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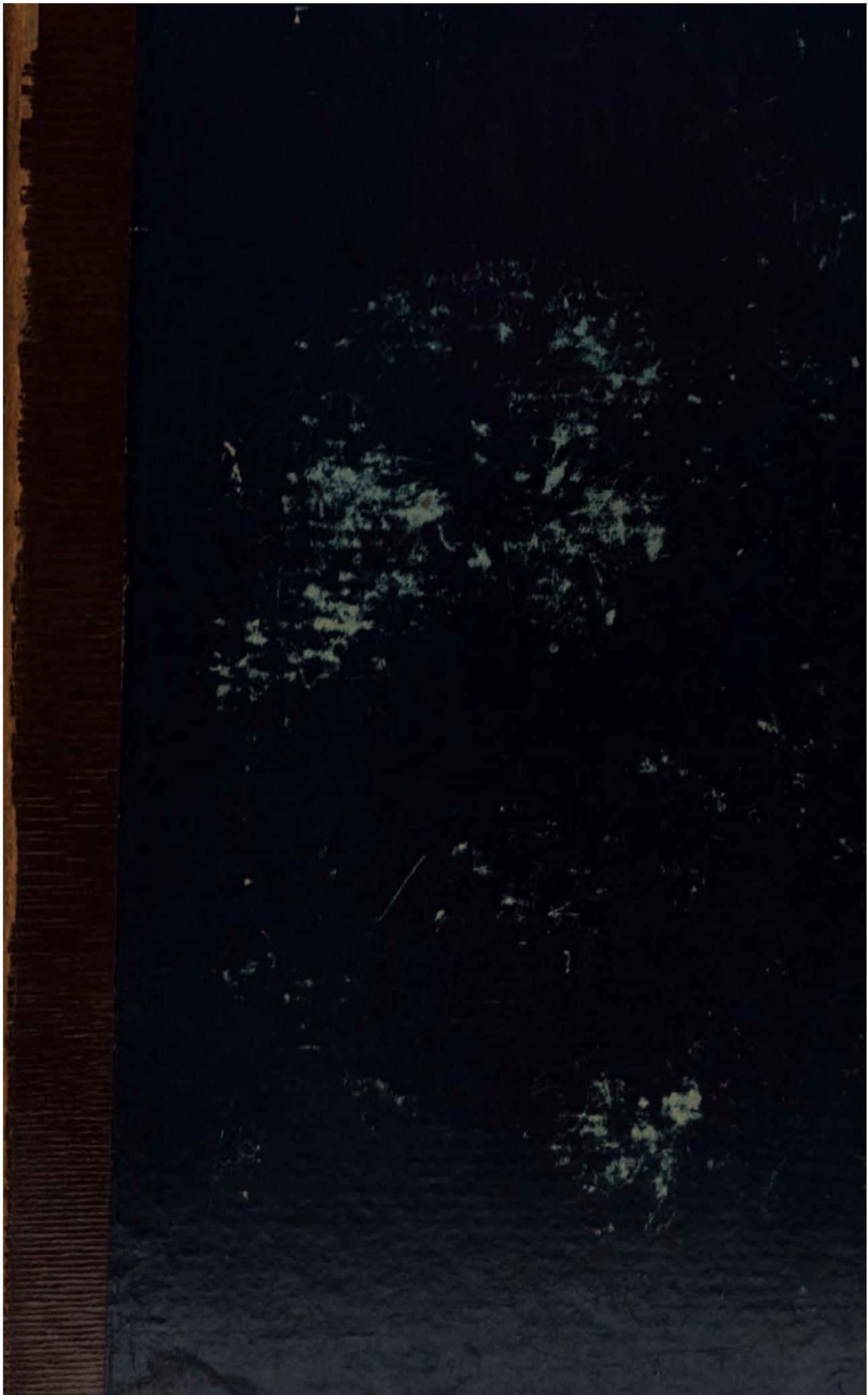
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HIBERNIÆ LEGES ET INSTITUTIONES
ANTIQUÆ;

OR,

ANCIENT LAWS AND INSTITUTES OF IRELAND.

ANCIENT LAWS
AND
INSTITUTES OF IRELAND.

ON the 19th day of February, 1852, the Rev. James Henthorne Todd, D.D., F.T.C.D., and the Very Rev. Charles Graves, D.D., F.T.C.D., submitted to the Irish Government a proposal for the transcription, translation, and publication of the Ancient Laws and Institutes of Ireland.

On the 11th day of November, 1852, a Commission was issued to the Right Honorable Francis Blackburne, then Lord Chancellor of Ireland; the Right Honorable William, Earl of Rosse; the Right Honorable Edwin Richard Wyndham, Earl of Dunraven and Mount-Earl; the Right Honorable James, Lord Talbot de Malahide; the Right Honorable David Richard Pigot, Lord Chief Baron of Her Majesty's Court of Exchequer; the Right Honorable Joseph Napier, then Her Majesty's Attorney-General for Ireland; the Rev. Thomas Romney Robinson, D.D.; the Rev. James Henthorne Todd, D.D.; the Rev. Charles Graves, D.D.; George Petrie, LL.D.; and Major Thomas Aiskew Larcom, now Major-General and Knight Commander of the Bath—appointing them Commissioners to direct, superintend, and carry into effect the transcription and translation of the Ancient Laws of Ireland, and the preparation of the same for publication; and the Commissioners were authorized to select such documents and writings containing the said Ancient Laws, as they should deem it necessary to transcribe and translate; and from time to time to employ fit and proper persons to transcribe and translate the same.

In pursuance of the authority thus intrusted to the

Commissioners, they employed the late Dr. O'Donovan and the late Professor O'Curry in transcribing various Law-tracts in the Irish Language, in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian Library at Oxford.

The transcripts* made by Dr. O'Donovan extend to nine volumes, comprising 2,491 pages in all; and the transcripts* made by Professor O'Curry are contained in eight volumes, extending to 2,906 pages. Of these transcripts several copies have been taken by the anastatic process. After the transcription of such of the Law-tracts as the Commissioners deemed it necessary to publish, a preliminary translation of almost all the transcripts was made by either Dr. O'Donovan or Professor O'Curry, and some few portions were translated by them both. They did not, however, live to revise and complete their translations.

The preliminary translation executed by Dr. O'Donovan is contained in twelve volumes, and the preliminary translation executed by Professor O'Curry is contained in thirteen volumes.

When the translation had so far progressed, the Commissioners employed W. Neilson Hancock, LL.D., formerly Professor of Jurisprudence in Queen's College, Belfast, to prepare the first part of the *Senchus Mor* for publication, in conjunction with Dr. O'Donovan. The steps taken by Dr. Hancock in carrying out the directions of the Commissioners, first with Dr. O'Donovan, and after his death, with the assistance of the Rev. Thaddeus O'Mahony, Professor of Irish in the University of Dublin, are fully detailed in the preface to this volume.

Trinity College, Dublin,
30th January, 1865.

* These transcripts are referred to throughout this volume by the page only, with the initials O'D. and C. respectively.

ANCIENT LAWS OF IRELAND.

senchus mor.

INTRODUCTION TO SENCHUS MOR,

AND

Αθηγαδαιλ ;

OR,

LAW OF DISTRESS,

AS CONTAINED

IN THE HARLEIAN MANUSCRIPTS.

PUBLISHED UNDER DIRECTION OF THE COMMISSIONERS FOR PUBLISHING THE ANCIENT
LAWS AND INSTITUTES OF IRELAND.

VOL. I.

DUBLIN :

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1865.

R . 7 . 63
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DUBLIN, 24th December, 1864.

SIR,

Having received instructions from the Commissioners for publishing the Ancient Laws and Institutes of Ireland, to prepare, in conjunction with the late Dr. O'Donovan, the Senchus Mor for publication, and on Dr. O'Donovan's death, having been directed by the Commissioners to complete, with the assistance of the Rev. Professor O'Mahony, so much of the manuscript and translation as had been revised and partly prepared by Dr. O'Donovan, I have now the honour to submit to the Commissioners the first volume of the Senchus Mor.

I have to report the cordial co-operation and valuable aid of Professor O'Mahony, and the efficient services of my Assistant, Thomas M. Busteed, A.B., in carrying out the Commissioners' directions.

I am,

Sir,

Your obedient servant,

W. NEILSON HANCOCK.

The Very Rev. Dean GRAVES,
Brehon Law Commission Office,
Trinity College, Dublin.



PREFACE.

THE SENCHUS MOR has been selected by the Commissioners for early publication, as being one of the oldest and one of the most important portions of the ancient laws of Ireland which have been preserved. It exhibits the remarkable modification which these laws of Pagan origin underwent, in the fifth century, on the conversion of the Irish to Christianity.

Reasons for
selecting
the Senchus
Mor for
early pub-
lication.

This modification was ascribed so entirely to the influence of St. Patrick that the Senchus Mor is described as having been called in aftertimes "Cain Patraic," or Patrick's Law.

The Senchus Mor was so much revered that the Irish Judges, called Brehons, were not authorized to abrogate any thing contained in it.

The original text, of high antiquity, has been made the subject of glosses and commentaries of more recent date; and the Senchus Mor would appear to have maintained its authority amongst the native Irish until the beginning of the seventeenth century, or for a period of twelve hundred years.

The English law, introduced by King Henry the Second in the twelfth century, for many years scarcely prevailed beyond the narrow limits of the English Pale (comprising the present counties of Louth, Meath, Westmeath, Kildare, Dublin, and Wicklow).^{*} Throughout the rest of Ireland the Brehons still administered their ancient laws amongst the native Irish, who were practically excluded from the

^{*} Stat. 13 Hen. VIII., c. 3. (1522) recites that at that time the English laws were obeyed and executed in four shires only.—*Vide Sir John Davis' Discovery, &c., in Thom's Reprint of Irish Tracts*, vol. i., p. 693. But Meath then included Westmeath, and Dublin included Wicklow.

privileges of the English law. The Anglo-Irish, too, adopted the Irish laws to such an extent that efforts were made to prevent their doing so by enactments first passed at the Parliament of Kilkenny in the fortieth year of King Edward III., (1367), and subsequently renewed by Stat. Henry VII., c. 8, in 1495. So late as the twenty-fourth and twenty-fifth years of the reign of King Henry VIII. (1534), George Cromer, Archbishop of Armagh and Primate of Ireland, obtained a formal pardon for having used the Brehon laws.* In the reign of Queen Mary (1554), the Earl of Kildare obtained an eric of 340 cows for the death of his foster brother, Robert Nugent,† under the Brehon law.

The authority of the Brehon laws continued until the power of the Irish chieftains was finally broken in the reign of Queen Elizabeth, and all the Irish were received into the king's immediate protection by the proclamation of James I. This proclamation, followed as it was by the complete division of Ireland into counties and the administration of the English laws throughout the entire country, terminated at once the necessity for and the authority of the ancient Irish laws.

The wars of Cromwell, the policy pursued by King Charles II. at the Restoration, and the results of the Revolution of 1688, prevented any revival of the Irish laws; and before the end of the seventeenth century the whole race of judges (Brehons) and professors (ollamhs) of the Irish laws appears to have become extinct.

Origin of
the ancient
Irish laws.

The account of the origin of the Irish laws given in the text of the *Senchus Mor* is a very natural one. Portions of them are ascribed to the decisions or authority of particular judges and lawgivers.

Thus it is said—

“Sean, son of Aighe, passed the first judgment respecting distress.”‡

* Patent and Close Rolls of Chancery in Ireland, 24 & 25 Hen. VIII.

† Annals of the Four Masters.

‡ *Senchus Mor*, p. 79.

The Lawgiver thus referred to is supposed to have flourished about 100 years before the Christian era.*

“Sencha, guided by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession.”†

Again, other decisions are ascribed to Brigh Briughaidh : “Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain, to whom the Ulstermen submitted.”‡

Other judgments are mentioned with censure, such as the “sudden judgments of Ailell, son of Matach.” These judgments are stated to have prevailed “until the coming of Coirpre Gnathchoir, who did not consent that any right should be upon one day.”

The fine of five “seds” for neglecting to redeem every distress is stated to have been the fine fixed by Morann, who was the son of Cairbre, Monarch of Ireland, A.D. 14, and was appointed Chief Brehon by Cairbre’s successor, Fearadhach Finnfeachtach.§

In the commentaries on the *Senchus Mor* other judgments are mentioned, as those of Eochaidh MacLuchta, Fachtna Mac-Senchath, Carat-Nia Teisethi, Eoghan MacDurthacht, Doet of Neimhthinn, and Diancecht. The commentaries also refer to the judgments of Doidin Mac Uin, Mœnach Mac Nine, and Credine Cerd. These judgments are stated to have been in a metrical form, and so preserved in memory.

The commentaries allude to a still earlier period, before the time of Conchobhar—probably Conchobhar Mac Nessa, who was Monarch of Ireland at the time of the Christian era—when the judicature belonged to the poets alone; and of these poet-judges Amergin Glungel is represented as having passed the first sentence in Erin.

* O’Reilly’s “*Transactions of the Ibero-Celtic Society*,” 1820, p. xvi.

† *Senchus Mor*, p. 127.

‡ *Ibid.*, p. 151.

§ Note vi., *Annals of the Four Masters*, A.D. 14.

In one of the manuscripts there is a commentary upon the name of Amergin Glungel, representing him to be the foster-son of Cai Cainbrethach, a contemporary of Moses, and a disciple of Fenius Farsaidh, whose son, Nel, is stated to have married Scota, daughter of Pharaoh, King of Egypt. As this story of Cai Cainbrethach is found in only one manuscript, and not in the text but in the commentary, it was probably introduced at a later period for the purpose of supporting the statement that Cai, before he came from the east, had learned the law of Moses, and that he founded his judgments upon it.

The introduction to the *Senchus Mor*, which is more ancient than the commentaries, instead of ascribing what was good in the judgments of the Pagan Brehons to direct instruction in the law of Moses in Egypt, attributes it to the influence of the Holy Spirit upon the just men, who, before the conversion of the Irish to Christianity, were in the island of Erin, adding the reason, "for the law of nature had prevailed where the written law did not reach." This account of the matter is in strict accordance with what St. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."*

It corresponds, too, with what we know of the Roman civil law, a large portion of which was developed during the Pagan period of Roman history.

The time
when the
*Senchus
Mor* was
composed.

The *Senchus Mor*, according to the account in the introduction, was composed in the time of Laeghaire, son of Niall, King of Erin, when Theodosius was Monarch of the World.

In the commentary it is stated, that it was at the end of nine years after "the arrival of Patrick in Erin that the *Senchus* was completed." In the introduction the date of St. Patrick's arrival is fixed in the ninth year of the reign of Theodosius, as Monarch of the World, and in the fourth year of the reign of Laeghaire, King of Erin.

* St. Paul's Epistle to the Romans, ii. 14.

The Theodosius thus referred to was Theodosius the Younger, who succeeded his father, Arcadius, as Emperor of the East, in A.D. 407, and on the death of his uncle, Honorius, in A.D. 423, became also Emperor of the West, and hence is described as Monarch of the World. He resigned the Empire of the West in 425 to Valentinian. Notwithstanding his resignation of the Empire of the West, the ninth year from the period when the description of Monarch of the World could be applied to Theodosius would thus be 432, which corresponds with the date of the arrival of St. Patrick, as given in the Annals of the Four Masters and in many other Irish authorities.

There is no statement in the *Senchus Mor* as to when its composition was commenced, but this information is supplied in the Annals of the Four Masters:—"The age of Christ 438. The tenth year of Laeghaire. The *Seanchus* and *Feinechus* of Ireland were purified and written." From this and the statement in the commentary, it would appear that the *Senchus* was composed between the sixth and ninth years after St. Patrick's arrival in Ireland. The notice in the introduction of the places where those who composed the *Senchus Mor* sojourned in the different seasons of the year, affords considerable corroboration of the inference that the work extended over several years.

In the Introduction to the *Senchus Mor* the occasion of its being compiled is thus explained:—*

St. Patrick, after the death of his charioteer, Odhran, and the judgment which was pronounced on the case by Dubhthach Mac ua Lugair, chief of the royal poets and chief Brehon of Erin, "requested the men of Erin to come to one place to hold a conference with him. When they came to the conference, the Gospel of Christ was preached to them all; and when the men of Erin heard" . . . "all the power of Patrick since his arrival in Erin; and when they saw Laeghaire with his Druids overcome by the great signs and

Occasion of
the *Senchus*
being com-
piled.

* *Senchus Mor*, pp. 15, 17.

miracles wrought in the presence of the men of Erin, they bowed down in obedience to the will of God and Patrick."

"It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin."

"It was then Dubhthach was ordered to exhibit the judgments and all the poetry of Erin, and every law which prevailed amongst the men of Erin, through the law of nature and the law of the seers, and in the judgments of the island of Erin, and in the poets."

"Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island down to the reception of the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations, and the harmony of the Church and people. And this is the Senchus."

Nature of
Assembly
which
authorized
composition
of
Senchus
Mor.

It will be observed that this account of the origin of the Senchus Mor does not ascribe its authority or composition to any senate or legislative body in Ireland—nor does it describe the conference with respect to it as being the Feis of Temhair—but as being a special assembly convened by St. Patrick.

Dr. Petrie has called attention to the fact that in the time of King Laeghaire and of his successor the assemblies of the Feis of Temhair were of rare and irregular occurrence, only one* such assembly being specially noticed in King Laeghaire's time, in 454.

The laws of the ancient Irish appear to have depended upon the decisions of the Brehons and Lawgivers, with the assent of the Kings. Where an assembly is spoken of,

* Petrie's "History and Antiquities of Tara Hill," p. 82.

it is the Brehons and Lawgivers or Kings who decide the questions. Thus it is said,* “Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day should be allowed for all necessary things,” &c. The meeting thus referred to is explained in the gloss† to have been held at Uisnech, in Meath, for the purpose of dividing Erin into provinces, between the Ultonians, the Feini of Temhair, and the Ernai-Dedadh, or between the Ulaidh, the Galeoin, and the Ernai. The gloss then explains that “decided by them,” means decided by the learned. The high dignity given to the Kings is illustrated in the subsequent part of the same passage, where it is said, “For the King excels all in testimony, for he can, by his mere word, decide against every class of persons except those of the two orders of religion or learning who are of equal rank with himself.”

The date of the Senchus Mor—A.D. 438 to 441—has considerable historical interest in connexion with the change which was going on in the Roman law at that period.

Changes
in the
Roman law
contempo-
raneous
with the
Senchus
Mor.

In the century which had elapsed between Constantine and Theodosius the Younger, the Christian Emperors had, by numerous constitutions and rescripts, changed the laws of their Pagan predecessors, and had given all the force of their imperial authority to establish the Christian religion throughout the empire.

The great body of the civil law of Rome, however, resting on the perpetual edict of the Pagan Emperor Hadrian, and on the writings of eminent Pagan jurisconsults, still regulated the forms of procedure of the courts and all the ordinary transactions of life unconnected with religion.

The exact state of the Roman law in this respect, as a collection of Pagan institutions—preserved to a great extent, but modified so as to conform to Christian doctrine and Christian morality—was made manifest to the Roman world in A.D. 435,

* Senchus Mor, p. 79.

† Ibid., p. 81.

when the Emperor Theodosius directed the constitutions from the time of Constantine to his own time to be collected. This collection—ever since known as the Theodosian Code—received imperial sanction in A.D. 438.* It was no sooner finished than it was published, and received in both the eastern and western empires. Valentinian the Third, who governed in the west, gave as a reason for adopting the Theodosian Code, that, “as the empire obeyed two princes whose wills were inseparable, so there ought likewise to be an exact uniformity in their laws.”†

Along with the Theodosian Code, the earlier codes of Gregorius and Hermogenes, private lawyers, of the time of Constantine the Great, containing the constitutions of the Pagan emperors from the time of Hadrian, so far as these were not modified by subsequent constitutions, were still recognised as of authority in the tribunals.

Theodosius, by an edict, also selected the writings of five juriconsults—Caius, Papinian, Paul, Ulpian, and Modestinus—to be established as those which should be binding on the judges. If the opinions of these on any point were divided, a casting vote was ascribed to the superior wisdom of Papinian. Of the juriconsults, thus recognised by a Christian Emperor, the most distinguished—Papinian and Ulpian—were Pagans.

The preparation and publication of the Theodosian Code are events of such importance that the knowledge of them would be rapidly diffused through the provinces of the Roman empire. The success of the Christian Bishops in securing the requisite modifications of Pagan laws, by the imperial authority of Theodosius at Constantinople and Valentinian at Rome, would spread with equal rapidity to the Christian missionaries throughout the world. St. Patrick, a Roman citizen, a native of a Roman province, and an eminent Christian missionary, would be certain to obtain early intelligence of the great reform of the laws of the em-

* Summary of the Roman Law, from Dr. Taylor's "Elements of Civil Law," p. 7.

† Colquhoun's "Summary of Roman Civil Law," p. 56.

pire, and of the great triumph of the Christian Church. He would naturally be influenced in the work in which he was engaged by so remarkable a precedent, and would facilitate the conversion of the Irish and strengthen the Church he was founding, by recognising all that was good in the Pagan laws of Ireland, and only insisting on such modifications and adaptations as Christian morality and Christian doctrine rendered indispensable; and such is precisely the course which St. Patrick is described in the introduction to the *Senchus Mor* as having pursued.

The number of the authors of the *Senchus Mor* is preserved in a name often given to it. The introduction states —“*Νοφϝ* (*Nofis*), therefore, is the name of this book, *i.e.*, the knowledge of nine persons.”* Authors
of the
Senchus
Mor.

The most ancient account of the authorship of the *Senchus Mor* is that contained in the verses quoted in the introduction, which were, probably, contemporaneous with its composition :—

“*Laeghaire, Corc, Dairi, the hardy,*
Patrick, Benen, Cairnech, the just,
Rossa, Dubhthach, Fergus, with science :
*These were the nine pillars of the *Senchus Mor*.”†*

These verses are also quoted to explain the word “*Νοφϝ*,” *i.e.* “no-fiss,” in *Cormac’s Glossary*, which is believed to have been composed in the tenth century.‡

When Christianity was fully established, the order of the precedency of the authors is stated differently. St. Patrick and his companions are placed before the kings who sanctioned the composition of the *Senchus Mor*. Thus we have, “Nine persons were appointed to arrange this book, *viz.*, Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, *i.e.* Mac-Trechim, and Dubhthach, *i.e.* a doctor of the *Bérla Feini*, and Fergus, *i.e.* a poet.”§

* Introduction to *Senchus Mor*, p. 17.

† *Ibid.*, p. 5.

‡ Stokes’s *Old Irish Glossaries*, pp. xviii and 31.

§ Introduction to *Senchus Mor*, p. 17.

This account of the authorship of the *Senchus Mor* seems to have been generally received as long as the ancient laws were in force, for in the *Annals of the Four Masters*, compiled in 1632, it is stated—"The *Seanchus* and *Feinechus* of Ireland were purified and written, the writings and old books of Ireland having been collected and brought to one place, at the request of St. Patrick. These were the nine supporting props by whom this was done—*Laeghaire*, *i.e.*, the King of Ireland, *Corc*, and *Daire*, the three kings; *Patrick*, and *Benen*, and *Cairneach*, the three saints; *Ross*, *Dubhthach*, and *Feargus*, the three antiquaries."*

The part taken by each of those who joined in the preparation of the *Senchus* is thus explained in the commentary on the introduction:—

"The following now were the chief authors of the *Senchus* :—*Fergus*, the poet, and *Dubhthach Mac ua Lugair*, who put a thread of poetry around it for *Patrick*; besides the judgments of previous authors which had been pronounced by them, and which they explained to *Patrick*."—"It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of *Patrick* according to the written law which *Patrick* had brought with him, &c. And they arranged and added to it."†

In a poem quoted in another part of the commentary on the introduction it is said:—

"The poets of *Fail* here look upon
The *Fenchus* as the work of *Fergus*;
But if it be viewed as regards the chief of the work,
Dubhthach was above all the men."

*Dubhthach
Mac ua
Lugair.*

In the lives of *St. Patrick* the conversion of *Dubhthach Mac ua Lugair* is noticed as being, from the position he held as chief poet and chief *Brehon* in Ireland, one of the most important events at the commencement of *St. Patrick's* mission.

The prominent part he took in the composition of the *Senchus Mor* is illustrated by a poem of his commemo-

* *Annals of the Four Masters*, A.D. 438.

† Introduction to *Senchus Mor*, pp. 23, 25.

rating his decision of the case of Nuada Derg, who was condemned to death for the slaying of Odhran, St. Patrick's charioteer, and which is described in the introduction as composed at the same time and place as the Senchus.

Professor O'Curry, in the Appendix* to his "Lectures on the Manuscript Materials of Irish History," has published from MSS. in the Library of Trinity College, Dublin, with a translation and notes, three remarkable poems of Dubhthach, written to celebrate the deeds of Crimthan, King of Leinster. The latest of these poems must have been composed not long after the battle of Ochra, which took place in A.D. 478, according to some authorities, or in A.D. 482 according to others. The reputation of Dubhthach is indicated by the territory in Wexford, which was given to him by Crimthan for his poems and for his assistance. Professor O'Curry has, in a note, traced from ancient names the situation of this territory.

In one of these poems Dubhthach refers to his giving judgment between King Laeghaire and St. Patrick. There is also a poem ascribed to Dubhthach, in the Book of Rights; and Dr. O'Donovan adds in a note† a quotation from Colgan, from which it appears that he had in his possession different works of Dubhthach, whom he describes as "a man celebrated amongst his own countrymen." In the Felire of Aengus, an account of the festivals of the Church, written by Aengus the Culdee (Céile Uó) at the end of the eighth century, there is a hymn ascribed to Dubhthach,‡ so that there is evidence from many sources of his having been a remarkable poet and author.

Fergus is described in the commentary as a poet, and Rossa as a doctor of the Bérla Feini,§ the dialect in which the ancient Irish laws were written.

* O'Curry's Lectures, App., p. 482, *et seq.*

† *Leabhar Na g-Ceart*, p. 234. "Extant penes me diversa hujus inter suos celebris viri opuscula alibi sæpius citanda."—*Colgan's Trias. Thaum.*, p. 8, n. 5.

‡ O'Reilly's "Transactions of the Ibero-Celtic Society," 1820, p. xxvii.

§ In the text of the Introduction, pp. 16, 17, Dubhthach is described as "ῥῠ ὀερῶ," Doctor of the Bérla Feini; but in the Commentary, pp. 38, 39, as "ῥῠ ἱερῠ," Doctor of Literature; and Rossa as "ῥῠ ὀερῶ ῥεῖ," Doctor of the Bérla Feini.

Rossa is also described as son of Trichem, and in the lives of St. Patrick, Rus or Ross, son of Trichem, is mentioned as one of the principal early converts to Christianity, and as living in a town called Derluss and afterwards Imeathan, near Downpatrick, on the south side.*

The composition of the Salic law contemporaneous with Senchus Mor.

In connexion with the important part ascribed to these poets and Brehons, so soon after their conversion to Christianity, in the composition of such a law treatise as the Senchus Mor, it is interesting to notice that the Salic law† was drawn up by four eminent chieftains of the Franks, before the conversion of those tribes to Christianity, as it is supposed about the beginning of the fifth century, and before A.D. 421. Towards the end of the fifth century the Salic law was, after the baptism of Clovis, reformed by him in the several articles that appeared incompatible with Christianity.

This drawing up of the Salic law by Pagans, and its subsequent revision under the influence of Christian teachers, all took place in the century in which the Senchus Mor is stated to have been composed.

St. Patrick. The part which St. Patrick is described as having taken in revising the ancient laws of Ireland affords additional evidence of the greatness of his character, and of the important and varied nature of his services to Ireland, where his memory is still cherished as the patron saint of the country.

His character, as sketched by his latest biographer, corresponds with what we would anticipate from the incidents stated with respect to him in the introduction of the Senchus Mor—a Roman citizen, and the son of a Roman magistrate, on his consecration as a Christian bishop, devoting his life to the conversion and improvement of a people with whom he had been a captive and in bondage.

* Lanigan's Ecclesiastical History of Ireland, vol. i., p. 216.

† Gibbon's Roman Empire, p. 627.

“The biographers of St. Patrick” portray “in his character the features of a great and judicious missionary. He seems to have made himself ‘all things,’ in accordance with the apostolic injunction, to the rude and barbarous tribes of Ireland. He dealt tenderly with their usages and prejudices. Although he sometimes felt it necessary to overturn their idols, and on some occasions risked his life, he was guilty of no offensive or unnecessary iconoclasm. A native himself of another country, he adopted the language of the Irish tribes, and conformed to their political institutions. By his judicious management, the Christianity which he founded became self-supporting. It was endowed by the chieftains, without any foreign aid. It was supplied with priests and prelates by the people themselves, and its fruits were soon seen in that wonderful stream of zealous missionaries, the glory of the Irish Church, who went forth in the sixth and seventh centuries to evangelize the barbarians of central Europe.”*

The Christian missionaries who assisted St. Patrick in the revision of the ancient laws of Ireland, and in recording them in a book, were St. Benignus and St. Cairnech.

St. Benignus, acting probably in the character of secretary ^{St.} or amanuensis to St. Patrick, wrote out the Irish part of the laws. His labours in connexion with the laws of Ireland were not confined to the *Senchus Mor* alone. He afterwards† “commenced and composed that famous Chronicon called the *Psalter of Caiseal*, in which are described the acts, laws, prerogatives, and succession, not only of the monarchs of all Ireland, but also those of the kings of Munster.” He also appears‡ to have been the author of the original *Book of Rights*, which was drawn up after the establishment of Christianity, the germ of the elaborate *Leabhar Na g-Ceart*, of more modern composition, in which his name is so often mentioned.

* Todd's *St. Patrick, Apostle of Ireland*, pp. 514, 515.

† O'Donovan's *Introduction to Leabhar Na g-Ceart*, pp. iv, v, citing Colgan's extracts from *Life of St. Benignus*, “*Trias Thaum.*,” c. 32, p. 205.

‡ *Ibid.*, p. vi, xxiii.

St. Benignus is described by Dr. O'Donovan* as of the family of Olioll Olum, king of Munster; being descended from Tadhg Mac Cein, the grandson of that monarch, to whom Cormac Mac Art gave some land, including the district round Duleek, where St. Benignus resided with Sescnean, his father, at the time of St. Patrick's arrival. His name is preserved, as Dr. O'Donovan notices, in Cill Benein, now Kilbannan, in the barony of Dunmore, and county of Galway, where he erected his principal church, being patron saint of Connaught. The remains of a round tower still indicate the importance of the place.† St. Benignus became one of the most favourite disciples of St. Patrick, and was his coadjutor or successor in the bishopric of Armagh in A.D. 455. He resigned the bishopric in 465, and died in 468.

