad uos ex multis iam praecedentibus annis[3].

24. Cum in Hispaniam proficisci coepero, spero quod praeter[i]ens uideam uos[4], et á uobís deducar[b] illuc[5].

26. Probauerunt enim[6] Macedonia et Achaia conlationem[6a] aliquam facere[7].

f. 6d *continued* 10. .i. christi secundum carnem uel radix .i. christus quia ipse est radix iesse secundum diuinitatem ipse iesse condidit et *is iesse asbunad dossom im*murgu *iárcolinn* 11. .i. *inneurt inspirto nóib* .i. *is hé nodonnertani cofedligmer isinfrescsin foirbthi* 11a. .i. dei et proximi 12. .i. *rongab* scientia *lib* 13. .i. *bá tualang*[c] *cách forcital alaili* 14. .i. docendi ł. praedicandi *aris do arroiéitsu* gratiam *doprecept dochách* 15. .i. *act anasbeir crist per* mé 16. .i. *inaurlatid* 16a. .i. ipse in me loquebatur et signa faciebat 17. .i. hiliricum .i. regio inter italiam et greciam .i. *frigrecia antar* et *frietáil andir*

f. 7a 1. .i. *act mosaithar féin* 1a. in issaia 2. .i. *isdíimsu tairrchet adcichitis genti* per mé 2a. *dindí sin*[d] 3. .i. *iscían ós accobor lemm farríchtu* 4. .i. *oral cúairt fuiribsi atdubelliub lemm* 5. .i. *atdomindnastar* in ispaniam 6. Pelagius: hoc sibi utile esse[e] .i. *isinteúir léu* 6a. .i. elimoisinam 7. .i. *rogabad gabáal dóib leu* [in marg.] *túercómlássát cómtínól*[f]

f. 6d *continued* 10. it is Jesse, however, who is origin to Him according to (the) flesh. 11. i.e. in the strength of the Holy Ghost, that is, it is He that strengthens us so that we may abide in perfect hope. 12. i.e. (as) there is *scientia* with you. 13. i.e. let each be fit to instruct another. 14. for it is for this I have received *gratia*, to preach to every one. 15. i.e. except what Christ says *per me.* 17. i.e. to the west of Greece and to the east of Italy.

f. 7a 1. i.e. save my own labour. 2. i.e. it is of me it has been prophesied that *per me* Gentiles should see. 2a. of Him. 3. i.e. I have long had a desire to come unto you. 4. i.e. so that I may make a visitation to you[g] I will visit you[h] (and Tertius) with me. 5. i.e. I shall be brought *in Hispaniam.* 6. i.e. as seemed to them (ἐν τῇ παρ' αὐτοῖς θεωρίᾳ). 7. i.e. a taking has been taken for them (the poor at Jerusalem) by them (the Macedonians and Achaians): they have put together a contribution.

[a] leg. monēre [b] MS. deducor [c] i.e. *bad tualang*; for the construction cf. Wb. 13c 15 [d] In the MS. *dindí sin* precedes per mé [e] fore, Migne, col. 742
[f] The marks over this gloss (which is a prima manu) are not signs of length [g] lit. put a circuit on you: cf. *do chur cuarta*, Wind. Wtb. s.v. *cuairt* [h] Here again something (7 tertius?) seems omitted

27. debent et in carnalibus ministrare eís[8].
28. Hoc igitur cum consummauero[9], et adsignauero[10] eis fructum hunc.
29. Scio autem quoniam ueniens ad uos, in habundantia benedictionis Christi ueniam[11].
30. Obsecro...ut adiuuetis me[12] in orationibus pro me ad Dominum[13].
31. Ut liberer ab infidilibus, qui sunt in Iudea[14], et obsequii mei oblatio accepta fiat[15] in Hirusolimam sanctis[16].
32. Ut ueniam ad uos...et refrigerer uobiscum[17].

f. 7b XVI. 2. Ut eam suscipiatis in Domino digne[1] sanctis[2], et adsistatis éi in quocumque negotio uestri indiguerit[3].
3. Salutate Priscillam et Aquilam[4].
4. Qui pro anima mea suas ceruices subpossuerunt[5], quibus[6] non solus ego gratias ago, sed et cuncta aeclesia gentium[7].

f. 7a *continued* 8. .i. *itfíachaich* .i. *dlegair doib* ministrare 9. .i. *rofoirbthiger* 10. .i. *donaisilbub* 11. .i. *rofetar nímirchói*[a] *nachgéin*[b] *libsi* 12. .i. *cofardumthésidse triguidi náirium hifarnirnigdib si* 13. *doadbadar* híc *ascoir dochách guide dée liachéle* 14. .i. *ishudichnid isin* iudeam *orodastar som techt* 15. .i. *armbatbuidich* 16. .i. *anadchodadossa trithorad moprecepte berir* sanctis qui sunt in hierusalem 17. .i. *corran célide libsi* .i. post laborem

f. 7b 1. .i. *inchruth ascoir* et *asinricc* sanctis .i. *indinricc donaib nóibaib airitiu neich cuccuib is* in domino *fein æm* 2. .i. *amal as ṅ inricc* sanctis *fáilte frinóibu* .i. in domino 3. .i. *sechihed rúi aless arintaibrid di* 4. .i. *airde cáinchumricc* et *chóre dogrés* ubi fit salutate .i. *badchore dúib friu* et *berar animchumarcc huáib* 5. .i. *forrusuidigsetar*[c] .i. in persecutionibus .i. *robtar irlim dothecht martre darmchen(n)* 6. .i. *do* priscilla et aquilam 7. .i. *indí diarupridchossa hiris*

f. 7a *continued* 8. i.e. they are under an obligation, that is, it is their duty *ministrare.* 10. i.e. (when) I shall assign. 11. i.e. I know that I shall not be delayed with you for any long time. 12. i.e. so that you may help me through beseeching for me in your prayers. 13. it is shown here that it is proper for every one to beseech God on behalf of the other. 14. i.e. it is well-known that it is *in Iudaeam* that he has settled (?)[d] to go. 15. i.e. that they may be thankful. 16. i.e. what I have acquired through (the) fruit of my teaching is brought *sanctis*, etc. 17. i.e. so that I may stay on a visit with you.

f. 7b 1. i.e. in the way that is proper and worthy *sanctis*, that is, worthily of the saints, to receive any one unto you, it is *in Domino* Himself indeed. 2. i.e. as it is worthy *sanctis* to welcome saints. 3. i.e. whatsoever she may need, that ye should give it to her. 4. i.e. a sign of benevolence and peace always *ubi*, etc. that is, peace be to you from them[e], and from you let a salutation to them be taken. 5. i.e. *in persecutionibus*, that is, they were ready to go to martyrdom for my sake. 6. i.e. to Priscilla, etc. 7. i.e. they to whom I have preached (the) faith.

[a] leg. *nímirchói* [b] =*nach n-céin*: cf. Wb. 24[d] 11, and *nacéin* Saltair na Rann 2043 [c] i.e. *forusuidigsetar*, cf. Pedersen, Aspirationen, 118 [d] cf. *aconrodastar a beim fri talmain*, Rev. Celt. xi. 450 [e] lit. let it be peace to you towards them

5. domestica[8] aeclesia eorum[9]. Salutate [E]phenetum,...qui est primitius[10] Assiae in Christo[11].
6. Salutate Mariam, quae multum laborauit in uobís[12].
7. Salutate Andronicum et Iuliam, cognatos et concaptiuos meos, qui sunt nubiles[a] in apostolís[13].
8. Salutate Ampliatum[14], dilectum mihi in Domino[15].
9. Salutate Urbanum, adiutorem nostrum[16].
10. Salutate Appellen, probum in Christo[17].
11. Salutate eos qui sunt ex Aristoboli ciuitate uel domu[18].
12. quae laborant in Domino[19].
15. et omnes qui cum eís sunt sanctos[20].
16. Salutant uos omnes aeclesiae Christi[21].
17. Rogo, autem, fratres, ut obseruetis[22] eos qui dessensiones et offendicula, praeter doctrinam quam uos dedicistis, faciunt[23].
18. per dulces sermones et benedictiones seducunt corda innocentium[1]. f. 7c

f. 7b *continued* 8. .i. *tecnate* 9. .i. *muinter priscill* et *aquille* 10. .i. *primit* .i. in credendo in assia uel in ipsa assia primisia sua in credendo dedit christo 11. .i. *óthossuch* .i. *is hé céetne fer cetaruchreti diáis* assiæ *hic*rist ł. a principio .i. *hóairegas* .i. *óin diairchinchib* assiæ *insin rochretset hic*rist 12. ó romani .i. *ocnertad neich ropricad dúibsi* 13. .i. genere ł. *is sóir anapstalact hore donarnactar* crist et *hore romtar óis teglig nicumme* et *messe* ł. adiuuantes apostolos 14. .i. *bad chore dúib friu huili* et *gaibid desimrect diacáingnímaib* 15. .i. *hore pridchas commaith* et *comalnas insoscéle* 16. .i. *icachimniud* 17. .i. *promthe iniriss* 18. .i. *muinter* aristobuli *badchore dúib friu* 19. .i. *occomalnad soscéli* 20. .i. *amuinter huile* .i. fisalogi et iuliæ 21. .i. *nobguidet* .i. *nobbendachat* 22. .i. *fomenaid* 23. .i. *nihed insin rolégsid* in euangelio
1. Pelagius: per blandimenta et adolationes compossita sermone[b] f. 7c .i. *alind áóiph inforcitil nemnech in*murgu *ainne*

9. i.e. Priscilla and Aquila's household. 11. i.e. from (the) beginning, that is, he is the first man of the folk of Asia, that had first believed in Christ. Or *a principio*, i.e. from leadership, that is, he is one of the leaders of Asia (Asiarchs[c]) who have believed in Christ. 12. i.e. confirming everything that had been preached unto you. 13. noble is their apostolate because they had approached Christ, and because they had been folk of (His) family; not the same as I. 14. i.e. let there be peace to you from them all[d], and take example from their beautiful deeds. 15. i.e. because he preaches well and fulfils the gospel. 16. i.e. in every tribulation. 17. i.e. proven in faith. 18. i.e. Aristobulus' household, let there be peace to you from them[d]. 19. i.e. fulfilling (the) gospel. 20. i.e. all their household, that is, of Philologus and Julia. 21. i.e. they beseech you, that is, they bless you. 23. i.e. that is not what ye have studied *in Euangelio.* f. 7b *continued*

1. i.e. delightful (is) the beauty of the teaching: poisonous, however, (is) its quality. f. 7c

[a] leg. nobiles [b] . . adulationes compto sermone compositas, Migne, col. 744 [c] high-priests who superintended games and theatrical performances in the province of Asia [d] lit. let it be peace to you towards them

19. Uestra enim obaedientia in omnem locum deuulgata est[2]; gaudeo igitur in uobís[3].

20. Deus autem pacis conterat Satanam sub pedibus uestrís uelociter[4]!

21. Salutat uos Timotheus,...et Sosipater[5], cognati mei[6].

23. Salutat uos Gaius, hospes meus[7], et æclesia uniuersa Christi[8]. Salutat uos Erastus, arcarius ciuitatis[9].

25. Ei autem, qui potens est uos confirmare iuxta euangelium meum[10], et praedicationem[11] Iesu Christi, secundum reuelationem misterii[12].

26. Quod nunc patefactum [est] per scripturas prophetarum, secundum praeceptum aeterni Dei[13], ad obæditionem fidei in cunctis gentibus cogniti[a][14].

27. Solo sapienti Deo[15], per Iesum Christum[16].

f. 7c *continued*

2. Obaedentia .i. *is irdircc dúibsi irlatu domaith* et*ulcc* pro qua causa conantur uós subiccire in suam doctrinam ł. *isirdircc farnirlatusi dohiris* et *soscélu* ideo rogo uós 3. .i. *hóre is irdircc farclúu* ł. hoc dicit ne offenderet eos quod dixit eos obidentes id est uolubiles ad seductionem 4. .i. *brist*er *immairecc fairs*om et *maided fair lib luse dombeir dia cobrith*[b] *nocco* 5. .i. *amontar som inso infectso* 6. .i. *ocprecept soscéli* 7. .i. *nuie tanicc cuccumsa* uel fuit in hospitio cum illo paulus 8. .i. *intuile comthirchomracc* sanctorum *hitalam* .i. *inchatlach innafer asrubart* et *intoéntu inna éccalsa déde insin* et *hésom triuss* 9. .i. *scrinire* ł. *fer tige sét* qui facit árcas ł. qui custodit ł. dispensator ciuitatis prius, non nunc, sed fidem custodit 10. .i. *conrochomalnid apridchither dúib* 11. *isech*[c] 12. .i. *farnícce*[d] *si* ł. incarnatio Christi. [marg.] (qu)osdam ad fidem prosilitos admit(ten)dos .i. *ailithir(ge)nti* in fide 13. .i. *airitiu colno dond macc do hícc inchéneli dóine* 14. .i. *combat irlithi geinti do hiriss* 15. .i. *ishé rofitir aurlatu* et *hiriss cáich* ł. *isdo indocbáal aris húad cach necne* 16. .i. per incarnationem Christi *roirladigsetar genti do hiriss*

f. 7c *continued*

2. i.e. conspicuous for you is (your) obedience to good and evil, *pro qua*, etc., or evident is your obedience to faith and (the) Gospel, *ideo*, etc. 3. i.e. because your renown is conspicuous. 4. i.e. let him (Satan) be crushed in conflict[e], and let him be routed[f] by you, when God gives help therein. 5. i.e. this, now, (is) his household. 6. i.e. in preaching (the) gospel. 7. i.e. he has newly come to me[g], *uel*, etc. 8. the whole congregation *sanctorum* on earth: that is, the universe of the men he has mentioned (*v.* 21) and the unity of the church, that is two, and he himself as the third[h]. 9. i.e. a treasurer, or a man of a treasure-house, *qui*, etc. 10. i.e. so that ye may fulfil what is preached unto you. 12. i.e. of your salvation. i.e. foreign Gentiles (proselytes) *in fide*. 13. i.e. the Son's taking of flesh to save the race of men. 14. i.e. so that (the) Gentiles may be obedient to (the) faith. 15. i.e. He it is that knows every one's obedience and faith, or unto Him glory is proper, for from Him proceeds every wisdom. 16. i.e. *per incarnationem Christi* the Gentiles have become obedient to (the) faith.

[a] MS. cognito [b] cf. *cobraid* Fél. Oct. 18, gen. sing. *cobartha* LL. 275[b] 41 [c] a prima manu. leg. .i. *sech*? quo vocabulo glossator iudicare voluit, ante praedicationem verbum 'juxta' esse supplendum, Zimmer [d] MS. *fanicce* [e] lit. let a conflict be crushed on him [f] lit. let it break on him [g] Acts xx. 4 [h] A translation of the proper name Tertius, Rom. xvi. 22, or a misunderstanding of Tertius as tertius; for the construction cf. Celt. Zeitschr. II. 379

EPISTOLA AD CORINTHIOS I.

Corintii sunt Achaiae et hii similiter ab apostolís audierunt uerbum ueritatis. Et subuer[si] sunt[17] multifarie á falsís ápostolís quidam[18] ad pilosophiae uerbosam eloquentiam. Alii ad sectam legis iudaicae[19] inducti sunt. Hos reuocat apostolus ad ueram euangelicam fidem et euangelicam sapientiam.

I. 2. cum omnibus qui inuocant nomen Domini nostri Iesu Christi, in omni loco ipsorum[1]. f. 7d

3. Gratia uobis[1a] et pax á Deo, Patre nostro, et á Domino Iesu Christo[2].

4. in gratia Dei, quae data est in uobís[3].

6. Sicut testimonium Christi confirmatum est in uobís[4].

7. Ita ut nihil uobís desit in ulla gratia[5], exspectantibus reuelationem Iesu Christi[6].

9. uocati estis in societate[m] Fili eius Iesu Christi[7].

17. .i. a ueritate 18. .i. *acorin*tib[a] *ished a* multifariæ *asrubart* 19. .i. *forbanda rechto* f. 7c *continued*

1. .i. absque corinto uel *iccach lucc imbet cristidi olchene* f. 7d
1 a. .i. o corinti 2. precamur *ished aridlabrathar*[b] *hóre isdias rodfóidi* .i. paulus et sus*thenes* 3. .i. *is amre lim rad ndé lib* 4. .i. per praedicationem .i. *amal ropridchad dúib cotdóith si* 5. .i. *atáu lib uile* 6. .i. *rofitid* primum aduentum per euangelium, *rofessid* secundum aduentum per reuelationem 7. .i. *inóentid coirp crist* ut sitis fili Dei et uós

18. i.e. of Corinthians: this is the *multifarie* which he has said. 19. i.e. superstitions of (the) Law. f. 7c *continued*

1. in every place besides wherein are Christians. 2. *precamur*: this is why he saith it, because it is two persons that had sent it[c], i.e. *Paulus et Sosthenes*. 3. i.e. marvellous to me is the grace of God that ye have. 4. i.e. as hath been preached unto you preserve it. 5. i.e. it is all with you. 6. i.e. ye know *primum aduentum*, etc., ye will know *secundum*, etc. 7. i.e. in unity of Christ's Body, *ut*, etc. f. 7d

[a] 'the Corinthians'? cf. Pedersen, Celt. Zeitschr. II. 379, J. S.
[b] leg. *arindlabrathar*?
[c] the first epistle to the Corinthians (Sommer, CZ. I. 205, § 57); grace, *rath* (Pedersen, KZ. xxxv. 403)

10. Obsecro autem uos, fratres[8]...ut id ipsum dicatis omnes[9]... sitis autem perfecti in eodem sensu et in eadem sententia[10].

11. Significatum est enim mihi...[11] quia contensiones inter uos sunt[12].

12. Hoc autem dico, quod unusquisque uestrum dicit: Ego quidem sum Pauli; ego autem Apollo[13].

13. Diuisus est Christus[14]? Numquid Paulus crucifixus est pro uobis[15]? aut in nomine Pauli babtizati estis[16]?

14. Gratias ago Deo quod neminem uestrum baptizaui, nisi Crispum et Gaium[17].

f. 8a 15. Ne quis dicat quod in nomine meo baptizati estis[1].

16. caeterum[2] nescio si quem alium babtizauerim[3].

f. 7d *continued* 8. *dobeirsom ainm bráthre doib arnaepret isara miscuis incúrsachad act isaraseircc* 9. .i. ut unam fidem habeatis[a] *hisunt tra ɔricc frissalind serb inchúrsactha lase foruillecta beóil inchalich dimil cosse anall* .i. uerba lenia et amicalia *rurádi friu* 10. .i. *ɔrop inonn cretem bes hifar cridiu* et *anasberaid hó bélib* [over *v.* 11] *doadbadar sund tra* causa pro qua scripta est æpistola .i. *irbúga robatar leosom eter desciplu* et *debe óentu immurgu eter amagistru mógisidi uili do dia act dorigénsat indescipuil dechor etarru* et*deu diib ished on ɔsecha som* hic 11. .i. *dofarsiged alaill dom* 12. .i. *nitat cosnama domundi* 13. .i. *ithé coisnimi inso file libsi* 14. Pelagius: diuiditur corpus ubi membra desensiunt[b] .i. *airmitiu féid inchinn dothabirt donaib ballaib* 15. .i. *isform féin doreg hitossuch* 16. *cepudono adrad dé dothabirt dopool inchruthsin* 17. .i. qui sé non dicunt in nomine meo babtizatos .i. *nihed for nindassi insin*

f. 8a 1. .i. *manubbaitsimse* 2. *cenmitha se* 3. .i. *ní cuman lim marud baitsius nachnaile*

f. 7d *continued* 8. He gives (the) name of 'brothers' to them lest they should say the reproving is out of hatred of them, but it is out of love of them. 9. Herein, then, he comes into contact with the bitter drink of the reproval, when the lips of the chalice have hitherto been smeared with honey, that is, *uerba lenia et amicalia* which he had spoken to them. 10. i.e. so that the belief which is in your heart, and what ye utter with (your) lips may be the same. Here, then, is shown *causa*, etc., i.e. they had had contentions and discord among the disciples; unity, however, among their masters. They are all servants of God; but the disciples had made a distinction between them and (made) gods of them: that is what he (Paul) corrects *hic*. 11. i.e. another thing has been signified (?) to me. 12. i.e. they are not worldly contentions. 13. i.e. these are the contentions that are among you. 14. i.e. in giving to the members the respect due to the head. 15. i.e. it is on myself I will touch at first. 16. why, then, was the worship due to God to be given to Paul in that wise? 17. i.e. that is not your manner.

f. 8a 1. i.e. if I baptize you. 2. besides this. 3. i.e. I remember not if I have baptized any other.

[a] MS. habeates [b] cum membra dissentiunt, Migne, col. 748

17. Non enim misit me Christus babtizare, sed euangelizare[4], non in sapientia uerbi ut non euacuetur crux Christi[5].

18. Verbum enim crucis, pereuntibus quidem stultitia est[6].

20. Ubi sapiens?...[7] Nonne stultam fecit Deus sapientiam huius mundi[8]?

21. Nam[9] quia in Dei sapientia[10] non cognouit mundus[10a] per sapientiam[10] Deum.

22. Iudaei signa petunt[11], et Greci sapientiam querunt[12].

23. Nos autem praedicamus Christum crucifixum, Iudeis quidem scandalum, gentibus autem stultitiam[13].

25. Quia quod stultum est Dei, sapientius est hominibus[14].

4. .i. ut dixit ut portas nomen nostrum coram gentibus[a] f. 8a *precept dosom didiu ettodiuschud combad aurlam cách diabathis* et *continued* *a descipul som donbathis iarom arnach naurchoissed som fríní duronad nachaile* 5. .i. in qua uos gloriamini .i. *nipu nachdernimse óm act nítuccfither rún inna cruche mad sulbair* et *mad án inprecept*, crúx *didu ainm dognim inchrochtho acht tremiberar disuidiu ɔidainm[b] dunchrunn* 6. .i. *ní date leu incoimdiu dochrochad* et *isburbe* 7. .i. apparebit gentilis[c] de grecís .i. *bid cuingid rochuingid argebaid inscol foraréli* 8. .i. *isfollus* quod non est sapientia 9. .i. *isairi asbiur frit* stultam 10. .i. elimentís †. *iccach œcnu as œcne dodia* 10a. *níthucsatsom* per suam sapientiam 11. .i. *nítorbe lasuidiu precept doib manidénatar ferte occa* 12. .i. *nitorbe lasuidib manipsulbair* 13. .i. praedicamus .i. *ní mebol limsa isstultitia*[d] *leusom ón* et *isscandalum*[e] 14. .i. *aní nad connactar dóini trianecne cotínic som triachroich* .i. *aní ɔoitechtatar* iudei et greci .i. uirtutem et sapientiam *fagebtis* sí credidisent *amal donducet* uocati rl.

4. that he should preach then and arouse, so that every one should f. 8a be ready for his baptism, and that his (Paul's) disciple should perform the *continued* baptism afterwards, so that he might not be hindered at (i.e. by doing) anything which any other could do[f]. 5. i.e. not that I could not have done it indeed, but the mystery of the Cross will not be understood if the preaching be eloquent and brilliant. *Crux*, then, (is) a name for the act of crucifixion, but it is transferred from that, so that it is a name for the tree. 6. i.e. it is not agreeable to them that the Lord was crucified, and it is foolishness. 7. i.e. *apparebit gentilis de Graecis?* i.e. it will be a great question[g], for one school will attack the other. 8. i.e. it is manifest *quod*, etc. 9. i.e. it is therefore I say to thee *stultam*. 10. in every wisdom that is wisdom unto God 10a. they understood it not *per*, etc. 11. i.e. they deem preaching to them no profit unless miracles be wrought thereat. 12. i.e. they deem it no profit unless it be eloquent. 13. i.e. I deem it no shame: they deem it *stultitia* and *scandalum*. 14. i.e. that which men could not do by their wisdom, He could do it[h] by His cross, i.e. that which *Iudaei et Graeci* have sought, i.e. *uirtutem et sapientiam*, they would have found it *si credidissent*, as *uocati*, etc., understand it[i].

[a] Acts ix. 15 [b] MS. *-aimm* [c] MS. gentiles [d] MS. *is*tultitia [e] MS. *is*candalum [f] For similar impersonal expressions see Wb. 5ᶜ 13, 7ᵃ 11, Rev. Celt. XII. 442, LL. 70ᵇ 15, 73ᵃ 32 [g] Sarauw compares *adcoda faiscre rofaiscre*, O'Cl., but the construction there is different [h] *cot-ánic* perf. sg. 3 of *con-icim*, with infixed pron. [i] 2 Pet. i. 3

26. Videte..., fratres[15], quia non multi sapientes secundum carnem[16], non multi potentes, non multi nubiles[17].
28. et [ea] quae non sunt[18].
30. Ex [eo] ipso[19] autem uos estis.
31. Ut, quemadmodum scriptum est, Qui gloriatur, in Domino glorietur[20].

f. 8b II. 3. Et ego in infirmitate, et timore, et tremore multo fui apud uos[1].
5. Ut fides uestra non sit in sapientia hominum[2].
6. sapientiam uero non huius seculi, neque principum huius seculi, qui destr[u]untur[3].
7. Sed loquimur Dei sapientiam in misterio, quae abscondita est[4].
9. quae praeparauit Deus hís qui diligunt illum[5].
10. Spiritus enim omnia scrutatur, etiam profunda[6] Dei.
11. Quis enim scit hominum[7] quae sunt hominis, nisi spiritus hominis[8], qui in ipso est[9]. Ita et quae Dei sunt nemo cognouit, nisi Spiritus Dei[10].

f. 8a *continued* 15. .i. *ahuili hires*chu 16. .i. *nípa* sapiens *mad* secundum carnem 17. .i. uocati sunt .i. *nitat œcni huili* .i. *ni sochude diib ataat and* [in marg. l.] ł. *ní sochude as* potens *mad* secundum carnem *arishé as*sapiens et *as*potens et *as*fortis et *as*nobilis qui credit in iesum christum et quod docet ipse 18. .i. elegit .i. *indí*[a] *nád ní libsi* in sapientia homana 19. .i. deo patre *ni onach ailiu* 20. *asé*[b] [in marg.] in heremia uel in libro hoc

f. 8b 1. .i. *comadas lobre* et *immomon forsin nug céin nbíis ocfogna*m *diachoimdid* 2. .i. *níp and nob irpaid* .i. in philosophia 3. Pelagius: cum sapientia sua per nostrum euangelium[c] ł. *eterscértar acoirp* et *anannmin friu* ł. *eter*scértha*r anecne friu* 4. Pelagius: ab incredulís[d] .i. *conafitir nech diœcnib indomuin* 5. .i. mirabilia ł. interrogatio .i. *citné foruar* 6. .i. *fudumnæ* 7. .i. *cosmilius ani siu* 8. .i. intellectus .i. *act induine fadesin* 9. .i. homine *inmidrádi* 10. .i. *isinchrud sin rofitir intí imbíi inspirut nóib rína dée*

f. 8a *continued* 15. i.e. O all (ye) faithful! 16. i.e. he will not be *sapiens* if it be *secundum carnem*. 17. i.e. all are not wise, that is, it is not a multitude of them; there are some, however. Or it is not a multitude that is *potens* if it be *secundum carnem*, for it is he who is *sapiens*, and who is *potens*, and who is *fortis*, and who is *nobilis*, *qui credit*, etc. 18. i.e. that which ye deem nothing *in*, etc. 19. not from any other.

f. 8b 1. i.e. meet (is) weakness and great fear on the slave so long as he is serving his master. 2. i.e. not therein shall ye trust, i.e. *in philosophia*. 3. their bodies and their souls will be separated from them, or their wisdom will be separated from them. 4. i.e. so that none of the wise men of the world knoweth. 5. i.e. what are they which He has prepared? 7. i.e. a similitude this. 8. i.e. save the man himself. 9. i.e. *homine* who considers it. 10. i.e. it is thus that he in whom is the Holy Spirit knoweth God's mysteries.

[a] The glossator seems to have taken ea as fem. sg. [b] leg. .i. sé?, cf., however, Pedersen, Aspirationen, p. 94 [c] destruuntur, Migne, col. 752 [d] Not in Migne

12. Nos[11] autem non spiritum huius mundi accepimus.
13. loquimur[12]....in doctrina spiritus, spiritalibus sp[ir]italia conparantes[13].
14. Animalis[14] autem homo non percipit ea quae sunt Spiritus Dei[15]...non potest intelligere, quia spiritaliter examinatur[16].
15. ipse a nemine iudicatur[1]. f. 8c
16. Nos autem sensum habemus Christi[2].

III. 1. Et ego, fratres, non potui uobís [loqui] quasi spiritalibus[3], sed quasi carnalibus; tamquam paruulís in Christo[4],
2. Lac uobís potum dedi, non escam[5], nondum enim poteratis[6]; sed nec nunc quidem potestis[7], adhuc enim estis carnales[8].
3. Cum enim sint inter uos zelus et contentio nonne carnales estis[9]?
4. Cum enim quis dicit: Ego quidem sum Pauli....[10] quid uero Paulus[11]?
5. Ministri eius cui credidistis, et unicuique sicut Dominus dedit[12].

11. .i. *hiressich* 12. .i. *pridchimmi* 13. .i. *aconfoirenmi* f. 8b .i. *a orcital*[a] *comadas dochách* 14. .i. *cosmil fricethir* 15. .i. *continued* *nihuisse* spiritale documentum *dosuidiu* 16. .i. *dimeccither alled frispirut* .i. a deo uel a spiritali homine

1. .i. *nifuirmi nech dimiccim foirsom* 2. .i. *ishé* sensus f. 8c *forchain etargne* domini *dochách* 3. .i. hominibus perfectís in fide .i. *niforcital óisa foirbthi forchanim dúib arnifulngidsi ón* 4. .i. *gluass for* accarnalibus .i. *nitat foirbthi forn gnímai hicr*ist 5. .i. *ni forcital sonirt* 6. .i. *isairi nibiad doratus dúib* 7. .i. *arnídad ferrsi in chétnu* 8. .i. *dobtromma anaccobor collnide beos* 9. .i. *ished inso dogné colnidi diib* 10. .i. *ithé inso* contentiones et emulationes 11. .i. *cindas fer diandenid si deu* .i. *mogæ* et *timthirthidi indí diaruchretsidsi* 12. .i. *amal asfriss roairptha*

11. i.e. faithful ones. 1 2. i.e. we preach. 13. i.e. when we f. 8b provide (*comparamus*), i.e. his suitable teaching to each. 14. i.e. like *continued* unto a beast. 15. i.e. not proper to this is a *spirituale documentum*. 16. i.e. he is reprobated as regards the spirit.

1. i.e. no one sets reprobation upon him. 2. i.e. that is the f. 8c *sensus*, which teaches knowledge *Domini* to every one. 3. i.e. not the teaching of perfect folk do I teach unto *you*, for ye endure not that. 4. i.e. a gloss on the '*carnalibus*,' that is, your deeds in Christ are not perfect. 5. i.e. it is not strong teaching[b]. 6. i.e. therefore it is not food that I have given you. 7. i.e. for ye are not better than at first. 8. i.e. the carnal desire still weighs you down. 9. i.e. it is this that makes carnal men of you. 10. i.e. these are '*contentiones et emulationes*.' 11. i.e. of what sort of men do ye make gods? i.e. slaves and servants of Him in whom ye have believed. 12. i.e. as they have been entrusted to him.

[a] =*forcital* [b] cf. Wb. 33c 15

7. Itaque, neque ciccam qui plantat, est aliquid....[13] sed, qui incremendum dat[14].

8. unusquisque autem propriam mercidem accipiet[15].

9, 10. Dei agricultura estis, Dei aedificatio estis, secundum gratiam Dei quae data est mihi[16], ut sapiens architectus[16a] fundamentum possui; alius autem superaedificat[17]; unusquisque autem uideat, quomodo superaedificat[18].

11. Fundamentum enim aliud nemo potest ponere[19].

13. Uniuscuiusque opus manifestum erit[20].

f. 8d 14. Si cuius opus manserit[1].

15. Si cuius opus arserit[2], detrimentum[3] patietur; ipse autem saluus erit[4].

16. Nescitis[5]?

17. Templum enim Dei sanctum est[6], quod estis uos[7].

18. stultus[8] fiat[9] ut sit sapiens[10].

19. Sapientia enim huius mundi stultitia est apud Deum[11].... Comprehendam sapientes[12] in astutia[13] eorum[a].

f. 8c *continued* 13. .i. *ni aírmithi arné* 14. .i. *ishé side asné* 15. .i. *issudígnid itfognamthidi* 16. Pelagius: non secundum meam uirtutem[b] .i. *is* per gratiam *cotofutaincsi*[c] *dano* 16a. Hier*onymus* THKTONAC artifices uocat 17. [in marg. l.] .i. *intí diarupridchad* superedificat .i. *ni limsa* (supere)dificare sed fundamentum ponere 18. .i. *isuisse cumtach donfothu* 19. .i. *ciafasásat sóibapstil* 20. .i. *etir maith* et*saich*

f. 8d 1. .i. *madtairismech hifochidib* et *madmaith ágním* 2. .i. *intí conutunig*[d] *min peccthu* 3. .i. *dáith* .i. mercedis dum non bene custodit gregem. [in marg.] *dernum*[e] 4. .i. *besslán* .i. solus euadet separatus a grege suo 5. .i. *inanfossigid* 6. .i. *nipu huisse acéllned* 7. .i. *ississi intempul sin* 8. *baid*[f] 9. .i. *báith* .i. *dangníd*[g] *borp* 10. .i. *isdiliu dó intí lasmbi œcne* .i. *ladia* 11. .i. *nignád maith triit* 12. .i. *ingeb sa* ut non sint sapientes 13. *ifoili*[h] .i. *isintuaichli* ł. *isinglicci*

f. 8c *continued* 13. i.e. is not to be counted as anything. 14. i.e. it is He that is somewhat. 15. i.e. it is well-known, they are labourers. 16. i.e. it is *per gratiam* that he upbuilds you then. 17. i.e. he to whom it has been preached *superaedificat*: it is not mine *superaedificare*, *sed*, etc. 18. i.e. it is proper to build to the foundation[i]. 19. i.e. though false apostles should attempt it. 20. i.e. both good and evil.

f. 8d 1. i.e. if he be steadfast in tribulations, and if his work be good. 2. i.e. he that builds up minor sins. 3. i.e. loss.... 4. i.e. who will be saved. 5. i.e. are ye ignorant? 6. i.e. it were not proper to pollute it. 7. i.e. ye are that temple. 9. i.e. let him become, that is, let him make himself stupid. 10. i.e. dearer to him is He in whose opinion he is wise, that is, in God's. 11. i.e. not usual is good through it. 12. i.e. I will reproach *ut*, etc. 13. in craftiness, that is, in cunning or in cleverness.

[a] Job v. 13 [b] Migne, col. 754 [c] =*cotobutaincsi*, cf. *dofema* Wb. 5[d] 34: MS. *cotofutaircsi* [d] leg. *conutuing* [e] a prima manu, from *di-ess-ro-snim*? see Sarauw, Irske Studier, p. 73 [f] a prima manu [g] MS. *dangiid* [h] a prima manu. leg. *ifoilli*, Ml. 28[b] 16 [i] cf. *dolár* Ml. 120[d] 9

22. Omnia[14] enim uestra sunt[15],...siue uita, siue mors, sive praesentia[16], siue futura[17].

IV. 1. Sic nos existimet homo[18] ut ministros Christi ut dispensatores ministeriorum[a] Dei[19].

2. Hic queritur inter dispensatores, ut fidelis quis inueniatur[20].

3. Mihi autem pro minimo est ut a uobis deiudicer[21], aut ab humano die[22]; sed neque me ipsum iudico[23].

4. sed non in hoc iustificatus sum[24].

5. Itaque nolite ante tempus iudicare, quoadusque ueniat Dominus[25].

6. Haec autem, fratres, transfiguraui in me[26].

f. 8d *continued* 14. Pelagius: nos uestri sumus ministri uos autem pleps solius christi *ithé* omnia[b] *inso asmbeirsom sís* 15. .i. predicta .i. *cedono rigne*[c] *occo itlib huili* 16. .i. *isinonsón* et *áuita* 17. .i. *isinon són* et *ámors* 18. .i. *badhé inmesso doberthar fornn* 19. .i. *lathrimmini naráina diadi* 20. .i. *ishé didiu intecttaire maith condaig indocbáil diathigerni*[d] et non sibi ipsi .i. *is hed insin ɔdegar and* 21. .i. *isbeic*[e] *lim inbrígsin cedmolad cedtatháir dom beraidsi domsa isbeicc limsa abrig* 22. .i. *samaltir inmolad dóinde frilaithe aragairti inbís* ut profeta dicit diem hominum non concupiui[f] id est laudem eorum 23. .i. iudicat mé in bono ł. in malo dominus est .i. *ishé dia aseola indium sa* 24. .i. *nímptha fírion arachuitsidi* 25. .i. *cotí infírbrithem* 26. .i. *comalnid annupridchim niepur brithemnact fornech naform féin* quasi [in marg.] dixisset *isairi trimirothorndiussa indium inna huilisa asrubartmar ándáll* .i. *arcor hifarselbadsi* et *epert animi mogæ dúibsi* et *arnebmóidem himagistrib* ut gamalial rl. et *nebmes fornech ɔdid messed in coimdiu ɔsechide humaldóit huáimse* .i. *fornebmóidem himagistru* et *nebmess fornech immaid fa olcc ɔdidmessed dia*

f. 8d *continued* 14. these are the *omnia* which he mentions below. 15. i.e. what, then, is the good of prolixity in it? they all are yours. 16. i.e. that is the same as '*uita*.' 17. i.e. that is the same as '*mors*.' 18. i.e. let this be the judgment that is passed upon us. 19. i.e. we set forth the divine mysteries. 20. i.e. he, then, is the good messenger who seeks glory for his lord *et non sibi ipsi*, i.e. that is what is sought in him. 21. i.e. little do I care: though it be praise, though it be blame that ye give me, little do I care. 22. i.e. human praise is likened to a day because of the short time that it abides[g]. 23. i.e. it is God who is knowing in me. 24. i.e. I am not righteous as to it. 25. i.e. until the true Judge shall come. 26. i.e. fulfil ye what I preach. I do not pronounce judgment on any one nor (even) on myself: *quasi dixisset*: it is therefore I have in a figure transferred into myself all these things we have mentioned above, putting ourselves into your possession and saying 'we are servants of yours,' and our not boasting as to masters *ut Gamaliel*, etc., and not judging any one until the Lord shall judge him; so that ye might follow humility from me, that is, your not boasting as to masters, and not judging of any one, whether he be good or evil, until God should have judged him.

[a] leg. mysteriorum [b] Not in Migne [c] cf. Ml. 25[a] 5, *rigne celide* LL. 344[c] 57, *rigne labartha* LL. 345[c] 10 [d] cf. *ceneoli* 3[b] 25, *duini* 4[b] 3, *aili* 13[a] 26 [e] for the genitive cf. *ba méite* Wb. 29[d] 8, *ba meiti* LL. 403[a] 54, *ni méti* LU. 92[b] 30, YBL. 92[d] 38 [f] see Jer. xvii. 16 [g] For the proleptic *a* (*a gairti*) cf. KZ. xxxv. 449, further *a threte* Wb. 18[c] 6, *a thraite* LU. 58[a] 44, *a thrice* LL. 406[a] 32, *a mall* Wb. 24[c] 10

7. Quis enim té discernit[27]?...si autem accipisti, quid gloriaris, quasi non acceperis[28]?

f. 9a 8. sine nobis regnatis[1].

9. Puto[2] enim quod Deus nos apostolos nouissimos ostendit, tamquam morti destinatos[3], quia spectaculum facti sumus et angelís[3a] et hominibus[4].

12. Et laboramus operantes[a] manibus nostrís[5–6].

13. tamquam purgamenta[7] huius mundi facti sumus, omnium peripsima[8] usque adhuc[9].

15. Nam si decem milia[10] pedagogorum[11] habeatis[12].

16. Rogo ergo uos[13], imitatores mei estote[14].

17. misi ad uos Timotheum, qui est filius meus carissimus[15]....

f. 8d *continued* 27. .i. *cani tú féin* .i. ad inflatos dicit 28. .i. *ciarfemtha so* iudicium quasi a té ipso susciperis *nipo móiti cenmánom*[b] accipisti

f. 9a 1. .i. *ni fóarmáam ataid* 2. .i. *midiur sa* 3. .i. *amal nombenmmis érchóilti* .i. *fo béesad fir téte dochath argaibidside céil forbáas intain téte donchath* 3a. .i. sanctis christianis 4. .i. peccatoribus gentibus .i. *donnéicci súil sochude* 5. .i. *precept dosom fridei* etsaithar *ho lámaib* in nocte 6. .i. *torad alátam ished dodtoisged*[c] 7. .i. *amal bimmis octarche* .i. quod enim iecitur foras purgatur sic apostoli ab hominibus iecciuntur 8. .i. *escart* ł. perditio: Pelagius: peripsima graecum est et pessimi interpretatur ł. dispecti[d] 9. .i. *corricci se* .i. *conricci innaimsir hitaam* 10. .i. *foirbthe aranfoirbthiu* 11. .i. *innacoschométide* .i. puer[or]um custodes .i. *óis foirbthe báte ocbaithius* [in marg.] podos graecum pés latinum, gogos graecum tectum latinum .i. *costigthith* qui secitur doctorem ł. custos pedum interpretatur 12. .i. *cit imdi farforcitlidi* 13. .i. *istoich dom farnguide hóre adimmaicc mihi* et *amathirse* uobís 14. .i. *bedaditkramli* .i. *gaibid comarbus for nathar* et *intamlid abéssu* 15. .i. *insamlatharside mobésusa*

f. 8d *continued* 27. i.e. is it not thou thyself? 28. i.e. though thou shouldst receive *iudicium*, etc., it were nothing to boast of: besides *accepisti*.

f. 9a 1. i.e. not under our yoke are ye. 3. i.e. as though we were destined, that is, after the manner of a man who goes to battle, for he expects death when he goes to the battle. 4. i.e. a multitude's eye beholds us. 5. i.e. to him (there is) teaching by day and labour with hands *in nocte*. 6. i.e. it is (the) fruit of his hands that used to support him. 7. as if we were dregs[e]. 9. i.e. until this, i.e. until the time in which we are. 10. i.e. a perfect (number) for an imperfect. 11. i.e. of the foot-protectors, i.e. *puerorum custodes*, that is the perfect folk[f] who are at baptism.... 12. i.e. though your teachers be abundant. 13. i.e. it is a natural right for me to ask you, for ye are sons *mihi*, and I am a father *uobis*. 14. i.e. be ye father-like, that is, take your father's succession and imitate his manners. 15. i.e. he imitates my manners.

[a] MS. operamus [b] MS. *cenmá non*; cf. Wb. 16[b] 6, Ml. 88[d] 13 [c] MS. *dodcoisged* [d] Not in Migne, col. 758 [e] *octarche* pl. of *ochtrach* (Ml. 129[c] 2) later *otrach* [f] *οἱ τέλειοι* or sponsors, Olden

qui uos commonefaciat[16] uias meas[17], quae[17a] sunt in Christo Iesu[18].

18. Tamquam non uenturus sim ad uos[19].

19. Veniam cito ad uos[20]....et cognoscam non sermonem eorum qui inflati sunt[21], sed uirtutem[22].

21. Quid uultis? in uirga ueniam ad uos? án in caritate et spiritu mansuetudinis[23]?

V. 2. Et uos inflati estis; et non magnum luctum habuistis[1], f. 9b ut tollatur de medio uestrum qui hoc opus fecit[2].

2. Ego quidem, absens corpore, praesens autem spiritu[3], iam iudicaui ut praesens[4] eum qui sic operatus est.

4. In nomine Domini nostri[5] Iesu Christi, congregatis uobís et meo spiritu[6].

5. Tradere huius modi[7] Satanae[8] in interitum carnis, ut spiritus saluus sit[9].

16. .i. compositum .i. *fordub cechna* 17. .i. *asbera frib* f. 9a *coteeet mobéssise* 17a. .i. uiae 18. .i. *isicrist atuat insétisin* *continued* 19. .i. *amal nirisinse do barcoscsi riccubsa ém* 20. Pelagius: ut de aduentu terreret cos[a] .i. *doimmarr anúail diarrísa* 21. .i. *rofessursa indas nombiedsi*[b] 22. .i. bonum opus *ished nomolfar* 23. .i. *is lib atá arogu tra nad ferr cotob sechfider dichossce alailiu aithirgid bésu diandaithirsid ón isindeseircc* etspirut *rigthir cuccuib*

1. .i. *bauissiu són* quam inflatio 2. .i. *conibé eter* in peccato f. 9b *act cobeid* in pœnitentia 3. .i. *isfrecndircsom didiu intan arallegthar abriathar* 4. .i. *amal nondafrecndircesa* 5. .i. *ní im augtortás féin ramidar* 6. .i. in earum literarum iudicio ł. *isón-spirut rouiccius brith* 7. [in marg. ad v. 4] iudicaui *ém* tradere *dondnindinsinse* ł. *dodnindnastise*[c] uós. Aliter *isdo dásact asberar athindnaculsa*[d] *istresodin bidslán á animsom* in die domini rl. 8. satanc .i. *donfresndid* .i. pœnitentiæ .i. *iscotarsne dondútaig insualig darahési* 9. .i. *condipslán áanim*

16. i.e. who shall teach you. 17. i.e. he shall declare to you f. 9a what are my manners. 18. i.e. it is in Christ those ways are. 19. i.e. *continued* as though I were not coming to correct you. I will come indeed. 20. i.e. I will restrain their pride if I come. 21. i.e. I shall know how ye are. 22. i.e. *bonum opus*, this is what I shall praise. 23. i.e. it is you, then, that have the choice: if it be better ye will be corrected by another correction. Emend (your) manners: if ye emend them[e], it is in love and in a spirit (of meekness) that one will go to you.

1. i.e. that were meeter *quam inflatio*. 2. i.e. so that he may not f. 9b be at all *in peccato* but that he may be *in poenitentia*. 3. i.e. he is present, then, when his word is read out. 4. i.e. as I am present. 5. i.e. not in my own authority have I judged him. 6. i.e. it is from the Spirit I have passed judgment. 7. *iudicaui* indeed *tradere*, that I should deliver him[f]; or that ye should deliver him. *Aliter*, to madness it is said that he is given up: through this will his soul be saved *in die Domini*, etc. 8. *Satanae*, i.e. to the adversary, i.e. *poenitentiae*, i.e. opposed to the vice is the virtue which takes its place[g]. 9. i.e. that his soul may be saved.

[a] Not in Migne, col. 759 [b] leg. *rombiedsi*? [c] leg. *dondnindnaste* J. S. [d] leg. *atindnaculsa* or *athindnaculsom* [e] cf. Pedersen, KZ. xxxv. 405 [f] The *dondnindinsinse* of the MS. may be a scribal error for *dondnindnisinse*, as the G.C.[2] 469 has it: but cf. Ml. 78[b] 18. W. S. [g] See the tract on the deadly sins and the corresponding virtues, Rawl. B. 512, printed in Celt. Zeitschr. III. 24—28

6. Non [est] bona gloriatio uestra[10].
7. ut sitis noua consparsio[11], sicut estis adzimi[12]. Etenim pasca nostrum immolatus est Christus[13].
8. Itaque epulemur[14], non in fermento...nequitiae[15], sed in adzimís sinceritatis et ueritatis[16].
10. Non utique fornicaríś[17] huius mundi, aut auaríś, aut rapacibus, aut idolís seruientibus; alioquin debu[e]ratis[18] de hoc mundo exisse[19].
11. Nunc autem scripsi uobís non commisceri[20]:...si is qui frater nominatur est...maledicus[21]...cum huiusmodi[22] nec cibum quidem sumere[23].

f. 9b *continued*

10. .i. *náid cóimnacaid brithemnact forsincinsa* 11. .i. *tóisrenn* 12. .i. *deserbdi* .i. *censerbi pectho* 13. .i. *amal arrograd descad fobairgin isollumun* agni síc *nicoir descad pectho do buith isollumnun* agni .i. christi 14. .i. *háflid crist* 15. *esbetu*[a] 16. .i. *dúuitte linn* et *fírinne* ut fuit adam *rénimmarmus* 17. [in marg.] non utique fornicariis .i. *isirdurcu epirt lim són airrofetar ní biedsi hicobodlus lasuidiu* alioquín debue*ratis arnitaat cosmuli ambésasa fribsi ished astécte dúib nébeth immalle* 18. .i. *isairi* scripsi. Pelagius: melius nobís fuerat de hác luce migrare quam indigne per commonionem gentium consortio separari[b] 19. .i. *ni hedón* scripsi uobís .i. non *com*miscemini .i. *ni epur frib etarscarad frisuidiu* .i. *frigenti fobíith precepte dóib dwús induccatar fo hiris* alioquín .i. *armain bed accuiss naprecceptesin* debueritis[c] *nótresste*[d] *dithír* et*talam nánísin cotobárrig* tra *ort precepte onachdigtith* 20. .i. *infectsu* .i. *ní aidrech limm* quod scripsi *atbiur beos* 21. .i. *ipthach* ł. *irchoiltith* 22. *isam*laid[a] 23. .i. *proind less hitaig nóairitiu ábiith*

f. 9b *continued*

10. i.e. that ye could not pass judgment on this crime. 11. i.e. a lump of dough. 12. i.e. unsoured, that is, without sourness of sin. 13. i.e. as leaven in bread had been forbidden at the solemnity *agni*[c], *sic* it is not proper for the leaven of sin to be at the solemnity *Agni*, i.e. *Christi*. 14. i.e. at Christ's feast. 15. uselessness. 16. i.e. simplicity with us and righteousness, *ut fuit Adam* before sinning. 17. i.e. I need not say[f] (*non utique*), for I know that ye will not be in communion with them, *alioquin debueratis*, for their customs are not like unto you. This is right for you, not to be along (with them). 18. i.e. it is therefore *scripsi*. 19. i.e. (it is) not this *scripsi uobis*, i.e. *non commiscemini*, that is, I say not to you to separate from them, that is, from the Gentiles, because of teaching them, if perchance they may be brought under (the) faith *alioquin*. For if it were not because of that teaching, ye should have gone from the country and land of those (people). The office of teaching, then, has constrained you[g], so that ye have not so gone. 20. i.e. this time, that is, I regret not *quod scripsi*: I say it still. 21. i.e. a reviler or condemner. 22. it is so. 23. i.e. eating with him in a house, or receiving his food.

[a] a prima manu [b] sin autem, melius uobis fuerat de hac luce migrasse, quam indigere per commonitionem a gentium consortio separari, Migne, col. 760 [c] leg. debueratis [d] leg. with Sarauw *notéssta* [e] the Passover [f] lit. 'I deem it too clear for speech,' cf. Wb. 28[b] 32, 31[b] 4, Sg. 23[b] 3, Ml. 122[d] 7 [g] *cotobárrig*=*co-tob-ad-reraig*, where the *ad* is a perfective prefix

12. Quid enim[24] mihi de his qui foris sunt iudicare[25]?
13. Nam eos qui foris sunt[1] Deus iudicabit[2]. f. 9c

VI. 1. Audet[3] aliquis uestrum habens negotium[4] aduersus alterum[5], iudicari[6] apud iniquos et non apud sanctos[7]?
2. Án nescitis, quoniam sancti de hoc mundo iudicabunt[8]? Et si in uobis iudicabitur mundus indigni estis qui de minimis iudicatis[9]?
3. Nescitis quoniam angelos iudicabimus[10]?
4. contemptibiles qui sunt in acclesia[11], illos constituite ad iudicandum[12].
5. Ad uerecondiam uestram[13] dico. Sic non est inter uos sapiens quisquam qui possit iudicare inter fratrem suum[14]?

f. 9b *continued*

24. .i. *ciarricc* .i. *ní airicc ní* 25. .i. *is*frater *asmbiur* quid enim rl. f. 9c
1. [in marg.] *beim foris lemm* (*in*)*so forsaní asrubart riam* ł. *istitul dondí dodiúrmo*(*rat*) 2. .i. *atá brithem lasuidib cenuibsi* .i. *crist* 3. .i. *rolaimethar* .i. *atá olcc naill lib* 4. .i. *caingin* ł. *fugall* 5. *fugell*[a] 6. .i. *mestar* 7. .i. *níitis uccalsa atabrithemin lib* 8. .i. *marrufeste nígette nabrithemnachta becca erriu* 9. Pelagius: per uós siue uestro exemplo[b] .i. *bid ibarcumactusi miastir indomunso* 10. [in marg.] iudicabimus .i. *hireschaib* angelos .i. demones .i. *fobíith ba deidbiriu dúnni immormus assinfolud appriscc inna colno araróitmar ceimroimsimmis ol ní bói dosom asinfolud tanidiu araróit isairi dano messimmirni forrusom* rl. ł. *messimmir innafirainglíu* .i. *isbé cruth inso ém nosmessammar*[c] .i. *amal bete som inimpudiu inna brithemnacte bemmini dano* ut dicit uocabit[d] caelum desusum et terram discernere populum suum[e] ł. de crísto dicitur qui in nostra humana natura angelos iudicabit ł. sancti excelsiores iudicabunt inferiores 11. *adláig bite oc pennit* in æclesiís 12. .i. *bat hé berte bretha lib* 13. .i. *dobarruccu* .i. ut erubescatis[f] 14. .i. *isnaddixnigedar*[g] *nach ecne hóre isamne dognither*

f. 9b *continued*

24. i.e. what profits? i.e. it profits nothing. 25. i.e. it is *frater* that I say *quid enim*, etc.
1. This seems to me a recapitulation of what he had said before; or it is a title to that which follows it. f. 9c 2. i.e. they have a judge without you, even Christ. 3. i.e. dares: i.e. there is another evil among you. 4. i.e. a suit or a judgment. 5. a judgment. 6. i.e. that he be judged. 7. i.e. it is not churchfolk who are judges among you. 8. i.e. if ye had known, ye would not snatch the petty judgments from them. 9. i.e. it will be in your power that this world will be judged. 10. *indicabimus* i.e. we faithful, *angelos*, i.e. *demones*, i.e. because it were more reasonable for us to sin out of the brittle substance of the flesh which we have received, if we should sin, than it was for him (to sin) out of the subtle substance which he has received. It is therefore, then, that we shall pass judgment on them, etc. Or we shall judge the very angels, i.e. this, truly, is the way we shall judge them, that is, as they will be in the encompassment[h] of the Doom we shall be also. 11. ex-laymen[i] who are at penance *in ecclesiis*. 12. i.e. let it be them who give judgments among you. 13. i.e. unto your shame. 14. i.e. it is that there is no wise man, seeing that it is thus done.

[a] a prima manu [b] Siue per uos, uel uestro exemplo, Migne, col. 761 [c] leg. *nommessammar*? [d] MS. uocauit [e] Ps. xlix. 4 [f] MS. erubescates [g] leg. *in-naddixnigedar*, is there? Sarauw, but see *is co arcessea* Wb. 5[b] 35, *is co dugnem* Ml. 23[c] 6, *is huare rongnith* 31[b] 20, etc. [h] *impudiu* dat. sg. of *impsuide* (gl. obsessio) Ml. 43[b] [i] i.e. laymen who have become monks in their old age, dotards: *athláich* S. R. 4386: cf. the Pâli *vuddhapabbajito*, which also connotes contempt, KZ. xxxv. 150

6. Sed frater cum fratre[15] iudicio[16] contendit, et hoc apud infidiles[17].

7. Iam quidem omnino[18] delictum est in uobís, quod iudicia habetis inter uos[19]. Quare non magis iniuriam accipistis[20]? quare non magis fraudem patiemini[21]?

8. Sed uos iniuriam facitis[22], et fraudatis[23], et hoc fratri[24].

9. iniqui regnum Dei non possidebunt[25]....neque idolís seruientes[25a], neque adulteri[25b].

10. neque masculorum[25c] concubitores[a 26],...neque maledici[27],... regnum Dei non possedebunt[28].

11. Et haec quidem fuistis[29], sed abluti estis, sed sanctificati estis, sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri[30].

f. 9c *continued*

15. .i. *ishedón immurgu dogníthsi* 16. .i. *ófugull* 17. .i. *nípu libsi intórdso act ba laamiresschu* 18. .i. *cid indemin* 19. .i. *issí inso intargabíal ishé inpeccath forarele* .i. fornicatio prius et iudicia [in marg. l.] qui semper habere pacem debueratis[b] etiam cum detrimento rerum temporalium 20. .i. *cid atobaich cendílgud cech ancridi dognethe frib* et *nibethe fria acre* 21. .i. *baferr oldaas ddígal* 22. .i. *ní dilgaid anancride dognither frib act atgairith* 23. .i. *arcelith archách* et*dioiprid chách* 24. [in marg.] .i. opus .i. *nibu chumme dúib ce bad hé frisandénte* 25. .i. *ithé* inimici *lessom* qui fraudant et qui iniuriam faciunt 25a. .i. ut mathimatici 25b. adultor est qui ultra terminum statum matrimonii graditur 25c. .i. ut sodomite 26. .i. *indfresligthidi* 27. .i. qui aliis maledicunt .i. *áis báis ocirchollud* 28. .i. *asenad uille tra nibiat inóentu muintire nime* 29. .i. nomina ł. opera *ropo ainm dúibsi tra inso uile* ł. *darigensi*[c] *inso uile* 30. .i. *inglaine sin* et *indnóibe* et*infírinne isinanmim inchoimded ísu crist* et *inspiruto nóib dúibsi atrédesin* [in marg.] *taidmenadar sund tra nateora persana*[d] .i. pater et filius et spiritus sanctus

f. 9c *continued*

15. i.e. it is this, however, which ye do. 17. i.e. this practice should not be yours, but should be left to unbelievers. 18. i.e. even assuredly. 19. i.e. this is the trespass; this is the sin upon another. 20. i.e. what impels you not to forgive every injury that may have been done to you, and that ye should not be complaining of it? 21. i.e. it were better than to avenge it. 22. i.e. ye forgive not the injury that is done you, but ye complain of it[e]. 23. i.e. ye take away from every one, and ye defraud every one. 24. i.e. it were not the same for you that ye should do it to him. 25. i.e. these he deems *inimici qui*, etc. 26. i.e. the sodomites. 27. i.e. folk who are reviling. 28. i.e. the whole synod of them, then, will not be in the unity of heaven's household. 29. all this, then, has been a name of yours: or ye have done all this. 30. i.e. that purity and the holiness and the righteousness in the name of the Lord Jesus Christ and of the Holy Ghost, unto you (are) those three things. Here, then, he recalls the three Persons (of the Trinity), i.e. *Pater*, etc.

[a] MS. concupitores [b] MS. debuerates
[c] leg. *darigénsid* or *darigénsidsi* W. S. [d] MS. *perana*
[e] i.e. make it a cause of action

12. ego sub nullius[30a] redigar potestate[31].

13. Esca uentri, et uenter escís[32]. Deus autem hunc et hanc[33] distruet[34].

Corpus autem non fornicationi, sed Domino[1], et Dominus corpori[2]. f. 9d

14. Deus uero et Dominum suscitauit, et nos suscitabit per uirtutem suam[3].

15. Tollens ergo membra Christi, faciam membra meretricis[4]?

16. Án nescitis, quoniam qui adhaeret meritrici, unum corpus efficitur? erunt enim, inquid, duo in carne una[5].

18. Fornicationem fugite[6]. Omne peccatum quodcumque fecerit homo, extra corpus est[7]: qui autem fornicatur, in corpus suum peccat[8].

30a. .i. cibi 31. .i. *nimtharberar fochumactu nach sásta diib* ut ebriosi redigantur a uino et similia 32. .i. *is acus acoibdelag* 33. .i. æscam .i. *nochisinduine adras dondédiu sin* 34. .i. *bidmenn and*[a] *doib* f. 9c *continued*

1. .i. *dubrú...assom*[b] *tra* híc *aratairchela natúari* .i. *doirgairiu étrith arminibed cróis nibíad étrad* 2. .i. *odid flaith do incoimdiu is bésad inna flatho doem* et *dofich*[c] 3. .i. quia membra eius sumus .i. *incorp imbaflaith incoimdiu dodíusgibther side trinert innadeacte ana*l *dorodiusgad arcoimdiu ísu* 4. .i. *ingét abullu arcrist* et*indigén bullu mertrige diib* absit 5. .i. *ardoecmallu inmertrech cuicce pecthu indlína dodaaidleu combi óinchorp pectho asnberar* et *asberar corp dondlúim máirsin innapecthach intí imurgu téte adochumsi doecmallaside foir indlúim máir inchoirpsin* et*inphecthasin bís forsin mertrich* et *nísiderigsi dano act atballat diblínaib* 6. .i. *imgabaid* et*badtreit*[d] *aris huisse aimgabáil* 7. .i. *cennithá étrad* 8. .i. *imfolngi corp dossom* .i. *corp innapecthe báte for sinmertrich* f. 9d

31. i.e. I am not brought under the power of any food of them, *ut ebriosi*, etc. 32. i.e. near is their kinship. 33. i.e. *escam*: but it is the man that worships those two things. 34. i.e. it will be clear to them. f. 9c *continued*

1. i.e. to the belly...that he may restrict the viands, that is, to forbid lust, for if gluttony were not, lust would not exist. 2. i.e. so that the Lord is a prince to it: it is the usage of the prince that he protects and he punishes. 3. i.e. the body wherein the Lord shall be prince, it will be roused through the might of the Godhead, even as our Lord Jesus has been roused. 4. i.e. shall I snatch His members from Christ, and shall I make of them a harlot's members? *absit!* 5. i.e. for the harlot gathers unto her the sins of those that visit her, so that it is said to be one body of sin, and that great mass of sinners is called 'body.' Now he that goes to her gathers on him the great mass of that body and of that sin which is on the harlot, and it does not leave her, but they both perish. 6. i.e. shun ye and let it be quickly, for it is proper to shun it. 7. i.e. except lust. 8. i.e. he makes to him a body, that is, the body of the sins which are on the harlot. f. 9d

[a] leg. *bid mennand*, cf. *ismenand* Wb. 5c, 16 [b] Three letters, *cti* (*cti* vel *ctr* Zimmer), seem to come between *ú* and *a*. leg. *dubrú atriassom*? J. S.
[c] MS. *doeme dofich* [d] cf. *a threte* Wb. 18c 6, *traitiu* Ml. 92b 9, *trait* Ml. 104b 5, *traid* .i. *luath* O'Cl.

19. Án nescitis quoniam membra uestra templum Spiritus est sancti[9]....quem habetis á Deo[10], et non estis uestri[11]?
20. portate[12] Dominum in corpore uestro[13].
VII. 1. De quibus autem scripsistis mihi[14], Bonum est homini mulierem non tangere[15].
4. Mulier sui corporis non habet potestatem[16], sed uir[17]: similiter et uir sui corporis non habet potestatem, sed mulier[18].
5. Nolite frudare[19] inuicem[20], nisi forte[21] ex consensu[22] ad tempus[23]....né temptet uos Satanas propter incontinentiam uestram[24].
7. Uolo autem omnes homones esse sicut me ipsum[25]; sed unusquisque proprium habet donum[26] ex Deo[27].

f. 9d *continued*

9. .i. *isglé limm niɔdigénte étrad marufeste inso* 10. .i. *ondeacht* 11. .i. *nitad lib fésin* 12. *bad hé fornere* 13. .i. *ba uissiu dúib oldáte pecthe dobuid and* 14. .i. questionibus *arrufoitea epistli uaidib som conaidchomarcaib cucisom* 15. .i. *ished inso anaithescc noberid uaimm* 16. .i. *ni cumuing imfogbaidetith nalanamnas maniptol lasinfer* 17. .i. *act madmelltach lassinfer* 18. .i. *nach moided dano infer infectso hicumactu arnicumuingside dano imfogbaidetid nálanamnas maniptol* apud mulierem 19. [between ff. 9d and 9c] *din dib oiprib*[a] 20. .i. *na tiubrad cách achéle* .i. ex ratione coniugii 21. .i. *act nammá* 22. .i. *act madóentu dúib occa* 23. .i. in quadragensimis et in temporibus partús et menstrualis doloris 24. .i. *arna dich cách assadligud inadaltras trilathar demuin* et *tribarnebcongabthetitsi* 25. .i. *mad moríarsa dognethe and issamlid inso nobiad chách amal rongabusa* .i. *inógi* híc ostenditur uirginitás[b] 26. .i. *eter ógi* et *lanamnas* 27. .i. etsi uolo *bés nibatchutrummi huili act cinibetsom samlumsa inógi bith ítuil dée biet huili*

f. 9d *continued*

9. i.e. it is clear to me that ye would not commit fornication if ye knew this. 10. i.e. from the Godhead. 11. i.e. ye are not your own. 12. let Him be your burden. 13. i.e. it were more proper for you than for sins to be therein. 14. for letters had been sent from them with questions to him. 15. i.e. this is the answer which ye take from me. 16. i.e. she cannot practise continence or copulate unless the husband pleases. 17. i.e. unless it be agreeable to the husband. 18. i.e. let then the husband not boast this time in (his) power, for he, too, cannot practise continence or copulate unless *mulier* pleases. 19. to defraud yourselves. 20. i.e. let not each defraud the other. 21. i.e. save only. 22. i.e. except ye be at one[c] as to it. 24. i.e. lest every one go out of his duty into adultery through the Devil's influence and through your incontinence. 25. i.e. if it were my will that ye did therein, it is thus that every one would be, as I am, that is, in celibacy *hic*, etc. 26. i.e. both celibacy and matrimony. 27. i.e. *etsi uolo*, peradventure all may not be equal; but though they be not like me in celibacy, it will be in God's will that they all will be, [that is, whether in celibacy or matrimony].

[a] a manu prima; Pedersen compares Wb. 10[c] 22, Sg. 190[b] 3, but leg. probably *dindiboiprid*, which is translated
[b] MS. uirgitás
[c] lit. except if it be unity to you

8. Dico autem non nuptís et uiduís[28].
9. melius est enim nubere quam úri[29].
10. praecipio...uxorem á uiro non discedere[30].
11. Quod si discesserit, manere innuptam[31], aut uiro suo reconciliari[32].
12. Nam ceterís ego dico, non Dominus[1]. f. 10a
13. Et si qua mulier fidelis habet uirum infidelem, et hic consentit habitare cum illa[2], non dimittat uirum[3].
14. Sanctificatus est enim uir infidilis per mulierem fidilem[4].... alioquin filii uestri immundi essent[5], nunc autem sancti sunt[6].
15. Quod si infidilis discedit, discedat[7]....in pace autem uocauit nos Deus[8].
16. Unde enim scis, mulier, si uirum saluum facies[9]? aut unde scis, uir, si mulierem saluam facies[10]?

