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 urgeter, hi, quos fugae eius aut calamitas aut necessitudoconiunxerat, saudebant . . . Mil. 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 airilliuad.

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) *foù < Insular Celtic *wo sús. Not any of our standard reference books,¹ however, includes any attestation of such a Classical Old Irish form.²

A 3. pl. acc. fóu is found, however, in Mil. 42b7 which is a gloss on hunc quoque psalmum ad euangelium transferre apostolus abusus in oportunitate sententiae dixit: ‘in omnem terram exit suos eorum’ of the


² Strachan’s Old-Irish Paradigms (1949 ed.) p. 32 cites a form fóo. If this is the fóo 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 scarist fóu ocus Loegairi) seems to be the singular form (‘they parted from (?) him’, see Trip. 131). The later fóthu, for which see DIL F 167, may represent an analogical re-fashioning of the supposed *fóu, *foù 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 lasuife indapstail soscelae asnindedat di. γ 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 glossator\(^1\)) that the eorum that 'David uttered' in the verse

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\begin{align*}
in\text{ omnem terram exivit sonus eorum} \\
et\text{ in fines orbis terrae verba eorum}\end{align*}
\]

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 qawwam 'their measuring-line' (i.e. fig. 'their law') for the ὅ φθόγγος αὐτῶν (= sonus eorum) of the Septuagint.\(^2\)

Fredrik Otto Lindeman

Oslo

\(^1\) Cf. also 42b13 .i. atorbae aratorsata .i. doaithgniu γ etarcnu de treu i.e. the use for which they were created, namely, that God might be known and learned through them, glossing . . . institute a Deo creature ordinem pandere, aperire causam, . . . (Thes. i 115).

\(^2\) 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.

\(^3\) 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.