The date at which St. Benignus is said to have become Bishop of Armagh makes it very improbable that he was only seven years old, as stated by some, when he first met St. Patrick, in A.D. 432 or 433, as he would then have been a bishop at twenty-nine or thirty. The description of him as a youth who left his father's house to follow St. Patrick, at the very commencement and dangerous part of his mission, is more consistent with St. Benignus being seventeen years old than seven. If he was converted by St. Patrick when he was seventeen, his elevation to the bishopric of Armagh would have taken place when he was thirty-nine or forty, and at his death he would have attained the age of fifty-three years.

The latter hypothesis would accord with the dates in the *Senchus Mor*, as he would then be engaged in assisting in its preparation between the twenty-third and the twenty-sixth year of his age.

St.
Cairnech.

The other missionary who assisted St. Patrick in the revision of the Irish laws was St. Cairnech. The place of his burial is stated in one of the commentaries to be at

* Introduction to *Leabhar Na g-Ceart*, p. ii.

† *Ibid.*, p. iv.

Tuilen, now the parish of Duleen or Dulane, near the town of Kells, in the county of Meath. His name is commemorated in connexion with Tuilen, in the Topographical Poem of O'Dubhagain, written in the fourteenth century:—

“The three septa of Tuilen without blemish,
In Meath, though not Meathmen,
Are the Fir-Eochain, distinguished among them
The Maini, and the Britons of lasting fame.
Early these men quaff their metheglin;
They are the congregation of Caernech.”*

Dr. O'Donovan remarks on this passage that St. Cairnech is still remembered as the patron saint of Dulane.

St. Cairnech's day in the Irish calendar is the 16th of May, and under that date his death is thus recorded in the Felire of Aengus:—

“The illustrious death of Cairnech, the truly-powerful.”†

His name at the same date appears also in the British calendar. In the memoir of his life, which is preserved in the Cottonian Library, British Museum, it is stated that he was a native of Cornwall, and a contemporary of St. Patrick, and went to Ireland shortly after him, arranging to meet him each year. It is also stated that there were churches and cities of his name in the region of Leinster, and that he died in his own celebrated city, the best of all his cities, which is called Civitas Cairnech.

With respect to his character as an author, it is stated that the works of the blessed Cairnech were read in Ireland through the whole country, as the miracles of the blessed Apostle, St. Peter, were read at Rome.

The Irish kings who are mentioned as having taken part in sanctioning the composition of the *Senchus Mor*, are King Laeghaire, Corc, and Daire.

Laeghaire, son of Niall of the Nine Hostages, has usually

* Irish Topographical Poems, p. 15.

† Dr. O'Donovan has given in a note to the Irish Topographical Poems, p. xiv, extracts from the Latin Life of St. Cairnech. The Life has been published with a translation in Rees' Lives of Cambro-British Saints, pp. 209-211.

been described as Monarch of Ireland at the time of the conversion of the Irish to Christianity. According to the Annals of the Four Masters his reign commenced in A.D. 428, four years before the arrival of St. Patrick; and after a reign of thirty years he died in 458, one year after the foundation of Armagh by St. Patrick. He was buried at Temhair, in the external rampart of the rath which he had erected there, and which was known in aftertimes as Rath-Laeghaire.* A district in Meath, comprising the greater parts of the baronies of Upper and Lower Navan, was also called after him, and was long in the possession of his descendants. This territory, called "Laeghaire," is mentioned in O'Dubhagain's Topographical Poem:†—

"O'Coindealbhain of troops
Is the surpassing-wise king of Laeghaire."

King Laeghaire has been usually placed at the head of the list of Christian Kings of Ireland, because in his reign the conversion of a large number of the Irish took place and the foundation of the Christian Church in Ireland was undoubtedly laid. It has, however, been justly doubted whether he himself became and continued till his death a Christian. Whether he was really converted or not, it appears certain that "St. Patrick received permission from him to preach the Gospel, on condition that the peace of the kingdom should not be disturbed."‡

The references to King Laeghaire in the introduction to the *Senchus Mor*, and in the commentaries thereon, indicate rather an assent to the proceedings of St. Patrick than an earnest conversion. Whilst Dubhthach Mac ua Lugair is called "a vessel full of the grace of the Holy Ghost," King Laeghaire is described as at first directing the slaying of one of St. Patrick's people; afterwards as overcome, with his Druids; and only then as agreeing with St. Patrick respecting the revision of the laws.

* There is a description of this rath and an account of Laeghaire's death in Petrie's *History and Antiquities of Tara Hill*, p. 168—*Trans. R.I.A.*, vol. xviii., part ii.

† *Irish Topographical Poems*, p. 7, and note iv., 14.

‡ *Brenan's Ecclesiastical History of Ireland*, p. 15.

In the commentary on the introduction the *Senchus Mor* is said to have been preserved in part "by the composition of the poets, the addition from the law of the letter, and strength by the law of nature;" and an explanation is added, that "the composition of the poets," referred to the work of Fergus, Dubhthach, and Rossa. "Addition from the law of the letter" is explained to mean—that the *Senchus Mor* was harmonized with the written law, or Word of God, by St. Patrick, St. Benignus, and St. Cairnech. "Strength from the law of nature" is explained—such part of the law of nature from which the Pagans passed their judgments. With this part of the work the names of Laeghaire, Corc, and Daire, are associated, implying that they took part in sanctioning the *Senchus Mor*, as representing the law of nature common to Pagans as well as Christians. They are also described as assenting to the abrogation of such parts of the Pagan laws, previously prevailing, as were inconsistent with Christianity.

The part thus ascribed in the introduction to the *Senchus Mor* to these three monarchs would imply that they were tolerant Pagan monarchs, who came to an agreement with St. Patrick, allowing him to pursue his mission, provided the power of the Kings and Brehons, and the authority of the laws, when revised and settled, were not disturbed.

The name and character of King Corc were long cherished King Corc. in Irish history. In the topographical poem, written in the fifteenth century by O'Huidhrin, his name is selected for commemoration in connexion with Cashel:—

"Our visit shall be Caisel of the Kings,
The seat of Corc who practised no evil deeds."*

He is also mentioned in the Book of Rights as son of Lughaidh, and as a contemporary of St. Patrick:—

"That is the tribute of Mumha, perpetual,
Until the end of time shall come,
Patrick of this city over cities,
In the time of Corc adjusted it."†

* Irish Topographical Poems, p. 99. † *Leabhar Na g-Ceart*, pp. 29, 51.

Dr. O'Donovan was unable to ascertain the date of Core's death from the authentic Irish annals; but his defeat by Crimthan is celebrated in the interesting poems of Dubhthach Mac ua Lugair :—

* "A battle which Crimthan gave,
To brave Core, whom he tamed.
It was the noble, prosperous battle,
In which fell the hosts of Caisel."*

Crimthan is described as a contemporary of St. Patrick, of Laeghaire, and of Dubhthach Mac ua Lugair; and as winning the battle of Ochra, fought in A.D. 478, in which Oilioll Molt, Laeghaire's successor, was defeated.

In the absence of any record of King Core's death we cannot know how long he survived the composition of the *Senchus Mor*. The date of its completion is said to be A.D. 441, and on St. Patrick's visit to Munster, in A.D. 445, Aenghus, grandson of Core, and son of Nadfreach, having already been instructed to some extent in Christianity, was baptized by St. Patrick. But it is not certain that either Aenghus or Nadfreach was then on the throne. On the contrary Dr. Lanigan conjectures that Aenghus had not succeeded to the throne at the time of his baptism, but was only a youth; and Dr. Keating,† states that King Aenghus reigned only thirty-six years.‡ As he was killed in the battle of Cell Osnadha, in A.D. 489, Dr. Keating's statement supports Dr. Lanigan's conjecture, and makes the reign of Aenghus to have commenced in A.D. 453, twelve years after the composition of the *Senchus Mor* would appear to have been completed. Aenghus has been commonly mentioned as the first Christian King of Munster, and was probably the first who was instructed in Christianity and baptized. King Core, like King Laeghaire, is described in the commentary as taking part in the preparation of the work with a view of representing "the parts of the law of nature from which the Pagans passed their judg-

* O'Curry's Lectures, App., p. 491.

† Keating's History of Ireland, translated by O'Conor, Vol. II., p. 43.

‡ Dr. Keating died in 1644. He wrote his History in the Wood of Agherlow, near Cashel, and no doubt had access to some ancient account of the length of the reign of King Aenghus.

ments ;” in fact as representing with the two other kings the Pagan element retained in the *Senchus Mor*.*

There would appear to have been two Daires cotempo- Daire.
raries of St. Patrick :—Daire, who is described by *Dubhthach Mac ua Lugair* as defeated by *Crimthan* when the hosts of Munster were cut down, and whom Professor O’Curry has identified with *Daire Cerba*, the younger brother of *Corc*, and chief of the *Ui Fidhgente*, in the county of Limerick ;† and another Daire who is mentioned in the *Annals of the Four Masters*, as son of *Finnchadh*, son of *Eoghan*, son of *Niallan*, and as granting *Armagh* to St. Patrick. Dr. O’Donovan states that the latter was a descendant of *Cilla Dachrich*, and chief of the *Regio Orientalium* in the county *Armagh*, the name of which is preserved in that of the baronies of *Orior*.

In one copy of the *Senchus Mor* it is mentioned that the Daire who took part in its composition was a chief in *Ulster*. Now the date given in the *Annals of the Four Masters* for the foundation of *Armagh* is 457,‡ and the part ascribed to Daire of granting the site of *Armagh* to St. Patrick is quite consistent with his having lent his sanction to the revising of the Irish laws, and makes it all but certain that it was Daire, chief or king in *Ulster*, who did so.

Doubts have been suggested in modern times as to the possibility of the nine persons said to have taken part in the composition of the *Senchus Mor* having actually done so.

It has been urged that St. Patrick and the other ecclesiastics could not have been members of the Irish National Assembly so soon after their arrival in Ireland, and that St. Benignus could not have been old enough to be a senator as early as A.D. 438. But the assembly respecting the *Senchus Mor* is stated to have been convened by St. Patrick, and is not described, in either the *Senchus Mor* or in the *Annals of the*

Objections
to the
statements
as to the
authorship
of the
*Senchus
Mor*
considered.

* Introduction to *Senchus Mor*, p. 39.

† O’Curry’s Lectures, App., p. 491.

‡ *Annals of the Four Masters*, A.D. 457.

Four Masters, as the Feis of Temhair. In the Annals of the Four Masters a celebration of the Feis (or feast) of Temhair by King Laeghaire, in A.D. 454, is noticed, but none in the years from A.D. 438 to A.D. 441, when the *Senchus Mor* was being composed. The part assigned to St. Benignus of assisting St. Patrick in writing out the laws in a book, does not indicate the position of a senator, and might be well performed by him at any time after he was twenty years of age.

Again, it is urged that St. Benignus could not have been a bishop so early as A.D. 438, inasmuch as he is represented as a youth at his baptism in A.D. 432. In the apparently cotemporary quatrain, describing the authors of the *Senchus Mor*, St. Benignus is not mentioned as a bishop, but as "coip," the just. In the account written after his death he is described as a bishop, and in the Annals of the Four Masters as a saint; but the one account no more implies that he was a bishop at the time when he took part in writing out the Irish laws in a book, than the other implies that he had been canonized as a saint before he did so.

The distribution of the work among the several persons engaged in it, as described in the introduction and commentary, is such as might naturally be expected. The principal part of it is said to have devolved on Dubhthach, aided by Fergus, two poets, whose task of explaining such portions of the ancient laws as were traditional, or embodied in verse, or were otherwise within the province of the poets, must have been one of considerable importance. The knowledge which Rossa, a doctor of the *Bérla Feini*, the dialect in which the ancient laws were written, is described as possessing, must have been essential in expounding the received laws of the country, as they were written in the existing books and manuscripts, with which it would be peculiarly the province of such a person to be acquainted. It is natural to expect that an eminent divine, such as St. Cairnech appears to have been, would be employed in modifying such portions of the ancient laws as were inconsistent with Christian doctrine and morality; and St. Benignus, an Irishman, and acquainted with the language, is the kind of person who

would be intrusted with the duty of transcribing and writing out the laws thus expounded and modified. And, finally, St. Patrick would naturally superintend and direct the whole undertaking, and the kings would assent to it in its completed state.

It has been urged, again, that St. Patrick was better employed, in A.D. 438, preaching in Connaught than in attending senates. But the preparation of the *Senchus Mor* did not, as we have seen, require any attendance on senates by St. Patrick, neither does his superintendence of it imply his constant residence at Teamhair or at Rath-guthaird, during the entire of the three years the work occupied. Notwithstanding his absence during part of the time, the complete work would be called *Cain Patraic*, or Patrick's Law, just as the code of France is called the Code Napoleon, without implying that the Emperor was at Paris during the entire time the code was being composed under his sanction.

With respect to another objection, that the mixture of ecclesiastics with laymen in the states-general of nations was quite unknown in St. Patrick's days, it is right to observe that the Theodosian Code of Rome, the nature of which was, no doubt, known to St. Patrick, as a Roman citizen and son of a Roman magistrate, was made by the authority of an emperor; and that bishops had a very large share of influence with the emperors in advising them respecting their Constitutions, Edicts, and Codes, without becoming members of any legislative assembly. When Alaric II. issued his abridgment of the Theodosian Code to the Visigoths in France, in A.D. 506, not very long after the time of St. Patrick, he is stated to have done so on the advice of his bishops, as well as of his nobles. The volume of the ancient laws of England, published by the Record Commissioners, commences with the laws of King Æthelbriht,* which were revised under the advice and influence of St. Augustine,

* Æthelbriht, fourth in succession after Hengeste, was baptized by St. Augustine, in the year A.D. 597, and died, according to Beda, after a reign of fifty-six years, in A.D. 616. The laws begin:—"These are the dooms which King Æthelbriht established in the days of Augustine," &c.

when the Anglo-Saxons were converted to Christianity. The volume of the ancient laws of Wales, published by the same authority, commences with the laws of Howel Dda.* The preparation of these laws, about the year A.D. 943, is stated to have been made after consultation with a number of representatives, of whom two clerics were summoned for every four laymen. The reason of this arrangement is set forth in the laws :—"The clerics were summoned lest the laics should ordain anything contrary to Holy Scripture." The most ancient Christian analogies appear, therefore, to be all in favour of the clergy being associated with the laity in the preparation of codes of laws.

Alleged
anachron-
ism as to
King Core
considered.

An objection has been made to the account given of the composition of the *Senchus Mor*, that King Core was not a contemporary with King Laeghaire, or alive at the time of St. Patrick's mission, since his grandson Aenghus Mac Nadfreach, was the first Christian King of Munster. If Aenghus had been King of Cashel in A.D. 438, at the time the composition of the *Senchus Mor* was commenced, being then (let us suppose) twenty years of age, he would have been seventy-one when killed at the battle of Cell Osnadha in A.D. 489, when it is said "his prosperity was cut off."† This account, implying a premature death, should remove all doubt about his grandfather being alive, and King of Cashel, from A.D. 438 to A.D. 441. The statement of Dr. Keating that Aenghus reigned only thirty-six years, and so commenced to reign in A.D. 453, taken in connexion with that of Dr. Lanigan that Aenghus was only a youth when baptized by St. Patrick in A.D. 445, puts an end to the alleged anachronism so far as the date of Aenghus's accession is concerned.

We have it besides expressly stated in the *Leabhar Na g-Ceart*, that King Core was a contemporary of St. Patrick; and in the poems of Dubhthach he is described as the con-

* "Howel the Good, the son of Cadell, Prince of all the Cymra, seeing the Cymry perverting the laws, summoned to him six men from each Cymrwd in the principality to the White House of Tor, four of them laics, and two clerks."

† *Annals of the Four Masters*, A.D. 489.

temporary of Crimthan, who fought the battle of Ochra in A.D. 478, and who was a contemporary of St. Patrick and of Dubhthach himself. Crimthan is described in the same poem as defeating King Laeghaire, and also King Corc. With such evidence, it is unreasonable to doubt the statement of the *Senchus Mor*, that King Corc was a contemporary of St. Patrick, and alive in A.D. 441.

Again, it has been urged that St. Cairnech could not have taken part in the composition of the *Senchus Mor*, as his death is placed by Colgan at A.D. 530, and as he was the cousin and contemporary of the monarch Muirchertach Mac Erc, who died in A.D. 534. But Colgan mentions two St. Cairnechs; one whose day is the 28th of March, and the other whose day is the 16th of May. This second St. Cairnech he identifies with St. Cernach or Carentach, whose day in the English calendar is the 16th of May, and whom he mentions as having flourished about a century before the other St. Cairnech, and as having been a contemporary of St. Patrick.

The *Felire* of Aenghus describes the St. Cairnech of the 16th of May as of Tuilen, and as being of the Britons of Cornwall; and in the commentary on the *Senchus Mor*, it is stated expressly that it was St. Cairnech of Tuilen who took part in its composition. There is, therefore, no anachronism—for the St. Cairnech who is said to have taken part in the composition of the *Senchus Mor*, is the saint of that name who was a contemporary of St. Patrick.

These objections to the account of the composition of the *Senchus Mor* appeared so plausible, and were supported by such respectable authority, that before recommending the work to the Commissioners for publication, I had a consultation with the late Dr. O'Donovan and the late Professor O'Curry on the subject, and we came to the conclusion that these objections were not well-founded, and that there was no reason to doubt the statement that the nine authors of the *Senchus Mor* were contemporaries, and alive at the time when the work is said to have been composed.

Alleged
anachron-
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of Dr.
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and
Professor
O'Curry as
to alleged
anachron-
isms in
*Senchus
Mor*.

Dr. O'Donovan made further investigations respecting St. Cairnech, and published the result of his inquiries in the very interesting note on the word Tuilen,* in the topographical poems, from which I have largely quoted.

The opinion which Professor O'Curry† entertained was subsequently made public in his "Lectures on the Materials of Irish History," in which, referring to the forthcoming publication of the Senchus Mor, he says:—"I believe it will show that the recorded account of this great revision of the body of the laws of Erin is as fully entitled to confidence as any other well-authenticated fact in ancient history."

Places
where the
Senchus
Mor was
composed.

In ancient Irish books the name of the place where they were composed is usually mentioned. The introduction to the Senchus Mor contains this information, but is very peculiar in representing the book as having been composed at different places in different seasons of the year: "It was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird was the place during the winter and the spring, on account of the nearness of its fire-wood and water, and on account of its warmth in the time of winter's cold."

Teamhair.

Teamhair, now Tara, was, at the time the Senchus Mor was composed, the residence of King Laeghaire, the monarch of Erin, and of his chief poet, Dubhthach Mac ua Lugair, who took such a leading part in the work.

Teamhair ceased to be the residence of the kings of Ireland after the death of King Dermot, in A.D. 565, about a century and a quarter after the Senchus Mor was composed. Remains are, after the lapse of nearly 1,400 years, to be still found, the most remarkable of their kind in Ireland, which attest the ancient importance of the place.

The description of Teamhair, as a pleasant place in summer and autumn, is true of Tara at present. In winter and spring, when Tara, from its exposed position, would not be so agreeable, a different place for the composition of the

* Irish Topographical Poems, notes, p. xiv., n. 60.

† O'Curry's Lectures, p. 17.

Senchus Mor was chosen—"Rath-guthaird." This place is described as being where the stone of Patrick is "at this day," *i.e.*, at the time when the introduction was composed. It is further described as being "near Nith-nemonnach." ^{Rath-guthaird.}

Rath-guthaird has not hitherto been identified or described, but there are several circumstances which indicate that it is most probably the fort now called Lisanawer, near the village of Nobber, in the parish of Nobber, and northern portion of the county of Meath, and about sixteen miles from Tara.

In the commentary it is mentioned that Nith-nemonnach was on the banks of the river Nith.

The river Nith is noticed in the Annals of the Four Masters,* where its irruption in "Magh Muirtheimhne" is mentioned. Dr. O'Donovan adds, in a note "Nith was the ancient name of the river of Ardee, flowing through the plains of Conaile Muirtheimhne, in the county of Louth." With the clue afforded by this information, I made a search on the Ordnance Maps from the outlet to the source of the Ardee river for any means of identifying Rath-guthaird; and at the source of the river, where it issues from White-wood lake, a stone is to be found, marked on the Ordnance Map, and still called "Patrick's stone," and the place where it is situate is named Nobber-beg.

There is a very large rath, in good preservation, called Lisanawer, within two fields of this stone. There was also, until very recently, another rath within three fields of the same stone, on the top of a hill called Gallows Hill, and there is also, adjoining the village of Nobber, on the banks of the river Nith, a high moat, in good preservation.

The situation of these raths in a valley, and sheltered, especially the one called Lisanawer, from the north and east, fulfils the condition of being warm in the time of winter's cold, and contrasts most favourably with Tara, which must be a bleak place in winter.

There is considerable evidence that there was in ancient times an abundance of wood in the vicinity of the raths

* A.M. 4169.

near Patrick's stone. Whitewood Demesne is close to them, and there is a tradition of the wood having extended to the townland of Kilmainham Wood. The names of the townlands Whitewood and Kilmainham Wood afford some indications of a prevalence of wood in former times. One of the neighbouring townlands is called Eeny, derived by Dr. O'Donovan, from "Cn Pionoe," woods.

The description of the place as being "near water" is borne out by the existence of Whitewood lake, Moynagh lake, and Newcastle lake, all in the vicinity of St. Patrick's stone.

Glenn-na-
mbodhur.

As to Glenn-na-mbodhur, in which Rath-guthaird is said to be situate, there is on the west side of the valley where the stone of Patrick is situate, a remarkable glen, through which the Kilmainham river flows, and at the head of it is a cascade, called Patrick's cascade, and a holy well; there are also small glens at the south side of the valley. The beauty of this place must have attracted attention in ancient times, as two townlands are called by the name "Alt Mush" or Altmoyshé—derived, according to Dr. O'Donovan, from Ccτ Mair, beautiful heights, or beautiful brae or piece of a hill; the origin ascribed in the locality to this name being the glens which are in these townlands.* The rest of the name, "na-mbodhur,"† has left no trace in the locality. The only names which might be supposed to be a corruption of it, are Nobber,‡ the village and parish; and Nobber-beg, the spot where Patrick's stone is situate; but Dr. O'Donovan has given "an obair," (*hoc opus*) as the derivation of Nobber.

On examining the map of the district, the great number of raths in a small space is remarkable. There are still traces in a space of twenty-four square miles of upwards of sixty raths—indicating that it was a place of great importance in ancient times. Being in the county of Meath, which was

* Ordnance Survey Office Records of Names of Townlands, Co. Meath. Book 130, p. 4, and Book 20, p. 6. I am indebted to Sir Thomas A. Larcom, K.C.B., for access to these records.

† Ordnance Survey Office Records of Names of Townlands, Co. Meath, Book 20, p. 30.

‡ Nobber was a place of importance so late as the reign of King Henry VI. It was one of the boroughs of the Pale, and was fortified as an important stronghold.

the territory assigned to support the King of Erin, Glenn-na-mbodhur was probably the seat of one of the royal residences used in winter and spring by King Laeghaire and other kings.

In a note to the Annals of the Four Masters, A.D. 890, Dr. O'Donovan states that there was a royal residence in Meath called "Cuilt," which he had been unable to identify. Now, one of the townlands between Kilmainham Wood and White-wood, in the valley of Glenn-na-mbodhur, is Coole, which Dr. O'Donovan derives from "Cuil." This may be a trace of the name of the ancient royal residence, in the vicinity of which Dubhthach, and St. Benignus, and the others,* would, under the sanction of King Laeghaire and St. Patrick, according to the account given, have composed the Senchus Mor in winter and spring.

The manuscripts of the Senchus Mor, or of the portions of it, which have been transcribed for the Commissioners, are four in number:—

1. A comparatively full copy among the manuscripts of Trinity College, Dublin, H. 3. 17.
2. An extensive fragment of the first part, 432, of the Harleian manuscripts in the British Museum.
3. A large fragment of the latter part among the manuscripts of Trinity College, Dublin, H. 2. 15.
4. A fragment among the manuscripts of Trinity College, Dublin, H. 3. 18.

The first of these (H. 3. 17) is a thick vellum manuscript, formerly numbered H. 53. It consists of 874 columns, numbered and marked with Arabic figures in a modern hand. This manuscript appears, from a note to page 1, to have been in 1666 the property of Dubhalthach Mac Firbis, the last of the hereditary antiquaries of Lecan in Tirfiacra on the Moy,† "a family whose law reports and

* Glenn-na-mbodhur is only six miles from Dulane, where the city and church of St. Cairnech were.

† O'Connor's "Ogygia," Vindicated, p. ix.

Descrip-
tion of ma-
nuscripts of
Senchus
Mor.

MS. in H.
3. 17.

historical collections have derived great credit to their country;" many of these O'Connor describes as in his time lying dispersed in England and France. The H. 3. 17 manuscript appears to have been subsequently purchased by the celebrated antiquarian, Edward Lhwyd, whose name appears on the fly-leaf.

The manuscript in H. 3. 17, was, probably, one of the "great number of thick volumes of Irish laws" which Dr. Lynch* says he saw, before 1662, "written in large characters, and a large space between the lines to admit more conveniently in smaller letters a glossary on the meaning of the words," and from which Dubhalthach Mac Firbis wrote the titles of the laws given in "Cambrensis Eversus."

The text of the manuscript is written in large letters, and there is a copious gloss of derivations. This manuscript has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 1-139, and he describes the glosses and commentaries therein as very full, but adds "that the text is clearly defective in most instances."

Harleian
MS

The Harleian fragment of the *Senchus Mor* in the British Museum is described by Dr. O'Donovan as consisting of twenty leaves, large folio, and the writing is, in his opinion, "apparently of the middle of the sixteenth century."

It appears from notes to the manuscript† that it was transcribed at a place called Desert Labrais; and the death of John M'Clancy is mentioned, of which the transcriber had just heard. The death of a John M'Clancy, chief Brehon of the Earl of Desmond, is recorded in the *Annals of the Four Masters* as having taken place in 1578. He was probably the person referred to by the transcriber. His position is indicated in the *Annals* by the statement:—"There was no son of a lay Brehon in Ireland, in his time, who had better tillage or a better house than he." This date, 1578, coinciding so nearly with Dr. O'Donovan's conjecture, may be taken as the date of the Harleian manuscript.

* "Cambrensis Eversus," vol. II., p. 375.

† Fol. 18 a, 196 and 206.

This manuscript which contains, in large letters, the poem attributed to Dubhthach Mac ua Lugair, was transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 1752-1929. He considered the introduction in this copy more complete than in the Dublin manuscripts, and the gloss very full, though difficult to decipher. "I have," he writes, "to use a very powerful magnifying glass to read some of the glosses, which are written up and down, over and hither, and carried into the margin in the most irregular and unsatisfactory manner."

The manuscripts in Trinity College library, H. 3. 18, containing portions relating to the *Senchus Mor*, together with a number of other tracts, now divided into two volumes octavo, are stated by Professor O'Curry to be "made up of various fragments of laws, glosses, poems, pedigrees, &c., chiefly written on vellum, but some on paper. The law manuscripts are all on vellum, excepting a few lines on paper, from page 331 to page 350, and date from the year 1511* to 1565."† At page 25 "the transcriber gives his name, Carbre O'Maolchonaire, and the date, 1511, at Moycullen, in the now county of Galway." MS. in H.
3. 18.

"The writing," in Professor O'Curry's opinion, "is in various hands, and the fragments appear evidently to have belonged to various compilations."

The tract relating to the *Senchus Mor*, contained in the first volume of the manuscripts, was transcribed by Professor O'Curry, and is in the Commissioners' transcripts, C. 756-892. It contains the introduction, and a very copious gloss of the terms which occur in the *Senchus Mor*.

The fourth manuscript of the *Senchus Mor* contained in the volume of manuscripts (H. 2. 15) in the library of Trinity College, Dublin, although only a fragment of the latter part of the work, is, in some respects, the most interesting, on account of its antiquity, it being apparently more ancient than any of the other copies. It is on vellum, of folio MS. in H.
2. 15.

* Vide p. 25, col. a. l. 9.

† End of p. 450.

size, and the volume in which it is contained is "composed," according to Dr. O'Donovan, "of various fragments, written at different periods by several hands." The words "Senchur mór" at the head being, as he believed, in the handwriting of Dubhalthach MacFirbis. The numbered pages of the volume are 391.

Date of
MS. in H.
2. 15.

As showing the antiquity of this manuscript, Dr. O'Donovan has translated a note which purports to have been written in A.D. 1350 :—

"One thousand three hundred ten and forty years from the birth of Christ till this night ; and this is the second year since the coming of the plague into Ireland. I have written this in the twentieth year of my age. I am Hugh, son of Conor MacEgan, and whoever reads it let him offer a prayer of mercy for my soul. This is Christmas night, and on this night I place myself under the protection of the King of Heaven and Earth, beseeching that He will bring me and my friends safe through this plague, &c. Hugh (son of Conor, son of Gilla-na-naeve, son of Dunslavey) MacEgan, who wrote this in his own father's book in the year of the great plague."

In the Annals of the Four Masters a great plague is mentioned as raging in 1349, a fact which coincides with MacEgan's description of 1350 being the second year of the plague. It would also appear that his life was spared for some nine years, which he employed profitably ; for in 1359 there is recorded the death of Hugh, the son of Conor MacEgan, who is described as the choicest of the Brehons of Ireland. He was, no doubt, the Hugh, son of Conor MacEgan, who made the entry in 1350 in his father's book, which contains the Senchus Mor manuscript.

The
Brehon
Family of
MacEgans.

This MacEgan would appear to have belonged to a tribe or family of Brehons of that name, who are noticed by MacGeoghegan* under the name of MacKeigans. "The

* Note to his version of the Annals of Clonmacnoise, cited by O'Donovan, in note (m) to Annals of the Four Masters, A.D. 1317.

Brehons of Ireland," he says, "were divided into several tribes and families, as the MacKeigans, O'Deorans, O'Breasleans, and MacTholies. Every country had its peculiar Brehaive dwelling within itself, that had power to decide the causes of that country, and to maintain their controversies against their neighbour countries, by which they held their lands of the lord of the country where they dwelt."