28. Pelagius: incipit alia causa de uiduís[a] .i. *bíte iŋgenas* f. 9d
29. Hieronymus: ideo melius nubere quam peius úri *olcc asferr* *continued*
ulcc inso 30. .i. *ished inso forchongrimm* 31. .i. *ma eterráscra friafer nítéit*[b] *cofer naile act bed*[c] *ingenas* 32. .i. *madcotecht di*[d] *cofer bad hé afer incétne*

1. .i. *ni liim for suide is* dominus *immurgu* dicit uxorem a uiro f. 10a
non descedere 2. .i. *maith les agnási*[e] 3. .i. *na scarad frisinfer dús inríctar*[f] *triagnáissi* 4. .i. *teccomnocuir inso is airi didiu asbiursa ambuith immallei dús inríctar*[f] *indalanái trialaile* 5. [in marg.] alioquin .i. *mainip inchrudso bid anglan for cland* .i. *alliles dind ancretmiuch bid ancretmech* 6. .i. filii *hore ataaithsi immelei* et *adibcretmich in fectsa cretmech dano forcland* 7. .i. *nach nastad incretmech* et *na coméitged dó* 8. .i. *nabáth debuith duún frinech* 9. .i. *íccfe infer ciadsode*[g] *lat arécin* 10. .i. *áfir can rofestasu íccfe immnái ciatasode*[h] *lat arécin*

28. i.e. who are in chastity. 29. an evil that is better than f. 9d
an evil, this. 30. i.e. it is this that I enjoin. 31. i.e. if she *continued*
should separate from her husband, she goes not to another husband, but shall be in chastity. 32. i.e. if it (comes) to her going to a husband, let the first one be her husband.

1. i.e. I do not make Him responsible. It is *Dominus*, however, f. 10a
(who) *dicit*, etc. 2. i.e. he likes her companionship. 3. i.e. let her not part from the husband, if perchance he may be saved through her companionship. 4. i.e. this has happened. Therefore, then, I say that they should be together if perchance one of the twain be saved through the other. 5. i.e. unless it be in this wise, your children will be unclean, that is, what shall cleave to the unbelieving will be unbelieving. 6. because ye are together and are now believing, your children also (will be) believing. 7. i.e. let not the believer detain him, and let him (the believer) not be indulgent to him. 8. i.e. let us not have strife with any one. 9. i.e. thou wilt save the man though thou keep him with thee perforce. 10. i.e. O man, whence shouldst thou know that thou wilt save the woman though thou keep her with thee perforce?

[a] Incipit aliam causam de innuptis, Migne, col. 766
[b] leg. *nátéit*? or, with Thurneysen, *nítéi*?
[c] =*beid*; for the subjunctive cf. Wb. 20[b] 13
[d] cf. *uare is co dul neich dó*, Ir. Texte II.[2] 208
[e] The mark of length is over the *g*
[f] leg. *-ríctha*r
[g] for *ad-d-sode*
[h] MS. *ciata sode*; from *adsuidim*, enclitic *astaim*

17. Nisi unicuique sicut diuisit Dominus[11], unumquemque sicut uocauit Deus, ita ambulet[12]; et sicut in omnibus æclesís doceo[13].
18. Circumcisus aliquis uocatus est[14]? non adducat praeputium[15]. In praeputio aliquis uocatus est? non circumcidatur[16].
19. Circumcisio nihil est, et praeputium nihil est[17]; sed obseruatio mandatorum Dei[18].
20. Unusquisque in qua uocatione uocatus est, in ea permaneat[19].
21. non sit tibi cura de libertate[20]; sed et si potes liber fieri, magis utere[21].
22. Qui enim in Domino uocatus est seruus[22], libertus est Domini[23]; similiter qui liber uocatus est, seruus est Christi[24].
24. Unusquisque in quo[24a] uocatus est frater, in hoc maneat apud Deum[25].

f. 10a *continued*

11. .i. *amal fondrodil incoimdiu dochách* siue cum coiuge ł. in uirginitate 12. .i. *imbinógi imbilánamnas amal dorograd bíd samlid* [in marg.] *ishé inso titul indligid archinn ciasberthar combad béim foris indligid remeperthi* 13. .i. *ished insin forchun dochách* 14. .i. uirginitas .i. *imdibthe ólanamnas ar ni dond imdibu*[a] *colnidiu lessom inso* ut uirginitas circumcidit uitia 15. .i. *na téit illánamnas issuáichnid* híc *náich doimdibu colnidu áni thúas* ł. *nacuinged amenme* praeputium *mad imdibthe* 16. .i. non demittat uxorem ł. *naepred amenme armbad ferr són* 17. .i. *ni lour deit buid censétchi mani déne dagnímu* 18. .i. *sechib grád imbether and impóge falánamnas istaschide timne dée dochomalnad and* 19. .i. *cennachcumscugud* 20. .i. *nacuindig ógi* 21. .i. *cechonúis cor dosétche uáit níiscoirther*[b] *act indnite dús imcomchétbuid dúib* 22. .i. *is illánamnas dorograd dochum ri dée* 23. .i. *sóirmug* .i. *issóirchele dodia nido* tantum seruit 24. .i. christo tantum seruit .i. *cenledfognam* coiugio 24a. .i. statu 25. .i. *bíth and beos act ropo ituil dée*

f. 10a *continued*

11. i.e. as the Lord hath distributed it to every one. 12. i.e. whether in celibacy or in marriage, as he hath been called, let him be so. This is the title of the dictum that follows, though it is said that it is a recapitulation of the dictum aforesaid. 13. i.e. that is what I teach to every one. 14. i.e. circumcised from marriage; for he is not here speaking of the fleshly circumcision. 15. i.e. let him not enter matrimony: it is obvious *híc* that what is above is not of the fleshly circumcision: or let not his mind seek *praeputium* if it be circumcised. 16. let not his mind say that *that* would be better. 17. i.e. it is not enough for thee to be without a wife, unless thou do good works. 18. i.e. whatsoever the condition[c] in which one is, whether it be celibacy or matrimony, it is necessary to fulfil God's commandments therein. 19. i.e. without any changing. 20. i.e. seek not celibacy. 21. i.e. though thou may be able to put thy wife away from thee, thou shalt not put her away; but wait to see if ye can agree. 22. i.e. it is in matrimony he has been called unto God. 23. i.e. a free-slave, that is, he is a freedman unto God, not Him *tantum seruit.* 24. i.e. without half service *coniugio.* 25. i.e. let him still abide therein provided it be in God's will.

[a] MS. *ar nidon dimdibu* [b] rectius *níscoirther*, but cf. Wb. 7[a] 11 [c] lit. grade

25. De uirginibus autem praeceptum Domini non habeo[26]; consilium autem dó, tamquam misericordiam consecutus sum á Domino[27], ut sim fidilis[28].
27. Alligatus és uxori? noli querere solutionem[29]. Solutus és ab uxore? noli querere uxorem[30].
28. Si autem acc[e]peris uxorem, non peccabis; et si nubserit uirgo, non peccabit. Tribulationem tamen carnis habebunt huiusmodi[1]. f. 10b
29. Hoc itaque dico, fratres[2]: Tempus breve est; reliquum est ut[3] et qui habent uxores[4] tamquam non habentes sint[5];
30. Et qui flent tamquam non flentes;...[6] et qui emunt, tamquam non possedentes[7];
31. Et qui utuntur hoc mundo, tamquam non utantur[8].
32. Qui sine uxore est, sollicitus est quae Domini sunt, quomodo placeat Deo[9].

26. .i. *níhed asrúbart side bíth nech inógi cidsochumact nodochumact do ceist cid asrubart incoimdiu nianse* qui potest capere capiat[a] 27. .i. *ar mad forngaire dognein docoischifed pían athairmthecht* 28. .i. *amal nondathorisse frissintectairecht diatuidched* 29. .i. *massu cut séitchi rocretis na scarad frit iarcretim* 30. .i. *manid coséitchi rocretis natuic séitchi iarcretim* f. 10a *continued*

1. .i. *nígatda*[b] *diib cammaif imnetha inbetho* .i. *breth* et *altram* et *anasansam diib díth fochricce* 2. .i. *buith dúibsi inógi* 3. .i. *isdered mbetho inso nifiu sercc do thabairt do* [in left marg.] ł. *isfurgrad inso* ut qui habent .i. *ished inso arathá* ut qui rl. 4. .i. *amal mbís ingen* et *athir siur* et *brathir* 5. .i. *amal nístectitis* ł. *co beit amal innahí nadtectat sétchi* 6. .i. *amal nahí nádchiat* ł. *amal nícetis* 7. .i. *amal nahí nadchrenat* 8. .i. *amal ni airbertis bith* 9. .i. *nibí nach dethiden foir act fognam dodia noch ba hedón bachóir*[c] f. 10b

26. i.e. this is not what He had said, let any one abide in celibacy whether he be well-able or ill-able thereto. Question, what hath the Lord said? Easy (to answer): *qui potest*, etc. 27. i.e. for if it were a command that I gave[d], punishment would follow transgression thereof. 28. i.e. as I am trustworthy at the mission to which I have come. 29. i.e. if thou hast believed with thy wife, let her not part from thee after believing. 30. i.e. if thou hast not believed with a wife, take not a wife after believing. f. 10a *continued*

1. i.e. the troubles of the world, however, it takes not from them, to wit, bearing children and nursing, and what is hardest of them, loss of reward[e]. 2. i.e. that you should be in celibacy. 3. i.e. this is the end of the world, it is not worth while to love it: or this is what remaineth over[f], *ut*, etc., i.e. this is what awaiteth, *ut*, etc. 4. i.e. as is daughter and father, sister and brother. 5. i.e. as if they had them not, or that they may be as those that have not wives. 6. i.e. as those that weep not, or as if they wept not. 7. i.e. like those that buy not. 8. i.e. as if they used not. 9. i.e. there is no care upon him save service unto God, but that were proper. f. 10b

[a] Matth. xix. 12 [b] leg. *nígata* [c] The mark of length is uncertain; for the aspiration cf. KZ. xxxv. 332 [d] lit. made [e] cf. Wb. 10[b] 14, perhaps following the Lamb, Apoc. xiv. 4: or cf. Luc. viii. 8, 14, 15 [f] lit. a remainder: cf. Ml. 48[d] 23, 57[d] 3

33. Qui autem cum uxore est, sollicitus est, quae sunt mundi, quomodo placeat uxori[10]; et diuisus est[11].

34. Et mulier innupta, et uirgo[12] cogitat quae Domini sunt[13].

35. Porro autem ad utilitatem uestram dico, non ut laqueum uobís inciciam[14], sed ad id quod honestum est[15].

36. Si quis autem turpem sé uideri existimat super uirginem suam[16], quod sit superadulta[17], et ita oportet fieri, quod uult faciat[18].

37. Nam qui statuit[19] in corde suo firmus[a], non habens necessitatem, potestatem autem habens suae uoluntatis . . et hoc iudicauit in corde suo seruare uirginem suam, bene facit[20].

38. Igitur qui matrimonio iungit uirginem suam, bene facit; et qui non iungit melius facit[21].

39. Mulier alligata est legi[22] quanto tempore uir eius uiuit[23].

f. 10b *continued*

10. .i. *ní dethiden dosuidiu act fognam* uxori 11. .i. *issain* ordo *dogní cechtar nái* .i. mulier et innubta 12. .i. *sechisin-* uirgos*ón* 13. .i. *ithésidi asmber sís* 14. Pelagius: non impono necessitatem inuitís[b] .i. *niarfarnastud inógi manip artháircud fochricce dúib* 15. .i. *ished didiu an*honestum *guide dée cen nachtairmescc ódethidin inbetho* .i. *ósétchi* 16. .i. *isdochruth* per concupiscentiam peccati 17. .i. *romacdact* 18. .i. *amal asinchobra indingen* 19. .i. *berir dano andedesin trisintestiminso* 20. .i. *asrochoili inna chridiu buid dondingin inógi* ł. *diacholin fondul toisech* 21. *tadbat som sund tra dechur fil eterlanamnas* et *ógi intain asmberar* non peccare coiugio et benefacere *dondógi* et *intain asmberar* benefacere coiugio *is* melius facere uirginitatem 22. .i. *dorect fognama dofiur* 23. .i. *céin bas m béo infer*

f. 10b *continued*

10. i.e. his only care is to serve *uxori.* 11. i.e. different is the *ordo* which each of them makes. 12. i.e. that is, the *uirgo.* 13. i.e. these things are what he mentions below. 14. i.e. it is not to detain you in celibacy unless it be for the purpose of preparing a reward for you. 15. i.e. this, then, is the *honestum*, to pray God without any interruption from the care of the world, that is, from a wife. 16. i.e. it is unseemly *per*, etc. 18. i.e. as the daughter desires it. 19. i.e. those two things (*non habens necessitatem* and *potestatem habens suae uoluntatis*) then, are carried through this text. 20. i.e. he determines in his heart that the daughter should be[c] in virginity, or in the first way (of explaining it) that his flesh shall[d]. 21. he manifests here the difference which there is between matrimony and virginity, when it is said *non peccare coniugio*[e] (that wedlock sins not), it is likewise (said) that virginity *benefacere*, and when it is said *benefacere coniugio* (that wedlock doeth well), it is *melius facere uirginitatem.* 22. i.e. to (the) law of service to (the) husband. 23. i.e. so long as the husband is alive.

[a] MS. *frimius*
[b] Not in Migne, col. 770
[c] Lit. a being to the daughter
[d] Cf. *fun dul n-isiu* (hac vice), G. C.[2] xiii. n., Sarauw, Irske Studier, p. 99
[e] =Ir. *nephpeccad dondlanamnas*

40. Beatior autem erit si síc permanserit, secundum meum consilium[24]; puto autem quod et ego Spiritum Dei habeo[25].

VIII. 1. De hís autem quae idolís sacrificantur, scimus quia omnes scientiam habemus[26]; scientia inflat[27], caritas uero aedificat[28].

2. Si quis autem existimat sé scire aliquid, nondum cognouit quemadmodum oporteat eum scire[1]. f. 10c

3. Si quis autem diligit Deum, hic cognitus est ab eo[2].

7. Sed non in omnibus est scientia; quidam hautem in conscientia usque nunc idoli[3], quasi idolothitum manducant[4].

9. Uidete autem ne forte haec licentia uestra offendiculum fiat infirmís[5].

10. Si enim quis uiderit eum qui habet scientiam in idol[i]o

24. .i. *baferr limm im*murgu *buith di inógi* 25. .i. *atá* f. 10b *spirut dée indiumm baferr mochomairle dodénum* 26. .i. *nant ní* *continued* *ídol* et *nád nescona ní* 27. .i. *afiussin im*murgu *bamaithsón act ní bed uall and atá són and* tra et *ní béo de* 28. .i. *comaitecht don brathir enirt hiniriss conutuinc inniriss*

1. [in marg. inf.] .i. *isamlid ba coir do fiuss inna nídol act ní* f. 10c *arbarat biuth innatúari adopartar dondídol arná coscrad indeseircc mbráthardi trifrithorcuin*[a] *donbráthir hiressach as énirt menme* 2. .i. *is* (*an*)*d* (*is*)*fius*[b] *dodia trichomaitect donbráthir énirt* 3. [in marg.] In conscientia .i. *énirt acocubussom* et *is escon leu anadobarar do ídlaib act nosnerta insonirt doairbirt biuth inna túare sin* et *iscumme doib bid idalte domeltis hóre nitrisonirti nirisse damelat* 4. .i. *iscumme doib bid ídolde* 5. [in marg.] Offendiculum .i. *is frithorcon leu athabairt forru* ł. *adénum fiadib*

24. i.e. I had rather, however, that she were in virginity. 25. i.e. f. 10b God's spirit is in me: it were better that my counsel should be followed. *continued* 26. i.e. that an idol is naught, and that it makes nothing unclean. 27. i.e. that knowledge, however, were good, provided there were no pride therein. That, now, is therein, and it (knowledge) is not alive therefrom. 28. i.e. indulgence to the weak brother in faith upbuilds the faith.

1. i.e. it is thus that it were right for him to know the idols, f. 10c provided they do not eat the meats that are offered to the idol, lest (this) should destroy the brotherly love through offence to the faithful brother who is weak of mind[c]. 2. i.e. therein is he known to God, through indulgence to the feeble brother. 3. i.e. feeble is their conscience, and they deem unclean what is offered to idols; but the firm (one) encourages them to eat those meats; and it is the same to them as though they ate an idol-offering, because it is not through firmness of faith that they consume it. 4. i.e. it is the same to them as though it were an idol-offering. 5. i.e. they deem it an offence to force them to it or to do it before them.

[a] MS. *trifithorcuin*
[b] restored after 25[a] 11, 25[c] 31: cf. *is fis dún* LL. 66[a] 32
[c] This obscure marginal gloss perhaps belongs to v. 4 (De escis autem quae idolis immolantur, etc.), or to v. 13

recumbentem[6], nonne[7] conscientia eius, cum sit infirma[8], aedificabitur[8a] ad manducandum idolothita[9]?

11. Et peribit infirmus in tua conscientia frater, propter quem Christus mortuus est[10].

12. Síc autem peccantes in fratres, et percutientes conscientiam eorum infirmam[11], in Christo peccatis[12].

13. Quapropter si esca scandalizat fratrem meum, non manducabo carnem in aeternum[13], ne fratrem meum scandalizem[14].

IX. 1. Non sum[15] liber? non sum apostolus[16]? Nonne Iesum Christum Dominum [nostrum] uidi[17]? Nonne opus meum uos estis in Domino[18]?

2. nam signaculum[19] apostolatus mei uos estis in Domino[20].

4. Numquid non habemus potestatem manducandi et bibendi[21]?

f. 10c *continued*

6. .i. *arbeir biuth ambís foraltóir indídil* 7. .i. *cani*[a] 8. .i. *cuibsech* 8a. .i. antifrassis .i. pro distruetur 9. [in marg.] .i. *nertfidir* nonné dicet manducabo idolathitum dum illud manducat qui est melior mé 10. .i. *babecc duitsiu cometecht dossom isairisom rocéss crist* 11. .i. *hóre rombebe crist darcenn indóesa lobuir* et *itbóill docrist iarum intimmormus dogníther friusom isfricrist dogníther* 12. .i. *is amal bid fri crist frisorthe* 13. .i. *hore isimmarmus hí crist anas olcc lasin brathir* .i. *maimfolṅgi díltud dunbráthir* 14. .i. *arnaderlind* .i. *arnarimfolṅgar*[b] *díltod do* 15. *cani* 16. .i. *hore amabstal* et *amforcitlid dochách cainipsa sóir cedugnén cachṅgním* 17. .i. *ismaid moanamchare* 18. .i. ó corinti .i. *cani messe immoforling cretim dúibsi* in domino 19. .i. *comarde* 20. .i. *indaapstal apho(pui)l décce lat corintiu* et *genti canirochretset isgním abstil cém immidforlingsón* et *is messe rophroidech doib* 21. .i. *batorad saithir*[c] *dúun inchrudso cedumelmis cechtuari* et *cedugnemmis andugniat ar céli act ní bad nertad nambraithre* et *frescsiu fogchricce*[d] *asmóo*

f. 10c *continued*

6. i.e. he eats what is on the altar of the idol. 8. i.e. conscientious. 9. i.e. it will be encouraged. 10. i.e. it were little for you to be indulgent to him: it is for him that Christ hath suffered. 11. i.e. since Christ has died for sake of the feeble folk, and they, then, are members of Christ's, the sin that is committed against them, is committed against Christ. 12. i.e. it is as though ye offended against Christ. 13. i.e. because what seems evil to the brother is a sin in Christ, that is, if it causes scandal[e] to the brother. 14. i.e. lest I should scandalize (him), i.e. lest scandal[e] be caused to him. 15. is not? 16. i.e. since I am an apostle and I am a teacher to every one, should I not be free though I did every deed? 17. i.e. good is my soul-friend. 18. i.e. is it not I that have caused belief to you *in Domino*? 20. i.e. am I an apostle, O people? Look thou at (the) Corinthians and Gentiles; have not they believed? Truly it is an apostle's work that has caused that, and it is I who have preached to them. 21. i.e. it were a fruit of our labour in this wise, if we consumed every food and if we did what our fellows do; but it would not be a strengthening of the brethren and a hope of a greater reward.

[a] a prima manu [b] leg. *arnarimfolṅga* 'that it may not cause'? J. S.; Thurneysen KZ. xxxvii. 105 would take the word as deponent 'that I may not cause'
[c] MS. *sathir* [d] for *fochricce* [e] lit. 'denial,' 'refusal'

5. Numquid non habemus [potestatem] mulierem sororem circumducendi[22]?

6. Aut solus ego, et Barnabas, non habemus potestatem[1] hoc operandi[2]? f. 10d

7. Quis militat[2a] sine suís stipendís?...Quis pascit gregem, et de lacte gregis non manducat[3]?

8. Numquid secundum hominem haec dico[4]? Án et lex haec non dicit[5]?

9. Non alligabis ós boui trituranti[6].

10. Án propter nós hoc dicit[7]? Nam propter nos scripta sunt[8].

11. Si nos uobís spiritalia seminauimus[9], magnum est[10] si [nos] uestra carnalia metamus[11]?

12. Si alii potestatis uestrae participes sunt, quare non potius nos[12]?

22. .i. *bete banscala occar timthirect nidunachoipred ailiu imurgu* f. 10c *continued*

1. .i. interrogatio .i. *indoich bidsaindóire*[a] *dúnni* et *barnaip*[b] f. 10d 2. .i. *atrede asrubart anúas amae attá linn* potestas *ar* quis militat 2a. .i. regi terreno 3. .i. *basaithar do ciadamelad* 4. .i. *it dóindi* tra haec exempla t. non carnalia et non secundum hominem dico sed secundum spiritalem sensum .i. non per hominem sed per iesum christum 5. .i. *cani epir náte atbeir* 6. .i. *dofuáircc* .i. *arisbés leosom indaim dothúarcuin indarbe*[c] 7. .i. *ba dochu són* .i. *is snisni*[d] *ata* bobes qui aramus terram cordium hominum 8. .i. quae dicit lex non alligabis[e] rl. .i. *ní dondaum storidiu actis dínni preceptorib aris díin asrobrad andedeso* quoniam in spé rl. 9. .i. *marudpredchisem* 10. .i. *in mór* .i. *in furóil* 11. .i. *ní dúibsi is sóibud* spiritalia *uainni dúibsi* et carnalia *uáibsi dúnni* 12. .i. *canipu uissiu athabairt dúnni*

22. i.e. that there should be females attending us; not, however, for any other operation[f]. f. 10c *continued*

1. i.e. is it likely that it should be a special slavery for me and Barnabas? 2. i.e. the three things[g] which he has mentioned above. Surely we have *potestas*, for *quis militat* (without his pay)? 3. i.e. it (feeding a flock) were a labour to him though he consume it (the milk). 4. i.e. human[h] then are *haec exempla*. 5. i.e. does it not say it? Nay, it saith it. 6. i.e. which treads out, i.e. for it is a custom among them (for) the oxen to tread out the corn. 7. i.e. that were likelier, i.e. it is we who are *boues qui*, etc.[i] 8. i.e. it is not of the natural ox, but of us preachers; for it is of us these two things have been said, *quoniam* etc. 9. i.e. if we have preached. 10. i.e. is it much? that is, is it too much? 11. i.e. it is not imposition to you: *spiritualia* (given) by us to you and *carnalia* by you to us. 12. i.e. were it not juster to give it to us? f. 10d

[a] MS. *saidóire*
[b] For this idiom cf. Cymr. *brodyrion ymni ar gwr y buost neithwyr yn y ty*, The Red Book, p. 203, and see Kuhn u. Schleicher Beitr. II. 375, KZ. xxxii. 153
[c] *indarbe* a prima manu [d] MS. *snissi*: cf. supra p. 313, note a
[e] Deut. xxv. 4 [f] in sensu obscaeno: cf. *oc ind oipred* Sg. 190[b] 3
[g] eating, drinking, and leading about a 'sister' [h] i.e. after the manner of men
[i] Cf. Secundinus' hymn, *The Irish Liber Hymnorum*, i. 12: 'quorumque corda ac mentes Sancto arat Spiritu'

Sed non usi sumus hac potestate; sed omnia sustinemus, ne quod offendiculum demus euangelio Christi[13].

13. Nescitis quoniam qui[14] in sacrario[15] operantur quae de sacrario sunt, aedunt[16]; et qui altario deseruiunt[17], cum altario participantur[18]?

14. Ita et Dominus ordinauit hís qui euangelium annuntiant, de euangelio uiuere[19].

15. Ego autem nullo horum[20] usus sum....bonum est mihi magis mori quam ut gloriam meam[21] quis euacuet[22].

16. Nam si euangelizauero, non est mihi gloria[23], necessitas mihi incumbit[24]; uae enim mihi est, si non euangelizauero[25]!

17. Si enim uolens hoc ago[26], mercedem habeo: si autem inuitus, dispensatio mihi credita est[27].

f. 10d *continued*

13. .i. *arná érbarthar isprecept arbiad nammá* et *arnadergaba línn cretmech* et *arn dom roibse fochricc* 14. .i. *cosmuilius aile lessom inso ba idúlmain dossom airbert biuth dithorud aprecepte* 15. .i. *locc imbítis primsacairt ocirnigdi* .i. inter sancta sanctorum 16. .i. *dlíged sacairt itempul is doib doberthe* 17. .i. *ithé són leuiti olchene nobítis octimthirecht innanidbart* 18. .i. *rann do loscud foraltóir* et *rann aile doairbirt bith doibsom ar ished roerbad friatoschid* 19. .i. amal *rombói andlíged sin ifetarlicci atá anísiu ínúiethnissiu* 20. .i. honorum *dobertar arprecept soscéli* 21. .i. *indinducbál dobérthar dom ínim* 22. .i. *trithabairt lóge moprecepte dom* 23. .i. *madarlóg pridchasa* .i. *armetiuth* et *mothoschith nímbia fochricc dar hési moprecepte* 24. .i. *issumecen precept armetiuth* et *mothoschid manipridag atbél arócht* et *gorti* 25. nisi adnuntiaueris iniquo iniquitatem suam[a] t. *bith moircc domsa arócht* et *gorti manipridach* 26. .i. *massuthol atomaig do manidarlóg* 27. .i. *iscennach som madarlóg pridchidir* .i. *is hed roerpad dom domthoschid*

f. 10d *continued*

13. i.e. that it may not be said, it is teaching for food only, and that it may not diminish the multitude of believers, and that I may have a reward. 14. i.e. this (is) another simile which he has: to shew that he were free to eat of the fruit of his teaching. 15. i.e. a place wherein the chief-priests used to be a-praying. 16. i.e. a priest's right in the temple, it is to them it used to be given. 17. i.e. those are the Levites besides who used to be attending to the offerings. 18. i.e. a part to be burnt on the altar and another part to be eaten by them, for this has been devoted for their sustenance. 19. i.e. as that right has been in (the) Old Law, this is in (the) New Testament. 20. i.e. *honorum* which are given for teaching the gospel. 21. i.e. the glory which will be given to me in heaven. 22. i.e. by giving me pay for my teaching. 23. i.e. if I preach for pay, that is, for my raiment and my sustenance, I shall not have a reward for my teaching. 24. i.e. it is necessary for me to teach for my raiment and my sustenance: unless I preach I shall perish of cold and hunger. 25. it will be woe to me from cold and hunger unless I preach. 26. i.e. if it is desire that drives me to it: if it is not for pay. 27. i.e. it is a bargain if there be preaching for pay, i.e. this has been entrusted to me for my sustenance.

[a] Ezek. xxxiii. 9

18. Quae est ergo mercis mea[28]? Ut euangelium praedicans, sine sumptu[29] ponam euangelium, ut non abutar[30] potestate mea in euangelio[31].

19. omnium me seruum feci[32], ut plures lucrificarem[33].

20, 21. Et factus sum Iudeus tanquam Iudeus...[34], hís qui sub lege sunt, quasi sub lege essem, cum ipse sub lege[34a] non essem[35], ut eos qui sub lege erant, lucrificarem[36]. Hís qui sine lege erant, tamquam sine lege essem[37].

22. Factus sum infirmis infirmus, ut infirmos lucrificarem[1]: f. 11a omnibus omnia factus sum, ut omnes facerem saluos[2].

24. Nescitis quod hii qui in stadio[3] currunt, omnes quidem currunt, sed unus accipit [a]bradium[4–5]? Síc currite ut omnes conprehendatis[6].

25. Omnis autem, qui in agone contendit, ab omnibus sé abstinet[7]; et illi quidem, ut corruptibilem coronam[8] accipiant[9].

28. .i. *cote andobeir fochricc domsa* 29. .i. *cenlóg* 30. .i. *mad* sine sumptu 31. .i. *airitiu lóge armoprecept arbói són* in potestate mea *madagnenn* 32. .i. *ocprecept*[b] *dochách* sine uitio 33. .i. *comtis indbaid iniris* t. *combetis inindiub fochricce domsa* 34. .i. in circumcisione discipuli[c] .i. *basa iudide ó écosc* 34a. .i. ueteri 35. .i. *nipsa iudide ó béssaib* 36. .i. *conosberinn dochum hirisse* 37. .i. *amal donuic testimni ó altorib innanídol dothaidbsiu indæe infolngithi*[d] .i. ueri dei ut dixit uidi áram in qua scriptum erat ignóto deo f. 10d *continued*

1. .i. (*tri chomai*)*tect doib* 2. .i. *isdo ropsa* omnia in omnibus 3. *irouth*[e] 4. .i. *rethit huili* et *isóinfer gaibes buáid diib innachomalnad* 5. .i. *lann segar and issi ede dulchinne inmílti* 6. non priuabitur quisque suo labore .i. *ní ba* unus *gebas ambuáid huáibsi* 7. .i. *armbad irlamu de donbuáith* 8. .i. *inlainn* 9. .i. *isbecc inbríg frissandéntar asaitharsin* f. 11a

28. i.e. what is that which gives a reward to me? 29. i.e. without pay. 30. i.e. if it be *sine sumptu*. 31. i.e. to receive pay for my teaching, for that were *in potestate mea*, if I should do it. 32. i.e. teaching every one *sine uitio*. 33. i.e. so that they might be rich in faith, or so that they might be in gain of (the) reward to me. 34. i.e. I was a Jew in appearance. 35. i.e. I was not a Jew in customs. 36. i.e. that I might bring them unto faith. 37. i.e. as he has brought testimonies from the altars of the idols to manifest the hidden God[f]. f. 10d *continued*

1. i.e. through indulgence to them. 2. i.e. it is for this I have been *omnia in omnibus*. 3. in a race. 4. i.e. all run, and it is one man of them that gets victory for completing it. 5. i.e. the crown which is sought therein, is the remuneration of the soldier's service. 6. i.e. it will not be (merely) *unus* of *you* that will gain the victory. 7. i.e. that he might be the readier for the victory. 8. i.e. the crown. 9. i.e. little is the value for which that labour is performed. f. 11a

[a] Mendum pro brabium uel brauium, Ducange
[b] MS. *oprecept*
[c] Acts xvi. 3
[d] = *infolgithi*, cf. Wb. 21[c] 22, Ml. 51[d] 8
[e] a prima manu
[f] Acts xvii. 23

26. Ego igitur síc curro, non quasi in incertum[10]. Síc pugno, non quasi aërem uerberans[11].
27. Sed castigo corpus meum[12], et in seruitutem[13] redigo. ne forte, cum aliis praedicauerim, ipse[14] reprobus efficiar[15].
X. 1. Nolo enim uos ignorare, fratres[16].
4. bibebant autem de spiritali, consequenti eos, petra[17]: petra autem erat Christus[18–19].
5. Sed non in pluribus eorum[20] bene placitum est Deo[21], nam prostrati sunt in deserto[22].
7. Neque idolatriae efficiamini, sicut quidam ex ipsís[23].
9. Neque tentemus Christum, sicut quidam eorum[24].

f. 11a *continued*

10. .i. *isglé limsa rombia buáid is*incertum *im*murgu *ambuáid innammíled talmande hore as i* unus accipit palmam 11. .i. non ut illi *ní amal inní asóircc* .i. *nifás asaithar dogniusa* 12. .i. *tri*precept et *nebairitin lóge* 13. .i. predicationi ł. deo et *dochomalnad* euangelii 14. .i. *osme* 15. .i. *cenchomalnad indí nopridchim* 16. .i. *tomad* tra et *faitgugud anisiu arna imromastar néch* 17. .i. *an ail innandead* ł. *intuis*que *iarsinganim* ł. *ishé crist rogenir* post 18. .i. *assindet asians isindí siu* 19. [in marg.] *Ceist cid armbad* spiritalis *indail. ni*anse eo quod figurat christum lapidem ángularem *isiede indail rúnde asatoróimed asrúaim mór indforcitil spirdáldi arrodibaid ítith indisrahel spiurdalti innanóib indiththrub in beotho ocascnam tíre tairrigiri innambéo* 20. .i. *ciadudrigni dia mór dimaith erriu* 21. .i. *nitat huili robtartuicsi* 22. .i. *docoith dígal forru matis tuicsi ní rígad* 23. .i. *nitat huili robtaruilcc* filii israhel 24. .i. *nigessamni níi beschotarsne diar nícc*

f. 11a *continued*

10. i.e. it is clear to me that I shall have victory: *incertum*, however, is the victory of the earthly soldiers, because it is (only) *unus accipit palmam.* 11. not like him who beats (the air), that is, not void is the labour which I perform. 12. i.e. through teaching and not accepting pay. 13. to fulfil the gospel. 14. i.e. I myself. 15. i.e. so as not to fulfil that which I preach. 16. i.e. a threatening, then, and a cautioning (is) this, lest any one should sin. 17. i.e. their rock behind them: or the water along the sand: or it is Christ who was born *post.* 18. i.e. he declares the meaning of it in this. 19. Question, why should the rock be *spiritualis*? Easy (to answer): *eo quod* etc. this is the mystical rock out of which has broken the mighty stream of spiritual doctrine, which has quenched the thirst of the spiritual Israel of the saints in the desert of Life, journeying to the Land of Promise of the Living. 20. i.e. though God has done much of good for them. 21. i.e. they are not all who have been elect[a]. 22. i.e. vengeance fell[b] upon them: if they had been elect it would not have fallen[c]. 23. i.e. all *filii Israhel* have not been evil. 24. i.e. we should pray for nothing that is opposed to our salvation.

[a] i.e. they were not all elect
[b] lit. went
[c] lit. gone

10. quidam eorum mormorauerunt[25], et perierunt[26] ab exterminatore[27].
11. Haec autem omnia[28] in figura contingebant[29] illis: scripta sunt[30] autem ad correptionem nostram[31], in quos finis seculorum deuenit[1]. f. 11b
12. Itaque qui sé existemat stare uideat[1a] ne cadat.
13. Temptatio uos non adprehendat nisi humana[2]....faciet etiam cum temptatione prouentum[3].
14. Propter quod, carissimi mihi[4], fugite ab idolorum cultura[5].
15. Ut prudentibus loquor; uos [ipsi] iudicate quod dico[6].
16. Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est[7]?
17. Quoniam unus panis, unum corpus multi sumus[8].
19. Quid ergo? dico quod idolís immolatum sit aliquid[9–10], aut quod idolum sit aliquid[11]?

f. 11a *continued*

25. .i. *fridia* et moysi et aarón ut melius nobis seruire in ægipto quam mori in hoc deserto 26. .i. *darési afoduirt* 27. .i. *fodararcenn*[a] in uindicta 28. .i. mirabilia *dorígeni dia armaccaib isra*hel 29. .i. *isirchride atellad errusom* 30. .i. *innahí dorigeni día armaccu isra*hel et *na hí dorigénsatsom* 31. .i. *diarcosc ni*

f. 11b

1. [in marg. sup.] *isindcinn*[b]...*chumme* et *iniairch*...perfectio detur 1a. *fomnar*[c] 2. .i. *ní fochith nadfochomalsid* 3. *torbe*[d] ł. *forás* 4. .i. *nobsóirfasi dia dinab fochidib blíth da*no *farcuitsi occa* 5. .i. *issí* tra temptatio homana *asrubart túas freccor céil ídol* et *accobor á túare* 6. .i. *isbées* tra *donaib dagforcitlidib molad ingni innanétside aracarat anrochlúinetar* 7. .i. *hóre nonbendachani* 8. .i. *inbairgen hí sin* 9. .i. *nicumaing intídol ahélned* 10. .i. *asní* 11. .i. *ní ní da*no *intídol*

f. 11a *continued*

25. i.e. against God and Moses etc. 26. i.e. for their murmuring. 27. i.e. who exterminated them *in uindicta.* 28. i.e. *mirabilia* which God has wrought for (the) Children of Israel. 29. i.e. it is vain to take them from them[e]. 30. i.e. the things that God has done for the Children of Israel and the things which they have done. 31. i.e. for our admonition.

f. 11b

1. ..... 1a. let him beware. 2. i.e. it is not a suffering that ye could not endure. 3. profit or increase. 4. i.e. God will liberate you from the sufferings: let then your part be in it[f] (the liberation). 5. i.e. this, then, is the *temptatio humana* which he had mentioned above, cultus of idols and desire of their food. 6. i.e. it is a custom, then, of good teachers to praise the understanding of the hearers that they may love what they hear. 7. i.e. because it blesses us. 8. i.e. that bread. 9. i.e. the idol cannot pollute it. 10. i.e. that it is anything. 11. i.e. the idol, then, is not anything.

[a] for *for-da-ror-cenn*, where *da* is the infixed pron. of pl. 3, and *ror* is = Gr. *προπρό*, Skr. *prapra*: the verb is *forcennaim.* W. S. Cf. Trans. Philolog. Soc. 1895–98, p. 179 and Sarauw, Irske Studier, 56, J. S.
[b] So Zimmer. W. S. could not read this with any certainty. Perhaps it should be *isindforciunn*...et *ní inairchiunn* W. S.
[c] So Zimmer, Supplementum, p. 6. W. S. did not see this gloss, which should be *fomnad*
[d] a prima manu
[e] 'their deprivation of them is transitory'? J. S.
[f] cf. Wb. 24[a] 20, 26[d] 18

20. Nolo autem uos socios fieri demoniorum[12]. Non potestis calicem Domini bibere et calicem daemoniorum[13] bibere.
21. Non potestis mensae Domini participes esse[14] et mensae demoniorum[15].
22. Án aemulamur Dominum[16]? Numquid fortiores illo sumus[16a]? Omnia [mihi] licent[17], sed non omnia expediunt[17a].
24. Nemo quod suum est querat, sed quod alterius[18].
25. Omne quod uenit in macello[19] manducate[20], nihil[a] interrogantes propter conscientiam[21].
27. Si quis uocat uos infidelium et uultis ire[22].
28. Si quis autem dixerit: immolaticium[23] est, nolite manducare, propter illum qui indicauit[24], et propter conscientiam[25].
29. ut quid enim libertas mea iudicatur ab alia conscientia[26]?
f. 11c 30. Si ego cum gratia participo, quid blasfemor[1] pro eo quod gratias ago[2]?

f. 11b *continued* 12. .i. *trithomailt neich adobarar doib* eo quod demonís immolat. 13. .i. *líntar lán difín foraltóir demne* 14. .i. *ocairbirt biuth coirp crist* 15. .i. *ocairbirt biuth neich adoparar do ídlib* 16. .i. *inintsamlammarni* 16a. .i. *coforchongramni*[b] manducare idolo*thyta* quae ipse non imperauit 17. .i. *ituil dée* 17a. .i. *nitattorbi fritoil dée is diliu lemm didiu aní astorbæ oldaas aní as dílmain* 18. .i. *nacuinged athoil fessin* .i. *cid tol dó airbert biuth innatúare nach thoimled arna tarta amiris* et *frithorcuin dondlobur hiressach* 19. *icundrathtig*[c] 20. .i. *isdílmain dúib* 21. .i. *ni áil dúib áiarfigid arnarala forcubus áiri* 22. .i. *maadced torbe innathect*[d] .i. *torbe athabarte dochum nirisse* 23. .i. *idbarthide* 24. .i. *hóre as namairessach fodúacair* 25. .i. *arnách airbirid biuth* .i. fratris infirmi 26. .i. *mess dimicme*

f. 11c 1. .i. *manud fel inspirut nóib indiumsa ná bith fochunn uaimm fein domœcnduch* .i. per fortitudinem fidei 2. .i. *tar hési tomalte innatúare*

f. 11b *continued* 12. i.e. through consuming aught that is offered to them, *eo quod*, etc. 13. i.e. which is filled full of wine on an altar of demons. 14. i.e. in partaking of Christ's Body. 15. i.e. in partaking of what is offered to idols. 16. i.e. do we imitate? 16a. i.e. that we should order *manducare* etc. 17. i.e. in God's will. 17a. i.e. they are not profitable against God's will: dearer to me, then, is that which is profitable than that which is lawful. 18. i.e. let him not seek his own desire, that is, though he have a desire to partake of the foods let him not so partake lest he bring unfaith and offence to the weak believer. 20. i.e. it is free to you. 21. i.e. it is not proper for you to ask it, lest your conscience should suffer[e] because of it (?). 22. i.e. if ye should see profit in so going, that is, profit of bringing him to (the) faith. 24. i.e. because it is an unfaithful one who proclaims it. 25. i.e. that ye should not partake of it. 26. i.e. judgment of reprobation.

f. 11c 1. i.e. if there is the Holy Spirit within me let me give no cause to speak evil of me. 2. i.e. for consuming the food.

[a] MS. inhil [b] one would expect *forcon-* without aspiration [c] a prima manu [d] With *inna thect* 'in so going' cf. *a techt* LU. 63[a] 7, 100[a] 10, *a tuidecht* MI. 53[d] 9, *a dul* LU. 85[a] 11 Wb. 30[a] 16 [e] The idiom is obscure; *for* seems to be the preposition as in

31. Siue ergo manducatis, siue bibatis[3],...omnia in gloriam Dei facite[4].
32. Sine offensione estote Iudeís[5].
33. non querens quod mihi utile est, sed quod multís, ut salui fiant[6].

XI. 1. Emitatores mei estote, sicut ego Christi[7].
5. Omnis autem mulier orans aut profetans[8] non uelato capite[9–10], deturpat caput suum[11]; unum est enim ac si decaluetur[12].
6. Nam si non uelatur mulier, et tondeatur[13].
7. Uir quidem non debet uelare caput suum, quoniam imago et gloria est Dei: mulier autem gloria uiri est[14].
9. Etenim non est creatus uir propter mulierem, sed mulier propter uirum[15].
10. Ideo debet mulier potestatem habere supra caput[16].
11. Uerumtamen neque uir sine muliere, neque mulier sine uiro, in Domino[17].

f. 11c *continued* 3. .i. *beim foris* tra *anisiu* 4. .i. *isinducbál dodia* et *isnert nirisse cometecht dondlobur iniriss* 5. .i. *cometecht dianécoscaib cenchometecht diambésib mainbet mathi* 6. .i. *anastorbe dosochudi dia nícc* 7. .i. *arnábad rómár leosom intsamil* crist *fochetóir* 8. .i. *apridchas diaclaind* ł. *diammuintir* ł. aliís mulieribus 9. .i. *cenchaille fora ciunn* 10. [in marg.] uelato capite .i. moris erat eís uelare capita in orationibus et in predicationibus ł. *ambith cenchorin ished anuelare*[a] *asbeirsom* 11. .i. uirum suum .i. *isairde néelutha máma* 12. .i. *arisinunn* .i. *buith nochtchenn* .i. *amal doberrthe* .i. a uiro suo ł. *ófolt* 13. .i. *berrthar* non tam imperat tondéri quam detestat ł. *is cumme dí noberrthe* 14. .i. *amal ascenn* crist uiri *iscenn* uir mulieris *amal dombeir in ben airmitin féith donfiur* síc uir christo 15. .i. *act is ben forchomnucuir dofortacht* uiri 16. .i. *hore is*propter uirum creata 17. .i. *ciasu airegdu infer arachuit sidi nirubi nechtar de cenalail*[b]

f. 11c *continued* 3. i.e. this, then, (is) a recapitulation. 4. i.e. indulgence to the feeble in faith is glory to God and strength of faith. 5. i.e. indulgence to their habits without indulgence to their customs, unless they be good. 6. i.e. what is profit to many, to save them. 7. i.e. lest they might deem it too much to imitate Christ (all) at once. 8. i.e. when she preaches to her children, or to her household, *uel* etc. 9. i.e. without a veil on her head. 10. their being without a (bridal) crown (?), this is the *non uelare* which he mentions. 11. i.e. *uirum suum*, that is, it is a sign of evading the (marriage-)bond. 12. i.e. for it is the same, i.e. to be bareheaded, i.e. as though she were shorn, i.e. *a uiro suo* or from hair. 13. i.e. let her be shorn, *non tam* etc., or it is the same to her as if she had been shorn. 14. i.e. as Christ is head *uiri*, *uir* is head *mulieris*: as the woman gives due respect to the man, *sic uir Christo*. 15. i.e. but it is the woman who was made to help *uir*. 16. i.e. because it is *propter uirum creata* (*est*)[c]. 17. i.e. although for his part the man is nobler neither of them can be without the other.

[a] leg. *anonuelare* [b] leg. *alaile*? [c] an imitation of the Irish idiom

13. mulierem non uelatam[18].
14. Nec ipsa natura docet uos quod uir quidem si comam nutriat[19] ignominia est illi[20].
16. Si quis autem uidetur contentiosus esse, nos talem consuetudinem non habemus[21].

f. 11d 18. Primum quidem conuenientibus uobis in Ecclesiam[1], audio scisuras esse [inter uos], et ex parte credo[2].
19. Nam oportet [et] heresses esse, ut qui probati sunt, manifesti fiant in uobís[3].
20. Conuenientibus ergo uobis in unum, iam non est Dominicam cenam manducare[4].
22. Numquid domús non habetis ad manducandum et bibendum[5]? aut aeclesiam Dei contempnitis[6]?
27. quicunque manducauerit panem hunc, uel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini[7].
28. Probet autem sé ipsum homo[8]; et sic de pane illo aedat[9].

f. 11c continued 18. .i. *nochtchenn*[a] 19. .i. lex naturae .i. *ni forcain aicned* 20. .i. *nisochruth* 21. .i. *nifil linn inbéesso* .i. *tuidecht friaicned* et *cosnam* et *imbressan*

f. 11d 1. .i. *ished inso nochairigur*[b] *itossuch* 2. .i. *fil ní de asfír* ł. *indrécht*[c] *uáibsi as debthach* ł. fidei .i. *isindrecht dindhiris adib debthichsi* 3. .i. *isairchen á buid* et *ished foirfea* scismata rl. 4. .i. *ní bái lib* manducare dominicam cenam sed cenam uestram 5. *barafie dúib darígente cene cenimmormus nachmór*[d] 6. .i. *no indochomaínsem*[e] *ecolsa dagníth.* Pelagius: facientes eam triclinium æpularum[f]. 7. Gregorius[g]: né putarent corpus domini panem esse commonem indigne eum sumentibus uechimenter comminatur .i. *isaidchrochad crist hóre déte dochorp crist* indigne 8. .i. Pelagius: perscrutanda est conscientia sí in nullo nós reprechendit[h] .i. *nanglanad*[i] *triaithirgi onabé níi indid ningaba áchocubus* 9. .i. *act nírobat pecthe less*

f. 11c continued 18. i.e. bareheaded. 19. i.e. *lex naturae*, i.e. nature teaches not[k]. 20. i.e. it is not seemly. 21. i.e. we have not this custom, i.e. contravening nature, and quarrelling, and contention.

f. 11d 1. i.e. it is this which I reprimand at first. 2. i.e. that there is something of it that is true, or it is a section of you that is contentious, *uel fidei*, i.e. it is as to part of the faith that ye are contentious. 3. i.e. it is certain that it is, and it is this which will produce *schismata* etc. 4. i.e. ye deem it not profitable *manducare* etc. 5. ye had it in your power to do it, besides, without sin to any great extent. 6. i.e. or is it to bring contempt on the Church that ye do it? 7. i.e. it is a re-crucifixion of Christ when one goes to Christ's Body *indigne*. 8. i.e. let him purify himself through penance, so that there be nothing for which his conscience may reprehend him. 9. i.e. provided he have no sins.

[a] MS. seems *nochit*, the *i* written under the *h*
[b] Here, as in *no adamrugur* Wb. 16[c] 3, *no guidimm* 21[a] 8, *no* implies relativity, Celt. Zeitschr. III. 246
[c] leg. *isdrécht*
[d] cf. Ml. 64[d] 3. In modern Irish *nach mór* means 'almost'
[e] for *com-nessam*: cf. *áinsem* (*ad-ness-*), Wb. 14[b] 16, 17
[f] Migne, col. 783
[g] MS. gg
[h] Not in Migne, col. 784
[i] The first *n* is written over the *g*
[k] or 'something which nature teaches'

30. Ideo inter uos multi infirmi[10] et inbiciles[11], et dormiunt multi[12].
32. Dum autem iudicamur, á Domino corripimur[13].
33. inuicem expectate[14].
34. Si quis essurit, domi manducet[15], ut non in iudicium conueniatis[16].

XII. 1. De spiritalibus autem nolo uos ignorare[1]. f. 12a
2. Scitis[2].
3. Ideo notum uobís facio[3], quod nemo in spiritu Dei loquiens, dicit anathema Iesu[4].
4. Diuisiones uero gratiarum sunt, idem autem Spiritus[5].
5. ... idem autem Dominus. ...
6. ... idem uero Deus[6].
7. Unicuique autem datur manifestatio Spiritus ad utilitatem[7].
8. ... secundum eundem Spiritum[8].
9. ... alii gratia sanitatum[9].

f. 11d continued 10. .i. *ænirt ácorp úile* 11. .i. *indenmi* .i. *tesbanat boílll aíriu* ł. *itmoírb inboillsin cia beit innacorp* 12. .i. *tiagait báas nanapaig* .i. *gairte sáiguil* 13. .i. *diar cuindriuch* 14. .i. *indnadad cách achéle* 15. .i. *arnipalour do intsacarbaicc act ci nip lour nabad* in æclesia manducet[a] sed domi 16. .i. *madfleteg ledmagtach dogneid dind æclis*

f. 12a 1. .i. *isferr limm rafesid cidcalléic* 2. .i. *isglée lib* 3. .i. eo quod eratis similes simulacrorum .i. *arnitucsidsi issuidiu etargne crist* .i. *arindfessid* 4. .i. primitus dis .i. *nípa híspirut dée cíatbera* 5. .i. *itíli immurgu* dona gratiae spiritus sancti *ciasu óende inspirut* 6. [in marg.] *trianman dobeirsom* híc spiritui .i. spiritus et dominus et deus ostenditur híc *nách neich ingním* sed spiritus 7. .i. *foilsigthi inspirut andsom arrath dobeir do* 8. .i. *sechis óenspirut fot dáli*[b] 9. Pelagius: ut curat egrótos ut sunt medici[c] ł. *dénom ferto*

f. 11d continued 10. i.e. weak are all their bodies. 11. i.e. feeble, that is, members are wanting to them, or those limbs are dead though they be in their body. 12. i.e. they go to premature death, that is, shortness of life. 13. i.e. to castigate us. 14. i.e. let every one wait for the other. 15. i.e. for the eucharist will not be enough for him; but though it be not enough, let it not be *in ecclesia manducet, sed domi.* 16. i.e. if ye make of the church a..... (?) banqueting-house.

f. 12a 1. i.e. I prefer that ye should know it even now. 2. i.e. it is clear to you. 3. i.e. for at this (time) ye did not understand the knowledge of Christ, i.e. that ye may know it. 4. i.e. it will not be in the spirit of God although he say it. 5. i.e. many, however, are *dona* etc. though the Spirit is single. 6. three names he gives *híc Spiritui*, etc. *Ostenditur híc* that the work belongs to no one *sed Spiritus.* 7. i.e. the Spirit manifests[d] in him the grace which it gives him. 8. i.e. that is, one Spirit distributes it. 9. working a miracle (of healing).

[a] MS. maducet
[b] =*fo-d-dáli*
[c] Ut curet ægrotos, Migne, col. 786
[d] *foilsigthi*=*foilsigith*+*i*, where *-i* anticipates the acc. *rath*

10. ... alii interpretatio sermonum[10].
11. Haec omnia operatur unus atque idem Spiritus diuidiens singulis[10a] prout uult[11].
12. ... omnia membra corporis[12] cum sint multa, unum corpus sunt[13], ita et Christus[14].
13. Etenim in uno Spiritu omnes nos in unum corpus babtizati sumus[15], siue Iudei, siue gentiles[16]....et omnes unum Spiritum potati sumus[17].
14. Nam et corpus non est unum membrum[18], sed multa[19].
15. Et si dexerit pes[20]: quoniam non sum manus, non sum de corpore[21], num ideo non est de corpore[22–23]?
16. Et si dixerit auris: quia non sum oculus[24], non sum de corpore[25], num ideo non est de corpore[26]?

f. 12a *continued*

10. .i. *tintuúth bélri innaláil* ut hi*eronimus* et LXX. ł. *rúna dothabairt á óensonaib* et *precept essib iarum* ut mós est predicatoribus 10a. .i. hominibus 11. .i. spiritus *doadbadar sunt atánili dána inspirto* et *asnóindœ inspirut* 12. *cosmulius*[a] tra *anísiu lessom* .i. *amal fongní cach ball dialailiu isinchorp arafogna talland cáich uanni dialailiu arammi óinchórp hí crist* 13. *it corp inboillsin cit úli* 14. .i. *isóinchorp lacrist* .i. sancti et iusti 15. .i. *rondlúmigedni inóenchorp tribaithis* 16. .i. *ataat uili isinchorpsin* .i. iudei et genti[les] 17. .i. *assibsem imróol*[b] *dirath inspirito nóib* 18. .i. *nicorp intóinbáll* 19. .i. *arit boill immefolnget corp* 20. .i. *coss* 21. .i. *issochrudiu láam oldósa olcoss nidichorp atóosa hóre nimthalaám* 22. .i. *ní náad m bed arse dichorp act atá de* 23. [in marg.] *Mad inœclis* tra *inchoss ishé óis achtáil* et *indlaám ishé óis achtáil asmáa alailiu* 24. .i. *óis teoáir* 25. .i. *isáildiu ammág rogab súil oldósa* 26. .i. *aráchuit sidi is* de corpore *dissi*

f. 12a *continued*

10. i.e. translation of (one) language into another like Jerome and the Septuagint, or to bring hidden meanings out of single words, and then to preach from them, *ut* etc. 11. here is shewn that the Spirit's gifts are many and that the Spirit is single. 12. this, then, is a simile of his, that is: as every member serves the other in the body, that the talent of every one of us should serve the other, for we are one body in Christ. 13. those members, though they be many, are (one) body. 14. i.e. it is one body with Christ[c]. 15. i.e. we have been massed into one body by baptism. 16. i.e. all are in that body. 17. i.e. we have drunk[d] a great draught of the grace of the Holy Spirit. 18. i.e. the one member is not a body. 19. i.e. for it is members that make up the body. 21. i.e. 'Hand is comelier than I,' says Foot. 'I am not of the body because I am not Hand.' 22. i.e. not that it is not therefore of the body, but it *is* of it. 23. if, then, it be in the Church, the foot is the practical folk, and the hand is the practical folk who are more than the others. 24. i.e. the contemplative folk. 25. i.e. the field which the eye has taken in is more delightful than I am. 26. i.e. as regards it: it is *de corpore*.

[a] MS. *commulus*
[b] MS. seems *assib semimróol*
[c] i.e. sancti et justi, cf. 12[b]12
[d] In *ass-ibsem*, the pretonic *ass* (from *ess*) is here a perfective particle

17. Si totum corpus oculus, ubi auditus[27]?
18. Nunc autem possuit Deus membra, unumquodque eorum[28] in corpore sicut uoluit[29].
20. Nunc autem multa quidem membra, unum autem corpus[30].
21. Non potest autem oculus[31] dicere manui[32]: Opera tua non indigeo; aut iterum caput pedibus: non estis mihi necesarii[33].
22. Sed multo magis[34] quae uidentur membra corporis infirmiora[1] f. 12b esse necessariora sunt.
23. Et quae putamus ignobiliora membra [esse] corporis, hiis[1a] honorem habundantiorem[2] circumdamus, et quae inhonesta[2a] sunt habundantiorem honestatem habent[3].
24. Honesta autem nostra nullius egent[4]; sed Deus temperauit corpus, éi cui deerat habundantiorem tribuendo honorem[5].
25. Ut non sit scisma in corpore[6], sed id ipsum pro inuicem[7] sollicita sint membra[8].
26. Et si quid patitur unum membrum[9], conpatiuntur omnia

27. *bidcorp són* dano 28. .i. possuit *ém* membrum f. 12a
29. .i. *isamlid dorígeni dia corp duini ó ilballaib* 30. .i. *rosuidigestar ém óinchorp diilballaib* 31. .i. uir teoricae uitae 32. uiro achtuali 33. .i. *niriccim forless achossa reliqua* 34. .i. *níhed améit nádricc less cachball aláili* sed multo rl. *continued*

1. .i. *ata lobru amal rongab cride* et *óa* et *inmedóncha áili* ł. f. 12b uirilia et feminina 1a. .i. membrís 2. .i. *andíten issairiu doib fognam donaballaib ailib doib oldaas cidafognam féisne cianubed leu* 2a. .i. turpia 3. .i. *tri fognam innamball naile doib* .i. *dothinóol étig impu* et *biith doib* 4. .i. *gnúis* et *láma* et *cossa* 5. .i. honestatis .i. *andudœsta airisom* .i. *líi* et *sonirte immefolngi incorp uile andsom ón* 6. .i. *oderna cechball anastoisc dialailiu hore isin oínchorp ataat badmaith anóintu* 7. .i. *amal díxnigetar*[a] 8. .i. *hore is oín chorp cobrad cachball alaile* 9. .i. *cinidlúith lib intoíntusin*

27. that, too, will be body. 28. i.e. *posuit* verily *membrum.* f. 12a
29. i.e. it is thus that God hath made man's body of many members. *continued*
30. i.e. verily He hath established one body of many members.
33. i.e. I need you not, O feet! 34. i.e. not only cannot any member dispense with the other, *sed multo*, etc.

1. i.e. which are weaker, such as the heart and liver and other f. 12b internal organs. 2. i.e. of protecting them: it is nobler for them to serve the other members than even to serve themselves, though it should be in their power. 3. i.e. through the service of the other members to them, that is, in gathering raiment round them and food for them. 4. i.e. face and hands and feet. 5. i.e. what is lacking unto it, i.e. colour and firmness, that makes up the whole body therein. 6. i.e. so that each member may do what the other desires: because they are in one body let their unity be good. 7. i.e. as they exist. 8. i.e. because it is one body let each member help the other. 9. i.e. though ye do not deem that union close.

[a] In the MS. the mark of length is over the *n*

membra[10]; siue gloriatur unum membrum, congaudent omnia membra[11].

27. Vos autem estis corpus Christi, et membra de membro[12].

28. Et quosdam quidem possuit Deus in eclesia primum apostolos[13], secundo profetas, tertio doctores[14]: deinde uirtutes[15], exinde gratias curationum, opitulationes[16], gubernationes[17].

29. Numquid omnes apostoli[18]? .. numquid omnes doctores[19]?

30. Numquid omnes uirtutes[20]? num[quid] omnes gratiam habent curationum[21]? numquid omnes linguis loquntur[22]? numquid omnes interpredantur[23]?

31. Aemulamini autem charismata meliora. Et adhuc excellentiorem uiam uobis demonstrabo[24].

XIII. 1. Si linguís hominum loquar[25] et angelorum, caritatem autem non habeam[26], factus sum uelut aes sonans[27], aut cimbalum tinniens[28].

f. 12b *continued*

10. .i. *isgalar leu uili mabed*[a] *galar issindoínbull* 11. .i. *mad slaán in ball iar nagalar isdidnad donaib ballaib ailib* 12. .i. *issuaichnid tra cid diatuiced incosmuilius cosse* .i. *amal file óentid eterbaullu coirp duini conroib óintu etrunni dano hore ammicorp crist* et *ammiboill coirp crist* 13. .i. *ithé rogabsat airegas* quia uiderunt apostoli quae profetae profetauerunt[b] 14. .i. *óis anamchairtessa* in *praesenti* tantum docentes 15. .i. *indíi gnite gnímu sainemli* ł. *denum ferte* 16. .i. *fortactidi* .i. in doctrína et oratióne ł. in elimoisinis 17. .i. principes ł. *secndapid* 18. .i. abnegatiue .i. *nítat apstil huili luct inna cœlsa* 19. .i. *nitat forcitlidi úili* 20. .i. *ní dénat firtu úili* 21. .i. *nitectat rath dénma ferte uili* 22. .i. *nilabrátar uili ó ilbélrib* 23. .i. *nitatsoír*[c] *huili oc tintuúth abélru innalaill* ł. *ocsaigid forsunu* ł. *octabairt ruún essib* 24. .i. quam *labrath ó ilbélrib*, et adhuc excellentiorem uiam uobís demonstro 25. .i. *ished and*emonstrabo *inso* 26. .i. *seircc immircidi dodia* 27. .i. *humae fogrigedar* .i. *crabud cendesercc* 28. .i. *ástóidi* ł. *fogrigedar*

. 12b *ontinued*

10. i.e. they all deem themselves sick if sickness should be in the one member. 11. i.e. if the member be whole after its sickness it is a consolation to the other members. 12. i.e. it is apparent, then, for what the similitude has been put hitherto, to wit, as there is unity among the members of a human being's body, that there be union among us also, because we are Christ's body and we are members of Christ's body. 13. i.e. it is they (the apostles) that have received precedence *quia* etc. 14. i.e. the spiritual directors[d] *in praesenti* etc. 15. i.e. they that do excellent deeds, or working miracles. 16. i.e. helpers. 17. vice-abbots. 18. i.e. the church-folk are not all apostles. 19. i.e. all are not teachers. 20. i.e. all do not work miracles. 21. i.e. all have not the grace of working miracles. 22. i.e. all do not speak with many tongues. 23. i.e. all are not skilled in translating from one language into another, or in disputing as to words, or in bringing hidden meanings out of them. 24. i.e. than speaking in many languages. 25. i.e. this is the *demonstrabo*. 26. i.e. a suitable love for God. 27. i.e. brass that soundeth, i.e. even devotion without charity. 28. i.e. which shines or sounds.

[a] cf. Wb. 3[c] 10 [b] Matth. xiii. 17 [c] cf. Ml. 145[c] 12
[d] lit. 'folk of soul-friendship'

2. Et si habuerim prophetiam[29], et nouerim...omnem scientiam[30]; et si habuero omnem fidem[31] ita ut montes transferam, caritatem [autem] non habeam, nihil sum[32–33].

3. et si tradidero corpus meum[34] ut ardeam[34a], caritatem autem non habuero, nihil mihi prodest[35].

4. Caritas...non agit perperam[1]. f. 12c

5. non quaerit quae sua sunt[2].

8. Caritas nunquam excidit, siue prophetiae euacuabuntur[3], siue linguae cessabunt[4].

9. Ex parte enim cognoscimus[5], et ex parte prophetamus[6].

10. Cum autem uenerit quod perfectum est[7].

11. sapiebam[8] ut paruulus....quando factus sum uir, euacuaui[8a] quae erant paruuli[9].

29. .i. *rath precepte* 30. .i. *néich rogníith*[a] et *géntar* f. 12b
31. .i. *dénma ferte* 32. .i. *nítorban dom níi disin* 33. *tair-* *continued*
chella híc tra *huili dánu inspirito* et *nitorban na áe manibé desercc* 34. .i. in mortem *ardagní sochuide báas aracharit* 34a. *nesso assanesso ɔdidtanicc fessin* 35. .i. *isferr desercc oldate uili*

1. [in marg.] peram[b] .i. *forcrith* .i. in cibis et uestimentis f. 12c
2. .i. *act seirc ń dée* tantum 3. .i. in futuro .i. *nirecar less legind and* 4. .i. *nilabrafammar* .i. *cotnimthœ im*murgu acharitás *innonn* 5. .i. *isbecc rofitemmarni irrúnaib dée* 6. .i. *isbecc pridchimmeni dirúnaib dée ar nisfitemmar* 7. .i. *buíth dunni issintodochidiu* .i. uita futura ł. plena scientia 8. .i. *cetabiinn* 8a. deposui 9. .i. *ó domanicc foirbthetu ní denim gnímu macthi act rísam nem*[c] *bimmi* œcni et *bimmi foirbthi uili*

29. i.e. grace of preaching. 30. i.e. of what has been done and f. 12b
will be done. 31. i.e. of working miracles. 32. i.e. nothing of *continued*
that profits me. 33. he collects (?) *híc*, then, all the gifts of the Spirit, and none of them profiteth unless there be charity. 34. i.e. *in mortem*, for many a one dies for his friend. 34a. nearer and nearer, until he (Paul) has come to himself. 35. i.e. better is charity than all things are.

1. i.e. wrongly[d] (?). 2. i.e. save God's love *tantum*. 3. i.e. study f. 12c
is not needed there. 4. i.e. we shall not speak, that is, his *caritas*, however, will accompany him beyond. 5. i.e. it is little we know in God's mysteries. 6. i.e. it is little we preach of God's mysteries, for we know them not. 7. i.e. that we should be in the future. 8. i.e. I used to feel. 9. i.e. since perfection has come to me, I do no childish deeds; if only we get to heaven we shall be wise, and we shall all be perfect.

[a] MS. *rol-gníith*
[b] Some letters may have become illegible before this. Zeuss read: perperam: cf. *forcrid* Wb. 14[a] 33
[c] Sic GC.[2] 704, MS. seems *rísa innem*
[d] 'superfluity' J. S.

12. Videmus nunc[10] per speculum in enigmate[11–12]...Nunc cognosco ex parte[13]; tunc autem cognoscam, sicut et cognitus sum[14].

13. Nunc autem manet fides, spes, caritas, trea haec[15]; maior autem est hís caritas[16].

XIV. 1. Sectámini caritatem; aemulamini spiritalia[17], magis autem ut prophetetis[18].

2. Qui enim loquitur lingua[19], non hominibus[20], sed deo loquitur[21]; nemo enim audit, spiritu enim loquitur misteria[22].

