

NOTES ON TWO BIBLICAL GLOSSES

I

THE Latin Commentary on Psalm x printed in the *Thesaurus Palaeohibernicus* i 62f. begins with the words Cum beatum Dauid persecutio Saulis urgeret, hi, quos fugae eius aut calamitas aut necessitudo coniunxerat, saudebant . . . Ml. 29c15 glossing *hi, quos fugae eius . . . calamitas . . . coniunxerat* reads as follows in *Thes.* i 62: .i. *ám mbai forlongais amal duaid* i.e. the band which was in exile like David. However, the *ám mbai* of the printed text is an emendation of MS. *án imbai*, see *Thes.* i 62, note *e*, and cf. *ibid.* p. 718 (Addenda et Corrigenda to p. 62) where it is duly noted that 'The emendation is not certain, as the relative *-m-* is here out of place.'

On the analogy of the immediately following *ácaratrad* 'their friendship' (29c16) which glosses . . . *necessitudo* . . . of the Latin text in question, I suggest that 29c15 be restored as .i. *án am bai forlongais amal duaid* i.e. their band which was in exile like David, taking *án* here to be the possessive pronoun and the *i* of MS *im* to be a misspelling caused by the *i* of the following word (*bai*) which may have distracted the copyist's eye. For the length in *án* 'their', see Thurneysen, *Gramm.* 34, cf. D. Greene, *Celtica* ii. 339f. For the possessive pronoun written separately cf. e.g. 30d2 . . . *a airilliud*.

II

In Classical Old Irish, the language of the glosses, we would expect the form of the preposition *fo* + 3. pl. accusative of the suffixed pronoun to have been **fóu*, from older (disyllabic) **foü* < Insular Celtic **wo sūs*. Not any of our standard reference books,¹ however, includes any attestation of such a Classical Old Irish form.²

A 3. pl. acc. *fou* is found, however, in Ml. 42b7 which is a gloss on hunc quoque psalmum ad euangelium transferre apostolus abusus in oportunitate sententiæ dixit: 'in omnem terram exiit sonus eorum' of the

¹ Zeuss-Ebel, *Grammatica Celtica*; Pedersen, *Vergleichende Keltische Grammatik*, Lewis and Pedersen, *A Concise Comparative Celtic Grammar*; Pokorny, *Altirische Grammatik*, *A Concise Old Irish Grammar and Reader*; Thurneysen, *Handbuch des Alt-Irischen, Grammar of Old Irish*.

² Strachan's *Old-Irish Paradigms* (1949 ed.) p. 32 cites a form *foo*. If this is the *foo* of LU 5620, it is the singular form ('to him'), see Cecile O'Rahilly, *TBC Recension I* p. 160. Similarly, *fóu* in *Trip.* 130.6 (*ocus scarsit fóu ocus Loegairi*) seems to be the singular form ('they parted from (?) him', see *Trip.* 131). The later *fothu*, for which see *DIL* F 167, may represent an analogical re-fashioning of the supposed **fóu*, **foü* on the model of *leu*: *le-th-u*.

Latin Commentary (*Thes.* i 114f.). The Old Irish text, printed in *Thes.* i 115, reads as follows: *.i. is dososcelu berid intapstal insalmso .i. it he caeli lasuide indapstail soscelae asnindedat di· 7 is he sonus les fogur soscelai an· eorum is do apstalaib beirthi· cenid fou ragab duaid : fou* here was correctly rendered as ‘with reference to them’ (i.e. the apostles) by Strachan in his translation of this gloss: i.e. the apostle refers this psalm to the Gospel, i.e. the *caeli* with him are the apostles of the Gospel, which they set forth, and the *sonus* with him is the sound of the Gospel; the *eorum* he refers it to the apostles, though it was not with reference to them that David uttered it. For the translation see *ibid.* 719, note to p. 115. 29, 32. For the use of *gaibid fo* followed by the accusative case, cf. e.g. 35b10 . . . *is fosodin rogabad.*

As is well known, Paul took Psalm xix, verse 4 to apply to the Christian mission, cf. Rom. 10. 18 Sed dico: Numquid non audierunt ? Et quidem in omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum: there can be no excuse for Israel’s unbelief since she has heard the Christian message of salvation. However, as the real theme of Psalm xix, 1-6 is rather the majesty of God’s revelation in creation, we should assume (with the glossator³) that the *eorum* that ‘David uttered’ in the verse

in omnem terram exivit sonus eorum
et in fines orbis terrae verba eorum⁴

refers, in the final analysis, to ‘the heavens’ (revealing the glory of God), cf. v. 1 Caeli enarrant gloriam Dei. It should be noted that the Masoretic Hebrew text of verse 4 has the reading *qawwām* ‘their measuring-line’ (i.e. fig. ‘their law’) for the ὁ φθόγγος αὐτῶν (=sonus eorum) of the Septuagint.⁵

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³ Cf. also 42b13 *.i. atorbae aratorsata .i. doaitgniu 7 etarcnu dāe treu* i.e. the use for which they were created, namely, that God might be known and learned through them, glossing . . . institutæ a Deo creaturæ ordinem pandere, aperire causam, . . . (*Thes.* i 115).

⁴ Cf. the Revised Standard Version of the Bible: yet their voice goes out through all the earth, and their words to the end of the world.

⁵ H.-J. Kraus, *Psalmen* I 298, 302, referring to Isaiah 28, 10.13, thinks that Hebr. *qaw* here is ‘eine Bezeichnung für das stammelnde, glossolalische Sichäussern berauschter Propheten.’ Linguistically, this interpretation of *qaw* ‘measuring-line’ seems difficult to justify.