In the Annals of the Four Masters the deaths of several MacEgans are recorded, nearly all of whom are stated to have been Brehons or Ollamhs; and the country for which they held office was generally Connaught, or parts of that province:—

A.D. 1309. Gilla-na-neave MacEgan slain, "Chief Brehon of Connaught, and the most illustrious of the Brehons of his time."

A.D. 1316. John MacEgan slain—"O'Conor's Brehon."

A.D. 1317. Maelisa Roe MacEgan died—"the most learned man in Ireland in law and judicature."

A.D. 1329. Maelisa Donn MacEgan died—"Chief Ollav of Connaught."

A.D. 1354. Saerbraethach, son of Maelisa Donn MacEgan, died in Inniscloghran, an island in Lough Ree—"Ollav of Clonmacnoise."

A.D. 1355. Teige MacEgan died—"a man learned in the Fenechus," or ancient laws of Ireland.

These were all predecessors or contemporaries of Hugh MacEgan who made the entry in the book containing the manuscript of the Senchus Mor. Gilla-na-neave MacEgan, who died in 1309, was probably his grandfather.

The facts thus recorded in the Annals of the Four Masters, all tend to confirm the conclusion that the manuscript in H. 2. 15, was in the possession of one of the most distinguished families of Irish Brehons prior to 1350, and most probably prior to 1309.

The MacEgans appear to have retained a distinguished position as Brehons for many years; for in A.D. 1399 there is recorded the death of another Gilla-na-naev, son of Conor

MacEgan, and most probably brother of Hugh MacEgan, already referred to as connected with the manuscript in H. 2. 15. He was arch-ollav of the Fenechus law; and in the same year died Boethius MacEgan, a man extremely skilled in the Fenechus law. Even so late as 1529, it is recorded that Corcnamhach, son of Farrell, son of Donough Duv MacEgan, died, and was interred at Elphin, "the most distinguished adept in the Fenechus [or ancient laws of Ireland] poetry and lay Brehonship in all the Irish territories."

Other law tracts attributed to the MacEgans have come down to us. In the volume of manuscripts in the Library of Trinity College, H. 3. 18, p. 355,* there is a poem embodying in verse some of the leading principles of the law of distress. It is described as having been composed by Gilla-na-naev MacEgan,† son of Dunsleibh Mac Aedogain, and to have been written for the noble company of O'Connors at Cruachan, the ancient royal residence of the kings of Connaught. This was, most probably, Gilla-na-neave MacEgan, already referred to, who died in 1309.

Another law tract preserved in H. 3. 17, p. 157,‡ commences with a statement that it was changed from hard original Gaelic and put into fair Gaelic by Gilla-na-Naemh, son of Dunslavvy Mac Aedhagain. This would appear to be Gilla-na-neave, who died in 1309, the grandfather of Hugh MacEgan, already referred to. The existence of such a tract proves that there were in the thirteenth and fourteenth centuries in the hands of the MacEgans ancient law tracts of such considerable antiquity that it was thought a work of importance to translate them into the ordinary Irish language of that period. The fact that such translations were made

* Commissioners' Transcripts, C. 742.

† There are two other Gilla-na-naev MacEgans mentioned in the Annals of the Four Masters:—

A.D. 1443, Gilla-na-naev, son of Gilla-na-naev, son of Hugh, died; he was "Ollav of Munster in law, a man generally skilled in each art."

A.D. 1447, Gilla-na-naev, the son of Aireachtach, who was son of Solomon MacEgan, died; "the most learned Brehon and Professor of Law in Ireland."

‡ Commissioners' Transcripts, C. 285.

in the law schools in Ireland, makes it unreasonable to argue, from the age of the language or the absence of very ancient grammatical forms in any copy so treated, against the antiquity of the original text.

The manuscript in H. 2. 15, has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 993-1225. He describes this fragment as much better, so far as it goes, than the manuscript H. 3. 17.

It has been already noticed that the manuscript in the Trinity College collection, H. 3. 17, was, in 1666, the property of Dubhalthach MacFirbis.* A few years afterwards it appears to have come into the possession of Edward Lhwyd, author of the "Archæologia Britannica," which was published in Oxford in 1707.

History of
ancient
Irish law
manu-
scripts.

The manuscript in the Trinity College collection, H. 3. 18, appears to have also come into Mr. Lhwyd's possession about the same time. This entire collection of manuscripts at one time belonged to him, and the paging numbers are in his handwriting.† The manuscripts contain two notes by Mr. Lhwyd at pp. 459 and 565, stating that he bought one manuscript from Cornán O'Cornin, in the county of Sligo, in Connaught, in the year 1700, and another from John Agnew‡, near Larne, in the county of Antrim, in the year 1700.

The manuscript in the Trinity College collection, H. 2. 15, after being in the possession of the MacEgan family for many years, was, about the middle of the seventeenth century, in the possession of Dubhalthach Mac Firbis. At the beginning of the eighteenth century it formed part of the "Irish manuscripts that had been collected from various parts of Ireland"§ by Mr. Lhwyd, "twenty or thirty in number."§

* Mr. Charles O'Connor states that MacFirbis was instructed by the MacEgans, who kept a law seminary in Tipperary in the reign of Charles I.—Ledwich's "Antiquities," second edition, p. 303.

† Stokes's *Old Irish Glossaries*, p. lxvi.

‡ O'Reilly's *Transactions of the Ibero-Celtic Society for 1820*, p. iii.

§ Letter of Edward Lhwyd to the Royal Society, published in Baddam's *Abridgment of the Philosophical Transactions*, vol. v, p. 2. *Vide* O'Reilly's *Essay on Ancient Irish Institutes*.—*Trans. R. I. A.*, vol. xiv. p. 147.

Lhwyd's collection of manuscripts afterwards came into the hands of Sir John Seabright. About 1782, the foundation of the Society of Antiquarians, which preceded the Royal Irish Academy, having attracted attention to Irish antiquities, the celebrated Edmund Burke "prevailed on Sir John Seabright to present to the library of Trinity College, Dublin, the Lhwyd collection of manuscripts," since called the "Seabright manuscripts."

The trust upon which these manuscripts were restored to Ireland is stated in Mr. Burke's letter to General Vallency of 15th August, 1783, in which he suggested that the originals of the Irish manuscripts, with a literal translation into Latin or English, should be published, that they might become the proper subjects of criticism and comparison. "It was in the hope," he adds, "that some such thing should be done that I originally prevailed on Sir John Seabright to let me have his manuscripts, and that I sent them by Dr. Leland to Dublin."

It is interesting to trace in the present publication a fulfilment of the plan of Edmund Burke, to whose active intervention we are indebted for the safe custody of, and ready access to, the manuscripts. In his foresight and wisdom in this matter we find traces of that greatness of mind which is at length about to receive a fitting tribute from his countrymen.

Selection of text. The manuscripts of the *Senchus Mor* were translated by Dr. O'Donovan; some portions were translated also by Professor O'Curry; and the manuscript H. 3. 18, was translated by Professor O'Curry before Dr. O'Donovan executed his translation of it.

From an examination of the text and translation of the manuscripts it appeared to Dr. O'Donovan and myself that the Harleian copy was the most satisfactory to adopt as a basis for the first volume of the *Senchus Mor*. It is accordingly the text which has been followed in this volume. Words and sentences and whole passages of gloss and commentary have however been supplied from the other manuscripts, and in some

cases, for a defective passage in the Harleian copy, a more complete passage has been introduced from one of the other copies. All the words and passages so introduced are marked with brackets, and there is given a reference to the page of the Commissioners' transcripts from which the word or passage is taken.

When the Irish text had been prepared by Dr. O'Donovan for press, he compared the entire of the Harleian portion with the original manuscript in the British Museum. On this comparison some phrases were detected which had escaped him in his first transcription, and he was enabled to check and correct the entire of the Irish text. From the text as so settled by him the present volume has been printed. A few sheets were read by him, in first and second proof, before his death; and the entire of the proofs have since been read and compared with his revised transcript by Professor O'Mahony.

In the original manuscript of the *Senchus Mor* there is, as already noticed, a difference marked by the size of the letters between what is text and what is gloss or commentary. This distinction has been marked both in the Irish and in the translation, by distinct type. By a further distinction in type the explanatory matter, which is merely gloss or explanation of words, is distinguished from more lengthened commentary or illustrations.

The language of the text and of the poem ascribed to Dubhthach Mac ua Lugair was believed by Dr. O'Donovan to be of the age in which it is said to have been composed. The introduction describing the origin of the *Senchus Mor* and of the poem, purports to be a subsequent production. It speaks of the authors of the *Senchus* in the third person. "Nofis, therefore, is the name of the book which *they* arranged." Again, one of the places of the poem is said to be Rath-guthaird, "where the stone of Patrick is *at this day*."

Professor O'Curry has stated his opinion that this introduction is itself of high antiquity.* Upon the introduction

* O'Curry's "Lectures on the Materials of Irish History," p. 16.

Age of different portions of *Senchus Mor*.

there is gloss and commentary of more recent composition. Dr. Todd* considers portions of the *Senchus Mor* of great antiquity, and that the remainder, making allowance for comparatively modern alterations, can scarcely be regarded as of later date than the ninth or tenth century. Dr. Petrie† has noticed that the *Senchus Mor* is quoted several times in Cormac's Glossary, the greater part of which was most probably composed in the ninth or tenth century,‡ and that upon the word “*Νοιριγ*,” or knowledge of nine, the same account is given of the composition of the *Senchus Mor* as is contained in the passage from the *Annals of the Four Masters*, already quoted.

The important position which law treatises occupied in the early literature of Ireland is proved by the fact that the books cited in Cormac's Glossary are, with one exception, law treatises.§

In Cormac's Glossary, under the word, “*Ατγαιαλ*,”—“Law of Distress,” a reference is made to the case of the distress taken by Asal from Mog son of Nuadhat, as stated in the *Senchus Mor*,|| a fact which places beyond a doubt the high antiquity of the portion of the *Senchus Mor* contained in this volume.

The statements in the commentaries on the *Senchus Mor*—that the judicature of Ireland, before the Christian Era, belonged to the poets; that the judgments of Doidin Mac Uin and others were in verse; that Fergus and Dubhthach explained to St. Patrick what their “predecessors had sung;” that Dubhthach “put a thread of poetry round the *Senchus* for St. Patrick;” and that two poets, Fergus and Dubhthach, were the chief authors of the *Senchus*—have all received

* Todd's “*St. Patrick, Apostle of Ireland*,” p. 484.

† Petrie's “*History and Antiquities of Tara Hill*,” p. 71.

‡ Mr. Stokes says—“On the whole we may safely say that the proofs adduced in the former part of this preface sufficiently show that the greater part of what is commonly called Cormac's Glossary was written, if not in the time of Cormac, at least within a century or so after his death (A.D. 903).”—*Old Irish Glossaries*, p. xviii.

§ Stokes's *Old Irish Glossaries*, p. liv.

|| Page 65.

strong corroboration from the interesting discovery of the Very Rev. Charles Graves, D.D., that portions of the text of the *Senchus Mor* are in regular Irish verse.*

It will be a matter of interest to Irish Scholars to determine the extent to which traces of verses exist in the rest of the text. To whatever extent the *Senchus Mor* underwent the process described with regard to another Brehon Law manuscript, already referred to, as being translated from hard original Gaelic into fair Gaelic of the thirteenth century, the versification of the original text would be disturbed; and so the existence or absence of versification might afford a key to the parts of the text which are in the original language of the fifth century, in the *Bérla Feini* dialect.

The addition of more modern glosses and commentaries, and the existence of glosses in some copies not to be found in others, and of a manuscript composed of glosses alone, does not affect the reliance to be placed on the authenticity of the text. Such variations, which, in the case of the copies of a poem, or an essay, or an epistle, would be evidence of careless copying or wilful tampering with an original document,

* The following is a specimen of these verses, from the "*Senchus Mor*," p. 122:—

Etach fpu lach,
 Apm fpu nuch,
 Ech fpu aige,
 Dam fpu h-ar,
 Do fpu blicht,
 Mucc co nup,
 Caupu co lí;
 Toichneó ru,
 Diathao arneó,
 Egburo fleó,
 Inreob nealra,
 Comopuir cach ciul,
 Tincup tigi cach,
 Dir i mbro baile,
 Aiel ocup caire,
 Uorat ocup criathar;
 Foxul meich arrech,
 Carrao raite,
 Carrao aenais, 7c.

Similar specimens may be found at pp. 120, 126, 160, 166, and 184. Traces of a different metre appear in p. 150, and a large portion of the old text has a rythmical flow.

would, in the case of law books like the *Senchus Mor*, only indicate that the glosses and commentaries, like notes in different editions of the Statutes, or of Coke upon Littleton's Tenures, or any similar English law book, were of much less authority than the text itself, and were capable of being modified or added to by subsequent Brehons.

The copies of the laws which have come down to us are obviously the copies belonging to particular Brehons, or families of Brehons, or, perhaps, law schools; and while they each for the most part embody the same original and binding text, they each also contain such explanations and renderings of the rules of law as were considered the correct expositions of them by the particular individuals or schools whose copies they were; and in the several copies the glosses and commentaries, though practically identical as a general rule, are omitted, modified, or added to, obviously according to the judgment of the author of the manuscript.

The mistakes and erroneous views in some of these later glosses and commentaries are not to be ascribed to the authors of the *Senchus Mor*; they only indicate that such views were held by certain Brehons at some time subsequent to St. Patrick. The glosses and commentaries, too, which contain matters and ideas belonging to a period much later than the fifth century, are not to be rejected as fraudulent interpolations, as it is not for a moment to be supposed, nor is it stated, that they are of the same date as the text.

Mr. O'Reilly notices this difference of date between the text and the gloss, as indicated by the dialect of the Irish used; "The text," he observes,* "of all our law books is in the Fenian dialect, but it is accompanied by an interlined gloss, which in more modern language explains the terms contained in it."

Transla-
tion of
Senchus
Mor.

It appears to have been generally anticipated, amongst Irish antiquarians, that the translation of the ancient Irish laws would be a work of considerable difficulty.

Mr. Charles O'Connor, of Balanagar, in the last century,

* O'Reilly's Essay on the "Ancient Institutes of Ireland."—*Trans. R.I.A.*, vol. xiv., p. 218.

wrote* :—"I have had an opportunity of conversing with some of the most learned Irish scholars in our island, and they freely confessed to me that to them both the text and gloss were equally unintelligible. The key for expounding both was, so late as the reign of Charles the First, possessed by the MacEgans, who kept their law school in Tipperary; and I dread that since that time it has been lost."

Dr. Ledwich expresses his opinion, that, by a common Irish scholar, furnished only with Lhwyd's, Macurtin's, O'Brien's, or O'Clery's dictionary, the fragments of the Brehon Laws cannot be understood. "O'Flaherty," he observes, "though instructed by MacFirbis, could scarcely explain one page of them;† and the great Lhwyd tells the Royal Society he consulted the best Irish scholars upon this subject, but in vain. O'Connor never attempted them, and the editor of them [General Vallency] distrusts his translations, because the text admitted of various expositions, and the commentator is frequently at a loss for their meaning."

Mr. O'Reilly, in his Essay on the "Ancient Institutes of Ireland," for which he was awarded the gold medal of the Royal Irish Academy in 1824, says—"It must be admitted that the translation of the Brehon Law would be a work of considerable labour and difficulty."—"Both text and gloss are, it is confessed, obsolete, and to the person who is acquainted with only the vulgar dialect of the modern Irish must be unintelligible.‡"

The difficulties so fully predicted became manifest in the progress of the work; and in the preliminary translation of the *Senchus Mor* manuscripts, which was made for the Commissioners by the late Dr. O'Donovan and Professor O'Curry, many words and phrases were left untranslated, and the sense of many of the passages remained obscure. The entire translation, in this state, was read over by my

* O'Reilly's Essay on the "Ancient Institutes of Ireland.—Trans. R.I.A., vol. xiv., p. 217.

† Ledwich's "Antiquities," second edition, pp. 302, 203.

‡ "Transactions of the Royal Irish Academy," vol. xiv., p. 218.

assistant, Mr. Busteed, and myself, and the difficult or unsatisfactory passages carefully noted.

For the translation of such passages, the glosses explanatory of particular terms or phrases were studied, and different parts of the laws compared, and suggestions were made to Dr. O'Donovan ; and upon consultation with him the entire translation was revised, and meanings assigned to the great majority of the untranslated words and phrases.

When the translation had been thus amended, a portion was set up and revised on first and second proof by Dr. O'Donovan himself; but at the time of his death only a few sheets had reached this stage.

The entire volume had, however, been amended in manuscript, as the result of his consideration of the suggestions made to him and of the consultations with him which I have referred to ; and, though not all read in proof by him, it had the benefit of his latest views of the interpretation and translation of the law terms.

On a few of the sheets observations were made by the Rev. James H. Todd, D.D., one of the Commissioners; and the entire translation was read in proof by the Very Rev. Charles Graves, D.D., another of the Commissioners, and has had the benefit of his numerous valuable suggestions.

The proof sheets have all been finally considered and revised by Professor O'Mahony and by myself, with such aid as could be derived from a reference to other portions of the Brehon Laws, translated by Dr. O'Donovan and Professor O'Curry.

After the death of Dr. O'Donovan, the Commissioners proposed to submit the proof sheets to Professor O'Curry, in order to have the benefit of his suggestions also ; but his sudden death prevented this being carried out.

Untrans-
lated
words.

Some few words have been left untranslated, such as 'cain,' 'urradhus,' &c. 'Cain'-law appears to have been a law or decision applying to all Ireland, such as Cain Adamnain; and Cain Patraic, a name for the Senchus Mor. It has been

thought that the word meant statute law, but the Irish law in early times appears to have rested on the decisions of Brehons or judges, rather than on legislation; and the *Senchus Mor* itself is an authorized collection of approved judicial decisions, like the pandects of the Roman law, and is not statute law, like the decrees of the Roman Senate or people, or the constitutions of the emperors, or like our modern Acts of Parliament.

'Urradhus' law has been by some supposed to mean common law; but the English meaning of the term 'common law' would not translate the word. 'Urradhus' appears to be derived from 'urradh,' a native, and to apply to the local modifications of the general laws, consequent on the division of Ireland into separate kingdoms and territories. There are four 'urradhus' laws recognised in the *Senchus Mor*.*

'Cairde' has been translated 'interterritorial regulations.' Its common meaning is amity; but it relates to a branch at least, if not to the entire, of what, in the science of jurisprudence, is called international law; only in Ireland the questions were more dealt with by chiefs of subordinate territories, so that the term international would not apply. The term interterritorial has, therefore, been used to indicate the class of questions comprised in it. Again, the territories being partly independent, but partly also subordinate to the general laws, the 'cairde' appears not to have rested on treaty alone, or on general laws, but to have been regulated partly by each.

Some other words have been left untranslated. 'Seds,' originally probably meaning cattle, seems to have reference to a standard of value,† and is frequently used in the sense of that which has value, as goods or property. The early laws and history of Ireland have not been yet sufficiently investigated to enable the value or exact meaning of the word 'sed' to be determined, and the Irish term has accordingly been retained in the translation.

* Page 261.

† "Five 'seds,' i.e., two cows;" "three 'seds,' i.e., three in-calf cows for two cows after calving."—*Senchus Mor*, p. 103.

'Cumhal,' which originally meant a female slave, came afterwards to mean the value of a female slave, and thence became a measure of value, and so was retained long after slavery was abolished.

The original words for the different kinds of fines and penalties, as 'eric,' 'smacht,' 'dire,' 'airer,' have been retained as descriptive of classes of fines.

All Irish terms retained in the translation are marked with single inverted commas. Words supplied in the translation, to make the meaning intelligible, for which there are no corresponding words in the Irish, are marked in italics. Where remarkable Irish idioms receive a very free translation the literal meaning is given in the margin.

'Athgab-
hail,' or
Law of
Distress.

The subject-matter of the portions of the *Senchus Mor* in the present volume is the law of distress, so far as it is contained in the Harleian manuscript.

It appears to have been the universal remedy by which rights were vindicated and wrongs redressed.

The following account will give an idea of the general steps of the process, and will help towards the understanding of the several rules of law as given in detail in the book itself.

The plaintiff or creditor having first given the proper notice, proceeded, in the case of a defendant or debtor not of chieftain grade, to distrain. If, however, the defendant or debtor were a person of chieftain grade, it was necessary not only to give notice, but also to "fast upon him." This fasting upon him consisted in going to his residence, and waiting there for a certain time without food. If the plaintiff did not within a certain time receive satisfaction for his claim, or a pledge therefor, he forthwith, accompanied by a law agent, witnesses, and others, seized his distress. The distress when seized was in certain cases liable to a "stay" ('anadh'), which was a period, varying according to fixed rules, during which the debtor received back the distress, and retained it in his own keeping, the creditor having a lien upon it. Such a distress is ('athgabhail ar fut') a "distress with time," but under cer-

tain circumstances, and in particular cases, an "immediate distress" ('*tul athgabhail*') was made, the peculiarity of which was, that during the fixed period of the stay the distress was not allowed to remain in the debtor's possession, but in that of the creditor, or in one of the recognised greens or pounds.

If the debt was not paid by the end of the stay the creditor took away the distress, and put it into a pound. He then served notice of the distress on the debtor whom he had distrained, letting him know where what was distrained was impounded. The distress remained in the pound a certain period, fixed according to its nature ('*dithim*,' translated "delay in pound," is the name of this period), and the expense of feeding and tending ran against the distress, and was payable out of it for this period. At the end of the delay in pound the forfeiting time ('*lobadh*') began to run, during which the distress became forfeited at the rate of three '*seas*' per day until entirely forfeited. If the entire value of the distress thus forfeited was exactly equal to the original debt and the subsequent expenses, the debt was liquidated; if it was less than this, a second distress was taken for the difference; and if more, the overplus was returned. All this proceeding was managed by the party himself or his law agent, with the several witnesses of the various steps, and other necessary parties.

But if, instead of allowing his cattle to go to pound, the debtor gave a sufficient pledge ('*gell*')—*e.g.*, his son, or some article of value—to the creditor that he would within a certain time try the right to the distress by law, the creditor was bound to receive such pledge. If he did not go to law, as he so undertook, the pledge became forfeited for the original debt.

At any time up to the end of the '*dithim*' the debtor could recover his cattle by paying the debt and such expenses as had been incurred. But if he neglected to redeem them until the '*dithim*' had expired, then he could only redeem such of them as were still unforfeited.

Such is a general outline of the ordinary process of distress,

but the distinctions in the different cases in which the distress has a stay of one day, two days, three days, five days, or ten days, and all the other details, can only be ascertained from the work itself.

Parallels in
Hindoo
Laws to
Fasting in
Irish Law
of Distress.

The most remarkable peculiarity about the Irish Law of Distress is the fasting, which formed a portion of the process of distress.

For this peculiar custom the only precedent I have met with is in the Hindoo laws.* The Laws of Menu comprised a process called '*Acharitan*,' sometimes translated distress, which was one of the processes by which a creditor might recover the property lent.†

Acharitan is explained to mean "the sitting '*dherna*' at the door of the debtor, abstaining from food till, by fear of the creditor dying at his door, compliance on the part of the debtor is exacted, an alarming species of importunity prohibited in the Bengal Provinces by one of the Bengal Regulations."‡

"*Dherna*" is described by Elphinstone somewhat differently: "Common creditors also resort to the practice which is called '*dherna*,' but without threats of self-murder, which the Bramins use; they prevent their debtors eating by an appeal to his honour, and also by stopping his supplies, and *they fast themselves the whole time* they compel their debtor to do so. This sort of compulsion is used even against princes, and must not be resisted by force. It is a very common mode employed by troops to procure payment of arrears, and is then directed either against the paymaster, the prime minister, or the sovereign himself."§

* The fines in the Hindoo laws bear some analogy to the fines in the Irish law: thus it is provided by the Laws of Menu that, "a debt being admitted by the defendant, he must pay five in the hundred as a fine to the king; but if it be denied and proved, twice as much."—Chap. 8, sec. 139.

† "Laws of Menu," chap. viii., sec. 549. Sir William Jones, vol. iii. p. 282.

‡ "Strange's Hindu Laws," vol. i., p. 308.

§ In "Elphinstone's India," vol. i., p. 372,

A supposed peculiarity of the ancient laws of Ireland is the compensation for murder, which is called 'Eric' (eric). Principle of Eric not really peculiar to ancient Irish Laws.

Spenser, writing in the time of Queen Elizabeth, though admitting the Brehon laws to possess a great show of equity in determining the right between party and party, yet condemned it as containing matter quite repugnant to human laws, on account of eric.*

Sir William Blackstone, with more justice, points out that the process of appeal for murder which existed in his day in the laws of England, and which was only abolished in 1819, by Stat. 59 Geo. III., c. 46, was analogous to the eric fine for murder in the Irish Brehon Laws.†

He describes, too, the appeal for murder in the English law, as having "its original in those times when a pecuniary satisfaction, called weregild, was constantly paid to the party injured, or his relations, to expiate enormous offences. This was a custom derived to us, in common with other northern nations, from our ancestors, the Germans."‡

The German customs, thus referred to by Sir William Blackstone, are described by Tacitus:—§

"In their resentments, however, they are not implacable; injuries are adjusted by a settled measure of compensation; atonement is made for homicide by a certain number of cattle; and by that satisfaction the whole family is appeased; a happy regulation, than which nothing can be more conducive to the public interest, since it serves to curb that spirit of revenge which is the natural result of liberty in the excess."

Of the same kind as the weregilds of the Germans is the kinbote of the Swedes, derived from the person who sought to atone for his crime by "bote," ransoming "himself from the wood."||

* "Spenser's View of the State of Ireland," in *Thom's Reprint of Irish Tracts*, vol. i., p. 421.

† "Blackstone's Commentaries," vol. iv., p. 313.

‡ Tacitus, "De situ Moribus et Populis Germaniæ," ch. 21. Translated by Murphy.

§ "Murphy's Tacitus." "Manners of the Germans" s. xiii., note d.

|| Geijer's "History of the Swedes," translated by Turner, vol. i., p. 84.

Similar compensations are appointed in the Salic and Ripuarian Laws of the Franks.*

The existence of compensation for murder amongst the ancient Greeks is shown by different passages in Homer—

“A son's or brother's death,
By payment of a fine, may be aton'd;
The slayer may remain in peace at home,
The debt discharg'd: the other will forego,
The forfeiture received, his just revenge.”

9 *Iliad*, v. 732—*Earl of Derby's Translation*.

Again, in the description of Achilles' shield—

“Meanwhile a busy throng the forum fill'd:
There between two a fierce contention rose,
About a death-fine; to the public one
Appealed, asserting to have paid the whole;
While one denied that he had aught receiv'd.”

18 *Iliad*, v. 540—*Earl of Derby's Translation*.

When we find the principle of compensation for murder prevailing amongst the Greeks, Germans, Franks, and Anglo-Saxons, noticed with approbation by the Roman historian, Tacitus, and leaving traces of its existence in English law till 1819, there is no foundation for the representation that the principle of eric, however objectionable, is repugnant to all human laws, or that it is really peculiar to the ancient laws of Ireland.

Conclusion. How completely the knowledge of the ancient Irish laws was lost after the end of the seventeenth century is indicated by the fact that the *Senchus Mor* has been commonly referred to by modern historians as a history or chronicle of Ireland.

The law preserved in the *Senchus Mor*, originating in the judgments of Pagan Brehons, cotemporaneous with or prior to the Christian era, revised by St. Patrick on the conversion of the Irish to Christianity, and recognised throughout the greater part of Ireland till the reign of King James I., constitutes an important portion of the ancient laws which prevailed in Ireland for upwards of fifteen hundred years.

* Leg Sal. Tit. 44, and Tit. 57 pars secunda Lex Ripuar Tit. 7 and Tit. 34, quoted in O'Reilly's Essay on “Ancient Institutes of Ireland.”—*Trans. R.I.A.*, vol. xiv., p. 187.

The publication of the *Senchus Mor*, with such a translation as will lead to its being studied, appreciated, and understood, forms, therefore, a fitting commencement of the contributions to the materials for the History of Ireland which the Commission under whose directions it has been prepared was intended to secure.

It is a contribution to the history of the Irish or Scotie race who in early times so colonized Scotland as to give their name and a line of kings to that country, and who sent, in the sixth and seventh centuries, such zealous missionaries and learned teachers to advance Christianity and civilization throughout Europe—who, in our own day, are nearly as numerous in Great Britain as in Ireland, and have contributed so large an element to the great nations which are arising in America and Australia.

W. NEILSON HANCOCK.

senchus mor.



SENCHUS MOR.

SEANCHUS MOR.

INTRODUC-
TION.
O'D. 1.

Locc don lairdhe Teamuir, ocuf loc do Seanchuf hi
raimrad ocuf i rogmur, ar a glainni [ocuf ar-a-haidne]
if na haimreab rin; ocuf Raith zut aird, in baili
adta Lec Patraic aniu, i nGlinn na mbothur, i pasur
do Nith nemundach, a loc a ngeimrud ocuf a n-erriac,
ar zairne leo a conad ocuf a uirce, ocuf ar teraidect
i naimir in zeamruacta.

Rait zut aird dono, if ari adberur Rait zutaird, .i. raic i nairzic
nech ina zut naird, no na zut n-inolizic; no a ngeab na naird, na
neolac, no na naird, na nuaral.

O'D. 1.

Ar brn Nitha, .i. Nith anm don abuin, no Nit, ar in conpriet ro
larad na zemit an ro Patraic; no [Nemancé] nemfotiaomec, .i. um iare
ocuf um corad; no Nit nemundach, .i. mill nemunn ro gabair ina
trair; no zuma zuin do ronca i rairrad Nemanochi; no Nit nemneac, .i.
deoz neime do rardat inoti do Patraic.

Cuach lan do neim do rat thui do na thairtib do, ocuf ro rairzic
do Patraic eiridi, ocuf zunad anghin do rinne Patraic na briaithara
iran lind:—

“Iubz fir rui ibz, fir ibz aifir,

“Firz brn uaca, ibz lita, Xruiri Ieru.”

Ocup crobe gabur rin for nim no liun ni bia iricor de. No comad e
“in nomine Dei Patraic” do net anro, ocuf ro canad irin lind.

Ocup it munna aimper doib, aimper laezairne mic
Neil, muz Eirenn; ocuf Tecorur rob aird muz in domain

¹ Place, Locc.—The capital L, which was evidently intended to be an ornamented one, is omitted in the original MS.

² Place, i.e. where it was composed.

³ Loud speaking.—Guth aird may signify “high voice,” or “voice of the high, or noble, or distinguished men.”

SENCUS MOR.