3. Nam qui profetat[23], hominibus loquitur ad aedificationem et exhortationem et consolationem[24].

4. Qui loquitur lingua semet ipsum aedificat[25–26]; qui autem profetat[27], aeclesiam Dei aedificat[28].

5. Volo autem omnes uos loqui linguís[29], magis autem profetare[30], nam maior est qui profetat[31], quam qui loquitur

f. 12c *continued*

10. .i. *cosmuilius roisc aní siu lesso*m 11. .i. *iscumme adciamni narúna diadi* et *adcíi nech ní triscáath céin mbimme* in corpore 12. .i. *arnipiglée* et *nipifírderb anadchither trithemel* 13. .i. *isrándindeacht*[a] *adgénsa* t. *is ran*[b] *indiumsa adgeuín indeacht* .i. anima tantum *adidgeúin* 14. .i. *bid* ex toto *són im*murgu *nipa* ex parte 15. .i. *is hed alláin* 16. .i. *cidisinbiuth frecndircc* 17. .i. dona caritatis .i. *atréde túas* spes fides caritas 18. *forcanit*[c] 19. .i. *intíi labrathar ilbélre* 20. .i. *arníthuccat* 21. .i. *dáhucciside* 22. .i. *rocluinethar cách infogur* et *níɔfitir cid asbeir* 23. .i. *pridchas* 24. .i. *istorbe són* 25. .i. *issathorbe feisin són nammá* 26. .i. *tuicci feissin* t. *doáircci molad dó* 27. .i. *praidchas*[d] 28. .i. *istorbe sochuide són* 29. .i. *niarformut fribsi asbiursa inso arropad maith limsa labrad ilbelre dúibsi* 30. .i. *baferr són im*murgu *limsa* 31. .i. *isferr limsa didiu aní tairci inbríg móir sin duibsi*

1

f. 12c *continued*

10. i.e. he has here a similitude of an eye. 11. i.e. so long as we are *in corpore*, we see the divine mysteries just as one sees something through a mirror[e]. 12. i.e. for what is seen through darkness is not clear, and is not quite certain. 13. i.e. it is (only) a part of the Godhead which I know, or it is a part in me that knows the Godhead, that is, *anima tantum* has this knowledge. 14. i.e. that, however, will be *ex toto*: it will not be *ex parte*. 15. i.e. this is their number. 16. i.e. even in the present world. 17. i.e. the three things above, *spes, fides* etc. 18. (that) ye may teach. 19. i.e. he who speaks many languages. 20. i.e. for they understand it not. 21. i.e. he understands it. 22. i.e. every one hears the sound and knows not what he says. 23. i.e. who preaches. 24. i.e. that is profit. 25. i.e. it is his own profit only. 26. i.e. he himself understands, or it produces praise for him. 27. i.e. who preaches. 28. i.e. that is (the) profit of many. 29. i.e. I say this not because of envy towards you, for I should like you to speak many tongues. 30. i.e. that, however, I should prefer. 31. i.e. I prefer, then, that which produces that great privilege to you.

[a] leg. *is rann din deacht* and cf. Thurneysen C.Z. III. 49 [b] leg. *rann* [c] a prima manu: leg. *forcanith* [d] a prima manu [e] *scáath* for *scathderc*?

linguis, nisi forte ut interpretetur[32], ut aeclesia aedificationem accipiat[33].

6. Nunc autem, fratres, si uenero ad uos linguis[34] loquens[35], quid uobís prodero[36], nisi uobís loquar aut in reuelatione[37], aut scientia[38], aut profetia[39], aut doctrina[40]?

7. quae sine anima uocem dantia, siue tibia[41], siue cithara[42], nisi distinctionem sonituum[a] dederint[43], quomodo scietur id quod canitur[44], aut quod citharizatur[45]?

8. Etenim si incertam uocem det tuba, quis praeparabit sé ad bellum[46]?

9. Ita et uos[1] per linguam nisi manifestum sermonem de- f. 12d

f. 12c *continued*

32. [in marg.] *Acht nammáa issamlid istorbe són co etercerta anasbera* et *conrucca inætarcne cáich* 33. .i. *corrochraitea sochuide triit* 34. .i. *trí ilbélre* 35. .i. *dobéer desemmrecht dúib indorsa frissacomricfea farnaire* 36. .i. *cote mothorbese dúib madamne*[b] *labrar* 37. .i. *condip follus dochách* 38. .i. *confestar cách* 39. [in marg.] Aut profetia .i. *hiprecept* .i. *todiusgud neích dochretim condip irlam do baithius* 40. .i. *forcetal neich iarna baithius* 41. .i. *buinne* 42. .i. *crot* 43. .i. *manibée dechur isint senmuim nítucatar innarríara* 44. .i. *angaibther isindbuinniu* t. *croit* 45. *no aní crottichther* 46. [in marg.] *cosmulius aile lesso*m *inso* .i. *cosmulius tuib arataat ilsenman dosuidiu* et *issain cach næ* .i. *issain fricath sain friscor* t. *fri imthect* t. *frisuan*[c] t. *comairli mani dechrigedar* (*i*)*nfer nodseinn* .i. *mad óinríar dogné ní-tucthar cid frissasennar isamlid dano maní dechrigther* et *manitintither* (*am*)*bélre nechtrann nithucci incách rod chluinethar*

1. .i. *cosmuil dúibsi andedeso* f. 12d

f. 12c *continued*

32. only thus *that* is profitable, provided he interpret what he says and bring (it) into every one's understanding. 33. i.e. so that many may believe through him. 34. i.e. through many languages. 35. i.e. I will now give you an example which your attention will attain to. 36. i.e. what is my profit to you if I speak thus? 37. i.e. so that it may be manifest to every one. 38. i.e. so that every one may know. 39. i.e. in preaching, that is, rousing any one to believe so that he may be ready for baptism. 40. i.e. teaching any one after his baptism. 41. i.e. pipe. 42. i.e. harp. 43. i.e. unless there be a difference in the sound, the notes are not understood. 44. i.e. what is played on the pipe or harp. 45. or what is harped. 46. this is another similitude which he has, even a similitude of a trumpet: for it hath many sounds, and different is each of them, to wit, it is different for battle, different for unyoking, or for marching, or for sleep, or for council. Unless the man who sounds it distinguish—that is, if he make but one note[d]—what it is sounded for is not understood. Thus, then, unless the foreign language be distinguished and unless it be translated, no one who hears it understands it.

1. i.e. like to you are these two things. f. 12d

[a] MS. sonitum [b] MS. *madmne*
[c] The last three letters are doubtful
[d] *ríar*, pl. *riára* 12c 43, *riaraib* Trip. 142, l. 12. *Ríar-biud*, LU. 88b 10. Cogn. with A.S. *rárian*

deritis[2], quomodo scietur id quod dicitur? eritis enim in aëræ loquentes[3].

10. Tam multa ut potes genera lingarum sunt in hoc mundo[4], et nihil sine uoce est[5].

11. Si ergo nesciero uirtutem uocis, ero ei, cui loquor, barbarus[6].

12. Síc et uos[7].

13. Et ideo qui loquitur lingua[8], oret[9] ut interpretetur.

14. Nam si orem[10] lingua[a], spiritus meus orat, mens autem mea sine fructu est[11].

15. Quid ergo est? orabo spiritu, orabo et mente[12].

16. Caeterum si benedixeris spiritu[13], quis suplet[14] locum[15] idiotae[16],

f. 12d *continued*

2. .i. *manitintáith* 3. .i. *ináer* .i. accus*atiuus* gr*ecus* .i. *bid essarcon aiéir dúib arnitucfa nech anasberith* 4. .i. *ciniglé lib ataat ilchenéle bérli isinbiuthso* 5. .i. *ni ɔfil* tra *belre issin*[b] *cenfogur* .i. *ce*[c]*torbe dúibsi* di*diu infogur sin*[d] *manifessid inni bess fonfogursin* 6. .i. *arnitucci ambéelre asbiur ishe*[e] *asbéra iarum barbár inso* 7. .i. *hóre isamne atáa* tra .i. *isferr* precept *oldaas labrad ilbéelre bad hed dogneithsi* 8. .i. *bad samlith sulbairichthe ɔetarceirt* 9. .i. *sulbairiged* ł. oret deum ut interpretetur .i. ut possit (inte)llegi sensus. 10. .i. *cia sulbi*riger 11. .i. *níthucci momenme im*murgu .i. quia non intellego quod loquor 12. .i. *cid asmaith disunt* tra *nia*nse *sul*birigfer spiritu et mente .i. *tucfa momenme anasbérat mo beiúil* 13. .i. *cid asbere siu ond fógur* tantum[f] 14. .i. *cia folínfea* 15. .i. *cóor* ł. *locc rélto* et *foilsichtho arnitorbe do maniréltar do* 16. .i. *donbáith* ł. *dondoscar*[g]

f. 12d *continued*

2. i.e. unless ye translate. 3. i.e. into air, i.e. it will be a beating of the air by you, for no one will understand what ye will say. 4. i.e. is it not clear to you that there are in this world many kinds of language? 5. i.e. there is not, then, a language in this world without sound, that is, what profit to you then (is) this sound unless ye know the sense which is under that sound? 6. i.e. for he understands not the language I speak. It is he, then, that will say: 'this is a barbarian.' 7. i.e. since then it is thus, i.e. better is preaching than speaking many languages, be it this that ye do. 8. i.e. let it be thus that ye speak well with an interpretation. 9. i.e. let him speak well. 10. i.e. though I speak well. 11. i.e. my mind, however, understands it not. 12. i.e. what then is good therefrom? Easy (to answer); I will speak well *spiritu et mente*, i.e. my mind will understand what my lips will utter. 13. i.e. what thou shalt say with the sound *tantum*. 14. i.e. who shall fill? 15. i.e. place, or locality of explaining and manifesting; for it is no profit to him unless it is explained to him. 16. i.e. to the simpleton or to the ignorant one.

[a] MS. ligua
[b] leg. *issin biuth so*, which is translated
[c] =*ced torbe*, cf. Wb. 13[c] 6, 19[c] 8
[d] MS. *si*
[e] leg. with Windisch *ished*, 'it is this that he will say'
[f] This seems to be a gloss on quid dicas
[g] i.e. *dond oscar*: *osgar* .i. *aineolach* O'Dav. 109

quomodo dicet 'amen' super tuam benedictionem[17–18], quoniam quid dicas nescit[19]?

17. Nam tú quidem bene gratias agis, sed alter non aedificatur[20].

18. Gratias ago Deo meo[21], quod omnium uestrum linga loquor[22].

19. Sed in aeclesiá uolo quinque uerba sensu meo[23] loqui[24], ut et alios instruam, quam decem milia uerborum in lingua[25].

21. In lege scriptum est[a]: quoniam in alís linguís et alís labís loquar[26] populo huic[27]; et nec síc exaudient me, dicit Dominus[28].

22. Itaque linguae in signum sunt non fidelibus sed infidelibus[29]; profetae[30] autem non infidelibus sed fidélibus[31].

23. Si ergo conueniat uniuersa aeclesia in unum[32], et omnes

f. 12d *continued*

17. .i. *forimbed inna precepte asbirsiu* 18. .i. *nifiastar som cia airm indid immaircide do epert* amén 19. .i. *niasse do epert* amén *inchruthsin* 20. .i. *doadbadar im*murgu *trisincainaisndíis file rath dée latso act nitorbe donach ailiu* 21. .i. *arna tomontis dano nambadrath spirito labrad ilbéelre asbeirsom anísiu* 22. .i. *amtualang dano ahétarcerta* 23. .i. *insians ondid accobor limsa ícc cáich* 24. .i. *cipcruth* tra *olse irmith*[b] sed in æclesia rl. 25. .i. *foirbthe aranfoirbthiu*[c] *inso* .i. *deich máli briathar ar labrad ilbélre* et *nistuccin* ut predicarem ea 26. .i. *do óis anfoirbthiu* tra *asrobrad insin nabad anfoirbthisi dano arnáp immaircide dúib* 27. .i. *rofestar cachmbelre intain bérthar indóiri* 28. .i. *ciarud chualatar ilbélre* et *cenuslabratar nipat ferr de isfollus* di*diu nanmáar bríg labrad ilbélre* 29. .i. *ished torbe nam*máa tra *aratobarr labrad ilbelre conroadamrigther dia triit* et *combat irlamude indancreitmich dochretim* 30. .i. *preceptori* 31. .i. *precept im*murgu *isdoáis hiressach* 32. .i. *doirgairiu nasainte beos*

f. 12d *continued*

17. i.e. on the abundance of the teaching which thou utterest. 18. i.e. he will not know at what place in it it is fitting for him to say *amen*. 19. i.e. it is not easy for him to say *amen* in that wise. 20. i.e. it is, however, shewn by the fair statement that God's grace is in thee; but it is no profit to any one else. 21. i.e. he says this lest they should suppose then that speaking many tongues is not a grace of the Spirit. 22. i.e. I, indeed, am fit to interpret it. 23. i.e. the understanding from which I desire to save every one. 24. i.e. 'howsoever, then, it is,' says he, '....' 25. i.e. 'perfect for imperfect[d]' (is) this, that is, 'ten thousand words' for 'speaking many tongues'; and I should not understand them *ut praedicarem ea*. 26. i.e. to imperfect folk that, now, has been said. Be ye not imperfect, then, lest it be appropriate to you. 27. i.e. it (the Jewish people) will know every language when it shall be carried into captivity. 28. i.e. though they have heard many languages, and though they speak them, they will not be the better for it. It is manifest, then, that speaking many languages is not of great value. 29. i.e. this, then, is the only profit for which speaking many tongues is given, that God may be glorified thereby and that unbelievers may be the readier to believe. 30. i.e. preceptors. 31. i.e. teaching, however, it is to the faithful folk. 32. i.e. also to forbid greed.

[a] Isaiah xxviii. 11
[b] leg. *is maith* 'however it be, it is good'? J. S.
[c] cf. 9[a] 10 supra
[d] cf. Sg. 207[b] 10

linguís loquantur[33], intrent autem idiotae aut infidiles[34–35], nonne dicent, quod insanitis[36]?

24. Si autem omnes profetant[37], intret autem quis infidelis... deiudicatur[38] ab omnibus[39].

25. adorabit Deum, pronuntians quod uere Deus in uobís sit[40].

26. Quid ergo [est,] fratres[41]? Cum conuenitis, unusquisque uestrum psalmum habet[42], doctrinam habet[43], apocalipsin habet[44], lin-
f. 13a guam habet[1], interpretationem habet[2]; omnia ad aedificationem fiant[3].

27. Siue lingua quis loquitur, secundum duos, aut [ut] multum tres[4], et per partes[5], et unus interpretatur[6].

f. 12d *continued* 33. .i. *centorbatid precepte* 34. .i. *báith* ł. *amhirissig* 35. aut *inbaid*[a] 36. .i. *ished asbérat itdássactig indóini hisiu* 37. .i. *mapridchit* 38. .i. *berir breth foir* 39. .i. *trissin-precept bésti ituisemar*[b] *bestatu cáich* et *ní fristait inbéstatid nisin* .i. *gním* et *briathar* et *imbrádud* 40. .i. *faith cachfer dinaibferaib hí siu* 41. .i. *cid asdénti frisin* tra *nianse gaibed cách ásalmu* et *forcanad* et *foilsiged ciped techtas nech bad* ad edificationem 42. Pelagius: intellectum salmi[c] .i. *tuicci angaibes insalm* 43. .i. *iarmbaithis* 44. .i. memoriam .i. *foilsigud rúun*

f. 13a 1. .i. *labrad ilbelre ɔatintuuth imbélre naill* 2. .i. *abelru imbélre* 3. .i. *sechiphé dán* tra *doberthar doneuch bad fricumtach necolso immabera* .i. *cumtach sochuide inhiris* 4. .i. *mabeith nech and* tra *labrathar ilbélre nabad lia diis nothriur dano* 5. .i. loquantur .i. *act badchách darési áréli* .i. *nabad immalle labritir* 6. .i. *badóinfeir*[d] *nodpridcha arisdochruth comirsire nadesse* ł. *intríir etarcertar oinfer inchrud sin*

f. 12d *continued* 33. i.e. without profitableness of teaching. 34. i.e. simpletons or unfaithful men. 35. or the simpletons. 36. i.e. this is what they will say: 'these men are mad.' 37. i.e. if they preach. 38. i.e. judgment is passed upon him. 39. i.e. through the moral teaching in which every one's morality is generated; and what opposes (?) that morality, to wit, deed and word and cogitation. 40. i.e. (that) every one of these men is a prophet. 41. i.e. what then is to be done with reference to that? Easy (to answer): let every one sing his psalms, and teach and set forth: whatever it is that any one has, let it be *ad aedificationem.* 42. i.e. he understands what the psalm says. 43. i.e. after baptism. 44. i.e. manifestation of mysteries.

f. 13a 1. i.e. speaking many languages, with their translation into another language. 2. i.e. out of a language into a language. 3. i.e. whatever, then, be the gift that shall be bestowed on any one, let it be for the edification of the Church that he employs it, even edification of a multitude in faith. 4. i.e. if there be any one, then, who speaks many languages, let it not be more than two or three persons then. 5. i.e. but let it be each one after the other, that is, let them not speak at the same time. 6. i.e. let it be one man who preaches it, for unseemly is the barking[e] (?) of two or three at the same time. One man is interpreted in that manner.

[a] a manu prima [b] MS. seems *ituiremar*
[c] Hoc est, intelligit psalmum, Migne, col. 793 [d] cf. *lassin feir* Wb. 13[a] 20
[e] cf. *aursaire* O'Mulc. Gl. 202 (Celt. Archiv i. 243, 280), *Ersaire* LL. 28[a] 11

28. Si autem non fuerit interpres, taceat in aeclesia[7], sibi autem loquatur et Deo[8].

29. Profétae [autem] duo aut tris dicant[9–10], et queteri diiudicent[11].

30. Quod si ali reuelatum fuerit sedenti[12], prior taceat[12a].

31. Potestis enim omnes per singulos profetare[13], ut omnes discant[14], et omnes exortentur[15].

32. Et spiritus profetarum profetis subiecti sunt[16].

33. Non enim est dissentionis Deus, sed pacis[17]; sicut [et] in omnibus aeclesís sanctorum doceo[18].

7. .i. *ar níthucfa* 8. .i. *daucci feissin* tantum 9. .i. f. 13a
islour dapreceptóir inæclis nothríi descipuil olchene et *foglimthidi* *continued*
cách darhési álaili 10. [in marg.] .i. *conicfidsi bede* preceptori *uili trisanimthanadsa*[a] *diacoitsea*[b] *cách frialaile* 11. .i. *éitset frisinprecept* et *berat brith fuiri* quia mos est apud illos *freisndis* predicatorum 12. .i. *mabeidní dirúnaib dothéi armenmuin indfir bíis innasuidiu* et *adreig*[c] 12a. *achele* .i. *intí ropo magis*ter prius *combidescipul* post 13. [in marg.] *Frecre lesso*m *inso* mentibus illorum *ma asberad nech intain asnbeirso*m potestis enim per singulos rl. .i. *bid* (prec)*eptóir cách and* (*ol*)*isamein conicfedsi*[d] profetare *mad* per singulos *Ceist* tra et mulieres *cid dogénat sidi hipridchabat*[e] *nathó olpol* taceant rl.[f] 14. .i. taceant[g] *ém* .i. *induili bíte icoitsecht* 15. .i. *induili pridchite* 16. .i. *bertit alaili* tra *combad spirut nóib robói* in profetís ueteris *combadhé bad foammamigthe* profetís noui .i. apostolis, quod non uerum *air ní díib attáa briathar less* híc sed de predicatoribus 17. .i. *dlegair dochách umaldóit frialaile* 18. .i. *asn dia side* et *ascóre*

7. i.e. for it will not understand it. 8. i.e. he himself under- f. 13a
stands it *tantum.* 9. i.e. enough are two teachers in a church or three: *continued*
disciples besides and students, each after the other. 10. i.e. ye will all be able to be teachers through this alternation if each listen to the other. 11. i.e. let them listen to the teaching and pass judgment upon it, *quia mos est apud illos* confutation *praedicatorum.* 12. i.e. if aught of the mysteries should come[h] into the mind of the man who is sitting, and he rises. 12a. his fellow, i.e. he that was master *prius,* so that he becomes disciple *post*[i]. 13. This an answer of his *mentibus illorum,* if, when he says *potestis* etc., i.e., 'every one will be a teacher there. For it is thus that ye will be able *prophetare,* if it be *per singulos,*' any one should say: 'Question, then, *et mulieres?* what will these do? will they preach?' 'No,' says Paul, '*taceant*' etc. 14. i.e. *taceant* indeed, that is, all who are listening. 15. i.e. all who preach. 16. i.e. some take it that it was the Holy Spirit who was *in prophetis Veteris* (*Testamenti*), who was subjected *prophetis Novi* (*Testamenti*), i.e. *apostolis; quod non uerum,* for it is not of them (the prophets of the O.T.) that he (Paul) speaks *hic, sed de praedicatoribus.* 17. i.e. attention to another is due from every one. 18. i.e. that He is a God of peace and is of concord.

[a] Hence, and from Ml. 93[c] 7, Wb. 21[a] 13, we see that there is a neuter *imthanad* by *imthanu* [b] MS. *dicoitsea* [c] = *ad-d-reig*
[d] recte *conicfidsi*: cf. *cretfed* Wb. 1[a] 3, *sóirfed* 32[d] 13 [e] leg. *inpridchabat*?
[f] This marginal gloss seems to refer to v. 34 [g] MS. taceat
[h] Literally, 'if there should be anything of mysteries that should come upon'
[i] Hitherto glosses 12 and 12a have been printed as one

34. Mulieres in aeclesís taceant[19].
36. Án á uobís sermo Dei processit[20]? Aut in uos solos peruenit[21]?
37. Si quis uidetur profeta esse, aut spiritualis, cognoscat[22] quae scribo uobís, quia Domini sunt mandata[23].
38. Si quis autem ignorat, ignorabitur[24].
39. Itaque, fratres, aemulamini profetare[25], et loqui linguis[26] nolite prohibere[27].
40. Omnia autem uestra honeste et secundum ordinem[28] fiant[29].

XV. 1. Notum autem facio uobís, fratres, euangelium quod praedicaui uobís, quod et accipistis[30], in quo [et] státis[31],

f. 13a *continued*

19. .i. sí sint uiri in presentia *arisinsœ inball dothinchosc*[a] *neich asberad cenn* 20. .i. *issuaícnid* tra *nipo accobor lassinfeir nopridchad suide* et *acheile dothuidect darahési amœ ém nípo uáib act ba o apsatalib* 21. [in marg.] .i. *indúib nammá ropridchad amae ni dúib* sed omnibus gentibus. Án a uobís .i. *nitacair denum domuin dind soscélu* 22. .i. *báith amenme frisso*[b] *bad samlid pridchaid* 23. .i. *act cuit ascribint domsa it* domini *som im*murgu 24. .i. a deo *itindnacul raith* 25. .i. simulate *act bad amal asindbiursa* 26. .i. *act ropochonetarceirt innambélresin* 26a. .i. *diib féisne* ł. *dinachaili* 27. [in marg.] *Farcongair som* tra *sunt indsamuil*[c] *precepte* et *labrad ilbélre act ropochotorbu œcolsa* 28. .i. *bíid cachgním innathechtu*[d] 29. .i. *badféal* et *badfedte*[e] *dogneid cachréit cid precept cid labrad ilbélre bed amal asinbiursa dogneither* et *is béim foris inso forsnadlígetha remeperthi* ł. *istitul indligid archiunn* 30. .i. *aróittid dano moprecept* 31. .i. *ismolad doibsom ón*

f. 13a *continued*

19. for it is impossible that the member should correct what the head might utter. 20. i.e. it is obvious, then, that the man who used to preach had no desire to sit down, and his fellow to come in his place. Verily, indeed, it was not from you, but from (the) apostles. 21. i.e. is it to you only that there has been preaching? Verily not to you (alone), *sed omnibus gentibus.* It is not meet to make (aught) profound of the Gospel. 22. i.e. let his mind be to this: let him preach thus. 23. i.e. except in their having been written by me; they are the Lord's, however. 24. i.e. *a Deo* in bestowal of grace. 25. i.e. but let it be as I say it. 26. i.e. provided it be with interpretation of those languages. 26a. i.e. (to forbid) you yourselves or any one else[f]. 27. Here, then, he orders (them) to imitate (his) preaching and to speak many languages, provided it be with profit to the Church. 28. i.e. let every act be in its proper order. 29. i.e. let it be faithfully and let it be honorably that ye do everything. Whether it be preaching, whether it be speaking many languages, let it be done as I say it. And this is a recapitulation of the aforesaid *dicta.* Or it is the title of the *dictum* ahead. 30. i.e. ye have indeed received my teaching. 31. i.e. that is a praise to them.

[a] MS. *dothinchos* [b] leg. *frissom*, cf. Sg. 209[a] [c] recte *intamuil*
[d] Cf. *ni cumaing foruacrae firinnde inna techta*, and *an taun mbis a cridhe ina techta*, Celt. Zeitschr. III. 450, 451
[e] MS. *fete* with a mark above the *d* and a similar mark below the *t*. *Féal* may be borrowed from O. Fr. *feal* (*fedalis), W. S. *fedte* (*fédte*) derived from 2. *fíad* (Ehre, Wind. Wtb.), Thurneysen
[f] *di* is used here as the Irish *ar-gar-* 'forbid' is followed by *di*

2. Per quod et saluamini qua ratione praedicauerim uobís[32–33], si tenetis, nisi frustra credidistis[34].
3. Tradidi enim uobís inprimís, quod et accipi[35]: quoniam Christus mortuus est pro peccatis nostris, secundum Scripturas[36].
5. Et quia uisus est Cephae et post hoc undecim[37].
6. Deinde uisus est[1] plus quam quincentís fratribus[2] [simul], ex quibus multi manent usque adhuc[3]. f. 13b
9. Ego enim sum minimus[4] apostolorum, qui non sum dignus uocari apostolus[5].
10. Gratia Dei sum id quod sum[6], et gratia eius in me uacua non fuit[7]; sed abundantius illís omnibus laboraui[8].
11. Siue enim ego, siue illi, síc praedicamus[9], et síc credidistis[10].
12. Si autem Christus praedicatur quod resurrexit a mortuis,

32. .i. *amal ropridchad dúib badsamlith nachomalnith* 33. .i. f. 13a *continued*
bacoir cenachomalńithe ropridchad mór namri dúib 34. .i. *act massu made inchretem rochreti*[a] 35. .i. *aní itáa cuntubart libsi* .i. *esséirge ished rorélus dúib recachréit* 36. .i. *amal donairchet hífáithib* et *rofiugrad irrect* et *amal asńindedar issoscélu* 37. .i. apostolis in cenaculo sión
1. [in summo marg.]...(*doadb*)*adar intaidbsiu hi siu* tra *do*(*naib*) f. 13b *coic cetaib.....robói isinchaithir isindaimsirsin* 2. .i. *oillu oldate cóiccét fer dodemnigud* tra resurrectionis 3. .i. in uita .i. *mad aill duib cid accaldam neich diib darigente* 4. .i. *oam* 5. .i. *arismiad mór indapstalacht* .i. *buid fortectairecht hó ísu* 6. .i. *israd dée immumforling conda ap*stal *liussa*[b] 7. .i. non sine operibus .i. *nírbu faás foruigéni* 8. .i. *cíarbu*minimus et *cíarbo* abortibus 9. .i. *isoéntu forcitil linn hóre isóenrad fil linn* 10. .i. *amal ronpridchissemni rachretsidsi*

32. i.e. as hath been preached to you, let it be thus that ye fulfil it. f. 13a
33. i.e. it were fitting that ye should fulfil it: much of marvel has been *continued*
preached unto you. 34. i.e. except the belief which ye have believed is vain. 35. i.e. that as to which there is doubt among you, to wit, resurrection, this is what I have set forth to you before everything. 36. i.e. as hath been foretold in the Prophets and hath been figured in the Law, and as is declared in the Gospel. 37. of Zion.
1. this appearance, then, is manifested to the five hundred.....that f. 13b was in the city at that time. 2. i.e. more than five hundred men; for certifying *resurrectionis* then. 3. i.e. if ye desired even to converse with any of them, ye could do it. 4. i.e. youngest. 5. i.e. for a great honour is the apostleship, even to be on an embassy from Jesus. 6. i.e. God's grace has caused me to be an apostle.... 7. i.e. not void has been his service[c]. 8. though he was *minimus* and though he was *abortiuus.* 9. i.e. it is unity of teaching to us because it is one grace that we have. 10. i.e. as we have preached it, ye have believed it.

[a] leg. *rochretsid*, which is translated
[b] 'a loathsome apostle'? Perhaps *liussa* is the gen. sg. of *liuss* fastidium, Ascoli Gloss. pal. hib. clxv. So Windisch suggests. W. S.
[c] lit. servivit, has served

quomodo quidam dicunt in uobís[11], quoniam resurrectio mortuorum non est[12]?

13. Si autem resurrectio mortuorum non est, neque Christus resurrexit[13].

14. Si autem Christus non resurrexit, inanis est ergo praedicatio nostra[14].

15. Inuenimur autem et falsi testes Dei[15], quoniam testimonium diximus aduersus Deum[16], quod suscitauerit Christum quem non suscitauit, si mortui non resurgunt[17].

16. Nam si mortui non resurgunt neque Christus resurrexit[18].

17. Quod si Christus non resurrexit, uana est fides uestra[19].

18. Ergo et qui dormierunt in Christo, perierunt[20].

19. Si in hac uita tantum in Christo sperantes sumus[21], misserabiliores sumus omnibus hominibus[22].

f. 13b *continued*

11. .i. *isaithiss doibsom cid anísiu* .i. *cenprecept dondaís anfiss* 12. .i. *masuglé lib tra inprecept ropridchussa* .i. *asréracht crist hómarbaib cid dialeícid cundubairt fordrecht uáib* de resurrectione hominum 13. .i. *isgnáth tra inso dond óis glicc dolleicet forru indáil* et *fobenat iarum innadeud hórogaibther cíall forriuth*[a] *combi remib rethith iarum*[b] 14. .i. *isuabar* et *isfass dúnni apridchimme manidfír* ut dicunt illi 15. .i. *isguforcell doberam dodia amalsodin* 16. .i. *isfrideacht afiadnissesin* 17. .i. *límmi fordia ní náad deirgéni inchruthsin* .i. *todiusgud crist* 18. .i. *isairi ém liimse forrusom díltud eisséirgi crist hóre disluindet* resurrectionem mortuorum 19. .i. *issudichnid manidchretid esséirge crist* et mortuorum *nibnóibfa fornires inchruthsin* et *níbscara fribarpecthu* 20. .i. *isepeltu doib manisimbe bethu suthin* 21. .i. *massu bethu crist nammá cretmeni issiu* ł. *massu armbethuni siu nammá* 22. .i. *sech cách*

f. 13b *continued*

11. i.e. even this is a disgrace to them, that is, not to preach to the ignorant folk. 12. i.e. if, then, the doctrine which I have preached is clear to you, to wit, that Christ hath arisen from the dead, why do ye leave doubt on a section of you *de resurrectione hominum*? 13. i.e. this, then, is usual for the cunning folk, (that) they let the crowd pass them and then steal up (?) after it when they are intent on running, so that afterwards he runs before them[b]. 14. i.e. vanity and void for us is what we preach unless it is true *ut* etc. 15. i.e. it is false testimony which we give of God in that case. 16. i.e. that witness is against Godhead. 17. i.e. we impute to God a thing which He has not done in that wise, to wit, the raising of Christ. 18. i.e. therefore do I accuse them of denying Christ's resurrection, because they deny *resurrectionem mortuorum*. 19. i.e. it is manifest (that) unless ye believe the resurrection of Christ *et mortuorum*, your faith will not sanctify you in that wise, and doth not sever you from your sins. 20. i.e. it is perishing to them unless they have life eternal. 21. i.e. if it is Christ's life only that we believe here, or if it is our life here only. 22. i.e. beyond every one.

[a] After this seems to come *s* and then three illegible letters
[b] This gloss is obscure, and the meaning ascribed to *fobenat* (=subveniunt?) is doubtful

20. Nunc autem Christus resurrexit a mortuis[23], primitiae dormientium[24].

21. Quoniam quidem per hominem[24a] mors, ita et per hominem[24b] resurrectio mortuorum[a 25].

23. Unusquisque autem in suo ordine[26–27].

24. Deinde finis[28], cum tradiderit regnum Deo et Patri[29], cum euacuauerit[b 29a] omnem principatum[30] et potestatem et uirtutem[31].

26. Nouissima autem inimica distruetur mors[1]. f. 13c

27. Omnia subiecta sunt éi; sine dubio praeter eum[1a] qui subiecit éi omnia[2].

28. Cum autem subiecta[2a] fuerint illi[2b] omnia[2c] tunc ipse Filius[2d] subiectus erit illi[2e] qui subiecit sibi omnia, ut sit Deus omnia in omnibus[3].

29. Alioquin quid facient, qui babtizantur pro mortuis[4], si omnino[5] mortui non resurgunt? ut quid et babtizantur pro illís[6]?

f. 13b *continued*

23. .i. *ished ón immurgu as fír* et *isfír dano esséirge* omnium post sé 24. .i. *it(primiti* .i. nomen plur*ale isprimitsom morad in(esseir)giu* et *a(i)ritiu indocbále*[c] 24a. .i. adam 24b. .i. christum 25. .i. *cosmulius conécsamlus tra inso* 26. .i. resurget .i. *ní dodechur úirt in esséirgu inso arbid immalle asseírset* omnes mortui 27. .i. *inúrt airiten fochricce do fíríanaib* et *inurt airiten pían dophecthachaib* 28. .i. *bieid crich fortimtherecht cacha dúlo arniricfider alless* postea 29. .i. *isand ém bieid* finis *lasse donindin inmacc dondathir innahíi irrufollnastar siu* 29a. .i. deus pater 30. .i. *dosinbéra fochumachte inmaicc* 31. .i. antiqua nomina demonibus *arimrumadir cachingrád andsom*

f. 13c

1. .i. *sechihed bás són imbás etarscartha coirp* et *anme* et *bás péne* rl. 1a. .i. deum 2. .i. *arnatomnathar bed foammamichthe deacht dondóinacht* 2a. .i. a patri 2b. .i. filio 2c. .i. regna[d] 2d. .i. ex parte carnis 2e. .i. patri 3. .i. *ishé á oenur besní* 4. .i. peccat*is immefolinget bás* ł. [peccatoribus qui ante mortem habebant baptismi] uolun*tatem* 5. .i. *etir* 6. .i. *cedtorbe doib etarscarad etir friatola* et *a pecthu*

f. 13b *continued*

23. i.e. it is *that*, however, which is true, and true, moreover, is resurrection *omnium post sé*. 24. i.e. they are first-fruits i.e. *nomen plurale*, He is first-fruit, magnifying in resurrection and receiving glory. 25. i.e. a similitude with dissimilitude then (is) this. 26. i.e. not to distinguish order[e] in resurrection (is) this, for it will be together that *omnes mortui* will arise. 27. i.e. in order of receiving reward by the righteous and in order of receiving punishments by the sinners. 28. i.e. there will be an end to the service of every creature, for *postea* it will not be needed. 29. i.e. then indeed will be *finis* when the Son shall deliver to the Father these things wherein He has reigned here. 30. i.e. He will put them under the power of the Son. 31. for every grade hath sinned therein.

f. 13c

1. i.e. whatsoever death that may be, whether death of separation of body and soul and (leg. or) penal death. 2. i.e. lest it should be supposed that (the) Godhead is subject to the Manhood. 3. i.e. it is He alone who will be aught. 4. i.e. *peccatis* which cause death, *uel* etc. 6. i.e. what profit is it to them to separate at all from their desires and their sins?

[a] MS. mortorum [b] MS. euacuerit [c] This gloss is confusedly arranged: *morad* and *airitiu* seem to go with *itprimiti* [d] MS. rega [e] temporis vel honoris, Primasius, Migne, Patr. Lat. lxviii. 545

30. ut quid et nos periclitamur omni hora[7]?
31. Cotidie morior[8] propter uestram gloriam, fratres[9].
32. Si, secundum hominem, ad bestias[9a] pugnaui Ephessi, quid mihi prodest[10], si mortui non resurgunt[11]? Manducemus et bibamus[a], cras enim moriemur[12].
33. Nolite seduci[13]. Corrumpunt mores bonos conloquia mala[14].
34. nolite peccare; ignorantiam enim Dei[15] quidam habent[16]; ad reuerentiam[b] uobís loquor[17].
35. Sed dicet aliquis[18]: Quomodo resurgunt mortui[19]? Quali autem corpore ueniunt[20]?
37. Et quod seminas, non corpus quod futurum est, seminas[21], sed nudum[22] granum.

f. 13c *continued* 7. .i. *cedtorbe dúnni acésme dicachimniud* et *dicachgúassacht inbetho* 8. .i. *amirlam techte martre cachdia* 9. .i. *arfartáirciudsi inindocbáil* 9a. .i. homines feroces 10. [in marg.] *(ma)ssu dóinecht* (crist) *nocretim (ma)nid chretim (aess)éirge* et *mo(esséir)ge féinn* (.i. *mas)su bethu frecn(dirc)* tantum *nomthá* 11. .i. *massu arinbethid frec(ndirc)* tantum *dagníu* 12. .i. *is hed aslinn andumelam (mass)uamnin ataam ammicosmili frisincethir dianérbart* [ies]ias[c] *inninsci so* 13. .i. a seodoprofetis *niérbarid* autem uerba *asbeir intóis anfoirbthe* 14. Mininder comicus dixit hoc testimonium .i. poeta de corintís 15. .i. *astualang deacht todiusgud crist* et omnium mortuorum 16. .i. *ni fíu cometecht doib* 17. [in marg.] (reu)erantiam (.i. *corop*) *occu* .i. *canim(ebol) lib ambuid (li)b cenprecept doib (rúne) ind hesséirgi* (.i. *ar*) *imprucœ* et *ar ... gid* ignorare dicitur 18. .i. *indonichnech*[d] *uáib doepirt inso* 19. .i. *ceist amirissech inso* 20. .i. *cindas inchoirp ineséirset* 21. .i. *nindías*[e] *biis archiunn focheirt* in terram sed *granne désse*[f] tantum 22. .i. *glan* ł. *lomm*

f. 13c *continued* 7. i.e. what profit to us is what we suffer of every tribulation and of every danger of the world? 8. i.e. I am ready to go to martyrdom every day. 9. i.e. for bringing you into glory. 10. if it is (only) Christ's Manhood I believe (and) if I believe not in His resurrection and my own resurrection, that is, if it is a present life *tantum* that I have. 11. i.e. if it is for the present life *tantum* that I do it. 12. i.e. this (only) is ours, what we consume. If it is thus that we are, we are like unto the beast of which Isaiah hath uttered this saying. 13. i.e. *a pseudoprophetis*: ye should not utter *autem uerba* which the imperfect folk utters. 14. Menander etc. 15. i.e. that the Godhead is able to raise up Christ *et* etc. 16. i.e. it is unworthy to indulge them. 17. i.e. that it be with them, i.e. have ye not shame that they are with you without teaching to them the mystery of the resurrection, that is, that it may be a shame *et*...etc. 18. i.e. is it likely that any of you should say this? 19. i.e. an unbelieving question, this. 20. i.e. in what kind of body will they arise? 21. i.e. it is not the ear which is to come[g] thou castest *in terram*, but a grain of an ear *tantum*. 22. i.e. clean or bare.

[a] MS. bibemus [b] MS. reuerantiam [c] Isa. xxii. 13, lvi. 12
[d] leg. *in doich do neuch*? J. S. Thurneysen, Sarauw and Windisch suggest *indoich nech*, but what then is the construction of *inso*?
[e] = *ni ind dias* [f] MS. *esse* [g] lit. ahead

38. Deus autem dat illi corpus[23] sicut uult, et unicuique seminum proprium corpus[24].
39. non omnis caro, eadem[25] caro.
40. Et corpora caelestia et corpora terrestria; sed alia quidem caelestium gloria, alia autem terrestrium[26].
41. Alia[27] claritas solis, alia[28] claritas lunae, alia[29] claritas stellarum.
42. Seminatur in corruptione[1], surget in incorruptione[2]. f. 13d
43. Seminatur in ignobilitate[3], surgit in gloria[4].
44. Seminatur corpus animale[5].
45. Factus est primus Adam in animam uiuentem[6]; nouissimus Adam in spiritu[m] uiuificantem[7].
46. Sed non prius quod spiritale est, sed quod animale[8], deinde quod spiritale[9].

f. 13c *continued* 23. .i. *combidiáss mór indóengránne* 24. .i. *isachorp fessin arafoím cachsíl* .i. *madgrainne cruithnechte foceirr isdiass cruithnechte* rl. 25. .i. *innunn* 26. [in marg.] *Ata tréde tadbatsom* híc .i. *dechur eter corpu nemdi* et *corpu tal*mandi et *dechur eter corpu nemdi immanetar* et *dechur eter corpu tal*mandi *immanetar andechor feil etercorpu nemdi* (s)ignificat *andechur (et)er indocbáil inna nóib innim andechor (in)na corp tal*mande significat *dechor inna pían bete donaib pecthachaib inifurnn* 27. .i. *sain* 28. .i. *sain* 29. .i. *sain*
f. 13d 1. .i. *illobad* et *legad* 2. .i. *cenlobad cen legad iarsin* 3. .i. *doire acummisc arúir* 4. .i. *ataat tra*[a] *réte* híc *niréid ambrith fricorpu* peccatorum sed iustorum 5. .i. *anmande* .i. graue[b] 6. .i. *béu aanim* tantum 7. .i. *beoigidir inspirut incorp infectso* 8. .i. *anasirchride ished doralad hitos*such 9. .i. *anassuthin im*murgu *ished rolaad fodeid*[c] .i. spiritale

f. 13c *continued* 23. i.e. so that the single grain becomes a great ear. 24. i.e. it is its own body which every seed receives, that is, if thou cast a grain of wheat, it is an ear of wheat etc. 26. There are three things which he sets forth *híc*, that is, a difference between heavenly bodies and earthly bodies, and a difference between heavenly bodies among themselves, and a difference between earthly bodies among themselves. The difference there is between heavenly bodies *significat* the difference between the glory[d] of the saints in heaven: the difference of the earthly bodies *significat* the difference of the punishments which will be (awarded) to the sinful in hell. 27—29. i.e. different.
f. 13d 1. i.e. in decaying and dissolving. 2. i.e. without decaying, without dissolving afterwards. 3. i.e. baseness of their being mixed with mould. 4. i.e. there are three things here (glory, power, spirituality) which it is not easy to refer to the bodies *peccatorum* etc. 5. i.e. animal. 6. i.e. its soul (is) alive *tantum*. 7. i.e. the spirit now quickens the body. 8. i.e. what is perishable has been put first. 9. i.e. what, however, is perennial has been placed last.

[a] leg. *trí*
[b] cf. LL. 280[a,b], where Elijah and Enoch in heaven are said to be unable to move owing to the heaviness of their bodies
[c] leg. *fodeud* [d] i.e. the respective glories

47. Primus homo[9a] de terra, terrenus[10]; secundus homo[10b] de caelo, caelestis[11].

48. Qualis terrenus, tales et terreni[12]; et qualis caelestis[13], tales et caelestes[14].

49. Igitur, sicut portauimus imaginem terreni, portemus et imaginem caelestis[15].

51. Ecce misterium uobís dico: omnes quidem resurgemus[16], sed non omnes inmotabimur[17].

52. in nouissima tuba...[18] mortui resurgent incorrupti[19].

53. Oportet enim corruptibile hoc induere incorruptionem[20], et mortale hoc induere inmortalitatem[21].

54. Cum autem mortale hoc induerit inmortalitatem[22], tunc fiat sermo qui scriptus est[23]: Absorpta[a] est[24] mors in uictoria.

55. Ubi est, mors, aculeus tuus[25]?

f. 13d *continued*

9a. .i. adam 10. .i. *mádramil inmacc* 10b. .i. christus 11. .i. *athramil side mac im*murgu 12. .i. *cosmili friadam ingnímaib* et *accobraib* 13. .i. *cosmil fricr*ist *fessin aathir nemde* 14. .i. *cosmili fricr*ist in operibus et (cu)piditatibus 15. .i. *indleire doratsam frisechim gníme adim hipecdib taibrem frisechim gníme cr*ist in iustitia et *bemmi* caelestis *iarum* 16. .i. *isí inso indrún inso*[b] .i. *esseírge innanuile marb* 17. .i. *ní nádmbia cid cumscugud donaib pecthachaib ni áirmis*om *ón archumscugud arisabás imbás dosuidib comscugud im*murgu iustorum *abás imbethith són adindrímis*om 18. .i. *isintsenmim dedenach arnibia senim terchomric iarsin* ł. praedica*tione* nouissima ł. uoce archan*geli*[c] 19. .i. *nibia lobad na legad doib iarsin* 20. .i. *isuisse intoichther andruailnithes*o *honnebdru*ailnithiu *nibu degming donetadsom*[d] *achorp fadesin issuidiu* 21. .i. *cid fognim cid fochésad dorróntar* in hoc uerbo dicit enim *consentius cid fo ó. cid fo r. iscésad*[e] 22. .i. *lasse gabas immbi* 23. .i. *fírfidir anasrubart infáith* 24. .i. *roslogeth*[f] 25. .i. *cote inrinnd diaruba* uitam omnis hominis

f. 13d *continued*

10. i.e. the son (is) like (his) mother. 11. i.e. he (is) like (his) Father, a Son, however. 12. i.e. like unto Adam in works and desires. 13. i.e. like unto Christ himself (is) His heavenly Father. 14. i.e like to Christ *in operibus* etc. 15. i.e. the diligence we have bestowed on following Adam's works in sins, let us give to following Christ's deeds *in iustitia*, and we shall be *caelestes* then. 16. i.e. this is the mystery, to wit, the resurrection of all the dead. 17. i.e. not that there will not be even a change for the sinners; but he (Paul) does not count that as a change, for in their case it is out of death into death. (It is) the change, however, *iustorum* out of death into life that he so reckons. 18. i.e. in the last call, for there will not be (any) call to assembly after that. 19. i.e. there will not be decaying or dissolution to them after that. 20. i.e. it is just that this corruptible should be clothed with the incorruptible. It were not difficult for him to go to his own body then. 21. i.e. *in hoc uerbo* one can express oneself both in the active and the passive, *dicit enim Consentius* that whether it be (i.e. whether *induo* ends) in *o* or in *r* it is passive. 22. i.e. when he puts on him. 23. i.e. what the prophet hath said will be verified. 25. i.e. where is the sting wherewith thou hast struck *uitam* etc.?

[a] MS. absorta [b] cf. Ml. 86c 3 [c] Olden refers to Theodore of Mopsuestia, ed. Swete, vol. II. p. 30 [d] leg. *do-n-ethad-som*, which is translated [e] Sarauw, Irske Studier 31, 32 [f] a prima manu

56. uirtus uero peccati lex[26–27].

57. dedit nobis uictoriam per Dominum nostrum Iesum Christum[28].

58. stabiles estote et immobiles; abundantes in opere Domini[29] semper[30], scientes[31] quod labor uester non est inanis in Domino[32].

XVI. 1. De collectis[33] autem, quae fiunt in sanctos[33a].

2. Per unam sabbati unusquisque uestrum aput sé [a]seponat[1], f. 14a recondens[2] quod éi bene placuerit[3].

4. Quod si dignum fuerit ut et ego eam[4], mecum ibunt[5].

5. Veniam autem ad uos, cum Macedoniam pertransibo[6], nam Macedoniam pertransibo[7].

6. Apud uos autem forsitan manebo[8], uel etiam hiemabo[9] ut uos me deducatis[9a] quocumque iero[9b].

7. spero enim[10] me aliquantulum temporis manere apud uos, si Dominus permiserit[11].

9. Ostium enim mihi apertum est magnum et euidens[12]; et aduersari multi[13].

f. 13d *continued*

26. .i. *hore istrithairmthecht rechto rofoilsiged*[b] *peccad* 27. [in marg.] ł. lex .i. *inrect comaccobuir file imballaib caích doaccobor pectho doforchossol cách inrecht sin ho adam* 28. .i. *trecretim*[c] iesu christi 29. .i. *combat foirbthiu archách*[d] *forngnímæ* 30. .i. *odernaid nagnímu dorigéni* crist 31. .i. *isderb lib* 32. .i. *robbia indocbál darahéssi* 33. .i. *dinab gabalib* .i. de elemoisinís 33a. .i. qui sunt in hierusalem 33b. .i. diem

f. 14a

1. .i. *tecmallid dia domnich beos arnaptrom lib atecmallad* 2. .i. *commaterchomla* 3. .i. *condib cuimse less ameit* 4. .i. *madfiu lib moainechsa dobreith less* 5. .i. *momuinter fein* et *nech uáibsi* 6. .i. *lasse adnelliub* 7. .i. *adeilliub* 8. .i. *ní ba cuit adíll cucuibsi acht ainfa lib arnidad foirbthisi, it foir*bthi *im*murgu macidonii[e] 9. .i. *gaimigfer* 9a. .i. post chiemem 9b. .i. uelicitate reuertandi (*sic*) 10. .i. *ished domoiniur* 11. .i. *mad maid ladia* 12. .i. *eirgnæ* 13. .i. *fristait sochuide domsa and* .i. heretici et seodoapos*toli*

f. 13d *continued*

26. i.e. because it is through transgression of (the) Law that sin has been manifested. 27. i.e. the law of concupiscence which is in every one's members, to desire sin, every one since Adam has overstepped that law. 28. i.e. through belief in Jesus Christ. 29. i.e. so that your deeds may be more and more perfect. 30. i.e. that ye may do the deeds which Christ hath done. 31. i.e. ye are sure. 32. i.e. ye will have glory for it.

f. 14a

1. i.e. collect ye on Sunday still[f] so that their collection may not seem to you onerous. 2. i.e. so that he may collect them. 3. i.e. so that its amount may seem appropriate to him. 4. i.e. if ye think fit to bring me[g] with him. 5. i.e. my own household and some one of you. 6. i.e. when I shall visit. 7. i.e. I will visit. 8. i.e. it will not be merely a passing visit[h] to you, but I will tarry with you, for ye are not perfect. The Macedonians, however, are perfect. 10. i.e. it is this I intend. 11. i.e. if it please God. 13. i.e. a multitude opposes me therein.

[a] MS. ponat [b] MS. *rofollsiged* [c] leg. *trechretim* [d] cf. Ml. 71c 1 and Laws IV. 10: *it gairdi ar gach inbaidhi cach modh dobeir saethar furra* [e] MS. macidonsi, or is *macidonsi* based on Macedonenses? [f] i.e. continue to collect on Sunday [g] literally, faciem vel personam meam, Sarauw: cf. Wb. 15c 25 [h] cf. Ml. 102a 15

10. Si autem uenerit Timatheus[14], uidete, ut sine timore[15] sit apud uos.
11. Ne quis [ergo] illum spernat[16]; deducite autem illum in pace[17], ut ueniat ad me, exspecto enim[18] illum cum fratribus[19].
12. De Appollo autem fratre, notum uobís facio[20] quoniam multum rogaui eum [ut] ueniret ad uos cum fratribus[21]; et utique non fuit uoluntas[22] ut nunc[23] ueniret; ueniet autem cum éi uacuum[24] fuerit[25].
13. confortamini[26].
14. Omnia[26a] uestra in caritate fiant[27].
15. Obsecro autem uos, fratres, nostis domum[28] Stiphanae et Fortunati et Achaici; quoniam sunt primitiae Achaiae[29], et in ministerium sanctorum ordinauerunt sé ipsos[30].
16. Ut et uos subditi sitis[31] eiusmodi, et omni cooperanti, et laboranti[32].
17. id quod uobís deerat[a] ipsi subpleuerunt[33].
18. Refecerunt enim[34] et meum spiritum, et uestrum[35]. Cognoscite ergo qui huiusmodi sunt[36].
19. Salutant uos in Domino multum Aquila[36a] et Prescella[37].

f. 14b 24. Caritas mea cum omnibus uobis in Christo Iesu[1].

f. 14a *continued* 14. .i. *mathéis cucuibsi riumsa* 15. .i. *immormussa* ł. *nebchomalnatha inna epistlese* 16. .i. *inepbuith dia réir* 17. .i. *dofóidid*[b] *illei resíu ríssa* 18. .i. *ararneutsa* 19. .i. *conamuntir dochoid less* 20. .i. *dobiur tesst nairi* 21. .i. *nibad aóenur dó* 22. .i. *nípu accobor leiss* 23. .i. *infechtso* 24. *dilmain*[c] 25. .i. *lasse bas nuáin do* ł. *nípa ainmithiu*[d] *intain ronicfea* 26. .i. *cách alaile* 26a. .i. uerba et opera 27. .i. *nafridoirced nech dialailiu* et *do dia* 28. .i. interrogatio *cid nách intsamlid* 29. .i. *ithé cíaturuchreitset diib* 30. .i. *ataat octimthirecht* apastolorum dei *nicumme* et *sissi* 31. .i. *do aurlatu doib* 32. .i. *dofarforcitlidib* et *dobar nanamchairtib* 33. .i. *atá leusom diforcrid andudesta airibsi* 34. .i. *amre liumsa* 35. .i. *torbœ immurgu dúibsi* 36. .i. *dodénum neich asberat* 36a. .i. uir[e] 37. .i. *isdil laee maid dodénum dúibsi*

f. 14b 1. .i. sit *dém*[f] *no(ca)rimse*[g] *ísu* ... car.... *dano* s..

f. 14a *continued* 14. i.e. if he go to you before me. 15. i.e. of sin or of non-fulfilment of this epistle. 16. i.e. in not being subject to his control. 17. i.e. send ye him hither before I go. 19. i.e. with his household, who have gone with him. 20. i.e. I give testimony for him. 21. i.e. it should not be alone. 22. i.e. he did not desire. 23. i.e. this time. 24. free. 25. i.e. when he shall have leisure, or it will not be unseasonable(?) when he shall come. 26. i.e. each the other. 27. i.e. let no one offend against another and God. 28. why do ye not imitate it? 29. i.e. it is they who first of them have believed. 30. i.e. they are a-serving *Apostolorum Dei*, not like you. 31. i.e. to obey them. 32. i.e. to your teachers and to your soul-friends. 33. i.e. they have as excess what is wanting to you. 34. i.e. it seems marvellous to me. 35. i.e. profit, however, to you. 36. i.e. to do whatever they say. 37. i.e. it seems dear to her that ye should do good.

f. 14b 1. i.e. *sit* indeed *caritas* wherewith I love Jesus; then *sit caritas.*

[a] MS. derat [b] leg., with Sommer, *dafóidid*, unless deducite is translated as an indicative [c] in marg. a prima manu [d] leg. *ainmithchiu* J. S., *ainmithig* Sarauw [e] In MS. this gloss is on Prescella [f] Sarauw would correct and complete to *amal nocarimse Ísu* caritas uestra *dano* sit, 'as I love Jesus' etc. [g] cf. Ml. 79[d] 1

EPISTOLA II. AD CORINTHIOS.

I. 1. Paulus, apostolus[2] Iesu Christi per uoluntatem Dei[3], et Timotheus frater[4], aeclesiae Dei quae est Corinthi[5], cum sanctis omnibus qui sunt in uniuersa Achaia[6].
2. Gratia uobís et páx a Deo Patre nostro et a Domino Iesu Christo[7].
3. Benedictus Dominus[8] et Pater[9]....et Deus totius[a] consulationis.
4. Qui consulatur nos in omni tribulatione nostra[10], ut possimus et ipsi consulari eos[11] qui in omni presura[12] sunt, per exortationem qua exortamur[13] et ipsi[14] a Deo.
5. Quoniam sicut abundant pasiones Christi in nobís, ita et per Christum abundat consulatio nostra[15].

f. 14b *continued* 2. .i. *augtortas apstalachte inso tra aainm fessin dosuidigud itossoc(h) naepistle* 3. .i. *ropothol dondathir mothooi(t)*[b] 4. .i. *preceptóir* et *forcetlid doib som* Timotheus et *bráthir inhiris nípu decming cid i coli(nn)* 5. .i. *donterchomruc nóib file icorint* 6. .i. *ni luct corint nammá dianduthraccarsa amaithsi*[c] *acht daduthraccar donaib huilib nóibaib file* in achaia 7. .i. precamur ego et Timo*theus* multipliceter *is hed fodlína* 8. .i. *indeacht* 9. .i. *sechisintathir* 10. .i. *eter imnetha inbetho frecndirc* et *pœna todóchidi* 11. .i. *tre precept doib* ł. *isdessimrecht comdíthnatha* et*sóire dochách arsóireni* 12. *ón(dair)cur*[d] 13. .i. *corrònertamni cách hifoditin fochide amal nonnertarni hodia* 14. .i. *cid osni* 15. .i. *méit donindnagar fornni fochith issí méit insin donindnagar indíthnad nitabir dia fornni di*diu *fochith nádfochomolsam cid indfochith follongam dob*er *díthnad darahéssi*

f. 14b *continued* 2. i.e. this then is the authority of apostleship to put his own name at the beginning of the epistle. 3. i.e. to send me was the Father's will. 4. i.e. a preacher and teacher of theirs (was) Timothy, and a brother in the faith—it were not impossible even in flesh[e]. 5. i.e. to the holy congregation which is in Corinth. 6. i.e. it is not only to the folk of Corinth that I wish this good; but I wish it to all the saints who are in Achaia. 7. it is this that supplies it (the sentence). 8. i.e. the Godhead. 9. i.e. that is, the Father. 10. i.e. both troubles of the present world and (fear of) future punishments. 11. i.e. through instruction to them; or our freedom is an example of consolation and of freedom to every one. 12. from the oppression. 13. i.e. so that we may strengthen every one in enduring sufferings even as we are strengthened by God. 14. i.e. even we ourselves. 15. i.e. in proportion as suffering is bestowed upon us, so is the consolation that is bestowed. God, then, putteth not upon us suffering which we cannot endure. Even the suffering which we endure, He giveth consolation for it.

[a] Over totius is an illegible gloss beginning with cor.
[b] The edge of the MS. has here broken off, and with it the final *t*. Cf. infra, 26[c] 2, Sarauw 94 [c] leg. *amaithsin*, which is translated
[d] a prima manu: cf. Ml. 38[d] 21, 45[c] 5
[e] As Timothy's father was a Greek, Acts xvi. 1, 3

6. Siue autem tribulamur[16] pro uestra exortatione...[17] siue exortamur pro uestra exortatione et salute, quae in tollerantia operatur harumdem passionum quas et nos patimur[18].

7. ut spes nostra firma [sit] pro uobís[19].

8. Non enim uolumus ignorare uos[20], fratres, de tribulatione nostra.. quoniam supra modum[21] grauáti sumus supra uirtutem[22], ita ut tederet nos[23] etiam uiuere[24].

9. Sed ipsi in nobísmet ipsís responsum mortis[25] habuimus[26], ut non simus fidentes in nobís[27].

f. 14c 10. in quem speramus, quoniam adhuc eripiet nós[1].

11. Adiuuantibus[2] et uobís in oratione pro nobis[2a], ut ex multarum facierum personis, eius quae in nobis est donationis[3], per multos[4] gratiae[5] agantur[6] pro nobis.

f. 14b *continued* 16. .i. *fonsegar* 17. .i. *arimp díthnad* et *hícc dúibsi foditiu fochide dúnni* .i. *andugníat ar magistir isferr dún adénum* 18. .i. *trefulang innafochide bied indhícc* 19. .i. *rofitemmarni bes sonirt forniressi isnaibfochidib* 20. .i. *isfo lium ciarafesid* 21. .i. *inmór* 22. .i. *tuárgabad fornn aire fochide nádtuárgabar nert*[a] 23. .i. *toncomra*[b] 24. .i. *ropo tochomracht*[c] *linn buid imbethu* ut mori omni disiderio cuperemus 25. .i. *ararcomoicsi dobás* 26. .i. *bás crist doprecept* t. parati sumus morti pro Christo t. *fis scél ó bás. Aliter roposcáth linn* uiuere ceist *cid dorigénsam nianse* sed responsum mortis rl. .i. *guide* et *tomoltód*[d] *armbáis is hed dorigénsam* sed non inuenimus 27. .i. *torisnich* in nobís .i. in nostra prudentia

f. 14c 1. .i. *bied afortacht linn beos* 2. .i. *afotegidsi*[e] 2a. .i. *gigestesi dia linn arafulsam ar fochidi* 3. .i. *afortéitsi ém* ut ex multarum rl. 4. .i. *cretfite dúnni* 5. .i. *atligthe buide* 6. .i. *cochonerchloatar*

f. 14b *continued* 17. i.e. that our endurance of afflictions may be a consolation and salvation to you: that is, what our masters do it is better for us to do it. 18. i.e. the salvation will be through the endurance of the sufferings. 19. i.e. we know that your faith will be firm in the sufferings. 20. i.e. I wish that ye should know it. 21. i.e. greatly. 22. i.e. a burden of sufferings has been raised upon us, so that (proportionate) strength is not raised up. 24. i.e. it seemed to us a weariness to be in life, *ut* etc. 25. i.e. for our nearness to death. 26. i.e. to teach Christ's death, *uel parati* etc., or tidings from death. *Aliter*, we were weary of life. Question, what have we done? Easy (to answer), *sed* etc., that is, praying and urging (?) for our death, this is what we have done, *sed* etc. 27. i.e. confident *in nobis* etc.

f. 14c 1. i.e. His help will still be with us. 2. i.e. when ye help. 2a. i.e. ye will beseech God for us that we may endure our sufferings. 3. i.e. when ye assist indeed *ut* etc. 4. i.e. who will believe in us. 6. i.e. so that they may be driven.

[a] leg. *nád tuárgab ar nert*, Sarauw
[b] a prima manu
[c] rectius *thochomracht*
[d] cf. Wb. 20[d] 4, Lib. Ardm. 176[b] 1, supra p. 496
[e] This seems corrupt. Leg. *afortégidsi*, Zimmer: *aforregidsi*, Sarauw 93

12. Nam gloria nostra haec est[7], testimonium conscientiae nostrae[8], quod in simplicitate [cordis][9] et sinceritate Dei[10], et non in sapientia carnali[11], sed in gratiá Dei conuersati sumus.

13. Non enim alia scripsimus uobís[12], spero autem[13] quod usque in finem[14] cognoscetis,

14. Sicut et cogn[o]uistis nos ex parte[15], quod gloria uestra sumus[16], sicut et uos nostra in die Domini nostri Iesu Christi[17].

15. Et hac confidentia[18], uolui prius uenire ad uos, ut secundam gratiam[19] haberetis;

16. et a uobis deduci[20] in Iudeam.

17. Cum ergo hoc uoluissem, numquid leuitate ussus sum[21]?

7. .i. *hícc sochuide treprecept iarnarsóirad*[a] 8. .i. *nigóo dún friarcubus ní arlóg na aithi pridchimmi soscéle* 9. [in marg.] (in) semplicitate .i. *ní ar (ló)g na aithi dun (fési)ne acht is (art)hairciud sochuide* in gloriam (cum) deo in pasionibus gloriamur (non) lucri causa (praedi)camus[b] 10. .i. *issí diuitte dá precept soscéli cenlóg cenaithi* 11. .i. *condegar lóg arsodin* et *indocbál* 12. .i. *rofitis mobésgnese frib* .i. *nád cuintgim lóg armoprecept* 13. .i. *isderb limm* 14. .i. *coforcenn foirbthetad* 15. .i. *rann uáibsi* t. *rann diar forcitulni* 16. .i. *is triunni dúibsi indindocbál nobtá* in futuro 17. .i. *amal istrebartabirtsi dochum nirisse ronbiani indocbál* in die domini nostri 18. .i. *hore nondobmolorsa* et *nom móidim indib* 19. .i. pænitentiam.: (*C*ei)st *cote* prima gra[tia] *nianse rad dilgutha (pe)cthe tre baithis (is)hed arrath ta(n)ise dilgud pectho (t)re aithirgi* 20. .i. *atomanaste* .i. *cachled dochoidsom sund isdoprecept* et *forcitul* 21. .i. *arisbés uáilbe*[c] *issain aní asberar indi* et *dogníther*

f. 14c *continued* 7. i.e. to save a multitude through teaching after our deliverance. 8. i.e. it is not false for us as to our conscience; not for reward or recompense do we preach the Gospel. 9. i.e. not for reward or recompense to ourselves, but it is for bringing a multitude *in* etc. 10. i.e. this is 'simplicity of God' to teach the Gospel without reward, without recompense. 11. i.e. for this reward is sought and glory. 12. i.e. ye know my habit as regards you, that is, that I seek no reward for my teaching. 13. i.e. I am certain. 14. i.e. to the end of perfection. 15. i.e. a part of you or a part of our teaching. 16. i.e. it is through us that ye have the glory which is in store for you *in futuro*. 17. i.e. as it is through bringing you to the faith we shall have glory *in die*, etc. 18. i.e. because I praise you and boast myself in you. 19. Question: what is *prima gratia*? Easy (to answer: the) grace of forgiveness of sins through baptism. This is the second grace: forgiveness of sin through repentance. 20. i.e. that I should be brought, that is, every side that he went here it is to instruct and teach. 21. i.e. for it is a usage of pride, that what is said in it and what is done are different.

[a] MS. *iarnasoirad*
[b] Conscientia mea non reprehendit me lucri uel gloriae causa praedicare, Primasius, Migne, Patrologia Latina lxviii. 556
[c] leg. *úaille*? Cf. Ml. 33[b] 17. But *uailbe* also in Wb. 30[b] 21, and cf. Thurneysen KZ. xxviii. 147

Aut quae cogito, secundum carnem cogito[22] ut sit apud me Est et Non[23–24]?

18. Fidilis autem Deus, quia sermo noster[25], qui f[u]it apud uos[26], non est in illo Est et Non[27]; sed Est in illo[28].

19. Dei enim Filius, [Iesus] Christus, qui in uobís per nos praedicatus est[29], per me[30] et Silvanum....non fuit Est et Non, sed Est in illo fuit[31].

20. ideo et per ipsum Amen[32] Deo[32a] ad gloriam nostram[33–34].

21. Qui autem confirmat nos uobiscum[35] in Christo, et qui unxit nos[36], Deus.

f. 14c *continued*

22. .i. *aranî immeraither*[a] *iarcolinn isgnáth gáo* et *fír nand ni íar colinn didiu moimradudsa* sed secundum deum et non est mendacium in illo 23. .i. *cobeid* .i. *combed andedesin imlabradsa* .i. *gáu* et *fír* .i. *combad sain anasberin obélib* et *ani immeradin óchridiu* 24. *fochenéle*[b] *lugi* (*i*)*ssiu rodbo chosmi*(*liu*)*s* .i. *amal nafil india* (*an*)*isiu* .i. *fír* et *gáu* (*acht*) *isfír* tantum *fil* (*an*)*d isamlid isfír fil indiunni* 25. .i. *fír* tantum *ished file indiunni* 26. .i. *pridchider dúibsi* 27. .i. *gáu* et *fír* simul 28. .i. *as* est .i. *fír* 29. .i. *bainse*[c] *dún epert gue airintí labrathar indiunni* .i. iesus cristus *is firíon side* 30. .i. *isme féin asbiur itossuch* 31. .i. *nírrobe ini*esu christo est et non .i. *fír* et *gáu acht is* est *nammá robói and* .i. *fír* .i. *biddixnugud fírinne* 32. .i. *indfír* .i. *dorairngert dia rofírtha hi c*rist 32a. .i. patri 33. .i. iesum .i. *istriit doécomnacht dúnni* gratia uirtutum et doctrina 34. . . *indocbal dún . . rlin nopridch .... inna fil acht .... mi andsom* 35. .i. *ishe nodonnertani libsi* 36. .i. *onspirut nóib*

f. 14c *continued*

22. i.e. for that which is cogitated according to the flesh, false and true are usual therein. Not, then, according to the flesh is my cogitation, *sed* etc. 23. i.e. so that there may be, i.e. so that those two things should be in my speech, even false and true, that is, so that what I say with lips and what I think with heart might be different. 24. as a kind of oath herein it (is used), or a similitude, to wit, as this is not in God, even True and False, but it is True *tantum* that there is in Him, so it is True that there is in us. 25. i.e. True *tantum*, it is this which is in us. 26. i.e. which is preached to you. 27. i.e. False and True *simul*. 28. i.e. who is *Est*, i.e. True[d]. 29. i.e. it were hard for us to utter falsehood, for He that speaketh in us, even *Jesus Christus*, He is Just. 30. i.e. it is myself I mention first. 31. i.e. in *Iesu Christo* there were not *Est* and *Non*, that is, the True and the False, but it is *Est* only that was in Him, that is the True, even eternal existence of truth. 32. i.e. truly, i.e. God has promised: they have been verified in Christ[e]. 33. i.e. through Him has been imparted to us *gratia* etc. 34. ...glory to us... 35. i.e. it is He that stablisheth us with you. 36. i.e. with the Holy Spirit[f].

[a] recte *immeraiter* [b] Cf. Wb. 6[a] 29, Ml. 101[c] 7, 106[c] 3, Sarauw, Irske Studier 137 [c] Cf. Thurneysen, Celt. Zeitschr. I. 6 [d] Exodus iii. 14 [e] Omnis ueritas promissionum in Christo est, Primasius, Migne l.c. 557 [f] Spiritu sancto uel chrismate, Primasius

22. Et qui signauit nos[37], et dedit pignus Spiritus in cordibus nostrís[38].

23. Ego autem testem Deum inuoco[39] in animam meam, quod parcens uobis, non ueni ultra Corinthum[40]; non quia dominamur fidei uestrae[41], sed adiutores sumus gaudi uestri[42], nam fide[42a] statis[43].

II. 1. Statui autem hoc ipse apud me, ne iterum in tristitiam[1] uenirem[2] ad uos[3]. f. 14d

2. Si enim ego contristo uos[4], et quis est, qui me laetificet, nisi qui contristatur á me[5]?

3. Hoc ipsum[6] scripsi uobís, ut non cum uenero[7], tristitiam[7a]

f. 14c *continued*

37. .i. *ishe dia*.... .i. *icosmuilius fris ignímaib*[a] et *béssaib* 38. [in marg.] (.i. *do*)*rrat gell* (.i. *fo*)*rgell asfíu* .... *intain* dicit ... *derin fíach* (uita) æterna et reg(num) caeleste *tri... bieid arngell ... fiach linn* ... christus et *inspi*(*ru*)*t nóib* 39. .i. *luige limsa inso* 40. .i. *is ar airchíssecht dúibsi nidechudsa cucuib* statim *dothabirt dígle* et *doaidbiur foirib sech cotaneccarsa són* ut petrus .... annaniam et saphiram[b] 41. .i. *nidanchumachtig fornirisse* 42. .i. *congniam fribsi octáircud raith spirito dúib conid*[c] *hed fodera fáilti dúibsi* et *dúnni* 42a. .i. credendo in christum 43. .i. *ished ém foruar fáilti dúnni formbuithsi iniriss* et *intairisse*m *donairissid indi*

f. 14d

1. .i. *na badécen forcúrsagad infechtsa cúrsagad* et *taidbsiu pectho isindepistil tóisich dilgud* et *comdídnad isindedenich* 2. .i. *tíchtin inna epistle adrímiso*m *arathíchtin fessin* 3. .i. consilium .i. *arnafóirinse doguilsi dúibsi isintécht tánisi* 4. .i. *trecúrsagad*[d] *forpectho* 5. .i. *trecúrsagad*[d] *uáimse* 6. .i. uerbum i. opus *incúrsagthaso*[e] *anúas* 7. .i. ad uós 7a. .i. *buithe dúibsi ipeccad*

f. 14c *continued*

37. i.e. it is God[f] (who has sealed us) i.e. in likeness to Him in deeds and morals. 38. i.e. He has given a pledge, even a testimony worthy... when *dicit* .... debt *uita* etc. through ... our pledge will be .... a debt with us ... *Christus* and the Holy Spirit. 39. i.e. I have here an oath. 40. i.e. it is for the sake of sparing you that I went not to you *statim*, to punish and to reprimand[g] you[h], though I had power (to do) that, *ut Petrus* etc. 41. i.e. we are not potent over your faith. 42. i.e. we work with you in preparing spiritual grace for you: so that this causes joy unto you and to us. 43. i.e. this verily has caused joy to us, your being in faith and the steadfastness with which ye abide in it.

f. 14d

1. i.e. that it should not be needful to reprove you this time. Reproval and setting forth of sin in the first Epistle: forgiveness and consolation in the last. 2. i.e. the coming of the Epistle he counts as the coming of himself. 3. i.e. lest I should cause grief to you on the second coming. 4. i.e. through reproving your sin. 5. i.e. through reproof from me. 6. i.e. *uerbum uel opus* of the reproof above. 7a. i.e. of your being in sin.

[a] rectius *ingnímaib* [b] Acts v. 1—10 [c] MS. *coni* [d] rectius *trechúrsagad* [e] rectius *inchúrsagthaso* [f] Cf. Wb. 15[c] 17 [g] *aidbiur* is here the dat. sg. of *aidber*, *aithber* [h] Ne in uobis acrius uindicarem, Primasius

super tristitiam[8] habeam, de quibus[9] oportuerat me gaudere[10]; confidens in omnibus uobís[11], quia gaudium meum omnium uestrum est[12].

4. Nam ex multa tribulatione et angustia cordis scripsi uobís[13], per multas lacrymas; non ut contristemini[14], sed ut sciatis quam caritatem[15] habeam habundantius in uobís[16].

5. ut non honerem omnes uos[17].

6. obiurgatio autem quae fit a pluribus[18].

7. Ita ut e contrario magis donetis, et consulemini[19], ne forte abundantiori tristitia[20] absorbeatur qui huiusmodi est[21].

8. Propter quod obsecro uos ut confirmetis in illum caritatem[22].

9. scripsi, ut cognoscam experimentum uestrum, án in omnibus oboedientes sitis[23].

10. Cui autem aliquid donastis[a], et ego[24]; nam et ego quod donaui[25], si quid donaui, propter uos in persona Christi[26].

f. 14d *continued*

8. .i. *innafochide nocéssimse* in assia 9. .i. *isdíibsi* 10. .i. *ba uissiu fáilte domsa úaibsi oldaas brón* 11. .i. *isderb limsa mofáiltese bid fáilte dúibsi* 12. .i. *ar isfáilte domsa forfáiltesi* 13. .i. *cia rodbatar tirbithi aili fornn robodiliu linn dethiden díbsi* 14. .i. *nidothabirt toirse fuiribsi anísiu* 15. .i. *ceseirc* 16. .i. *corofessid méit forserce lemsa* 17. .i. *conìarimse*[b] *peccad libsi uili* ł. *aratartsa fortacht dúibsi arnap trom fuirib fornóinur* 18. .i. *issochuide rodchúrsach* 19. .i. *act bahé cúrsagad maid madachoisged dílgud ní maid dúibsi di*diu *cendílgud* post increpationem 20. .i. *óderchóiniud* 21. .i. *arnách róllca derchoiniud dílgid dó* et *dandonid* 22. .i. *taidbdid for ndeseirc friss* 23. .i. *duús incomalnid arrupridchad dúib isoscélu* .i. *dílgud dochách* 24. .i. *intí diandílgidsi dalugubsa dano* 25. .i. *aní doluigimse airibsi iscrist dodlugi lim* 26. .i. *isipersin crist dagníusa sin*

f. 14d *continued*

8. i.e. of the tribulations which I suffer in Asia. 9. i.e. it is of you. 10. i.e. joy from you to me were more fitting than grief. 11. i.e. I am sure that my joy will be your joy. 12. i.e. for your joy is joy to me. 13. i.e. though there have been other troubles upon us, dearer to us was care for you. 14. i.e. not to put sadness upon you is this. 16. i.e. so that ye might know the greatness of the love for you that I have. 17. i.e. so that I may not count sin with you all, or so that I may give aid to you lest it be heavy on you alone (by yourselves). 18. i.e. it is a multitude that has inflicted the reproof. 19. i.e. but that were a good reproof if forgiveness should follow it. It is not good for you, then, not to forgive *post increpationem.* 20. i.e. with despair. 21. i.e. lest despair swallow him up, forgive him and console him. 22. i.e. show your charity towards him. 23. i.e. if perchance ye fulfil what has been preached to you in the Gospel, even forgiveness to every one. 24. i.e. to him to whom ye forgive it, I also will forgive it. 25. i.e. what I forgive for you, it is Christ that forgives it with me. 26. i.e. it is in Christ's person I do that.

[a] MS. donatis
[b] 1 sg. pres. subj., cf. Wb. 10[c] 14, 23[d] 1, Ml. 29[d] 2, 3

11. Ut non circumueniamur a Satana[27]; non enim ignoramus cogitationes eius[28].

12. Cum uenissem autem Troeadem propter euangelium Christi, et hostium mihi apertum esset in Domino[29].

13. Non habui requiem spiritui meo[30]....sed ualefaciens[31] eis, profectus sum in Macedoniam.

15. Quia Christi bonus odor sumus Deo[32], in hís qui salui fiunt[33], et in hís qui pereunt[34].

16. Aliis quidem odor mortis in mortem; aliis autem odor uitae in uitam[35]. Et ad haec quis tam idoneus[36]?

17. Non enim sumus sicut plurimi, adulterantes uerbum Dei[37]; sed ex sinceritate[38], sed sicut ex Deo[39], coram Deo, in Christo loquimur[40].

f. 14d *continued*

27. .i. *conintorgáitar* .i. *tre dérchóiniud arisgliccsom ocaslug inphectho ɔforbantur adslig derchóiniud iárna forbu* 28. .i. *ammínéulig and tra indorsa adgenammar aséis sechip hé nodapridcha* et *lassambé* 29. .i. *ropo irlam sochuide and dochretim níruanus fris*[a] *im*murgu *hóre nád robe tit armochiunn* 30. .i. *doadbadar sunt furóil serce hopool doibsom issindí nadran ocprecept dondsochuidi arlainni fesso scél ontechtairiu dochoid cuccusom* 31. .i. *arocelebrus* 32. .i. *hore doninfedam etargne crist dochách* 33. .i. *tre etargne nirisse* 34. .i. *niboltigetarside bolad* fidei per nos et *pridchidir doib cibcruth* 35. .i. *condid* odor uitae in uitam et *ɔdid* odor mortis in mortem 36. .i. *nicách* 37. .i. *nidan chosmili frisna preceptori atobsegatsi*[b] *artimchellni nidiamóidem dosom act arna arroímatsom nach naile* 38. .i. non aliud corde aliud ore loquimur .i. *nicuingem lóg arprecepte* 39. .i. *dúnni inprecept pridchimme* 40. .i. *iscrist pridchimme*

f. 14d *continued*

27. i.e. that we be not deceived, that is, through despair: for he (Satan) is cunning in tempting to sin till it is completed: after its completion, he persuades (the sinner to) despair. 28. i.e. so we are acquainted with him now, we know his meaning, whosoever he be that preaches it and with whom he may be. 29. i.e. a multitude was ready therein to believe: however, I have not remained for that, because Titus was not (there) when I came[c]. 30. i.e. here is shown the abundance of love from Paul to them, in that he remained not preaching to the multitude, because of the eagerness for tidings from the messenger who had gone to them. 31. i.e. when I had bidden farewell. 32. i.e. because we inspire the knowledge of Christ in every one. 33. i.e. through knowledge of the faith. 34. i.e. the savour *fidei* they savour not *per nos,* and, howbeit, it is preached unto them. 35. i.e. so that it is *odor uitae in uitam,* and so that it is *odor mortis in mortem.* 36. i.e. it is not every one. 37. i.e. we are not like the preachers who go to you behind our backs[d]. This is not to boast of himself, but lest they should receive any one else. 38. i.e. we seek no pay for our teaching. 39. i.e. to us, the teaching which we preach. 40. i.e. it is Christ that we preach.

[a] cf. Ml. 27[b] 16 [b] See note on *atasamlibid* Wb. 5[a] 13 [c] literally 'ahead of me'
[d] cf. *timcheall na macraidhe* .i. *a n-écmais na macraidhe*, O'Cl. *fri cach ac timchell araile* LU. 102[a], Zimmer Gött. Gel. Anz. 1900, p. 374, Pedersen Aspirationen 114

f. 15a III. 1. Incipimus iterum nosmet ipsos commendare[1]? aut numquid egemus[2] (sicut quidam) commendaticís epistolis[3] ad uos[4] aut ex uobís[5]?

2. Epistola nostra uos estis[6], scripta in cordibus nostrís[7], quae scitur et legitur ab omnibus hominibus[8].

3. Manifesta quia epistola estis Christi, ministrata á nobís[9], et scripta non atramento[10], . . sed in tabulís cordis[11].

4. Fiduciam autem talem habemus ad Deum per Christum[12].

5. Non quod suficientes simus cogitare aliquid á nobís[13], quasi ex nobis; sed sufficientia nostra[14] ex Deo est.

6. Qui et idoneos nos fecit ministros noui testamenti[15]....litera enim occidit[16].

7. Quod si ministratio mortis[17], literís deformata in lapidibus,

f. 15a 1. .i. *intinscanfam* .i. *inbiam fris tra iár narnetargnu dúib itossuch canáralsid súil torunn* 2. *taccu ni adilgnigmar* 3. .i. *inbértar epistli uaín dothabirt testassa dínn* 4. .i. *runsluinfemni didiu cene fanisin* 5. .i. *ni reccar ales dano epistle uáibsi arrofitemmar cene* 6. .i. *dobeir teist dínni cretem dúibsi* 7. .i. *afil innar cridiuni nachomalnidsi* 8. .i. *ronfitirni cach trechretim dúibsi* .i. *dobeir teist hore adibcretmigsi* 9. .i. *hore nocomalnid timne crist* dum christus est in cordibus uestrís 10. .i. *ó dub* 11. .i. *hiclaar cridi* 12. .i. *epert adibscripthisi ón spirut inoentid fri crist* 13. .i. *niuaínn fesine ataam*[a] *fortectiri* 14. .i. *arlourenі doprecept* et *forcitul cáich* 15. .i. *torisse leis arfóit fortechtairechta* ł. *ishé fodruar* 16. .i. *isindí dofich apeccad forcách* et *bís pén* in futuro *trethairmthecht isairi didiu asbeirsom* litera occidit *hore is hed robói indi* morte moriatur[b] 17. .i. *dígal*

f. 15a 1. i.e. shall we begin? i.e. shall we be at that, then, after our being known by you at first? have ye not cast an eye over us? 2. I affirm: we need not. 3. i.e. shall epistles be brought from us to bear testimony of us? 4. i.e. we ourselves shall, then, be able to name ourselves without it. 5. i.e. there is no need, then, of a letter from you, for we know without it. 6. i.e. your believing bears witness of us. 7. i.e. what is in our heart ye fulfil it. 8. i.e. every one knows us through your belief, that is, the fact that ye are believers bears testimony. 9. i.e. because ye fulfil Christ's commandments *dum* etc. 11. i.e. in (the) table of (the) heart. 12. i.e. to say, ye are written by the Spirit in unity with Christ. 13. i.e. it is not from ourselves that we are messengers to you. 14. i.e. our sufficiency to teach and instruct every one. 15. i.e. he deems it meet to send us on missions: or it is He that has caused it. 16. i.e. in that it punishes every one for his sin and there is punishment *in futuro* through transgression. Therefore, then, does he say *littera occidit*, because it is this that has been in it: *morte moriatur*. 17. i.e. punishment.

[a] cf. Ml. 55[d] 11, 66[d] 1 [b] Matth. xv. 4

fuit in gloria[18–19], ita ut non possent intendere filii Israel in faciem Moysi[20], propter gloriam[21] uultus eius.

8. Quomodo non magis[22] ministratio spiritus erit in gloria[23]?

9. Nam si ministratio dampnationis gloria est[24].

11. Si enim quod euacuatur[25] per gloriam est[26], multo magis quod manet, in gloria est[27].

12. multa fiducia utimur[28].

13. Et non sicut Moyses ponebat uelamen super faciem suam, ut non intenderent fili Israel [in] faciem eius[29].

14. usque in hodiernum diem[30] id ipsum uelamen in lectione ueteris Testamenti[31] manet non reuelatum[32], quoniam in Christo euacuatur[33–33a].

18. .i. *dognithe anasbered moysi* ł. *doárbas* gloria *octindnacul* legis f. 15a *continued*
19. .i. *is hed asbeirsom* hic *aratartar airmitiu féid donaib pre-*
ceptorib .i. *aracomalnither* quod dicunt 20. .i. *nifoílsitis*[a] *deícsin agnúsa iar mbid dó ocaccaldim dé octindnacul recto dó* 21. .i. *arlí* 22. .i. *is hed dosaig anúas óthá* quod sí ministratio rl. 23. .i. *preceptori nuiadnissi mór ní as dénti ní airriu* 24. .i. *domoysi* 25. .i. *indócbale fetarlice uile* 26. .i. *denom neich forchongair recht* 27. .i. *indocbál nuíednisse uile*[b] 28. .i. *ocprecept* 29. .i. *do inchosc nadtuicset* filii israel *rúna* et *rombói fíal amirisse eteracride* 30. .i. *scribinnd indliburso*[c] 31. .i. *isindí nádcrette crist amal rofiugrad irrúnaib recto* 32. .i. nobís .i. *nifil fiál etronn* et *crist* ł. non reuelatum est .i. illís iudeis .i. *nitucsat* quoniam in christo rl. 33. .i. *ol rofásiged* uelamen litere *trechretim hicrist* ceist *cid doronad friu nianse* sed usque in hodiernum diem rl. 33a. .i. *trechretim hicrist*

18. i.e. what Moses used to say used to be done: or *gloria* has been displayed in giving *Lex*. 19. i.e. it is this he says *hic*, that honour be given to the teachers, i.e. that *quod dicunt* be fulfilled. 20. i.e. they would not have endured to behold his face after he had been conversing with God, when the Law was given to him. 22. i.e. this goes with it (*adit*) from above[d], from *quod si* etc. 23. i.e. teachers of the New Testament, how much the more[e] is somewhat to be done for them. 24. i.e. to Moses. 25. i.e. of the glory of the whole Old Testament. 26. i.e. to do aught that the Law orders. 27. i.e. the glory of the whole New Testament. 28. i.e. in teaching. 29. i.e. to signify that *filii Israel* understood not mysteries, and that there was a veil of unbelief between their hearts (and him)[f]. 30. i.e. (the day) of writing this book. 31. i.e. in that Christ used not to be believed[g] as He had been figured in the mysteries of the Law. 32. i.e. there is no veil between us and Christ; *uel non reuelatum est*, i.e. *illis Iudaeis*, i.e. they understood not *quoniam* etc. 33. i.e. since *uelamen litterae* has been done away with through belief in Christ. Question, what hath been done to them? Easy (to answer): *sed usque* etc. 33 a. i.e. through belief in Christ.

[a] MS. *nifoisitis* [b] leg. *nuíednissi uili* [c] recte *indlibuirso* [d] see above, p. 509, note h [e] see above, p. 447, note g [f] for the ellipsis cf. Sg. 217[b], and for a similar ellipsis in Greek cf. e.g. Aristoph. Ach. 431 [g] So the Irish *might* be translated, but leg. *nád cretet* 'in that they do not believe'

15. Sed usque in hodiernum diem, cum legitur Moyses, uelamen est possitum super cór eorum[34].

f. 15b 16. Cum autem conuersus fuerit quis[1] ad Dominum, auferetur uelamen.

17. Dominus autem Spiritus est[2]; ubi autem Spiritus Domini, ibi libertas[3].

18. Nos uero omnes reuelata[4] facie gloriam Domini speculantes[5], in eandem imaginem transformamur[6], a claritate in claritatem, tamquam a Domini Spiritu[7].

IV. 1. Quod misericordiam[8] consecuti sumus.

2. Sed abdicamus[9] occulta dedecoris, non ambulantes in astutiá[10], neque adulterantes uerbum Dei[11]; sed in manifestatione[12] ueritatis, commendantes nosmet ipsos ad omnem conscientiam hominum[13] coram Deo.

3. Quod si etiam opertum est euangelium nostrum, in hís qui pereunt est opertum[14].

f. 15a continued 34. .i. *nithucat beos ruín*[a] *indrechto* .i. *atairchet* et*anrofiugrad*[b] *dicríst*

f. 15b 1. [in marg. sup.] .i. *isr*(*l.* ł. *induili*) *cretfite dimíli déec* di illis rl. ł. *sechié cretes* de illis (*tucfa*) *rúna* legis 2. .i. quasi dix*isset* *fricorpthadid* et *stoi*ridetid *doberat* iudei *tóib* tantum *noche*[c].. *ispirtálde* dominus et *isspirdide annuiedniss*[d] *uile* 3. .i. *cen fogn*am *dorecht* 4. .i. *úadfialichthi* .i. *focert*am *fíal díinn* 5. .i. *etargne deachte* 6. .i. similiter christo in moribus ł. imago *intairmchrutto isléib tabór* 7. .i. *am*al *asospirut* 8. .i. *trócaire dé imme*forling *dunni iris* 9. .i. *imdibne*m 10. .i. *imbrecairecht* ut alii adulterantes in euangelium 11. .i. *niarlóg na aithi pridchimmi* 12. .i. *issindrélad* 13. .i. *rofitir cocub*us *caích arnindas*(*ni*)[e] 14. .i. *maso dorchide lanech apridchimmeni nilanech nodchomalnadar act islanech nadid chreti*

f. 15a continued 34. i.e. they do not yet understand the mystery of the Law, i.e. what has been prophesied and what has been figured of Christ.

f. 15b 1. i.e. the Israelites, or all who will believe, twelve thousand *de illis*[f]. Or whosoever *de illis* believes will understand (the) mysteries *Legis*. 2. to corporeality and materiality *Iudaei* trust *tantum*[g], however *Dominus* is spiritual and the whole New Testament is spiritualized. 3. i.e. without serving (the) Law. 4. i.e. unveiled, i.e. we put a veil from us. 5. i.e. knowledge of the Godhead. 6. or, *imago* of the Transfiguration on Mount Tabor. 7. i.e. as from the Spirit. 8. i.e. God's mercy has caused faith unto us. 9. i.e. let us cut off[h]. 10. i.e. in craftiness *ut alii* etc. 11. i.e. not for pay or wage do we preach. 12. i.e. in the manifestation. 13. i.e. every one's conscience knows our kind. 14. i.e. if what we preach seems dark to any one, it is not so to one that fulfils it, but to one that does not believe it[i].

[a] cf. Pedersen KZ. xxxv. p. 359, l. 6 [b] Perhaps *arrofiugrad*, cf. Trans. Phil. Soc. 1895–8, p. 81 [c] leg. perhaps *nochem*, GC². 701 [d] leg. *annuiednisse* [e] The first stroke of the *n* of *-ni* is visible [f] Rev. vii. 5 [g] John iv. 24: vi. 24 [h] The original of this gloss is intended for abdicamus, which the glossator mistakes for abcidamus . [i] John vii. 17

4. illuminatio euangeli gloriae Christi[15], qui est imago Dei[16].

5. Non enim nosmet ipsos praedicamus, sed Iesum Christum Dominum nostrum[17].

6. Quoniam Deus, qui dixit de tenebrís lucem splendescere[18], ipse inluxit in cordibus nostrís, ad inluminationem scientiae claritatis Dei[19].

7. Habemus autem thesaurum istum[20].

8. patimur sed non angustiamur[21]: aporiamur[22], sed non destituimur[23].

9. deiicimur, sed non perimus[24].

10. Semper mortificationem Iesu[25] in corpore nostro circumferentes[26], ut uita Iesu in corporibus nostrís manifestetur[27].

12. Ergo mors in nobís operatur, uita autem in uobís[28].

15. Omnia enim propter uos[1], ut gratia habundans propter f. 15c multos[2] in gratiarum[3] actione, abundet in gloriam Dei[4].

16. is qui intus est renouatur de die in diem[5].

17. Id enim, quod in praesenti est momentaneum[6] et leue

15. .i. *ipridchither* gloria christi 16. .i. *delb aicnete* f. 15b secundum diuinitatem 17. .i. *isairi is indocbál* crist *pridchimme* continued *arnipridcha*m *arnindocbáil fanisin* 18. .i. *isairi dém pridchimmini dúibsi* 19. .i. ignis spiritus sancti *condan éolich irrúnaib deachte* 20. .i. scientie .i. *etargne deachte* et *raith inspirto* 21. [in marg.] *nitam toirsech*[a] 22. .i. *frisbrúdémor* 23. .i. *ní dergemarni eter*[b] 24. .i. *hóre asfír* quod dicimus 25. .i. crucem ł. *am*al *rombo marb ísu donbiuthso* sic et nós 26. .i. *afedme* 27. .i. *odonroib indindocbál itá* crist *innim* 28. .i. *ambás tiagmeni doáirci bethid dúibsi* .i. *is arbethid dúibsi tiágmini bás*

1. .i. *isairiubsi* 2. .i. *nrechtrad innandáne tindnagtar do* f. 15c *chách* 3. .i. *innarrath* 4. .i. *arimp domórad dé uile* 5. .i. *ferr asaferr* 6. .i. *ambrotte*

15. i.e. in which *gloria Christi* is preached. 16. i.e. a natural f. 15b image *secundum diuinitatem*. 17. i.e. therefore it is Christ's glory we continued preach, for we preach not our own glory. 18. i.e. therefore truly we preach to you. 19. so that we are skilled in mysteries of the Godhead. 20. i.e. knowledge of the Godhead and of the grace of the Spirit. 21. we are not sad. 22. i.e. we refuse[c]. 23. i.e. we are not at all forsaken[d]. 24. i.e. because *quod dicimus* is true. 25. as Jesus was dead to this world, *sic* etc. 26. i.e. when we lead. 27. i.e. so that we may have the glory wherein Christ is in heaven. 28. i.e. the death to which we go causes life unto you; that is, it is for the sake of life to you that we go to death.

1. i.e. it is for your sakes. 2. i.e. the variety of the gifts which f. 15c are bestowed on every one. 3. i.e. of the graces. 4. i.e. that all be to the magnifying of God. 5. i.e. better and better. 6. i.e. the momentary.

[a] a prima manu: *toirsech* for *toirsich*
[b] The *ni eter* (?) is written under the *rge* of *derge*. The gloss is a prima manu
[c] literal and unidiomatic translation of the Latin deponent
[d] a similar translation of the Latin passive

tribulationis nostrae, suprá modum[7] in sublimitate aeternum gloriae[7a] pondus operatur in nobís[8];

18. Non contemplantibus nobís quae uidentur, sed quae non uidentur[9]; quae enim uidentur, temporalia sunt[10], quae autem non uidentur, aeterna sunt[11].

V. 2. Nam et in hoc ingemiscimus[12], habitationem nostram, quae de caelo est, superindui cupientes[13].

4. Nam et qui sumus in hoc tabernaculo, ingemiscimus[14] grauati[15]....ut absorbeatur quod mortale est a uita[16].

5. Qui autem efficit nos...Deus[17].

7. Per fidem enim ambulamus, et non per spiciem[18].

8. Audemus autem[19–20], et bonam uoluntatem habemus[21] magis peregrinari de corpore, et praesentes esse ad Dominum[22].

9. Et ideo contendimus, siue absentes, siue praesentes, placere illi[23].

10. Omnes enim nos manifestari ante tribunal Christi oportet, [24]ut refferat unusquisque propria[25] corporis sui, prout gessit.

11. Scientes ergo timorem Domini, hominibus suademus; Deo

f. 15c *continued*

7. .i. *inmór* 7a. .i. caelestis 8. .i. *fochricce dúnni* 9. .i. *nitaibrem seirc donaib rétaib frec*ndaircib 10. .i. *níflu aserc ade* 11. .i. *iscoir im*murgu *indithem issuidib* 12. .i. *iscíth linn etarscarad coirp* et*anme* 13. .i. *ɔdarlicthe tech nebmarbtath immunn dinim* 14. .i. *imminbidbethid* 15. .i. corpore ł. *istr*om *linn etarscarad coirp* et*anme* 16. .i. *ɔtuidchissed* uita *tarsin corpsin* 17. .i. *ishé dia* 18. .i. *ní ecne dúnn* 19. .i. *rolaimemmar* 20. [in marg.].. *laimirsni*[a] 21. .i. *cotchétbanam* 22. .i. *is assu linn scarad friarcorp massudiing anrogadammar*[b] .i. *techt innar corp fornem* 23. .i. *hore iscuci rigmi isferr dún* placere illi 24. .i. *istacaír dúnn achaínfochell asarcorp* 25. .i. opera .i. *ni imdidnibter*[c] *ainech and octabirt coibsen allae*[d] *sin*

f. 15c *continued*

7. i.e. greatly 8. i.e. of reward to us. 9. i.e. we love not things present. 10. i.e. it is not worth while to love them. 11. i.e. proper, however, is attention to these. 12. i.e. it irks us the severance of body and of soul. 13. i.e. that a house of immortality be let down around us from heaven. 14. i.e. after the eternal life. 15. sore seems to us the severance of body and of soul. 16. i.e. that *Vita* might come over that body. 17. i.e. it is God. 18. i.e. it is not knowledge to us. 21. i.e. we consent to it. 22. i.e. it seems easier to us to separate from our body if what we have prayed for is exceeding difficult, that is, to go in our bodies to heaven. 23. i.e. since it is to Him we shall go, it is better for us *placere illi.* 24. i.e. meet for us is its fair wage out of our body. 25. i.e. no person[e] will be protected there in giving confession on that day.

[a] a prima manu: leg. *laimimmir-sni* 'we dare'?
[b] The second letter may be *r*
[c] leg. *imdidnibther*
[d] There is a stroke before the *e*
[e] cf. 14[a] 4 supra, and Gal. ii. 6, Sarauw

autem manifesti sumus[26]; spero autem[27] et in conscientís uestrís manifestos nos esse[28].

12. Non iterum nos commendamus uobís[1], sed occassionem[2] damus uobis[3] gloriandi pro nobís[4]; ut habeatis ad eos[4a], qui in faciem gloriantur[5], et non in corde[6]. f. 15d

13. Siue enim mente[7] excedimus, Deo; siue sobrii sumus, uobís[8–8a].

14. Caritas enim Christi urget nos[9]; estimantes[10] hoc, quoniam si unus pro omnibus mortuus est, ergo omnes mortui sunt;

15. Et pro omnibus mortuus est [Christus], ut et qui uiuunt, iam non sibi uiuant[11], sed ei qui pro ipsís mortuus est et resurrexit[12].

16. Itaque nos ex hoc neminem nouimus[13] secundum carnem[14]. Et si cognouimus secundum carnem Christum sed nunc iam non nouimus[15].

19. Quoniam quidem Deus erat in Christo[16].

26. .i. *ronfitir side* quod timorem eius habemus 27. .i. *isderb liumm* 28. .i. *cid sisi dano ronfitid ni* f. 15c *continued*

1. .i. *ni recam ales rolasid súil torunn itossich*[a] 2. .i. *fochunn* 3. .i. *faeram duib* 4. .i. *nachatelcid fuirib* 4a. .i. seodoapost*olos* 5. .i. in carnalibus ł. *forbrethir* 6. .i. *combadsníni formoidemsi* .i. *ɔérbaridsi anatdenat armagistir*[b] *nidig-nemni cena pridchidsi* 7. .i. caritate .i. *di imradud dé* 8. .i. *dúbsi*[c] 8a. *isdúibsi* proficit *bacoir dúibsi ciado berthe testas dinni* 9. .i. excedere ł. non cogitare *tola* et *accobra inbetha act cach lasel dún for imrádud dé insel aile forprecept ar seirc dé dogníam cechtarde* 10. .i. *isderb linn* 11. .i. non disiderio carnali .i. *arnaconroib dethiden forneuch act tol dé dodénum* 12. .i. *ni aírmithi ar aithis ambás nisin arasreracht* 13. .i. *hóre dorrigeni* crist *anuileso erunn ni uisse doneuch iarum buith inaccobor colnidiu* Aliter neminem nouimus christum móri iterum pro pecatoribus 14. .i. *robói* crist[d] *icolinn* 15. .i. *ished* resurrexit et ascendit 16. .i. *deacht* .i. *nirbu dóinect cendeacht* f. 15d

26. i.e. He knows us *quod* etc. 27. i.e. I am certain. f. 15c *continued*
28. i.e. that even you also know us.

1. i.e. we need it not, ye have cast an eye over us at first. 3. i.e. we cause it to you. 4. i.e. let them not pass you[e]. 5. in word. 6. i.e. so that we might be your boast, that is, so that ye may say: 'what our masters do not, we will not do, though ye preach it.' 7. i.e. from meditating on God. 8. i.e. to you. 8a. it is to you *proficit.* It were proper for you to give testimony of us. 9. or *non cogitare* the wishes and desires of the world, but that we should be at one time meditating on God, at another time preaching. For love of God we do each of the twain. 10. i.e. we are certain. 11. i.e. that no care be on any one save to do God's will. 12. i.e. *that* death is not to be counted as a reproach, for He has risen again. 13. i.e. since Christ has done all this for us, it is not just for any one consequently to be in carnal desire. 14. i.e. Christ has been in (the) flesh. 15. i.e. that is *resurrexit* etc. 16. i.e. Godhead, i.e. it was not Manhood without Godhead. f. 15d

[a] leg. *itossuch* [b] MS. *armgistir* [c] a prima manu
[d] leg. *rombói Crist* 'that Christ was'? [e] cf. 13[b] 13 supra

20. Pro Christo ergo legatione[17] fungimur....obsecramus pro Christo[18].

21. Eum qui[19] non nouerat peccatum, pro nobís peccatum[20] fecit, ut nos efficeremur iustitia [Dei] in ipso[21].

VI. 2. Ecce nunc tempus[22] acceptabile[23], ecce nunc dies salutis[24].

3. Nemini dantes[25] ullam offensionem[26], ut non uituperetur ministerium nostrum[27].

4. Sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros ...in necessitatibus[28]....in angustís[29].

5. In plagís[30], in carceribus[31], ...in[a] laboribus[32–33], in uigilis, in ieiuniis.

6. In scientia, in longanimitate[34], in suauitate[35], in Spiritu sancto[36], in caritate non ficta[37].

f. 15d *continued*

17. .i. *techtairecht* ut sicut misit me pater et ego rl.[b] 18. .i. *niar nert indomuin guidmit act isarchrist* 19. .i. *inti sin* 20. .i. *idbart ar ba ainm leos*om peccatum *dundidbairt adoparthe dar cenn* peccati *darcenn* peccati *didiu síl adim adropredso*m *combouisse ciasberthe* peccatum *di* 21. .i. *imforlinged mór namri de* 22. .i. noui testamenti ł. *saigul*[c] *cáich* 23. .i. *airiten irisse dochách* et *airiten caich ódia* 24. .i. *ícce caích tri iriss* 25. .i. *anataibrem doneuch* 26. .i. *tacir dún* ut inpleamus quod predicamus 27. .i. *diacomalnammar apridchimme ninincébthar iarum* 28. .i. *ingáibthib* 29. .i. mentis ł. *ocht* et *gorte* 30. .i. *inesaircnib* 31. .i. *itimmaircnib* 32. .i. *techt atuáith ituiaíth* 33. *fochidi arécin cossin fochidi othuil anisiu sis* 34. .i. *íforus cen oclatid* 35. .i. *issuacaltmichi* 36. .i. sine simulatione quia spiritus sanctus efugit fictum *atá didiu* spiritus sanctus in nobís 37. .i. non ut seodoapostoli *forbélib* tantum

f. 15d *continued*

17. i.e. ambassage *ut* etc. 18. i.e. not for the sake of the might of the world do we pray, but it is for the sake of Christ. 19. i.e. he who. 20. i.e. an offering: for 'peccatum' was a name among them for the offering that used to be offered because of sin. Because therefore of the *peccatum* of Adam's seed He has been offered, wherefore it is just that it (Christ's sacrifice) should be called 'peccatum[d].' 21. i.e. much of marvel has been wrought therefrom. 22. every one's life-time. 23. i.e. (the time) of acceptance of faith by every one and of every one's acceptance by God. 24. i.e. of salvation of every one through faith. 25. i.e. when we give not to any one. 26. i.e. meet for us *ut* etc. 27. i.e. if we fulfil what we preach, we shall not be blamed afterwards. 28. i.e. in dangers. 29. cold and hunger. 32. i.e. going from country to country. 33. so far it is compulsory tribulations: what follows is voluntary tribulations. 34. i.e. in knowledge without pride (?). 35. i.e. in affability. 36. *Spiritus Sanctus*, then, is *in nobis*. 37. on lips *tantum*.

[a] MS. om. in [b] mitto uos, John xx. 21
[c] cf. Wb. 20[c] 16
[d] The glossator means that *peccatum*, like Hebr. *chattáth* and Gr. ἁμαρτία, was applied to the sin-offering

7. ...in uirtute[38] Dei, per arma iustitiae[39] a dextrís, et a sinistris[40].

8. Per gloriam et ignobilitatem[1]....sicut qui ignoti, et cognoti[2]. f. 16a

9. Quasi morientes[3], et ecce uiuimus[4]; ut castigati, et non mortificati[5].

10. Quasi tristes, semper autem gaudentes[6]; sicut egentes[7], ...et omnia possedentes[8].

11. Os nostrum patet ad uos[9], ó Chorinti! cór nostrum dilatatum est[10].

12. Non angustiamini in nobís[11], angustiamini in uisceribus uestrís[12].

13. Eandem [autem] habentes remunerationem[13], tamquam filís[14] dico, dilatamini et uos[15].

f. 15d *continued*

38. .i. *dénma ferte* 39. .i. *irgala firinne diarndútin* 40. .i. *nachin rogba úall* de prosperís *nachinrogba derchoíniud* in aduersís

f. 16a

1. .i. generis .i. *cenonmolid cenon airid nitabir uáil natoris fornn* 2. .i. *amal ninfessed cách* et *ronfitir calléic* ł. ignoti ab hominibus et cognoti apud deum 3. .i. *irlaim dodul baís cachdia* 4. .i. *nonanich dia dicachimniud* 5. .i. *nonanich dia calléic* 6. .i. *ammfáilti ém calléic* in tribu*lationibus* 7. .i. *iárfír* ł. diuitiis sæculi 8. .i. misteria spiritalia ł. alimenta per operationem nostram *ɔnabia*m *ingorti nanochti* ut est totus mundus uiri fidelis est[a] 9. .i. *nabiam*[b] *ingorti nanocti* 10. .i. *isduthract linn* doctrina[c] *precept dúib* 11. .i. *nicumung donindnagar arforcital dúib* 12. .i. *iscumung fuiribsi im*murgu *occanairitin naforcetal sin* 13. .i. *diambad mathi ropia indfochricc dobérthar dúnni* 14. .i. *amal asdomaccaib* .i. *iarforcitul ón* 15. .i. *badlethan formenme* et *forcride ocairitin indforcitil sa*

f. 15d *continued*

38. i.e. of working miracles. 39. i.e. arms of righteousness to defend us. 40. i.e. that pride *de prosperis* may not seize us: that despair *in aduersis* may not seize us[d].

f. 16a

1. i.e. whether ye praise us, whether ye blame us, brings neither pride nor sadness upon us. 2. i.e. as though every one knew us not, and yet he knows us. 3. i.e. ready to go to death every day. 4. i.e. God protects us from every tribulation. 5. i.e. God protects us still. 6. i.e. nevertheless verily we are joyful even *in tribulationibus*. 7. i.e. truly. 8. so that we shall not be in hunger or in nakedness. 9. i.e. that we shall not be in hunger or in nakedness[e]. 10. i.e. we have a desire to teach you. 11. i.e. not straitly is it that our teaching is given to you. 12. i.e. straitened, however, are ye in receiving those teachings. 13. i.e. if ye be good, ye shall have the reward which will be given to us. 14. i.e. as unto children: that is, according to teaching. 15. i.e. let your mind and your heart be enlarged in receiving this teaching.

[a] Pelagius (Migne xxx. 822) has: Sicut ait Salomon: Eius qui fidelis est, est totus mundus diuitiarum, et v. Prov. xx. 6 (uirum autem fidelem quis inueniet?) and 1 Cor. iii. 22 (omnia enim uestra sunt) [b] leg. *ɔnabiam*, which is translated
[c] This word seems to be out of place [d] *dexter=prosper* ('dextra auspicia prospera' Festus): *sinister=adversus* (Verg. Georg. i. 444). "Ut ne prosperis elevemur, nec turbemur adversis, aut desperemus," St Anselm [e] Matth. xxv. 35, 36

14. Nolite iugum ducere cum infidilibus[16].
16. Uos enim estis templum Dei uiui[17].
18. Uos eritis mihi in filios.

VII. 1. . . carisimi[18], mundemus nos[19] ab omni inquinamento carnis et spiritus[20], perficientes sanctificationem in timore Dei[21].

2. . . neminem circumuenimus[22].

3. Non ad condempnationem uestram dico[23–24], praedixi[mus] enim quod in cordibus nostrís estis[25].

4. Multa mihi fiducia est apud uos[26], multa mihi gloriatio pro uobís[27]....superabundo gaudio in omni tribulatione nostra[28].

5. nu[l]lam requiem habuit caro nostra[29], sed omnem tribulationem passi sumus[29a]: foris pugnae, intus timores[30].

f. 16b 6. Sed qui consulatur humiles[31], consulatus est nos Deus in aduentu Titi[1].

7. Non solum autem in aduentu éius, sed etiam in solacio, quo

f. 16a *continued* 16. .i. *nabad inunn fedan imbeith* 17. .i. *istempul asberar doib hóre isóendia atreba indib* 18. .i. *trianman* tra *dobeir doib* .i. templum dei et filii et carissi[mi] 19. .i. *atcomla friu* ut mós est bonís doctoribus 20. .i. *corropglan farcorp* et *fornanim* 21. .i. *corrop nóib fornanim in hómun dée* 22. .i. *niruthógaitsam nech* 23. .i. *ni arindí dorónta si anísiu* .i. lessionem rl. 24. [in marg.] *niáir doneuch molad alaili ciasbersa inso nitobartatháir si act is do bar tinchosc arandernaid andogniam ni* et *arnadernaid annad denamni* 25. .i. *trechomalnad* et *intsamil neich dogniamni* 26. .i. *am essamin dothabirt testassa airibsi* 27. .i. *hore dongniithsi arnintsamil ni hi cacha bésaib* de uera bonitate 28. .i. *hore adib foirbthisi ni oairigursa na imned* 29. .i. *hóre nadfitemmar fius*[a] *scél úaibsi* 29a. .i. in macidonia 30. .i. hereticorum et aliorum *bite im muntaras* et *nístabir acride* 31. .i. *isgnáth do cobir cach lobir hifochidib*

f. 16b 1. .i. *cofius scél uáibsi*

f. 16a *continued* 16. i.e. let not the yoke in which ye are be the same. 17. i.e. they are called a 'temple,' since it is one God that dwells in them. 18. i.e. three names, then, he gives to them. 19. i.e. he joins himself to them *ut* etc. 20. i.e. so that your body and your soul be clean. 21. i.e. so that your soul be holy in fear of God. 22. i.e. we have deceived no one. 23. i.e. not that ye should have done this. 24. no reproach to one is praise of another. Though I say this, it is not to reprimand you, but to instruct you, that ye may do what we do, and that ye may not do what we do not. 25. i.e. through fulfilment and imitation of whatever we do. 26. i.e. I am bold to give evidence for you. 27. i.e. because ye do imitate us in all usages *de* etc. 28. i.e. seeing that ye are perfect, I feel not any tribulation. 29. i.e. since we know not tidings from you. 30. who are in my communion—and (yet) their heart brings them not (to me). 31. i.e. He is wont to help every feeble one in tribulations.

f. 16b 1. i.e. with tidings from you.

[a] MS. *fis*, with *v* written over *i*

consulatus est in uobís[2]; referens[3] nobis...uestram aemulationem pro me[4].

8. non me penitet[4a], et si peniteret[4b], uidens quod aepistola illa (etsi ad horam[5]) uos contristauit[6].

9. Nunc[7] gaudeo, non quia contristati estis[8], contristati enim estis secundum Deum, ut in nullo detrimentum patiemini ex nobís[9].

10. Quae enim secundum Deum tristitia est, penitentiam in salutem stabilem operatur[10]; saeculi autem tristitia[11] mortem operatur.

11. Ecce enim hoc ipsum...quantam[12] in uobís operatur sollicitudinem;...sed uendictam[13]. In omnibus exhibuistis uos[14], incontaminatos esse negotio[15].

12. . . scripsi uobis . . ad manifestandam sollicitudinem nostram, quam pro uobis[16] habemus.

13. Ideo consulati sumus[17];...abundantius magis gauisi sumus super gaudio Titi, quia refectus est spiritus eius[17a] ab omnibus uobis[18].

14. Et si quid apud illum de uobís gloriatus sum, non sum

f. 16b *continued* 2. .i. *indfáilte robói dó libsi* .i. *hore fonairnicc arachiunn* disiderium et merorem et emulationem 3. .i. *tit* 4. .i. *fornét frisáibapstalu dar(m)chensa* 4a. quia pœnitentiam egistis 4b. .i. mé 5. .i. *cid do uáir* .i. *cuit hóre* 6. .i. *cenmá* nom *nírbuaithrech limsa* 7. .i. *infectsa* 8. .i. *nifarmbrónsi immafolngi fáilti domsa* 9. .i. *ni indráigne dúib cininfil lib aridibmaithi cene* 10. .i. *imfolngi in*tristitia*sin* salutem 11. .i. *imdethidnea* sæculi .i. *doguilse dineuch adbaill*[a] et *dineuch nád etar* et *dineuch bís la nech nad bí lat so* 12. .i. *mór ní* 13. .i. *fordemun* et*tola* .i. bonum opus *daraéssi* 14. .i. probaistis uós 15. .i. *ódethidin* 16. .i. *isarfarnimbrádudsi* 17. .i. *doron-donadni*[b] quod uos castos esse probatis 17a. .i. mens titi 18. .i. *nibrónach donintarrái*[c]

f. 16b *continued* 2. i.e. the joy that he had with you, that is, because he found when he came *desiderium* etc. 3. i.e. Titus. 4. i.e. your zeal against false apostles for my sake. 5. i.e. though it be for a season, that is, merely an hour. 6. i.e. besides I had no regret. 8. i.e. it is not your grief that causes joy to me. 9. i.e. it is no detriment to you, though we are not with you, for ye are good already. 10. i.e. that *tristitia* worketh *salutem.* 11. i.e. concerning (the) anxieties *saeculi*, even grief for what perishes, and for what is unattained, and for what some one hath which thou hast not. 12. i.e. greatly. 13. i.e. on Devil and desires, i.e. *bonum opus* after it. 15. i.e. with anxiety. 16. i.e. it is for thinking of you. 17. i.e. we have been comforted *quod* etc. 18. i.e. it is not sadly that he has returned.

[a] For the form cf. Ml. 108[a] 3, LU. 20[a] 34

[b] There is a stroke high above the first *o*; recte *donrodonadni*, but cf. *conromiccad* Wb. 28[a] 10

[c] *donintarrái* seems = *do-n-ind-to-ro-śói*, the perf. sg. 3 of the verb *dointáim*, with the prefix *ro*, and the relative infixed. So *-tintarrad*, Fiac l. 18 = *do-ind-to-ro-śóad*. Only in the former case the verb is intransitive, in the latter it is transitive ('converteret'). W. S. But see Trans. Phil. Soc. 1895–8, p. 180, and Sarauw p. 84 note, who brings *do intarrai* from *to-ind-ro-śói*

confussus[19]; ...gloriatio nostra[20], quae fuit ad Titum[21], ueritas facta est[22].

15. Et uiscera eius abundantius[23], in uobis sunt, reminiscentis[24] omnium uestrum obedientiam.

f. 16c VIII. 2. et altisima paupertas eorum habundauit in diuitibus semplicitatis[1] eorum[2].

3. Quia secundum uirtutem testimonium illís reddo[3], et supra uirtutem uoluntarii fuerunt[4].

4. Cum multa exortatione obsecrantes nos gratiam, et commonicationem ministerii[5].

5. semet ipsos dederunt primum Domino[6].

6. Ita ut rogaremus Titum[7].

7. Sed sicut in omnibus habundatis fide et sermone[8], ...ut in hac gratia abundetis[9].

8. uestrae caritatis ingenium bonum conprobans[10].

9. Scitis enim gratiam Domini nostri Iesu Christi, quoniam propter uos egenus factus est[11].

10. Et consilium in hoc do[12], hoc enim uobis utile est[13], qui non solum facere, sed et uelle cœpistis ab anno priore[14].

f. 16b *continued* 19. .i. *nirbomebul domsa epert frissom rondbiad fáilte libsi* et- *robtismaithi formbésasi arachiunn* 20. .i. *ar móidemni* 21. .i. *fritit* 22. .i. *fír nuile* sicut dixi 23. .i. *sech cách* 24. .i. *cuimnigedar*

f. 16c 1. .i. *duthracht cencessacht*[a] 2. .i. *imforling anu dúnni* apaupertas *som* etasemplicitas 3. .i. *ished noadamrugur* 4. .i. *isde dobiur forcell dineurt innadeserce robói indibsom* 5. .i. elimoysinam quae per nós sanctis datur ł. *conrobad cuit doibsom occatimthirecht* 6. .i. *resindalmsin*[b] 7. .i. *isuáichnid tra cid diandechuith tit* .i. querere elimoysinam 8. .i. *atá lib anuilese* 9. .i. *condibferr donberaidsi oldaas cách* 10. .i. *dopromad forndeserce* 11. .i. *istoich ciadorattid si ní diamuintir itmaithi aarilti frib* 12. .i. opere dei *ished aschomairlle limm athabart* 13. .i. *hore isduthracht lib* 14. .i. *on nurid*[c]

f. 16b *continued* 19. i.e. it was no shame to me to say to him that he would have welcome with you and that he would find your morals good. 22. i.e. all true *sicut dixi*. 23. i.e. beyond every one. 24. i.e. who remembers.

f. 16c 1. i.e. desire without grudging. 2. i.e. their *paupertas* and their *simplicitas* have produced riches for us. 3. i.e. this I marvel at. 4. i.e. hereof I bear witness, of the strength of the charity which was in them. 5. so that there be a share for them in ministering to them. 6. i.e. before that alms. 7. i.e. it is obvious, therefore, why Titus went. 8. i.e. ye have all this. 9. i.e. that you may give it better than any one (else). 10. i.e. to prove your charity. 11. i.e. it is right that ye should give somewhat to His (Christ's) household, He deserves well of you[d]. 12. this is my advice, to give it. 13. i.e. because ye desire it.

[a] rectius *cenchessacht*
[b] leg. *resindalmsinsin*
[c] Possibly *on hurid*
[d] literally: good are His merits as to you

11. Nunc uero et facto perficite[15], ut quemadmodum promptus est animus uoluntatis[16], ita sit et perficiendi[16a] ex eo quod habetis[17].

12. Si enim uoluntas prumpta est[18], secundum id quod habet[19].

13. Non enim ut alís [sit] remissio, uobís autem tribulatio[20].

14. In praesenti tempore[21], uestra habundantia[22] illorum inopiam suppleat, ut et illorum abundantia uestrae inopiae sit supplimentum[23], ut fiat aequalitas, sicut scriptum est[a 24]:

15. Qui multum habuit, non abundauit[25]; et qui modicum, non minorauit[26].

18. Misimus etiam cum illo fratrem, cuius laus in euangelio per f. 16d omnes æclesias[1].

19. ...ordinatus est ab aeclesís comes perigrinationis nostrae[2], in hac gratia, quae ministratur a nobís ad Domini gloriam, et destinatam uoluntatem nostram[3].

20. ne quis [nos] uituperaret in hac plenitudine, quae ministratur a nobis[4].

15. .i. *ávellesin* 16. .i. *anaccobor* 16 a. .i. uoluntas f. 16c *continued* 17. .i. *níbécen lóg na airlicud act taibrid afil lib* 18. .i. *massu dúthracht* 19. .i. *iarsinchumung bess lib* 20. .i. famis .i. *nicoir dídnad dondalalucht* ettroscud *dondlucht ailiu* 21. .i. *tabairt innaalmsine* 22. .i. *aforóil bess lib dinaib anib* 23. .i. *conroigset dia nairiuibsi* 24. .i. *conaroib diupart neich lelele* 25. .i. *ni pu imdu do inmann cidtrén octecmallad* 26. .i. *nipulugu achuitsidi ciabolobor octecmallad*

1. .i. *ocprecept* soscéli con*didmoladar cách* 2. .i. *istorise* f. 16d *lacách abuith ocailli a almsine* ł. *isuisse abuith icoimthecht dagdóine* 3. .i. *isduthracht linni dano adénum dúib* 4. .i. *itecht mudu*[b] elimoy. ł. *itoimtiu nábad do hierúsalem* .i. opes[c] *nobertis* ł. *ingabál*[d] *lóge ar precepte amal nángabimmse di*diu *nigaib* lucas

15. i.e. that *uelle*. 16. i.e. the desire. 17. i.e. buying[e] or f. 16c *continued* borrowing should not be necessary: but give what ye have. 18. i.e. if it is desired. 19. i.e. according to the power that ye have. 20. i.e. it is not right that the one set should be consoled and that the other set should fast. 21. i.e. the giving of the alms. 22. i.e. the superabundance that ye have of the riches. 23. i.e. so that they may beseech God for you. 24. i.e. so that there may be no defrauding of one by another. 25. i.e. the manna was not more plentiful to him though he were mighty at gathering (it). 26. i.e. not less was his portion, though he was weak at gathering[f].

1. i.e. teaching the gospel so that every one praises him. 2. i.e. f. 16d every one deems it proper for him to be blessing his alms, or it is just for him to be in the society of good men. 3. i.e. we desire, then, that it should be done by you. 4. i.e. for the loss of the alms, or for thinking that it was not to Jerusalem that they were brought, to wit, *opes*, or for taking pay for our preaching. As I do not take it then, Luke does not take it.

[a] Exod. xvi. 18
[b] leg. *immudu*?
[c] MS. opus
[d] rectius *ingabáil*
[e] lit. price
[f] Exod. xvi. 18

23. apostoli aeclesiarum in gloria Christi[5].
24. Ostensionem ergo...in illos[5a] ostendite in facie aeclesiarum[6].
IX. 1. Nam de ministerio, quod fit in sanctos, ex abundantia est mihi scribere uobís[7].
2. de uobis glorior apud Macedonas[8], quoniam et Achaia parata est[9].
3. Misimus autem fratres, ut ne quod gloriamur de uobís, euacuetur[10] in hac parte, ut, quemadmodum dixi, parati sitis[11].
4. Ne cum uenerint Macedones mecum, et inuenerint uos imparatos, erubescamus[12].
5. Necessarium ergo existimaui rogare fratres, ut praeueniant ad uos[13], et praeparent repromissam benedictionem hanc paratam esse[14], sic quasi benedictionem, non tanquam auaritiam[15].
f. 17a 11. Ut in omnibus locupletati[1] habundetis in omnem simplicitatem, quae operatur per nos gratiarum actionem Deo[2].
12. Quoniam ministerium huius officii...abundat per multas gratiarum actiones[3].

f. 16d *continued* 5. .i. *pridchite indocbáil dé* in omnibus æclesís 5 a. dedimo et luco et tito 6. .i. *odidaccadar cach eclis* 7. .i. *gaibthir tra déde isintestiminse sís* .i. *rodbo isprecept béstatad dochorintib uilib arniepur frib innalmsin berar dohierus*alem *arrofetar isirla*m *lib ade.* Aliter *isindalmsan arafocair anúas actisfor óis tuaithe arfocarar archuit indóissa gráid* et *ind áissa foirbthi ní écen airócre* 8. .i. *biuusa ocirbáig darfarcennsi frimaccidóndu* 9. .i. *ished inso arabágimse* 10. .i. *rob ánicsi irfócre riumsa* 11. .i. *arnapmebul domsa moirbag* 12. .i. *ansu liumsa indoís anechtir diafius* 13. .i. *arnapmebul dúibsi* et *dúnni* 14. .i. *do*beirsom *ainm*[a] *bendachtan dondalmsin hóre islabendachtin doindnagar* 15. t. circumuentionem .i. *tógáis*

f. 17a 1. .i. *lasse non dobsommigetar* 2. .i. *mad condiuiti doindnasatar atluchfa*m *buidi dodia darahéssi* 3. .i. *tre atlogud buide donaib nóibaib diatabarr indalmsan*

f. 16d *continued* 5. i.e. who preach God's glory *in* etc. 6. i.e. so that every church may see it. 7. i.e. two things, then, are treated of in this text below, or it is the teaching of morality to all the Corinthians—for I do not mention to you the alms that is taken to Jerusalem, for I know that this is ready with you.—*Aliter*, it is the alms that he suggests above, but it is to the laity it is announced: as regards those in orders and the perfect folk it is needless to suggest it. 8. i.e. I am glorying on your behalf to (the) Macedonians. 9. i.e. this is what I glory. 10. i.e. a warning reached you before me. 11. i.e. lest my glorying be a shame to me. 12. i.e. it seems to me more grievous that the outland folk should know it. 13. i.e. that it may not be a shame to you and to us. 14. i.e. he gives the name of 'benison' to the alms, because it is given with a benison.

f. 17a 1. i.e. when they enrich you. 2. i.e. if they be given with sincerity, we will give thanks to God for it. 3. i.e. through thanksgiving by the saints unto whom the alms is given.

[a] MS. *aim*

13. glorificantes Deum in obaedientia confessionis uestrae[4].
14. Et ipsorum obsecrationem pro uobís[5].
X. 1. absens autem confido in uobís[6].
2. Rogo autem uos ne praesens audeam, per eam confidentiam qua[7] existimor audere[8], in qúosdam, qui arbitrantur nos tanquam secundum carnem ambulemus[9].
6. Et in prumptu habentes ulcisci[10] omnem inobedientiam, cum inpleta fuerit uestra obaedientia[11].
7. Si quis confidit sibi Christi se esse[12], hoc cogitet iterum apud sé[13].
9. Ut non existimemur tamquam terrere uos per epistolas[1]. f. 17b
10. Quoniam quidem aepistolae[1a], inquiunt, graues sunt et fortes[2]; praesentia autem corporis infirma[3], et sermo contemptibilis[4].

f. 17a *continued* 4. .i. *maith forfoisitiu* 5. .i. *ismenic anirnichthe airiubsi* 6. .i. *rocretus dongénid* 7. .i. *tre essamni cumachti* 8. .i. *rolaumur* .i. uindicare 9. .i. *assidroilliset* 10. .i. *ɔicfimmis adígal*[a] 11. .i. primum *dineuch foi*ter *cucuibsi* 12. .i. *hóre rommoidiso*m *cumachte less cosse asbeir infect so asmug* et *nancoimdiu* 13. .i. *asbeir itossug asmug imrádi* iterum con*derna gnímu moga* .i. [in marg.] *natomnathar nech nibes*[b] *mó* quam serui et *cid intain ronmoitsem ní bo arseirc móidme act ɔrobad torbe dúibsi triit* .i. *ɔrochretesi* et *ɔro intsamlithe mobésusa* et *ɔná ruchrete si doneuch act nech dogned nagnimusin*

f. 17b 1. .i. *amal ni cuimsin hifrecndirc anasberinn* per epi*stolas* 1a. .i. pauli 2. .i. *itmóra nabretha scribatar and* in æpi*stolis* 3. .i. *istrémuin im*murgu *intain nbís hísiu* 4. *deroil*[c] .i. *nisulbir inbríathar* .i. *ní dron act is diuit* et*isglé*

f. 17a *continued* 4. i.e. good (is) your confession. 5. i.e. frequent is their supplication on your behalf. 6. i.e. I have believed that ye will do it. 7. i.e. through confidence of power. 8. i.e. that I dare. 9. i.e. who have deserved it. 10. i.e. we should have been able to punish it. 11. i.e. *primum* to any one who sent to you. 12. i.e. since he has boasted hitherto that he had power, he now says that he is a servant and not a lord. 13. i.e. he says at first that he is a servant: he considers *iterum* that he should do a servant's works, that is, let no one think aught that is more *quam serui*, and that even when we have boasted it was not for love of boasting, but that ye might have profit thereby, that is, that ye might believe, and imitate my morals, and that ye might not believe in any one save one who did those deeds.

f. 17b 1. i.e. as though I could not do in (your) presence what I said *per epistolas*. 2. i.e. important are the judgments which are written therein, *in epistolis*. 3. i.e. he is weak, however, when he is here. 4. of no account, that is, the word is not eloquent, i.e. it is not strong, but it is simple, and it is clear.

[a] leg. *adigail*
[b] leg. *ní bes*
[c] a prima manu

11. Hoc cogitet qui eiusmodi est, quia quales sumus uerbo[5] per aepistolas[6] absentes, tales et praesentes in facto[7].

12. Non enim audemus[8], inserere, aut comparare nos quibusdam, qui sé ipsos commendant[9]; sed ipsi in nobís nosmet ipsos metientes, et conparantes nosmet ipsos nobís[10].

13. Nos autem non [a]inmensum[11] gloriabimur, sed secundum mensuram regulae[12], quam mensus est nobís Deus[13], mensuram[14] pertinguentis[b] usque ad uos[15].

14. Non enim quasi non pertinguentes ad uos[16], superextendimus[17] nos.

15. Non in immensum gloriantes in alienís[c] laboribus[18].

16. Etiam in illa, quae ultra uos sunt[19], euangelizare, non in aliena regula in iis quae praeparata sunt gloriari[20].

18. Non enim qui sé ipsum conmendat[21], ille probatus est; sed quem Dominus commendat[22].

f. 17b *continued*

5. .i. *ammituailiġe armbrethre* 6. .i. *ni irbágam nádernam iarríchte ní barscéuil si*[d] 7. .i. *promfidir innargním iarríchte* 8. .i. *niconlaimemmar ni ón* 9. .i. *niáil dún arcondelc fríú*[e] .i. *ni dignem andogniat som* 10. .i. *frinn fanisin cotondelcfam* .i. *amal doncoisin nínmóidfem inneuch nád denam* ut uós facitis ó seodoapostoli 11. .i. *indermár* ł. *itomus frinech* 12. .i. *nonsamlafammar frinn fesine* 13. .i. *roír dún* 14. .i. *icutrummus fribsi* 15. .i. *condan apstil duibsi* 16. .i. *amal nibimmis cutrummi frib* 17. .i. *niforuaisligemni* 18. .i. *ní bartorad*[f] *precepte nachaili tíagussa* 19. *immib dicachleith* 20. .i. *bithé naprecepta cétni nopridchob doib* ł. *nibarsaithar nachaili tiagu.* 21. .i. *nodmoladar fesin* 22. .i. *airlethar nomóras*

f. 17b *continued*

5. i.e. we are potent in our word. 6. i.e. we boast not what we cannot do after arriving.....[d]. 7. i.e. it will be proved in our work after arriving. 8. i.e. we dare not. 9. i.e. it is not proper for us to compare ourselves with them, that is, we will not do what they do. 10. i.e. with ourselves we will compare ourselves, that is, as we are. We will not boast in aught that we do not, *ut* etc. 11. i.e. exceeding greatly, or in measure with any one. 12. i.e. we will liken ourselves to ourselves. 13. i.e. which He has granted to us. 14. i.e. in equality to you. 15. i.e. so that we are apostles to you. 16. i.e. as if we were not equal to you. 17. i.e. we do not exalt (ourselves). 18. i.e. it is not the fruit of any other's teaching that I appropriate (?)[g]. 19. around you on every side. 20. i.e. these are the same teachings which I shall preach to them; or it is not any other's labour that I appropriate (?). 21. i.e. who praises himself. 22. i.e. whom He cares for or magnifies.

[a] Vulg. in immensum: but the second part of the Irish gloss translates inmensum as though it were in mensum [b] MS. pertunguentis: pertingendi, Vulg.
[c] MS. alenís
[d] In G.C.[2] 54, Ebel takes *ní* here to be the negative particle. 'After the arrival of some tidings of you,' W. S. hoc ideo dico ne quis me putet illud comminari quod implere non possum, sicut de me uestri iactitant deceptores, Primasius on v. 10
[e] The mark of length is not quite certain
[f] i.e. *ní far torad*, so in Wb. 17[b] 20 *bar saithar*
[g] The translation is conjectural; we have no other example of the phrase *téit for*

XI. 1. Subportate[23] me[24].

2. Aemulor[25] enim uos Dei aemulatione[26], dispondi enim uos[27] uni uiro uirginem kastam exhibere Christo[28].

3. Timeo autem, ne sicut serpens Euam seduxit astutia sua[29], ita corrumpantur sensus uestri, et excidant[30] a simplicitate.

4. Nam si is, qui uenit . . . aliud euangelium praedicat, quod non recipistis[31], recte pateremini[32].

7. me ipsum humilians, ut uos exaltemini[33].

8. Alias aeclesias exspoliaui, accipiens stipendium ad ministerium uestrum[1]. f. 17c

9. cum essem apud uos, et egerem, nulli honerosus fui[2]. nam quod mihi deerat suppleuerunt fratres qui uenerunt a Macedonia.

10. quoniam haec gloria[3] non [in]fringetur[4] in me.

12. ut in quo gloriantur, tales inueniantur sicut et nos[5].