THE place¹ of this Poem and the place of the Sen-
chus was Teamhair, in the summer and in the
autumn, on account of its cleanness and pleasantness
during these seasons; and Rath-guthaird, where the
stone of Patrick is at this day in Glenn-na-mbodhur,
near Nith nemonnach, was the place,² during the win-
ter and the spring, on account of the nearness of its
fire-wood and its water, and on account of its warmth
in the time of winter's cold.

INTRODUC-
TION.

Rath guth aird was so called as being a fort ('rath') where a person was punished for loud speaking,³ or for unlawful speaking; or from the voices of the 'ards,' i.e. of the learned; or of the 'ards,' i.e. of the nobles.

On the bank of Nith, i.e. Nith was the name of the river, or *it was called* Nith from the contest which the pagans had there with Patrick. 'Nemance' or 'nemshomaoinch,' i.e. unproductive of fish and produce; or 'Nith nemunnach,' i.e. onyx stones they used to find in its strand; or *it was called Nith* from a slaughter committed along with Nemannach; or 'Nith nemhneach,' from a poisonous drink which was given there to Patrick.

A cup full of poison was given by one of the druids to him, and this was revealed to Patrick, and thereupon Patrick pronounced these words over the liquor:—

"Iubu⁴ fis fri ibu, fis ibu anfis,
"Fris bru uatha, ibu lithu, Christi Jesu."

And whoever pronounces these *words* over poison or liquor shall receive no injury from it. Or it was *the prayer beginning* "In nomine Dei Patris," &c., he then composed, and pronounced over the liquor.

And they⁵ were composed at the same time—
in the time of Laeghaire, son of Niall, king of
Erin; and Theodosius was monarch of the world

⁴ *Iubu, &c.*—These words, like some of the charms of the middle ages, appear to have no meaning.

⁵ *They*, i.e. the poem and the Sencus.

INTRODU-
TION.
— and in tan rin, ocuf deirmepeét aihriðe, ut dixit in
fileò—

“Pátraiç ro baithuir ðo li,
“In aihriðe Tethori,
“Driucuir foircela cen meè,
“Do tuait mólraiz mac Míleò.”

Ocuf perpa do Seancur lin perpannu in tSencura,
.i. :—

“Laegairi, Corc, Dairi dur,
“Pátraiç, Deneoin, Cairneach corc,
“Rora, Dubháç, Fergur co feib,
“Naei railzi rin tSencuir moir.”

Perpa na lairðe imoipno Dubháç Mac ua Luðair, rið
fileò bper nEpenò.

Tucait a denmu in tSencura; Pátraiç do toirdeét
i nEpinò do rilaò baithuir ocuf cpeðme do Saerdeluib,
.i. ir in nomad bliáðain do flaitear Tethori, ocuf ir in
ceðramad bliáðain do flaitiur Laegaire mic Neill, rið
Epenñ.

Tucait a denmu na lairði imoipno: .i. Laegaire da
upail ar caè per do muinntir Pátraiç do marbað;
ocuf a bpeè fein o Laegaire don ti no muirpeð, co
rinuðorim in dilgað do bepað do. Ocuf do cualairð
Nuadu Derg, mac Neill, derðraðthair do Laegaire
eirðeic, ocuf e a nziálluideét ac Laegaire, ocuf a
dubairpíðe da ruarlaictea de, ocuf ðo tucta curia
eli do, no muirpeð neè do muinntir Pátraiç. Ocuf
tucad tairpídeét marpíluaið Laegaire do, ocuf ro ru-

¹ *Nuada Derg*.—He is not mentioned by name in any of the published lives of St. Patrick; nor in the copies of this preface preserved in O'D. 490, or C. 756.

at that time, and it was in commemoration of this INTRODUC-
TION.
the poet said :—

“Patrick baptized with glory,
“In the time of Theodosius,
“He preached the Gospel without failure
“To the glorious people of Milidh’s sons.”

And the authors of the Senchus were the number
of the persons of the Senchus—viz.,

“Laeghaire, Corc, Dairi, the hardy,
“Patrick, Benen, Cairnech, the just,
“Rossa, Dubhthach, Ferghus, with science,
“These were the nine pillars of the Senchus Mor.”

But the author of the Poem was Dubhthach Mac ua
Lugair, royal poet of the men of Erin.

The cause of the Senchus having been composed
was this :—Patrick came to Erin to baptize and to
disseminate religion among the Gaeidhil, i.e., in the
ninth year of the reign of Theodosius, and in the
fourth year of the reign of Laeghaire, son of Niall,
king of Erin.

But the cause of the Poem having been composed
was *as follows* :—Laeghaire ordered his people to kill
a man of Patrick’s people; and Laeghaire agreed to
give his own award to the person who should kill *the*
man, that he might discover whether he would grant
forgiveness for it. And Nuada Derg¹, the son of Niall,
brother of Laeghaire, who was in captivity in the
hands of Laeghaire, heard this, and he said that if he
were released, and got other rewards, he would kill
one of Patrick’s people. And the command of Laegh-
aire’s cavalry was given him, and he was released from

INTRODUC-
TION.
—

αφλαίστεα δια γιαιλλυιδεέτ, ocur po gaburtauir planu um
α comullað rin mur; ocur po gaburtauir a rleiz a ce-
doir, ocur do cuaid d'indraiçi na cleirec, ocur tar-
luiz in rleiz fuicib ocur po marburtauir Oðran, aru
ðatruiz.

No zuma inu carput no beç in clepech anð, ocur
Oðran oc coruçað in carput, ocur zuma cuiçi buðein
no beruð in turcup. Ocur po perçaiðeð in clepeç, ocur
po toçuib a lamu ruar docum a Tizerua, ocur po bi
croççizill; ocur tainiz çriçnuçað ocur talumcuinççað
moru irin baile, ocur dorchetu ar inn çreim, ocur tar-
mroiðre; ocur irpeð a deruitrem co noflaitea dorur
içrrin anð in uair rin, ocur zo rabur aç impoð na
Tempaç; ocur conuð ann rin po claenta Temuir. Ocur
po aicitea a Tizerua mur na lamu do toirnem um
breç do çaðail ina per muinðturu do marðað, ocur a
poça breçemon 1 n-Çrinn do; ocur po aemurtauir rom
rin o po haitceð dia mur.

Ocur ire poça ruc, .i. duì a reir ruzrilið inuiri
hÇirenn, .i. Dubthac Mac ua Luzair, lertau lan do
raç in rpirta namu inrin. Ir ar rin çabthu, o bur tar
muir ticea [neç] d'acra a ðala, a poça breçemon 1
n-Çrinn do; ocur o bur tar çriç cuicid ticea, a poça
breçemon irin cuiced do. Ocur po pa ðoilid la
Dubthac inu rin, ocur at beru. Ouprain ðuit, a rað
rrum, a cleiruz, olre; ir annur ðam beith irin ðail
rin itur Dia ocur ðuine; ar maðeað arberua a ne-
meiruc in çnumara ber, bið olc ðot inçairiu, ocur ni

¹ *Came*.—This event is related in Probus and the Book of Armagh.

² *Inclined*.—This inclination of the hill is differently accounted for in the Lebhar Gabhala. See Petrie's *Antiquities of Tara Hill*, p. 220.

captivity, and he gave guarantees that he would fulfil his promise ; and he took his lance at once, and went towards the clerics, and hurled the lance at them and slew Odhran, Patrick's charioteer. INTRODUC-
TION.

Or, *according to others*, the cleric (*Patrick*) was in his chariot at the time, and Odhran was adjusting the chariot, and it was at *Patrick* himself the shot was aimed. And the cleric was angered, and raised up his hands towards his Lord, and remained in the attitude of prayer with his hands crossed ; and there came¹ a great shaking and an earthquake at the place, and darkness came upon the sun, and there was an eclipse ; and they say that the gate of hell was then opened, and that Temhair was being overturned ; and then it was that Temhair became inclined.² And the Lord ordered him to lower his hands to obtain judgment for his servant who had been killed, and *told him that he would get* his choice of the Brehons in Erin ; and he consented to this as God had ordered him.

And the choice he made was to go according to the judgment of the royal poet of the island of Erin, viz., Dubhthach Mac ua Lugair, who was a vessel full of the grace of the Holy Ghost. From this is derived *the custom*, that whenever a person comes over the sea to prosecute his cause, he shall have his choice of the Brehons in Erin ; and when he shall have come across the boundary of a province, he shall have his choice of the Brehons in the province. And this thing was grievous to Dubhthach, and he said—"It is severe in thee, " O cleric, to say this to me," said he ; "it is irksome " to me to be in this cause between God and man ; " for if I say that this deed is not to be atoned for " by 'eric'-fine, it shall be evil for thy honor, and

INTRODUC-
TION.

ro lat. Maḏearḏ arber ḏono, α ειρικ ocuf α inḏechadḏ
ber, ni bḡḏ maḡt la ḏia ron; uair arḡḏ tucairi let 1
n-Ḓirenn bḡḡt rorcela, ocuf iḡḡḏ fḡl inḡtirḡḏe oḡḡil-
ḡadḏ caḡa uilc o cach coimneram ḏi araili. Iḡḡḏ ro
bai for ḏo cinḏ inḏ Ḓirinnḏ bḡḡt rḡchta, .i. inḏechadḏ
eirḡḏi cor 1 cor, ocuf fḡil α fḡil, ocuf ainm 1 n-ainm.

c. 757.

Μαιτ̄ τ̄ρα, οὐ πατραις, in ḏo bepa ḏia for hepla-
bra, rairḏ. [Non uof eḡtir qui loquimini,] rḡḏ rḡri-
tur patrir [ueḡtir] qui loquitur in uobis, ḡrl.

Ḑennachair patraic iarum α ḡirum, ocuf ḏo luḡḏ
raḡ in rḡriata naim for α erlabra, con ḏebairt, .i.
Inḡtinḡḡḏ 1 nḡinḡḡḡḡt, ocuf inbḡḡt.

Cḡḡarḡḏa ḏo rime iḡin luḡḏ rḡḏ, .i. riar o cach aḡḡairḡḡer
ocuf ḡḡḡḏ ḏo cach aḡḡairḡḡer, .i. uair iḡḡḡḡḡ ḏo rāḡḡa, ocuf
riar o rḡraib Ḓirenn.

[Inḡ tin] tuḏ¹ nḡeinḏḡlechta
ḡnim olc maḡ inḏechur;
Ar iḡ ḏo coimet cḡḡḡḡḡ, rḡḡḡḡ,
Foracbu cumuchta ḏo corc ḡacha claine.
Cauinḡḡḡech la hainm nechḡḡḡḡḡḡḡ
Ḓluḡ bathir, rḡcaḡ cin ḏiḡail;
ḏociallathar rḡḡḡḡḡ, for teit α nennacc.
Ar ni ḏliḡ ḏemun ḏilḡḡḡḡ,
1 naimḡḡḡ inḡḡḡḡḡḡḡḡḡḡ.
Nimḡḡa ramlair ḏuine,

¹ Inḡ tin tuḏ.—The first two syllables of this word are not in the manuscript, but are supplied from the fourth line above. After the word there is in the manuscript (.i. nḡḡḡḡḡ aḡḡ) a gloss upon it.

“thou wilt not deem it good. And if I say that ‘eric’-^{INTRODUC-}
 “fine is to be paid, and that it is to be avenged, it ^{TION.}
 “will not be good in the sight of God ; for what thou
 “hast brought with thee into Erin is the judgment of
 “the Gospel, and what it contains is perfect forgive-
 “ness of every evil by each neighbour to the other.
 “What was in Erin before thee was the judgment of
 “the law, i.e., retaliation : a foot for a foot, and an eye
 “for an eye,² and life for life.”

“Well, then,” said Patrick, “what God will give
 “for utterance, say it. ‘It is not ye that speak, but
 “the spirit of your Father, which speaketh in you,’
 “&c.”³

Patrick then blessed his mouth, and the grace of
 the Holy Ghost alighted on his utterance, and he
 pronounced *the poem beginning*—“It is the strength-
 ening of Paganism, &c.,” and the judgment.

Four things are enumerated in this poem, i.e., obedience from all
 who are sued, and their choice to all who are sued, for he, *Patrick*,
 was given his choice, *Brehon*, and his demand from the men of Erin.

It is the strengthening of Paganism
 If an evil deed be avenged ;
 For it is to preserve religion, they relate,
 Power was left to check each vice.
 By a foreign soul⁴ was corrected
 The neglect of baptism, sin without atonement ;
 Truth is balanced, by which they go into purity.
 For the demon is not entitled to forgiveness
 In the day of judgment.
 Not so the *sinful* man,

² *An eye*.—Exod. xxi., 24. See O'D. 6 ; C. 757 ; and Egerton, p. 18, b, b.

³ *In you*.—Matthew x., 20.

⁴ *Foreign soul*, i.e. by Patrick who was not a native of Ireland.

INTRODUC-
TION.

ˆDian dia dilaithar iŕ dileŕ abthain ;
 Abthain a danai i cairmthtech
 Tar timna narodrach.
 Arpo bui mod caich in aithirŕi ;
 Airilliuo iar cpocharo Cŕipt,
 Cenibad in ole nairl naitirŕed.

Cio ŕo deŕa co tabuir loŕuo don duine, o do riŕne peccad, acŕ
 co ndeŕna aŕŕiŕi, ocuŕ nach tabuir loŕuo don ainŕel o darŕne
 imarbar, cia no ŕiŕad ŕe aŕŕiŕe ? Iŕ e in ŕaŕ ŕo deŕa, coŕp
 aibŕic daenŕa ata in an duine, ocuŕ ata ic ˆDia ŕoŕad iŕ aibŕe
 na in ŕoŕad a ŕairi ; coŕp ŕemide ŕlan imoŕpo ata imon ainŕel,
 ocuŕ nocho nuil ic ˆDia ŕoŕad iŕ aibŕi na in ŕoŕad i ŕoiri ; ocuŕ
 iŕ uime na taro loŕuo do o do riŕne imarbur, cia no ŕiŕad ŕia
 aŕŕiŕi.

Airiu ˆDia, dirŕed mo ŕet,
 Sinu aithirib, aithirib nae neŕt,
 Naŕ claeŕ coiceŕt coimŕiu ;
 Co na ŕoŕeŕad ŕoŕbair
 ŕoŕŕuilechar ŕeŕ.
 ŕompoŕ ŕiŕ ŕiaŕad,
 ŕiaŕnairi naeŕana,
 Nuadad imbirh ŕomŕuigled.
 ŕoŕŕiŕ, ŕoŕeŕar, ŕiŕ deoŕa
 (ˆDiamchuirŕe caŕad),
 Cach mac ina cinad
 Cingid ar chel.
 Congeib da ŕecht deŕŕmirecht diŕla.
 ˆDemniŕuŕ dim ŕŕuadib
 Naŕ ŕoŕŕeŕ ŕel miad,
 Miŕair meŕemnacht ŕlan ;
 Sechim iar mo baithir ŕatŕaic

¹ *Hear me.*—Airiu is glossed clairŕi, hear ye, in the margin. The word generally means, to beseech, and this meaning would perhaps be better, notwithstanding the authority of the gloss.

If he has atoned he is entitled to absolution ;
 Absolution for his crimes, for his transgressing
 The will of the supreme King.
 For repentance has been the custom of all ;
 And they deserve pardon since Christ's crucifixion,
 As long as they do not relapse into evil again.

INTRODUC-
 TION.
 —

What is the reason that forgiveness is granted to man, after he has committed sin, provided he has repented, and that the angel receives not forgiveness after his rebellion, even though he should repent ? The reason is, because man has a frail human body, and God has a higher dwelling than that in which he was *placed* ; but the angel has a subtile pure body, and God has not a higher habitation than that in which he had been ; and this is the reason that He would not grant him forgiveness after his rebellion, even though he should repent.

Hear me,¹ O God ! direct my path,
 The oldest fathers, the fathers of potent knowledge,
 Perverted not the judgments of the Lord ;
 That I may not heap aggravation
 Upon the bloody crimes of men.
 The truth of the Lord,
 The testimony of the New Law,
 Warrant that Nuada shall die ; I *decree* it.
 Divine knowledge, it is known, decides
 (To which veneration is due),
 That each man for his crime
 Shall depart unto death.
 The two laws, indeed, contain examples of vengeance.
 It shall be proved by my cheeks
 That I shall not stain their white honor,²
 I shall pass a sound judgment ;
 I follow Patrick since my baptism.

² *Honor*.—I shall not pronounce such a sentence as will bring on my cheeks the blotches which point out the false judgment.

INTRODUC-
TION.
—

Ριανταρ λειρ lam αριθροille,
 Αρ ιρ cach beo beiper bpeeth
 Θερ αθαε α εογα.
 Ουι ιρ in ceτna nouf περ nEpeno
 Να Όια δεπλαγ inna nua pecht.
 Νι δαm τροκαιρε τριμοιτ,
 Τρε nime νερε να ναo nΑδaм nanacheτ,
 Αρ ba biethnuaguo
 Inoτoρpaτ Όια δια τροκαιρε,
 Conio αιθεppach aτpoille,
 1 nairuilliuo bar.
 Θααo cach oen oipep ουιne;
 Όειlb-μγ ποδα pλυαγαib περε pαιγιτ,
 Ec elznaρ deapz,
 Όια mbi mapb neach de;
 Ναc naniz ruail pnaite,
 Να paire ppuithe:
 Θεo bponouρ bar,
 Α mίτεp μιgnιma, ap baδap barpa.
 Όιoβu cach λειceρ biδbuou;
 Θεapu bar biδbuou.
 Όpeath peachta oompuioipeip meicri,
 1ρ ole noo noipez μιgnim;
 Concepταim bpeithemnaet baiρ,
 Θαυo ma chιnaio cach.
 Όpeeth ap neim Nuαda,
 Ocuρ ni ap bar deapap.

1ρ amlaio po comailleta in οa peacht; po hoρta in biδbu ma
 chιnaio, ocuρ oο puiγleo [nem] οia hanman; 1ρpeao imoειpτο
 λα pipu Epeann cach ma chιnaio, ap na po φοιpηe in peccao
 αιθεppach 1ρin moρi peo.

¹ *First Law.*—This is obscurely stated. It means that before Patrick's time the
 Irish had the law of nature and the law of Moses, which Cai Cainbheathach is said
 to have taught the ancestors of the Scoti in Egypt.—See page 21.

Every hand is punished as it deserves,
 For every living person who gives judgment
 Must have been chosen to it.
 There was in the First Law¹ of the men of Erin
 That which God has not vouchsafed in his New Law.
 The Trinity did not vouchsafe mercy,
 Through heavenly strength to save Adam,
 For it was perpetual existence
 God gave him of his mercy,
 Until otherwise he merited
 By deserving death.
 Let every one die who kills a human being;
 Even the king who seeks a wreath with his hosts,
 Who inflicts red wounds intentionally,
 Of which any person dies;
 Every powerless, insignificant person,
 Or noblest of the learned;
Yea, every living person who inflicts death,
 Whose misdeeds are judged, shall suffer death.
 He who lets a criminal escape is himself a culprit;
 He shall suffer the death of a criminal.
 In the judgment of the law which I, as a poet, have
 received,
 It is evil to kill by a foul deed;
 I pronounce the judgment of death,
 Of death for his crime to every one *who kills*.
 Nuada is adjudged to Heaven,
 And it is not to death he is adjudged.

INTRODUC-
 TION.
 —

It was thus the two laws were fulfilled; the culprit was put to death for his crime, and his soul was pardoned *and sent to heaven*. What was agreed upon by the men of Erin was, that every one *should be given up* for his crime, that sin might not otherwise increase in the island.

INTRODUC-
TION.

Ír feo tuictheo tpuarín mbreitérea anuar, ro failleiré Dia do Dubthaé, .i. tíaátaim ítir uilgus ocuf inoehaó: uair inoehaó ro bi ría Paatraic i n-Eirinn, ocuf uilgus tue Paatraic lair, .i. Nuada do marbaó ina éinaó, ocuf nem o Paatraic do. Acé ata uilgus írin mbreité ren, ocuf ata inoehaó. Ír e tíaátaim ítir uilgus ocuf inoehaó do nítheo inniu, uair nach fuil comuf nime ac neoch inniu, amuil ro boi in la rin, cen tuine do marbaó ina cirtaib comraiti, an cen rogabá eiric; ocuf cach uair na fuigbe eiric, a marbaó ina cirtaib comraiti, ocuf a chur ar muir ina éntaib anpoit ocuf inoerthibe torbu; ocuf rognam uao ina éor ocuf ina éunoraó.

Iarín mbreité rin tpa ro rocongraó o Paatraic roe feruib Eirenn ar co tirtair co haen maigin rri haentair imac[α]lma do. Iar tíaátaim imurro doib don daíl ro rruáá rocela Crirt doib uilí; ocuf oc cuar óferuib Eirenn marbaó na mbeo ocuf beougaó na marb, ocuf uilí comáá Paatraic, iar tíaátaim do i n-Eirinn; ocuf oc éonocatar laegaire cona druioib do raruagaó tpa rirta ocuf mirbaile dermara i ríadnairi fer n-Eirinn, rolectrao roe, ogréir De ocuf Paatraic.

C. 758.

Ír and arberu laegaire: “Riáá a ler, a riru Eirenn, fuioiuagaó ocuf orduagaó cach pechta lino [cío cenmoá in ní feo]”. “Ír feru a denam” ol Paatraic. Ír and rin tarucomlaó caé aer dana la hEirinn co tarren cach a ceiró ría Paatraic, ar bélaib caá rlaá la hEirinn.

Ír and ro herbaó do Dubthaé tarrenaó breicem-

¹ *Retaliation.* In O'D. 6, this is somewhat more clearly stated, thus:—“Uilgus ó'annain Nuadaic, .i. abreé roe nim, ocuf innehaó roe a éorp, .i. a marbaó ma éinuo, forgiveness to the soul of Nuadha, i.e. to bring it to heaven; and retaliation upon his body, i.e. to kill it for his crime.

What is understood from the above decision, which God revealed to Dubhthach, is that it was a middle course between forgiveness and retaliation: for retaliation prevailed in Erin before Patrick, and Patrick brought forgiveness with him, i.e., Nuada was put to death for his crime, and Patrick obtained heaven for him. But there is forgiveness in that sentence, and there is *also* retaliation.¹ At this day we keep between forgiveness and retaliation, for as at present no one has the power of bestowing heaven, as *Patrick* had that day, so no one is put to death for his intentional crimes, as long as 'eric'-fine is obtained; and whenever 'eric'-fine is not obtained, he is put to death for his intentional crimes, and placed on the sea for his unintentional crimes and for those of supposed utility;^a and service is required of him for his *unfulfilled* contract and covenant.

INTRODUC-
TION.

^a Ir. *Unnecessary profit.*

After this sentence Patrick requested of the men of Erin to come to one place to hold a conference with him. When they came to the conference the Gospel of Christ was preached to them all; and when the men of Erin heard of the killing of the living and the resurrection of the dead, and all the power of Patrick since his arrival² in Erin; and when they saw Laeghaire with his druids overcome by the great signs and miracles *wrought* in the presence of the men of Erin, they bowed down, in obedience to the will of God and Patrick.

Then Laeghaire said—"It is necessary for you, O men of Erin, that every other law should be settled and arranged by us, as well as this." "It is better to do so," said Patrick. It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin.

It was then Dubhthach was ordered to exhibit the

² *Since his arrival.*—Instead of ἰατρ τιαύταῖν σο, it is ἰατρ τιαύταῖν ἰμ σοῖς in the original, but corruptly so.

INTRODUC-
TION.
C. 758. nura ocur uile filidecta Eirenn, ocur nach pechta ro
palnagarat la riru Eirenn, i pect aicnid ocur [a pect
raidi] ocur i mbrecaib inhir Eirend ocur i filedaib.

C. 758. Toairngezataur do nicrad berla ban bia, .i. pecht
litre; ar in Spirut naem ro labragtar ocur do air-
cechain tria ginu na per ririon cet rabatur i n-inhir
Eirenn, amail do n-aircechain tria ginu na [ririm raidi]
ocur na n-uagal aitre, i pect petarlaise; a ro riac
pect aicnid mar nad rochat pecht litru.

C. 759. Ina breca rir aicnid tria din ro labairtar in
Spirut naem tria ginu breitemon ocur filid ririon
per n-Eirenn, o congabad in inri ro co cretium anall,
dor airpen Dubtaic uile do Patraic. Ni din nad
taudaid rir breitir n'oe i pect litru ocur nufadnair,
ocur rir cuirbena crepion, conairget in ord breitem-
nacta la Patraic ocur eclairi ocur flaitre Eirenn; do-
neoch robbu dir pect aicnid [uile] inri cretium, ocur
a coir ocur comuaim n-Eclairi rir tuait. Conide Sen-
chur mar inpen.

Nonbur tria do erglar do ordugad in liubairi, .i.
Patraic, ocur Deneoin, ocur Cairnech, tri ercuib;
Laegaire, ocur Corc, ocur Oaire, .i. tri ruz; Rora, .i.
mac Tricim, ocur Dubtaic, .i. rui berla, ocur ferzur,
.i. fileo.

Norir, din, ainm in liubaire ro ordairget, .i. fir
nonbur, ocur ata a dermerect rinn anuar.

¹ *The letter.*—In C. 758 the reading is, "Do aircechainatur do nicrad in berla
mban mbiaro .i. canon, "they foretold that the white language of beatitude
would come, i.e. the canon," viz. the New Testament.

² *Chief prophets.*—For ririm raidi there is per ririon in Harl., 432.

judgments and all the poetry of Erin, and every law which prevailed among the men of Erin, through the law of nature, and the law of the seers, and in the judgments of the island of Erin, and in the poets.

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TION.

They had foretold that the bright word of blessing would come, i.e. the law of the letter;¹ for it was the Holy Spirit that spoke and prophesied through the mouths of the just men who were formerly in the island of Erin, as he had prophesied through the mouths of the chief prophets² and noble fathers in the patriarchal law; for the law of nature had prevailed where the written law did not reach.

Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island, down to *the reception of the faith*, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons^a by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations and the harmony of the church and the people. And this is the Sencus Mor.

^a Ir. Order
of Brehon-
ship.

Nine persons were appointed to arrange this book, viz., Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, i.e. Mac-Trechim, and Dubhthach, i.e. a doctor of the Bérla *Feini*,³ and Fergus, i.e. a poet.

Nofis, therefore, is the name of this book which they arranged, i.e. the knowledge of nine persons, and we have the proof of this above.

³ *Feini*. The word Feini is supplied from Cormac's Glossary, where this passage is quoted. Bérla Feini was the dialect in which the ancient Irish laws were written.

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TION.

Ír í go trā in Cain Patraic, írreð nað cumaic nað breicem daenna do Saedelaib do caicibich nach ni rogeba í Senchur mor.

Ír é lín imorro moirter Patraic do tuisect í n-Éirinn, .i. dechnear ar rect fichit, (no dechnear ar fichit).

Co tainic Patraic trā ni tabartha uilabra aét do triur í n-Éirinn, fer comgne fhu arndéir ocuf rceluigad; ferceirta fhu molad ocuf air; breicem fhu breicemnur a roscadaib ocuf farraigib. O tainic imorro Patraic, ír romam ata caé uilabra do na frib go do fhu in berla ban, .i. ma canoine.

On uair dona ronuc Amuirgin Slungel cet breic í n-Éire, rodu la riledu anaenur breicemnur, cur in imacallaam in Da Tuar í n-Éirinn Mache, .i. ferceirte rile, ocuf Nedde mac Aona, mic Uithir, imun tugain ruad bui ac Aona, mac Uithir. Da dorca oin in labrad ro labairret na rileda ír in fuigell rin, ocuf nír bu reill donaid rlatib in breicemnur ro nucrat.

“Lar na fhu go anaenur a mbreicemnura ocuf a n-eolur,” olad na rlate. “Ní tuicamne cetumur araidit.” “Ír me-nann,” ol Concobar, “biaid cur do cach androm o nniu, aét in ni buf duthaig doibrom de, nír riera; zebaid cach a dreéta de.”

Do allad oin breicemnur ar riledaib iar rin, aét a nduataig de, ocuf ro zab caé dferaid Éirenn a dreict don breicemnur, amail ro zabrat [uzdair na m-breic go rior]:—Dreéta Eacaé mic Luéta, ocuf breéta Paéta mic Senchat, ocuf zubreéta Caratnia Teircte, ocuf breéta Moraind [mic Maan], ocuf breéta Eozain mic Durtacht, ocuf breéta Doet Neméinne, ocuf breéta Drize Ambue, ocuf breéta Denchect ó legib, ce ro batuir ríde í tur.

Ír in aimir rin trā do aentairget mate fer n-Éirenn tomur nae [anal] ocuf inhir do cach iar na miao, amail ro zabrat ír na Dreétaib nemed, 7rl.

¹ *Cain Patraic*, i.e. Patrick's law. Jocelyn mentions a large work of this kind as extant in his time, but he apparently misnames it *Canoin Phadruig*. “Magnum etiam volumen quod dicitur *Canoin Phadruig*, id est *Canones Patricii* scripsit; cuilibet personæ, ad justitiam exercendam, et salutem animæ obtinendam satis congrue convenit.”—*Trias Thaum.*, p. 214, col. 1.

² *Breathings*. The time allowed for advocates was divided by breathings, about eighteen being considered equivalent to a minute.

³ *Dignity*. The time allowed each person to plead his cause was long or short according to his dignity.—See C. 227, 2204, O'D. 2219-20.

This is the Cain Patraic,¹ and no human Brehon of the Gaedhil is able to abrogate any thing that is found in the Sencus Mor.

INTRODUC-
TION.

The number of *companions* with whom Patrick is said to have come into Erin was seven score and ten persons, or one score and ten persons.

Until Patrick came only three *classes* of persons were permitted to speak in public in Erin, *viz.*, a Chronicler, to relate events and tell stories; a Poet, to eulogize and satirize; a Brehon, to pass sentence from the precedents and commentaries. Since Patrick's arrival, however, each utterance of these professions is subject to the man of the white language, *i.e.* of the Gospel.^a

^a Ir. *Of the Canon.*

From the time that Amergin Glungel passed the first sentence in Erin, the judicature belonged to the poets alone, until the *time of the* contention which took place at Emhain Macha, between the two sages, *viz.*, Ferceirtne, the poet, and Neidhe, son of Adhna, son of Uither, for the sage's gown which Adhna, son of Uither, had possessed. Obscure, indeed, was the language which the poets spoke in that disputation, and it was not plain to the chieftains what judgment they had passed.

"These men," said the chieftains, "have their judgments and their knowledge to themselves. We do not, in the first place, understand what they say." "It is evidently the case," said Conchobhar; "all shall partake in it from this day forth, but the part of it which is fit for these *poets* shall not be taken from them; each shall have his share of it."

The poets were then deprived of the judicature, except their proper share of it, and each of the men of Erin took his own part of the judicature, as did the authors of the following judgments:—The judgments of Eochaidh MacLuchta, and the judgments of Fachtna Mac-Senchath, and the false judgments of Carat-Nia Teisethi, and the judgments of Morann son of Main, and the judgments of Eoghan MacDurthacht, and the judgments of Doet of Neimhthinn, and the judgments of Brigh Ambue, and the judgments of Diancecht, the physician, which, indeed, were first of all.

It was at this time the chiefs of the men of Erin agreed on the measure of pleading-times, breathings,² and speech to be allowed to each, according to his dignity,³ as found in the Bretha Nemhedh, &c.

INTRODUC-
TION.
O'D. 6, 7,
and 8.

[Cetna uḡour cetā no buid̄ i n-ḡirinn Aimeirḡin ḡluingeal, in file, dala Cai Cambrethaiḡ eirde, in dala deircipul lxx.at rcoile Feiniura Fariar̄. Iḡ e in Cae irin forpoglainn nechta Muiri ne tairdeēt anair, ocuf ic breḡa nechta no beirēd. Ocuf ir amlaid̄ inḡiurḡur rin:—

In tan imorpo no fuid̄ Feiniur a da deircipul reētmozet do rogluim na nilberla fon doman, Cae dāa ir e no riāēt co ḡirḡ, ḡer bo do Ebrair̄ib a bunuḡur, ocuf no rogluim an berla nḡeḡtacca; ocuf ar e at cuair̄ do Forann do riḡ ḡeḡtaca. Ocuf [ar] rcaoilēd na rcoile fon doman uile, ir la Cai do cūaḡur na teētā ó Forann do chuincr̄d Feiniura cuice. Ocuf ba ri tḡa rochraic tucc doib Scot, inḡen Forunn̄, do tabuir̄t do Nel mac Feiniura. Innde dicitur Scuit for̄ Scotair̄.

Iar teēt don rcoil cuna nair̄i leo co Forunn̄, no rogluimeḡur an berla nḡeḡtaca la Cai.

Iririn aimir̄ i ndenta na hair̄de morā i nḡeḡt, .i. an éplaiḡ, et ailia que in lege r̄rip̄ta r̄unt, ḡrl.

O do connuir̄c tḡa Feiniur ocuf na huile fuid̄ na breḡa morā do n̄id̄ir per r̄er̄uor̄ Dei, do t̄eḡoir̄ dia rogluim leo, ar do ruir̄menair̄er̄ ba tḡa for̄r̄ar̄d̄ neolur̄a ocuf r̄riḡḡnama no r̄ar̄uir̄d̄oir̄ Iḡraelid̄air̄ don na d̄uir̄de ḡeḡtaca, ocuf do ḡn̄id̄ir ina air̄de inḡa, ḡrl. In tan tḡa no cuat̄ur Iḡraelid̄air̄ for̄ t̄eḡēd, tair̄icc Cae la Muiri.

Ina Scoti olcena no eluir̄iur̄ ar oman na nair̄de reim-ep̄er̄ta, ḡin teēt irin r̄luair̄ḡeḡ la Forunn̄; ocuf ar oman Forunn̄, ocuf a air̄ḡir̄ iar̄ t̄iāḡt̄uin, do luir̄d̄ Feiniur for̄ muir̄. Ro bui tḡa Cai i caoir̄meēt Muiri r̄ur̄ in ré rin, ocuf robuī ina ḡnair̄ ac t̄uir̄deēt t̄ar̄ir̄in d̄it̄rib, ḡur̄ r̄car̄uir̄ḡur̄ r̄iu, iar̄ rogluim nechta Muiri; ocuf n̄i do Tir̄ Tair̄ir̄nḡir̄e [d̄oir̄iāḡt] fon, aḡt irin nḡreḡ, co roibe i Tracia.

In tan imorpo tancut̄ur̄ luinḡer̄ mac̄Miled̄ co rabat̄ur̄ i nḡer̄man, .i. ina hair̄r̄ḡur̄, do chuat̄ur̄ iar̄ rin da noēt dec mil̄id̄ do mil̄eḡuib for̄ luinḡer̄ ar a t̄ir̄, ir̄eḡ do dechud̄ur̄ r̄o elu ocuf air̄r̄deḡur̄ na luinḡir̄ ut, co rabud̄ur̄ a naont̄air̄ mac̄ Miled̄, ocuf do ḡellat̄ur̄ r̄ide r̄iu t̄ir̄ dia no ḡabud̄air̄ r̄eir̄in t̄ir̄. Iar̄ t̄air̄t̄iul̄ mar̄a iar̄ rin, no cuir̄et̄ur̄ ḡair̄id̄il̄ na mil̄id̄ rin do lot̄ur̄ a Tracia i t̄ir̄ Ch̄r̄iḡthnēc ar̄ eicm, cunad̄ uair̄th̄ib̄ Cr̄iḡthn̄iḡ.

¹ This interpolation is in O'D., 6, 7, and 8 only.

² *Nel*. Niul, son of Fenius, in the *Leabhar Gabhala*. The author of the life of Cadroc, published by Colgan, calls him *Æneae filium nomine Nelum seu Niulum*.—Colgan, p. 495, cap. 5.

¹ The first author that ever was in Erin was Amergin Glungeal, the poet, who was foster-son of Cai Cainbrethach, one of the seventy-two disciples of the school of Fenius Farsaidh. This Cai had learned the law of Moses before he came from the East, and it was the judgment of the Law of Moses he used to pass. And thus his story is told:—

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TION.

When Fenius sent his seventy-two disciples to learn the various languages throughout the world, Cai was he who went to Egypt, although he derived his lineage from the Hebrews, and he learned the language of the Egyptians; and it was he who went to Pharaoh, King of Egypt. And on the dispersing of the school throughout the world, it was with Cai the messengers went from Pharaoh, to request of Fenius to come to him. And the reward which they got was that Scota, the daughter of Pharaoh, was given in marriage to Nel,² son of Fenius. Hence the Scuit are called Scoti.

After the coming of the school and their tutor to Pharaoh, they learned the Egyptian language with Cai.

This was the time at which the great signs were wrought in Egypt, i.e. the destructive plague and the other things which are written in the law, &c.

Now, when Fenius and all the learned saw the great judgments executed by the servants of God, they went to learn with them, for they thought that it was through superior knowledge and study the Israelites overcame the Egyptian Druids, and wrought the many signs, &c. When, however, the Israelites went on their flight, Cai came with Moses.

The Scoti in general fled from fear of the signs aforesaid, and did not go in the host with Pharaoh; and from fear of Pharaoh, and of his reproach after his return, Fenius put to sea. Cai was in the meantime along with Moses, and was in his company while going across the desert, but parted from him when he had learned the law of Moses; and it was not to the Land of Promise he set out, but into Greece, and he abode in Thracia.

Now, when the fleet of the sons of Miledh had come into Germany, i.e. into the eastern part of it, after that thirty-six champions went in ships from their country, such was the fame and renown of that fleet, and united with the sons of Miledh, who promised them lands if they should themselves acquire a country. Having afterwards traversed the sea, the Gaedhil landed those champions who had set out from Thracia, by force in the country of the Cruithnigh, so that the Cruithnigh (*Picts*), are descended from them.

Now Cai went in the fleet which had sailed from Thrace to meet his own people, and he showed them his work since they had parted, i.e. the law of God to men, and his judgments. After this Cai was Brehon to the whole fleet. From him is named, Brethchath or Brathcai.¹ 'Brath' is the meaning of every 'breth;' for it is the judgment which will follow every covenant, as the end of the world is called 'brath,' as is also the last judgment which God will pass on his creatures.

The second most illustrious author in wisdom who was in Erin was Sen Mac Aige, the first author mentioned in the Senchus. He lived in the time of Fergus Mac Leti.

Brigh Ambui was a female author of wisdom and prudence among the men of Erin. From her is named Briathra Brighi,² &c.

After her came Conna Cainbhrethach, chief doctor of Connaught; he excelled the men of Erin in wisdom, for he was *filled* with the grace of the Holy Ghost; he used to contend with the Druids, who said that it was they that made heaven and earth, and the sea, &c., and the sun and moon, &c. It was this he said to them:—"Do you then," said he, "cause the moon and the sun to shine in the North for the men of the world, and we will believe that ye speak the truth." When it was seen that they had no power to do this, he said—"It is better for us," said he, "to place our faith in Him who established all these things, i.e., the God of heaven and earth, &c. Different! Different is the strength and the manifold powers of the Son of God, which claim not ye for yourselves; and do not boast of your powers, whereas ye have not power to change the order of even one day or one night, of the administration which is uniform in the elements according to God's decree."

After him came Sencha MacCuil Clain; and many of the men of Erin attest his eminence. It was in Connaught he lived, and his poems were celebrated, &c.

Fachtna, his son, *as some say*, after him; the weight of evidence, however, would rather go to show that he was the son of Sencha Mac Ailella, &c.

Sencha Mac Ailella came next, &c. Morann Mac Main, Neridh Mac Finnchuill from the fairy hills, *as some say*, but more correctly son of Morann, and Feradhach Finnfechnach, king and *chief* author of wisdom of the men of Erin *came next*. Fithel *flourished* in the time of Laeghaire, son of Niall.

The following now were the chief authors of the Senchus:—Fergus the poet, and Dubhthach Mac ua Luguir, who put a thread of

INTRODUC-
TION.

Πατριαί; ζηννοθα ανυρλαμ πο βαι αρ α εινη το βρεθα παλε
 νυζουιρ πορρυνουιουιρ; .1. Sen mac Aige ocuf Doim mac Uin;
 ocuf Moenach macc Níne, ocuf Fiachna Fiabrethú, ocuf
 Cneoine Ceird, ocuf Luchtúine raor, ocuf Diancéet, et alii qui
 in libro maneserantur.

Νηρ βυδ ειειν οιν ποιβριμ ατ ταρρεαδ α κοιννε doneoch
 πο cachnutar α ceile reimib, ocuf α ceptuzad piao Πατριαί
 φρια ρετ λιτρε το ucc Πατριαί λαιρ, γιλ. Ocuf ορδουζαδ ocuf
 fuilleo uairibrim.

Ceo puaru tpa tpaδ Πατριαί πο βατυρ αοαμια οι φοιλλριουδ.
 Intan not nepmaitir ina breitemuin α pír aineo, do cuireδ
 [bolza for α ηζρυαοαib]; do cuireδ bolza cetamur for derzru-
 aide Sen mic Aigi, in tan no beireδ claonbreit, ocuf dor leodar
 itirum iar mbreit pír, γιλ.

Connla ni rucride ζαι ιτιρ λα ραθ in Spirata naoim πο βυ
 fair.

Sencha mac Col Cluín ni conberedh breth condaroprucaoao
 in aithe riam ina bpu. Fachtna, α mac, aet in tan ruced ríde
 breith nua, maδ 1 naimpír mepa do tuite mef in tpe 1 mbíδ 1
 naon aithe, γιλ.; maδ α naimpír laeta not renoar na ba α
 laezu; maδ pír imopno α nobereδ ba hozrlan in mef for in
 ríδ; ocuf ipe iraim Faetna Tulbrethach.

Sencha mac Aililla ni conberedh breth nua ζin teopa [f]ailche
 artuδa cacha breithe. Pír naicne πο βυ α Fichel, cona ruca
 ζaoí. Mopno ní conruc breth cin rin ima braζuit; in tan
 oin no bereδ ζaoi no teannaδ in rin ima braζuit. Maδ pír α
 mbeire no lebruing ime rir.

Fileδa dana πο batar ipin ipir rí, .1. Fearζur Fianac
 (imopno ir α Fianach α cpuch Ciarpaise Luachra), Fercepte
 Fíle, Neche mac Aóna mic Uítr, Aithirne Ainur, Ferζur
 Fíle mac Aithirne, ocuf Fíleδa Epino dano olchena ni conbith
 loζ enech la cach fer oib no bereδ ζubret, ocuf ba ecomun α
 ceird, ocuf ni conepmaitir teimn laodu no imbar for oina, γιλ.

Ip ed tpa rainpuro ipazab cach oib α uζtauar, ponn Senchura
 moir cetamur, la Sen mac Aighe, α imtopmach la Ferζur ocuf
 Dubtach; ζé nepruizret ríde lam do opechtaib alanaí lanuz-

¹ *Tulbrethach*—i.e., hastily judging.

² *Fianach*, now Fennet, in Kerry.

³ Certain incantations by which the poet's mind was supposed to be rendered prophetic. See *Battle of Magh Rath*, pp. 46, 47.

poetry around it for Patrick ; besides the judgments of previous authors which had been pronounced by them, and which they explained *to Patrick* ; i.e., of Sen Mac Aighe, and Doidin Mac Uin, and Moenach Mac Nine, and Fiachna Fialbhrethach, and Credine Cerd, and Luchtaine Saor, and Dianchecht, and the others who are mentioned in the book. INTRODUC-
TION.

It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of Patrick according to the written Law which Patrick had brought with him, &c. And they arranged and added to it.

However, before the coming of Patrick there had been remarkable revelations. When the Brehons deviated from the truth of nature, there appeared blotches upon their cheeks ; as first of all on the right cheek of Sen Mac Aige, whenever he pronounced a false judgment, but they disappeared again when he had passed a true judgment, &c.

Connla never passed a false judgment, through the grace of the Holy Ghost, which was upon him.

Sencha Mac Col Cluin was not wont to pass judgment until he had pondered upon it in his breast the night before. When Fachtna, his son, had passed a false judgment, if in the time of fruit, all the fruit of the territory in which it happened fell off in one night, &c.; if in time of milk, the cows refused their calves ; but if he passed a true judgment the fruit was perfect on the trees ; hence he received the name of Fachtna Tulbrethach.¹

Sencha Mac Aililla never pronounced a false judgment without getting three permanent blotches on his face for each judgment. Fithel had the truth of nature, so that he pronounced no false judgment. Morann never pronounced a judgment without having a chain around his neck. When he pronounced a false judgment the chain tightened round his neck. If he passed a true one it expanded down upon him.

Now, the poets who were in the island—viz., Fergus Fianach (so called from Fianach,² in the territory of Ciarraighe Luachra), Ferceirtne the poet, Neidhe, son of Adhna, son of Uithir, Aithirne Amhnus (*the severe*), Fergus the poet, son of Aithirne, and the poets of Erin generally—not a man of them had honor-price who passed false judgment, and he was deprived of his profession, and was unable to perform Teinm Laodhu, or Imbas for osna,³ &c.

The particulars which each of them took from authority are, in the first place, the foundation of the Senchus Mor by Sen Mac Aighe, and the addition to it by Fergus and Dubhthach ; but they used

INTRODUC-
TION. — ταρ, γηλ; Ιμαρθ ναιρεχτα το Connla, Αι Ethnach αρροζαβ
Fíthel α υσταρταρ; τυλβρετα Ραάτνα, Coir Feme μαρ, ocuf coir
Feme bec, ocuf Μιρδα βρετα, ocuf Rechol mbreth, ocuf Clete
bretha, ocuf Cairi bretha μορα.]

Τις comad locc πο αφνειθεσ αρ ουρ ιτιρ?

Νη. Ορθ αφρικ ερυτα να πουλ; αρ ιρ ταλαμ ocuf nem το
πονασ αρ τυρ, [αρ ιρ κορραμαι loc]; αιμγρη ι ρυιου ιρη luc
ταναιρ, αρ nemκορραποτα ιη αιμγρη; περιρα ιμορπο ιρ αν
τρει luc, uair ιρ ο όορρ ocuf ó nemκορρ πο αιρ. Ραθ αφικ
ιμορπο ρα θεοιθ, uair να ρυιέ ρεμτερτυρ ρεομαιη το να ρυιθ,
το ρερ να ρελλραμ; πο ιρεθ ποθερα loc αρ ουρ, uair ιρ δια
μαρτ το ρονασ αν ταλαμ ocuf ιη μυρ; ocuf αιμγρη ιρη luc
ταναιρ, uair ιρ δέ Cetain τυκαθ ζυιαν ocuf epca φορ ρυιέ το-
μυητα, ocuf ιρ ρυιαιρε ριαζαιτερ αιμγρη. Περιρα ιμορπο
ιρη τρει luc, uair ιρ δε Haine το ρυιζη Αδαμ ocuf Ευα, ocuf
ανμαητα ιη ταλμαη αρχηνα. Ραθ αφικ ιμορπο ρα θεοιθ, uair
ιρ δια Saθαιρη το bennachad να θυιι, ocuf τυκαθ Αδαμ ορρ-
λομναετ φορρη.

Το βερτ ιαρυμ αφρικνεχτ ηιμε το Luciper co ναι ζυιαθαιθ
αιηζελ ηιμε. Το βερτ αφρικηθεετ ταλμαη το Αδαμ ocuf Ευα
co να claino.

Ιρ ε dono cet ηι πο τερ Δια αρ ιη μαρ, .i. ιη ταλαμ co να
ποτ ocuf α λεθετ, ocuf πο cum ιη ρυιμαιηιητ ιμακυαιρ ηιμε,
ocuf ιη ταλαμ πο ιητραμαιθ ubaill ρρη ερμυηθ φορ λαρ να ρυι-
μαιηιητ. Ρο delb dono ιαρηιη ολυμα ocuf uir ιη ταλμαη, ocuf
ρυιη ιηθ οεοιρ uirιθι, ocuf co ερροθαθ ιη uirι ρη, co ρροθαθ
ocuf ρυιβαθ τρε μεραρδαετ. Ρο delb dono να hoετ ηζαετα,
.i. ceitpu ρυιηηζαετα ocuf ceitpu ροζαετα; αθεραρ dono ceitpu
ροζαετα ειι ann, conu οα ζαεθα dec αιηλαιθ ρη ann.

- Ρο delb dona οατα να ηζαετ, conu ραιη οαε caθα ζαειτε οιβ
ρρη αραιε, .i. ζελ ocuf κορρα, ζλαρ ocuf uaine, buiθε ocuf
οερζ, ουθ ocuf λιαε, ιη αλαθ ocuf ιη τιμυη, ιη ciαρ ocuf ιη
οουρ. Αηαιρ ιη ζαετ κορρα, ανεαρ ιη ζεαλ, α τυαιε αν ουθ,
αιιαρ αν οουρ; ιη οερζ ocuf ιη buiθε ιτη ηζαιε ηζιλ ocuf

¹ *Place*.—This is an allusion to the place, time, person, cause, &c., of the compo-
sition of this work as set down, p. 1, *et seq.*

² *Corporeal*.—The words “for place is corporeal” are supplied from the Preface
to Feilire Aenguis.

many of the works of other authors, &c. ; such as the Imard Arrechta by Connla, the Ai Eamhnach, which Fithel took from authority, the Tulbretha of Fachtna, the Coir Feine Mor, and the Coir Feine Bec, and the Midhbha Bretha, and the Rechol m-Breth, and the Clethe Bretha, and the Cairi Bretha Mora.

INTRODUC-
TION.

What is the reason that it is the place¹ that is mentioned first ?

Answer. The order of the creation of the elements ; for it is the earth and heaven that were made first, for place is corporeal ;² then the time *comes* in the second place, for time is incorporeal ; but person *comes* in the third place, because it consists of body and non-body. The cause of its having been composed, however, is placed last, because no precedent was found before us for these things according to the philosophers ; or, the reason that place is *put* first is, because it was on Tuesday the earth and the sea were made ; and time in the second place, because it was on Wednesday the sun and moon were placed in their mundane course, and by these time is ruled. But person is *put* in the third place because it was on Wednesday Adam and Eve, and all the animals of the earth in general, were made. And the cause of its being composed *was placed* last, because it was on Saturday the elements were blessed, and Adam was placed to have dominion over them.

He afterwards gave the presidency of heaven to Lucifer with the nine orders of the angels of heaven. He gave the presidency of the earth to Adam and Eve with their children.

Now the first thing which God separated from the mass was the earth, with its length and breadth, and he formed the firmament around it, and the earth in the form of a perfectly round ball, was *fixed* in the middle of the firmament. He afterwards formed the vapour and the soil of the earth, and the currents of the watery air, and *ordained* that it should gently fall in rain, and form the streams and rivulets. He also formed the eight winds—i.e., four chief winds, and four subordinate winds ; and four other subordinate winds are mentioned, so that there are twelve winds accordingly.

He also formed the colours of the winds, so that the colours of all these winds are different from each other—i.e., white and purple, pale gray and green, yellow and red, black and gray, speckled and the dark, the dark-brown, and the pale. From the east blows the purple wind, from the south the white, from the north the black, from the west the pale ; the red and the yellow are between the white wind and the purple ; the green and the pale gray are between

INTRODUC-
TION.—
κορρερα βιτ; in uaine ocuf in ζλαρ ιτιρ in υιοιρ ocuf in ζλεξιλ
βιτ; in λιατ ocuf in έιαρ ιτιρ in υιοιρ ocuf in ειρδουβ βιτ; in
τεμιν ocuf in αλατ ιτιρ in δουβ ocuf in κορρερα βιτ. Coni τι
ροζαιτ in caé ppuuζαιτ ιτιρ.

Ro delb dono ocuf po tomair in pu cetna ina puil ó talmain
co firmamint, conio ppuin do miteri tizet in talmain.

Ro puiz iariu na peét puanna ó έa firmamint co talmain:—
Satopu, Θοιρ, Mercuri, Μαιρτ, Sol, Luna, Uenir.

Iρ e dono po tomair o έa epca co ζpuein, .i. da cet .m.
ocuf a cetair cethraéat; conio do ιρ anm nem neéterda cin ζαιτ.

Iρ e dono po tomair o έa a έpí eutpuma pu ιτιρ firmamint
ocuf ζpuein, ocuf do puonaét do puairub; conio hi pu in Olymp
cen cumpuζaó douno anm in tpep nem.

Iρ e dono po tomair ina puil o έa firmamint ζo talmain, .i.
da mule dec ap cuic cetair dec mibi, ocuf ina puil ó talmain co
firmamint ata o firmamint co puζteé, ceítepu mule púet ap uax.
do mib, cenmoéa firmamint. In met dona puil o talmain co
puicepuide ιρ peo dono puil o talmain pu co puoomain ιpuu.

Iρ e dono in puζ pu, .i. pu nime ocuf talmain, po tep in pu-
mamint ap an mair moir necpuθαίζ; ocuf puoθαίζ cuic epeta
mte, .i. epu tepuide (.i. ιτιρ in da mepuaiζti) ocuf da uaroua,
ocuf da mepuaiζti, .i. uaroua anep, ocuf uaroua a tuair.

Iρ amlaió pu dono po hoouaiζtea ceterpué na firmamint,
uair amail biρ a blaepc in uiz, ιρ amlaió ata in firmamint in
talmain inapuió; ocuf imacuairt dono poceru a tomup, ocuf pu
tapuua tomuptau.

Ocuf po opouaiζ in puζ iap pu da pe puipui do beé mpu, ocuf
da pe mup ina nucomair, ocuf uide mίρ do ζne in ζaé puip,.
conio hi cinu bliatoua noρ timóllenn. Se puuipui caéa puipui oib
pu tpep in firmamint do έaiénein puillpu tpeitib, conio pepca
ocuf pe puuipui pu do puuipuib anp, ocuf comila ζlame pu caé
puuipui, co pu in firmamint na tpeu bpuat ζemnuide ocuf ina

¹ *Twelve Miles*.—See Fontenelle, "Plurality of Worlds," where an account of the
ancient belief on this subject is given.

² *Miles*.—The text is evidently corrupt; for uax, we must read τpu mule.

³ *Sixty-six*.—Recte, seventy-two.

the pale and the pure white ; the gray and the dark-brown are between the pale and the jet black ; the dark and the speckled are between the black and the purple. And thus there are two subordinate winds between each chief wind.

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TION.

The same King also formed and measured the space from the earth to the firmament, and it is by this the thickness of the earth is measured.

He fixed after this the seven divisions from the firmament to the earth :—Saturn, Jupiter, Mercury, Mars, Sol, Luna, Venus.

The distance which he measured from the moon to the sun is two hundred and forty-four miles ; the name of this is the nether-heaven without wind.

The measurement of the space which he left between the sun and the firmament is three times the above, as it has been measured by calculators ; and this is the immovable Olympus which is called the third heaven.

The measurement of the space between the firmament and the earth is one thousand five hundred and twelve miles,¹ and the distance from the earth to the firmament is equal to that from the firmament to the *celestial* palace, three thousand and twenty-four miles,² besides *the thickness of* the firmament. And the distance from the earth to the latter is equal to the distance from the earth down to the depth of hell.

It was this King, that is, the King of heaven and earth—who separated the firmament from the great formless mass ; and he ordained five zones in it—viz., a fiery zone (i.e., between the two temperate zones), and two frigid zones and two temperate zones, viz., a frigid zone to the south and a frigid one to the north.

And the first form of the firmament was ordained thus :—as the shell is about the egg, so is the firmament around the earth in fixed suspension ; and in circumference its measurement is taken, and it is not in diameter it is measured.

And the *heavenly* King after this ordered it to be divided into twice six parts, and corresponding to them twice six months, each part to make a month, so that it is at the end of a year the circuit is complete. There are six windows in each part of them through the firmament to shed light through, so that there are sixty-six³ windows in it, and a glass shutter for each window ; so that the firmament is a mighty sheet of crystal and a protecting bulwark round the earth, with three heavens, and three heavens around it, and the

INTRODUC-
TION.

τοναίξ τοραάτα im talman, co tpi nimib ocuf co tpi nimie impi; in pectmað imorpio no ceptað i tpi nimib. Ní he dono rin forao aihzel, aét a beé amail noé imacuairt, ata dono ar in pié rin, .i. in firmamint ocuf na peét nairdrennaíξ, o éa in uair no cruátaíξá.

Ror rann in pié cetna i noib randoib dec, ocuf do rat ainn do caé rano fo let; ocuf ata ruat caéa rando dib a timcéll na firmaminte, conio dona delbaib ainimniξcher—.i. Aquair, Piré, Arriet, Tair, Gemine, Canfir, Leo, Uirgo, Libla, Scorpi, Saisetor, Capricornuf. Conio iat rin in da rann dec pié i peié ξriam ocuf epta; conio tpiáa laíxi ocuf deé nuair ocuf let uair bir ξriam in caé roinn dib rin, ocuf a cuic dec éet in ξaé rinn.

1 miξ Eñair dono bir ξriam i n-Aquair; 1 mi Febra bir ξriam i Piré; 1 miξ Marra bir i n-Arriet; 1 n-Abriú, 1 Tair; 1 miξ Mai bir i nGemine; 1 miξ Iuin bir i Canfir; 1 miξ Iuil bir i Leo; 1 miξ Auguiré bir i Uirgo; 1 miξ Septimbir bir i Librum; 1 miξ Octimbir bir i Scorpi; 1 miξ Nouimbir bir i Saisitar; 1 miξ Decimbir bir i Capricornuf.

Iaiat annrin in da rann deacc pié i peéann ξriam.

A cuic deξur do pié caéa lae do caé inleécaé doneoé bir fo ξraðoib Eclairi: laíxi miξ ξreime, ocuf aer epta, ocuf pié mara, ocuf laíxi peétmaine, ocuf feibí naeíñ.—Eínié.

Seanchur fear n-Eireann: cíð conidruítear? Com-cuimne da tpean, tíðnacul cluairé dia raile, dicetal píle, topmach o Recht litre, neptað ppi pecht aicnið; ar ite tpe n-aílce inreim ppi a n-artaitepí bpeca in bechu.

Seanchur .i. cúir ír rann ppi na hoceuraib; ar ní tuicair aet eolaíξ, .i. caníξ can ingena .i. caí caníξine, cuíra neiteir, .i. Senchae ppi na fear n-Eirionto, no penchamígne bpear n-Eirionto.

Cíð conidruítear .i. cae nae pié i raitepí; no cíð no cometaip-
tar in ní pié i raitepí penchur rann; no [cíð] no cometaip-
tar pencaip.

ðunao, ocuf inoe, ocuf airberp conaξar don focul ír penchur. ðunuo do ron a Ebra, roena a ξreíξ; no ruor a Ebra, ocuf

seventh was arranged in three heavens. This *last*, however, is not the habitation of the angels, but is like a wheel revolving round, and the firmament is thus revolving, and also the seven planets, since the time they were created. INTRODUC-
TION.

The same King divided it into twelve divisions, and gave a name to each division respectively ; and the figures of the divisions are set each in its own place around the firmament, and it is from these figures they are named—i.e., Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus. And these are the twelve divisions through which the sun and moon run ; and the sun is thirty days ten hours and a half in each division of these, and on the fifteenth it enters each division.

In the month of January the sun is in Aquarius ; in the month of February the sun is in Pisces ; in the month of March the sun is in Aries ; in the month of April in Taurus ; in the month of May it is in Gemini ; in the month of June it is in Cancer ; in the month of July it is in Leo ; in the month of August it is in Virgo ; in the month of September it is in Libra ; in the month of October it is in Scorpio ; in the month of November it is in Sagittarius ; in the month of December it is in Capricornus.

These are the twelve divisions through which the sun runs.

There are five things that should be known every day to every intelligent person who has ecclesiastical orders : *viz.*, the day of the solar month, the age of the moon, the flow of the tide, the day of the week, and the festivals of saints. Finit.

The Sencbus of the men of Erin: What has preserved it? The joint memory of two seniors, the tradition from one ear to another, the composition of poets, the addition from the law of the letter, strength from the law of nature ; for these are the three rocks by which the judgments of the world are supported.

The Sencbus, i.e. a question which is difficult to the ignorant ; for none understand it except the learned, i.e. beautiful, loveable question, i.e. 'cas caingne,' a shining question, i.e. the old road to the knowledge of the men of Erin, or the old contracts of the men of Erin.

What has preserved it, i.e. what fine science is so called ; or how was the science which is called the Sencbus preserved ; or how was the Sencbus preserved.

The root, and meaning, and import of the word 'Sencbus,' are required. Its root is the Hebrew 'son,' the Greek 'soena ;' or the

INTRODU-
TION. ruene a Dreib, ruacio a Laiten, Dliged a Saoidelg, ocur dliged
a oirberu.