13. Nam eiusmodi seudoapostoli [sunt operarii] subdoli, transfigurantes sé in apostolos Christi[6].

f. 17b *continued*

23. *folog*[a] 24. .i. sustinete me .i. *fodaimid nech asmessa dúib* .i. seodoa*postolos* 25. *het*[b] 26. .i. *isinunn arnét* et *dia*[c] circa uós 27. .i. *arobróinasc* 28. .i. *cen imrádud nach aili* nisi christi 29. .i. *isco* euam *dodechuid* serpens *nícoadam hóre as lobro* mulier quam uir *niamre limsa di*diu *ais lobor dodénum diibsi* 30. .i. *tobe*[b] 31. .i. á me .i. *naropridchissemni dúib* 32. .i. *isdíriug dúib cretem do amal sodain* ł. pateremini nós recte exaudire *manidinnonn forcital linn* et *manid niméte dúibsi nicoitsi frinni* 33. .i. *tremintsamilse* quia qui sé humiliat exaltabitur.

1. .i. *céin ropridchos doib it*macidonii *domroisechtatar* 2. .i. *nipsa tróm fornech* 3. .i. *nebairiten neich* a uobís 4. .i. *niterga forcúlu* 4 a. *manam*[d] 5. .i. *hóre nosmóidet iprecept batchosmuli frinni* 6. .i. *asberat itapstil crist* f. 17c

24. i.e. ye bear with one who is worse for you, even *pseudoapostolos*. 25. jealousy. 26. i.e. our jealousy concerning you is the same as God's. 27. i.e. I have betrothed you. 28. i.e. without thinking of any other *nisi Christi*. 29. i.e. it is to Eve not to Adam that *serpens* has gone, because *mulier* is weaker than *uir*: I wonder not, then, that feeble folk were made of you[e]. 30. i.e. a cutting-off[f]. 31. i.e. which we have not preached to you. 32. i.e. in that case it is right for you to believe in him: or *pateremini* etc., unless our teaching is the same, and unless it is, it is not much to you that ye listen not to us. 33. i.e. by imitating me. f. 17b *continued*

1. i.e. so long as I have preached to them the Macedonians have sustained me. 2. i.e. I was not burthensome to any one. 3. i.e. of not receiving aught *a uobis*. 4. i.e. it will not go back. 5. i.e. since they boast in preaching, let them be like unto us. 6. i.e. who say they are apostles of Christ. f. 17c

[a] The noun *folog* (a prima manu) glosses a verb, as in Wb. 17[b] 25, 34, 24[c] 11
[b] a prima manu
[c] For the brachylogy cf. Wb. 9[b] 17, 12[a] 25, Ml. 115[d] 7, 8, 146[a] 3
[d] a prima manu, Zimmer. But W. S. thinks that *manam* (literally 'my soul') ends the preceding gloss, is the nom. to *terga*, and should be translated 'myself' (cf. Sk. *ātman*)
[e] i.e. that you should be treated as weak people, cf. Wb. 2[a] 10, 8[c] 11, *ferthaigis dognidsi dimsa*, Ir. Texte, II. 178 [f] The glossator mistook excīdant for excīdant

14. Et non mirum[7], ipse enim Satanas[a] transfigurat sé in angelum lucis[8].

15. Non est ergo magnum[9], si ministri eius transfigurentur.

16. ne quis me putet insipientem esse, alioquin[10] velud insipientem accipite me[11], ut et ego modicum quid[11a] glorier[12].

17. Quod loquor, non loquor secundum Deum[13], sed quasi in insipientia, in hac substantia gloriae[14].

18. Quoniam multi gloriantur secundum carnem[15], et ego gloriabor[16].

21. Secundum ignobilitatem dico[17], quasi [nos] infirmi fuerimus in hac parte[18]. In quo quis audet[19] (in insipientia dico)[20] audeo et ego[21].

22. Hebraei sunt, et ego[22].

23. Ministri Christi sunt, ut minus sapiens dico[23], plus ego; . . in carceribus abundantius[24], in plagís[25] supra modum[26].

f. 17c *continued*

7. .i. *ni decming* transfigu*ratio* in apos*tolos* 8. .i. *doinscannsom cidcutrummus fridia* 9. *macdath*[b] 10. .i. *mainba œcne lib act conda anecne* 11. .i. *amal nát anse dúib arisgním anecni dogníu* .i. *móidem* 11 a. .i. opus 12. .i. *denatán biuc* 13. .i. *arnitacair lasuide móidmiche do neuch innachthallond* non de uirtutibus dei gloriabor 14. *maidem*[b] 15. .i. *isóiri ceneóil* 16. .i. secundum carnem .i. *niansu domsa adenum* quam illís quia de una gente sumus 17. .i. *isdóire duibsi inso uile dofoditin* 18. .i. *amal nicuimsimmis adenum* 19. .i. *isindé nalaimeda*[c] tollerare se 20. .i. *isburbe dom ciadognéo móidim* 21. *rulaimur*[b] 22. .i. *isfírsón im*murgu 23. .i. *hóre isco burpi asbéram naaill diarṅgnímaib* 24. .i. *mór ameince ade* 25. .i. in flagillís 26. .i. *araméit* t. *afulang domsa*

f. 17c *continued*

7. i.e. not difficult is *transfiguratio* etc. 8. i.e. he (Lucifer) attempts even equality with God[d]. 9. a marvel. 10. i.e. if I be not wise in your opinion, but so that I am unwise. 11. i.e. as is not hard for you, for it is a work of an unwise man which I do, even boasting. 12. .....[e] 13. i.e. for boastfulness to any one in any talent he deems unmeet. 14. boasting. 15. i.e. in nobility of race. 16. i.e. it is not harder for us to do it *quam illis* etc. 17. i.e. it is baseness to you to endure all this. 18. i.e. as if we should not have been able to do it. 19. i.e. it is.. doubly[f] he dares *tolerare se.* 20. i.e. it is foolishness for me that I make boast. 22. i.e. this is true, however. 23. i.e. because it is unto stupidity that we shall say something else of our deeds. 24. i.e. great is their frequency. 26. i.e. for their greatness; or I had to tolerate them.

[a] MS. satananas [b] a prima manu
[c] leg. *isindí* 'it is in that'—a gloss on in quo—and *ralaimedar* 'he dares it'? J. S.
[d] The allusion is to Isaiah xiv. 14 (Olden)
[e] Cf. *dinetán* Trip. Life 142, 11
[f] 1. as *Hebraeus*, 2. as *minister Christi.* Or if for *isindé* we read *isindi*, 'in that he dares *tolerare se*' W. S.

24. Á Iudeís quinquies quadragenas[1], una minus[2], accipi[3]. f. 17d

25. ter naufragium feci[4], nocte et die[5] in profundo maris fui[6].

26. periculís in ciuitate, periculis in solitudine[7].

27. in fame[8].

28. Praeter illa quae extrinsecus sunt[9], instantia mea quotidiana, sollicitudo omnium aecclessiarum[10].

29. quis scandalizatur, et ego non uror?[11]

31. Deus . . . . scit quod non mentior[12].

32. Damasci praepossitus gentis Arathae regis[13], custodiebat ciuitatem Damascenorum ut me comprehenderet[14].

33. per fenestram in sportam[15], dimissus sum per murum, et síc effugi manus eius[16].

1. *cetarcoti* 2. .i. minus una .i. lora .i. *tesarbœ oínloman de madaessoir*[a] et *is* una minus *amal sodin.* Aliter quadra*genas* .i. *inna builnni* .i. *bémen dígle* minus una *nímmalle act iscachœ foleith* .i. *coiccethorchuit béimmen* 3. .i. *sainchenelœ srogill imbí* .xl. *loman.* 4. .i. sustuli .i. *fomlámas bádud fothrí* 5. *nácht dia* 6. .i. inter fluctus t. secundum ueritatem et *rananacht dia* 7. .i. *imned dom nalled dochood* 8. coachtiue 9. .i. *imrádud* fratrum 10. .i. *arnachatísat sóibapstil* fidelium 11. .i. *niepeirsom arandíltad lasuidib* sed uri tantum 12. .i. *is hé rofitir*[b] *inneuch rochéssusa náchgáo dom anasbiur* 13. .i. *rectire*[c] *indríg* arathæ 14. .i. *condomarrgabadsa* 15. .i. ut fit *clebene* [in marg.] *aincis*[c] 16. .i. *is amne asruluús airi* f. 17d

1. forty each[d]. 2. i.e. one cord was wanting[e] from it according to the natural exposition, and it is *una minus* in that case. *Aliter quadragenas,* i.e. the stripes, i.e. blows of punishment *minus unâ,* not at the same time, but each of them separately, i.e. five forties of blows. 3. i.e. a special kind of scourge wherein are forty thongs. 4. i.e. drowning threatened[f] me thrice. 6. God saved him. 7. i.e. tribulation to me to whatever side I went. 9. i.e. thinking of the *fratres fideles.* 10. i.e. lest false apostles should come to them (the churches). 11. i.e. he saith not that he should deny (the faith) along with them, *sed* etc. 12. i.e. it is he that knows in what I have suffered, that what I say is not untrue for me[g]. 13. i.e. the steward of the king Aretas. 14. i.e. that he might take me[h]. 15. a basket: a hamper. 16. i.e. it is thus that I have escaped from him. f. 17d

[a] leg. *mad du stóir* (Nigra), opposed to *mad du rúin* 'according to the mystical exposition.' Olden took *-essoir* to be from *assorgim*
[b] wanting in MS. [c] a prima manu
[d] *cetarcoti* (a prima manu) seems for *cetharchoti*, pl. acc. of an adj. derived from *cetharcha*, like *óinde* from *óin*
[e] *tes-ar-bae*, here and in Ml. 34c 16, is, according to Sarauw, p. 46, the perfective preterite of *tessbuith* 'deesse.' J. S. considers it to be an irregular development of *to-ess-ro-bói*, cf. Trans. Philolog. Soc. 1895-98, p. 180.
[f] *fomlámas*, perhaps 3d sg. s-pret. of *fo-lmasaim* 21a 2, with infixed pron. W. S., but cf. *confolmaissiur* Ml. 50d 8, *arafolmathar* Sg. 147b 4, *folámaim* Windisch, Wb. *folamur* Trip. Life Index, *arfolmaim*, Meyer, Contrib. Should *fomlamastar* be read? J. S.
[g] Cf. the Anglo-Irish, *It's thrue for you* [h] Acts ix. 24

XII. I. Si gloriari oportet[17], non expedit quidem mihi[18], ueniam autem ad uisiones et reuelationes Domini[19].

6. Nam, et si uoluero gloriari, non ero insipiens[20], ueritatem enim dico[21]; parco autem[22], ne quis me existimet supra id quod uidet in mé[23–24],

7. datus est mihi stimulus carnis meae[25], angelus Satanae ut me colaphizet[26].

8. Propter quod ter Dominum rogaui, ut discederet á me[27].

9. Et dixit mihi: sufficit tibi gratia mea[28].

f. 18a 10. Propter quod placebo mihi in infirmitatibus meís[1]. . . . in angustiis pro Christo[2]. cum enim imfirmor[2a] tunc potens sum.

11. Ego enim debui a uobís commendari[3], nihil [enim] minus fui ab hís[4] qui sunt supra modum[5] apostoli[6], tamen etsi nihil sum[7].

f. 17d *continued* 17. .i. *ciadcobrinn móidim dodénum ni bói adbar* híc 18. .i. *ní torbanad*[a] .i. ad gloriandum 19. .i. *isdeidbir móidem disuidib mad comoidim etir* 20. .i. *hore bas fír* quod dicam 21. .i. *gluás indí riam* 22. .i. *nomisligur* ł. *doimdibnim* né insipiens sum quia quae uidi non in totum nume(ra)ui ne auditores mé honorent 23. .i. *arnamtomnad*[b] *námminduine* sed deus 24. .i. *sechaní*[c] *ittóo* 25. .i. *cenngalar* [in marg. dolor capitis] ł. persequtio ł. secundum isidorum incentiua carnis 26. .i. *nomdurni* 27. .i. *ani* tra *aschotarsne frihícc nietar ciagessir* 28. .i. dei *dofulung inna fochathosa*

f. 18a 1. .i. *isferr lium lobre* quam *dígallre* 2. .i. *niɔfil bas sciith lim actrop ar crist* 2a. *car*[d] 3. .i. *co mbadsissi doberad teist dimsa* 4. .i. *niba anse dúib* 5. *inmar*[e] 6. .i. *indí robatar* in praesentia christi 7. .i. *ciabaderóil lanech*

f. 17d *continued* 17. i.e. though I should have desired to boast, there were no cause *híc*. 18. i.e. there is no profit therein. 19. i.e. it is meet to boast of them if it be unto boasting[f] at all. 20. i.e. because *quod dicam* will be true. 21. i.e. a gloss on what is before. 22. i.e. I abase myself, or I abridge (my story). 23. i.e. that he should not suppose me to be a human being *sed deus*. 24. i.e. beyond that which I am. 25. i.e. headache. 27. i.e. what, then, is contrary to salvation is not obtained although it be prayed for. 28. i.e. *Dei* to endure this suffering.

f. 18a 1. i.e. I prefer weakness to health. 2. i.e. there is nothing which irks me, provided it be for Christ. 2a. brittle. 3. i.e. so that it may be you that bear witness of me. 4. i.e. it will not be difficult for you. 5. greatly. 6. i.e. those who have been *in praesentia Christi*. 7. i.e. though I seem insignificant to any one.

[a] leg. *torban and*
[b] leg. *arnatomnad* or *arnachimthomnad*
[c] MS. *secha ní* [d] a prima manu. Cf. *car* .i. *cachmbrisc* H. 3. 18, p. 634[c], also O'Clery and O'Davoren [e] a prima manu
[f] *co-moidim*. In the G.C.[2] 641 this is regarded as the prep. *co(n)* 'with' and the dat. sg. of *móidem*, but cf. Wb. 9[d] 32, 17[c] 23, 19[b] 8, 25[a] 27, where *co* means 'up to'

13. Quid est enim, quod minus[8] habuistis prae caeterís aeclesís, nisi quod[9] ego [ipse][9a] uos non grauaui?[10] Donate[11] mihi hanc iniuriam[12].

14. non ero grauis uobís[13].

15. Ego autem libentissime inpendam, et superimpendar ipse pro animabus uestris[14].

16. dolo uos caepi[15].

18. Numquid Titus uos circumuenit? nonne eodem spiritu ambulauimus?[16] nonne hisdem uestigís[17].

19. Ollim putatis, quod excussemus nos apud uos?[18] . . . omnia[19] autem carissimi, propter aedificationem uestram.

20. Timeo enim . . . ne forte . . . animositates[20], desensiones[21], inflationes, seditiones[22] sint inter uos.

21. Ne iterum cum uenero . . . lugeam multos ex iis qui ante me peccauerunt[23].

XIII. 2. Praedixi, et praedico, ut praesens[24], et nunc absens[25].

f. 18b 3. An experimentum[1] eius queritis qui in me loquitur Christus[2].

4. Nam et nos infirmi sumus in illo[3], sed uiuemus cum eo ex uirtute Dei[4] in uobis[5].

f. 18a *continued* 8. .i. *dirath* ł. *diforcitul* 9. .i. *act nammá* 9a. *indoich bidfrithorcon lib inso* 10. .i. *nítormult far mbíad* ł. *fornétach* 11. [in marg.] donate *dilgid*[a] 12. .i. *darolged dom* tra *infrithorcuin sin* .i. non grauare uós 13. .i. *bid cumme* et *riam* 14. .i. *asririusa mochumang darfar cenn* 15. .i. *indoich bid ar formrath* 16. .i. *cini inonn riagul linn* 17. .i. *hiprecept* soscéli et *iniráil hirisse* 18. .i. *diarniráil furibsi* et *cona bad fír anasbermis* 19. .i. opera *dogníusa ón* 20. .i. *sotli* 21. *menmnihi*[a] 22. .i. *mratha* 23. .i. *résiu*[b] *rísinse* 24. .i. *aris*presenssom *intain arallegthar a* æpistola 25. .i. *cenathe*[a]

f. 18b 1. .i. *etargne* 2. .i. *iscr*ist 3. .i. *fochosmulius adói-nechtesom dúnni* 4. .i. *óneurt deachte* 5. *aneséirgesin indibsi*

f. 18a *continued* 8. i.e. of grace or of instruction. 9. i.e. except only. 9a. is it likely that this should be an offence in your eyes? 10. i.e. I have not consumed your food or your raiment. 11. forgive ye. 12. i.e. ye should, then, forgive it to me, that offence. 13. i.e. it will be the same as before. 14. i.e. I will expend my power for your sakes. 15. i.e. is it likely that it would be in order to cheat you? 16. i.e. is it not the same rule with us? 17. i.e. in preaching (the) gospel and in enjoining (the) faith. 18. i.e. to commend ourselves to you, although what we say is untrue. 19. i.e. *opera* which I do. 20. i.e. vainglories. 21. enmities[c]. 22. i.e. betrayals. 23. i.e. before I came. 24. i.e. for he is *praesens* when his *epistola* is read out.

f. 18b 1. i.e. knowledge[d]. 2. i.e. it is Christ. 3. i.e. under a resemblance to His Manhood (are) we. 4. i.e. from the strength of the Godhead. 5. that resurrection in you.

[a] a prima manu
[b] the mark of length is over the *s*
[c] *sotli* seems properly to be intended for 'inflationes,' *menmni(c)hi* for 'animositates,' which, in ecclesiastical Latin, means 'enmities'
[d] *etargne* is intended for 'experimentum'

5. ipsi uos probate[6], . . . nisi forte reprobi estis[7].
6. Spero autem quod cognoscetis[8], quia nos non sumus reprobi[9].
7. Oramus autem Deum ut nihil mali faciatis, non ut[a] nos probati [ap]pareamus[10], sed ut uos quod bonum est faciatis[11], nos autem ut reprobi simus[12].
9. Gaudemus enim, quando nos infirmi sumus[13], uos autem potentes estis.
10. Ideo haec absens scribo, ut non presens durius agam[14].
11. De caetero[14a], fratres, gaudete perfecti estote[15] . . . pacem habete, et Deus pacis et dilectionis erit uobiscum[16].
12. Salu[ta]te inuicem[17], in oscolo sancto[18]. Salutant uos sancti omnes[19].
13. Gratia[20] Domini nostri, Iesu Christi, et caritas Dei[21], et communicatio sancti Spiritus[22], sit cum omnibus uobís[23].

f. 18b *continued*

6. .i. *décad cách agnímu* 7. .i. *act manidchomalnid arro-pridchad dúib* 8. .i. *isderb libsi* 9. .i. *ní uainni duib si arnitan* reprobi*ni rafitidsi* quid *nabisamlid dúibsi* 10. .i. *tretha*bi*rt dígle fuiribsi* 11. .i. *nitibérthar digal fuiribsi amal sodin* 12. .i. *trenebthabirt dígle fuiribsi* 13. .i. *innepthabirt dígle* super eos qui habent ueritatem 14. .i. *intain ronicub féin* 14a. .i. tempore[b] 15. .i. *icomalnad* sos*céli* 16. .i. *madin-chruthsin beithe* 17. *aris*signum pacis *lesso*m *as*salutate 18. .i. *arnipifomraid ade* 19. .i. *iscore doib fribsi* similiter et uós 20. .i. *dílgutha peccth*a 21. .i. *serc dé dúibsi* et *farserc si do dia* 22. .i. *con roib inspirut nóib indib* 23. .i. *ro erthar dúib uili*

f. 18b *continued*

6. i.e. let each look to his deeds. 7. i.e. unless ye fulfil what has been preached to you. 8. i.e. ye are sure. 9. i.e. not from us are you, for we are not *reprobi*: ye know it: why is it not so with you? 10. i.e. through inflicting punishment upon you. 11. i.e. punishment will not be inflicted upon you in that case. 12. i.e. through not inflicting punishment upon you. 13. i.e. in not inflicting punishment *super* etc. 14. i.e. when I myself shall come. 15. i.e. in fulfilment of (the) gospel. 16. i.e. if ye be in that wise. 17. for the *salutate* is a *signum pacis* with him. 18. i.e. for this shall not be in deceit. 19. i.e. it is peace to them towards you *similiter et uos.* 20. i.e. of forgiveness of sin. 21. i.e. God's love to you and your love to God. 22. i.e. so that the Holy Ghost may be in you. 23. i.e. may it be given to you all.

[a] MS. ut non
[b] MS. tempo

EPISTOLA AD GALATAS.

I. 1. Paulus apostolus, non ab hominibus, neque per hominem[1], f. 18c
2. æclesiae[2] Galatiae[a3]
3. Gratia uobis . . . a Domino nostro Iesu Christo[4].
5. Cui est gloria in saecula seculorum[5].
6. Miror quod sic tam cito transferemini, ab eo qui uos uocauit in gratiam Christi, in aliud euangelium[6].
7. Quod non est[7] aliud[8], nisi sunt aliqui, qui uos conturbant[9], et uolunt euertere euangelium Christi[10].
8. Sed licet nos, aut angelus de caelo euangelizet uobís, praeterquam quod euangelizauimus uobís, ánathema sit![11]

1. Pelagius: neque per aliquos homines[b] *ni ó iacob na iohain* f. 18c *nida apstal apstil* 2. .i. *dontirchomruc nóib* 3. *fil* in gali*tia* 4. *robe*[c] 5. .i. *isdo isuisse* gloria *nidodóinib ni do dulib* 6. .i. *ismachthad limm athrete dorérachtid máam firinne* et *sosceli* .i. *isuaignid nirubtar gáitha for comairli isdían dorreractid maám indsos*céli 7. *nad ni*[c] 8. .i. *nifil folad naill fora sernte insos*céle *issin*[d] *act* crist *aris heside rofiugrad irrecht* et *adfiadar isoscelu* 9. .i. *dobartabart*[e] *ósos*célu *hiforbanda rechta* 10. .i. *berit insos*céle *do imthrenugud* ueteris *noch bauissiu indfigor do imthrenugud* ueritatis .i. noui 11. .i. *ni fíu dúibsi insin doé(it)secht* [in marg.] .i. *cid aingel di anglib nime* pridchas *duibsi ni cretid dó nonech dia*postolis *manip innon* et *apridchimmeni dúib arniba maith a áidlea*[f] *dúib anétsecte arbid* anathema *aforcen*

1. not from James or John: I am not an apostle's apostle. 2. i.e. f. 18c to the holy congregation. 3. which is *in Galatia.* 4. may there be! 5. i.e. to Him *gloria* is just: not to human beings, not to creatures. 6. i.e. I marvel at the readiness wherewith ye have abandoned the yoke of righteousness and gospel: that is, it is obvious that your counsels have not been wise: it is swiftly that ye have abandoned the yoke of the gospel. 7. which is nothing. 8. i.e. there is no other substance on which that Gospel could be built save Christ; for it is He that hath been figured in the Law and is declared in the Gospel. 9. i.e. to bring you from the Gospel into the superstitions of the Law. 10. i.e. they bring the Gospel to confirm *Vetus* (*Testamentum*), and yet meeter were the figure to confirm *Veritas*, i.e. *Novum* (*Testamentum*). 11. i.e. it is not worthy for you to hear that, i.e. though it be one of heaven's angels that preaches to you, believe him not—or one of the apostles—unless it be the same as what we preach to you: for not good will be the consequence to you of listening to them, for their end will be *anathema.*

[a] MS. galitiae, with *a* written over *t*
[b] neque per hominem, Migne, col. 841
[c] a prima manu
[d] leg. *hisin*
[e] rectius *-tabairt*
[f] see infra, p. 622, note a

9. Sicut praediximus, et nunc iterum[a] dico[12].
10. Aut quero hominibus placere ?[13]
13. Audistis enim conversationem meam aliquando in iudaismo[14].
14. Et proficiebam in iudaismo[15], supra multos coaetaneos meos[16], habundantius aemulator[17] existens paternarum mearum traditionum[18].
f. 18d 17. Neque ueni in Hirusalem ad antecessores meos apostolos[1]; sed abii in Arabiam, et iterum reuersus sum Damascum[2].
22. Eram autem ignotus facie[2a] aeclesís[2b] Iudae[ae][3].
23. Tantum autem auditum habe[b]ant; quoniam qui persequebatur nos aliquando, nunc euangelizat fidem, quam aliquando expugnabat[4].
II. 1. Deinde post annos xiiii. iterum ascendi Hirusolimam[5], cum Barnaban, adsumpto et Tito[6].
2. et contuli cum illís euangelium, quod praedico in gentibus[7], seorsum[8] autem hís qui uidebantur esse maiores.

f. 18c *continued* 12. .i. *atmuilniur* 13. .i. *combad arthoil doine nopridchinn* 14. Hier*onymus* non gratiam sed conuersationem *nirbsa dagduine itossuch* 15. .i. *forássin* .i. *ropsa airchinnech isindán sin* 16. .i. *sech mochomáessa* 17. .i. *sechcách* 18. .i. *dochosnam insmachta*

f. 18d 1. .i. *do*recept *sosc*éli *isairi as*beirsom *inso fobith inna soebapstal asrubartatar rombo descipuls*om *ap*stal 2. .i. *do*recept *són da*no 2 a. .i. praesentia 2 b. .i. apostolis 3. .i. *immuncualam*mar *nímunaccammar* 4. .i. *attaat scela linn pól ingrentid ispreceptóir* nunc fidei 5. .i. *nipu immaccus intaidríus* 6. .i. *de iudéib dobarnaip digeintib dothit rofitir indiassin ni do legund and docoadsa* disci*puli* iesu quia simul in apos*tolatum* gentium electi sunt 7. .i. narraui eis .i. *doairfenus*[b] *doib dús imbed comrorcon and* et *ni ro be* 8. .i. *ni fiad chách*

f. 18c *continued* 12. i.e. I say it again. 13. i.e. so that I should preach for men's desire. 14. I had not been a good man at first. 15. i.e. I grew, that is, I have been a leader in that science. 16. i.e. beyond my coevals. 17. i.e. beyond every one. 18. i.e. to contend for the rule.

f. 18d 1. i.e. to preach the gospel, therefore he saith this, because of the false apostles who had said that he was a disciple of apostles. 2. i.e. to teach also. 3. i.e. we have heard of one another, we had not seen one another. 4. i.e. we have tidings: Paul a persecutor is *nunc* a teacher *fidei*. 5. i.e. not very near was the return. 6. i.e. of the Jews was Barnabas, of the Gentiles was Titus: those two knew that it was not to study there that I had come. 7. i.e. I have declared (it) to them if perchance there might be error therein, and there was not. 8. i.e. not before every one.

[a] MS. interum
[b] from *to-ad-ro-fén-* (cf. *asfenimm* gl. testificor, Wb. 22[a] 10), where *-fén-* may come from **vet-n-*. W. S.

3. Sed neque Titus, qui mecum erat, cum esset gentilis, conpulsus est circumcidi[9];
4. Sed propter subintroductos falsos fratres...
5. quibus neque ad horam cessimus subiectioni[10], ut ueritas euangeli permaneat apud uos[11].
6. Ab hís autem, qui uidebantur esse aliquid[12], quales aliquando fuerint nihil mea[13] interest; Deus personam hominis non accipit[14].
7. quod creditum est[15] mihi euangelium praeputii,
9. dextras dederunt mihi et Barnabae[1] societatis[2]. f. 19a
10. Tantum ut pauperum me[m]ores[3] essemus[4]; quod etiam sollicitus fui hoc ipsum facere[5].
11. Cum autem uenisset Cephas Anteochiam[6], in faciem éi restiti[7], quia reprehensibilis erat[8].

9. .i. *ataat dichétbuid* híc *imdibe tit* ł. *anebimdibe* et *is hedón asfír* sed neque *con*pulsus circumcidi *aristiamthe immeruidbed* et *niroimdibed tit* 10. .i. *nibo mór ambríg linn* ł *cidcohóir* ut pet*rus* ad horam cessit pro humili*tate* sua manducans cum gentibus 11. .i. *act robad tairismech linni itossoch* 12. .i. *petur* et *iacob* et *io*hain 13. ł. *innam muisea* .i. documenta ł. persona 14. .i. *niairegdu apersansom oldaas persan nanabstal olchene cetothóisegu iniriss* quia *deus per*sonam rl. .i. quia deus personam non praeuidet 15. .i. *roerpad* f. 18d *continued*

1. .i. *nírbosár leu arcocéilsine* [in marg.] Pelagius: consuerunt (.i. *conoígset*) nos docere debere in pace et cooperatione siue quia subscripsimus epis*tolam* de questionibus[a] 2. .i. *cocéilsine* 3. .i. *arpreceptorib geinte* 4. .i. *congabtis gabala linn dondóis foiss inhierusalem* 5. .i. *cini eperthe frinn* 6. .i. *nilegend rollegusa lapetor act iscúrsagad rondcúrsa*gusa *dichomitecht* et *condarcilli fri iudeu* 7. .i. *diachúrsagad* de industria 8. .i. *bauisse aingabail* laús sanctae humilitatis in petro et iustitiae zeli in paulo f. 19a

9. i.e. there are two senses *hic*: Titus' circumcision or his non-circumcision; and it is this that is true, *sed* etc., for it is Timothy who had been circumcised and Titus had not been circumcised. 10. i.e. we did not deem their worth much[b]: or even for an hour, *ut* etc. 11. i.e. provided it be steadfast with us at first. 12. i.e. Peter and James and John. 13. or my own things[c]. 14. i.e. not more eminent are their persons than the persons of the rest of the apostles, though they are prior in faith, *quia* etc. f. 18d *continued*

1. i.e. they did not deem our fellowship an outrage. [in marg.] they sewed[d]. 3. i.e. we teachers of the Gentiles[e]. 4. i.e. so that collections be taken by us to the folk that abide in Jerusalem. 5. i.e. even though it should not be said to us. 6. i.e. it is not a reading which I have read with Peter, but a reprimand with which I have reprimanded him for indulgence and connivance towards the Jews. 7. i.e. to reprimand him. 8. i.e. it was just to censure him. f. 19a

[a] For this Migne, col. 845, has only 'Ita nos docere debere'
[b] i.e. 'we held them of little account'
[c] mea is translated as a nominative or accusative plural
[d] Here the glossator seems to have mistaken *consuerunt* (from *consuesco*) for *consuerunt* (from *consuo*)
[e] cf. 31[d] 1

12. Prius enim quam uenirent quidam a Iacobo, cum gentibus edebat[9].

13. Et simulationi eius consenserunt caeteri Iudei[10], ita ut et Barnabas duceretur ab eís in illam similitudinem[11].

14. Si tú, cum Iudéus sis, gentiliter et non iudaice uiuis[12], quomodo gentes cogis iudaizare?[13]

16. nos in Christo Iesu credimus, ut iustificemur ex fide Christi, et non ex [o]peribus legis[14].

17. Quodsi querentes iustificari in Christo, inuenti sumus et ipsi[15] peccatores[16].

19. cum Christo confixus sum cruci[17].

20. Uiuo autem, iam non ego[18]; uiuit uero in me Christus[19]. Quod autem nunc uiuo in carne, in fide uiuo Filii Dei[20].

f. 19b 21. Si enim per legem iustitia[1], ergo Christus gratis mortuus est[2].

III. 1. O insensati[3] Galatae[4]! quis uos fascinauit[5] non obedire ueritati, ante quorum oculos Christus praescriptus est, in uobis crucifixus[6].

f. 19a *continued* 9. .i. *ished inso romboth dossom* 10. .i. *nepproinde lageinti* 11. *sechba foirbthea*[a] *airessidi* 12. .i. *treanesconigud* 13. .i. *iudigte* .i. accipere legem iudeorum 14. .i. *ciapudono dún indarpe geinte inchruthsin arisinnon iress nodonfirianigedar* 15. .i. *osní* credentes in christo 16. .i. *ciabeimmi ni* in fide christi peccatores sumus si opera legis credamus 17. .i. *condamarb hóthoil cholno amal crist* 18. .i. *taccu nimé as béo* 19. .i. *isairi ambeosa hore atá crist* in mé 20. .i. *ciasu icolinn ambéosa isiress crist nombeoigedar*

f. 19b 1. .i. *massurect firianigedar cách* 2. .i. *ní airic ní césad crist amal sodin* 3. *dasachtaich*[b] 4. .i. *tróg insin agalatu burpu* 5. *adobragart*[b] 6. .i. *ropridchad dúib céssad crist amal adcethe* i. *forócrad dúib amal bid fíadib nocrochthe*

f. 19a *continued* 9. i.e. this is why they were angry with him. 10. i.e. of not dining with Gentiles. 11. i.e. although his faith was perfect[a]. 12. i.e. through regarding them as unclean. 13. i.e. that they judaize. 14. i.e. why should we then expel the Gentiles in that manner, for it is the same faith that justifies us? 15. i.e. even we *credentes* etc. 16. i.e. though we be *in fide* etc. 17. i.e. so that I am dead as to the desire of the flesh, like Christ. 18. i.e. I affirm; it is not I that am alive. 19. i.e. therefore I am alive because Christ is *in me*. 20. i.e. though it is in the flesh I am alive, it is Christ's faith that quickens me.

f. 19b 1. i.e. if it is the Law that justifies every one. 2. i.e. Christ's Passion profiteth nought in this wise. 4. i.e. sad is that, O foolish Galatians! 6. i.e. Christ's Passion hath been preached to you as though it were seen; or it has been announced to you as if He had been crucified before you.

[a] *foirbthea* for *foirbthe*, as *aidlea* 18[c] 11, for *aithle*
[b] a prima manu

2. Hoc solum uolo a uobís discere[7].

3. Síc stulti estis[8].

4. Tanta passi estis[9] sine causa[10]? si tamen sine causa[11].

6. Sicut scriptum est[11a]: credidit Abraham Deo[12], et reputatum est illi ad iustitiam[13].

7. Cognoscite ergo, quia qui ex fide sunt, hii sunt filii Abrachae[14].

9. Igitur qui ex fide sunt, benedicentur cum fidili Abracham[15].

10. Quicumque enim ex operibus legis sunt, sub maledicto sunt[16].

11. Quoniam autem in lege nemo iustificatur apud Deum, manifestum est, quia iustus ex fide uiuet[17].

12. Lex autem non est ex fide[18], sed: Qui fecerit ea, uiuet in illís[19].

13. Christus nos redemit de maledicto legis[20], factus pro nobís maledictum[21];

14. Ut in gentibus benedictio Abrachae fieret in Christo Iesu[22], ut pollicitationem Spiritus accipiamus per fidem[23].

f. 19b *continued* 7. .i. *ceist limm dúib* 8. .i. *iscuci farmburpe* 9. .i. *itossuch* quando credidistis 10. .i. *inmade* .i. *níbtá torbe de* 11. .i. *massued béso mó afius dúibsi* 11a. in genissi 12. .i. *amal as hiress*[a] *ronóib abracham nitatgníma rechto issí dano robnóibsi* 13. .i. *rafirianigestar ahiress* quasi in nouo testamento 14. .i. *isdo assindetsom inso dothaidbsiu asniress nóibas* et non opera legis 15. .i. *indí ata hiressig ataella indbendacht doratad for abracham* 16. .i. *trethairmthecht recto* 17. *inambaucu*[b] 18. *nicumme etir són* 19. .i. *nibabibdu recto* 20. .i. *niáil dún buith fomáam* legis *iár tíchte crist* 21. .i. immolatum .i. *tar cenn* peccati et maladicti [benedictio] 22. .i. *conocomalnide andurairngred do abarcham* 23. .i. *ni óentorbe dorairicc dún* crux christi

f. 19b *continued* 7. i.e. a question I have for you. 8. i.e. so great[c] is your folly. 9. i.e. in (the) beginning *quando* etc. 10. i.e. in vain, i.e. ye have no profit thereof. 11. i.e. if so, greater may be[d] the knowledge of it that ye have. 12. i.e. as it is faith that has sanctified Abraham and not deeds of the Law, it also has sanctified you. 13. i.e. his faith has justified him *quasi* etc. 14. i.e. it is for this (purpose) he declares this, to manifest that it is faith that sanctifies *et non opera Legis*. 15. i.e. they that are faithful, the blessing which has been bestowed on Abraham passes to them. 16. i.e. through transgression of the Law. 17. in Habakkuk. 18. it is in no wise the same. 19. i.e. he will not be guilty of the Law. 20. i.e. it is not proper for us to be under the yoke *Legis* after Christ's coming. 21. i.e. for. 22. i.e. so that what had been promised to Abraham might be fulfilled. 23. i.e. not (merely) one profit hath *crux Christi* procured for us.

[a] leg. *n-iress*?
[b] Habakkuk ii. 4
[c] Lit. unto it
[d] *béso* is = *bésu* supra 6[b] 23, 24

f. 19c

15. Fratres (secundum hominem dico)[1].
16. Et[2] semini tuo.
17. Hoc autem dico, testamentum confirmatum á Domino; quae post quadrigentos et trigenta annos facta est[3] lex, non inritam facit ad euacuandam promisionem[4].
18. Nam si ex lege hereditas[5] data est, iam non ex promisione[6], Abrachae autem per repromisionem donauit Deus[7].
19. Quid igitur lex[8]? Propter transgressiones possita est[9].
21. Si enim data esset lex, quae possit uiuificare, uere ex lege esset iustitia[10].
22. Sed conclusit[a] scriptura omnia sub peccato[11], ut promisio ex fide Iesu Christi daretur credentibus[12].
23. Prius autem quam ueniret fides[12a], sub lege custodiebamur conclusi, in eam fidem[13], quae reuelanda erat[14].
24. Itaque lex pedagogus noster fuit in Christo[15], ut ex fide iustificemur[16].
26. Omnes enim filii Dei estis per fidem in Christo Iesu[17].
27. Quicumque enim in Christum baptizati estis, Christum induistis[18].

f. 19c

1. .i. *ismóith aforcital* .i. *anasbiur sís imchosmulius indfíadnissi* 2. .i. *cid* 3. .i. *farcomnucuir rect iarsintairgiriu*[b] 4. .i. *noch ba hé afassugud anebchomalnad* 5. .i. *dorairngred do abracham* quod in semine tuo hereditas omnis rl. 6. .i. *noch is ósuidiu dorratad* 7. .i. *ishé tra asfír* 8. .i. *ced torbe frisateícomnacht* 9. .i. *dochosc cáich* 10. .i. *amal sodin* et non ex repromisione *arnicchoimnucuir rect firíanugud* 11. .i. *doárbith rect pecthu cáich* ut non est qui faciat bonum t. *doárbuid* t. *doetarrid* 12. .i. *trechretim iniesu crist* 12a. .i. christi 13. .i. *fonrochled do airitiu hirisse* 14. .i. non saluati fuimus acht *im*murgu *torbe recto* custodia tantum et reuelatio peccatorum 15. .i. *amal ṁbís cometid lammaccu nacharochlat*[c] 16. .i. *hóchretim inísu crist* 17. .i. *trechretim inísu* 18. .i. *adib ellachti hicrist*

f. 19c

1. i.e. tender is the teaching, that is, what I say below about the likeness of the testimony. 2. i.e. even. 3. i.e. the Law has been made after the promise. 4. i.e. but this were its annulment, not to fulfil it. 5. i.e. which had been promised to Abraham, *quod* etc. 6. i.e. yet from this it has been given. 7. i.e. it is He, then, that is true. 8. i.e. unto what profit has it been imparted? 9. i.e. to correct every one. 10. i e. in that case *et non ex repromissione*, for (the) Law could not justify. 11. i.e. the Law has displayed every one's sins *ut* etc., or it has bound or grasped. 12. i.e. through belief in Jesus Christ. 13. i.e. we have been cared for to receive the faith. 14. i.e. *non saluati fuimus*, but however *custodia* etc. is the Law's profit. 15. i.e. as there is a guardian with children who cannot take care[c] of themselves. 16. i.e. from belief in Jesus Christ. 17. i.e. through belief in Jesus. 18. i.e. ye are united in Christ.

[a] i.e. deprehendit, Primasius, Sedulius
[b] = *tairngiriu*, cf. Ml. 33[d] 2
[c] *nacharochlat* = *nacha-ro-foichlet* from *fo-ciallim*

28. Non est Iudaeus neque Graecus, non est seruus neque liber[19].
29. Si autem uos Christi, ergo Abrachae semen estis, secundum promisionem heredes[20].

IV. 1. Quanto tempore heres paruulus est, nihil defert a seruo[21].
2. Sed sub curatoribus[1], et actoribus[2] est usque ad praefinitum tempus a patre[3–4]. f. 19d
3. Ita et nos cum essemus paruuli, sub elimentís[5] huius mundi eramus, seruientes[6].
4. At ubi uenit plenitudo temporis, misit Deus Filium suum[7].
5. ut adoptionem filiorum reciperemus[8].
6. missit Deus Spiritum Filii sui in corda uestra[9].
9. quomodo[10–10a] conuertemini iterum ad infirma[11] et egena elimenta[12], quibus denuo seruire uultis?
10. Dies[13] obseruetis, et menses[14], et tempora[15], et annos[15a].
11. Timeo uos, ne forte sine causa[16] laborauerim in uobís[17].

19. .i. *nisain cach hæ hicrist ni mó bríg cach he alailiu* f. 19c
20. .i. *ma nudubfeil inellug coirp crist adibcland abrache amal sodin* et *itsib atachomarpi abracham* 21. .i. *iscosc*[a] et *cuindrech forcechtarde* *continued*

1. .i. *foichlorib* 2. .i. *secndapthib* 3. .i. *corrupmithich gabáil ferainn do* 4. [in marg.] .i. *isfech* 5. .i. *apgitrib* .i. sub mandatís legis t. sub doctoribus legis 6. .i. *nirransam*[b] 7. .i. *intain ropomithich lasinnathir nemde* 8. .i. *maic ni dosom* adobtione non natura 9. .i. *arishé aseola friaidgne indathar* 10. .i. *coir*[c] 10a. .i. *cid atobaig dó* 11. .i. *ciddianepirsom anísiu noch ni rabatar indfirso riam fo recht fetar*licce *nianse aris-cumme lessom tect fosmachtu rechto* et *fognam doídlaib* 12. .i. *apgitri* 13. *sabati*[d] 14. .i. *kal-* 15. .i. *trimsi* t. scenopigia 15a. iubilaei 16. .i. *inmadæ* t. boni uobís 17. .i. *ibartintúth madespe dom anopridchim*

19. i.e. not different is each of them in Christ; one of them is not of more account than another. 20. i.e. if ye are in the union of Christ's Body, ye are Abraham's children in this wise, and it is ye that are Abraham's heirs. 21. i.e. it is correction and castigation on each of the twain. f. 19c *continued*

3. i.e. until it is time for him to take the land. 4. i.e. it is...(?). f. 19d
5. i.e. rudiments[e]. 6. i.e. we have not remained. 7. i.e. when it seemed time to the heavenly Father. 8. i.e. we (are) sons of His *adoptione non natura*. 9. i.e. for it is He that is wise as to the recognition of the Father[f]. 10a. i.e. what impels you to it? 11. i.e. why saith he this although these men never have been under the law of the Old Testament? Easy (to answer): because he deems it the same to go under the rules of the Law as to serve idols. 13. sabbaths. 14. i.e. calends. 15. i.e. quarters[g], *uel scenopegia*[h]. 16. i.e. in vain. 17. i.e. in your conversion, if what I preach be useless for me.

[a] MS. *scosc* [b] cf. Pedersen, Aspirationen 118 [c] a prima manu, for *cair* Lat. quaere? [d] a prima manu [e] lit. alphabets [f] 1 Cor. ii. 11
[g] *trimsi* pl. of *tremse*, (spatium) trimestre [h] *σκηνοπήγια*, the Jewish feast of Tabernacles

12. Estote síc ut ego, quia et ego sicut uos[18]. Fratres, obsecro uos[19].

13. Scitis autem quia per infirmitatem carnis euangelizaui uobís iampridem; et temptationem uestram in carne mea[20]

14. Non spreuistis...sed sicut angelum Dei excepistis me, sicut Christum Iesum[21].

15. Ubi est ergo beatitudo uestra[22]? Testimonium enim perhibeo uobis, quia, si fieri potuisset[23], oculos uestros eruesetis et dedissetis mihi[24].

16. Ego ergo inimicus uobís factus sum[25], uerum dicens uobís[26]?

17. Aemulantur uobis[27] non bene[28].

18. Bonum autem aemulamini in bono semper, et non tantum cum presens sum apud uos[29].

f. 20a 20. Uellim autem esse apud uos[1] modo, et motare uocem meam[2], quoniam confundor in uobís[3].

21. Dicite mihi, qui sub lege uultis esse[4].

22. Scriptum est enim: Quoniam Abracham duos filios habuit[5].

f. 19d *continued* 18. .i. sum .i. homo .i. *nipa anse dúib mo intsamil* quia ego homo sum 19. .i. *co bethesi* ut sum 20. .i. *forrodamar ocprecept dúib* ab incredulís uestrís ł. si non passi estis corpore tamen mente *con*passi estis mihi 21. .i. *uáisliu són dano* 22. .i. *catte di*diu *farfailtesin*[a] *frinn* ollim nobis facta 23. .i. *issí inso meít inna failte* 24. .i. *ciachondesin farsúli dosmbérthe dom* 25. .i. *lasse forcongur fírinni dúib* 26. .i. *ni nachcin aile no taid dom* 27. .i. *nobéttigetar* .i. seodoapos*toli* .i. *fordobmoinetar niarbarseirc* 28. .i. *niarmaith frib* non ut ego zelus domus tuae[b] rl. 29. .i. *act basamlid*[c] *dúib cid immeícndarcus*

f. 20a 1. .i. *mad asse dom* 2. .i. *do barcursagad* 3. .i. *in tain nombíu ocirbáig airib* 4. .i. *masued doroigaid* 5. .i. *canimebuir lib insenchasso*

f. 19d *continued* 18. i.e. it will not be hard for you to imitate me, *quia* etc.[d] 19. i.e. that ye may be *ut sum*. 20. i.e. which I have endured in preaching to you *ab* etc. 21. i.e. this is nobler then. 22. i.e. what, then, is your welcome unto us *olim* etc.? 23. i.e. this is the extent of the welcome. 24. i.e. though I had asked for your eyes, ye would have given them to me. 25. i.e. when I enjoin righteousness upon you. 26. i.e. it is not any other fault that ails[e] you at me. 27. i.e. they are jealous of you, i.e. *pseudoapostoli*, i.e. they envy you, it is not for love of you. 28. i.e. it is not for good to you, *non* etc. 29. i.e. but be ye thus even in my absence.

f. 20a 1. i.e. if it were possible for me. 2. i.e. to reprimand you. 3. i.e. when I am glorying for you. 4. i.e. if this is what ye have chosen. 5. i.e. do ye not remember this story?

[a] Sic: leg. *-si*
[b] Ps. lxix. 9
[c] leg. *badsamlid*
[d] See Acts x. 26
[e] cf. p. 528 note b

23. Sed qui de ancella, secundum carnem natus est; qui autem de libera, secundum repromisionem est[6].

24. haec enim sunt duo testamenta: unum quidem a monte Sina[7].

26. Illa autem quae sursum[8] est.

27. [a]Laetare, sterilis, quae non paris; erumpe et clama[9].

V. 2. Ecce, ego Paulus dico uobis[10], quoniam si circumcidamini, Christus uobís nihil proderit[11].

3. Testificor autem rursum omni homini circumcidenti sé[b], quoniam debitor est uniuersae legis faciendae[12].

4. Euacuati estis á Christo[13], qui in lege iustificamini[14], a gratia excidistis[15].

7. Currebatis bene; quis uos inpediuit[1] ueritati non obaedire[2]? f. 20b

10. Ego confido in uobís in Domino[3], quod nihil aliud sapietis[4]; qui autem[5] conturbat uos[6] portabit iudicium[7].

11. Ergo euacuatum est scandalum crucis[8].

12. Utinam abscidantur qui uos conturbant[9]!

6. .i. non secundum uoluntatem carnis *arni robatar accobra* f. 20a *colna leosom issuidiu cétach* abracham *noíchtech* sarra 7. .i. *continued* *dognúther cosmulius indrechto fri*persana et *luccu* 8. *soos*[c] 9. .i. *rotbia adbar fáilte* 10. .i. *ni nach aile assidbeir* 11. .i. *nib íccfither trechroich* crist *mafogneith dorecht* 12. .i. *intí téte forecht nimdibi dlegair docomalnad*[d] *ind huili rechto* 13. .i. *nicretid hí*crist 14. .i. *iar fartoimtinsi* 15. .i. *doforbadsi*[e] 1. .i. *dindriuth forsarobith*[f] 2. .i. *ciadsléi nech fuirib* f. 20b 3. .i. *sissi* in domino 4. .i. *act aní ropridchussa dúib* 5. .i. *sechip hé* 6. .i. *dindriuth forsataith* 7. .i. *digail* .i. *adfether do* 8. .i. *massu ní imdibe nítorbe*[g] *césad* crist 9. .i. *doduthris*[h] .i. *baassu limm oldaas fornimdibesi*

6. for they had not desires of the flesh in this, Abraham (being) a f. 20a centenarian, Sarah a nonagenarian. 7. i.e. (here) is made a com- *continued* parison of the Law to persons and places. 9. i.e. thou shalt have cause of joy. 10. i.e. it is no one else that saith it. 11. i.e. ye will not be saved through Christ's Cross if ye serve the Law. 12. i.e. he that goes under the law of circumcision is bound to fulfil the whole Law. 13. i.e. ye believe not in Christ. 14. i.e. according to your opinion. 15. i.e. ye have cut off.

1. i.e. from the course whereon ye were. 2. i.e. though any one f. 20b tempt you. 3. i.e. you *in Domino*. 4. i.e. save what I have preached unto you. 5. i.e. whoever he be. 6. i.e. from the course whereon ye are. 7. i.e. punishment, i.e. there will be retribution[i] to him. 8. i.e. if circumcision is anything, Christ's Passion is no profit. 9. i.e. I should wish, that is, I should think it a lighter thing than that you should be circumcised.

[a] Isaiah liv. 1 [b] MS. ré [c] a prima manu [d] leg. *dó comalnad*
[e] for *doforbaidsi*, the glossator mistaking excidistis for excidistis, cf. Celt. Zeitschr. III. 55. Otherwise, *doforbadsi* has been taken for *do-b-forbad-si* 'excisi estis'
[f] Palaeographically, it is possible to read *forsanobith* [g] MS. *nitorb*
[h] cf. Wb. 14[b] 6, 26[b] 1
[i] cf. LL. 278[a] 30, Laws I. 256, Meyer Contrib. 21 s.v. *adfenim*

13. Uos enim in libertatem uocati estis, fratres; tantum né libertatem in occassionem carnis detis[10], sed per caritatem spiritus seruite inuicem[11].

15. Quodsi inuicem mordetis, et comeditis[12], uidete ne ab inuicem consummemini[13].

16. Dico autem: Spiritu ambulate[14].

17. Caro enim concupiscit aduersus spiritum[15].

18. Quod si spiritu docemini, non estis sub lege[16].

19. Manifesta sunt autem opera carnis, quae sunt fornicatio, inmunditia[16a], luxoria[17–18].

20. Idolorum seruitus[19], ueneficia[20].

21. commensationes[21].

22. Fructus autem spiritus est caritas, gaudium, pax, patientia[22].

f. 20c 24. Qui autem sunt Christi, carnem [suam] crucifixerunt[1].

25. Si uiuimus spiritu, spiritu et ambulemus[2].

VI. 1. si praeoccupatus fuerit homo in aliquo delicto ... huiusmodi instruite in spiritu mansuetudinis[3]; considerans teipsum, [ne] et tu tempteris[4].

2. Alter alterius onera portate[5], et síc adinplebitis[a] legem Christi[6].

f. 20b *continued* 10. .i. *nidérsid forsóiri arfognam* 11. .i. *fognad cach dialailiu* 12. .i. *ma beith míduthracht* et*dígal lacách uáib dialailiu* 13. .i. *beith formenme and arnafoircnea forcrabud and* .i. *hibarpeccad cenaithirgi* 14. .i. *issí inso mochomairle* 15. .i. *fomnid insin* 16. .i. *masuduréir spirito ataaith* 16a. .i. contra naturam 17. *téte* 18. .i. *rofitir cách ni fiú comitecht doib* 19. .i. *sant* 20. .i. *aipthi*[b] 21. .i. *comithi* 22. .i. *coir cid* caritas *no bed itossuch* sine qua uirtutes cæterae non reputantur

f. 20c 1. .i. *conafil dualchi na accobra colnidi leu* 2. .i. *massu spirtide armbethu bat spirtidi arṅgnímæ* 3. .i. *istacair censæ occaforcitul* 4. .i. *naimroimser* 5. .i. *fulget*[c] 6. .i. *mad cumme imned ácheli* et *aimned fessin*

f. 20b *continued* 10. i.e. ye should not desert your freedom for service. 11. i.e. let every one serve another. 12. i.e. if each of you have ill-will and punishment for the other. 13. i.e. let your mind be there, lest it should put an end to your piety therein, i.e. in your sin without repentance. 14. i.e. this is my advice. 15. i.e. take ye heed of that. 16. i.e. if ye are subject to the Spirit. 18. i.e. every one knows it is not right to indulge them. 19. i.e. covetousness. 22. i.e. (it is) proper that *caritas* should be first, *sine qua* etc.

f. 20c 1. i.e. so that they have no vices nor carnal desires. 2. i.e. if our life is spiritual, let our deeds be spiritual. 3. i.e. meet is gentleness in teaching them. 4. i.e. lest thou sin. 5. i.e. support ye. 6. i.e. if his fellow's tribulation and his own tribulation be the same.

[a] MS. etinplebitis
[b] a prima manu
[c] a prima manu, =*fulingid*

3. si quis existimet se aliquid esse[7].

4. Opus autem suum probet unusquisque[8], et síc in semet ipso tantam gloriam habebit, et non in altero[9].

5. Unusquisque enim honus suum portabit[10].

6. Communicet...ei qui se catechizat, in omnibus bonís[11].

8. qui seminat de carne sua, de carne et metet corruptionem[12], qui autem seminat in spiritu, de spiritu metet uitam aeternam[13].

9. Bonum[13a] autem facientes, non deficiamus[14], tempore enim suo metemus non deficientes[15].

10. dum tempus habemus[16], operemur bonum ad omnes[17].

11. Uidete qualibus litterís scripsi uobís[18] mea manu[19].

12. Quicumque [enim] uolunt placere in carne[20], hii cogunt uos circumcidi, tantum ut crucis Christi persecutionem non patiantur[21].

13. Neque enim qui circumciduntur, legem custodiunt[22]; sed uolunt uos circumcidi[23], ut in carne uestra glorientur[24].

f. 20c *continued* 7. [in marg.] .i. *besni*[a] 8. .i. *benad friachubus fessin* 9. [in marg.] Hier*onymus*: *forrochongart itossuch* spiritalibus ut indoctos bene instruerent ut alter alterius honera portaret híc e contra praecipit ut inbicelliores instructi magistrís benefaciant 10. .i. *andogena cách ished beschobuir dó* 11. .i. *icachréit rohí aless* 12. .i. pæna perpetua *inndúlchinne*[b] 13. .i. *bidsí afochricc* 13a. .i. opus 14. .i. fide operæ *naanam didénum maith condonroib*[c] uita aeterna ut dicitur qui perseuerauerit[d] rl. 15. .i. *intain besmithich*[e] .i. in die iudiccii 16. .i. noui ł. *saigul* 17. .i. *dénum maith fricách* 18. .i. *décith anroscríbus dúib* 19. .i. *ninachaile* 20. .i. *tol cholno forchanat* 21. .i. *isdo dágniat maith leu indocbál apstal doib* et *ní fodmat ingreimm archroich crist* 22. .i. *ní comalnatsom cid feissne recht* 23. .i. *dofuthractar fornimdibesi* 24. .i. *condartar ainm napstil doib treprecept nimdibi dúibsi*

f. 20c *continued* 7. i.e. that he be somewhat. 8. i.e. let it concern[f] his own conscience. 9. he first has given orders *spiritualibus ut* etc. 10. i.e. what every one shall do, that will be an aid to him. 11. i.e. in everything that he may need. 12. i.e. the recompense is *poena perpetua*. 13. i.e. this will be his reward. 14. i.e. *fide operae* let us not rest from doing good, so that we may have *uita aeterna* etc. 15. i.e. when it shall be time. 16. or life. 17. i.e. to do good to every one. 18. i.e. see what I have written to you. 19. i.e. it is no other. 20. i.e. it is the will of the flesh which they teach. 21. i.e. it is for this they do it: they like to have the glory of apostles, and they endure not persecution for the Cross of Christ. 22. i.e. even they themselves fulfil not the Law. 23. i.e. they desire that ye should be circumcised. 24. i.e. so that the name of 'apostle' be given to them through preaching circumcision unto you.

[a] a prima manu
[b] For the doubling of the *n* before *d* cf. *chlainnd* Wb. 29[d] 23, *rinnd* 13[d] 25, *scribinnd* 15[a] 30
[c] MS. *codonroib*
[d] Matth. xxiv. 13
[e] MS. *bemithich*
[f] cf. Atkinson, Passions and Homilies, 7315, 7374

14. Mihi autem absit gloriari[25], nisi in cruce Domini nostri Christi, per quem mihi mundus crucifixus est, et ego mundo[26]!

f. 20d 16. Et quicumque hanc regulam secuti fuerint, pax super illos, et misericordia[1], et super Israhel Dei[2].

17. De cætero[3] nemo mihi molestus sit[4]; ego enim stigmata[5] Iesu in corpore meo porto[6].

f. 20c *continued* 25. .i. *nitachummese friusom* 26. .i. *amal damarb inadnacul marb cechtar nathar dialailiu* ego et mundus

f. 20d 1. .i. *ropcorœ doib fridia* et *doíni* .i. *forsnahí comalnatar toil dé* 2. .i. sanctos uidentes deum et *comalnatar toil dé* 3. .i. tempore .i. *ciadodrigénsid cosse* 4. .i. *nímthomoldid dodígail fuirib* 5. [in marg.] *indá érrend* .i. turmenta flagil*lorum*[a] 6. .i. *mind nabstalacte* .i. *conicimm dígail* et *cosc neich*

f. 20c *continued* 25. i.e. I am not the same as they. 26. i.e. like two corpses in a grave, dead is each of us twain to the other, *ego et mundus.*

f. 20d 1. i.e. peace be with them towards[b] God and men, that is, on those who fulfil God's will. 2. i.e. *sanctos uidentes Deum*[c] *et* who fulfil God's will. 3. i.e. though ye have done it hitherto. 4. i.e. do not goad me[d] to punish you. 5. the stigmata. 6. i.e. the mark[e] of apostleship, that is, I am able to punish and to correct any one.

[a] a prima manu. The marks over *inda* and *errend* are not marks of length. Thurneysen, Celt. Zeitschr. III. 53, 54

[b] lit. 'let it be peace to them towards'

[c] Cf. 'Israhel uocatur huius anima uidens Deum,' Secundinus' hymn, stanza S. So Jerome cited by Todd, *Liber Hymn.* 20: 'vir, aut mens, uidens Deum'

[d] *tomoldid*, v. supra p. 592, note c, and add *tomailtis na caeirigh*, O'Br. s.v. *bunsacha*

[e] insigne: *inna mind* 'insignia,' Cr. 41c

EPISTOLA AD EPHESIOS.

I. 3. Benedictus Deus[7] et Pater[8] Domini nostri.

4. Sicut elegit nos in ipso[8a] ante mundi constitutionem, ut essemus sancti[9].

5. Qui praedistinauit nos in adoptionem filiorum[10].

6. In laudem gloriae gratiae suae, in qua gratificauit nos in dilecto Filio suo[11].

7. In quo habemus redemptionem[12] per sanguinem eius[13], remissionem peccatorum, secundum diuitias gratiae eius[14].

8. Quae superabundauit in nobís[15], in omni sapientia et prudentia[16].

9. Ut notum faceret nobís[17] sacramentum uoluntatis suae[18], secundum bonum placitum eius[19].

10. In dispensationem plenitudinis temporum[1], f. 21a

11. nos sorte uocati sumus, praedistinati[2].

f. 20d *continued* 7. .i. *indeacht* 8. .i. *sech isintathir* 8a. .i. christo 9. .i. *isdo donrograd* 10. .i. *isdicheín immunrordad condanmaicc togu* non naturae 11. .i. *ronnír* et *ronlín dirath inspir*to 12. .i. *arisindóiri robámmar* 13. .i. *tresinfuil storidi doresset assathóib intain rombói fricroich* et *tresinfuil spirtáldi adoparar cachdia forsindaltoir* 14. .i. *ar niarilsemni act dígail* 15. .i. *isimde dorrindnacht dún* 16. .i. *forbœ cáingníma* 17. .i. *condidtucmisni* 18. .i. *rúin arnícceni* 19. .i. *iarsinchaíntoil*

f. 21a 1. .i. *condidtísed indaimser bachomadas*[a] *dó* 2. .i. *iscián arfolmas dún insin*

f. 20d *continued* 7. i.e. the Godhead. 8. i.e. that is, the Father. 9. i.e. it is to this we have been called. 10. i.e. from afar we have been considered so that we are sons by election, *non naturae.* 11. i.e. He has gifted us and has filled us with the grace of the Spirit. 12. i.e. for it is in slavery we have been. 13. i.e. through the literal[b] blood which had been poured out of His side when He was on the Cross, and through the spiritual blood which is offered every day up on the altar. 14. i.e. for we have deserved nought save punishment. 15. i.e. abundantly it has been bestowed upon us. 16. i.e. perfection of well-doing. 17. i.e. so that we might understand it. 18. i.e. the mystery of our salvation. 19. i.e. according to the good will.

f. 21a 1. i.e. till the time had so come that was fitting to Him. 2. i.e. it is long since he destined[c] (?) that to us.

[a] leg. *bad chomadas*

[b] *mad du stóir* 'in a literal sense' is opposed to *mad du rúin* 'in a mystic sense'

[c] *arfolmas*, v. Sommer, Celt. Zeitschr. I. 182. But the word is obscure

12. Ut simus in laudem gloriae eius nos, qui ante sperauimus in Christo[3].

13. signati[4] estis Spiritu promissionis sancto[5].

14. Qui est pignus hereditatis nostrae, in redemptionem adquissitionis[6], in laudem gloriae ipsius[7].

17. Ut Deus Domini nostri Iesu Christi, Pater gloriae, det uobis spiritum sapientiae[8].

18. Inluminatos oculos cordis uestri[9], ut sciatis quae sit spes uocationis eius, et quae diuitiae gloriae hereditatis eius in sanctis[10].

20. suscitans illum á mortuis[11], et constituens ad dexteram suam in caelestibus[12].

21. Supra omnem principatum et potestatem et uirtutem et dominationem[13], super omne nomen quod nominatur[14].

22, 23. ipsum dedit caput supra omnem aeclesiam, quae est corpus ipsius[15] et plenitudo eius qui omnia in omnibus adimplet[16].

II. 1. Et uos, cum essetis mortui delictis et peccatis uestris[17].

f. 21a *continued*

3. .i. per profetas *donicfad cucunn* 4. [in marg.] *siglithi*[a] 5. .i. *atácomarde fuirib* .i. spiritus sanctus 6. .i. *comarde artaidchrecce* et *ar nícce insin* 7. .i. *ní donach oipred ailiu* 8. .i. *ished inso noguidimm* .i. *conducaid etargne ṅ dé* et *conaroib temel innatol domunde tarrosc fornanme* 9. .i. *coropféig rosc fornanme* 10. .i. *indocbál dunni amal indocbáil dé* 11. .i. *nibouisse abuith isinteglugsin* .i. mortuorum 12. .i. *nifarcuairt parche docoid* 13. [in marg.] .i. *dobeir inso arnab uilib cumactib dichoissin inim* et*talam arailiu isarnaib grádib nemdib* tantum et *nibo decming rombed imthanad hisuidib combad uáisliu cachgrád alailiu* ut est in gradibus terrenís 14. .i. *oscech anmimm ainmnigther* 15. .i. sancti et iusti *ithé aschorp dosom* christus *aschenn ind nóib aschorp* 16. .i. *nítat ilddni do óenfiur* et *ní óen dán dosochuidi* 17. .i. *níarilsid*

f. 21a *continued*

3. i.e. *per prophetas* that He would come to us. 5. i.e. a sign is upon you. 6. i.e. that is a sign of our redemption and our salvation. 7. i.e. not for any other operation. 8. i.e. this is what I pray, even that you may understand the knowledge of God, and that the darkness of the worldly desires may not be over the eye of your soul. 9. i.e. that your soul's eye may be keen[b]. 10. i.e. glory to us like God's glory. 11. i.e. it were not just that He should be in that household, i.e. *mortuorum*. 12. i.e. not on a diocesan visitation hath he gone. 13. i.e. he puts this for all the powers which exist in heaven and earth. Otherwise[c], it is for (the) heavenly ranks only; and it were not impossible (to suppose) that there might be alternation in these, so that one rank should be nobler than another, *ut* etc. 14. i.e. over every name that is named. 15. i.e. *sancti et iusti*, they are a body to Him: (it is) *Christus* who is the head, the saints who are the body. 16. i.e. it is not many gifts to one man, and it is not one gift to a multitude. 17. i.e. ye deserved it not.

[a] a prima manu
[b] Matth. vi. 22, 23
[c] 1 Pet. iii. 22. For *arailiu* 'aliter' cf. GC.[2] 609—610, *alailiu chruth* Ml. 98[d] 11, Sarauw

f. 21b

2. spiritus qui nunc operatur in filios defidentiae[1–2].

3. conuersati sumus in desiderís carnis nostrae, facientes uoluntates carnis[3] et cogitationum; et eramus natura filii irae, sicut et caeteri[4].

4. Misertus est nostri[a 5].

5. conuiuificauit nos [in] Christo[6].

6. consedere fecit in coelestibus in Christo Iesu[7].

7. Ut ostenderet in saeculís superuenientibus abundantes diuitias gratiae suae[8].

10. in operibus bonis quae praeparauit Deus ut in illis ambulemus[9].

11. circumcisio in carne[10], manu facta[11].