Al inde, a indaithmeac, a taithmeach a inde in focail ir
rencur: Senchur, .i. ren chai fir fer n-Eiriond, no na ren, .i.
cai, conair, conuir fir na ren. Amuil tiasar ar conuirib inda
do chum pprim air, ir amlaio tiasur ar dliged an trenceara,
oir eolur cacha cangne:—Dairmirect ar ni ir cae conuir;

Gilla domanic ar cae,
Ocur a gilla nozadig rinda.

No rencar, .i. ren cae fir na ren, tech fir na ren. Amuil
oitner in tech nech ar ruact ocur ar domind, ir amlaio rin
oitnear dliged ocur eolur an trenceara nech ar indliged ocur ar
aneolur cach cangne; ocur dairmirect [ar] an ni ir cae tec:—

“Cercái, muilleno, caill feða.”

No rencur .i. rencuir, cuir, tucait, .i. tucait fir na ren. No
rencar, .i. in ren fuil and on ni ir renex ren [ata;] ocur in car
fuil and oní ir curtoia, .i. comet dligio na ren. No rencar, .i. ren-
carr, cair, cangen, rencaingne fer n-Erenn ata and. No ren-
cur; in ren fuil and ir onní ir renex [ata] ocur in car fuil and
onni ir carr, barr, .i. renbarr dligio fer n-Erend. Dliged
tarcar no tacmainger tar cac ndliged dliged in trenceara;
amaíl tacmainger barr in craind tar bun in craind, ir
amlaio rin tacmainger dliged in trenceara tar cac ndliged.

Fenchar in focul fein, finechai, caei fir na fine, .i. conair
fir na fine, no na fene. Ocur fene o Feinur Farraio. De-
irmirect air:—

“Fein o Feinur arberatari” 714.

Ocur a cenrocur in focail do rigned and, .i. ef tallad
ar ría ner. Dairmirect air, amaíl a dubairt in file:—

“Fegrat filio Fail i for
“Fencar co feig la Ferur;
“Ma iar mal cach maine mach,
“Do roirce dame Dubtach.”

¹ *All the men.* In the Leabhar Gabhala of the O'Clerys, p. 55, the whole of this quatrain is given—

“Fein o Feinur ad breta bni go boeta,
Saoidil o Saoidal glar ad garra Scuit ó Scota.”

See also the Duan Erinneach, line 69.—Irish Nennius.

Hebrew 'suos,' which is 'suene' in Greek, 'ratio' in Latin, 'dlighedh' INTRODUC-
in Irish, and law is its import. TION.

Its analytic composition, its resolution according to the meaning of the word 'Senchus:' 'Senchus,' i.e. 'sen chai fis' (the old road to knowledge) of the men of Erin, or of the ancients, i.e. 'cai,' a way, i.e. the way of the knowledge of the ancients. As people go by many roads to a chief residence, so they come to the law of the Senchus by the knowledge of every covenant. *Here is an example to show that 'cae' means a way:—*

"A youth protected me on the way ('cae'),
"And his youth is not entitled to the fair."

Or, 'Senchas,' i.e. 'Sen cae fis na sen' (the old house of the knowledge of the ancients); 'tech fis na sen' (the house of the knowledge of the ancients). As the house protects a person against the cold and inclement weather, so the law and the knowledge of the Senchus protect a person against injustice and against ignorance of each contract; and *here is an example to show that 'cae' means house:—*

"A forge ('Cerd-chae'), a mill, a wood of trees."

Or, 'Senchus,' i.e. 'senchuis,' 'cuis,' a cause, i.e. the cause of the knowledge of the ancients. Or, 'senchas,' the 'sen' which is in it is derived from 'senex,' old; and the 'cus' which is in it is from the word 'custodia,' i.e. the keeping of the law of the ancients. Or, 'senchas,' i.e. 'sen chais,' 'cais,' a contract, i.e. the old contract of the men of Erin. Or, 'Senchus,' the 'sen' which is in it is from the word 'senex,' and the 'cas' which is in it is from the word 'casus,' top, i.e. the old top of the law of the men of Erin. The law of the Senchus is a law which excels and overtops every law; as the top of a tree overtops its trunk, so the law of the Senchus overtops every law.

'Fenchus' is the word itself, quasi 'Fen chai fis,' i.e. 'caei fis na fine,' i.e. the way of the knowledge of the tribe, or of the Feini. And the Feini *are so called* from Fenius Farsaidh. An example of this:—

"Feini from Fenius are called," &c.

And a change of initials has taken place in the word, i.e. 'f' was substituted for 's.' An example of this is thus given by the poet:—

"The poets of Fail here look upon
"The Fenchus as the work of Fergus;
"But if it be viewed as regards the chief of the work,
"Dubhthach was above all the men."¹

INTRODUC-
TION.

Ἦν ἀρματο κορυφαίη το βεραι 1 τογach in ποκαίλ ιφ ρενχур ιτηρ? [Ἦν] παέ ζυιτάιγχι τυκαθ ανθ? Κορη ανι 1 ποδερνα, υαιρ ειρ ρυιλ 1 τογach in ποκαίλ ιφ ροιρσελα, no ιφ αινην το Κυριτ Sother.

Ἦν κυμαθ ρενάφ ρερ n-Ἐρηνν αθ βεραιρ ρυρ, υαιρ παέ mo ατα αιρνειρ το ολιγεο ρερ n-Ἐρηνν ανθ na το ολιγεο ban? Κορη ειρ α ποδβαιρτ ροm ανθ, αιρνεχур το ταβαιρτ ποη ρανθ ιφ υαιρλι ανθ αρ τυρ, .i. ποη μαρκαυλ, υαιρ Κυριτϋρ caput υιρ, υιρ capat μυλιρϋρ, Κυριτ ιφ cenθ ποηρ, οχυρ ρερ ιφ cenθ το ηηαι; οχυρ υαιρλι in ρερ ηαρ in ben, οχυρ αρ ορυαιρλι ποεταιο ρο ταρελβαθ he 1 λειτ ρυρ in ρερ.

Ἦν μακτρυγαθ το ροηε ρενχυρ ρερ n-Ἐρηνν το ραθ ρυρ 1 τηρ? Ἦν μειρ το μαίταιβ ρερ n-Ἐρηνν το βυι 'ca denam; οχυρ ποέ το cenel ειρ το ηορδοιγεο, αέτ πορραιβ Ἐρηνν. Ιφ αιρ 1 πορραιβ Sencaρ ηορ ρυρ ρορ, αρ μειρ το μαίταιβ ρερ n-Ἐρηνν ρο βυι ζα denam. Οχυρ ηι υιμε αθ βεραιρ Sencaρ ηαρ ρυρ, ρενχυρ αιρ το βετ ανθ ιτηρ; no cia no βετ ρενχυρ αιρ ανθ oc na ρεν-καιραιβ, no oc na ριλεραιβ, ιφ bec caé ρενχυρ οιβ 1 n-αιτρεζαθ ρυρ, αρ α n-εταρβαιγε ιαρ ρηηινθε, οχυρ αρ υαιρλι in λυχτα το ριζηe e.

O'D. 3.

Οχυρ α αινο ηοι ηβλιαθαν ιαρ τιαέταιη ρατραιε 1 n-Ἐρηνν ιφ ανθ ταρηνιe in ρενάφ υιρ το denam. [Ρατραιε οχυρ Demom, οχυρ Καρνεχ υιλ ac Τυιλεη, ιφ ιατ ρο ρερυβυρτυρ 1 καίε λυβυιρ το μαρτυριη πορρηιβ Ἐρηνν.]

Ιαρ ρεanchaοιβ na ζαοιλιζι ανηρο ανυαρ. Ιαρ ρενχυρ in ecna ημυρπο ρο ρίρ.

Sencaρ ποηο, α ρεν ριλ ανη ιφ οηηι αρ ρενex ατα, οχυρ α καρ ριλ ανθ ιφ [οηηί ιφ] καυρα, .i. τυζαθ, .i. ρεν τυζαοη ηηηηηη ο cenη μαιρ. No ποηο α ρεν ριλ ανη ιφ οηι ιφ ρενρϋρ, αιλλ; α καρ ριλ

¹ *Senchus Mor*, i.e. the great *Senchus*.—There is a tract preserved in the Book of Ballymote, called 'Senchus Beg,' a name evidently applied to it to distinguish it from the 'Senchus Mor.' In C., 762, the following reason is given for the name 'Senchus Mor:':—

"It is called *Senchus Mor*, not because it contains a great deal of matter, but on account of the great number of the men of Erin who were at the making of it, and at the arranging of it; *in the same way* as every place where Patrick used to remain on Sunday is called 'Domhnach-Mor' (great Lord's day or Sunday), i.e. from the number of the hosts who used to be about him, and used to give him great gifts. 'Domhnach Beg' is not to be found at all."

In like manner there are many churches called 'Domhnach Mór' (great Lord's house or church) to be found throughout Ireland; there is not a single church called 'Domhnach Beg' (little Domhnach), to be met with, nor is any mention of one to be found in the lives of Patrick, or any other Irish document. From this remark-

Why is it a consonant that is placed at the beginning of the word 'Sencus?' why was it not a vowel that was placed there? This was properly done, indeed, because 's' is at the beginning of the word 'Soiscela' (gospel), or because 'Soter' is a name for Christ.

INTRODUC-
TION.

What is the reason that it is called the Sencus of the men of Erin, as it does not treat more of the law of the men of Erin than of the law of the women? It is proper, indeed, that it should be so called, that superiority should be first given to the noble sex, i.e. to the male, for "Christus caput viri, et vir caput mulieris"—Christ is the head of the man, and the man is the head of the woman; and the man is more noble than the woman, and it was on account of man's dignity it was ascribed to him.

What consideration caused it to be called the Sencus of the men of Erin? The number of the chiefs of the men of Erin who were at the making of it; and it was not to any other race it was ordered to compile it, but to the men of Erin. It was also called Sencus Mor,¹ from the great number of the chiefs of the men of Erin who were at the making of it. And it was not called Sencus Mor, because there was another Sencus in existence; or, though there should have been another Sencus with the Senchies, or with the poets, every one of them was small in comparison with this, because of their uselessness after the *introduction of* truth, and because of the dignity of the people who composed it.

And it was at the end of nine years after the arrival of Patrick in Erin that the Sencus was completed. Patrick, and Benen, and Cairnech who is *buried* at Tuilen,² were they who wrote it in a chalk-book³ to preserve it for the men of Erin.

From the historians of the Irish the above has been taken. The following is from *the writers of* the history of philosophy.

'Sencus:' the 'sen' which is in it is derived from the word 'senex,' and the 'cas' which is in it is from the word 'causa,' a cause, i.e. this is an old cause from time remote. Or, the 'seu' which is in

able fact, the commentator persuaded himself that "Sencus Mor" was similarly named, without any reference to a 'Sencus Beg.' And it is probable that this may have been the case in this commentator's time; but we have had a law tract called 'Sencus Beg' at least since 1395, when the Book of Ballymote was compiled.

² *Tuilen.* Now Dulane, near Kells, in Meath.

³ *Chalk-book.*—There is no notice of this fact in any other copy but that preserved in O'D. 3, 4. The word may be translated, white-book. The parchment or vellum used by the Irish was prepared with chalk.

INTRODU-
TION. — ann íf oní ar cairtígeatup, .i. tairtígeatí, .i. ciall tairtígeatí gac
raeta ina dlígeó. No dono a ren fil ann íf oní í[r] rueni a
grec, ocuf rario a laitin, ocuf dlígeó a gaeoil; ocuf a car
fil ann, íf oní íf curtoia, .i. comed, ata, .i. dlígeó comeda zach
aín iníon. Ocuf in dlígeó rin íf e fréim ocuf bunad ar a n-fara
gac fil, ocuf íf oi ar ainn don poiri ocuf don bryg aicenta o
tuirneó ainnm caé réo dlígeatí. In cuingio imurio iaríuioi;
íf do íf ainn don toriad ocuf don dath, do gní in ainnm ic iaríuioi
gac raeta. In fil imurio iaríuioi; íf do íf ainn don toriad
ocuf dono erblaime araf donn iaríuioi, co racaib a fuilleét íf
in etergna; acé nama íf do gref maruf dlígeó an etarígnathe,
ocuf ní do gref maruf dlígeó in cuinchi. Ocuf cio in fil dono,
ní do gref maruf, uair amail aithner foraicmet, ocuf ní berio
dermuo eirde co minic.

Comcuinne da tream, .i. in da eolach, .i. cinnur do beara in
cuinne ón tain don tain eile. Ífret íf compair taircedo ant in cuinne,
cur an ni cometar iní; no coma deébir compair tairceda ant an
cuinne, ocuf comad eó bur rencur ant an ní comedar iní, .i. caé ren
oca tironacal do alaire, amail arberar “tironaic ren do tain;” no Sen
mac Aige, ocuf Sencha mac Aililla, nic Coil Cloim; íf leo no marítar
brietha, .i. na renríeó, ocuf ic he no oríuáíetar cetaríuic [atgabala]
íf in daíl oc Uírnech; no íf caé ren oca tironacal da laí. “Tironaic
ren do ren,” .i. maííetar do deírígal, ocuf íf eirde ni ina comai
do nach aílú, .i. cuinne cumaróe do bí ac in dá Sen, ac Sen mac Aige,
ocuf ic Senca mac Aililla; í te in da ren iníuiter funo, uair dermuo
rebta na Sin nic Aige taríuio Sencha mac Aililla, ím ruf í ráíter
Sencaí Sin; no no cometarítar Sencur.

Tironacul cluairé da raile, .i. tironacul atai in gleríra da imcoi-
met, .i. canóell atai in gleríra .i. caé da imcomét, .i. tironacul gleríra
o cach oib da óeíl, o Rogra ocuf o Dubtach ocuf o Fergur; no[1] íf accu
rin no bui in glerírr eile, .i. reht lírú; no glerírra in maííetaríech
da raile, don deíríbul; no inóae do inóell í cul í comet íf ni ruf ráíter
penchar, .i. tai inóil col in cloper, .i. anóil atai a cul, a comet, (.i. ar

¹ *Joint-memory*, comcuinne.—In O'D. 13 is given a Latin derivation of this compound word as follows:—“The ‘com,’ which is in ‘comcuinne,’ is the same as ‘cuma,’ i.e. equal memory; ‘cuma’ quasi ‘communis,’ ‘cuinnes’ quasi ‘communio,’ i.e. strengthening.”

² *Seniors*, or men whose names began with *Sen*.

it is from the word 'sensus,' sense; the 'cas' which is in it is from 'castigatur,' i.e. corrected, i.e. the correcting sense of every thing in its law. Or, indeed, the 'sen' which is in it is from the Greek word 'sueni,' which in Latin is 'ratio,' and in Irish 'dlighedh;' and the 'cas' which is in it is derived from the word 'custodia, keeping, i.e. the law of keeping every one. And this law is the root and stock from which grows every knowledge, and from it its name is given to the power and natural force from which the name of every lawful thing is drawn. Now, the seeking after this: from it name is given to the fruit, and to the colour, *i.e. inquiry* which the mind makes in the seeking after every thing. The knowledge now after this: from it is derived the name for the fruit and for the preparedness which grows from inquiry, so that it leaves its impression on the intellect; but only that the law of the intellect exists always, and the law of inquiry does not exist always. And as to knowledge, it does not always subsist, for though it is committed to the memory, it is overtaken often by forgetfulness.

INTRODUC-
TION.

From the joint-memory¹ of two seniors, i.e. of two learned men, as the memory is conveyed from one old man to another. The preserving shrine is the memory and what is preserved in it; or the true preserving shrine is the memory, and the Sencus is what is preserved in it, i.e. every senior conveying it to the other, as is said, "the tradition of old to old;" or, Sen mac Aige and Sencha mac Ailella, son of Coil Cloin, it is by them the judgments lived, i.e. the old poets, and these were they who ordered a fourfold division of distress at the meeting at Uisnech; or, it is every individual old man transmitting it to the other. "The tradition of old to old," i.e. of the master to the disciple, and this is the thing which is communicated to another, i.e. the common memory, or *facts preserved in the memory* of the two seniors,² i.e. Sen mac Aige and Sencha mac Ailella; they are the two Sens who are mentioned here, for it was the philosophic knowledge which Sen mac Aige had when an old man that Sencha mac Ailella learned, from which it is called Sen's Law; or *it is so called* because he preserved the Sencus.

Tradition from ear to ear, i.e. the transmission of bright knowledge to preserve it, i.e. the lighted candle of bright knowledge, i.e. each preserving it, i.e. the conveyance of bright knowledge from one of them to the other—from Rossa, and from Dubhthach, and from Fergus; or, it was they who had the other bright knowledge, i.e. the written law; or, the bright knowledge of one master to another, i.e. to the disciple; or, the repository in which is arranged to be stored up and preserved³ what is called Sencus, i.e. the storehouse in which this famous knowledge was arranged and treasured up for preservation; for hearing is conveying.

³ *Preserved.*—In C. 764 and O'D. 14, Τροναυλ κλαυρε is explained ιουλλ τοταναχ ιμοιμετ, οσυρ νι κλαυρ το η-ιουουο αετ ιρερεα το ιουδνατυρ, οσυρ ιρ ι εριρηιουολε, i.e. retentive medium of preserving knowledge, and it is not the ear that conveys it, but it is through it it is conveyed, and it is the ministering organ.

INTRODUC-
TION. — *if tochanach in τ-ειρτεcht). [Cluairi], .i. clopera, .i. in fepa no comlai in maigirtir dia raiie; cluairi .i. 1 cluair in veigirpuid; cluairi, .i. cluairin, .i. cluair ino ro, no eirtecht in ro dia raiie.*

Di cetai fide, .i. iped ro cometar ano dicetul na fide, (.i. 1 lecaib .i. fersar fide, ocur Dubtach mac hui lusaie dicitur hic), .i. ic Rop, rai Depla Feine, ocur ic Dubtach, rai litri, ocur ic fersur, rai fideceta. If ni rir a raiter fencur rin, 7ul, .i. in adbul cantain dligthee ro bi ac na fideceta, ac Ropf ocur ac Dubtach, ocur ac fersur if ni rir raiter fencur rin; no ro cometarar fencur; no rirce fide do rai ruanemaim rai rai Patraic, no mararar co tairpenta do Patraic. Iped if comrair tairceda ano, in fideceta cur a ni cometur innti; no comadeo bu comrair tairceda ann, in fideceta, ocur comadeo bu fencur ann, in ni cometur innti.

Tomach o pecht litre, .i. o pect raiterlaicte ocur o Nuaironaire, .i. tuilleo rir do canoin, .i. toirnoigti, .i. ro toirneo dam a toirgtoetu litri in rir ro cometar ano, .i. cuibruigao rri breiteir nDe, ocur ata a rirubenn, 1. canoine, .i. a toirpiti co moe o toirgtoetaio na litri ro bui cur in riuirra, Patraic, ocur Denem, ocur Cairne, .i. forbann racta do cur arf, .i. oculur ppo oculo, ocur fuilleo a nerbaio ocur a n-anporluime duilmuigao. Iped if comrair tairceda ano, in litri cometar innti; no cumao eo bu comrair tairceda ann, in litri, ocur comao eo bu fencur ann, in ni cometar innti. Corur Ecluiri o tuait ocur tuaiti o Ecluir, if ni rir a raiter raiter rin; no, ro cometurar fencur.

Nerato rri pecht aicnio, .i. roo rri nerat ano rin, anao roibe irin cetaioa toirch romaino, roim "nerato rri aicneo," .i. in ni na tainic no na tairch rri breiteir nDe, don aicneo ar a mberoir na genti a mbereta, iped do ruc 1 fenchur, .i. a tinnio co neretar in fepa ro cometar ano cona imtomach do reri toirgtoetaio aicnio na fer; no a nerat rodu co neretar do reri toirgtoetaio aicnio Adaim, do Laesaire, ocur do Coric, ocur do Daire, uair if ped ro bui do reri aicnio Adaim, curmuigao na cinao. If ni rir a raiter fencur rin; no, ro cometarar fencur. Iped if comrair tairceda ano, in τ-aicneo cur an cometar ano; no comao bu comrair tairceda ano in τ-aicneo; no comao eo bu fencur ano in ni cometar ano.

Ar ite tre n aile inreim rri ar tairther bretha in bechu, eodon in dicetul, no tre n-aile, .i. "dicetul fide," tomac o pect

¹ *Thread of poetry, ruainemaim rai, i.e. whoever was the poet that first linked the judgments together in one consecutive poem, they lived down to the time of St. Patrick, to whom they were exhibited. In C. 764, the reading is no Sicir he fide do rai dicitur ro bretha co ro mararar co tairpenta do Patraic, i.e. or whoever was the poet that put the judgments into poetry, they lived until exhibited to Patrick.*

The same copy adds at the end of this article, dicetul fide .i. ro comao tomo in adbul cantain do rairrao na fide 1 lecaib, i.e. 'Dichetal filidh,' i.e. the great recital preserved it which the poets inscribed on flagstones.

Compare this statement with what Giraldus Cambrensis says of ancient Irish history: "sed forte in aliquâ materiâ inscripta, lapidea scilicet vel lateritiâ (sicut de

Cluaisi,' i.e. 'clo-fhesa,' i.e. *the receptacle* of the knowledge which the master con- **INTRODUC-**
veys to another; 'Cluaisi,' i.e. in the ear of the disciple; 'Cluaisi,' i.e. 'Cluinsin,' **TION.**
i.e. this is 'Clufis,' or this is hearing for another.

The composition of poets, i.e. what is preserved here is the composition of the poets (i.e. in inscriptions,² i.e. Fergus the poet, and Dubhthach Macua Lughair, ^{Ir. on} are here alluded to), i.e. by Ross, a doctor of the Berla Feini, and by Dubhthach, ^{Flagstones.} a doctor of literature, and by Fergus, a doctor of poetry. This is called Sencus, &c., i.e. the great lawful recital which the poets had—i.e. Ross and Dubhthach and Fergus—is what is called Sencus; or they preserved the Sencus; or whoever was the poet that connected it by a thread of poetry¹ before Patrick, it lived until it was exhibited to Patrick. The preserving shrine in this case is the poetry with what is preserved in it; or the preserving shrine is the poetry, and the Sencus is what is preserved therein.

Addition from the law of the letter,² i.e. from the patriarchal law and the New Testament, i.e. addition to it from the canon, i.e. increase, i.e. it was added to from the rules preserved in the written law, i.e. it was harmonized with the word of God, which is written, i.e. the canon, i.e. it was soon corrected by the just rules of the letter, which these three had, *viz.*, Patrick and Benen and Cairnech, i.e. the over-severity of the law was taken from it, i.e. "an eye for an eye;" and its defects were supplied and its crudities were removed. The preserving shrine is the letter which is preserved in it; or, the preserving shrine is the letter, and the Sencus is what is preserved in it. The right of the church from the people, and of the people from the church, is called Sencus; or, they preserved the Sencus.

Strength by the law of nature, i.e. to turn to strength what is in the first four matters before mentioned, i.e. before "strength by the law of nature," i.e. such part of *the law of nature*, from which the Pagans passed their judgments, as did not or could not agree with the word of God, is what was taken from the Sencus, i.e. to return mightily the knowledge which was preserved therein with an increase of it according to the rules of the nature of men; or, to change its strength mightily according to the rules of the nature of Adam, by Laeghaire, and Corc, and Daire, for the balancing of crimes was the thing dictated, according to the nature of Adam. And this is what is called Sencus; or, it is it that preserved the Sencus. The preserving shrine³ is nature and what is preserved in it; or, the preserving shrine is nature; or, the Sencus is what is preserved in it.

For these are the three rocks by which the judgments of the world are supported, i.e. the composition, &c., or the three rocks are "the composition of the poets," "addition from the written law," "strength from the law

"arte musica legitur ante diluvium) inventa istorum memoria, fuerat reservata."
See Ann. 4 Mast., ed. J. O'D. A.M. 2242, note b.

Addition from the law of the letter.—There seems to be a defect in the text here. It should probably be "increase and diminution from the written law." The allusion is to what Patrick added to the Pagan Irish laws from the Gospel, and what he removed of the over-severity of the Mosaic law—an eye for an eye, &c.—which the old Irish are said to have learned from Cai Cainbrehthach. Patrick purged the Irish laws of the severities of the law of Moses, as well as of Pagan Irish superstitions, and reduced them to harmony with the Gospel of Christ.

³ *Preserving shrine.*—CΩΝΑΙΡ is in original, but it is wrong.

INTRODUC-
TION.

Λιτρι, νεργαδ̄ ρρι ρεετ αιειο, .i. εινομοτα ρενδαρ, .i. υαιρ ιρ ιατ ριν αιλι nemcumr̄caieca ριρ α παρταιθερ ηρειεμνυρ το ηρειετ ο'αιτρεβταχαιβ in beca; ocur bié ριν αρ αιερεbachaib, amuil atá ιο quoto continet ρρο eo quoto continetur; ocur ιρ é cuic απο αρα απο, υαιρ απουβραμυρ ρομαινο, διέcut̄ ριλεδ̄, τορμαε̄ ó ρεετ λιτρι [γρλ.] .i. no αρ ιτε απο ρο ρο ραισιρ τρε ναιλι nemcumr̄caieci na cumciitheir το cumr̄cuξad̄ α η-Ερυνη, ocur ιρ φορρη το αρταιθερ ειτ ηρειετα ιρην τομουη υιλι; no dono, αρ ιτε απο ρο ανυαρ na τρι αιλ οισ φορ α ταρρηαιρτερ ηρειεhemnυρ an τομουη υιλι, .i. ριλι, ocur λιτρι, ocur αιειο.

Ιρ απο ρο ηαιρλεδ̄ ριξ ocur αιθεch, ριζαν ocur απριζαν, ραορ ocur θαορ, ροthceδ̄ach ocur τοthceδ̄-ach, ρονα ocur τοναι.

Ιρ απο ρο αιρλεδ̄ διρε caich ρο μιαδ̄; αρ ρο bui in bieth i cutpuma conio ταιηιc Senchar Μαρ.

Ιρ α Senchar Μαρ ρο αιρλεδ̄ comδιρε το ριξ ocur ερρcop, ocur αιζε ρεχτα λιτρε, ocur ριαδ̄ ριλεδ̄ φορcan δι cenδ̄aib φορφορνα, ocur το ηρμυξαδ̄ διρηναρ cetaiβ, oca mbi caire αιριc co na thochur techta.

Ιρ α Senchar Μαρ conamυρ αρ na ρυεχτα μαιτη το ulcc, ocur olc δι μαιτη.

Ιρ α Senchar Μαρ ρο αιρλεθηα na cetheopa cana:—cain ιαρρηαιδ̄, cain ραερρηαιθη, cain αιειλλne, cain lanam-nyrpa techta; Αρδουδ̄ caich ηι coruib bel, αρ ρο bui in bieth i mbaiuiuth manι αρταιτιρ cuire bel.

Ιρ απο ρο ηαιρλεδ̄, .i. ιρ in Senchar ρο ηεραλυαιθεο. Ριξ, .i. onni ιρ ηεγενοο, ρολλamnyξad̄; no onni ιρ ηεετιετονη. Αιθεch, .i. ιητι οιανα coiρ αιτι ριach, .i. ιc ριach ρριρ in ριξ, .i. α ραερρειλι ocur α θαερ-ρειλι, ocur α τυαθα olcena, .i. ηι αιθεch ξραο ρειηι αρβειρ ρυηο, .i. αιτεc ρειch ιηβλεοξαιν αρ. Ριξαν, .i. αιρρε υοδ̄ein, .i. cétmυηηητηρ comceneoil, .i. comat̄o ben ριξ Ερenn, .i. ξειη ιρ coiρ το ριξ. Αηρηιζαν, .i. am ρο

of nature," i.e. besides the Sencus, i.e. for these are the immovable rocks by which is sustained the judgment which is passed on the inhabitants of the world; and the world is put here for its inhabitants, as that which contains for that which is contained; and the force of the "for" here is, because we have mentioned before "the composition of poets, the increase from the written law, &c.;" i.e. or these which I have mentioned are the three immovable rocks which cannot be removed in Erin, and on which are supported all the judgments of the world; or else, these above mentioned are the three perfect rocks on which the judgments of all the world are sustained, i.e. poet, letter, and nature.

INTRODUC-
TION.

In it were established *laws for king and vassal, queen and subject,*^a chief and dependent, wealthy and poor, prosperous and unprosperous.

^aIr. non-queen.

In it was established the 'dire'-fine of each one according to his dignity; for the world was at an equality until the Sencus Mor was established.

In the Sencus was established equal 'dire'-fine for a king, and a bishop, and the head of the written law, and the chief poet who composes extemporaneously, and for the brewy, who is paid 'dire' for his hundreds, and who has the ever-full caldron and his lawful wealth.

In the Sencus Mor it was provided that good should not be assigned to bad, nor bad to good.

In the Sencus Mor were promulgated the four laws:—the law of fosterage, the law relating to free tenants, and the law relating to base tenants, the law of social relationship; *also* the binding of all by verbal contract, for the world would be in a state of confusion if verbal contracts were not binding.

In it were established, i.e. in the Sencus Mor were established. King, 'righ,' from the word 'regendo,' by governing; or, from the word 'rectitudine,' by rectitude. Vassal, i.e. he for whom it is proper to pay debts, i.e. to pay debts for the King, i.e. the free tenant and the base tenant, and the laity in general; i.e. it is not the vassal of the inferior grades that is mentioned here; i.e. the vassal ('aithech') is so called, because the debts of his kinsman were visited upon him. Queen, i.e. this is her own proper name, i.e. a first wife of equal family, i.e. the wife of the king of Erin, i.e. a woman who is fit for a king. Subject ('Amhri-

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O'D. 16.
C. 766.

οιυλαδ, conac cón do ruz [ac̄t iʃ d'aithē ac̄ cón], a taitmē ac̄
coir. Saor, .i. srao rlaa. Daoir, .i. srao raine. Saor ocuf daor, .i.
cinntech ac̄ ecinntech rin ac̄ na uile daine i Senchar Mar. Sothceoach,
.i. rocoac̄, .i. rothbiaoach, .i. roaió do biao do fasbaic ac̄ conair, .i. cōt
cibum, .i. biaó [iʃ] in berla, amuil arberar "cōtuzaó na n-inoile."
Dothceoach, .i. doaió do biao fasbaic ac̄ conair, .i. teogair i mbiao
doctacac̄ ac̄e. Sonac, .i. roana ac̄e i tiz, no i clann. Donac, .i. doana
ac̄i in tochar i tiz, no in clann; uair do zabar in rair rocoac̄
dobiaac̄ rona; ocuf do zabar in daer docteoac̄ dobiaoac̄, dona. Do
zabar imuirio in rair docteoac̄ dobiaoac̄ dona; ocuf do zabar in daer
robiaoac̄ rocteoach rona; inar rair do dainib rair rocteoach rona;
in ac̄ meir do dainib dofer docteoac̄ dona.