12. Quia eratis...sine Christo...et hospites[12] testamentorum[13].

13. Nunc autem in Christo Iesu, uos, qui aliquando eratis longe, facti estis prope in sanguine Christi[14].

f. 21b

1. .i. *amirisse* ł. *deirchóintea derochóinet anícc trechesad crist* 2. .i. *amal gnís tra crist* in iustis ut paulus dicit qui operatur in nobís[b] *issamlid dano gniith demun* in filiís defidentiae *maic inso tra ógnim* et non filii natura 3. .i. *ninruc formaith ar sóire* 4. .i. *ni ó aicniud nacétne tuisten act is oaicniud pectho doforchosalsam ó adam* 5. .i. *ropothróg laiss armbuith fomám pectho* 6. .i. *amal dorodiusgad crist* 7. .i. *isicrist beimmi iartecht innonn* 8. .i. *isarathsom ronnícni* et non merita 9. .i. *itrédiu* .i. *rospridach roscomal*nastar *rosdánigestar dún codos gnem*[c] 10. .i. *israhelde* 11. .i. *niimdibe dualche robói lasuidib act is imdibe colno* 12. .i. *nírbo áis muntaire* 13. .i. *rechto* et *faithæ* 14. .i. *nidad óegid na æchtrinn in fechtso*

f. 21b

1. i.e. of unfaith, or of the despair wherewith they despair of their salvation through Christ's Passion. 2. i.e. as Christ, then, worketh *in iustis* etc., thus, too worketh the Devil *in filiis diffidentiae*: sons are these, then, by deed, *et non filii natura*. 3. i.e. our freedom has not brought us to good. 4. i.e. it is not from the nature of (our) original creation, but it is from (our) sinful nature that we have transgressed since Adam. 5. i.e. he has pitied our being under (the) yoke of sin. 6. i.e. as Christ has been raised from the dead. 7. i.e. it is in Christ we shall be after going yonder. 8. i.e. it is His grace that has saved us, *et non merita*. 9. i.e. in three things, to wit, He has preached them, He has fulfilled them, He has granted them to us that we may do them. 10. i.e. Israelitish. 11. i.e. it is not a circumcision of vices that had been with them, but it is a circumcision of flesh. 12. i.e. it was not folk of (the) household. 13. i.e. of the Law and of the Prophets. 14. i.e. ye are not guests nor outsiders now.

[a] Not in Vulg.
[b] Phil. ii. 13, where the Vulgate has uobís
[c] The third down-stroke of the *m* has a tail, as in *dom*, 21[c] 9; but there is no final *i*

14. Ipse enim est pax nostra; qui fecit utraque unum, et medium parietem machiriae soluens[15], inimicitias in carne sua[16];
f. 21c 15. Legem mandatorum[1] decretis euacuans.
16. Et reconciliet ambos in uno corpore[2].
18. Quoniam per ipsum habemus accessum ambo in uno Spiritu ad Patrem[3].
19. estis ciues sanctorum, et domistici Dei[4].
20. Superaedificati super fundamentum apostolorum et profetarum[5], in ipso summo angulari lapide, Christo Iesu[6].
21. In quo omnis aedificatio constructa crescit in templum sanctum[7] Domino[7a].
22. In quo et uos aedificamini in habitaculum Dei[8].
III. 1. uinctus sum Christi Iesu, pro uobis gentibus[9].
4. Prout[10] potestis legentes intellegere[11] prudentiam meam[12], in misterio Christi[13],

f. 21b *continued* 15. .i. *conascrad didiu iártíchte crist inmaceries robói eter dia et duine* .i. peccatum et *robói eter corpu* et *anmana* 16. .i. *ceín rombói* in carne

f. 21c 1. .i. *forbanda recta* 2. .i. *trethindnacul innandánæ inspirito dochách* 3. .i. *doratad spirut dún úli diarnóinugud* 4. .i. *adib oís muntire infectso* 5. [in marg.] .i. *apstil didiu cetathuidchetar issacumtach et fáithi sissi iarum crist didiu issí inchathir indnóib ata ellachti hicrist ithé* ciues 6. .i. *anaslie uilnech and ísu crist* .i. *congaibther tóib* et *airchinn and* rl. 7. .i. *comthinól innanóib asberr tempul doib hóre atreba crist indib* 7a. .i. *doatrob do dia and* 8. .i *adibatrab dodia infectso* 9. *hóre nopridchim dúibsi ished dathar dom* 10. *amail*[a] 11. .i. *mod conidtuccid* 12. t. *cid beicc daucbaid si a*prudentia mea 13. .i. *iprecept* soscéli christi

f. 21b *continued* 15. i.e. so then, after Christ's coming the *maceries*, which had been between God and man, i.e. *peccatum*, and had been between bodies and souls, has been broken down[b]. 16. i.e. so long as He had been *in carne.*

f. 21c 1. i.e. superstitions of (the) Law. 2. i.e. through bestowal of the gifts of the Spirit on every one. 3. i.e. (the) Spirit has been given to the whole of us to unite us. 4. i.e. ye are folk of (the) household now. 5. i.e. the apostles, then, first have come into the building, and the prophets; ye afterwards. Christ, then, is the city: the saints who are united in Christ they are the citizens. 6. i.e. when Jesus Christ is the corner-stone therein, that is, side and front are held together in Him[c]. 7. i.e. the congregation of the saints, they are called 'a temple,' since Christ dwelleth in them. 7a. i.e. that God may dwell therein. 8. i.e. ye are a dwelling for God now. 9. because I preach to you, therefore am I in evil plight[d]. 11. i.e. in such wise that ye may understand it. 12. or though it be of little worth[e], ye will understand it, (i.e.) the *prudentia mea.* 13. i.e. in teaching (the) Gospel *Christi.*

[a] a prima manu
[b] *conascrad* = *con-ad-scarad*, where the *ad* is perfective [c] cf. Ml. 131c 12
[d] *dathar*, also in 28d 4, is pres. indic. pass. sg. 3 of the verb subst. *tá* (cf. the compound *attáthar*), the *t* being 'eclipsed' by the *n* of the relative: cf. Wb. 5b 31
[e] cf. *is beicc* Wb. 8d 21

5. reuelatum est sanctis apostolis eius et profetís[14];
6. Gentes esse coheredes[15], et concorporales[16], et conparticipes promisionis[17] eius, in Christo Iesu per euangelium[18].
7. Cuius factus sum ego minister[19], secundum donum gratiae Dei[20].
9. Et inluminare omnes[21], quae sit dispensatio sacramenti absconditi a seculís[22], in Deo[23].
10. Ut innotescat principatibus[a] et potestatibus in caelestibus per æclesiam multiformis sapientiae Deí[1].
11. Secundum praefinitionem[b] seculorum[2].
13. Propter quod quesso ne defic[i]atis in tribulationibus meís pro uobís[3], quae est gloria uestra.
14. flecto genua mea ad Patrem Domini nostri,

f. 21c *continued* 14. .i. *preceptorib* 15. .i. *ished rofoilsiged dosuidib* 16. .i. *ellachti icorp crist icorp crist robiasi*[d] *indindocbál doratad dosuidiu* 18. .i. *trechomalnad* soscéli 19. .i. *isocprecept* soscéli *attó* 20. .i. *israd dá immidforling domsa nimmarilliud* 21. iudeos 7 gentes[e] .i. *condidtuctis* 22. .i. *rún ícce incheneli dóine* et *dánigthea inspirito nóib doib ropoinfolgithe irrúnaib* diuinitatis et *ní fitir cid muntar nime ɔidrofoilsigsetar apstil doib* .i. *dochretmechaib* noui testamenti et *domuntir nime* 23. .i. *isindeacht*

f. 21d 1. [in marg. sup.] .i. *tuicsom inda nainmso* tantum pro omnibus gradibus caelestibus *arnietetár*[f] *muntar nime* misteria incarnationis donec reuelata sunt per apostolos ut dictum est quis est iste rex gloriae[g] Aliter *is* pro omnibus gradibus aeclesiae noui testamenti quibus apostoli praedicauerunt *ataat sidi* 1a. .i. *acomairbert biuth* ut nostra conuersatio[h] rl. t. in donís caelestibus 2. .i. *is dichéin dorogart* 3. .i. *nibadimicthese libsi cia beo hifochidib arn*gloria[i] *duibsi ón*

f. 21c *continued* 14. i.e. to teachers. 15. i.e. this is what has been manifested to them. 16. i.e. united into Christ's Body. 17. since ye are united into Christ's Body, ye shall have the glory which has been given to Him. 18. i.e. through fulfilling the gospel. 19. i.e. it is teaching (the) Gospel I am. 20. i.e. it is God's grace that has caused it to me, not my merit. 21. i.e. so that they might understand it. 22. i.e. the mystery of the salvation of the race of men and of the dispensation of the Holy Spirit to them, which had been hidden in the mysteries *Diuinitatis*; and not even heaven's household knew it until the apostles had manifested it to them, that is, to the believers *Noui Testamenti*, and to heaven's household. 23. i.e. in the Godhead.

f. 21d 1. i.e. he has put these two names *tantum* etc. for heaven's household knew it not (i.e.) *mysteria Incarnationis donec* etc. *Aliter* it is *pro omnibus gradibus* etc., that these are. 1a. that is, their way of life. 2. i.e. it is from long ago He has called. 3. i.e. I should not be despised by you though I be in sufferings: for this is *gloria* to you.

[a] MS. principibus [b] MS. praefinionem [c] leg. *adibellachti*, corr. Zimmer, W. S., but cf. Trans. Philol. Soc. 1899–1901 p. 63, J. S. [d] = *robbiasi*
[e] a prima manu [f] *arnifitetar*, Zimmer. The word is certainly obscure: cf. Pedersen, KZ. xxxv. 359 [g] Ps. xxiv. 8 [h] Phil. iii. 20 [i] leg. *arisg*loria which is translated

15. Ex quo omnis paternitas in caelís et in terra nominatur[4].
16. Ut det uobis .. uirtute roborari per Spiritum eius[5].
17. in caritate radicati et fundati[6].
18. Ut possitis conprehendere cum omnibus sanctis[7], quae sit latitudo[7a], et longitudo[7b], et sublimitas[7c], et profundum[8].
20. Ei autem, qui potens est omnia facere superabundanter[9], quam petimus aut intellegimus[10].

IV. 1. Obsecro itaque uos, ego uinctus in Domino, ut digne ambuletis uocatione qua uocati estis[11].
2. subportantes inuicem in caritate[12].
5. Unus Dominus, una fides, unum babtisma[13].
f. 22a 7. Unicuique autem nostrum data est gratia[1] secundum mensuram donationis Christi[2].
8. Propter quod dicit .. dedit dona hominibus[3].
9. Quod autem ascendit, quid est[4], nisi quia et[5] discendit primum in inferiores partes terrae[6]?

f. 21d *continued* 4. .i. *cachdúil dianeperr ainm nathar inim* et *italam isóndathir dó* 5. .i. *ɔroib delb inspirito foirib* 6. .i. *rob clandad* et *robfothiged dosunt* [in marg.] *clantai*[a] 7. .i. *amal*[b] *donducatsidi* 7a. .i. caritatis 7b. .i. uitae aeternae 7c. .i. meritorum 8. .i. *irrúnaib* diuinitatis *acethardeso* et in cruce christi ł. quattuor uirtutes animę. [in marg.] .i. scientiae incarnationis christi uel diuinitatis eius. dextera christi saluauit sinistram mundi laeua eius saluauit dexteram partem capud orientem redemit plante occidentem[c] 9. .i. *ismóa dongnísom oldaas dontlucham* 10. .i. *cid aní nádguidemni* 11. .i. *oadcuaid ruín ícce incheneli dóine* et *andorigeni dia airriu demaid asber iarum dano arandathidisom dimaith* 12. .i. *ainmne dochách* contra alium 13. .i. *cesuthrede intummud*
f. 22a 1. .i. *deoladacht* 2. .i. (*amal rombo chuimse*)[d] *ladia dochách* 3. .i. *ished ón saigessom* 4. .i. ascendit *doepert dosom* 5. .*cith*[e] 6. .i. *isairi asberar* ascendit *dó*

f. 21d *continued* 4. i.e. every creature which is called by the name of father, in heaven and on earth, it is from the Father. 5. i.e. so that the form of the Spirit may be on you. 6. i.e. ye have been planted and ye have been founded for this: [*in marg.*] planted. 7. i.e. as they understand it. 8. i.e. in mysteries *Divinitatis* (is) this tetrad, *et* etc. 9. i.e. He does it more than we ask it. 10. i.e. even what we do not pray for. 11. i.e. when he has declared the mystery of the salvation of the race of men, and what of good God had done for them, he then says also that they should requite it[f] with good. 12. i.e. patience to every one *contra*[g] *alium*. 13. i.e. though the dipping is a threeness[h].
f. 22a 2. i.e. as seemed to God of right measure for every one. 3. i.e. this is what he aims at[i]. 4. i.e. that *ascendit* should be said of him. 5. even. 6. i.e. therefore *ascendit* is said of him.

[a] MS. *clan* a prima manu: *clantai* for *clandtai* [b] MS. *am* [c] cf. Tur. 138—142, supra p. 494. Lebar Brecc 88, marg. inf. and 166[b] 52, and the Homilies of the Anglo-Saxon Church, ed. Thorpe II. 256 [d] The words and letters in parentheses are taken from GC.[2] 787, l. 11. They are now illegible in the MS. [e] a prima manu [f] *arandathidisom* (rectius *arindaithitissom*) seems for *aran-d-ath-fitis-som*; where *athfitis* is the past subj. of *aithfenim*, cf. p. 627 note g, the verb of which *aithe* 'remuneratio' is the infinitive. Zeuss and Zimmer have *arandath disom* [g] Here *contra* = Ir. *fri* [h] i.e. though in baptism the immersion is triple: see infra at Coloss. ii. 12 [i] i.e. in saying 'secundum mensuram donationis Christi,' St Paul has this passage in view. See Sarauw, Irske Studier, p. 81

10. et qui[7] ascendit, super omnes caelos[8].
11. ipse dedit .. alios .. doctores[9].
12. Ad consummationem sanctorum in opus ministerii[10], in aedificationem corporis Christi[11].
13. Donec occurramus omnes[11a] in unitatem fidei, et agnationem[a] filii Dei[12], in uirum perfectum, in mensuram aetatis plenitudinis Christi[13].
14. paruuli[13a] fluctuantes[14], et circumferamur omni uento[15] doctrinae...in astutia ad circumuentionem erroris[16].
15. caput[16a] Christus;
16. ex quo totum corpus conpactum[17]...secundum operationem[18] in mensuram[19] uniuscuiusque membri.
17. dico, et testificor[20] in Domino.
18. ignorantiam quae est in illis[21], propter caecitiam[b] cordis ipsorum.
19. disperantes[22] semet ipsos tradiderunt inpudicitiae.
21. Si tamen illum audistis[23], ...sicut est ueritas in Iesu[24].

7. *cithisse*[c] 8. .i. *arnaibréib ilib* 9. .i. *anamchairtea* f. 22a *continued* 10. .i. *dofoirbthigud* .i. *corropfoirbthe cách* in operibus ministerii æclesiae 11. .i. *ished dotheít de treilar nandáne inilur napersan* 11a. .i. fidiles 12. .i. *condernam andorigeniside* 13. .i. *óis foirbthe arnialind inball nádchometig donchorp* 13a. .i. ignorantes 14. .i. *ó adchaib* seodoapos*tolorum* 15. .i. *ócachathig* 16. .i. remedium .i. *isamre leu cách icomrorcuin* ut dicant *niansu dúnni oldaas dochách* 16a. .i. eclesiae 17. .i. *uisse inboill dóass ónchiunn* 18. .i. *cachboill* alio 19. .i. gratiae *doratad dochách* 20. .i. *asfenimm* .i. *guidimm* 21. .i. *is* est[d] *ém* 22. .i. *anicc* 23. .i. *sechracualid*[e] *asné* 24. .i. *badífiriáinsi*[f] *hóre adibellachti* in christo *amal asfiríansom*

7. it is even he. 8. i.e. over the many spaces[g]. 9. i.e. soul- f. 22a *continued* friends. 10. i.e. to make perfect, i.e. so that every one may be perfect *in operibus* etc. 11. i.e. it is this that comes therefrom through the multitude of the gifts in the multitude of the persons. 12. i.e. so that we may do what He has done. 13. i.e. perfect folk; for not pleasant is the member that is not indulgent to the body. 14. i.e. from blasts *pseudoapostolorum*. 15. i.e. from every blast. 16. i.e. they marvel that every one (should be) in error, *ut dicant* 'not harder to us than to others.' 17. i.e. it is proper for the members to grow from the head. 18. i.e. of every member to another. 19. i.e. *gratiae* which has been given to every one. 20. i.e. I testify, that is, I pray. 21. i.e. it is *Est* indeed. 22. i.e. their salvation. 23. i.e. although ye have heard that it is He. 24. i.e. be ye righteous, because ye are united *in Christo*, as He is righteous.

[a] Sic. Vulg. agnitionis
[b] caecitatem, Vulg.
[c] a prima manu
[d] MS. ÷
[e] The infixed pronoun is anticipatory of the subject of the dependent clause, cf. Ml. 93[d] 14, Sg. 197[a] 2, 300[b] 3
[f] leg. *bad fíriáinsi*; or perhaps, *adib firiáinsi* 'ye are righteous'
[g] 'for the many spaces' J. S. *na ree fil* a terra usque ad .xii. signa, Cr. 18[c]

22. Deponere uos...ueterem hominem[25], qui corrumpitur secundum desideria erroris[26].

24. induite nouum hominem[27], qui secundum Deum creatus est[28] in iustitia et sanctitate ueritatis[29].

f. 22b 25. Propter quod deponentes mendacium[30], loquemini ueritatem unusquisque cum proximo suo, quoniam sumus inuicem membra[1].

26. Irascemini[2], et nolite peccare[3]; sol non occidat super iracondiam uestram[4].

27. Nolite locum dare diabulo[5].

28. Qui furabatur iam non furetur[6]; magis autem laboret, operando manibus [suis] quod bonum est[7].

30. nolite contristare Spiritum sanctum Dei, in quo signati estis in diem[a] redemptionis[8].

32. donantes inuicem[9].

V. 1. Estote ergo emitatores Dei, sicut filii carissimi[10],

2. Et ambulate in dilectione Dei, sicut et Christus dilexit nos[11],

f. 22a *continued* 25. .i. *dluimm innasenpecthe* ł. adam cum actibus 26. .i. *hore ɔéitgid doib* 27. .i. *dluim innasualche* ł. christus cum operibus 28. .i. per spiritum sanctum *isspiritide induine hísiu* 29. .i. *issí aimthuge* 30. .i. *hóre adibdóini nui*

f. 22b 1. [in marg.] .....*chibthascrad*.....*hóre adib baill* 2. .i. *fribarpecthu arnarobat lib* 3. .i. aliter *is hed iarum torad forferce buid cenpeccad*[b] 4. .i. christus .i. *arnibísom illestur ferce* ł. discritionis 5. .i. *athuidecht icride tar ési dé* 6. .i. *nagatad dia nairi esé*[c] á deo ł. sempliciter 7. .i. *madudéll ní taibred ní taraéssi dobochtaib* de labore suo 8. .i. *ar amal forcomnucuir* homo ad imaginem dei *itossug* síc *forcomnucuir do deilb spir(to) infechtso* 9. .i. *andorogba cách frialaile* 10. .i. *hore adiboill* crist et *adibcorp do* 11. .i. *mór intserc condechuith* in crucem pro nobís ut dicit tradidit rl.

f. 22a *continued* 25. i.e. the mass of the old sins. 26. i.e. because ye indulge them. 27. i.e. the mass of the virtues. 28. i.e. *per Spiritum Sanctum* this man is spiritual. 29. i.e. this is his raiment. 30. i.e. because ye are new men.

f. 22b 1. ....not cast you down[d]...because ye are members. 2. i.e. against your sins, that they continue not with you. 3. i.e. *aliter*, this, then, is the fruit of your anger, to be without sin. 4. i.e. *Christus*, for he abides not in a vessel of wrath. 5. i.e. his coming into the heart in place of God. 6. i.e. let him (the Devil) not steal God from him[e] (the sinner) and him *a Deo*. 7. i.e. if he has stolen aught, let him give something in lieu thereof to the poor *de labore suo*. 8. i.e. for as *homo* has been made *ad imaginem Dei* originally, *sic* he has now been made in the image of the Spirit. 9. i.e. what each may commit against another. 10. i.e. since ye are members of Christ, and ye are a body to Him. 11. i.e. great (was) the love in that He went *in Crucem* etc.

[a] MS. die [b] Zeuss read this gloss (now illegible) as ali*ter ished iarum torad forferce bad cenpeccad* [c] For *es* 'and,' see GC.[2] 961. Otherwise Pedersen, Aspirationen 95 [d] reading *nach ib tascrad* [e] cf. *oc gait a bíd aire ar écin*, LU. 85[b] 6, *mad ro chindis t' ógi do Dia nit getsa aire*, LB. 63[b] 27, 28, *na gat neam foirn, ol na caillecha*, Fél. Oeng. p. xxxiv.

et tradidit semetipsum pro nobis oblationem[12] et hostiam Deo in odorem suauitatis[13].

3. omnis inmunditia, aut auaritia, nec nominetur in uobís[14], sicut decet sanctos[15].

4. Aut turpitudo[16], aut stultiloquium[17], aut scurilitas[18], quae ad rem non pertenet[19].

5. omnis fornicator[20], aut inmundus[20a], aut auarus, quod est idolorum seruitus[21], non habet hereditatem in regno Christi et Dei[22].

6. Nemo uos seducat inanibus uerbís[23].

10. Probantes[24] quid sit bene placitum[25] Deo;

11. nolite commonicare operibus infructuossís[a] tenebrarum[26].

13. Omnia autem quae aguntur[b], a lumine manifestantur[1], omne enim quod manifestatur, lumen est[2]. f. 22c

14. Et inluminabit tibi Christus[3].

15. Uidete itaque, fratres, quomodo caute ambuletis[4].

f. 22b *continued* 12. .i. *lindidbairt* .i. pro sanguine 13. .i. *rolín inbith nuile* et caelum *bolad inna idbairtesin* 14. .i. *nabad hed améit nádmbé* rl. 15. .i. cremina non cogitare *iscomarde óisa foirbthi insin* 16. *dronei*[c] 17. .i. *nitat midrera óisa foirbthi insin* 18. *enchache*[d] 19. .i. *dothorbu* 20. .i. *cachcenele nétrid* 20a. .i. contra naturam 21. .i. *arméit inpectho* et *ar chosmili infognama dognáther doib* 22. .i. *sech*[e] 23. .i. *ciasbera nech ropia nem ciadugneid narétusa nipafír* 24. .i. faciente ł. *annonderbid* 25. .i. *toltanach* 26. .i. *nabith icobadlus doib aratá torad lagnímu soilse* .i. praemia aeterna *nifil im*murgu acht infructuosa

f. 22c 1. .i. *dosnucci intí dodarogart do ispreceptóirside iarnaithirgi* 2. .i. *intí adeirrig trep*recept 3. .i. *combasoilsesiu* sicut christus lux est 4. .i. *ni imthesid cen imdéicsin*

f. 22b *continued* 12. i.e. a drink-offering. 13. i.e. the odour of that offering has filled the whole world *et caelum*. 14. i.e. let it not be only that it is not (but let it not even be named). 15. that is a sign of the perfect folk. 16. filthiness (?). 17. i.e. those are not...of perfect folk. 19. i.e. to profit. 20. i.e. every kind of lust. 21. i.e. because of the greatness of the sin and the similarity of the service which is done to them (idols). 22. i.e. that (is)... 23. i.e. though any one say ye shall have heaven though ye do these things, it will not be true. 24. when ye prove. 26. i.e. be ye not in fellowship with them, for there is fruit with works of light, i.e. *praemia aeterna*. There is nought, however, save *infructuosa* (with works of darkness).

f. 22c 1. i.e. He who has called them understands them. 2. i.e. he whom he brings to repentance through teaching him, he is a teacher after repentance. 3. i.e. so that thou mayest be a light *sicut* etc. 4. i.e. ye should not walk without circumspection.

[a] MS. infuctuossís [b] arguuntur, Vulg.
[c] a prima manu. Something seems lost at the end; the *i* may be the left hand stroke of *.m.* Read *drochgnim*? Zimmer proposes *drochgne*, but cf. Thurneysen, Celt. Zeitschr. III. 50
[d] a prima manu
[e] leg. *sechis* 'that is' as a gloss on et? cf. Wb. 20[d] 8, J. S. In G.C.[2] 1006 this *sech* is explained as=*saich*

17. nolite fieri inprudentes[5] sed intellegentes[6].
18. nolite inæbriari uino, in quo est luxoria; sed impleamini Spiritu sancto[7].
19. Loquentes uobismet ipsís in salmís[8].
22. Mulieres uirís suís subditae sint, sicut Domino[9–10].
24. sicut aeclesia subiecta est Christo, ita et mulieres uirís suis in omnibus[11].
25. Uiri, dilegite uxores uestras[12].
28. Ita [et] uiri debent delegere uxores suas[13], ut corpora sua[14]. Qui suam uxorem dilegit, sé ipsum dilegit[15].
29. fouet eam, sicut et Christus[15a] æclesiam,
30. quia membra sumus corporis eius[16].
32. Sacramentum hoc magnum est[17].
33. Uos singuli, unusquisque suam uxorem sicut sé ipsum diligat[18], uxor autem ut timiat uirum[19] suum.

VI. 1. Filioli, obaedite parentibus uestrís[20] in Domino, hoc enim iustum est[21].

f. 22c *continued*

5. .i. *cen pennit* et non facere bonum 6. .i. *gáith* 7. .i. *ibid imról disuidiu* 8. .i. *forcanad cách alaile* ł. *irnigdid* dilegenter 9. .i. *arisball dicrist infer* et *isball dindfiur inben* 10. [in marg.] .i. *isbés tra dosom anisiu cosc innamban (ito)ssug* et *atabairt fochumacte (a)feir armbat (i)rlamude indfir fochumacte dǽi combí iarum coscitir indfir* et *doairbertar foréir dǽ* síc in seruís et in dominis et in filiis et in patribus facit 11. .i. *niéilnithe didiu accomol crist* et *nœcilso istacair arṅdip samlid dochách* 12. .i. subiecire mulieres uiro dilegere *donfiur im*-murgu mulieres 13. .i. *amal ascorp do crist* æclesia *iscorp* mulier uiro 14. *amail ata*[a] 15. .i. *nibuide fris*[b] *iscorp do* 15a. .i. fouit 16. .i. *isfollus indiunni á*fouere *hísin* 17. .i. *hore isdocrist* et *dondeclis is immaircide* 18. .i. *ar isdinchorp inball* 19. *carad* uir mulierem timiat mulier uirum 20. .i. *ɔsechtar*[c] *immuntar uile arnaroib naeícmailt inellug inna œcaillse* 21. .i. *issuisse*

f. 22c *continued*

5. i.e. without penitence. 7. i.e. drink ye a great draught of this. 8. i.e. let every one teach the other, or pray ye *diligenter*. 9. i.e. for the husband is a member of Christ and the wife is a member of the husband. 10. i.e. this, then, is a custom of his, to correct the wives at first, and to bring them under the power of their husbands, in order that the husbands may be the readier under God's power, so that usually afterwards the husbands are corrected and reduced under God's will: *sic* etc. 11. i.e. not defiled, then, is the junction of Christ and the Church: it is meet that it be thus to every one. 12. to the husband, however, *diligere mulieres*. 13. i.e. as *Ecclesia* is a body to Christ, *mulier* is a body *uiro*. 14. as they are. 15. i.e. no thanks to him: (she) is his body. 16. i.e. manifest in us is that *fouere*. 17. i.e. because it is fitted to Christ and to the Church. 18. i.e. for of the body is the member. 19. let *uir* love *mulier*: let *mulier* fear *uir*. 20. i.e. the whole household is corrected, lest there be aught unquiet in the communion of the Church.

[a] a prima manu [b] cf. Wb. 25[a] 39 [c] leg. *consechthar*?

4. sed edocate[1] illos in disciplina. f. 22d
5. Serui, obædite dominís carnalibus[2].
6. Non ad oculum seruientes, quasi hominibus placentes; sed ut serui Christi, facientes[3] uoluntatem Dei ex animo[4].
7. Cum bona uoluntate seruientes[5].
9. Et uos, domini, eadem facite illís[6], ...scientes quia et illorum et uester Dominus[7] est in caelís.
10. De caetero[8], fratres, confortamini in Domino[9].
11. Induite uos armatura[10] Dei[11], ut possitis stare aduersus insidias diabuli[12].
12. Quoniam non est nobis conluctatio aduersus carnem[13].
13. Propterea[14] accipite armatura[m] Dei, ut possitis resistere[15].
14. State ergo succincti lumbos uestros in ueritate[16];
15. Et calciati[16a] pedes in praeparatione euangeli pacis[17].
16. In omnibus sumentes scutum fidei, in quo possitis omnia tela nequisimi[17a] ignea exstingere[18].
17. Et galeam salutis adsumite[19] et gladium spiritus.
18. Per omnem orationem et obsecrationem orantes omni tempore[20]

1. .i. *forcanid* 2. .i. *armbat irlithiu dé* domini mandatís dei f. 22d
3. .i. *arisfrecṅdircside diamogaib nidernat sidi ní nadfiastar side*
4. .i. *óduthracht* 5. .i. *bad hothoil infognam* 6. .i. *nachiberpidsi dano ibarcumachtu* 7. .i. *óenchoimdiu lib* 8. .i. tempore *osund innonn* 9. .i. in exemplo et in uirtute domini *arcongéna dia frib* 10. [in marg.] *aithirgabu*[a] 11. .i. *gaibid armma dé foirib dochathugud fridiabol* 12. .i. *nibécen naaill act* resistere tantum ut est resistite diabulo et fugiet a uobís 13. .i. *combetis arma cholno*[b] *leu* 14. .i. *hóre ataad icath* ł. eo quod non est uobís conluctatio aduersus carnem *bad* armatura dei *bess lib nábat nacha arm aili* 15. .i. *actrobed*[c] *arma dœ foirib* 16. .i. *criss fírinne immib* 16a. .i. intripidi 17. .i. *córe eter dia* et *duine* rl. 17a. .i. diabuli 18. .i. *araclessid* .i. *irchlige* 19. .i. *bid ícc duibsi ón* 20. .i. *conétid inclaidebsin*

2. i.e. so that *domini* may be the more obedient *mandatis Dei*. f. 22d
3. i.e. since He is present with his servants, they can do nothing that He does not know. 4. i.e. with desire. 5. i.e. let the service be from will. 6. i.e. do not trust then in your power. 7. i.e. one Lord have ye. 8. from henceforth. 9. for God will work together with you. 10. weapons. 11. i.e. take God's arms upon you to fight against the Devil. 12. i.e. nought else should be needful save *resistere tantum*. 13. i.e. so that the arms of (the) flesh should be with them. 14. i.e. since ye are in battle, *vel eo* etc. Let *armatura Dei* be with you; let it not be any other arms. 15. i.e. provided God's arms be on you. 16. i.e. a girdle of truth round you. 17. i.e. peace between God and man, etc. 18. i.e. that you may ward off, that is, a warding off. 19. i.e. this will be salvation to you. 20. i.e. that ye may obtain that sword[d].

[a] a prima manu [b] cf. KZ. xxxv. 433 [c] leg. *robet*?
[d] nunc gladium portate et semper habete, Primasius

in spiritu[21], et in ipso uigilantes in omni instantia[22–23], et obsecratione[24] pro omnibus sanctis[25],

19. Et pro me, ut detur mihi sermo[26], ad apertionem oris mei[27]
f. 23a cum fiducia[1], notum facere mysterium Euangelii.

20. Pro quo legatione fungor in catena[2]; ita ut in ipso audeam, prout oportet me, loqui[3].

21. Ut autem et uos sciatis quae[4] circa me sunt[5], quid agam[6], omnia uobis nota faciet Tychicus,

22. Quem misi ad uos in hoc ipsum[7], ut...consularetur corda uestra[8].

23. Pax fratribus et caritas cum fide[9].

f. 22d *continued* 21. .i. *bad spirdide inguide* 22. .i. *icachthairismichi* 23. [in marg.] *ingreschi*[a] 24. .i. *conetid aspirdidesin* 25. .i. *napadairib farnóinur* 26. .i. *ished asdilem lium rath precepte* 27. .i. *dond irsolcoth* ad *praedicandum*

f. 23a 1. .i. *cenchondarcilli* 2. .i. *isaraprecept attósa isslabrid* 3. .i. *fib as deg ropriched*[b] 4. .i. uincula 5. .i. *corrofessid file cuimrecha formsa* 6. .i. *imbanacol dom fa nac* 7. .i. *isdosund rofóided* 8. .i. *hóre cretes sochuide* deo per praedicationem meam 9. .i. *itseúit macc ṅgor*

f. 22d *continued* 21. i.e. let the prayer be spiritual. 22. i.e. in every steadfastness. 23. in continuance. 24. i.e. that ye may obtain that spiritual thing. 25. i.e. let it not be for you yourselves alone. 26. i.e. this I deem dearest, the grace of teaching. 27. i.e. to the opening (of the mouth) *ad praedicandum.*

f. 23a 1. i.e. without connivance. 2. i.e. it is for teaching it that I am (now) in chains. 3. i.e. as it hath been preached best. 5. i.e. so that ye may know that there are bonds upon me. 6. i.e. whether it be protection to me or no. 7. i.e. it is for this he has been sent. 8. i.e. because a multitude believe *Deo* etc. 9. i.e. they are (the) treasures of pious sons.

[a] a prima manu [b] =*ropridched*, cf. Wb. 5[a] 5, 7[b] 12

EPISTOLA AD PHILIPPENSES.

I. 1. Paulus[10] et Timotheus[11]...omnibus sanctis in Christo Iesu[12].

4. Semper in cunctís orationibus meis pro omnibus uobís[13–14], cum gaudio,

5. Super commonicatione uestra in euangelio [Christi][15], a prima die[16], usque nunc[17].

6. Confidens hoc ipsum[18], quia is, qui coepit in uobis opus bonum, perficiet[19] [a]usque in diem Christi Iesu[20].

7. Sicut est mihi iustum[21] hoc sentire pro omnibus uobís[22], eo quod habeam in corde uos[23],...et in defensione[24], et confirmatione euangilii[25], socios gaudii mei omnes uos esse[26].

8. Testis enim mihi est Deus, quomodo cupiam omnes uos[27].

10. *ni tuicsom sunt tra ainm nabstil arisfoirbthe incách diaro-* f. 23a
scribad et *ni ecen acairigud* 11. *dalte side dosom* 12. .i. *continued*
inellug coirp crist 13. .i. *doadbadar nanetrantach áirnigdesom* et *asniressach* pro fidelibus 14. .i. *nidiliu nech limm alailiu* 15. .i. *hore nocomalnid* et *nopridchid soscéle* sicut ego 16. .i. *ropridched dúib* 17. .i. *cossalaasa* 18. .i. *istarisse limm inso* 19. .i. *berthi*[b] *leiss cocenn* 20. .i. *etarscartha coirp* et *anme* ł. iudicii 21. .i *amal ascoir domsa* 22. .i. *cáintoimtiu diib* 23. .i. *isdúthracht limm cáinteist diib* 24. .i. *is hed rom both dom* 25. .i. *achomalnad* et *aprecept ishé deimnigud soscéli* 26. .i. gloriæ dei *combad accomaltisi limsa* 27. .i. *isdia rofitir rofitir*[c] *forsercsi limsa*

10. here, then, he has not put the name of apostle, for perfect is f. 23a
every one to whom (this epistle) hath been written, and it is not necessary *continued*
to reprove them. 11. he (was) a pupil of his. 12. i.e. in the unity of Christ's Body. 13. i.e. it is shown that his prayer is not intermittent[d] and that he is faithful *pro fidelibus.* 14. i.e. no one is to me dearer than another. 15. i.e. because ye fulfil and preach (the) gospel *sicut ego.* 16. i.e. that it has been preached to you. 17. i.e. unto this day. 18. i.e. of this I am confident. 19. i.e. He will bear it with Him to the end. 20. i.e. of the separation of body and soul. 21. i.e. as is meet for me. 22. i.e. a fair opinion of you. 23. i.e. I have a wish (to have) good testimony of you. 24. i.e. this is why I have been in evil plight. 25. i.e. fulfilling it and teaching it, this is confirming (the) gospel. 26. so that ye may be joined with me. 27. i.e. it is God that knoweth my love for you.

[a] usque ad diem mortis, Primasius [b] leg. *bérthi* [c] mere dittography
[d] *etrantach* seems=*etar-antach*; cf. *antach* (gl. otiosa, gl. quieta), Goidelica[2] 67, 71

f. 23b 9. Et hoc oro[28], ut caritas uestra magis ac magis abundet in scientia[1], et omni sensu[2].
10. Ut probetis potiora[3], ut sitis sinceres[4] et sine offensa.
11. Repleti fructu iustitiae[5].
12. Scire autem uos uolo, fratres, quia quae[6] circa me sunt, magis ad profectum uenerunt euangelii[7].
13. Ita ut uincula mea manifesta fierent in Christo in omni praetorio[8], et in ceteris omnibus[9];
14. Et plures e fratribus[10] in Domino confidentes uinculís meís[11], abundantius auderent sine timore uerbum Dei loqui[12].
15. Quidam quidem [et] propter inuidiam et contensionem[13], quidam autem[14] et propter bonam uoluntatem Christum praedicant[15];
16. Quidam ex caritate[16], scientes quoniam in defensionem euangelii possitus[16a] sum[17];
17. Quidam autem ex contentione[18] Christum adnuntiant non sincere, existimantes presuram[19–20] se suscitare uinculís meis[21].

f. 23a *continued* f. 23b 28. .i. *dilem limm inso*
1. .i. *corrop mooassamoo* et *corrop ferrassaferr donimdigid desseirc*[a] *dé* et *connessim* 2. .i. *icachsens foirbthiu* 3. *derscidduˡ* 4. .i. *diuti dúthrachtig dochomalnad* soscéli 5. .i. *tresambí bethu suthin* 6. .i. uincula 7. .i. *hore amessaminse precepte asmochuimriug islia de creitfess* 8. [in marg.] *rigtegˡ* 9. .i. *rofess cid itaig ríg amal rofess itaig cáich* 10. .i. *istarissiu leu precept* soscéli *infecht so* 11. .i. *hore nopridchim se asmochuimrigib* 12. .i. *itessamnu de arrofitetar is arnach nindocbáil móir fodaimim se inso* 13. .i. *œit leu precept domsa seccu* 14. .i. *it maithiside* 15. *arcaínduthracht*[c] 16. .i. *itinonnside* et qui bona uoluntate 16a. .i. in uinculis 17. .i. *isairi fodaimimse imnetha* 18. .i. contra mé *amal bid œet limsa moort dogabál*[d] *darmchenn ceín rongabus icarcair* 19. *aircurˡ* 20. .i. *niarcaínduthrachtᶜ domsa dognitherᵉ* 21. .i. *combad imned forara*ill *domsa* .i. *mobuith icarcair* et *moort dogabál*[d]

f. 23a *continued* f. 23b 28. i.e. this to me is dearest.
1. i.e. so that more and more, and so that better and better, ye may abound in love of God and of neighbour. 2. i.e. in every perfect sense. 4. i.e. simple [i.e.] desirous to fulfil (the) Gospel. 5. i.e. through which is life eternal. 7. i.e. since I am fearless in teaching out of my captivity, the more will believe. 9. i.e. it is known even in the king's house as it is known in every one's house. 10. i.e. more confident are they to teach the gospel now. 11. i.e. because I preach out of my bonds. 12. i.e. they are the more fearless, for they know that it is for some great glory that I endure this. 13. i.e. they are jealous that I preach rather than they. 14. i.e. these are good. 15. for good will. 16. i.e. these are the same as *qui* etc. 17. i.e. therefore I endure tribulations. 18. as if I were jealous that my rank[f] should be taken for me so long as I am in prison. 20. i.e. not from good will to me is it done. 21. i.e. so that it should be trouble upon trouble to me, to wit, that I should be in prison and that my rank[f] should be taken.

[a] MS. *donimdigidesseirc* [b] a prima manu [c] leg. *archáinduthracht*
[d] leg. *dogabáil*, cf. Wb. 16d 4, 26b 18, 30c 22
[e] This seems to be a gloss on non sincere [f] cf. ordinem alicui adimere

18. Quid enim? dum omni modo[22], Christus siue per occassionem[23], siue per ueritatem, adnuntiatur[24].
19. Scio enim quoniam hoc mihi prouenient in salutem, per uestram orationem[25], et subministrationem spiritus[26].
20. Secundum exspectationem[27] et spem meam, ...nunc magnificabitur Christus[28] in corpore meo[29].
22. Quod si uiuere in carne, hic mihi fructus[30] operis est[31], et quid elegam ignoro[32].
23. Coartor autem e duobus[33]: desiderium habens desolui[34], et cum Christo esse, multo enim melius[35].
24. Permanere autem in carne[36], necessarium est propter uos[37].
25. Et hoc confidiens scio[38].
27. Tantum[39], digne euangelio Christi conuersamini[40], ut siue cum uenero, et uidero uos, siue absens, audiam de uobis[41], quia[1] f. 23c statis in uno spiritu unianimes[2], conlaborantes in fide euangelii[3];

22. *saichi crud*[a] 23. .i. *immi*[b] *tremmiscuisse* ut seodo*apostoli* f. 23b *continued*
24. .i. *ni imned lim act rop crist pridches* et *immerada cách*
25. .i. significat humiliter *folilussa na fochidi* per uestram orationem
26. .i. *treláthar inspirto* 27. .i. *iarsindindnidiu araneutsa*
28. .i. *trechomalnad* et *precept* soscéli 29. .i. *ciababeo bid doprecept anme crist* 30. *noibad sochuide trium* 31. .i. *istorbe cid ed ón* 32. .i. *imba bás babethu* 33. .i. *ciade dogega*
34. .i. *ished cétmus asaccobor limm feín* 35. .i. *baferrsón limsa*
36. .i. *issí indalagobél inso domimmuirc* 37. .i. *taschidetu farníccesi trepreceptˡ* et *forcital* 38. .i. *ishedón bias and*
39. .i. *actnammá* 40. .i. *conrochomalnid* et *ɔropridchid* soscéle
41. .i. *imb icéin fa inaccus beosa niɔchloor act forcaínscél*
1. *olˡ* 2. .i. *ishedón asmaith lesso*m *dochluas* sicut scriptum f. 23c est erat illis corpus unum et anima una 3. .i. *eter comalnad* et *precept*

22. whatever way. 23. i.e. whether through hatred of me, f. 23b *ut pseudoapostoli.* 24. i.e. I deem it no tribulation provided that *continued* every one preaches and meditates on Christ. 25. I will endure the sufferings *per uestram orationem.* 26. i.e. through the disposition of the Spirit. 27. i.e. according to the expectation wherewith I expect. 28. i.e. through fulfilling and preaching (the) Gospel. 29. i.e. though I live, it will be to preach (the) name of Christ. 30. sanctification of a multitude through me. 31. i.e. even that is profit. 32. i.e. whether it will be death or life. 33. i.e. which of them I shall choose. 34. i.e. it is this, in the first place, that I myself desire. 35. i.e. this I should prefer. 36. i.e. this is one of the two straits[c] that constrain me. 37. i.e. need of saving you by instruction and teaching. 38. i.e. it is this that will be there. 39. i.e. but only. 40. i.e. so that ye may fulfil and so that ye may preach the gospel. 41. i.e. whether I be far or near, may I hear nothing but good of you!
2. i.e. it is this that he likes to hear *sicut* etc. 3. i.e. both f. 23c fulfilling and teaching.

[a] a prima manu [b] leg. *im*?
[c] *gobél*=O'Clery's *gobél* (a sea-strait) .i. *bél na fairrghe*; *gó*, gen. *góa* .i. *fairge* O'Cl. s.v. *nim*. Arm. *cov*. W. S.

28. Et in nullo terreamini ab aduersarís[4], quae illis [est] causa perditionis[5], uobís autem salutis[6].

29. Quia uobis donatum est pro Christo, non solum ut in eum credatis, sed etiam ut pro illo patiamini[7],

30. Idem certamen habentes, qualc et uidistis in me, et nunc auditis de me.

II. 1. si qua ergo consolatio[8] in Christo, si quod solacium[9] caritatis, si qua societas spiritus, si qua uiscera[10] misericordiae[11].

2. Inplete gaudium meum, ut idem sapiatis[11a], eandem[a] caritatem habentes[12];

3. Nihil per contentionem neque per inanem gloriam[13], sed in humilitate[14] superiores sibi inuicem arbitrantes[15].

f. 23c *continued*

4. .i. *nitarlicid traigid* seodoapos*tolis* 5. .i. *imfolngi apthin doibs*om 6. .i. *isfochunn ícce dúibsi foditiu nan ingremmen* 7. .i. *nihed améit nonchretidsi act fodaimid fochidi airi* 8. .i. sit in christo .i. *bad didnad deserce* 9. *bad* 10. .i. *bad inna trocaire* 11. [in marg.] (Alit)er...*tria*...*har*[b] *forsintestiminso* .i. *abrith frisandliged remeperthe* et *is fripol berir* amal *sodin* .i. *ished inso sís rochlos* et *adchess innabésaib* et *agnímaib*. Aliter *saigid* inplete[c] gaudium rl. *issí mofailte inso* sí qua rl. in christo *bad hícrist mabeith nachfailte dúibsi* et *ni frissom* amal *sodin*. Aliter *foraláim*[d] *dognither* .i. in christo *bad ícrist* rl. ṫ. *manudtectid nahuilise* inplete .i. *dénid anasberar frib* 11a. .i. *biid* amal *rongabussa ingním* et *bésib* 12. .i. amal *nondubcairimse carad cách uaibsi alaile* 13. .i. *natáirged cách indocbáil do fesin* 14. .i. sint .i. *taírced diachéliu* 15. .i. *bad uaísliu cách lialaile oldaas fessin*

f. 23c *continued*

4. i.e. yield ye not *pseudoapostolis*. 5. i.e. it causes perdition to them. 6. i.e. a cause of salvation to you is the enduring of the persecutions. 7. i.e. not only do ye believe it, but ye endure sufferings therefor. 8. i.e. (*si qua consolatio*) let it be consolation of love. 9. (*si quod solacium*) let it be (*caritatis*) 10. i.e. let it be bowels of compassion. 11. *Aliter*...on this text, that is, its reference to the previous dictum[f], and with reference to Paul it is referred in that case, that is, this below is what was heard and seen in his morals and deeds. *Aliter*, it goes with *implete gaudium* etc.: this is my joy *si qua* etc.: let it be in Christ if ye have any joy, and it refers not to him (Paul) in that case. *Aliter*[g], the construction is with the adjoining words (?), that is, *in Christo* let it be in Christ etc.: or if ye have all these, *implete* i.e. do what is said to you. 11a. i.e. be ye as I am in deed and morals. 12. i.e. as I love you, let each of you love the other. 13. i.e. let not every one procure glory for himself. 14. i.e. let him procure it for another. 15. i.e. let each esteem another better than himself.

[a] MS. eundem [b] leg. *dobertar tri lathar*?, cf. Ml. 44[b] 10, J. S.
[c] MS. inple [d] Perhaps the MS. has *frialáim*
[e] *inna* is, as Olden suggested, a scribal error for *inne* W. S.; (*si qua uiscera*) 'let it be of compassion' J. S. [f] Phil. i. 30
[g] *foraláim dognither* is a technical phrase, of which the precise translation is not clear. *fora láim* means 'by the side of,' LU. 56[b] 8, 120[a] 6, 40: cf. *for láim n-ainsedo* Ml. 23[c] 21, and the phrase *fochetoir dognither* Ml. 96[c] 10 with note. This is the method of exposition which is followed in glosses 8, 9 and 10

4. Non quae[15a] sua sunt singuli querentes, sed [ea] quae aliorum[16].

5. Hoc enim sentite in uobís, quod et in Christo Iesu[17].

6. Qui cum in forma Dei esset[18].

9. .. Deus...donauit illi nomen quod est super omne nomen[19].

11. Et omnis lingua[20] confiteatur[21], quia Dominus Iesus Christus in gloria est Dei Patris.

12. Itaque...non est in praesentia mei tantum, sed multo magis[22] in absentia mea, nunc cum metu et tremore uestram salutem operamini[23].

13. Deus est .. qui operatur in uobis...pro bona uoluntate[24].

14. Omnia autem facite sine mormorationibus[25] et hessitationibus[26].

15. Ut sitis sine querela et semplices sicut filii dei[27]...in medio nationis prauae et peruersae[28].

15. Uerbum uitae continentes[28a] ad gloriam meam in diem Christi[29], quia non in uacuum cucurri[30].

17. Sed etsi immolor[31] supra sacrificium et obsequium fidei uestrae[32], gaudeo;

f. 23c *continued*

15a. .i. dona 16. .i. *nadecad indán doradad dó fessin* acht *dán ácheli* 17. .i. *ni do fessin doratside indocbáil* sed patri 18. .i. *icumachtu* et *miathamli dé* 19. .i. *etarcne* quod est super omne nomen .i. *indocbál* patri 20. .i. *cachtenge* 21. *niasse acleith*[a] *rafitir aslia*[b] 22. .i. *isdiliu limsa ón* 23. .i. omnia bona .i. *ished dosaig anúas arnibu anse duibsi* deus enim. Gregorius[c]: hominis ergo[d] est per diabulum quod peccat: dei uero quod potest uitare peccatum 24. .i. dei *ni arfarnarilliud* 25. .i. *ropia lóg farsáithir* 26. .i. *cenchuntubarta* 27. .i. *bed adthramli* 28. .i. iudeorum .i. *arisetercaratnáimta ataaid* 28a. .i. inplentes 29. .i. *itarcud indocbalæ domsa dia brátha* 30. .i. *isfollus indibsi* 31. .i. *ciathiasusa*[e] *martri* 32. .i. *ississi indidbart* .i. post fidem uestram a mé deo immolatum[f]

f. 23c *continued*

16. i.e. let him not regard the gift that has been given to himself, but the gift of his fellow. 17. i.e. not to Himself has He given glory, *sed Patri*. 18. i.e. in God's might and majesty. 19. i.e. knowledge *quod* etc. i.e. glory *Patri*. 21. it is not easy to conceal it: most of them know it. 22. i.e. I prefer it. 23. i.e. this extends from above[g], for it were not hard to you: *Deus enim* etc. 24. i.e. *Dei*, not for your merit. 25. i.e. ye shall have (the) reward of your labour. 26. i.e. without doubts. 27. i.e. be ye like the Father. 28. i.e. for it is among false friends[h] that ye are. 29. i.e. in providing glory for me on Doomsday. 30. i.e. it is manifest in you. 31. i.e. though I should go to martyrdom. 32. i.e. ye are the offering.

[a] recte *achleith* [b] cf. for the omission of *an*, Ml. 89[d] 6, 92[c] 5, LU. 69[a] 44
[c] MS. ḡḡ [d] MS. g [e] cf. Trans. Phil. Soc. 1899–1902, p. 312
[f] leg. immolatam
[g] cf. Wb. 15[a] 22. The words are to be taken in connexion with Deus est enim etc.
[h] lit. friend-foes

f. 23d 19. Spero autem in Domino Iesu Timotheum cito me mittere[1] ad uos, ut ego bono animo sim, cognitis hís quae circa uos sunt[2].

20. Neminem[3] enim habeo tam unianimem, qui sincera afectione pro uobís sollicitus sit[4].

21. Omnes enim, quae sua sunt, querunt, non quae sunt Iesu Christi[5].

22. mecum seruiuit in euangelio[6].

25. Necessarium autem existimaui[7], ...conmilitionem meum[8],.. et ministrum necessitatis meae[9] mittere ad uos.

26. Quoniam quidem omnes uos desiderabat[10], et mestus erat propterea quod audieritis illum infirmatum[11].

27. Nam et infirmatus est usque ad mortem[12]; sed Deus misertus est eius...et mei, ne tristitiam[13] super tristitiam[14] haberem.

28. Festinantius ergo missi illum, ut uisso eo iterum gaudeatis[15], et ego sine tristitia sim[16],

30. ut inpleret id quod ex uobis deerat[17] erga meum obsequium[18].

III. 1. fratres mei, gaudete in Domino[19]. Eadem uobis scribere, mihi quidem non pigrum, uobis autem necessarium[20].

2. uidete malos operarios[21], uidete concissionem[22–23].

f. 23d 1. .i. *nofóid* 2. .i. *bidmaith momenmese*[a] *act rocloor forcáinscéil si* 3. .i. nisi timotheum 4. .i. *niarséuti na máini robcarsi tíamthe* 5. .i. *isaindocbál fessin condieig cách act tiamthe* 6. .i. *ocprecept* 7. .i. *calleice* 8. *occath fridiabul* 9. .i. *neich roiccu aless* 10. .i. *nobcarad* 11. .i. *robói som ingalar* et *roposáith libsi ón ansu lessom immurgu fo barmbíd si* quam dolor suus proprius 12. .i. *ropo accus bás do* 13. .i. *abáissom* 14. .i. *farndoguilsesi* t. doloris mei 15. .i. *amal rombói fáilte dúib renagalarsom* 16. .i. *trefarfáiltisi* 17. .i. *andudesta difarfoirbthetu* 18. .i. *aní ropridchus* 19. .i. *bad india indfaílte* 20. .i. *niscíth limsa istorbe dúibsi* 21. *hore isarindocbáil talman dagniat* 22. *adcumbe* carnis[b] 23. .i. *tobe asbersom arimp áigthidiude arnifíu moidem and arcidsnissni nínmóidem and ciadodchommar foi innaaimsir téchti* sed in christo iesu

f. 23d 1. i.e. that I may send. 2. i.e. my mind will be glad, provided I hear good news of you. 4. i.e. not for jewels or treasures hath Timothy loved you. 5. i.e. every one save Timothy seeks his own glory. 6. i.e. a-teaching. 7. i.e. for the present. 8. in fighting against (the) Devil. 9. i.e. of whatever I need. 10. i.e. he used to love you. 11. i.e. he lay in sickness, and this has been a grief to you: he was, however, more troubled on account of you *quam* etc. 12. i.e. death has been near to him. 13. i.e. of his death. 14. i.e. of your grief. 15. i.e. as you had had joy before his sickness. 16. i.e. through your joy. 17. i.e. what has been wanting of your perfection. 18. i.e. what I have preached. 19. i.e. let the joy be in God. 20. i.e. it irks me not: it is profit to you. 21. because they do it for earthly glory. 22. recutting *carnis*. 23. i.e. concision he says, that it may be the more dreaded; for unworthy is boasting therein; for even we boast not therein, although we have undergone it at its legal time, *sed* etc.

[a] cf. LU. 16[b] 16 [b] in marg. a prima manu

3. Nos enim sumus circumcissio[24–25], qui spiritu Deo seruimus[26] et gloriamur in Christo Iesu[27], et non in carne fiduciam habemus[28].

4. si quis alius uidetur confidere in carne[29].

5. Circumcissus octaua die, ex genere Israel[30] de tribu Beniamin[31] Haebreus[32], ego magis.

6. secundum iustitiam, quae in lege est[1], conuersatus sine querela[2–3]. f. 24a

7. Sed quae mihi fuerunt lucra, haec arbitratus sum propter Christum detrimenta[4].

8. propter quem omnia detrimentum feci, et arbitror ut stercora[5], ut Christum lucrifaciam[6].

9. Et inueniar in illo, non habens meam iustitiam, quae ex lege est, sed illam quae ex fide est Christi[7].

10. configuratus morti eius[8].

11. Si quo modo[9] occurram ad resurrectionem, quae est ex mortuis[10].

f. 23d *continued* 24. [in marg.] *coirttobe*[a] 25. .i. *arnaeperthe isairi ro bóisom octatháir imdibi hóre niroimdibed* 26. [in marg.] .i. *isairi asbersom inso* 27. et *niba in imdibu* 28. .i. *ní ba in imdibu* et *sóiri ciabo asse dom* 29. .i. *massu issóiri* et *imdibu móiti*[b] *nech* 30. .i. *isuáichnid amfírisrahelte issirrá choir immumruidbed* 31. .i. *ledchollbe flatho* 32. *cenelachsón*

f. 24a 1. .i. *fírinne rectide* .i. *timne rechtidi* 2. .i. *frirecht* 3. .i. *rocathichsiur darachenn cosse* 4. .i. *noscarinn friu* 5. .i. *ní*[c] *moó suidiu ambríg limm* 6. .i. *corrophed moindeb crist* 7. .i. *daadbatsom*[d] híc *asfírinne crist nóibas* et *nifírinne rechto* 8. .i. *fúath* et *delb abaissom form*[e] 9. *cicrud*[a] 10. .i. *ardiambemni hicombás bemmi icomindocbáil*

f. 23d *continued* 25. i.e. lest it should be said, that therefore he has been blaming circumcision because he had not been circumcised. 26. i.e. therefore he says this. 27. and it will not be in circumcision. 28. i.e. it will not be in circumcision and nobility, though it were easy to me. 29. i.e. if any one boasteth him in nobility and circumcision. 30. i.e. it is well known that I am a true Israelite: at the proper time I have been circumcised. 31. i.e. one of the two pillars of the kingdom[f]. 32. racial this.

f. 24a 1. i.e. legal righteousness, that is, legal commands. 2. i.e. against law. 3. i.e. I have fought for it hitherto. 4. i.e. that I should part with them. 5. i.e. not more than this I esteem them. 6. i.e. so that Christ might be my gain. 7. i.e. here he shows that it is Christ's righteousness that sanctifies and not the righteousness of (the) Law. 8. i.e. form and shape of His death on me. 9. in what way. 10. i.e. for if we be in death with Him, we shall be in common glory with Him[g].

[a] a prima manu [b] =*móidid-i* [c] *ní* not in MS.
[d] The infixed neuter pronoun anticipates the dependent clause
[e] MS. *forni* [f] cf. *leth-cholba flatha*, Ultan h. 9
[g] lit. if we shall be in co-death, we shall be in co-glory; si enim compatiemur, et conuiuemus, Primasius

12. Non quod iam acceperim, aut iam perfectus sim[11].
13. Fratres, ego ne non arbitror comprehendisse. Unum autem, quae quidem retro sunt[12] [a]obliuiscens[13], ad ea uero quae sunt in priora[13a–14] extendens meipsum.
14. Ad destinatum[15] persequor, ad [b]bradium[16] supernae uocationis Dei in Christo Iesu[17].
15. si quid aliter sapitis[18], et hoc[19] uobís Deus reuelabit.
16. Uerumtamen[20] ad quod peruenimus[21], ut idem sapiamus[22].
17. Emitatores mei estote[23], fratres, et obseruate eos[24] qui ita ambulant[25].
18. Multi enim ambulant, quos sepe dicebam uobís[26], (nunc autem et flens [c]dico)[27] inimicos crucis Christi[28].

f. 24a *continued*

11. .i. *commin inricc dó* .i. ad ɔresurrectionem christo[d]
12. .i. comprechendi *ished ambeccsin nammá dogníu dimaith*
13. .i. *ní déccu darmmési* 13a. .i. futura 14. .i. *nahí náddeirgenus cosse* 15. .i. *afil armochiunn* 16. *boid*[e]
17. (frat)res ego rl. (*cosmui*)*lius lesso*m *inso frimílid rethess dochu*m (*lainn*)*e buade* (.i. *ishé*) *a bés ade ní aírmi ambís iarnachúul dindséit* (*act a*)*mbis arachiunn* ɔ*didtar*(*la*[f] *se*)*chæ* et *conrí* (*alain*)*n isinchruthsin* (*robó*)[g] *pol* et *isamlid isbuithi dochách* (.i. *im*)*bithphennit* (*conco*)*muir fris*(*sinlain*)*n* .i. *frisinfochricc nemdi*[h] 18. .i. *cenmithá anisiu* 19. .i. *anasbiursa* 20. .i. *biid arcuitni occa* 21. .i. *dondisin* no*ui* te*stamenti*[i] 22. .i. *condibcumme donduccam uili* 23. .i. *denid andognίusa* 24. .i. *badfaitig frisinfoirinsin* 25. .i. *ecosc nabstal forib* et *niténat*[k] *ambésu* 26. .i. *fosrocurt duíb ém* 27. .i. *isingir limm* 28. .i. *intain asmberat isrecht nóibas* et *ní croch* crist

f. 24a *continued*

11. i.e. so that I may be worthy thereunto. 12. it is only that little which I do of good. 13. i.e. I look not behind me. 14. i.e. the things I have not done hitherto. 15. i.e. what is before me. 17. i.e. this is a similitude which he has to a soldier who runs unto the crown of victory, that is, this is his custom, he counteth not what (part) of the way lies behind him, but (only) what is before him, until he comes past it, and reaches the crown. In that wise hath Paul been, and thus ought every one to be, that is, in constant penance till he attains to the crown, that is, to the heavenly reward. 18. i.e. besides this. 19. i.e. what I say. 20. i.e. let our part be in it. 21. i.e. to that. 22. i.e. so that we may all understand it equally. 23. i.e. do ye what I do. 24. i.e. be ye cautious as to that set. 25. i.e. a semblance of apostles on them, and they practise not their customs. 26. i.e. I have verily denounced them to you. 27. i.e. it is a grief to me. 28. i.e. when they say it is the Law that sanctifies, and not Christ's cross.

[a] MS. obliscens [b] for bravium, see above, p. 565, note a [c] MS. dio
[d] Perhaps christi [e] in marg. a prima manu [f] Here *-did-* stands for *-didn-*
[g] cf. Wb. 3[d] 27, 18[b] 16, 24[b] 13, 31[c] 11, but *hore is inchruthso rumboi dossom* 33[b] 1
[h] In this gloss, the letters in parenthesis cannot now be read, as the book is so bound that it cannot be opened wide enough
[i] ad perfectionem Novi Testamenti, Primasius
[k] =*nidénat*, cf. *na tiubrad* Wb. 9[d] 20, and Ml. 35[c] 98, where the *t* was wrongly explained

19. quorum deus uenter[29], et gloria in confussionem ipsorum[30].
20. Nostra autem conuersatio in caelís est[31]; unde etiam Saluatorem expectamus,
21. Qui reformabit corpus humilitatis nostrae[32], configuratum corpori claritatis suae[33], secundum operationem qua possit etiam subiecere sibi omnia[34].
IV. 3. rogo et te, germane[35] conpar, adiuua illas quae mecum laboraueruntt[36], .. cum Clemente[37] et caeteris .. quorum nomina[38] sunt in libro uitae.
5. Modestia uestra nota sit omnibus hominibus[1]; Dominus f. 24b prope est[2].
6. petitiones uestrae innotescant apud Deum[3];
7. Et pax Christi, quae exsuperat omnem sensum[4], custodiat corda uestra et intellegentias uestras[5].
8. De coetero[6], ...quaecumque pudica[7], ...quaecumque amabilia[8], ...si qua uirtus[9], si qua laus disciplinae[10], haec cogitate[11].

29. .i. *ar is arbiad pridchit* 30. .i. *bidrucce* et *mebul doib* f. 24a *aní indammóidet* 31. .i. *ní samlid dunni són* 32. .i. *araroéit* *continued* a nobís ł. nostrum corpus 33. .i. *conidfil inindocbáil* post resurrectionem *amal indocbaíl áchoirpsom* 34. .i. *nert deachte immidforling* 35. proprium[a] uiri ł. mulieris ł. *derbráthir* 36. .i. *occomalnad ní ocprecept* 37. .i. *dalte petir rachomalnastar sede dano* 38. .i. adiutorum caeterorum *niepur ananman sund*
1. .i. *badchensi fricách* 2. .i. *dothabairt dúib neich risid* f. 24b *aless* 3. .i. *nábadchotarsne fribarnícc annogessid* 4. .i. *isuaɨsliu cachceítbuid córe* 5. .i. *nicumme cachcáinchomrac arisirchride utmall cach caínchomrac condid ticci* 6. .i. *ósund innonn* 7. .i. *buith cenpeccad* 8. .i. *eslabre*[b] .i. deo[c] 9. .i. *bad díade mabeith* 10. .i. *bad in bésgni* 11. .i. *ní anse dúib*

29. i.e. for it is for the sake of food they preach. 30. i.e. that in which they boast will be a shame and disgrace to them. 31. i.e. it is not so with us. 32. i.e. which He has received *a nobis*. 33. i.e. so that it is in glory *post resurrectionem* like the glory of His body. 34. i.e. the might of (the) Godhead has caused it. 35. or own brother. 36. i.e. in fulfilling, not in teaching. 37. i.e. Peter's pupil: he, too, had fulfilled it. 38. I say not their names here.
1. i.e. be ye gentle to every one. 2. i.e. to give you whatsoever f. 24b ye may need. 3. i.e. let not what ye pray for be contrary to your salvation. 4. i.e. peace is nobler than every feeling. 5. i.e. not equal is every benevolence, for perishable and unstable is every benevolence until thou comest to it[d]. 6. i.e. from this onwards 7. i.e. being without sin. 8. i.e. liberality. 9. i.e. let it be godly if there be. 10. i.e. (*si qua laus*) let it be of morality. 11. i.e. it is not hard for you.

f. 24a *continued*

[a] MS. pro; some interpreters took germane to be voc. sg. of a proper name
[b] a prima manu [c] added by the glossator
[d] 'bis auf ihn,' sc. den frieden Gottes, Sarauw

9. Quae et...audistis et uidistis in me, cogitate[a 12], et Deus pacis erit uobiscum[13].

11. Non quasi propter pennuriam dico[14], ego enim dedici[15], in quibus sum, sufficiens esse[16].

12. Scio [et] humiliari[17], scio et habundare[18].

14. Uerumtamen bene fecistis, commonicantes[19] tribulationi meae.

15. nulla mihi aeclesia commonicauit[20] in ratione dati et accepti, nisi uos soli[21].

16. Quia et Thessalonicam semel et bis[22] in usum mihi missistis[23].

17. Non quia quero datum[24].

18. repletus sum, acceptís ab Ephaphrodito[25], quae missistis, in odorem suauitatis[26].

19. Deus .. impleat omne desiderium uestrum, secundum diuitias suas[27].

21. Salutate omnem sanctum[28].

f. 24b *continued* 12. .i. *nahuli dorigniussa fíadibsi dosngniithsi* 13. .i. *mad inchruthsin bethe* 14. .i. *niarchuingid tuare cucuibsi* 15. .i. *améula* ł. *issuail romfera*[b] sicut scio 16. .i. *amloor fricachreit* 17. .i. *rommunus dammin dom* 18. *rommúnus imbed dom* 19. .i. *aconfodlid*[c] *doberid idbarta dún* 20. .i. *nitartsat idbarta dúnni* .i. *nirogabsamni anidparta hóre narbolour linn afoirbthetu sechnithartsatsom ní comtachtmarni* 21. .i. *nirobe cach reít innadlígud daratsidsi immurgu ar farfoirbthetu* 22. *fodí namma* .i. secundo 23. *intain rombá issuidi* 24. .i. *nidechuingid infechtso* 25. .i. *atucside uáibsi* 26. .i. *hóre ropocofailti tuccad* 27. .i. *isimde laiss* 28. .i. *airde síde* et *cáinchomricc*

f. 24b *continued* 12. i.e. all the (things) that I have done in your presence do ye them. 13. i.e. if ye be in that wise. 14. i.e. not for seeking sustenance of you. 15. i.e. I am knowing; or it is little that suffices me. 16. i.e. I am sufficient as to every thing. 17. i.e. I have learned[d] loss. 18. I have learned[d] abundance. 19. i.e. when ye share, [i.e.] ye give offerings to us. 20. i.e. they have given us no offerings, that is, we have not accepted their offerings, because we have not deemed their perfection sufficient. They have given nothing, we have asked[e] for nothing. 21. i.e. all this was not as a due: ye, however, have given them because of your perfection. 22. twice only. 23. when I was therein. 24. i.e. it is not now of seeking. 25. i.e. what he has brought from you. 26. i.e. because it has been brought with joy. 27. i.e. he hath abundance[f]. 28. i.e. a sign of peace and good will.

[a] Sic; but the gloss translates 'haec agite,' which is the reading of the Vulgate
[b] cf. Wb. 29[b] 13
[c] MS. *aconfodli doberid* corr. J. S., Celt. Zeitschr. II. 212: compare Ml. 53[b] 18. For the singling of the *dd* cf. Wb. 23[b] 1, 24[c] 17
[d] lit. 'taught myself,' cf. Wb. 5[b] 44
[e] *comtachtmar*=*com-ad-tachtmar*, where the *ad* is perfective, Sarauw, Irske Studier, p. 46, W. S.; but cf. Thurneysen, KZ. xxxvii. 57, J. S.
[f] lit. 'it is abundant with him'

22. Salutant uos quicunque sunt fratres[29]. Salutant uos omnes sancti[30], maxime qui de Cessaris domu sunt[31].

AMHN

explicit æpis*tula* ad pilipenses...

29. .i. *far nimchomarc uaidib úili* 30. *far nimchomarc ó chách nádfil and* 31. .i. *intí rochreti dimuntir cessair* f. 24b *continued*

29. i.e. a salutation to you from them all. 30. a salutation to you from every one who is not there. 31. i.e. he of Caesar's household who has believed. f. 24b *continued*

EPISTOLA I. AD THESSALONICENSES.

Scribens eís ab Athenis per Thithicum diaconem et Honessimum acolitum[32].

f. 24c I. 2. Gratias agimus Deo semper pro omnibus uobís[1], memoriam uestri facientes semper in orationibus nostrís sine intermisione[2].

3. Memores operis fidei uestri....ante Deum[3].

4. Scientes, fratres, dilecti a Deo, electionem uestram[4].

5. Quia euangelium nostrum non fuit ad uos in sermone tantum, sed et in uirtute[5] .. in plenitudine multa[6], sicut scitis[7] quales fuerimus in uobís propter uos[8].

6. Et uos emitatores nostri facti estis[9], et Domini[10], excipientes[11], uerbum in tribulatione multa[12], cum gaudio Spiritus sancti[13].

7. Ita ut facti sitis forma omnibus credentibus[14].

f. 24b *continued* f. 24c 32. *caindloir*[a]

1. .i. *hóre adibiressich* 2. .i. *airde serce móre insin aforaidmetsom cenchumsanad*[b] *issindirnigdi cenchumsanad* 3. .i. *atchíside* 4. .i. *dobrograd condibfeil icorp crist* 5. .i. *nirbochuit eperte* tantum *act robatar cidferte dia imthrenugud* 6. .i. in perfectione iustitiae conuersationis et uitae ł. *illáni etargni deachte* et *doinechte crist* 7. .i. *níail atuirem*[c] *dúib* 8. .i. *orogabthesi dessemrecht dínni* 9. .i. *iprecept* et *comalnad soscéli* 10. .i. emitatores *roart lessom epert friusom intsamli dœ* statim *act cid amall ished dodechuid de* 11. *fresdel*[d] 12. .i. *ifochidib imdib* .i. a ciuibus uestrís 13. .i. *fáiltisi trerath inspirito occa airitin* 14. .i. exemplum .i. *odid diib rogab cách deissemrecht*

f. 24b *continued* f. 24c 32. a taper-bearer[e].

1. i.e. because ye are faithful. 2. i.e. that is a sign of great love, his remembering them without ceasing in the prayer without ceasing. 3. i.e. He sees it. 4. i.e. whereby ye have been called, so that ye are in Christ's Body. 5. i.e. it was not *tantum* as to speech, but there have been even miracles to confirm it. 6. or in the fulness of knowledge of Christ's Godhead and Manhood. 7. i.e. it is not proper to recount it to you. 8. i.e. that ye might take ensample from us. 9. i.e. in teaching and fulfilling the gospel. 10. he deems it too high to tell them to imitate God *statim*, but though slowly this is what has come of it[f]. 11. waiting on. 12. i.e. in abundant sufferings. 13. i.e. ye are joyous through grace of the Spirit in receiving it. 14. i.e. so that from you every one has taken example.

[a] In breui argumento textui epistolae praemisso haec glossa legitur.—Zimmer
[b] This seems superfluous J. S. [c] leg. *a thuirem*
[d] a prima manu=*frestal*; the verb is glossed by a substantive as in Wb. 17[b] 23, 25, Thurneysen, Celt. Zeitschr. III. 49
[e] *candlóir* from *candelarius*. The *acolythus* lit the candles of the church. But perhaps the glossator meant the *ceroferarius*, who walked before the deacons or priests with a lighted taper in his hand. Smith's *Dictionary of Christian Antiquities*, s.v. Acolytes
[f] i.e. this is the result, though it may be slow

8. in omni loco fides uestra, quae est ad Deum, profecta est[15], ita ut non sit nobís necesse quicquam loqui[16].

9. Ipsi[16a] enim de uobis adnuntiant qualem introitum habuerimus ad uos[17].

10. Et expectare...Iesum qui eripuit nós ab ira[17a] uentura[18].

II. 1. scitis .. introitum nostrum .. quia non inanis fuit[19].

2. Sed .. contumilís adfecti[20],...in Philipsis[21], fiduciam habuimus in Domino nostro, loqui ad uos[22].

3. Exortatio enim nostra non de errore[1], neque de immunditia[2], f. 24d neque in dolo[3].

4. ita loquimur, non quasi hominibus placentes, sed Deo[4], qui probat corda nostra[5].

5. Neque enim aliquando fuimus in sermone adolationis[6], ...neque in occassione auaritiae[7]; Deus testis est[8].

6. Nec querentes ab hominibus gloriam, neque a uobís, neque ab alís,

7. Cum possimus oneri[a] esse ut Christi apostoli[9]; sed facti

f. 24c *continued* 15. .i. *isirdirc forniress icachlucc* 16. .i. *nidil dún tabart testassa dínn nadiibsi daberidsi féissne cene* 16a. .i. achaici 17. .i. *iscucci alére ropridchissid*[b] *doibsom coneícdid*[c] *doib cruth ropridchissem* et *dondechommar cucuib si itossogod* 17a. .i. iudicii 18. *hóre ronsoír dipeccad isderb linn nonsoírfea* in futuro 19. .i. *nibo cenfochidi* et *innetha* 20. .i. *aithissi óchách* 21. .i. *ipilipianstib* 22. .i. *ro bo dúibsi cinirbo etruib robammarni*

f. 24d 1. *niarlóg na aithi pridchim* ut seodoapostoli 2. .i. *nirogabsam lóg tal*mande 3. *niarmolad andorígensam* 4. .i. *ni amal rombothol dodóinib ropridchissem* ut sí hominibus placens seruus christi non essem 5. .i. *ishésom rofitir ciachruth pridchimmeni* 6. .i. *nirothuillissem buidi doneuch* 7. .i. *nibu archuingid forsét* 8. *rafatir dia* 9. *ammitechtiri ártphersine*

f. 24c *continued* 15. i.e. conspicuous is your faith in every place. 16. i.e. not proper to us to bear testimony of us or of you: ye yourselves give it without that. 17. i.e. so great is the industry with which ye have preached to them that ye have declared to them how we have preached and have come to you in the beginning. 18. since He has saved us from sin we are sure He will save us *in futuro*. 19. i.e. it was not without sufferings and tribulations. 20. i.e. insults from every one. 21. i.e. in Philippi[d]. 22. i.e. it was to you, though we have not been among you.

f. 24d 1. I preach not for pay or reward, *ut pseudoapostoli*. 2. i.e. we have not taken earthly pay[e]. 3. not for praise is what we have done. 4. i.e. not as men desired have we preached, *ut* etc. 5. i.e. it is He that knows how we preach. 6. i.e. we have not earned thanks from any one[f]. 7. i.e. it was not for sake of asking your treasures. 8. God knows it. 9. we are messengers of a high Person.

[a] MS. honori [b] MS. *ropridchissi* [c] from *con-en-co-fathid*
[d] lit. Philippians
[e] The glossator seems to have connected immunditia with mundus 'world'
[f] cf. *ni thuilled buide fri nech* LL. 217[d], *ni tullim budi do neoch*, Ir. Texte i. 142, 302. *re rig...ni derna tuillium buidhe*, B. of Dún na ngéd 56, Fél. prol. 55, and LU. 62[a] 36, 110[a] 15

sumus paruuli in medio uestrum, tamquam si nutrix foueat filios suos[10–11].

8. uolebamus tradere uobís non solum euangelium Dei[12], sed etiam animas nostras[13].

9. Memores enim estis, fratres, laborem[13a] nostri et fatigationem; nocte ac die operantes[14],...praedicauimus in uobis[15] euangelium[16].

10. Uos testis estis[17], et Deus[17a], quam sancte[18] et iuste...uobis... fuimus;

11. tamquam pater filios[19].

12. Deprecantes uos[20].

13. quoniam cum accepissetis a nobís uerbum auditus Dei[21], accepistis illud, non ut uerbum hominum, sed (sicut est uere) uerbum Dei[22].

14. Uos enim emitatores facti estis...aeclesiarum Dei, quae sunt in Iudea in Christo Iesu[23].

f. 24d *continued*

10. *amal dongní ade cachsián*[a] *domunud adalti dicachgním for(bthu) darigi . . dínn oc(mu)nud d(alte)* 11. [in marg.] *Ceist in innonn less* parbulus et nutrix *náde ém isinnon arisbésad*[b] *nammuimme dogní*[c] *deidbleán di ocmunud ádalti horbi accobur lé nebud dó innoidenacht nachgeín* síc fuimus uobis *ol pol* 12. .i. *innaprecept* et *innachomal*nad 13. .i. *combad innonn indocbál diar nanmanaib* t. *darfarcenn immartri* 13a. .i. manuum 14. *suánemuin dodénum inaidchi doreicc arbiad* et *éitach diamuntir precept fridei do ícc anman sochuide* 15. .i. *cenfarṅdigbáil* 16. .i. *amal dondruirmissem* 17. .i. *isderb libsi* 17a. .i. scit 18. *cifiu*[d] .i. castitate 19. .i. *amal ṅ guidess athir amacc* 20. .i. *robgadammarni* 21. .i. praedicatio euange*lii amal bid o dia rachlóithe* 22. .i. *nimithoimtiu dúibsi isfír briat*har *dé* 23. *rochreitset do*precept *ísu* et *apstal*

f. 24d *continued*

10. as she makes every sound (?) to instruct her fosterling to every perfect deed...of us instructing fosterlings. 11. Question, does he deem *paruulus* and *nutrix* the same? Verily it is the same: for it is the custom of the nurse to make a weakling of herself teaching her fosterling, since she hath a desire that he should not be in infancy for any long time[e]: '*sic fuimus uobis*' saith Paul. 12. i.e. in teaching it and in fulfilling it. 13. i.e. so that it might be the same glory to our souls; or for your sake into martyrdom. 14. to make ropes[f] at night to be sold for food and raiment for his household: to preach by day to save the souls of a multitude. 15. i.e. without causing loss to you. 16. i.e. as we have recounted it. 17. i.e. ye are sure. 18. how worthily. 19. i.e. as a father entreats his son. 20. i.e. we have entreated you. 21. as if ye had heard it from God. 22. i.e. it is not a false opinion of yours: it is God's very word. 23. who have believed in the teaching of Jesus and the apostles.

[a] leg. *-síans* 'sense'? sicut nutrix sensum perfectionis suae in paruulum uult transfundere, ut et sit similis, Primasius [b] MS. *arisberad*, cf. Wb. 9d 2
[c] The MS. has *dogní* with *i* written over, and a little to the right of, *o*
[d] Usually *ciafiu*
[e] *nachgéin* for *nach n céin* as in 7a 11. *nebud*=*neb-buith*
[f] Here and in 26b 17 infra, the glossographer confounded σκηναί (tents) with σχοῖνοι (ropes). This remark is due to C. H. Tawney, C.I.E., librarian of the India Office.

16. Prohibentes nos[24] gentibus loqui ut saluae fiant, ut inpleant[25] peccata sua.

17. Nos autem...desoluti á uobis ad tempus horae[26].

18. Quoniam uoluimus uenire ad uos[1]...sed inpediuit nos Satanas[2]. f. 25a

19. Quae est enim nostra spes, aut gaudium, aut corona gloriae? Nonne uos ante Dominum...estis in aduentu eius[3]?

20. Uos enim estis gloria nostra[4].

III. 1. Propter quod non sustenentes amplius[5], placuit nobis remanere Athenís, solis[6].

2. Et misimus Timotheum, fratrem[6a] nostrum, et ministrum[7] Dei in euangelio Christi, ad confirmandos uos[8], et exordandos pro fide uestra[9].

3. Ut nemo moueatur in tribulationibus[9a] istís[10]; ipsi enim scitis[11], quod in hoc possiti sumus[12].

4. praedicebamus uobis[13] passuros nos tribulationes[14].

5. ego amplius[15] non sustinens, misi..ne forte temptauerit uos is qui temptat[16], et inanis fiat labor noster[17].

24. .i. *dínni* 25. .i. *cofolínat* 26. .i. *roscarsam frib denus ṁ beicc* f. 24d *continued*

1. .i. *machotísmis* 2. .i. tribulationibus persequentium t. *cach cotarsnid* 3. .i. *tacco issíi bid dibarnágsi ronbiani* corona gloriae in die iudicii 4. .i. *tárci* gloriam *dúnni farfoirbthetusi* 5. .i. *cenfius scél uáibsi* 6. .i. *ɔdísed armuinter ófius scél uáibsi* 6a. in fide 7. .i. *preceptóir* 8. .i. *is do fóitir* 9. .i. *arimtairismech* sicut est 9a. .i. meís uel uestrís 10. .i. *nipimned libsi mofochidise* t. *ciacheste aririss* crist 11. .i. *nianfius dúib* 12. .i. *isarchenn focheda dodechommar* t. positi sumus .i. in solicitudine pro uobís 13. .i. *both dún ifochith* 14. .i. ut christus passus est et ut praedixit apostolis suís antequam pateretur *combad tressa de hiress apstal dofulung* tribulationum 15. *sech cách* 16. per tristitiam t. *duús indobfochad*[a] 17. .i. *duús infaás farsáithar* f. 25a

24. i.e. (forbidding) us[b]. 25. i.e. so that they may fulfil. 26. i.e. we have parted from you for a little while. f. 24d *continued*

1. i.e. if we had been able. 2. or every adversary. 3. i.e. I declare *it* is: it will be from your battle[c] that we shall have *corona* etc. 4. i.e. your perfection causes *gloria* to us. 5. i.e. without tidings from you. 6. i.e. until our household (Silas and Timothy) came with[d] tidings from you. 7. i.e. a teacher. 8. i.e. it is for this (purpose) he is sent. 9. i.e. that it may be stable *sicut est*. 10. i.e. let not my sufferings grieve you; or though ye should suffer for Christ's faith. 11. i.e. ye are not ignorant of it. 12. i.e. it is to meet suffering that we have come. 13. i.e. that we were to be in suffering. 14. so that the apostles' faith might be the stronger to endure *tribulationes*. 15. beyond every one. 16. or if perchance he provoke (?) you. 17. i.e. if perchance your labour is vain. f. 25a

[a] since *fo-siag-* has an *s*-subjunctive, leg. *indobfoich and* 'if perchance he is tempting you therein'? J. S. [b] Irish *ar-gar-* 'forbid' is followed by *de*
[c] a vestro *timore*, G.C.^{2} 913. But *ág* means praelium
[d] *ó* may be a scribal error for *co*

6. memoriam nostri habetis bonam[18] semper, desiderantes nos uidere[19], sicut nos quoque uos[20].
7. Ideo[21] consulati sumus, fratres, in uobís, in omni necessitate[22], ...per uestram fidem[23].
8. Quoniam nunc uiuimus, si uos statis in Domino[24].
9. Quam[25] enim gratiarum actionem possumus Deo retribuere... in omni gaudio quo gaudemus propter uos ante Deum nostrum[26]?
10. Nocte et die[27] abundantius orantes[28], ut uideamus faciem[a] uestram, et conpleamus ea[29] quae desunt fidei uestrae[30].
11. Ipse autem Deus et Pater noster, et Dominus Christus, dirigat[b] uiam nostram ad uos[31].
12. Uos autem[32] Dominus multiplicet[33], et abundare faciat in caritate inuicem[34], ...quemadmodum et nos in uobís[35].
13. Ad confirmanda corda uestra[36], .. ante Deum[37], .. in aduentu Domini nostri Iesu Christi cum omnibus sanctis eius[38].

IV. 1. rogamus uos[39], .. ut quemadmodum accepistis á nobis[40], ... sic et ambuletis, ut habundetis magis[41].

f. 25a *continued*

18. .i. in orationibus ł. *dagtheist díinn* 19. .i. *madsamlid dúib* 20. .i. *isarachommaín dúib* 21. .i. propter praedicta *hóre dunnánic fius scél uáib* et *ismaith forniress* et *forndeserc* rl. 22. .i. *œicentatu* .i. uinculorum 23. .i. *hóre asfoirbthe* 24. .i. *ishe armbethoni farfoirbthetusi* 25. .i. *mór ní*[c] 26. .i. *atobcíside* 27. .i. *iscucci forsercc línn* 28. *secachnguidi*[d] 29. .i. *níba deícsiu centorbe dano* 30. *madudesta ní dibar niris íccfidir* per aduentum nostrum ad uós 31. *ra éra dia duún ém* 32. .i. *itge aile* 33. *ararciunni* 34. .i. *cách uáib* contra alium 35. .i. abundauimus caritate *amal rondobcarsamni carad cách uáib achéile samlid* 36. .i. *isdo intimdugud indeircc* 37. .i. *indul*[e] *atchiside* 38. .i. *níba úaithed dondriga* 39. .i. *isbuide linn frib* 40. .i. *inne*[f] *ropridched dúib* 41. .i. quam *ropridched dúib*

f. 25a *continued*

18. or a good testimony of us. 19. i.e. if it be the same with you. 20. i.e. it is like for like to you. 21. because tidings of you have come to us, and good is your faith and your charity etc. 23. i.e. because it is perfect. 24. i.e. your perfection is our life. 26. i.e. He perceives you. 27. i.e. so great is our love for you. 28. beyond every prayer. 29. i.e. it will not be a sight without profit then. 30. if aught is lacking in your faith, it will be made good *per* etc. 31. may God grant it to us indeed! 32. i.e. another prayer. 33. against our coming. 34. i.e. each of you *contra alium*. 35. as we have loved you, let each of you likewise love the other. 36. i.e. the exuberance in charity is for this. 37. i.e. because He perceives it. 38. i.e. it will not be with a few[g] that He will come. 39. i.e. we have a prayer to you (?). 40. i.e. as has been preached to you. 41. i.e. *quam* has been preached to you.

[a] MS. faciam [b] Over 'dirigat' is a gloss of which W. S. could only read .i. ra [c] quam is taken in the sense of 'how' [d] *secach=sech cach* [e] Cf. *dul ni fír andurairngert*, Wb. 30[b] 5, Meyer Hib. Min. Glossary, *in dul is gnáthu*, because it is more usual, Laws i. 250 [f] cf. Ml. 62[b] 2 [g] cf. Archiv f. celt. Lexicographie, i. 6 note

2. Scitis enim quae praecepta dederim uobis[1]. f. 25b
3. Haec est enim uoluntas Dei, sanctificatio uestra; ut abstineatis uos á fornicatione[2].
5. Non in passione desiderii[3], sicut et gentes[4].
6. Et ne quis...circumueniat in negotio fratrem suum[5], quoniam uindex est Deus de hís omnibus[6].
9. De caritate autem fraternitatis[7].
10. Rogamus autem uos, fratres, ut abundetis[7a] magis[8–9].
11. Et operam detis ut quieti sitis[10], et ut uestrum negotium agatis[11], ...et ut honeste ambuletis ad eos qui foris sunt, et nullius aliquid desideretis[12].
12. Nolumus autem uos ignorare, fratres, de dormientibus, ut non contristemini, sicut et caeteri qui spem non habent[13].
13. Si enim credimus quod Iesus mortuus est, et resurrexit, ita et Deus eos qui dormierunt per Iesum adducet cum eo[14].
14. quia[15] nos qui uiuimus, qui residui sumus in aduentum Domini, non praeueniemus eos qui dormierunt[16–17].

1. *noscomalnid hore (atá lib) f(iu)ss* 2. .i. *ishé inso innóibad* f. 25b 3. .i. *foaréir* 4. .i. *arissamlid dosuidib* 5. .i. *nitorgaitha icach caingin* 6. .i. *asriri dia dígail darési*[a] 7. .i. *dendeserc brathardi* 7a. .i. diuitias 8. .i. quam *foigde* 9. .i. *araill* tra *cairigedarsom sunda* .i. *utmuille* et *déess* et *foigde nosnguidsom* didiu *arnarobat leu inpecthisi*[b] 10. .i. *nerta(d)* 11. .i. *arnapbuid forfoigdi* 12. .i. *is hed ano*neste *insin* 13. .i. *frecre dialailib doriltiset*[c] *hesséirge* mortuorum 14. *ished inso afrecre donaib eriteccaib niasse tacre natairissem friss* 15. *ol*[d] 16. Pelagius: facit apos*tolus* diem domini habere susceptum quasi eos in corpore inueniret[e] .i. *atcomlaso*m híc *lasnahí dofuircifea bráth imbethu* et *bebté* et*asseírset isind óinuáir* 17. Pelagius: tam uelox erit eorum resurrectio quam nostra assumptio[f] .i. *atalat rabad assu atodiusgud ade*

1. fulfil them because ye have knowledge. 2. i.e. this is the f. 25b sanctification. 3. i.e. subject to it. 4. i.e. for it is thus they are. 5. i.e. he should not defraud him in every dealing. 6. i.e. God will repay punishment for them. 7. i.e. of the fraternal charity. 8. i.e. *quam* mendicancy. 9. i.e. (there are) other things now which he blames here, namely, unsteadiness and indolence and mendicancy; he beseeches them, then, that these sins may not be with them. 10. i.e. an exhortation. 11. i.e. that ye be not a-begging[g]. 12. i.e. that is the *honeste*. 13. i.e. an answer to some who had denied the resurrection *mortuorum*. 14. this is his answer to the heretics[h]: not easy is it to gainsay or withstand it. 16. i.e. he joins himself *híc* with those whom the Judgment will find alive, and who will die and arise in the same hour. 17. i.e. it seems to thee their awakening would be easier.

[a] leg. *daranési* [b] leg. *inpecthisin*? [c] Here, and in Wb. 5[c] 11, from *de-ro-sluindiset* [d] a prima manu [e] Semper Apostolus diem Domini fecit habere suspectum, quasi eos in corpore inveniret, Migne, col. 909 [f] Migne, col. 909 [g] literally "that it may not be to be a-begging"; otherwise Pedersen, Aspirationen § 129 [h] i.e. the Docetae. See Theodore of Mopsuestia, ed. Swete, II. 27

15. Quoniam[18] ipse Dominus in iusu, et in uoce archangili, et in tuba Dei[19] discendet de cælo, et mortui, qui in Christo sunt, resurgent primi[20–21].

16. simul rapiemur[a] cum illis[22] in nubibus[23] obuiam Christo in aëra[24].

17. Itaque consulamini inuicem in uerbís istis[25].

V. 1. De temporibus autem, et momentis[26], fratres, non indigetis ut scribamus [uobis][27].

2. Ipsi enim diligenter scitis, quia dies Domini, sicut fúr in nocte, ita ueniet[28].

f. 25c 3. tunc repentinus eís superueniet interitus[1],...et non efugient[2].

4. Uos autem, fratres, non estis in tenebris[3], ut uos dies illa[b] tamquam fur conprehendat[4].

6. uigelemus et sobrii simus[5].

f. 25b *continued* 18. .i. *nitelfea cotlud dochách and* 19. .i. *ifogur dé fessin* ut in monte sina 20. .i. *airig* 21. .i. *bid airegdu anesséirge ade* 22. .i. *lammarbu* 23. .i. *innúlu* 24. .i. *issinnaíar* 25. .i. *bad nertad dúib inso asneírsid* et *folnibthe lassincoimdid* 26. .i. diei iudicii .i. *niba aimser bid brothad* 27. *frecre inso do menmanib innaní asbertis cipadadéne indhesséirgi* 28. .i. *amal dotéitside dogabáil báiguil intan nádnacastar* et *nádforchluinter isamlid dorriga*[c] *dia dobráth intain nádtomnibther athíchtu*[d]

f. 25c 1. [in l. marg.].....*bera ade*....*duin* síc.....*rb do...ni derb cuin*.... 2. .i. *níthelfea doib* 3. .i. *donad* et*nertad inso* 4. .i. *cenfius dúib* 5. .i. *cenpecthu*

f. 25b *continued* 18. i.e. it will be impossible for any one to sleep there. 19. i.e. in the sound of God Himself *ut* etc. 21. i.e. their resurrection will be prior. 22. i.e. with the dead. 23. i.e. into the clouds. 24. i.e. into the air. 25. i.e. let this be an encouragement to you, that ye will arise and reign with the Lord. 26. i.e. it will not be a time: it will be (but) a moment[e]. 27. an answer, this, to the minds of those that used to say what would be the swiftness of the resurrection[f]. 28. i.e. as he comes to seize (his) opportunity[g], when he is not seen and is not heard, even so God will come to judgment when His coming will not be expected.

f. 25c 1. ..... to us .... not certain when .... 2. i.e. it will be impossible for them. 3. i.e. this is a consolation[h] and an encouragement. 4. i.e. without your knowing (it). 5. i.e. without sins.

[a] Over 'rapiemur,' a primâ manu, is *sũ*, = *samlaid*?

[b] MS. ille

[c] Perhaps *dorrega*: the antepenultimate letter is not quite certain, but see Wb. 25[a] 38

[d] At foot of this column is a half-obliterated note: Traditio iudeo*rum* est christum media nocte uenturum ut in aegipt(o)...

[e] Cf. 1 Cor. xv. 22

[f] i.e. how speedily it would come

[g] lit. danger. Compare the phrase *iar bhfagbháil baoghail fair* (having found it unguarded), Four MM. ed. O'Don., A.D. 1440, note (x), and see LU. 75[a] 1, 75[b] 4, LL. 87[a] 12, Salt. Rann 3192

[h] For *donad* cf. Ml. 86[d] 8, Salt. Rann 1127, 1922

8. Nos autem, qui diei sumus, sobrii simus[6], induti luricam fidei et castitatis, et galeam spem[7] salutis[8].

9. Quoniam non possuit nos Deus in iram[9], sed in operationem salutis[10] per Dominum nostrum Iesum Christum[11].

10. Qui mortuus est pro nobís, ut siue uigilemus, siue dormiamus, simul cum illo uiuamus[12].

11. Propter quod consulamini[a] inuicem[13], et aedificate alter-utrum, sicut et faciatis[14].

12. eos qui...praesunt[15] uobís in Domino.

13. Ut habeatis illos abundantius in caritate[16] propter opus illorum; pacem habete cum illis[17].

14. Rogamus autem uos, fratres[18], corripite inquietos[19]...patientes estote ad omnes.

15. Uidete ne quis malum pro malo alicui reddat[20]; sed semper quod bonum est[21] sectamini[22].

6. .i. *hóre ammimaicc lai* et*soilse naseichem na hí siu sechis* spés *ón* 8. .i. *dúnni* 9. .i. *isara fie dúnn*[b] 10. .i. *odernam gnímu immafolnget hícc duún* 11. .i. *istrelathar dé són dano* 12. .i. *imbem imbethu imbem imbaás bad lessom* Aliter *isdodiuchtrad* corporum et *dochotlud* corporum *arnatomnitisom biddoirgairiu cotulta* quando dixit non dormiamus 13. .i. *hóre atá hesséirge* et *flaithemnas dúib* 14. .i. *ished dogniith* ł. *nataít forculu* sicut facitis 15. .i. *remitaat* 16. *sechcách arisocbarless ataat* 17. .i. *dénid anasberat frib* 18. *beím foris inso sís uile* 19. .i. *innáis déed caras foigdi caích* 20. .i. *issí indfoditnigese asrubart riam*[c] 21. .i. *dílgud* 22. .i. *arisolc indindéiricc*[d] *ismaid indílgud*

f. 25c *continued* 6. i.e. since we are children of day and of light, let us not follow these (sleep and drunkenness). 7. i.e. that is *spes*. 8. i.e. to us. 9. i.e. it is in our power. 10. i.e. so that we may do works that effect salvation to us. 11. i.e. this, then, is through God's appointment. 12. i.e. whether we be in life, whether we be in death, let it be with Him. *Aliter*: it is of the waking *corporum* and of the sleeping *corporum*, lest they should suppose that it is to prohibit sleep *quando* etc. 13. i.e. because ye have resurrection and princedom. 14. i.e. it is this that ye do. Or go not back *sicut facitis*. 15. i.e. they are before. 16. beyond every one, for they are benefiting you. 17. i.e. do what they say to you. 18. all this below is a recapitulation. 19. i.e. the lazy folk that love to beg of every one. 20. i.e. this is the toleration which he has mentioned before. 21. i.e. forgiveness. 22. i.e. for evil is the retaliation, good is the forgiveness.

[a] MS. sulamini

[b] See above, p. 516, note b

[c] See v. 14

[d] leg. *indéiricc*?

17. Sine intermisione orate[23].
21. Omnia autem probate, quod bonum est[24] tenete[25].
23. Ipse autem Deus pacis sanctificet uos per omnia, ut intiger spiritus[26] uester, et anima, et corpus sine querella in aduentu Domini...seruetur[27].
24. Fidelis est, qui uocauit uos[28].
26. ...in osculo sancto[28a].
27. Adiuro uos[29] per Dominum, ut legatur[30] aepistola haec omnibus sanctis fratribus[31].
28. Gratia Domini...cum omnibus uobís[32].

f. 25c *continued* 23. [in marg.] *Ceist cate indirnig(d)e cen chumsanad nianse* dicunt alii *combad (c)elebrad trátha* (quod) non est uerum *Ceist cate (nianse) intain donairber(ta)r inboill uili fri (c)aíngnimu* et *bertar drogními essib arneigdet iarum fridia* quando bonum faciunt .i. *tairbertar súili frideícsin maith* (ut i)ob dicit pepigi fedus (cum) occulís meis[a] rl. 24. *nammaith pridchas nachomalnid* 25. .i. *isinprecept ón* 26. .i. *rann airegde innaanme* quo intellegamus ł. spiritus sanctus .i. *amal donecomnacht duún* 27. .i. *cen airich duálche* 28. .i. *istorisse dia bidfír andorairṅgert* 28a. .i. non sanctum osculum uigelat alias aeclesias non in deo collectas 29. .i. *nobguidimse* 30. .i. *co(n)arlégthar* 31. .i. *arna-panfius doib uili* 32. .i. *cen exceptid*

f. 25c *continued* 23. Question: what is prayer without ceasing? Easy (to answer): *dicunt alii* that it is celebration of the canonical hour[b], *quod non est uerum.* Question, what is it? Easy to answer: when all the members (of the body) are subdued to good deeds, and evil deeds are put away from them; they pray, then, to God *quando bonum faciunt*, that is, their eyes are inclined to see (the) good, *ut Iob dicit* etc. 24 every good thing which he preaches fulfil ye it. 25. i.e. namely, in the teaching. 26. i.e. the superior part of the mind *quo intellegamus, uel Spiritus sanctus* i.e. as it hath been imparted to us. 27. i.e. without ...vices. 28. i.e. God is faithful; what He has promised will be true. 30. i.e. that it be read out. 31. i.e. that they may not all be ignorant of it. 32. i.e. without exception.

[a] Job xxxi. 1. The letters in parenthesis appear to have been in the margin, which has been mutilated by the bookbinder
[b] See the glosses on Secundinus' hymn, l. 90, Todd, *Lib. Hymn.* p. 22

EPISTOLA II. AD THESSALONICENSES. f. 25d

Explicit ad Thessalonicenses epistola[a] prima. Incipit argumentum saecundae. Ad Thessalonicenses sæcundam scripsit apostolus et notum facit eís de temporibus nouissimís[1], et de aduersarii[2] deceptione; scripsit hanc æpistolam[b] ab Athenís per Tithicum diaconem et Honessimum acolitum[3]. Explicit argumentum. Incipit textus eiusdem[c].

I. 1. Paulus[4].
3. abundat caritas uniuscuiusque uestrum inuicem[5].
4. Ita ut et nos ipsi in uobís gloriemur[6]...in omnibus persecutionibus uestrís[7], et in tribulationibus quas sustenetis.
5. In exemplum iusti iudicii Dei[8], ut digni habeamini in regno Dei, pro quo et patiemini[9].
6. Si tamen iustum est apud Deum[10], retribuere tribulationem iis qui uos tribulant[11].
7. Et uobis...requiem nobiscum[12].

1. .i. *cia airet cotíchtin nancr*ist 2. antechristi 3. .i. f. 25d *fer brithe lésboiri* 4. [in marg.] *niepir* som *ainm napstalacte* híc *aris foirbthe in cách diarroscribad* 5. .i. *carid cách uáib alaile* inuicem 6. *ibarfoirbthetusi* in fide et caritate et in patientia 7. .i. *istrén forniress isnaib fochidib* 8. [in marg.] *foditiu fochide duib si tresindippiat fochricci gním pectho do bar célib tresindabia pían ished andédesin di*diu *bias* in die iudicii praemium iustís páena peccatoribus *adib dessimrecht si* tra *dosin tre foditin ingremmen* 9. .i. *nipa aidrech lib a fulang* 10. .i. *isderb isfíron*[d] 11. .i. *áfírianu* 12. .i. uitam aeternam *amal dombérthar dúnni apstalaib*

1. i.e. how long (it will be) until Antichrist's coming. 3. i.e. a f. 25d man who carries a taper[e]. 4. he saith not *híc* (the) name of apostolate, for every one to whom it has been written is perfect. 5. i.e. each of you loves the other *inuicem.* 6. in your perfection *in fide* etc. 7. i.e. strong is your faith in the sufferings. 8. endurance of sufferings by you, through which ye will have rewards: commission of sin by your fellows, through which they will have punishment: it is those two things, then, that will be *in die iudicii* etc. Ye are an ensample, then, thereunto through endurance of persecutions. 9. i.e. ye will not regret to support them. 10. i.e. it is certain, it is just[f]. 11. i.e. O righteous ones! 12. i.e. *uitam aeternam* as will be given to us apostles.

[a] MS. etola [b] MS. æpitolam [c] MS. eiudem [d] leg. *isfir ón*
[e] See above, p. 654, note e [f] i.e. it is certainly just

8. In flamma ignis[13] dantis uendictam hís qui non nouerunt Deum, et qui non oboediunt euangelio Domini nostri Iesu Christi[14];

9. Qui penas soluent[15] in interitu in aeternum[16], a facie Domini[17].

10. Cum uenerit glorificari in sanctís suís[18], et admirabilis fieri in omnibus[19] qui crediderunt; quia creditum est illis testimonium nostrum super uos in die illo[20].

11. In quo etiam oramus semper pro uobis[21], ut...impleat omnem uoluntatem bonitatis[22], et opus fidei in uirtute[23].

II. 1. Rogamus autem uos, fratres, per aduentum Domini nostri[24], ...et nostrae congregationis in ipsum[25].

2. Ut non cito moueamini a uestro sensu[26], neque terreamini[27]...
f. 26a quasi instet dies Domini[1].

f. 25d *continued* 13. .i. *nípa cosmuil frisintitacht tóisig* 14. .i. *dosnaidlibea uili niain nechtar náii indí nachidchualatar* et *tremitíagat* 15. .i. *folilsat* 16. .i. *cenascur sáitha asachiunn act etardibe* 17. .i. *ógnuís dœ anetardibe* 18. .i. *trethabirt fochricce doib* 19. .i. *intain domḃéra dígail forpecthachu* et praemia iustís 20. .i. *rocreitsidsi aforcell forrogelsamni dúib dilaithiu brátho* ł. *roerbad dúnni forcell dothabirt díbsi illaithiu bratho* 21. .i. *guidmini airṅdipmaith aforcell doberam díibsi* 22. .i. *ɔdip atholsom dognedsi* ł. *ɔdibmaith fartolsi* 23. .i. *ɔroib gním irisse lib inneurt hirisse* 24. .i. *aréicṅdirc mafrisaiccid* crist 25. .i. *hóre aruntáa uili techt archenn* crist *domess fornn* 26. *níarmad maith lessom incumscugud mall act isarnabé étir* 27. .i. uento falsae doctrinae *condéirsid aforcital sosceligthide*

f. 26a 1. .i. *ciasberat dofeil laa ṁbrátha*

f. 25d *continued* 13. i.e. it will not be like unto the first coming. 14. i.e. He will visit them all, He will not protect either of them, (namely) those who heard it not and those who transgress it. 15. i.e. who will endure. 16. i.e. without remission of tribulation from His presence (?), but destruction. 17. i.e. from God's face (is) their destruction. 18. i.e. through giving reward to them. 19. i.e. when He will inflict punishment on sinners and (bestow) *praemia iustis*. 20. i.e. ye have believed the testimony which we have testified unto you of doomsday. Or we have been entrusted to bear testimony of you on doomsday. 21. i.e. we pray that the testimony which we give you may be good. 22. i.e. that it may be His will which ye do, or that your will may be good. 23. i.e. so that ye may have the work of faith in the power of faith. 24. i.e. for sake of, if ye expect Christ[a]. 25. i.e. because it remains for us all to go before Christ to have judgment upon us. 26. it is not that he liked the slow movement, but that it may not be at all. 27. so that ye should forsake the evangelical doctrine.

f. 26a 1. i.e. though they say that Doomsday is at hand.

[a] i.e. by your expectation of Christ's coming

3. Ne quis uos seducat[2], ullo modo[3], quoniam nisi uenerit primum discessio, et reuelatus fuerit homo[3a] peccati[4], filius perditionis.

4. Qui aduersatur[5], et extollitur supra omne quod dicitur Deus, aut quod colitur[6], ita ut in te[m]plo Dei sedeat, ostendens se tamquam sit Deus[7–8].

5. Non retinetis quod...hacc dicebam uobis[9]?

6. Et nunc quid detineat scitis, ut reueletur in suo tempore[10–11].

7. Nam ministerium iam operatur iniquitatis[12]; tantum ut qui tenet nunc, teneat[13], donec de medio fiat[14].

8. Et tunc reuelabitur[15] ille iniquus[16], quem Dominus...destruet inlustratione aduentus sui[17].

f. 26a *continued* 2. .i. *ished asdilem limm ciacloid*[a] 3. .i. *dineuch asrubart* 3a. .i. antechristus 4. .i. *laínpectho* 5. .i. christo et membris eius [in marg.] *cotí irchre fla(tho) román* .i. *tóiniud flatho óróma(nib)* ł. *tóiniud niressach inamiriss* ł. *cotí intí diantainm* discessio .i. *diabūl arisainm dosuidiu* discessio et refuga 6. .i. *asbera tectid cachcumachte asdíir dodia* 7. .i. *amal biddia* 8. *seiss*[b] *itempul amal donessid*[c] crist ł. *dogéntar aidchumtach tempuil less* et *pridchibid smactu rechto fetarlicce* et*gebtit* iudei *inapid*[d] et *ɔscéra rect núiudnissi* 9. .i. *ní*[e] *nach cuman lib* 10. .i. *coscrad flatho román riam* 11. .i. *rofitid cid aridfuirig afoilsigud* .i. *ɔtí indaimser doarchet dó* 12. .i. *cinidaccastar*[f] *ni nachthised agním arandogenadsom iártichte dagní amuntar* et *dagniat abaill ished inso fodrig* 13. .i. *ceín gaibes* .i. regnum 14. *arairt conaroib etarcéin* 15. *act rocomalnither inso uile* 16. *anchrist* 17. .i. *ósoilsi déachte* crist

f. 26a *continued* 2. i.e. this is dearest to me that ye escape. 3. i.e. of all that he has said. 4. i.e. of full sin. 5. until the fall of the Romans' realm shall come, even the coming down of the realm from the Romans; or until he whose name is *Discessio* shall come, even the Devil, for *Discessio et Refuga* is a name for him[g]. 6. i.e. he will say he possesses every power that belongs to God. 7. i.e. as if he were God. 8. he will sit in the Temple as Christ sat. Or rebuilding of the Temple will be wrought by him, and he will preach the institutes of the law of the Old Testament, and *Iudaei* will receive him as lord[h], and he will destroy the law of the New Testament[i]. 9. i.e. something which ye do not remember. 10. i.e. destruction of the Romans' realm (will take place) before. 11. i.e. ye know what delays his manifestation, till the time come which has been foretold of him. 12. i.e. though he be not seen. Not that his work has not come, for what he would do after coming his household doth it and his members do it: it is this that delays him. 13. i.e. while he holds. 14. on the spot, so that he may not be for long. 15. provided all this be fulfilled. 16. Antichrist. 17. i.e. by the brightness of Christ's Godhead.

[a] leg., with Sarauw, *ciatloid* [b] In the MS. it looks like *isses*, or, according to Chroust, rather *issis*; cf. *Séis na tri suidiu*, Egerton 1782, fo. 17[b] [c] MS. *donesfid*: corr. Thurneysen [d] according to Chroust's reading of the MS. [e] leg. *inní* 'is it something'? [f] *ciniaccastar* might have been expected [g] Desertio ueritatis uel sui principatus; siue discessio gentilium a Romano imperio...Discessio autem Diabolus non immerito dicitur, ab eo quod discessit a Deo, Primasius, Migne, P.L. 68, 648 [h] *ab* .i. *tighearna*, O'Cl. [i] Templum Hierosolymis restituet et omnia Legis caeremonialia restaurabit, tantum ut Euangelium Christi dissoluat; quae res miserabiles Iudaeos eum pro Christo suscipere persuadebit, in suo, non in Dei nomine uenientem, Primasius

9. Cuius est aduentus secundum operationem Satane[18], in omni uirtute, et signís, et prodigís mendacibus[19–20].

10. Et in omni seductione iniquitatis[21] iis qui pereunt, eo quod caritatem ueritatis non receperunt, ut salui fierent[22]. Ideo mittit illís Deus operationem erroris, ut credant mendacio.

11. Ut iudicentur omnes qui non crediderunt ueritati sed consenserunt iniquitati[23].

12. debemus gratias agere...pro uobis, fratres dilecti á Deo[24], quod elegerit nos Deus primitias[25],...in fide ueritatis[26].

13. In qua et uocauit uos per euangelium nostrum[27], in adquisitione gloriae Domini nostri[28].

15. Ipse autem Dominus noster Iesus Christus, et Deus Pater noster qui...dedit consulationem[29].

16. Exhortetur corda uestra, et confirmet in omni opere et sermone bono[30].

f. 26a *continued*

18. *bidcotarsne fridia ɔasoscélu* 19. .i. *bitgoacha uili* 20. *dogéna sáibfirtu* et *sáibairde amal dondrigénsat druid triitsom* 21. .i. *sóifitir*[a] *iclóini* 22. .i. *dianderóimtis* 23. [in marg.] *nitellfea doib irchoimted* in hora iudicii quando dicetur ad illos cúr non credidistis christo *ni*anse quia non agnouimus illum et celauit homanitas diuinitatem eius *sechrocreitsidsi dodémun ciarudbói colinn imbi immaircide di*diu *indhí nád arróimsat buith* in gloria christi *cerubet ipéin ladiabul* 24. .i. *dobróigu dia* 25. .i. *inapstalacht ɔrogabsid desimrecht dínni* 26. .i. *fil libsi* 27. .i. *trearpreceptni* 28. .i. *ɔrobith inindocbáil lac*rist 29. [in marg.] ostendit hic *intreodatid* filium quando dicit dominus noster patrem quando dicit deus spiritum sanctum quando dicit consulatorem 30. .i. *badmaith forṅgnim* et *formbriathar arbid loor dobar niráil*

f. 26a *continued*

18. he will be opposed to God with His Gospel. 19. i.e. they (the *prodigia*) all will be lying. 20. he (Antichrist) will perform false miracles and false signs, as wizards have done it through him. 21. i.e. they will be perverted into iniquity. 22. i.e. if they should receive it. 23. it will be impossible for them to excuse (themselves) *in hora iudicii quando dicetur ad illos: Cur non credidistis Christo?* "Easy (to answer), *quia non agnouimus Illum, et celauit humanitas diuinitatem eius.*" "Yet ye have believed in the Devil though he (also) had flesh around him." It is meet then, that they who have not accepted existence *in gloria Christi* should be in punishment with the Devil. 24. i.e. God has elected you. 25. i.e. into the apostolate, so that ye have taken example from us. 26. i.e. which ye have. 27. i.e. through our teaching. 28. i.e. so that ye be in glory with Christ. 29. *ostendit hic* the Threeness[b], *Filium* etc. 30. i.e. let your deed and your word be good, for it will be enough to commend you.

[a] =*sóibfitir*, cf. *saibes in obar*, Wb. 27[a] 9

[b] Olden remarked that this gloss must have been taken from a commentary on a text in which (as in the Vulgate) there was an *et* after *Deus*.

III. 1. De caetero[31], fratres, orate pro nobis[32], ut sermo Domini currat[33], et clarificetur[34].

2. Et ut liberemur ab inoportunís et malís hominibus[1]; non f. 26b enim omnium est fides[2].

3. Fidelis autem Deus est, qui confirmauit [uos][3], et custodiet a malo[4].

4. Confidimus[5] autem de uobis...quoniam quae praecipimus, et facitis[6] et facietis.

5. Dominus autem dirigat corda uestra in caritate Dei et patientia Christi[7].

6. Denuntiamus autem uobís[8],...ut subtrahatis uos ab omni fratre ambulante[9] inordinate[10], et non secundum traditionem quam acceperunt a nobís[11].

7. Ipsi enim scitis[12], quemadmodum oporteat[a] imitari nos[13], quoniam non inquieti fuimus inter uos[14].

8. Neque gratis[15] panem manducabimus ab aliquo[16], sed..nocte et die operantes[17].

31. .i. *ósund innonn* 32. .i. *dlegair* discipulís orare pro f. 26a magistris 33. .i. *icride cáich* 34. *nigessid naaill act buáid* *continued* *precepte*

1. .i. *doduthractar*[b] *olcc dunn* 2. [in marg. sup.] (*níd*)*at* f. 26b *huili itfoirbthi* 3. .i. *isfollus nandat foirbthi uili* 4. .i. *istualang forṅd*(*íten*) 5. .i. *is*(*ni*)*ni torisnig*[c] 6. .i. *rocomalnisidsi anropridchissemni dúib* 7. .i. *ɔrogbaid desemrecht dic*rist *amal rombo ainmnetach oc fulung fochide* ł. *combad ainmn*(*etich*) *ocindn*(*idiu*) *laithi* (*brá*)*th*(*a*) 8. .i. *guidmini dúib* 9. *dofoigdi* 10. *indutmall* 11. .i. *ni uainn raucsat ní accatar linn* 12. *adib éolig and* 13. .i. *nongabthe desemrecht diínn nínchruth hí thall* .i. non inquiete 14. .i. *nírbommar utmuill ocfoigdi* inter uos ł. *nírbommar tromdi* 15. .i. *indeolid* 16. *manisdeirclimmis dithorud arláam* 17. *dénum suainemun inaidchi precept fridei*

31. i.e. from here onwards. 32. i.e. it is due *discipulis* etc. f. 26a 33. i.e. into every one's heart. 34. pray ye for nothing else but *continued* the gift of teaching.

1. i.e. who wish ill to us. 2. all are not perfect. 3. i.e. it is f. 26b manifest that they all are not perfect. 4. i.e. He is able to protect you. 5. i.e. it is we trustful[d]. 6. i.e. ye have fulfilled what we have preached to you. 7. i.e. so that ye may take example from Christ, as He was patient in enduring sufferings. Or so that ye should be patient in awaiting Doomsday. 8. i.e. we beseech of you. 9. to beg[e]. 11. i.e. it is not from us they have taken it, they have not seen it with us. 12. ye are knowing therein. 13. i.e. that ye should take example from us, not in that manner. 14. i.e. we have not been restless in begging *inter uos*, or we have not been oppressive. 16. unless we had bought it with the fruit of our hands. 17. to make ropes by night, to preach by day.

[a] MS. oporteaat [b] cf. *doduthris*, Wb. 20[b] 9 [c] according to Chroust, cf. *taraisnech* Ml. 58[c] 18, *taraisnigte* Ml. 39[b] 9, *nantarasnigthi* 'nec confidendum,' Ml. 144[a] 3 [d] cf. Ml. 77[c] 1, 133[d] 7, 137[a] 3 [e] ambulante: Olden compared the Anglo-Irish 'walking to support myself'

9. ut nosmet ipsos formam daremus uobis ad emidandos nos[18].
10. haec denuntiabamus uobís[19], quoniam si quis non uult operari, nec manducet[20–21].
11. Audiuimus enim inter uos quosdam ambulare inquiete[22–23], nihil operantes, sed curiose agentes[24].
12. ut cum silentio operantes, suum panem manducent[25].
14. si quis non obedit...hunc notate[26], et ne commonicamini cum illo, ut confundatur[27].
15. Et nolite quasi inimicum existimare[28], sed corripite ut fratrem[29].
16. Dominus pacis det uobis pacem sempiternam in omni loco[30].
17. Salutatio mea manu Pauli; quod est signum in omni æpistola[31]; ita scribo[32].

f. 26b *continued*

18. .i. *commimmis angraib dúibsi dogabaal*[a] *desimrechta dúinni* 19. *atbeirmis frib* 20. .i. *issí apennit dé* 21. [in marg.] *conammadarsa andígail forru* .i. *bot(h doib) cen biad ma(ni)... irgn...* 22. .i. *indualib*[b] 23. .i. *nip*[c] *arirlami far cúrsagtha manicloimmis forndrogscéla* 24. .i. *iarfigid dús cia port indib maith óigedacht* 25. .i. *cen chuingid neich conech* 26. .i. *cairigid* 27. .i. *duús indip fochunn ícce do aindarpe aoentu* fratrum[d] *arisrucce dó* 28. .i. *na bad naimtide acosc* 29. .i. *nacoscid* 30. .i. *oroib core dúib fricách* et *dochach fribsi* 31. .i. *commad inso sís roscribad som combad suaíchnid leosom ataa icach epistil asainchomarde sin* 32. .i. *inso sís*

f. 26b *continued*

18. i.e. so that we may be a pattern to you to take example from us. 19. we used to say it to you. 20. i.e. this is its penance for it. 21. I have adjudged[e] their punishment on them, that is, for them to be without food, unless they... 23. i.e. it was not on account of readiness to reproach you unless we should have heard evil tidings of you. 24. i.e. a seeking to know in what place guesting is good. 25. i.e. without asking aught of any one. 26. i.e. blame ye. 27. i.e. if perchance his expulsion from the unity of the brethren may be cause of salvation to him, for it is a shame to him. 28. i.e. let not the correction be hostile. 29. i.e. correct him. 30. i.e. so that there may be peace to you from every one and to every one from you. 31. i.e. it would be this below that he wrote: it would be well known to them: in every epistle is this special sign. 32. i.e. this below.

[a] recte *dogabáil*
[b] leg. *indualchib* 'in vices'?
[c] leg. *nipu*? or is it subjunctive?
[d] MS. fratruum
[e] *conammadar*=*con-ad-madar*, where the *ad* is perfective

EPISTOLA AD COLOSSENSES.

f. 26c

I. 1. Paulus apostolus[1] Christi Iesu per uoluntatem Dei[2].
6. fructificat et crescit, sicut in uobís[3].
7. Sicut dedicistis ab Ephafra[4].
9. in omni sapientia[5] et intellectu[6] spiritali[7].
10. in omni opere bono fructificantes[8], et crescentes in scientia Dei[9].
13. Qui eripuit nos et transtulit in regnum Filii dilectionis suae[10].
14. In quo habemus redemptionem et remisionem peccatorum[11].
15. Qui est imago Dei inuissibilis[12].
17. Et ipse est ante omnes[1].

f. 26d

18. primogenitus ex mortuis, ut sit in omnibus ipse primatum tenens[2].
19. Quia in ipso conplacuit omnem plenitudinem diuinitatis habitare[3].
20. pacificans per sanguinem crucis eius[4], siue quae in caelis, siue quae in terrís sunt[5].

f. 26c

1. .i. *tadbatsom* híc no*men* apos*toli*[a] *huare* (*con*)*secha alaill indib* 2. *isóentu doathir* et *macc oc mothoóitse*[b] *for apstalact cucuibsi* 3. amal *formbeir* et *toirthigedar indibsi* 4. .i. *ishé ceturupridach dúib* 5. .i. *etargni deacte* 6. .i. *anagogien* 7. .i. *etarcne narrúun díade* 8. *combat imdi forcaíngníme* 9. .i. *etarcni dé* 10. .i. *orobam iflathemnacht la crist* 11. .i. *istriit dorolgetha arpecthi duún* 12. *fírdelb* dei caeli ł. per ipsum cognoscitur deus pater

f. 26d

1. .i. *arisbidixnichthesom* 2. .i. *corrup hé bas óenairchinnech* 3. .i. *uile lánæ* diuínitatis *atrothreb*[c] *hicrist* 4. .i. *dognim in chrochtha isainm* crux 5. .i. *dorronad síid etermuntir nime* et *talman*

f. 26c

1. i.e. he manifests *híc nomen apostoli* because he corrects another thing in them. 2. Father and Son are at one in sending me on (the) apostolate unto you. 3. as it increases and fructifies in you. 4. i.e. it is he who has first preached to you. 5. i.e. of knowledge of the Godhead. 6. i.e. ἀναγωγή. 7. i.e. the knowledge of the divine mysteries. 8. so that your good deeds may be abundant. 9. i.e. of knowledge of God. 10. i.e. so that we may be in the Kingdom with Christ. 11. i.e. it is through Him that our sins have been forgiven to us. 12. the very image *Dei caeli, uel* etc.

f. 26d

1. i.e. for He is ever existent. 2. i.e. so that it may be He who is a unique leader. 3. i.e. the whole fulness *Diuinitatis* that has dwelt in Christ. 4. i.e. *crux* is a name for the act of crucifying. 5. i.e. peace has been made between the household of heaven and (that) of earth.

[a] cf. Wb. 23[a] 10
[b] MS. *mothoéitse*: corr. Sarauw, see Wb. 14[b] 3
[c] cf. *atruirmed* Wb. 2[c] 6, *atroillisset* 4[c] 15

23. inmubiles ad spem euangeli, quod audistis[6].
24. nunc gaudeo in passionibus pro uobís[7], et impleo ea quae desunt passionum Christi, in carne mea, pro corpore eius, quod est æclesia[8].
25. ut impleam uerbum dei[9].
26. Misterium, quod absconditum fuit a seculís et generationibus[10], nunc autem manifestum est sanctis eius[11].
27. Quibus uoluit Deus notas facere[12] diuitias[13] gloriae sacramenti huius in gentibus[14].
28. docentes omnem hominem in omni sapientia[15], ut exhibeamus omnem hominem perfectum in Iesu Christo[16].
29. In quo et laboro, certando secundum operationem eius[17], quam operatur in me in uirtute[18].
II. 1. Uolo enim uos scire qualem solicitudinem habeam pro uobís[19], et pro hís qui sunt Laudiciae[20].

f. 26d *continued*

6. .i. spe future glorie *bias dúib innim* et *pridchabthar hisoscélu* 7. .i. *orogabthesi desimrecht dínni* 8. .i. *aní dodesta dichomalnad cæsta crist domsa isocca attóo ishéd di*diu *desta*[a] *disudiu dul martre tarfarcennsi* 9. .i. euangelium .i. *asechte tarrchet di*crist 10. .i. *irrúnaib deachte condatuárgabusa* gentibus 11. .i. *tuargab cenn indrúnsin* 12. .i. *combad etarcnad doib* 13. .i. *icce incheneli dóine* 14. .i. *arnifitir cid muinte*r *nime* 15. .i. *fessa* et *etarcni dæ* 16. .i. *a*mal *rombo foirbthe* crist *condib foirbthe intí bess inna ellug* 17. .i. *ató occombáig friss imsechim agníme* et *imgabáil desimrechte de orroissinn cutrummus friss* et *ogní som frimsa ocsuidiu* 18. .i. *ismaith achuit occa* 19. .i. *ismór indethiden file domsa diibsi* 20. .i. colosensi *di*diu in laudacia *ataat*

f. 26d *continued*

6. i.e. *spe futurae gloriae* that ye will have in heaven and which will be preached in the gospel. 7. i.e. (in hope) that ye might take example from us. 8. i.e. that which was lacking of the fulfilment of Christ's Passion by me, at that I am. This, then, is what is wanting of it, to go to martyrdom for your sake. 9. i.e. the seven things that have been prophesied of Christ[b]. 10. i.e. in the mysteries of the Godhead till I have uplifted them *gentibus*. 11. i.e. that mystery has appeared[c]. 12. i.e. so that it might be known to them. 13. i.e. of the salvation of the race of men. 14. i.e. for not even heaven's household knows it. 15. i.e. of science and knowledge of God. 16. i.e. as Christ was perfect, so that he who is in union with Him may be perfect. 17. i.e. I am contending with Him as to imitating His deeds and as to taking example from Him, so that I might attain equality with Him; and He works with me in this. 18. i.e. good is His share in it. 19. i.e. great is the solicitude that I have for you. 20. i.e. Colossians then, *in Laodicea* they are.

[a] leg. *dodesta*
[b] His Birth, Baptism, Crucifixion, Burial, Resurrection, Ascension, coming to the Last Judgment; *Scúap Chrábuid*, Otia Merseiana II. 97
[c] See O'Don. Supp. s.v. *togbhail*, Sarauw

2. Ut consulentur corda ipsorum[21], instructi in caritate[22], et in omnes diuitias plenitudinis intellectus[23], in agnitionem misterii Dei Patris et Christi Iesu[24].
3. In quo sunt omnes tesauri sapientiae et scientiae absconditi[25].
4. Hoc autem dico, ut nemo uos decipiat in sublimitate sermonum[26].
5. gaudens, et uidens ordinem uestrum[1], et firmamentum eius, quae in Christo est, fidei uestri[2]. f. 27a
6. Sicut ergo accipistis Iesum Christum dominum in ipso ambulate[3].
7. Radicati[4], et superaedificati in ipso[5], et confirmati fide[6], ... habundantes in gratiarum actione[7].
8. Uidete ne quis uos decipiat per philosofiam[8], et inanem fallaciam[9], secundum traditionem hominum[10], ...et non secundum Christum[11].

f. 26d *continued*

21. .i. *cododonat arnapat toirsich dimchuimregaibse* 22. .i. *conroib deserc leu fri cách* 23. .i. *confesatar imbed indraith tecomnacht dia doib* et con*dip maith anintliucht* 24. .i. *ruún ícce in cheneli dóine* 25. [in marg.] *arisand isecne* et *isfissid cách iar netarcnu* crist 26. .i. filosophi .i. *arnipagliccu felsub olambieidsi* sí in christo estis

f. 27a

1. .i. *trebarnimradud arfarfoirbthetu* 2. .i. *icretim inísu* 3. *a*mal *ropridchad dúib comid* 4. *inoentid achoirp*. 5. *apstil itossug sissi tarum* 6. *bad treúin iniriss* 7. .i. *denid attlugud buide dodia dicachmaith dogní frib* 8. .i. *cidglicc* et *cidsulbir ocaisndís* 9. .i. *saibes inobar* 10. *arishe besad felsub etarcert didúlib* et*saigid forru* et *nebchretem anadiadar*[a] di*c*rist 11. .i. *niarc*rist *pridchit* .i. *nifitetar a*mal *rongab arissamlid atá* quia in ipso habitat rl.

f. 26d *continued*

21. i.e. that they may console (them) lest they be sad for my bonds. 22. i.e. so that they may have charity towards every one. 23. i.e. that they may know the abundance of the grace that God has imparted to them, and that their understanding may be good. 24. i.e. the mystery of the salvation of the race of men. 25. for therein is every one wise and a knower according to knowledge of Christ. 26. i.e. for no philosopher will be acuter than ye will be *si* etc.

f. 27a

1. i.e. through thinking of you on account of your perfection. 2. i.e. in belief in Jesus. 3. as hath been preached to you, observe. 4. in the unity of His body. 5. apostles at first, you afterwards. 6. be ye strenuous in faith. 7. i.e. give thanks to God for every good that He does to you. 8. i.e. though he be acute and eloquent in declaration. 9. i.e. which perverts into vain-glory. 10. for this is (the) usage of philosophers, to dissertate concerning the elements, and to dispute over them, and not to believe what is declared of Christ[b]. 11. i.e. not for Christ do they preach, that is, they know Him not as He is, for thus He is, *quia* etc.

[a] =*anadfiadar*
[b] Contra philosophos agit, quorum omnis disputatio de elementis est...dicentes...uirginem parere non posse: et Deum ex homine nasci, mori, atque resurgere stultum esse credere, Primasius

9. Quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter[12].
11. in circumcisione Christi[13].
12. Consepulti ei in baptismo[14], in quo et consurrexistis per fidem operationis Dei, qui suscitauit illum a mortuis[15].
13. donans uobis omnia delicta[16].
14. Delens quod aduersum nos erat chirografum decreti[17], quod erat contrarium nobís[18], et ipsum tulit[19] de medio[20], adfigens illud cruci[21].
15. traduxit confidens, palam triumphans[22] illos in semet ipso[23].
16. Nemo ergo uos iudicet in cibo, aut in potu, aut in parte diei festi, aut neominiae, aut sabbatorum[24].
17. Quae sunt umbra futurorum[25], corpus autem Christi[26].
18. Nemo uos seducat uolens in humilitate, et relegione

f. 27a *continued*

12. Pelagius: omnis plenitudo diuine naturæ in corpore eius inhabitat[a] .i. ueraciter ł. *inchorpdid* .i. *adrothreb láne deachte innachorpsom* 13. .i. *Ceist cate imdibe crist nianse bás etadnacul itheside immafolnget imdibe ódúalchib* 14. .i. *teora tonna torunni* in bab*tismo trédenus dosom* in sepul*cro* 15. *amal rongab comadnacul duún atá comeisseírge actrocretem oipred dé* 16. *bái and ní roerthe*[b] 17. *asrochoiled bás dúnni* 18. *niarless robói and* 19. *forróxul* 20. *conách fil etir* 21. *conderbadad* in sanguine 22. .i. *rouic búaid diib* 23. .i. *trebás achoirp fessin* 24. .i. *nachib mided* .i. *nachib berar ismachtu rechta fetarlicce innandig* et *ambiad innallíthu* et *assapati act bad foirbthe farniress* 25. .i. *anuile robói ifetarlicci isfoscad núiadnissi* 26. quasi dixiset *ni dír dúib ní disund act homaldóit do*crist

f. 27a *continued*

12. or corporeally, i.e. the fulness of the Godhead has dwelt in His body. 13. i.e. question, what is Christ's circumcision? Easy (to answer): death and burial, it is they that effect circumcision from vices. 14. i.e. three waves over us *in baptismo*[c]; a space of three days to Him *in sepulcro*. 15. as there is co-sepulture to us, (so) there is co-resurrection, provided we believe in God's working. 16. there was somewhat there to be given. 17. whereby death has been decreed to us. 18. it is not our advantage that has been therein. 19. He has taken away. 20. so that it is not at all. 21. so that it was drowned *in sanguine*. 22. i.e. He has won a victory from them. 23. i.e. through death of His own Body. 24. i.e. let him not judge you, that is, be ye not borne into the institutions of the Law of the Old Testament, into their drink and their food, into their festivals and their sabbaths; but let your faith be perfect. 25. i.e. all that has been in the Old Law is a shadow of the New Testament. 26. *quasi dixisset*: nothing of this is meet for you, but service unto Christ.

[a] Migne, col. 896
[b] cf. Wb. 31[c] 18
[c] An allusion to triple immersion. See Lismore Lives, p. 357

angelorum, quae non uidit[27] ambulans frustra[28] inflatus sensu carnis suae[29].
20. Si [ergo] mortui estis cum Christo ab elimentís huius mundi, quid adhuc tamquam uiuentes in mundo decernitis[30]?
22. Quae sunt omnia in interitu[1]. f. 27b
23. non ad parcendum corpori[2], non in honore aliquo ad saturitatem carnis[3].
III. 1. ubi Christus est in dextera Dei sedens[4].
3. uita uestra abscondita est cum Christo[5].
4. Cum Christus apparuerit, uita uestra[6], tunc et uos apparebitis cum illo in gloria[7].
5. Mortificate ergo membra uestra, ...fornicationem, inmunditiam, libidinem, concupiscentiam malam, et auaritiam[8], quae est simulacrorum seruitus[9].
8. Nunc autem deponite et uos omnia, iram, indignationem, malitiam, blasfemiam, turpem sermonem[10] de ore uestro[11].