Iʃ ac̄ ro airleo dibe caich ro miao, .i. iʃ ac̄ ro heral-
uaioē eneclann do cach ro uairletoeac̄, .i. ro airletoē, ocuf inracuf,
ocuf rona. Ac̄ ro bui in bit uile i cutruma, .i. ac̄ ro bui in bit
uile i cutruma aneolair no inoizro co tainic air moir na ren, .i. "laim
i laim, ocuf coir i coir;" no ceit cach amail a neit, .i. in rir corura
ceitme; no i cutruma eiric, .i. ceit cach amail a neit; no i cutruma
airir; no iʃ aneolair do bui ac̄, ceit caic̄ aic̄ a neit, .i. i cutruma
eneclanni d'irel ocuf d'uaral; no i cutruma éceitme. Iʃ é cuit in ac̄
ac̄ uair aorubrumair romann, "oiri caich ro miao," .i. ac̄ ro bui
lūc̄ in bea, .i. na h-Érenn, hi cutruma, cona reraac̄ a reroi; ac̄ ro
tabar̄ta eneclann do cach co tainic a tabairt i ren̄ac̄, .i. airletoē, ocuf
inracuf, ocuf rona. No dona, ro bu cutruma ac̄ lūc̄ in bea neit
ocuf ceit, .i. neit na curuo ocuf ceit na ruz ocuf na rileo, ocuf na
mbriuzac̄, .i. in comeneclann doib co tainic a tabairt i ren̄ac̄,
"eneclann do cach ro tochar."

Iʃ a Senchar Mar, .i. ac̄ a lin d'eraib Érenn ro bui oca denam,
ocuf in hi Senchar bec rirairlether, .i. ro heraluaioē. Comoir do ruz
ocuf eppor, .i. comeneclann do ruz tuath ocuf d'epor, .i. eclairi ruz
tuat̄, ocuf pennat d'imarcrao do. Eppor, .i. co comar̄ta no cen co-
mar̄ta.

Ac̄ize racha litre, .i. don ogac̄ 'ca mbio d'riaac̄i na litri, no per
oizer co hos d'irgetac̄ na litri, .i. per leizinn eclairi ruz tuat̄.

Suao rileo, .i. in rui rile da rirannac̄oac̄ no da rairleizeno imao
a rera (i. do rirairlether a rera) co ntenac̄o rano can rmuac̄ē, .i.
cen imrac̄o, in tollam rileo iac̄ na uironeo ac̄ ruz tuath.

¹ The Irish for the words in this parenthesis is written in the margin of the manu-
script.

² *Senchus Bec*.—Here the commentator clearly contradistinguishes the 'Senchus
Mor' from the 'Senchus Bec;' compare with note at page 34, supra.

³ *Territories*.—See O'Flaherty's West Connaught, pp. 1-3, where he says that the
territory of West Connaught, or Ui Briuin Seola was conterminous with the
diocese of Annaghdown.

gan'), i.e. 'amh,' a negative, i.e. that she is not fit for a king, but only for a vassal, and that it is right for him to divorce her. Chief, i.e. of the chieftain grade. Dependent, i.e. of the inferior grades ('Saer,' and 'daer,' i.e. certain, for uncertain, are applied to all men in the Senchus Mor.)¹ Wealthy ('Sothcedach'), i.e. well supporting, i.e. food supplying, i.e. it is easy for him to get food on a journey, i.e. 'coth,' means food in the Bérla-Feini, i.e. 'cibus,' as it is used in 'cothughadh na n-indile' (support of the cattle). Poor ('Dothcedach'), i.e. he has a difficulty in getting food on a journey, i.e. houses in which he has a difficulty. Prosperous ('Sona'), i.e. 'so-ana,' i.e. he has a goodly wealth in his house, or in children. Unprosperous ('Donai'), i.e. 'do ana,' i.e. he has no goodly wealth in his house, or no children; for we find *such examples as* "The free, wealthy, hospitable, prosperous person;" and we find "The unfree, indigent, inhospitable, unprosperous person." We find also "The free, indigent, inhospitable person;" and we find "The unfree, inhospitable, wealthy, prosperous person." The best of men is the free, wealthy, prosperous person; the worst of men is the indigent, unprosperous, unfree man.

INTRODUC-
TION.

In it was established the 'dire'-fine of each according to his dignity, i.e. it is in it was promulgated honor-price for each person according to his dignity, i.e. according to his desert, and worth, and purity. For all the world was at an equality, i.e. for all the world was at an equality of ignorance or injustice until the great 'cas,' (or law) of the seniors, came to be established, i.e. "hand for a hand, foot for a foot;" or, each person's right was according to his might, i.e. *men were* without the knowledge of the true law of religion; or, at an equality of 'eric'-fine, i.e. the right of each person being according to his might; or, at an equality of ignorance, or the ignorance which prevailed was the right of each one according to his might, i.e. equality of honor-price to low and high; or, at an equality of irreligion. The force of the "for" is, because, we said before, "the 'dire'-fine of each person is according to his dignity," i.e. because the people of the world, i.e. of Erin, were at an equality, so as not to know the three things; for the same honor-price had been given to all until it came to be given according to the Senchus, which regulated it by desert, and worth, and purity. Or, might and right were at an equality with the people of the world, i.e. the might of the champions and the right of kings and of the poets, and of the brewys, i.e. equal honor-price had been given to them until honor-price came to be given according to the Senchus to each person in proportion to his wealth.

In the Senchus Mor, &c., i.e. *it was so called* from the great number of the men of Erin who were at the making of it, and it was not in the Senchus Bec.² It was established, i.e. was promulgated. Equal 'dire'-fine for a king and a bishop, i.e. equal honor-price to the king of territories and the bishop, i.e. of the church of a king of territories;³ but the bishop has penance as excess. Bishop, i.e. with a sign or without a sign.

The head of the written law, i.e. the chief professor who has the just rule of the letter, or a man who perfectly explains the just rules of the letter, i.e. the lector of the church of the king of territories.

The chief poet, i.e. the learned poet who explains or exhibits the great extent of his knowledge (i.e. who tests his knowledge) by composing a quatrain without thinking, i.e. without studying, i.e. the 'ollamh'-poet *did this* after his appointment by the king of territories.

INTRODUC-
TION.

Ἰνδιου ἰφ το cenḡaib colla tall, co fínḡuḡ ḡlonḡuḡ tpuḡ beoḡ. Ocuḡ ἰφ amlaíḡ ḡo nítheḡ ḡon;—i. in tan aḡíḡo in fíleḡ in ḡuime anaḡḡ ma ḡoḡum, no in taḡbuḡ, ḡo ḡuḡo comḡac ḡo ḡoḡetaḡ ḡo cenḡaib a cnaḡa, no a menḡan cen ḡcḡuḡtaḡ, ocuḡ ἰφ imale no canaḡ ocuḡ ḡo ḡuḡo. Ocuḡ ἰφ íaḡ nuaríḡaḡnaḡe in ḡin; ocuḡ ní amlaíḡ ḡon ḡo buí ḡia ḡaḡraic, aḡḡ ḡo beḡeḡ in ḡile auḡlaḡḡo ḡoḡḡ in colaḡḡḡ no ḡoḡḡ in cenḡ, ocuḡ ḡo fínḡaḡo a aḡḡḡ ocuḡ aḡḡḡ a aḡḡaḡ ocuḡ a maḡḡaḡ, ocuḡ ḡo fínḡaḡo caḡ aḡḡḡ ḡo cuḡḡḡea éuce, co [cenḡ] nomarḡe ḡo ḡala no tḡi; ocuḡ ἰφ Teḡḡḡ laeḡa, no ἰφ Imuḡ ḡoḡoḡḡa ἰḡin, aḡ ἰφ maḡḡo ní ḡo ḡaḡḡḡḡḡea tḡeḡḡa; ocuḡ ba ḡaḡḡ imoḡḡo aḡḡaḡḡ ḡo ḡuḡḡea ceḡḡaḡ ḡe, .i. ḡaḡḡ cḡel nuḡḡaḡḡ ḡo ḡuḡḡea oc ceḡḡaḡ ḡe.

Ro inḡaḡḡ ḡaḡraic imoḡḡo an tḡeḡḡe ḡo o naḡḡ ḡíleḡaḡḡ, in tan ḡo cḡeḡḡeḡ, uaḡḡ ḡoḡ aḡḡḡaḡ, aḡ ní ḡeḡḡa Teḡḡḡ laeḡa, na Imuḡ ḡoḡoḡḡa, ḡin uḡḡaḡḡ ḡo ḡeḡḡ íḡal ocaḡḡ. Hí heḡ ḡin ḡoḡaḡaḡḡ acu íaḡ ḡin ní oca mbeḡ uḡḡaḡḡ ḡo ḡiaḡal, uaḡḡ ḡoḡ íḡaḡ [íḡa ceḡḡ]. Ocuḡ ḡo ḡaḡaḡḡ acu íaḡ ḡin [ḡicetaḡ ḡo cenḡaḡḡ, aḡ ἰφ ḡoḡḡḡaḡḡ ḡoḡḡ ocuḡ ḡḡiḡḡḡaḡḡa ḡoḡeḡa ḡon ḡo leceḡ ḡo naḡḡ ḡíleḡaḡḡ; ocuḡ] ḡeḡeḡaḡḡe ḡeḡ n-ḡḡeḡḡ, aḡḡḡ caḡ aḡḡceḡaḡḡ, ocuḡ ḡuḡíle ḡíluḡḡḡḡ, ocuḡ ḡuḡíle ḡeḡa, ocuḡ ceḡuḡḡaḡḡ co laḡḡoḡḡ, .i. ḡeḡḡ caeḡcaḡ la hoḡḡamaḡḡ, ocuḡ tḡi caeḡcaḡ co leḡ la haḡḡḡaḡḡ, octḡmoḡḡaḡ la éli, ḡeḡḡaḡ la cana, caeḡcaḡ la ḡoḡ, ceḡḡaḡaḡ la maḡ-

¹ *The poet used to place his staff.*—An example of this kind of poetical inspiration is given in Cormac's Glossary, in voce *Coire Brecaín*, where the blind poet, Lughaidh Dall, is introduced as discovering the name of a certain lap-dog by poetical inspiration. The blind poet came to the estuary of Inbher Bece, near Bangor, and his attendants finding the bare skull of a small animal upon the strand, asked the poet, whose skull it was. He desired them to place the extremity of his wand upon the skull, which being done, he said:

“The tempestuous waters, the waters of the vortex
 “Destroyed Brecaín: this is the skull of Brecaín's lap-dog,
 “And but little of greatness here remains,
 “For Brecaín and his people were drowned in the vortex.”

² *A minute.*—*ḡe* is in the original, but it is incorrect—it should be cenḡ; the right reading is inserted from Cormac's Glossary, voce *imbaḡ ḡoḡoḡḡa*.

³ *Two or three.*—In C., 767, the reading is, co ḡe unuḡ uel ḡuḡoḡḡum uel tḡḡum ḡíluḡ ḡínuḡḡe, i.e. for a minute or two or three, more or less. C., 768-9, gives here an instance of the kind of poetical incantation called *Teḡḡḡ Laeḡa*, as performed by the celebrated Finn mac Cumhaill. In Cormac's Glossary, voce *Imbaḡ ḡoḡoḡḡa*, the text is much better, thus, “co cenḡo nomarḡe no a ḡo no a tḡi,” i.e. to the end of a minute or two or three. In the latter work, the manner of performing the *Imbas*

At this day it is by the ends of his bones *he effects it*, and he discovers the name by this means. And the way in which it is done is this:—When the poet sees the person or thing before him, he makes a verse at once with the ends of his fingers, or in his mind without studying, and he composes and repeats at the same time. And this is after *the reception of the New Testament*; but this is not the way it was *done* before Patrick's time, but the poet placed his staff¹ upon the person's body or upon his head, and found out his name, and the name of his father and mother, and discovered every unknown thing that was proposed to him, in a minute² or two or three;³ and this is *Teinm Laegha*, or *Imus Forosna*, for the same thing used to be revealed by means of them; but they were performed after a different manner, i.e. a different kind of offering was made at each.

INTRODUC-
TION.

But Patrick abolished these three things among the poets when they believed, as they were profane rites, for the *Teinm Laegha* and *Imus Forosna* could not be performed by them without offering to idol gods. He did not leave them after this any rite in which offering should be made to the devil, for their profession was pure. And he left them after this extemporaneous recital, because it was acquired through great knowledge and application; and *also the registering of the genealogies of the men of Erin*, and the artistic rules of poetry, and the *Duili sloinnté*, and *Duili fedha*, and story-telling with lays, viz., the *Ollamh* with his seven times fifty *stories*, the *Anruth* with his thrice fifty and half fifty, the *Cli* with his eighty, the *Cana* with his sixty, the *Dos* with his fifty, the *Mac-fuirmidh* with his forty, the *Fochluc* with his thirty, the *Drisac* with his

forosna is described thus:—"The poet discovers through it whatever he likes or desires to reveal. This is the way in which it is done: the poet chews a bit of the flesh of a red pig, or of a dog, or cat, and he conveys it afterwards to the flag behind the door, and pronounces an incantation on it, and offers it to idol gods, and he then invokes his idols; and if he obtains not his desire on the day following, he pronounces incantations over both his palms, and invokes again unto him his idol gods, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and falls asleep; and he is watched, in order that no one may interrupt or disturb him, until every thing about which he is engaged is revealed to him, viz., in a minute or two or three, or as long as he was supposed to be at the offering; and therefore it is called '*Imbas*,' i.e. '*di bois nimme*,' i.e. his two palms upon him, i.e. one palm over and the other hither on his cheeks.

"St. Patrick abolished this, and the *Teinm Laeghdha*, and he adjudged that whoever would practise them should have neither heaven nor earth, because it was renouncing baptism."

INTRODUC-
TION.

ϕυρρμω, τριέα λα ρόελλε, ρίε λα ορυρα, δεέ ρεοιλ ac in tamuin, ρεετ ρεοιλ oc in oblairne. Το ρρμυρελα ocuy το ρορρελα απο ρη. 1ρ ιατ ιμορρω ρρμυρειλ ινωιρερ απο, .1. τογλα, ocuy τανα, ocuy τοόμαρκα, κατα, ocuy υρητα, ocuy ηρδαλα, ραιτε, ocuy ρερα, ocuy ρορβαρα, εέτρα, ocuy αιθερα, ocuy αιρνε.

1ρ ιατ να τανα, .1. Ταη bo Cuailgne, ocuy Ταη bo Regamuin, ocuy Ταη bo Ρηδαρ, Ταη bo Όαρταδα, Ταη bo Ρραιό, ηη. 1ρ ιατ να τογλα, .1. Τρεουαιρτ τιξε θυραδαη, ocuy ρμυτσαλ τιγι Όumach, Τογαιλ τιγι Ηεέταιη, ocuy θυρμωηε οαοερη, ocuy Όαόο.

1ρ ιατ να Τοόμαρκα, .1. Τοόμαρκε Μερωβι, Τοόμαρκε Εταμε, Τοόμαρκε Ειμυρε, Τοόμαρκε Σαιοβε, ιηγηε Σεηρμω; Τοόμαρκε Οίλβε, Τοόμαρκε Ριέηρ ocuy Όαιρμω, οα ιηγηη Τυαθαηλ, ηη.

1ρ ιατ να κατα, .1. κατ Μυηγε 1έα, ρια Ραρτολον, ocuy κατα Ηειμω ρε Ρομορέαη, ocuy κατ Ταίλτεη, ρε Ολανοαη Μιλεό, ocuy οα κατ Μυηγι Τυηρε, ηη.

Οcuy ηρηεημμυρ ρηρεοη α ocuyρ α ceρoε, αηιαη ρο γαβ: “αρ α έετ αρ α ελαη αρ α ocuyρ.” Ρο ραοαη ιηρη oc να ηιλεοαη; ocuyρ α ουβαηρτ Ρατραιε ναέ caτu ρορρoγαιη οοηβ α η-Ερημω ιη ταη οο γηωιτηρ α τηρειοη ρεμερερηται οα ταβαηρτ οοηβ ιαρμω, αρ ηρ ρερηρ αν ρο γαβρατ ολδαρ αν ρο έρηερετ.

Οcuyρ το ηρηυγαο οηρηναρ ceτaηβ, .1. cηη οιαβαλ τοτγυρα, ocuyρ ηη αca ηηρ ιη ocηηε αηηρcc, .1. ατα ηρηυγαό ηρ ρερηρ ναρ ιη ρεηρ ρο, .1. ιη ηρηυγαό oc αηηβ ιη ocηηε αηηρcc, .1. ιca ηη-εηημωηεηη ceτa ιμωα, .1. ιη ηρηυγαό λειτεη, .1. οα ceτ οο καέ cηηό αηη, cηημωα com ocuyρ caτa, ocuyρ οα ceτ ρεηρ ι ηβεραηβ μογαο λειρ, ocuyρ ηρ εηρηβ οηρηναρ.

Οca ηηβι caηηε αηρηε, .1. αηce ρεηε ηηρ ιη ocηηε ηηρ ρηuchuy ρορ α γαβληηβ, ηο αρ α ηεηρηεηηρ α ηηβιαοα ocηηη οο cach, .1. ηρ ερηε ιη ηρηυγαό λειτοεέ. Οο να τηochuy τεχητα, .1. co να έocuyρ ολιγηεέ .1. muc ocuyρ cηηη ocuyρ bo τηρηβιέτα απο ρηη oc ιη ηρηυγαό ρο comαιρ ιη caηηε, να

¹ *Cuailgne*.—The Carlingford Mountains is the locality here indicated. Many copies of this story are still extant. The cattle-spoil was taken in a ten years' war between Connaught and Ulster in the first century. Copies of most of the other stories referred to also still exist in the libraries of Trinity College, Dublin, and the Royal Irish Academy.

² *Dachoc*.—The stories of the demolition of the forts of Daderg and Dachoc are still extant. The locality of the former is Boher-na-Breena, on the Dodder, about six miles from Dublin, and of the latter, Breen-more in Westmeath, near the Shannon, and about six miles from Athlone.

³ *Tuathal*.—Most of the stories here referred to are still extant.

⁴ *Magh Tuire*.—The stories here referred to are all extant.

⁵ *If it has been sung* (αρα ceτ).—The words in the text occur in H. 3, 18, 239, a (C. 445), from which it appears that land having been walled or trenched by a person, or the possession of it attributed to him by the poets in their songs, was legal evidence of his title. The following is the translation of gloss on the words

twenty, the Taman with his ten stories, and the Ollaire, with his seven stories. These were the chief stories and the minor stories. The chief stories which they repeated, treated of demolitions, cattle-spoils, courtships, battles, killings, combats, elopements, feasts, encampments, adventures, tragedies, and plunderings.

INTRODUC-
TION.

The *stories of cattle-spoils* are the cattle-spoil of Cuailgne,¹ and the cattle-spoil of Regamuin, and the cattle-spoil of Flidas, the cattle-spoil of Dartadha, the cattle-spoil of Fraich, &c. The *stories of demolitions* are the threefold assault on the house of Buradach, and the burning of the house of Dumhach, the demolition of the house of Nechtain, and the demolition of the fort of Derg, and of the fort of Dachoc.²

These are the *stories of courtships*:—the courtship of Medhbh, the courtship of Etain, the courtship of Emir, the courtship of Sadhbh, daughter of Seiscinne; the courtship of Ailbhe, the courtship of Fithir and Dairinn, two daughters of Tuathal,³ &c.

These are the *stories of battles*:—the battle of Magh Ithe, by Partholan, and the battles of Neimhidh with the Fomorachs, and the battle of Tailltin, by the sons of Milidh, and the two battles of Magh Tuire,⁴ &c.

And *he left them also* just judgment in right of their profession, as we find:—“If it has been sung,⁵ if he has trenched, if he has walled.” All these things were left to the poets; and Patrick told them to resign whatever honour they received in Erin when they performed these three *rites*, for that what they received *in lieu of them* was better than what they abandoned.

And for the brewy who is paid ‘dire’ for his hundreds, i.e. he that is without double wealth, and it is not he that has the ever-full caldron, i.e. there is a brewy who is better than this man, i.e. the brewy who has the ever-full caldron, i.e. he by whom one hundred beds are kept, i.e. the brewy-‘lethech,’ i.e. he has two hundred of each kind of cattle, except dogs and cats, and two hundred men in the condition of workmen, and it is in right of these he is paid ‘dire.’

Who has the ever-full caldron,⁶ i.e. it is he who has the caldron which truly boils on its hooks, or out of which their proper shares of food are cut for all persons, i.e. he is the brewy-‘lethech.’ And his lawful wealth, i.e. the brewy having his lawful wealth, i.e. a pig, a sheep, and a ploughing ox for the use of the caldron, and the

αγα σετ:—“If it has been sung, i.e. during the time of six persons (six generations), i.e. if it has been sung to him through the composition of a poet, by parties who knew equally well with himself.”

⁶ *The ever-full caldron*.—The ‘coire ansic,’ ever-full caldron, is referred to in the story of the Battle of Magh Rath, in the publications of the Irish Archaeological Society, p. 51.

three *kinds of* raw meat, the three *kinds of* boiled meat, and the three *kinds of* live meat.¹ Or it is with its legitimate wealth, i.e. that three boiled joints may always be in it, i.e. of the ox or the cow, with the accompaniments of fat or lean. INTRODUC-
TION.

Why should it be three joints only that ought to be in it? Because there never goes *to be entertained by* them a party or company exceeding twelve men.

What is the ever-full caldron? Answer. A caldron which should be always kept on the fire for every party that should arrive, i.e. the ever-full caldron, i.e. that which returns in a perfect state whatever is put into it, while every other caldron would dissolve it; for although the share of food sufficient for a company should remain in it till their arrival, it would neither increase (nor be wasted), and there would not be more found boiled than what would be sufficient for the company, and his own proper kind of food is got out of it for each person: as, for example, the haunch for the king,² bishop, and literary doctor; a leg for the young chief, the heads for the charioteers, a steak for a queen, a 'croichet' for a king opposed in his government, or a tanist of a monarch, &c. Or, 'annsic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anscuihe,' i.e. that which is not removed off its hooks. Or, 'anaisic,' i.e. though long it (*the meat*) should be there, it does not dissolve until the class of persons for whom it is intended arrive.

In the Senchus it was provided, i.e. it is in the Senchus it was fixed or settled. That good should not be assigned to bad, i.e. that good should not be given, i.e. that a large honor-price should not be given to the person to whom only small honor-price is due; or a good honor-price to a bad man, i.e. to a man to whom honor-price is not due; or a great 'dire'-fine, to an unimportant person. Nor bad to good, i.e. a small honor-price to the person to whom large honor-price is due; or every honor-price is evil³ to the good, i.e. to the person to whom honor-price is due; for example, "because it is according to his deeds God judges man," why then should it not be according to his deeds that one man should judge another in like manner.

In the Senchus Mor were promulgated *the four laws*, i.e. in the Senchus Mor were promulgated these four rules:—The law of fosterage, i.e. the rule of the price of fosterage which is given with the child. The law relating to free tenants, i.e. the rule of free stock. The law relating to base tenants, i.e. the rule of the choice of tenancy *in the case* of the base tenant. The law of social relationship, i.e. the rule of social relationship lawfully constituted, i.e. it was not lawful previously. The binding of all by verbal contract, i.e. the fifth book, or Cain Bésca, i.e. the binding of every one to the thing

³ *Every honor-price is evil*, i.e. if a good man, to whom honor-price is due, is killed, no 'eric'-fine can compensate for his death.

INTRODUC-
TION.

.i. arpad cach ir in ni rure tuc tpebuiri co coir o belaid, [.i.] cor da rodonn co fir ocuf tpebairi, .i. arpad air in neich rir a tabuir tpebuire co coir o belaid; no cuirar neé uad, [.i.] na ceitri tabairta; no tairrim do cach oib irin cor ro lá o belaid, .i. mac oc in aitti, na da ceili oc na flaitib, in ben ac in fir. Arpo bui in bioth i mbailiuth manu arpaiteir, rē. .i. ar pobui cur ba eloadá a ba, a maic, ar in mbic manu tirta da arpad i nech rir a tuc tpebairē co coir o belaid, no ro cuirēo uad o belaid, in tabairt.

Atait teorā aimirā imbi bailetach in bith: re chuirar duinebad, tuarathlia cocca, fuarlucad cor mbel.

Atait teorā aimirā imbi bailetach in bith, .i. atait tri re ruchtaine inad eloadá a ba (.i. a maic), o neoch irin mbic, .i. atait teorā hinbadad, no ata tpeire i naimirairib, i mbi heloadá a maic o lucē in betā. Ire tpeire elar uadad ir na tri aimirairib, .i. a noane, ocuf a n-inoile, ocuf a n-inoircuf. Re chuirar duinebad, .i. badā eirilim ar na daini hi cas uirō na re, .i. cuirar re, .i. timcēll re, .i. aihuil ro bui in Duire Connall, no in moirelac muirire Rairtolain, .i. aihuil goirta, no aihuil goirtē ngabala, .i. oibad na noane. Tuarathlia cocca .i. ir ē tuar no tar ir lia bir aca cocca; [no] torad lia, .i. lia, imat, ir ē imat cocca .i. imbeith cocca, ir ē torad ir lia anō; no ir tuar nionligrō, no cocca bir anō, co coircēno in rir iat; ut eir “bair flata of cad.”

Fuarlucad cor mbel, .i. uatuarlucad in neich rir tucad tpebuiri co coir o belaid, no cuirar nech uadā, in tabairt .i. a pena ocuf a naimairitru, cona bet, cirinour fonuarlucathē ar oicir.

Atat a tri noā icat, dechmadā, ocuf pprimiti, ocuf alirana, aragarēt re cuirar duinebad, trathad cairde la ruz ocuf tuaitē, aragar tuarathlia cocca.

Arpad cach in rochar ocuf ina dochur aragar bailiuth in bethā.

Acht na cuic curu ata taithechta la reime, cia ro naratar: cor moza cen a flaitē, cor manair cen arad,

¹ *Destruction of the people.*—In O'D. 18, the reading is duinebad .i. oibad na noane .i. in tamlaēt, in tpeōuit, no in buire cunnall, i.e. ‘Duinebadh,’ i.e. the carrying off of the people, i.e. the dysentery (flava icteritia), or the Buidhe Chunnall.

² *Barr flatha os cach.*—This must have been the title or beginning of some tract, exemplifying the prerogatives of a king.

for which he has properly given security by word of mouth, i.e. the contract of two sensible adults with knowledge of *all the circumstances* and security, i.e. he is bound as to the thing for which he has properly given security by word of mouth; or, which one gives away, *such as* the four gifts; or, each party is to abide by the contract which he made by word of mouth, i.e. a boy with the foster-father, the two *kinds of* tenants with the chieftains, the wife with the husband. For the world would be in a state of confusion if *verbal contracts* were not binding, i.e. for it would happen that its worth, i.e. its goodness would depart from the world if a person was not bound to the thing for which he gave security properly by word of mouth, or that which he gave away by word of mouth, i.e. the gift.

INTRODUC-
TION.

There are three periods at which the world dies: the period of a plague, of a general war, of the dissolution of verbal contracts.

There are three periods at which the world dies, i.e. there are particular times in which its worth, (i.e. its goodness) departs from every one in the world, i.e. there are three periods, or three things in these times, in which their goodness departs from the people of the world. The three things which depart from them in these three times are their people, their cattle, and their worthiness. The period of a plague, i.e. destructive plague on the people in the course of the time, i.e. 'cuairt-re,' i.e. a circle of time, i.e. such as was the Buidhe Connaill, or the mortality of the people of Partholan, i.e. such as a famine, or 'goiste ngabhala,' i.e. destruction of the people.¹ General war ('tuarath lia coetha'), i.e. the *evil* omen or disgrace that prevails most in war; or, 'toradh lia,' i.e. 'lia,' much, i.e. much war, i.e. prevalence of war is the fruit that most exists in it; or it is a prognostic of illegality, or of war that exists, until the king checks them; for example, 'Barr fiatha os cach,'² i.e. the superiority of a chief over all.

The dissolution of verbal contracts, i.e. going back of the thing for which security was properly given by word of mouth, or of the gift which one has given away, i.e. denying it, or not acknowledging it, or setting it aside in any way whatsoever, *as* by force.

There are three things which are paid, *viz.*, tythes and first-fruits, and alms, which prevent the period of a plague, and the suspension of amity between a king and the country, and which also prevent the occurrence of a general war.

The binding of all to *their* good and bad contracts prevents the lawlessness of the world.

Except the five contracts which are dissolved by the Feini, even though they be perfected: the contract of a labourer without his chief, the contract of a monk without his abbot, the contract of the son

INTRODU-
TION.—
—
copr meic beoathar cen athair noca, copr dhuith no
mire, copr mna rech a ceili.

Olcena atriuter cuir bel amail adrodao Aldum in
derbduibairt : abath in bith uile ar aen uball.

Αατατ α τρι, .i. τρεβαιρε icur rin, no τρι ερηαιε icur rin, .i. ιφ
ιατ rin na τρι neich ac ic aen neich. Dochmasa, .i. co cinnuo. Pp-
mici, .i. topach gabala cach nuatoraid, .i. cach cet laeg, ocur cac cet uan,
ocur cac ni tuiruir ac neoch. Aldmpana, .i. ein einuo, no almpana, .i.
ailm pan; no ailno in doni on tron, ocur noco nruil cinnuo ar in almpan
do peir dligid, ac ainuil arlasper Dia a tabart. Urxairer ne
cuairt duinebas, .i. urxairt rin co na bia baso eipiltin ar na
dannaib, i cae uir na re. Duinebas, .i. ainuil gortai. Traethad
cairde la ruz ocur tuaithe, .i. trenaites no trentimarcann na
tuat don ruz fo rmaet cana no cairde, ut ept "cach cind a cunnrech."
Araxair tuarathlia coetha, .i. aurxairer conac e tuar no tar ιφ
lia ann cocao o bet rin ano, .i. diour na cac ocur no congab.

Αρταδ αιχη ινα φοχαρ ocur ινα dochur, .i. ειθ ιτιρ da
plan, ειθ ιτιρ da raer, ειθ ιτιρ da roconn no ruarrais cuir, ιφ farraigte.
Sochar, .i. copr comloige. Dochur, .i. nach fochoth ar rinotar
araituid, .i. duibarta pera hi ocur trebairer. Arxair bailiuth in
betha, .i. a urxairer conac eladac a ba a maet, ar in bit i mbia rin.