27. .i. *ciasberat doaidbdetar físi doib* et*dotiagat angil andochum nichretidsi* 28. ł .i. *nitáirci lessu utmille* 29. *ní issíansib spiritáldib móiti*[a] 30. .i. *marudscarsid fritola tre bás* crist *cid arandluthid caratrad friu* iterum Pelagius: elimenta mundi auaritia luxoria et cætera hís similia[b] f. 27a *continued*

1. .i. *hore arinchrinat* .i. *roboid(íth)*[c] 2. .i. *nicensáithar dochorp* 3. .i. nec carnem in saturitate honorandam ł. *nibi ifledaib nalígaib frisgní* 4. .i. *issoinmichi inna indocbale* 5. .i. *isindindocbáil* 6. .i. *madhé farmbethusi* crist *robia indocbál less* 7. .i. *isindúu itáa so*m 8. .i. *ithé inso boill indsenduini* et *ishé insenduine fessin* .i. *uilidetu nandúalche isball di*diu *cachhæ so*m et *iscorp ati(nól)*[d] 9. .i. *amal fongníte*r *ídil* síc *fognúther donaib ánib* 10. .i. *imradud peccto* 11. .i. *cuirid díib innerese* uitiorum f. 27b

27. i.e. though they say that visions are shown to them, and that angels come to them, believe ye it not. 28. i.e. restlessness causes not benefits[e]. 29. not in spiritual senses does he boast him. 30. i.e. if ye have separated from the desires (of the flesh) through Christ's death, why do ye make close a friendship with them *iterum*? f. 27a *continued*

1. i.e. because they decay, i.e. there was a perishing. 2. i.e. it is not without labour to body. 3. or it is not in banquets nor in ... that he practises. 4. i.e. in the happiness of the glory. 5. i.e. in the glory. 6. i.e. if Christ be your life, ye will have[f] glory with Him. 7. i.e. in the place wherein He is. 8. i.e. these are the members of the old man, and this is the old man himself, even the sum of the vices. Each of them, then, is a member, and the collection of them is (the) body[g]. 9. i.e. as idols are served, so service is rendered to riches. 10. i.e. meditation on sin. 11. i.e. put from you this burden *uitiorum*. f. 27b

[a] =*móidid-i* [b] Migne, col. 898 [c] *robóidil...*, Zimmer: according to Chroust, the next letter to *d* was perhaps *e* or *i* [d] The first part of the *n* is left
[e] The glossator seems to take frustra with ambulans [f] *robia*=*ro-b-bia* [g] i.e. collectively they form the body

9. Nolite mentiri inuicem[12].
10. induentes nouum, eum qui renouatur in agnitionem, secundum imaginem eius qui creauit illum[13].
11. Ubi non est gentilis, et Iudeus...seruus, et liber[14], sed omnia in omnibus[15] Christus.
12. Induite uos ergo sicut electi Dei, sancti, et dilecti per uiscera misericordiae[16].
13. Supportantes inuicem[17], et donantes et uobís ipsís[18], ...sicut Dominus donauit uobís, ita et uos[19].
14. Super omnia autem haec[20], caritatem habete, quod est uinculum perfectionis[21].
15. Et pax Christi[22], ...in qua et uocati estis in uno corpore[23]; et grati[a] estote[24].
16. Uerbum Christi habitet in uobis abundanter[25], in omni sapientia[26], docentes et commonentes uosmet ipsos, in ψalmis, imnis [et] canticís spiritalibus[27].

f. 27b *continued*

12. .i. *nataibred cách uáib bréic immalaile* 13. .i. *combiam indeilb ísu* .i. *inoentid achoirp* 14. .i. aliter .i. *niairegdu nech alailiu less* 15. .i. hominibus .i. *actrocretea deacht* et*dóinecht crist bitless indhuili dáni* et*nahu(ili) timn(e)* 16. .i. *gaibid immib anetach macc cóimsa amal no ndad maicc cóima* .i. uiscera *ishé i(nde)chellt*[b] *(as)beir (som)* 17. .i. *ainmne dochach friachéile*[c] 18. *andorogbid etruib* 19. *imdílgud* 20. .i. *forib* ṫ. *sechna huili* predicta 21. .i. *óentad etruib imnanetar* ṫ. *etruib* et *dia* 22. .i. *dúib fridia* et *dodia fribsi* 23. .i. *dobuith inóentid coirp crist* 24. .i. *atligid dodia* 25. *badatrab nábad cuit tadill ished aatrab di*diu *aprecept* et *acomal(nad)*[d] 26. .i. *etarcni dé* 27. *ished* tra *forchain so*m híc *aratucca cách acanas condibréil less indinne bess and* et *ari(n)réla dochách rodchluinethar*

f. 27b *continued*

12. i.e. let not one of you deceive another. 13. i.e. so that we shall be in Jesu's form, to wit in unity of His Body. 14. i.e. he deems none of them more distinguished than another. 15. i.e. provided he believe in Christ's Godhead and Manhood, all the gifts and all the testaments will be his. 16. i.e. put on you this raiment of dear sons as ye are dear sons[e], i.e. *uiscera*, this is the garment that he mentions. 17. i.e. forbearance to every one towards his fellow. 18. what ye commit among you. 19. mutual forgiveness. 20. i.e. above them, or beyond all the *praedicta*. 21. i.e. of unity among you mutually, or between you and God. 22. i.e. to you towards God and to God towards you. 23. i.e. to be in unity of Christ's Body. 24. i.e. give ye thanks to God. 25. let it be a residence: let it not be a passing visit: this, then, is its residence, teaching it and fulfilling it. 26. i.e. of knowledge of God. 27. this then is what he teaches *híc*, that every one should understand what he recites, so that the sense which is in it may be clear to him and that he may make it clear to every one who hears it.

[a] MS. gratia [b] Pedersen, KZ. 35, 431, acc. *deichelt rig* LL. 51[b], dat. *dechiult* Amra Chonroi: *celt* .i. vestis .i. *edach*, Corm. Tr. 47, *celt clithargarb finna*, *celt ásas treu*, LU. 95[b] 25, 38. Nach *i*, das ein kurzungsstrich zu haben scheint, ist ein streif pergament weggeschnitten, Chroust [c] MS. *frichéle* [d] The fem. possessive is used because *briathar* (=uerbum of the text) is fem. [e] *maic cóima*, here we have a Middle-Irish nom. pl. masc. of the adj. *cóim*. So *móra* Ml. 98[c] 5

17. Omne quodcumque facitis in uerbo aut in opere, omnia in nomine Domini Iesu Christi[1], gratias agentes Deo et Patri per ipsum[2]. f. 27c
18. Mulieres, subditae estote uirís, sicut oportet, in Domino[3].
19. Uiri, diligite uxores [uestras][4], et nolite amari[5] esse ad illas.
21. Patres, nolite ad indignationem prouocare filios uestros[6], (u)t non pusil(lo) ani(m)o[7] filii fiant.
22. Serui, obaedite dominís carnalibus per omnia[8], non ad oculum seruientes, quasi hominibus placentes[9]; sed in semplicitate cordis[10], timentes Deum[11].
24. Scientes quod á Domino accipietis retributionem hereditatis[12].
25. Qui enim iniuriam facit, recipiet id quod inique gessit[13–14]; et non est personarum acceptio[a] apud Deum[15].

1. .i. *icomalnad timne ísu* et *itogarmaim aanme* 2. *attlugud* f. 27c *boide dodia dibarnícc tritso*m 3. *bad* in domino *intaurlatu* 4. .i. *hóre itsubditisom*[b] 5. .i. *luind* 6. .i. *trechosc conacarbi cenchinta* 7. [in marg.] .i. *toirsig* 8. .i. (*for*)*cain som* híc seruos obidire et seruire dominis *arnaérbarat* domini *robtar irlithi ar(mog)e dúun resíu tised hiress robtar anirlithi iarum níáil* tra *insin doepirt olsesom ar nidoforcitul an(irl)atad dodechuid* 9. .i. *nibo intain nombeid arsúil* tantum *dogneith toil far coimded* 10. .i. *induthracht* .i. *badarlóg diade* 11. .i. (*a*)*dígail*[c] *forib ma(nba)d irlaithi arrofitir side imbo hochridiu fanacc* 12. .i. *ropia anorpe nemde illóg farnirnigde* 13. .i. *rambia dígal tarhési adrognímo* 14. .i. (*int*)*í bes anirlithe* ṫ. *nád chomalnathar anasberar friss rambia dígal tara éssi* .i. *cid incoimdiu dodgné friamug* (*cid*) *inmug friachoimdid* 15. sed operum *eter sóir* et *dóir eter mug* etcoimdid

1. i.e. in fulfilling Jesu's commandments and in calling on His name. f. 27c 2. giving thanks unto God for your salvation through Him. 3. let the obedience be *in Domino*. 4. i.e. because they are *subditae*. 6. i.e. through correction with bitterness (and) without faults (on their part). 7. i.e. mournful. 8. i.e. *híc* he teaches *seruos oboedire et seruire dominis*, lest *domini* should say 'our servants were obedient to us before the Faith had come: they afterwards became disobedient.' 'It is not proper, then, that that should be said,' saith he, 'for not to teach disobedience hath it come.' 9. i.e. it must not be when ye are before (His) eye *tantum* that ye should do your master's will. 10. i.e. in desire, that is, let it be for a divine reward. 11. i.e. His punishment on you if ye be not obedient, for He knows whether it be from (your) heart or not. 12. i.e. ye will have[d] the heavenly heritage in reward of your prayers. 13. i.e. he will suffer punishment for his ill-doing. 14. i.e. he who is disobedient, or who does not fulfil what is said to him, shall suffer punishment therefor, that is, whether the lord do it to his servant, or the servant to his lord. 15. both free and unfree, both servant and lord.

[a] MS. acceptiotio: cf. Wb. 1[d] 1
[b] *subditi* (if not a scribal error for Lat. subditae) seems nom. pl. fem. of an adj. borrowed from Lat. subditus [c] vor *digail* ist das pergament glatt abgeschnitten, und gar nichts zu lesen, Chroust [d] *ropia=ro-b-bia*

IV. 1. Domini, quod iustum est et aequum, seruis praestáte[16], scientes quoniam et uos Dominum habetis in caelo[17].

2. Orationi instate[18].

3. Orantes simul et pro nobis[19], ut aperiat Deus nobis hostium sermonis[20] ad loquendum misterium Christi[21], propter quod etiam uinctus sum[22].

4. Ut manifestem illud ita ut oportet me loqui[23].

5. In sapientia ambulate[24] ad eos[25] qui foris sunt[26], tempus redimentes[27].

6. Sermo uester semper in gratia sale sit conditus[28], ut sciatis quomodo oporteat uos unicuique respondere[29].

7. Tychicus .. fidilis minister[30], et conseruus in Domino[31];

f. 27c *continued*

16. *cosc innacoimded inso arnápforóil acumachte foramogaib* 17. .i. quasi dixisset *abi*[a] *mogasi dano atá far cóimdiu innim* 18. .i. *ishæ inso infognam donchoimdid nemdu* et *isfriu huili atbeirsom ón* Pelagius: negligentis enim et dormientis oratio nihil impetrare ualet[b] 19. .i. *la irnigdi airib féisne* 20. .i. *conroib búaid precepte duun tresaníccatar híli* 21. .i. euangelium .i. *cororélam rúna incholnigthea* et *geine crist* et *achésta* 22. .i. *isairi amcimbidse hore nopridchim inrúinsin* 23. .i. *cenchondarcilli* 24. .i. *ipricept narrún diade doib* et *innanebthórtrommad dochuingid neich cuccu* 25. .i. *túati* 26. .i. extra æclesiam 27. [in marg.][c] *(inda)imser forubid (treb)arṅdrognímu (tai)*[d]*dchrenid trebar(ṅgní)mu inaimsir* noui 28. .i. *taibred formbríathar ráth spirito dochách trefoirbthetith farprecepte* 29. .i. *conirmissid*[e] *taithesc coir do cachgrád* et *do cach aís* 30. *istorisse athimthirecht* 31. .i. *oc fognad*[f] *dodia*

f. 27c *continued*

16. the correction of the lords, this, that their power over their servants be not excessive. 17. ye are servants, then: your lord is in heaven. 18. i.e. this is the service (due) to the heavenly Lord, and it is to them all that he says this. 19. i.e. with prayer for you yourselves. 20. i.e. so that we may have the gift of teaching, through which many may be saved. 21. i.e. so that we might manifest (the) mysteries of (the) Incarnation and Birth of Christ and of His Passion. 22. i.e. therefore am I a captive, because I preach that mystery. 23. i.e. without connivance. 24. i.e. in the teaching of the divine mysteries to them and in not pestering them by asking aught of them. 25. i.e. the laity. 27. the time that ye have wasted[g] (?) through your evil deeds, redeem ye through your deeds in the time *Noui (Testamenti)*. 28. i.e. let your word give the grace of the Spirit to every one through the perfection of your teaching. 29. i.e. so that you may attain the answer proper to every grade and to every age. 30. his service is faithful. 31. i.e. in serving God.

[a] Lege *adib*, Zimmer
[b] For the last three words Migne, col. 901, has: nec ab homine praeualet impetrare
[c] This gloss is written on the margin of v. 3, in four lines, from the beginning of each of which the bookbinder has cut off four letters
[d] But there is room for four letters
[e] Cf. the perf. pl. 3 *irmadatar* Wb. 5[b] 2
[f] leg. with Sarauw, *fognam*
[g] *fo-ru-bid* seems the 2nd pl. of the perfect act. of *fobenim* succīdo

8. Quem misi ad uos ad hoc[32], ipsum ut cognoscatis quae circa uos sunt[33], et consuletur corda uestra[34],

9. Cum Onessimo[35]. Omnia, quae [hic] aguntur, nota faciet uobis[36].

10. Salutat uos Aristharchus[1], et Marcus, consubrinus[2] Barnabae, f. 27d de quo accipistis mandata[3];

11. Et Iesus, qui dicitur Iustus; qui sunt ex circumcisione[4]; hi soli sunt adiutores mei[5].

12. Salutat uos Epaphras, qui est ex uobís[6], ...semper sollicitus pro uobís in orationibus[7].

13. Testimonium [enim] illi perhibeo, quod habet multum laborem pro uobis[8], et pro hís qui sunt Laudaciae[9].

14. Salutat uos Lucas medicus[10].

15. Salutat fratres, qui sunt Laudaciae[11], et Nympham, et quae in domo eius est æclesia[12].

16. Et cum lecta fuerit apud uos æpistola [haec], facite ut et in

32. .i. *dosund* 33. .i. *cofesid fiss scéel uánni* 34. .i. f. 27c *ɔfessid dano fiss scél uáimse* et *arnábadtoirsig dimchuimriugsa* *continued* 35. .i. *isimmallei rofóitea* 36. .i. *eter mochuimregasa* et *líin diapridchimm*

1. *farninchomarc uaidib* 2. *coibdelach* 3. .i. *ropridach* f. 27d *dúib* 4. .i. *diiudéib doib* 5. *ocprecept* 6. .i. *isuáib fesin achenél* 7. .i. *guidid dia eruibsi dogress* 8. .i. *dobiursa teist asmór farsercsi less*[a] 9. .i. *nobcara huili* 10. dicit híc *ainm dáno dorigeni itossug* 11. *badchore dúib friu carid dagdóini* 12. .i. *am muntar*[b] *huile*

33. i.e. so that ye may know tidings of us. 34. i.e. so that ye f. 27c may also know tidings of me, and that you may not be mournful at my *continued* captivity. 35. i.e. it is together that they have been sent. 36. i.e. both my bonds and those to whom I preach.

1. your salutation from them. 3. i.e. which he has preached f. 27d to you. 4. i.e. of the Jews are they. 5. in teaching. 6. i.e. of yourselves is his race. 7. i.e. he prays God for you constantly. 8. i.e. I bear witness that he hath a great love[c] for you. 9. i.e. he loves you all. 10. *dicit híc* the name of the profession which he practised at first. 11. have peace towards them[d], love ye good men. 12. i.e. all their household.

[a] Ex hac glossa intelligi potest, codicem, cui glossatio hibernica primo adscripta esset, lectionem "quod habet multum amorem pro uobis" exhibuisse; neque discrepat glossa insequens *nobcara huili*, Zimmer
[b] MS. *munta*
[c] As Olden remarked, the 'multum laborem' of the text represents the reading *πολὺν πόνον*, whereas the gloss represents the reading *πολὺν πόθον*
[d] lit. 'let it be peace to you towards them'

Laudicensium æclesia legatur[13], et eam quae Laudicensium est, uos legatis[14].

17. vide ministerium quod accepisti in Domino[15].

18. Salutatio mea manu Pauli[16].

AMHN ΦINIT.

f. 27d *continued*

13. .i. *act arroilgither ind epistilse dúibsi berthir uáib* laudocensibus et*doberthar indæpistil scríbther dosuidib oárlægthar duibsi doadbadar* híc *nádroscribad dosuidib cedacht* et*arrobe scribent doiib* 14. .i. *conarlégidsi* 15. *precept dochách* 16. *combad notire rodscribad cosse*

f. 27d *continued*

13. i.e. provided that this epistle has been read out to you it shall be carried from you *Laodicensibus*, and the epistle which is being written to them shall be brought so that it may be read out to you. It is shown *híc* that it had not been written to these, yet[a] it contained[b] a writing to them. 14. i.e. so that ye may read out. 15. to teaching every one. 16. it would have been a notary who had written it hitherto.

[a] With *cedacht* (which occurs also in Sg. 148[a] 4) compare *cadecht* (gl. nondum) Ml. 19[b] 4, *catecht* (gl. nondum) Ml. 30[b] 15; *cidecht* Sg. 148[a] 9, and *cadacht*, Stowe Missal 17

[b] lit. interfuit ('instabat' Sarauw who reads et *arrobe*): there was in the Epistle to the Colossians a message for the Laodiceans

EPISTOLA I. AD TIMOTHEUM.

Incipit argumentum[17].

I. 2. Gratia, misericordia et pax á Deo Patre[18].

3. Sicut rogaui té ut remaneres Ephesi cum irem in Macedoniam[19], ut denuntiares quibusdam ne aliter docerent[20],

4. Neque intenderent fabulís et genelogís[21] interminatís[22], quae questiones praestant magis[23] quam aedificationem Dei, quae est in fide[24].

5. Finis autem praecepti est caritas[25] de corde puro, et conscientia bona, et fide non ficta[26].

6. A quibus[27] quidam aberrantes, conuersi sunt in uaniloquium,

7. Uolentes esse legis doctores[1], non intelligentes neque quae f. 28a loquntur[2], neque de quibus adfirmant.

9. Sciens hoc quod iusto non est lex possita sed iniustis[3], et... homicidis[4],

f. 27d *continued*

17. *hæcosc* 18. .i. *sainred do daltu anisiu* quia asper fuit 19. .i. precor multifarie sicut rogaui .i. *islerithir inso nonguidimse dia nerutsu amal rotgádsa imanad inephis sechropo léirsón.* Aliter adit ubi dicit hoc praeceptum tibi commendo filii timothe et *ismedóntestimin áfil etarru* 20. .i. *isdo inso noainfeda* 21. .i. *genelcha* et*bunadsi scél* 22. .i. *nitucthar cenn essib* 23. *tairthet*[a] *cachfer immalaile* 24. .i. *nifóiret cumtach nirisse* 25. .i. *isferr cachreít són* 26. .i. *ishé loc inatreba* 27. .i. *óntrédiu asrubart riam*

f. 28a

1. .i. (*oro*)*ibtis ocdenum rectche la riga* 2. .i. *nitacair anasberat* 3. .i. *ní dodígail forfírianu tuccad recht acht isdochosc cintach* 4. *nech orcas afini*

f. 27d *continued*

18. i.e. this is special to a pupil *quia*, etc. 19. i.e. I beseech God for thee as urgently as I have besought thee about staying in Ephesus, though this was urgently. *Aliter* etc. what is between them is the middle of a period[b]. 20. i.e. it is for this that thou wouldst have remained. 21. i.e. genealogies and origins of tales. 22. i.e. an end is not brought out of them. 23. which every man...about another. 24. i.e. they produce not edification of faith. 25. i.e. this is better than everything. 26. i.e. this is the place wherein it dwells. 27. i.e. from the three things which he has mentioned before.

f. 28a

1. i.e. so that they may be making law with kings[c]. 2. i.e. not meet is what they say. 3. i.e. the Law was not given to punish the righteous, but it is to correct the guilty. 4. one who slays his kindred.

[a] Perhaps = *to-air-thét* 'which every man pursues'

[b] Between v. 3 and v. 18: cf. Ml. 14[b] 3, 120[d] 1, etc., and *teistemain medhonach liubuir Matha*, Book of Lismore, 37[a] 1

[c] Olden thought this an allusion to the story of the revision of the laws of Ireland in S. Patrick's time, Four Masters A.D. 438

10. ...plagiarís[5], mendacibus et periuris[6].
12. Gratias ago éi, qui me confortauit[7], Christo Iesu,
13. Qui prius fui blasfemus[7a] et persecutor[8] et contumiliossus[9].
14. Superabundauit autem gratia Domini[10].
15. Fidelis sermo[11], ...quod Christus Iesus uenit in hunc mundum peccatores saluos facere[12].
16. misericordiam consecutus sum, ut in me primum ostenderet[13] Christus Iesus omnem patientiam[14].
17. Regi autem saeculorum[15], ...gloria[16] in saecula saeculorum[17].
18. Hoc praeceptum commendo tibi...secundum praecedentes in te profetias[18], ut milites in illís bonam milit[i]am[19],
19. Habens fidem et bonam conscientiam, quam quidam repellentes, circa fidem naufragauerunt[20];
20. Ex quibvs est Hymenaeus et Alexander quos tradidi Satanae[21].
II. 1. Obsecro...fieri obsecrationes...pro omnibus hominibus[22].
2. ut quietam et tranquillam uitam agamus, in omni pietate et castitate[23].

f. 28a *continued*

5. .i. *donaibessoircnidib* 6. *éithchechaib* 7. .i. *conopridchinn aindocbáil* 7a. .i. euangelii 8. apostol*orum* 9. .i. *robá occanaithisigud* 10. .i. *conromíccad* de peccato 11. .i. *beim foris inso* ł. *istitul indí archiunn* 12. .i. *issuáichnid isindí romíccsa* 13. .i. *combad dessimrecht ícce cáich* 14. .i. *ainmne frimpeccad* et*moícc iarum* 15. .i. *ríi trembethe* 16. .i. *isuisse amolad* 17. .i. *cennaforcenn ariseícrichnichthe donindnigsom adagmóini* 18. *amal ro pridchad duit itosug* 19. habens fidem .i. *isamlid bid maith domílte* 20. .i. *roscarsat friæ* .i. *asbertar ananman arnagaba nech desimrecht diib intalaxander hí sin robochert* ut ipse dicit alaxander ærarius multa mala mihi fecit[a] 21. .i. pænitentiæ ł. *dodásacht* .i. *nibí indásachtach friéicindar*[b] *arni irmadadar* 22. .i. *desercc cenelach insin* 23. .i. *act robé* quies et tranquilitas regibus *bieid dano dúnni andedesin* et pietas et castitas *lasodin*

f. 28a *continued*

5. i.e. to the torturers[c]. 7. i.e. that I might preach His glory. 9. i.e. I was reviling them. 10. i.e. so that I have been healed *de peccato.* 11. i.e. a recapitulation this, or it is the title of that which is ahead. 12. i.e. it is manifest in that He has saved me. 13. i.e. so that it might be an example of every one's salvation. 14. i.e. patience towards my sin, and afterwards my salvation. 16. i.e. it is just to praise Him. 17. i.e. without any end; for it is unlimitedly that He bestows His benefits. 18. as hath been preached to thee at first. 19. i.e. thus will thy warfare be good. 20. i.e. they have separated from it: i.e. their names are mentioned that no one may take example from them. That Alexander had been an artizan *ut* etc. 21. i.e. *poenitentiae* or to madness[d], i.e. the madman does not blaspheme for he does not attain it[e]. 22. i.e. general love (is) that. 23. i.e. provided there be *quies et tranquillitas regibus* we too shall have those two things and *pietas et castitas* therewith.

[a] 2 Tim. iv. 14 [b] leg. *friéicindach*? Sarauw, who compares *buith fri debuid*, Wb. 30[b] 26 [c] The glossator apparently derived plagiarius from plaga 'a blow'
[d] See 1 Cor. v. 5 [e] cf. Wb. 5[b] 2, 27[c] 29, Ml. 54[d] 17

3, 4. coram...Deo, qui omnes homines uult saluos fierí[1]. f. 28b
5. Unus enim Deus[2], unus et mediator Dei et hominum[3].
6. Qui dedit redemptionem semet ipsum[4] pro omnibus[5], testimonium temporibus [suis][6].
7. In quo possitus sum ego praedicator et apostolus[7].
8. sine ira et discep[ta]tione[8].
9. mulieres...cum uerecundia et sobriaetate ornantes se[9], et non in tortís[10] crinibus;
10. Sed, quod decet[11] mulieres.
11. Mulier in silentio discat[12].
12. Docere autem mulieri non permitto[13], neque dominari[14] in uirum, sed esse in silentio[15].
13. Adam enim primus formatus est, deinde Heva[16].

1. *Ceist cid natat sláin indhuli mátchobra* quia omnia quae- f. 28b
cumque uoluit dominus fecit[a] *nianse hóre nád comeicnigther nech fritoil* ł. *is* pars pro toto *arnifil ceneel nabelre isinbiuth dinadrícthe*[b] *nech* ł. *indíi adchobrasom dohícc ithé ronícc* tantum .i. qui uult omnes homines saluos fieri salui ut aug*ustinus* dicit. Aug*ustinus* Tamquam diceretur nullum hominem fieri saluum posse nisi is quem ipse fieri uoluerit 2. *amal asnóindia* omnium *adcobra ícc* omnium 3. .i. *etir fessin* et*dóini* 4. *darrat fessin hicroich* 5. .i. *arícc cáich* 6. .i. *dorratad teist de isindaimsir sin hiforcomnucuir intaidchric* per crucem 7. .i. *issí rún indforcillsin nopridchimse* 8. .i. *cenindlach* 9. .i. *cumtach basuisse fri hiriss* 10. .i. *cissib* 11. .i. *anastechte* .i. *féil(e)* et *genas* 12. .i. *na imchomarcad ní* in æclesia sed uiros interrogat domi[c] 13. .i. *actmad aclaind* 14. .i. *nípsí besairchinnech* 15. *arislour infer diairlabri*[d] 16. .i. *issiniu infer* et *istairismechu* quam mulier

1. Question, why are not all saved if He desires it *quia* etc. Not f. 28b
hard (to say): because no one is constrained against (his) will[e]. Or it is *pars pro toto*, for there is neither race nor nation in the world of which some one shall not have been saved. Or those whom He desires to save, it is they whom He has saved *tantum.* 2. as He is the one God *omnium* He desires the salvation *omnium.* 3. i.e. between Himself and men. 4. He hath given Himself on the Cross. 5. i.e. for salvation of every one. 6. i.e. a testimony of Him had been given in that time at which the redemption *per crucem* came to pass. 7. i.e. this is the mystery of that testimony which I preach. 8. i.e. without division. 9. i.e. an adornment which is proper for faith. 10. i.e. braided. 11. i.e. what is becoming, to wit, modesty and chastity. 12. i.e. let her not ask aught *in ecclesia, sed* etc. 13. i.e. unless it be her (own) children. 14. i.e. let it not be her who is leader. 15. for the man is enough to speak for her. 16. i.e. the man is elder and is stabler *quam mulier.*

[a] Ps. cxv. 3 [b] cf. supra p. 285 note b
[c] 1 Cor. xiv. 35 [d] cf. *oc erlabrai Ulad* LU. 20[a] 1, *aroslabra* 'speaks for them,' Laws iv. 346 [e] Hinc probatur, nemini oportere ad credendum uim inferre, nec tollere arbitrii libertatem, Pelagius, Migne, 919

15. Saluabitur autem per filiorum generationem, si permanserit in fide[17].

III. 1. Fidelis sermo[18]: Si quis aepiscopatum desiderat, bonum opus[19] desiderat.

2. Oportet ergo[20] episcopum inreprehensibilem esse; unius uxoris uirum[21], ...hospitalem[22], doctorem[23].

3. Non uinolentum[24], ...non litigosum[a 25], non cupidum[26].

4. filios habentem subditos[27].

5. Si quis autem domui suae bene praeesse nescit, quomodo aeclesiae Dei diligentiam habebit[28]?

6. Non neophitum[29], ne, in superbiam elatus, in iudicium incidat diabuli[30].

7. Oportet autem illum et testimonium habere bonum[31] ab his qui foris sunt, ut non in obprobrium incidat[32].

f. 28b *continued*

17. .i. *issamlid sin dano bid ícc disi tuistiu claindde* 18. *asbeir sís* 19. .i. marterium ante omnes ł. *dénad gnímu epsc(uip)*[b] 20. .i. *ithé gnímu epscuip asmbeir sís* 21. *renairite gráid iarmbathius* 22. *inairitiu cáich*[c] 23. .i. *orop éula ifiuss* et *æcnu* 24. .i. *ni ib fínn combi mescc* 25. .i. *ní bii debuith do fri nech* 26. .i. *ní santach* 27. .i. *amaicc dia réir* 28. .i. *manirochoscasom amuntir intain biís cengrád ni uisse toisigecht sochuide do* 29. .i. *ni nuiethicid* 30. .i. *indígal dochoid for diabul iar nimmarmus ar nadecha foir* 31. .i. *odarta cách teist foir asnuisse grad foir* 32. .i. *ondáes tuaithe eterarrobæ cindas abésse* [in marg. inf.] *arndip maith nairlethar amuntir ritecht gráid foir is irdorcu epirt iarum*

f. 28b *continued*

17. i.e. it is thus then that the bearing of children will be salvation to her. 18. which he says below. 19. or let him do a bishop's deeds. 20. i.e. these are a bishop's deeds which he mentions below. 21. before receiving orders, (and) after baptism. 22. in receiving every one. 23. i.e. so that he be skilled in knowledge and wisdom. 24. i.e. he drinks not wine until he is drunk. 25. i.e. he has no quarrel with any one. 26. i.e. he is not avaricious. 27. i.e. his children in subjection to him. 28. i.e. if he cannot correct his household when he is without orders[d], not proper for him is the leadership of a multitude. 29. i.e. not a novice. 30. i.e. lest the punishment which came upon the Devil after sin should come upon him. 31. i.e. so that every one may bear witness concerning him that orders are meet upon him. 32. i.e. from the lay-folk amongst whom he has been (as to) what sort are his morals. (*Oportet*) that he care well for his household before taking orders[e]; it is needless to say afterwards (i.e. after taking orders).

[a] MS. litigosus
[b] The first stroke of the *u* is visible, the rest of the *u*, the *i* and *p* have been cut off by the bookbinder
[c] MS. *cáic*
[d] i.e. unordained
[e] lit. 'before (the) coming of rank upon him'

8. Diaconos...non bilingues[1], ...non turpe lucrum sectantes[2], f. 28c[a]

9. Habentes ministerium fidei[3].

10. Et hi autem probentur primum[4].

11. Mulieres similiter pudicas[5].

12. Diacones sint unius uxoris uiri[6].

13. Qui enim bene ministrauerint[7], gradum sibi bonum adquirunt[8].

14. Haec tibi scribo, sperans me uenire ad te cito[9].

15. Si autem tardauero[10], ut scias quomodo oporteat té in domo Dei conuersari[11].

16. sacramentum, quod manifestatum est in carne .... apparuit angilis[12].

IV. 1. Spiritus [autem] manifeste dicit, quia in nouissimis temporibus discendent[13] quidam á fide[14], adtendentes spiritibus erroris[15].

1. .i. *nipsain anasberat* et *immarádat* ł. *nadulburiu* 2. .i. f. 28 *niriat nadánu diadi aranindeb domunde* 3. .i. *aritpreceptori hirisse* 4. .i. *doberr teist diib ritecht gráid forib* 5. .i. *arrobatar bandechuin andsom isindaimsir sin* 6. .i. *renairite gráid són* 7. .i. *machomalnit angrád* ł. apud plebiles *marudchoiscset ammuintir* 8. .i. praemium in regno caelesti ł. *isuisse grad nepscuip dothabirt forru* 9. .i. *fomentar morígtinse mos riccubsa* 10. .i. *nifetar sa moimthechta arachuitade* 11. .i. *forcane* et *arambere biuth* 12. [in marg.] (.i.) *isisin*[b] *rafetar (a)ngil arrobói i(fla)ith arsuidib (fé)ssin* ł. *roardrigestar dúnni óan(g)lib inaidchi ingene* 13. .i. *treamhiris* 14. .i. *ciaso demnithir so forcomnucuir bieid aimser nad creitfider* et *dosluinfider* 15. .i. *ished inso nodascara frie*

1. i.e. let not what they say and what they think be different: or f. 28c (*bilingues* means) the slow of speech. 2. i.e. they shall not sell the divine gifts for worldly gain. 3. i.e. for they are teachers of (the) faith. 4. i.e. let testimony concerning them be given before they are ordained. 5. i.e. for there were deaconesses there at that time[c]. 6. i.e. before ordination[d]. 7. i.e. if they fulfil their orders: or *apud plebiles* if they have corrected their household. 8. or it is proper to confer a bishop's rank upon them. 9. i.e. take heed of my coming. I shall soon come. 10. i.e. I know not my goings as regards this. 11. i.e. that thou shouldst teach and live. 12. i.e. it is therein[e] that angels know Him, for He was in the kingdom before them[f]; or it had appeared to us from angels on the night of the Nativity[g]. 13. i.e. through unfaith. 14. i.e. though it is so certainly that it has happened, there will be a time when it will be disbelieved and denied. 15. i.e. it is this which separates them from it.

[a] On the upper margin there is a gloss of which W. S. could only read...*doberat grad iarum .. a... irbara som*
[b] cf. Ml. 130[b] 8, Wb. 18[c] 8
[c] Unde intelligitur, quod de his dicat, quas adhuc hodie in Oriente diaconissas appellant, Pelagius, Migne 922
[d] non ut, si non habuerint, ducant; sed ne duas habeant, Pelagius, Migne, 923
[e] The mystery (*rán*, fem.) of godliness (sacramentum pietatis)
[f] cf. Wb. 27[c] 9
[g] quando dicebant Gloria in excelsis, Pelagius

2. In hipocrisi loquentium mendacium[16], et cauteriatam habentium suam conscientiam[17],

3. Prohibentium nubere, abstenere a cibis, quos Deus creauit ad percipiendum cum gratiarum actione fidelibus[18].

4. nihil reiiciendum quod cum gratiarum actione percipitur[19].

5. Sanctificatur enim per uerbum Dei[20].

6. Haec proponens fratribus[21], ...bonus eris minister .. enutritus uerbis...bonae doctrinae, quam adsecutus és[22].

7. Ineptas autem et inanes fabulas[23] deuita[24], exerce autem teipsum ad pietatem.

f. 28d 8. Nam corporalis exercitatio ad modicum utilis est[25]; pietas autem ad omnia utilis est, promisionem habens uitae, quae nunc est, et futurae[1].

9. Fidelis sermo[2], et omni acceptione dignus[3].

10. maledicimur, quod speramus[4] in Deum uiuum, qui est saluator omnium hominum, maxime fidelium[5].

12. exemplo esto fidelium[6].

13. Dum uenio, adtende lectioni[7], exortationi et doctrinae[8].

f. 28c continued 16. .i. *is seichti issain aní forchanat* et*dogniat* 17. .i. *aidchuimthe* ł. *loiscthe* 18. .i. *conrobad adtlugud buide dodia treu* a fidelibus 19. .i. *mad cofoirbthetu hirisse arfemthar*[a] et *attlugud* m̓*buide*[b] 20. .i. *tre uilli gaibther reproinn*[c] 21. .i. *mathé nabriathrasa forcane* 22. .i. *rochúala uainse* 23. .i. *senchassa rechta adfiadat sáibapstil* 24. .i. *imcaib* 25. .i. *nipi cían amasse inchoirp*

f. 28d 1. .i. *ismaith siu* et *tall* 2. .i. *asbeir sís* 3. .i. *is fiu choméit*[d] 4. .i. *is hed dathar dún* 5. .i. *itheside sainchóim indríg* 6. .i. ɔrogba cách *desimrecht díit* 7. .i. *aratuicce arrolegais*[e] .i. *innachomalnad* et*innaprecept* 8. .i. *nertad sochuide inhíriss*

f. 28c continued 16. i.e. in hypocrisy. Different are what they teach and what they do. 17. i.e. branded or burnt. 18. i.e. so that there might be rendering of thanks unto God through them *a fidelibus*. 19. i.e. if it be received with perfection of faith and thanksgiving. 20. i.e. through the blessing that is recited before a meal. 21. i.e. if these be the words that thou teachest. 22. i.e. which thou hast heard from me. 23. i.e. old tales of the Law which false apostles declare. 25. i.e. not for long is the beauty of the body.

f. 28d 1. i.e. it is good here and there. 2. i.e. which he says below. 3. i.e. it is worth keeping. 4. i.e. therefore we are in evil plight[f]. 5. i.e. these are the special favourites of the king. 6. i.e. so that every one may take example from thee. 7. i.e. that thou mayst understand what thou hast read, that is, in fulfilling it and in teaching it. 8. i.e. encouraging a multitude in faith.

[a] MS. *arfenithar*, as Zeuss correctly read
[b] The dot over *m* is a punctum delens
[c] *re proind* might have been expected: cf. Wb. 9[b] 23, 19[a] 10, but *pronn* 31[b] 22
[d] leg. *achoméit*: cf. 29[c] 9. W. S.
[e] *anrolegais*, Zimmer and Windisch; *arrolegais*, Chroust
[f] Compare supra 21[c] 9

14. gratiam quae data est tibi...cum inpossitione manuum [8a]præsbiteri[9].

15. in hís esto[10], ut profectus tuus manifestus sit omnibus[11].

16. Adtende tibi[12], et doctrinae[13]; .. hoc enim faciens[14], et te ipsum saluum facies[15], et eos qui té audiunt[16].

V. 1. Seniorem ne increpaueris, sed obsecra ut[17] patrem;

2. Anus[18] ut matres.

4. Si qua autem uidua filios aut nepotes habet, discat primum domum suam regere, et motuam uicem reddere parentibus[19].

5. Quae...uidua est...instat obsecratioonibus[20].

8. Si quis autem suorum, et maxime domesticorum[21] curam non habet, fidem negauit[22], et est infidili deterior[23].

9. Uidua elegatur non minus sexaenta annorum[24].

10. In operibus bonís testimonium habens[25]: si filios[26] educauit[27], si hospitio recepit[28], si sanctorum pedes lauauit[29], si

8a. .i. æpiscopi 9. .i. *intain dorratad grád fort* 10. .i. *occachomalnad* 11. .i. ɔfestar *cách dofoirbthetu* ɔrogba *cách desimrecht díit* 12. .i. *diachomalnad* 13. .i. ɔdidforcane 14 .i. *achómalnad* et*aprecept* 15. .i. *bid ícc deit féin* 16. .i. *cách rotchechladar ocprecept* 17. .i. *amal bid* 18. .i. *nasentinni* 19. .i. *amal dorígensat sidi aaltramsi dénadsi goiri doibsem* 20. .i. ɔdibfoirbthe 21. .i. *ammuintire fesine* 22. .i. *mabeid ní aratechta* uidua *maccu* ł. *tuistidi it cairigthi inmaicsi*[a] et *intuistidi cendethidin dissi* 23. .i. *creitmech sin asmessa ancreitmech* 24. .i. *is sí inso fedb asuisse dogoiri inæclis archuit óisa* et *bésa* 25. .i. *intain rombói etirtuaith* 26. .i. *ithé inso bési nodaberat inæclis* 27. .i. quando fuit *etertuáith* 28. *maarroéit oigetha* 29. *marusbói dihumaldóit*

f. 28d continued 9. i.e. when orders have been conferred upon thee. 10. i.e. in fulfilling it. 11. i.e. so that every one may know thy perfection, so that every one may take example from thee. 12. i.e. to fulfil it. 13. i.e. so that thou mayst teach it. 14. i.e. to fulfil it and to teach it. 15. i.e. it will be salvation to thyself. 16. i.e. whosoever shall hear thee a-teaching. 17. i.e. as it were (a father). 18. i.e. the elder women. 19. i.e. as they have nurtured her (so) let her maintain them. 20. i.e. so that she may be perfect. 21. i.e. of their own household. 22. i.e. if it be that[b] *uidua* has children or parents, these children and the parents are to be blamed when they do not take care of her. 23. i.e. that is a believer who is worse than an unbeliever. 24. i.e. this is the widow whom it is just to maintain in the Church as regards age and morals. 25. i.e. when she was among lay-folk. 26. i.e. these are the morals that bring her into the Church. 27. i.e. *quando fuit* among lay-folk. 28. if she has received guests. 29. if she has had so much humility.

[a] leg. *inmaicsin*
[b] si accidit ut, Sarauw

tribulationem patientibus ministrauit[30], si omne opus bonum subsecuta est[31].

f. 29a 11. Adolescentiores .. uiduas deuita, cum enim luxoriatae fuerint[1] ...nubere uolunt.

12. Habentes dampnationem, quia primam fidem inritam fecerunt[2].

13. otiosae discunt circuire domus[3], non solum otiosae[4], sed et uerbosae[5].

14. Uolo ergo iuueniores nubere[6], .. nullam occassionem dare aduersario maledicti gratia[7].

15. Iam enim quedam conuersae sunt retro post Satanam[8].

16. Si quis[a] fidelis habet uiduas, subministret illis[9], et non grauetur æclesia[10].

17. Qui bene praesunt præspiteri, duplici honore digni habentur[11], maxime qui laborant in uerbo et doctrina[12].

18. Dicit enim Scriptura: Non alligabis ós boui trituranti[13]; et: Dignus est operarius mercide sua[14].

f. 28d *continued* 30. .i. *madudrimthirid óis carcre* ministrauit .i. cibo et uestæ 31. .i. *manidtesarbi ní dimaith assagnímaib intain rombói etirtuáith isuisse a airitiu inæclis*

f. 29a 1. .i. *beta téit* 2. .i. *dianinbothigetar* 3. .i. *ithæ inso bésse inna fedb asluat hiris* 4. .i. *celide* et *buith cendenum neich* 5. .i. *banrád* 6. .i. *isferr*[b] *liumm* quam *anairitiu inæclis* 7. .i. *arnaroib eícndag indraith diadi trea peccad som* t. maledicti gratia 8. .i. *docotar* iterum *fritola inbetho* 9. .i. *oróiret ambethid* 10. .i. *arnapéicen angóire inæclis* 11. .i. *comalnad neich forchanat* et *biad* et *éitach doib* 12. .i. *indhí pridchite* et *forchanat brethir dé* 13. .i. *desimrecht fetarlicci inso do imthrenugud asnuisse tasgid* et *ætiud ind áisso gráid* et *legind* 14. .i. *isuisse lóg asaithir dochách*

f. 28d *continued* 30. i.e. if she has attended prisoners. 31. i.e. if nothing of good has been wanting to her actions while she was among the lay-folk, it is just to receive her into the Church.

f. 29a 1. i.e. (when) they are wanton. 2. i.e. if they marry. 3. i.e. these are the manners of the widows who evade the faith. 4. i.e. visiting and being without doing aught. 5. i.e. women's talk. 6. i.e. it seems to me better than to receive them into the Church. 7. i.e. that there be no blasphemy of the divine grace through their sin. 8. i.e. they have gone again to worldly desires. 9. i.e. so that they may provide their livelihood. 10. i.e. lest their maintenance in the Church be necessary. 11. i.e. fulfilling what they teach, and food and raiment to them. 12. i.e. they that preach and teach God's word. 13. i.e. this is an example from the Old Law to confirm (the doctrine) that it is just to victual and clothe the clergy and students[c]. 14. i.e. just is the reward of his labour to every one.

[a] MS. qua
[b] MS. *isfer*
[c] lit. the folk of grade and study

19. Aduersus prespiterum accusationem noli recipere[15], nisi sub d[u]obus et tribus testibus[16].

20. Peccantes coram omnibus argue[17], ut et caeteri[18] timorem habeant.

21. Testor[19] coram Deo, ...ut haec[19a] custodias sine praeiudicio[20], nihil fac[i]ens in aliam partem declinando[21].

22. Manus cito nemini inpossueris[22], neque commonicaueris peccatís alienís[23].

23. Noli adhuc bibere aquam[24]; sed uino modico utere[25], propter stomachum tuum[26], et frequentes tuas infirmitates[27].

24. Quorumdam hominum peccata manifesta sunt, praecidentia ad iudicium; quosdam autem et subsecuntur[28].

f. 29a *continued* 15. .i. *doasdud pectho* t. *immarmussa foir* 16. .i. *maniastat indarecht peccad foir* uetus et nouum t. *natrirecte* .i. naturae rl. *isiarum iscomainsidi*[a] *maniscomalnadar* 17. .i. *inlínn rofitir apeccad finnad accúrsagad* 18. .i. *inlinn rodchluinethar* 19. .i. *guidimm* t. adiuro 19a. .i. uerba 20. .i. cogitatione t. consilio t. *nitoibre grád fornech cena ætarcne riam* 21. .i. *fadess nofathuaith manip tre dagcomairli dognether* 22. .i. *nitaibre grád fornech ofeser ainruccus dongrádsin* 23. .i. *armad pecthaid*[b] *intí forataibre grád lenit apecthe dindí dobeir angrád* 24. .i. *nabadtórmach galir duit* 25. .i. *airbir biuth* 26. *arbiith galar neclis fortsu* 27. *ardogalarchi dogrés* 28. [in marg.] .i. *nitaibre grád fornech* causa *apectha* t. *achaingníma arbiit alaili and rofinnatar apecthe rosíu*[c] *docói grád forru alaili isiarum rofinnatar berir dano frilaa brátha*

f. 29a *continued* 15. i.e. to fasten a sin or transgression upon him. 16. i.e. unless the two laws—*Vetus et Nouum*—fasten a sin upon him, or the three laws, to wit, *naturae*, etc. he is then to be reproached unless he fulfils them. 17. i.e. let as many as know their sin know their reprimanding. 18. i.e. as many as have heard it. 19. i.e. I beseech. 20. or thou shalt not confer orders on any one without knowing him previously. 21. i.e. to south or to north[d], unless it be done by good counsel. 22. i.e. thou shalt not confer orders on any one until thou knowest his fitness for those orders. 23. i.e. for if he on whom thou conferrest orders is a sinner, his sins cleave to him who confers the orders. 24. i.e. that it might not be an accession of illness to thee. 26. for the gastric[e] disease abides on thee. 27. for thy infirmity continually. 28. i.e. thou shouldst not confer orders on any one *causa* of his sin or of his good deed: for there are some whose sins are found out before their ordination[f], others (whose sins) are (first) known afterwards. Reference is made, then, to Doomsday.

[a] MS. *iscomain side*: see Pedersen KZ. 35. 318
[b] MS. *pecthad*
[c] Sic: leg. *resiu*
[d] i.e. right and left, at all, à droite et à gauche, à tous côtés
[e] *eclis* gen. sg. of *eclas* 'stomach,' or (in case of birds) 'craw': cf. *Frith grainne 'na egluis 7 ní fess cid arbar*, Egerton 1782, fo. 40[b] 1
[f] lit. before grade shall go upon them

25. Similiter et facta bona manifesta sunt[29]; et quae aliter se habent[30], abscondi non possunt[31].

f. 29b VI. 1. Quicumque sunt sub iugo, serui[1] dominos suos omni honore dignos arbitrentur, né nomen Domini et doctrina blasfemetur[2].

3. Si quis...non adquiescit sanís sermonibus[3],

4. Superbus est, nihil sciens[4], sed languens circa questiones[5], et pugnas uerborum[6]; ex quibus oriuntur inuidiae[7], contentiones[8], blasfemiae, suspiciones malae[9].

5. Conflictiones[10] hominum mente corrumptorum[11], ...existimantium questum esse pietatem[12].

6. Est autem questus magnus, pietas cum sufficientia[13].

7. Nihil enim intulimus in hunc mundum[14], haud dubium quod nec aufferre quid[a] possimus[15].

8. Habentes autem alimenta, et quibus tegamur[16], contenti sumus[17].

9. Nam qui uolunt diuites f[i]eri, incidunt in temptationem[18],

f. 29a *continued* 29. .i. *biit sualchi and itfoilsi*[b] 30. .i. *inchaingnímai aili isiarceín rofinnatar* 31. .i. *isdiing cleith inmaith*

f. 29b 1. .i. *cosc innammoge inso sis* 2. .i. *arnaćrbarthar roptar irlithi armoge dún otanicc hiress* et *itanirlithi iarum* 3. .i. *nopridchimse* 4. .i. *isdiummussag* et *is anfissid* 5. .i. *dobeir cesti dochách* et *ni maith less cia gabthar do* 6. .i. *imbresna colluindi* 7. .i. *dochách frialaile* 8. .i. *imchesti* 9. .i. *berid cách brith forarele* 10. .i. *imcháinti* et *athissi* 11. .i. *nípí ciall lanech dogní insin* 12. .i. *asberat isar indeb isdénti tol dœ* 13. .i. *coimsetu biid* et *étich ní rofera* tantum 14. .i. *nitucsam loun linn isinmbithsa*[c] 15. .i. *nibéram ass dano* 16. .i. *mod odinroirea* 17. .i. *banbuidich issí ardagairle*[d] 18. .i. *iscor lame ardodced buith ocairbiathad sainte*

f. 29a *continued* 29. i.e. there are virtues there that are manifest. 30. i.e. it is after a time that the other good deeds are discovered. 31. i.e. it is very difficult to conceal the good[e].

f. 29b 1. i.e. the correction of the slaves this below. 2. i.e. lest it be said our slaves were obedient to us until the faith came, and they are disobedient afterwards. 3. i.e. which I preach. 4. i.e. he is haughty and he is ignorant. 5. i.e. he puts questions to every one and he likes not that (an answer) should be given (?) to him. 6. i.e. mutual contests with bitterness. 7. i.e. to each against the other. 8. i.e. mutual questions. 9. i.e. each gives judgment on the other. 10. i.e. mutual complaints and reproaches. 11. i.e. no one who does that has sense. 12. i.e. who say that God's will is to be done for sake of gain. 13. i.e. a pittance of food and raiment, just what is sufficient. 14. i.e. we brought no provision into this world with us. 15. i.e. we shall not carry it out then. 16. i.e. the way that He supplies us. 17. i.e. let us be thankful, this is our good counsel. 18. i.e. it is giving a hand to (?) unhappiness to be feeding covetousness.

[a] MS. quod
[b] MS. *itsoilsi*, Windisch
[c] MS. *isimbithsa*, the second *i* being superscribed
[d] leg. *arndagairle*, which is translated
[e] a glaring misinterpretation of the Latin

et [in] laqueum diabuli[19], et desideria multa[20], et inutilia, et nociua, quae mergunt homines in interitum et perditionem[21].

10. errauerunt a fide[22], et inseruerunt sé doloribus multis[23].

11. sectare uero iustitiam[24].

12. adprehende uitam aeternam[1]. f. 29c

14. Ut serues mandatum sine macula, inreprehensibile, usque in aduentum Domini nostri[2],

15. Quem suís temporibus ostendet[3] beatus et solus potens, Rex regum et Dominus dominantium[4].

16. cui gloria, honor et imperium sempeternum[5].

17. Diuitibus huius seculi praecipe[6] non sublime sapere, .. sed in Deo uiuo, qui prestat nobís omnia abunde[7];

19. Thesaurizare sibi fundamentum bonum in futurum, ut adprehendant ueram uitam[8].

20. depossitum cus[to]di, diuitans profanas uocum nouitates[9–10], et oppositiones falsi nominis scientiae[11].

21. circa fidem[12] exciderunt[13].

19. .i. *ished insin allínn*[a] *ingaib diabul* peccatores 20. .i. *bid accobor*[b] semper 21. .i. *fri baás* 22. .i. *roscarsat frihiriss* f. 29b *continued*
23. .i. *bidserc doib* 24. .i. *isuissiu duit*

1. .i. *file duit innim* 2. .i. *odidtarilbœ illau baíss* t. *brátho* f. 29c
3. *amal donarchet* 4. .i. *doadbadar* híc *bríg inna* persine *dodiccfa asmó de focíaltar* 5. .i. *istrethenc comadas do* 6. .i. *cocumachtu apstil* 7. .i. *ishé astopur innanane* 8. .i. *condipmaith afuirec innim* etorobat *inhellug coirp* crist *innim* 9. .i. *issamlid achoméit* 10. .i. *etarcert diphecthib* etcobre[c] *domunde* 11. .i. *imchesti anfoirbthi* 12. .i. a fide t. *sechhiriss* 13. .i. *rofadatar*

19. i.e. that is the net wherein the Devil takes *peccatores*. 20. i.e. constant craving *semper*. 21. i.e. to death. 22. i.e. they have separated from (the) faith. 23. i.e. perpetual languishing to them. 24. i.e. it is juster for thee. f. 29b *continued*

1. i.e. which there is for thee in heaven. 2. i.e. so that thou mayst deliver it[d] on the day of death or of doom. 3. as hath been prophesied. 4. i.e. *híc* is shown the might of the Person that will so come, who is the more expected. 5. i.e. it is a fitting triad[e] to Him. 6. i.e. with an apostle's power. 7. i.e. it is He who is the well of the treasures. 8. i.e. so that their provision[f] in heaven may be good, and that they may be in union with Christ's Body in heaven. 9. i.e. thus is its preservation. 10. i.e. a dissertation[g] concerning sins and worldly conversation. 11. i.e. imperfect mutual questions. 12. or beyond faith. 13. i.e. who have fallen away. f. 29c

[a] *línn* for *lín* as *finn*, Wb. 28b 24 for *fin* [b] leg. *bidaccobor* i.e. *bith-accobor*, and cf. Wb 29b 23 [c] =*cobra* LL. 194b 47 .i. *comsuilbire*, P. O'C. [d] 'donec ei succurres,' Ebel G.C.2 880. But *tarilbœ* is=*to-ad-ro-selbae* [e] Perhaps *trechenc* is=*trecheng* YBL. 414b 24, *treching*, Fél. Oeng. Sep. 16, .i. *triar*. In *tre-thenc* (if this be the right reading), the *tenc* may be cogn. with A.-S. *þing*, Eng. *thing*, Nhd. *ding*, W. S.: the *tre-* is the form of the numeral 'three' in composition: it here refers to 'gloria, honor et imperium' [f] *fuirec*, cf. LU. 60a 44, LL. 172a 33, 48, =O'Clery's *fuireag* .i. *fleadh no fésda* [g] *etercert*. Ebel, G.C.2 248, renders this by 'interpretatio,' the usual meaning, but one which here is unsuitable, cf. *etercert di dúlib*, Wb. 27a 10

EPISTOLA II. AD TIMOTHEUM.

f. 29d I. 1. Paulus, apostolus Christi Iesu, per uoluntatem Dei[1], secundum promisionem uitae[2],

2. Timotheo carissimo[3] filio, gratia et mesericordia, pax[4] á... Christo Iesu[5].

3. Gratias ago Deo meo, cui seruio a progenitoribus meís[6], .. quod sine intermissione habeam tui memoriam in orationibus meis[7].

4. Desiderans té uidere[8], memor lacrimarum tuarum[9], ut gaudio inplear[10].

5. Recordationem accipiens eius fidei quae est in té non ficta; quae et habitauit primum in abia tua[11] Loidae[12], et matre tua Eunichæ[13], certus sum autem quod et in té[14].

6. admoneo te ut resuscites gratiam Dei[15].

7. Non enim dedit Deus nobís spiritum[15a] timoris[16], sed uirtutis et dilectionis et sobrietatis[17].

f. 29d 1. .i. *nisechcomairli dé dano* 2. .i. *ni imbresnat mogníma frimort* et*mothogairm* 3. *dimdaltib huilib* 4. .i. dei et *dosom fricách* 5. precor multipliciter ego *osme* 6. .i. *hóbói mochland* et *mochenéel isocfrecur céill dæ atáa isocca dano attósa* 7. .i. *guide dæ erutsu dogréss* 8. *ba méite limm niscartha friumm* 9. .i. *intain ronanissiu domhéisse nírbo accur*[a] *lat* 10. .i. *act immanárladmar* 11. .i. *itsenmathir* 12. .i. *ished aainm* 13. .i. *rofetarsa isfoirbthe do hiresso batoich deit dano arbafoirbthe hires domathar* et*dosenmathar* 14. .i. *isderb lium attá latsu* 15. .i. *maɔatil biucc treomun fochide* 15a. .i. seruilis 16. .i. *commimmis ecil hifochidib* 17. .i. *ished atredesin foloing*

f. 29d 1. i.e. it is not without God's counsel though. 2. i.e. my deeds are not at variance with my rank and my calling. 3. of the whole of my pupils. 4. i.e. *Dei et* to him to every one. 5. I myself. 6. i.e. since my clan and my kindred came into being, it has been engaged in worshipping God; I too am at it. 7. i.e. praying God for thee continually. 8. it were much to me that thou hadst not separated from me. 9. i.e. when thou hast remained after me it was no joy to thee. 10. i.e. provided we converse together[b]. 11. i.e. in thy grandmother. 12. i.e. this is her name. 13. i.e. I know thy faith is perfect: it were natural for thee, moreover, for the faith of thy mother and of thy grandmother was perfect. 14. i.e. I am sure that thou hast it. 15. i.e. if it has slept[c] a little through fear of tribulations. 16. i.e. that we should be timid in sufferings. 17. i.e. that is the triad which sustains (power, love, discipline).

[a] cf. Ml. 92[a] 16
[b] *immanárladmar* = *imm-an-ad-ro-gládmar*
[c] *conatil* = *con-ad-til*, where the *ad* is perfective: cf. the non-perfective preterite *con-tuil cotlud cimmeda*, Br. h. 2

8. Noli itaque erubescere testimonium Domini nostri[18], neque me uinctum eius[19], sed conlabora euangelio[20], secundum uirtutem Dei[21],

9. Qui nos liberauit et uocauit...secundum propossitum suum[22], et gratiam quae data est in nobís in Christo Iesu ante tempora secularia[23];

10. inluminauit autem uitam et incorruptionem[24] per euangelium:

11. In quo positus sum ego praedicator et apostolus et magister gentium[25].

12. Ob quam causam etiam haec patior[26], sed non confundor[27]. Scio enim, cui credidi[28], et certus sum quia potens est depossitum meum seruare in illum diem[29].

13. Formam habe[1] sanorum[2] uerborum quae a me audisti. f. 30a

15. Scis hoc, quod auersi sunt á me omnes qui in Assia sunt: ex quibus [est] Phigelus et Hermogines[3].

18. .i. *nabad mebul lat precept crist crochthi* 19. .i. *nabathoirsech ciabeosa hicarcair* f. 29d *continued* 20. .i. *eterachomalnad* et*aprecept* 21. .i. *niba anse duit iar neurt inspirito nóib* 22. .i. *hóre arinrobe buith inelluch coirp crist* 23. .i. *fo besad fir trebuir crenas tíir diachlainnd cidrisíu robé cland les issamlid arrobertsom arnícc ní cidrisíu robeimmis etir* 24. .i. *cruth assechidi bethu* et*nebmarbtu* 25. .i. *ishé mort inso* 26. .i. *hóre amforcitlid geinte* 27. .i. *ní mebul lemm ciafadam* 28. .i. *aspersan oirdnithe* 29. .i. *rodbodia adroni* et*ɔnói arrad file andsom* t. *ishésom adroni dodia infochricc file do innim* et*isdia cota óeiade treagnímosom*

1. .i. *noscomalnithe* sicut audisti 2. .i. *íccte corp* et *anmain* f. 30a 3. .i. *asbertar ananman arndip rucce doib*

18. i.e. be not ashamed to teach Christ crucified. 19. i.e. be not f. 29d mournful though I be in prison. 20. i.e. both fulfilling it and teaching it. *continued* 21. i.e. it will not be hard for thee according to the strength of the Holy Ghost. 22. i.e. because it had remained for us to be in union with Christ's Body. 23. i.e. after the manner of a prudent man who buys land for his children even before he has children, it is thus that He has designed[a] our salvation even before we existed at all. 24. i.e. how life and immortality are to be pursued. 25. i.e. this is my rank. 26. i.e. because I am the teacher of the gentiles. 27. i.e. I am not ashamed that I suffer it. 28. i.e. that he is a supreme being[b]. 29. i.e. either God has committed and preserves the grace that there is in him; or it is he that has committed to God the reward that there is for him in heaven, and it is God who preserves that through his deeds.

1. i.e. fulfil them *sicut audisti.* 2. i.e. which heal (both) body f. 30a and soul. 3. i.e. their names are mentioned that it may be a shame to them.

[a] 'perfecit,' Ebel G.C.[2] 454; 'paravit,' Sarauw, who refers to Ml. 53[d] 4, 66[c] 19, 102[c] 5; cf. Trip. Life 162, 164, 190
[b] cf. Wb. 1[b] 14

16. Det misericordiam Dominus Onesfori domui[4], quia sepe me refrigerauit[5], et catenam meam non erubuit[6];
17. Sed...sollicite me quesiuit et inuenit[7].
18. quanta Ephesi ministrauit [mihi], melius tú nosti[8].
II. 1. Tu ergo...confortare[9] in gratia[10].
2. Et quae audisti a me per multos testes[11], haec commenda fidelibus hominibus[12], qui idonei erunt et alios docere[13].
3. Labora sicut bonus miles Christi Iesu[14].
4. Nemo militans Deo[15] implicat se negotiis secularibus, ut ei[15a] placeat cui se probauit[16].
5. Nam et qui certat in agone[17], non coronatur nisi ligitime[18] certauerit.
7. dabit tibi enim Dominus in omnibus intellectum[19].
8. Memor esto Dominum Iesum Christum resurrexisse a mortuis[20], ...secundum euangelium meum[21],
9. In quo laboro usque ad uincula[22], quasi male operans; sed uerbum Dei non est alligatum[23].

f. 30a *continued*

4. .i. *domuntir* 5. .i. *remchuimriug* et *imchuimriug* 6. .i. *nírbomebul less mocharatrad ciarpsa cimbid* 7. .i. *hore rombo* sollicite 8. .i. *ismó afius deitsiu andorigeni dimaith frimsa* 9. .i. *cototnertsu* 10. .i. *ní rohéla uáit* 11. .i. *ind hí*[a] *rochualatar in*precept et *inmairb atathestis donuccussa do deimnigud mo*precepte 12. .i. *predech doib* 13. .i. *bit hiressig tresin*-*preceptsin* 14. .i. *i*precept et*comalnad* 15. .i. *hore* tra *at*bonus miles 15a. .i. deo 16. .i. *actniroib ní forcocub*us 17. .i. *dobeirsom* tra *cosmulius inmílti domundi* híc 18. .i. *ished di*diu *al*ligitime *scarad fri indeb indomuin* et*tol dé do dénum* 19. .i. *condidtucce* 20. .i. *dofrecru donaib hí dosluindet hesseírge* 21. .i. *amal nonpridchimse* 22. .i. *combíu icuimrigib* et *icarcraib* 23. .i. *cia beosa icarcair* et *cuimriug*

f. 30a *continued*

4. i.e. to the household. 5. i.e. before my captivity and in my captivity. 6. i.e. he has not been ashamed of my friendship although I have been a captive. 7. i.e. because it was *sollicite* (that he sought me). 8. i.e. thou knowest better what good he has done unto me. 9. i.e. strengthen thyself. 10. i.e. may it not escape thee. 11. i.e. they who have heard the doctrine and the dead, are the *testes* which I have brought to assure my doctrine. 12. i.e. preach to them. 13. i.e. they will be faithful through that teaching. 14. i.e. in teaching and fulfilling. 15. i.e. because, then, thou art *bonus miles*. 16. i.e. provided there be nothing on (his) conscience. 17. i.e. he puts, then, a similitude of the worldly warfare *híc*. 18. i.e. this, then, is the *legitime*, to separate from the gain of the world and to do God's will. 19. i.e. that thou mayst understand it. 20. i.e. to answer those who deny (the) resurrection. 21. i.e. as I preach it. 22. i.e. so that I abide in bonds and in prisons. 23. i.e. though I be in a prison and in a bond.

[a] Palaeographically perhaps *int hí*

10. Ideo omnia sustineo propter electos[24], ut [et] ipsi salutem consequantur[25], quae est in Christo Iesu, cum gloria caelesti[26].
12. Si sustenebimus, et conregnabimus[1]. f. 30b
13. Si non credimus, ille fidelis permanet[2]; negare sé ipsum non potest[3].
14. Haec[3a] commone, testificans[4] coram Domino. Noli uerbís contendere[5], ad nihil [enim] utile est[6], nisi ad subuersionem audientium[7].
15. Sollicite cura té ipsum[8] probabilem exhibere Deo operarium[9] inconfussibilem[10].
16. Profana autem et inaniloquia debita[11]; multum enim proficent ad impetatem[12].
17. Et sermo eorum ut cancer serpit; ex quibus est Hymenaeus et Philetus[13],
18. Dicentes resurrectionem esse iam factam[14].
19. Sed firmum fundamentum Dei stetit[15], habens signaculum hoc[16].

24. .i. *orogbat desimrecht díim* 25. .i. *trem insamilso* f. 30a *continued*
26. .i. *ícc conindocbáil innatiarmoracht*
1. .i. *iflaithemnacht* 2. .i. *hifírad neich*[a] *dorairngert* .i. *dígal* f. 30b *forn mani cretem* 3. .i. *dul nifír andurairngert* 3a. .i. uerba 4. .i. *annongeiss cách immachomalnad* 5. .i. *imbresna* et*cesti* 6. .i. *nitorbe dobóu* 7. .i. *ismaid im*murgu *dosuidiu* 8. .i. *conarobat dualchi lat* 9. .i. *gnéthid* 10. .i. *naherassiget dogníme anasbere* 11. .i. *fellsube* et *dialectic* 12. .i. *nitáircet na aill* 13. .i. *amal tuthle* t. *ailsin* Pelagius: cancer esse dicitur uulnus quod in mammellís feminarum nascitur, quibus nissi cito sub[u]entum fuerit cum ad cór uirus serpendo peruenerit nullum ulltra remedium est. Ita hereticorum uitanda sunt eloquia[b] 14. .i. *ished anesséirge leu maic indegaid anathre* t. *tuáth dé adóiri* 15. .i. *nirochumscigthersón beos* 16. .i. stabilitatis t. *fiuss do amuntire* ut dicit nouit rl.

24. i.e. that they may take example from me. 25. i.e. through imitating me. 26. i.e. salvation with glory following it. f. 30a *continued*
1. i.e. in sovranty. 2. i.e. in making true what He has promised, even punishment upon us unless we believe. 3. i.e. so that[c] what He has promised is untrue. 4. i.e. when thou beseechest every one for its fulfilment. 5. i.e. quarrels and questions. 6. i.e. it is no profit for good. 7. i.e. it is, however, good for this. 8. i.e. so that there may be no vices in thee. 10. i.e. let not thy deeds make void what thou sayest. 11. i.e. philosophy and dialectic. 12. i.e. they effect nothing else. 13. i.e. like a swelling or gangrene. 14. i.e. this they deem the resurrection: sons succeeding their fathers, or God's people (coming) out of bondage[d]. 15. i.e. it can never be moved. 16. or knowledge to Him of His household. f. 30b

[a] MS. *nech*
[b] colloquia, Migne, col. 935, where the words "ne per aures irremediabiliter uulnerent mentes" are added
[c] cf. Sarauw, Irske Studier 98
[d] In filiis, siue ossa uiuificata in Ezechiele Israelis, interpretabantur de captiuitate collecta, quasi resurrexisse, Pelagius, Migne xxx. 935