Αchet na cuic curu ата ταιτη mechta la peine, .i. mge ar
act, ата act lium ano; act na cuic cuir ταιτημηθερ do peir in peine-
char. Cia ronairerter iat irain lium ocur na cuir dligtecha romann, .i.
ar na huilb coraib ιφ ταιτηmische, no petar do ταιebiuich. Cia po nar-
αταρ, uair noea ταιemiter iatrade. Copr moza, .i. ruoir no ren-
cleiti, .i. vai. Cen a rlaith, .i. ar aruo, .i. a rlaet tic po coraib.
Copr manais, .i. daermansais. Cen araid, .i. ar aruo, .i. in tap tic
po coraib. Copr meic beoathar, .i. in τathair tic po coraib, ειθ
gor, ειθ mgor, cinnota in mac raerleicti. Cen athair, .i. do bet ar
aruo. Copr dhuith, .i. co raet, .i. per oimuit. No mire, .i. cen rath,
.i. in ben mer. Copr mna rech a ceili, .i. in adalraet cen clann, .i.
acht cuic curu po ceiruo peca per ata corne, .i. artauther na cuir cuirir nech
co copr o beluib uile cena. Ocur ιφ e cur in olcena, uair cuir dligthea

¹ *Of any sensible adult of whom his fraud is known.*—The Irish for these words, in
the original, occurs after copr comloige, but appears to have been misplaced.

² *Except the five contracts which are dissolved by the Feini.*—In the original copy
there is the following in the margin opposite this paragraph:—Cuir dligthearo
anuar, cuir mndligthea po rir—"The foregoing are lawful contracts, those
which follow are unlawful."

³ *Monk.*—The monk here referred to was not a monk in the strict sense of the
word, but a tenant holding ecclesiastical lands under the abbot or bishop.

of a living father without the father, the contract of a fool or mad woman, the contract of a woman without her man.

INTRODUC-
TION.

In like manner are fixed the contract by word of mouth, as Adam was condemned for his red fraud: all the world died for the one apple.

There are three things, i.e. three individuals pay them, or three classes pay them, i.e. these are the three things which pay one thing. Tythes, i.e. with limitation. First-fruits, i.e. the first of the gathering of each new fruit, i.e. every first calf, and every first lamb, and every thing that is first born to a man. Alms, i.e. without limitation; or charity, i.e. 'ailim son,' I beseech prosperity, or he who gives it deserves prosperity; and there is no limitation of the alms according to law, but as God requires them to be given. Which prevent the period of a plague, i.e. they prevent that a plague or carrying off of the people should take its course. Plague, i.e. such as follows famine. The suspension of amity between a king and the country, i.e. the mighty subjugation, or the forcible reduction of the territories by the king under the sway of law or amity, as exemplified in "every head is corrective." Which prevent the occurrence of a general war, i.e. which prevent the existence of war from being the prevailing evil omen or disgrace, i.e. which remove the battles and the conflicts.

The binding of all to *their* good and bad contracts, i.e. whether between two exempt persons, or two free persons, or between two sensible adults the dispute should arise, contracts are binding. A good contract, i.e. a contract wherein full value is given. Bad contract, i.e. of any sensible adult of whom his fraud is known,¹ i.e. fraudulent concealment of the circumstances and of the security. Prevents the lawlessness of the world, i.e. it prevents its goodness from abandoning the world in which it exists.

Except the five contracts which are dissolved by the Feini,² i.e. 'inge' signifies except, I make an exception here; except the five contracts which are dissolved according to the Fenechus. Though they are perfected I consider them different from the lawful contracts mentioned before, i.e. *I rank them* among the general contracts which may be dissolved, or which may be set aside. Even though they be perfected, i.e. for they (*perfected contracts*) cannot be dissolved. The contract of a labourer, i.e. a 'fuidhir' or a 'senchleithe,' i.e. serfs. Without his chief, i.e. being present, i.e. his chief impugns the contract. The contract of a monk,³ i.e. a base^a tenant of ecclesiastical lands. Without^a Ir. Base his abbot, i.e. being present, i.e. the abbot impugns the contract. The contract of the son of a living father, i.e. the father opposes the contract, whether *the son be* obedient or disobedient, except *in the case of* the emancipated son. Without the father, i.e. being present. The contract of a fool, i.e., one who can do work, i.e. a male fool. Or mad woman, i.e. one who cannot do work, i.e. a female lunatic. The contract of a woman without her man, i.e. a concubine without children, i.e. except the five contracts which she makes independently of the man with whom she lives, and which are proper, i.e. the

^a Ir. Base
manach.

contracts which a person makes properly by word of mouth are likewise binding. INTRODUC-
 The force of the "in like manner" is, because the contracts before mentioned are TION.
 lawful. As Adam was condemned, i.e. as Adam was adjudged to be bound
 by his fraud indeed. For his red fraud, i.e. 'derg' means every thing bloody
 or unlawful; or, 'derg,' every bloody wicked thing. All the world died for
 the one apple, i.e. all the world became subject to death on account of the one
 apple, i.e. one of the apples of the tree; or for one 'αβαλλ,' *apple*, on account
 of which 'Εβα ειλλ,' Eve contracted corruption, or 'ειλλ Εβα,' corruption
 seized on Eve.¹

There are four dignitaries of a territory who may be degraded: a false-judging king, a stumbling bishop, a fraudulent poet, an unworthy chieftain who does not fulfil his duties. 'Dire'-fine is not due to these.²

There are four dignitaries of a territory, i.e. they are four dignitaries until they commit these crimes; or, they are four dignitaries until they commit crimes in the territory which lowers or degrades them, i.e. they are four dignitaries or four mighty men. The king loses *only* half his honor-price if he does good with his property; but the poet and the bishop lose all, even though they do good with their property. Who may be degraded, i.e. so that they are among small people in consequence, i.e., small are they after committing these; or small are the things through which this happens to them. A false judging king, i.e. one who pronounces false sentences on his tenants, whether it be concerning a small thing or a large, it makes him equally unworthy. A stumbling bishop, i.e. in word, i.e. stumbling ('toaisledech,') *he places* his hand ('dae')³ et penem ('gae') low under him in *committing* adultery; or, his wickedness ('dae') lowers him; i.e. the man falls into evil ('dae'). A fraudulent poet, i.e. who demands an exorbitant or fraudulent reward for his composition. An unworthy chief, i.e. one of the chieftain grade, i.e. whichever of them commits theft or plunder loses his worthiness. Who does not fulfil his duties.—'Dire'-fine is not due to these, i.e. the person among them who does not fulfil his duty or his lawful engagements is not entitled to honor-price, i.e. there is not full honor-price in consequence of the duty which he does not perform.

If they have worthiness and property with which they do good, they have full honor-price because of them. If they have worthiness without property and do good, it is one-half the honor-price of the grade to which they have a claim. If they have worthiness and property and do not good with it, there shall be only one 'screpall' for them. If they have property only without worthiness, and that good be done with it, it insures half honor-price only. Should they have worthiness alone without property, one 'screpall' shall be given for it, and should a person have property it shall not increase his honor-price unless he do good with it.

INTRODUC-
TION.

Subreiteannur, ocuf zupiaonuir, ocuf zupoirzill, ocuf zup-
aithisur, ocuf zueerefer, ocuf zutuairtuil, ocuf zupairneif,
ocuf zuteirtur, ocuf mupocul ocuf mupzel, ocuf ethuch i coitcenn,
eoir Ecluir ocuf tuath, a leé emeclunó dibur umpu cach ernuil
oib fupir inri fupir i ndenunó in tolcc cu ruice in tref peét, ocuf
ni diubunn uime fpu zach naon éna cu ruice in tref peét, ocuf
tefbuid imoprio a leth emeclunó fpu cach itir on tref pecht
amach. Re duime eile diubur in leéimeclunó; ocuf lan eme-
clunó aleé fup fen, no reif inri fupir i ndenunn in fožuil.

C. 1130.

[Dia ndenaid zait, no] zat oitheó a tiz cach zraio, no a beé
ann do zref, ocuf fell ocuf fuzal ocuf duimeáize, a lan eme-
clunn dibur uime cach ernuil oib fo cétoir.

Curcuimne no aircuidbeó imoprio in biaó ocuf forlorccató,
ocuf bhrath ocuf faruizéi, ocuf zuin tpe epcce, ocuf zat do
denun amuich, ocuf fup a comrainne, ocuf a cunnruidó, ocuf a
airtuó amuich; a leéimeclunn dibur uime cach ernuile diubfir
fpu zac aen éna cu ruice in tref peét. A lan emeclunn imoprio
dibur fpu zac aon itir on tref peét amach, cinnotha zraoa
Eculra. Maó iatruide imoprio dozne if a lan emeclunn dibur
umpu focetoir, curu icuit, ocuf curu penhit, ocuf curu inuifzu-
chuit zrao. Ocuf dono fon coir cetna eíó adultur do znet.

Dia ndenut zuin, no fell for corpuib no colluib, fuzal no
duimeáize, no etech daime, no adultur do zraoib Eculri,
tefbuid a lan los emec umpuó fo cetoir curu icuit, ocuf
curo pinnet na zraoa Eculri, ocuf no foctut na zraoa cetna
cinnotha in τ Ερροc, ni roichride aét aiblecteoir; no cumao
erpucc oizi na roiréó a zrao no a oizi doiróiri; ocuf no foith
erpucc enreitche reitchi, .i. aithuize ar trefi do ni reic.

¹ *Except the Bishop.*—As to difficulty of attaining former dignity there is the following *Canon Patricii*:—"Patricius Episcopus dicit. Qui sub gradu peccat "debet excommunicari quia magna est dignitas hujus nominis: tamen potest "redimere animam suam post pœnitentiam: ad priorem gradum venire difficile. "Nescio an non. Deus scit."—*Canonum titulorum*, lxvi. in Bibliotheca Cottoniana.

False judgment, and false witness, and false testimony, and fraudulent security, and fraudulent pledging, and false proof, and false information, and false character-giving, and bad word, and bad story, and lying in general, whether in the case of the church or the laity—every one of these deprives the man who is guilty of such of half his honor-price up to the third time, but it does not deprive him with regard to every one of them until the third time, and it takes away even this half honor-price from every one from the third time out. And he may lose this half honor-price by a different person ; and he thus loses full honor-price with respect to the latter person, or with respect to the person against whom he had committed the first injury.

INTRODUC-
TION.

Theft, or eating stolen *food* in the house of one of any grade, or having *stolen food* in it constantly, and treachery and fratricide, and secret murder—each of these deprives a person of his full honor-price at once.

Refusing to give food, and burning, and betraying, and violating, and wounding with a weapon, and committing theft in another territory, or having knowledge of its division *among the thieves*, or of the way it was obtained, or of its having been received from another territory—every one of these acts deprives a person in every instance of half his honor-price until it is committed the third time. But the full honor-price is taken away from the third time out, except among the grades of the church. If they commit it, it takes away their full honor-price from them at once until they pay '*eric'-fine*, and do penance, and move from their grade. And they must be similarly *punished* if they have committed adultery.

Inflicting wounds, or committing acts of treachery, upon bodies or persons, or fratricide, or secret murder, or refusing to *entertain* a company, or adultery, if it be committed by any one of an ecclesiastical grade, deprives such ecclesiastical orders of full honor-price at once until they pay '*eric'-fine*, and do penance ; and they all return to their former dignities except the bishop,¹ who does not return, but becomes a hermit ; or, *according to others*, it is the virgin bishop only who does not recover his grade or his perfection again ; the bishop of one wife does return, i.e. when he performs penance within three days.

See also Villaneuya, p. 158. According to these Laws he could not return to his dignity of bishop, but he might attain to a "higher grade," that is, that of '*aibhilletoir*,' i.e. thaumaturg or miracle worker, either as a hermit or a pilgrim.

INTRODUC-
TION.

Ἰν ριζ α λέτεμεclunn τερbur υαδα δια πδερna maith δια τοchur; uile imorpo eppur on Eppoc ocup on pλεδ, cia dozne maic da tochur.

Να γραδα τυαιthe imorpo ρο ροίετ να γραδα cetna, δια τορmuiopeτ peb; cele τερbaro do cach γραδ δια ραιle o tha ριζ zu ριuze αιpe ιτηρ da ειριζ. Α ρεέτ do ριζ. Saμαιpe do occeipuz, bo do bo-ειριζ. Αιλpeo naom, no ραth, no eτεριμ, no zuριαo-nyiri, no zuρioρziull, no zuβpeicemnyr, no zuμερ, no zuim moiliri, no ρορloρccaδ, δια noenuc cu ρα τη, τpoethaio a loz einech umpu. Αουλτρur imorpo, no τεέτ ρορ coibdeluich do cach aen éena, ιρ inunn ocup in τ-ειρiηηpucur im bpeicir.

Ἰm cainte imorpo, ocup cpecha coicéinna, ocup zuoa, ocup pcoilte, ocup coillte pechtze, ocup bain beimeanna tpe poρach, ocup doβtha comaitcepa, cio ap aon λur do zuétyr, ni oizbunn a lan eineclunn ium nech, cunepila oizco umpuo, acé um zuaouib Eculpa nama; in zuim, in cpech ιρ aihuil aoualτρur doib.

Ἰn pλε doho cunnuro ρορcρuioδ τυαιρι, no acpax in inoδ na oizéenn, no do ni ap moizétech, ap a λέτεμεclunn oizbur uime cach epnuil oib ρu zaé aon co ρuice in tpep peéτ, ocup a lan eineclunn imorpo on tpep peéτ amach.

Μαο zuim, no zuat, no ethuch, no aoualτρur, dozne eppuc, no aipénoech do nach oiuρ aoualτρur, ni ρoichet in γραδα cetna, ce pηnde, no ce epca; no cumao Eppuc oizé na ρoipeo; ocup ρο ρoich Eppuc aonpece ma ni αιthpuzε ap tpeiri. Μαο zuρioρ-zell no zuριαonyiri, no zuβpeicemnyr, no αιλpeo naom, no zuμερ, no zuτεpτρur, ρο ρoich in γραδ cetna, acé cyρo peinne, ocup cyρu ειpce ρο met in cinuro; ocup δια noepnyuτ inηpuchaoδ, ρο ρoichut an γραδα bep αιpoe.

Ocup apε an inoρcuchao ρο in pep λεzuim do oul a nepucoroééτ, ocup in τεppuc do oul in αιβιτεοιραάτ no inoepuizééτ De;

¹ *Tenant*, i.e. the lowest chief has a tenant less than the chief next above him in point of rank, and thus the seven grades of lay chieftains gradually rise above each other up to the king, the higher chief having one tenant more than the chief immediately below him.

The king *after committing these crimes* is deprived of half his honor-price if he does good with his property; but the bishop and the poet are deprived of all their honor-price, even though they should do good with their property. INTRODUC-
TION.

The lay grades resume the same dignities, if their property on which their qualifications *are founded* increases; every grade of *chieftains* from the king *down* to the Aire-itir-da-aire lessens by one tenant.¹ Seven to the king. *There is* a heifer to the Og-aire, a cow to the Bo-aire. If they are guilty of violation of a contract or guaranty, or surety, or of false witness, or false testimony, or false judgment, or false arbitration, or unlawful wounding, or burning, three times, it deprives them of their honor-price. And adultery, or cohabiting with a kinswoman is in the case of every one, (*lay or ecclesiastic*) equal to unfaithfulness in word.

As to satirizing, and general plundering, and wounding, and breaking and violating the law, and inflicting a white wound by striking, and quarrels of neighbours, though done intentionally, they do not deprive any one of his full honor-price, until he evades the law with respect to them, except the grades of the church alone, in whom wounding and plundering are *punished* like adultery.

The poet who demands an excessive reward, or claims an amount to which he is not entitled, or who composes unlawful satire, is deprived of half his honor-price for each of them until committed the third time, and of his full honor-price from the third time out.

If wounding,² or theft, or lying, or adultery be committed by a bishop, or by a Herenach to whom marriage^a is not allowed, they shall not resume the same dignities, even though they do penance and pay 'eric'-fine;" or, *as some say*, it is the virgin bishop only that does not resume it; the bishop of one wife resumes it if he does penance within three days. If he has been guilty of false witness, or false testimony, or false judgment, or violation of a contract, or false arbitration, or *of giving* false character, he resumes the same dignity, but so as he does penance, and pays 'eric'-fine in proportion to the crime; and if they move from their dignity, they should attain to a higher one. ^a Ir. Adul-
tery.

And this is the change, the lector shall be installed in the bishopric, and the bishop shall become a hermit or a pilgrim; and if they, *i.e.*

² *If wounding.*—The remainder of this interpolation seems to be another version of the law on this subject, taken by the commentator or scribe from a different copy of the work.

INTRODUC- ocuf mað iatpíðe doḡne foḡaíl, ní fíl einelunn doib do ḡnef,
TION. cia pinnit, ocuf cia eipic.

Iḡ ar ḡabur eipíðec, “mað tuipíeð fo ḡraðab uairí, ní etar
tíre, ac̄t cumal do na ḡraðab̄ ecna, ocuf ní fíl ní do na
ḡraðuib Eculra, ar iḡ ann ro foḡlaíðeð mu ocuf ar a tuailḡur
robuí einelunn doib curḡarḡa.”

Na huile daime donarb orð Ecluir ḡ'aitḡiḡó curḡarḡa, ata
cumal doib ar aitḡiḡó neculra. Mað na fe ḡraðá Eculra
doḡniat na ḡnima ro, rḡucha an ḡrað buḡ aipíe, ac̄t curí
pinnit fo uairí in ḡraíð, cío ipul in ein. Ocuf cu ro icuit in
ein dono, mað na ḡraðá ecnu, no uipí ecnu, no eculra, no ríḡa,
no ollaman, no bhuḡaḡá. In uair na fíl torumuch tochurá
doib, ar pennuit uaitḡib dia nEcluir fein, do rochtuin a neme-
clunne fo met eḡbur uaitḡib, ocuf pennait don tí ríḡ ríḡáctnuíð,
dia inolepíð pennuit; ocuf ní mo iḡ innoilḡítech doib aḡulḡur
ólḡar cach innoilḡeð oílceana.

C. 1135. Mað na fēct nḡraíðh ríḡaḡa do ḡniat na ḡnima rí, .i. aílfeð
a uaircuírēc̄ta, no a ríḡaḡa, no aipíre, no ḡuin innoilḡí, no foḡ-
loḡcuð, ar torumuch tochurá fuil doib do rochtuin a nḡraíḡ,
ocuf pennuit ocuf eipicc, no eipicc [.i. cumal] ta inoipíro don
tí ríḡ í ríḡáctnuíḡret, maḡa, ḡrað nach óilḡ pennuit.

C. 1135. Secht mbiaðá ac in aipíḡ foipíḡíl iḡ feipí. Ocuf [fēct nḡar
ceile uile ac] cach ríḡ do na ríḡuib; ocuf in curuma do beira
fe a ríḡaḡ do na fēct nḡoer̄celíðib rín, cu rub e in curuma
rín do r̄cuib torumíḡer don bhuḡaḡó cetach, ocuf a ḡa coiber
don bhuḡaḡó letach. Ocuf do eḡbuíð biað o ḡaḡ ḡrað cu ríḡce
aipíre ipíḡ ḡa eipíḡ, ocuf aon biað inuipíḡ oḡaríðe fech a tochur
riam. Ocuf aḡ loḡa mech, no trí miach cach biað oib ro. Ocuf
in curuma do ríḡaḡ do beipí in taipíre ipíḡ ḡa in mbiað
ro, ar̄e a curuma do tochur (.i. r̄cuib) do beipí in boeipíre iḡ
feipí no dono cach boeipíre a coip̄c̄inne; ocuf a let o cach ocaipíre.
No iḡ fo ḡeḡbipíre a nemeclunne, [.i. feð do ḡráíðab̄ feine,

¹ *Corn*.—The contents of a ‘miach,’ or measure of corn, cannot now be accurately
ascertained. Its value was estimated at one ‘screpall’ of silver.

bishops, while in either condition of these, commit trespass, they shall never have honor-price, even though they should do penance, and pay 'eric'-fine. INTRODUC-
TION.

What this is derived from is this: "if *any one* stumble under noble rank, no 'dire'-fine can be had except a 'cumhal' for the grades of wisdom, and there is nothing for the grades of the church, for it was in that grade they violated their dignity, in right of which they hitherto had honor-price."

All men whose office did not compel them to frequent the church before, have a 'cumhal' for frequenting the church. If a *person of* the six grades of the church has done these deeds, he shall move to a higher grade, so as he does penance in proportion to the dignity of the grade, however insignificant the crime. And the crime is also to be paid for, if it be persons of the grades of wisdom, or professors of learning, or *the grades* of the church, or kings, or Ollamhs, or Brewys, *that have committed these deeds*. When they (*the Brewys*), have not increase of property *to entitle them to recover their rank*, they must do penance at their own church, to recover as much of their honor-price as they have lost, and penance for the person whom they have quarrelled with, if penance is due to him; and adultery is not more unlawful for them than any other illegality.

If it be *any of* the seven degrees of chieftains that have done these deeds, i.e. violation of security, or guaranty, or pledge, or unlawful wounding, or burning, it is increase of property they must have to recover their grade, or they must do penance and pay 'eric'-fine; or, it is 'eric'-fine alone, i.e. a 'cumhal' to the person whom they have injured, if he be of a grade to which penance is not due.

The best Aire-forgaill has a right to the maintenance of seven persons. And every king of the kings has seven base tenants; and the amount of stock which he gives to the seven base tenants, is *equal to* the number of 'seds' that the Brey-*'cedach'* should have; and the Brey-*'lethech'* should have twice as many. And the same proportion less has every grade *of chieftains* down to the Aire-itir-da-aire, who has a right to the maintenance of one person in addition to his former property. And the maintenance of one person in these cases is worth a calf of the value of one or three measures of *corn*.¹ And the amount of stock which the Aire-itir-da-aire gives for this food-tribute is *equal to* the amount of property, i.e. of 'seds' that the best Bo-aire, or indeed any Bo-aire, in general, gives; and the half of it is given by every Og-aire. Or it is according to the difference of their honor-price *that it is regulated,*

INTRODUC- no ceile do ghrádaib flatha, .i. fecht ndaoir ceile toirmairgíur cuigi
TION. rithide ocuf gur ab a corbeir rin toirmairgíur sach rí.]

C. 1136.

C. 1136. Na ghráid ríleó ar foḡuill laim doib cach foḡuill do denuit, ocuf a mbeó cin eneclunn, no cu ro rinne ocuf cu ro eirce; ocuf o do denuit; ata [in] eneclunn [ceona] doib, cin co dernaic innguchachad ghráid. Iar gabur rin: “Do em dor dicitin ar nimitenúur don rí.,” no cu na beó aét ainiuil ata don Ecluir, ocuf fechtur a cana.

C. 1136.

C. 1136. Cach aon da fuil eneclunn a dualgur airi [ir] foḡuill laim doib cach foḡuill do denuit, ocuf a mbeó cin eneclunn no cu ndernuit pennuit, ocuf eiricc, ocuf innguchad airi, ocuf ata eneclunn doib iarfuiduza; ocuf areó ro dera eneclunn doib iar pennuit ocuf eiricc ocuf innguchad airi [no zin zo ndernaic innguchuch airi], uair nar comuircc a n-erinnrucusur for a tochur; no uair na dernaic maíe dia tochur. Areo rodera curub foḡuill laim doib cach foḡuill do denuit.

C. 1136. Cach aon da fuil eneclunn a dualgur a cenn ocuf a coibdeluch, ir foḡuill laim doib cach foḡuill do denuit, ocuf a mbeó cin eneclunn no cu ndernuit pennuit ocuf eiricc, [ocuf gu taroat fruiteac a mignima;] ocuf o do denuit ata [in] eneclunn cetnu doib.

C. 1137.

C. 1137. Na baill ro tuirleó ann [rin;] ocuf maó ríat na cinn, ir feó ro on: .i. o éair in baill eneclunn aín feó a dualgur in cinn, a beó do ghrí. Ar gabur rin: “Fer dono ciarngbu ar a ghráid,” ghl. No curub cinnic a nemtiachtuin re dligeó, ocuf o bur cinnic, nochu nuil nach ni doib a dualgur.

O éair in duine eneclunn aoin feó a dualgur a coibdeluch, ata in eneclunn rin do do ghrí, ce éi cin co ti rri dligeó. Iar gabur rin, “Cio marb in tathuir,” ghl.]

C. 1137.

C. 1137. [Do gabar eneclann do neoch a dualgur a dāna ocuf a éocura etairgairtāi a naonfeó, ocuf noáa fāgbar a dualgur a cinn ocuf a coibdelāā, na a dualgur a dāna; ocuf a cinn, ocuf a coibdelāā; no dono zo fātar eneclann do a dualgur a dāna ocuf in éinn āga nderna uirneó.]

i.e. the inferior grades have a 'sed' where the chieftain grades have a tenant, i.e. the king exceeds by seven base tenants, and in this proportion each king rises over another.

INTRODUC-
TION.

As to the poet grades, every crime they commit is full crime, and they shall be without honor-price until they do penance and pay 'eric'-fine; but when they have done so they shall have the same honor-price *again*, though they have not moved from their grade. This is derived from "Protection is afforded for the dignity of the poet;" or they shall be like the church-men, and let their laws be examined.

As to all persons who have honor-price in right of their age, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance, and pay 'eric'-fine, and attain to higher age, and they shall have honor-price afterwards; and the reason that they shall have honor-price after penance and 'eric'-fine and greater age, or without attaining to greater age is, because their unworthiness did not affect *or lessen* their property; or because they have not done good with their property. It is the reason that every crime they commit is full crime.

As to all persons who have honor-price in right of their chiefs and relatives, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance and pay 'eric'-fine, and make atonement for their evil deeds; but when they have done so, they shall have *back* the same honor-price *which they had forfeited*.

It is the followers^a who have stumbled in this case; and if it be the chiefs,^b it shall be *regulated* thus: when the follower has once taken honor-price in right of his chief, he shall always retain it. This is derived from, "But a man who falls from his grade," &c. Or it is certain that he will not submit to law, and when this is certain, he shall have nothing in right of him, *the chief*.

^a Ir. Mem-
bers.
^b Ir. Heads.

When a person has once taken honor-price in right of his relations, he shall always have this honor-price, whether he submits to law or not. This is derived from, "Though the father be dead," &c.

A person gets honor-price in right of his profession and of his separable property together, but it cannot be obtained for him in right of his chief and his relations, or in right of his profession, his chief, and his relations; or, *according to others*, honor-price can be obtained for him in right of his profession and of the chief under whom he was appointed.

ἸΟ CETHR SLICT ATHGABALA.

DISTRESS. Τεορα περβα ριρα δορ nacht Αραλ αρ Μυζ mac Νυαοατ, γαβαιλ co τοχαλ ; co ποεταρ αιδοχι Φερται φορ Δοινο; αρλυιρετ huαοαιβ ; ραcυβρατ α λαεζυ, λαιτη ρινο φορ τελλυαιγ. Εθα ανιαραιρ co τοcta ρε δεlechαιβ τρειβι αρ τοιδορυuch. Ξελλα διβ ιαρυμ λα Κοιρρπε ηΞηαθηκορ, δι γαβαιλ, δι αθηγαβαιλ, δι δετιυ, διχομ-δετιυ, διαιρeriυ, δι αιτιτιυ.

Τιρ-βα Chuινο Cεtchorαιγ, αρ α ηγαβαιδο ιλβενδα, βερτα Φερζυρ Φερζλετεc ι η-διγαιλ α τηρομγρηιρι, δι ζυιη Echach Δελβυιρε. Ορηθα Δορη ιη ανραιρε. Το ceιρη ια ριρινδε ριχ ι ηγνυιρ Φερζυρα. Φεραιρ Φερζυρ ρεpechtυρ Φιηech ι Uloch Ρυδοραιδε δι μαρβαδο α μαρ-ciητα. Ταιριe α τηρ, ιμυρρο, ρορελβα ηι Cυινο co-μαρβα.

Τεορα περβα ριρα, ριρα .ι. ρινοα .ι. τεορα βα ιαρ ριρ ηο μοιδερ-ταιρ ηο ηο μαηερταιρ Αραλ mac Cυινο, ρειηηεα, αιθεch τηροτα ρι Tempach, φορ Μυζ mac Νυαοατ, αιτεc φορτα Κοιρρρη ηΞηαθηcυιρ, ηο αιτεc φορτα Cυιηη cετcατα, .ι. τεορα βα βλεcτα, .ι. βα ριρ α ηβειτ co ρυτ. Δορηnacht Αραλ αρ Μυζ, mac Νυαοατ, .ι. αθηγαβαιλ ecιηητεc ριρ α ραίληρ τιαcταιη ρε ολιγεο. Ξαβαιλ co τοχαλ, .ι. ηα ηαθηγαβαλα .ι. amach, .ι. βα ορυιη ριρ ηαρ λαεξ ανη ριη. Co ποεταρ αιδοχι Φερται φορ Δοιηνο, .ι. co ηο ρερεταρ φορ Φερταρεις φορ ηρη Δοιηηη,

¹ *Loch Rudhraidhe*, now the Bay of Dundrum, in the County Down.

² *Ferta-feig*.—More usually called *Ferta-fer-feg*, e.g. in the Four Masters, now Slane. In C. 777 this place is described as on the south side of the Boyne.

OF THE FOUR KINDS OF DISTRESS.

THREE white cows were taken by Asal from Mogh, ^{DISTRESS.} son of Nuadhat, by an immediate seizure ; and they lay down a night at Ferta on the Boyne ; they escaped from him ; they had left their calves, and their white milk flowed upon the ground. He went in pursuit of them, and seized six milch cows at the house at day-break. Pledges were given for them afterwards by Coirpre Gnathchoir, for the seizure, for the distress, for acknowledgment, for triple acknowledgment, for acknowledgment by one chief, for double acknowledgment.

The Tir-ba of Conn Cedcorach, from which these horned cattle were taken away, had been given to Fergus Ferglethech in atonement for the great injury done him, by the killing of Eochaidh Belbhuidhe. Dorn was also given him in bondage. She was killed in her truth for remarking *the blemish* in the countenance of Fergus. Fergus made a manly attack upon Finech in Loch Rudhraidhe,¹ to kill it for its great depredations. His land was, however, restored into the possession of the heir of Conn.

Three white cows, i.e. three cows which, in truth, were seized or taken by Asal, son of Conn, a champion, and steward-bailiff of the king of Temhair, from Mogh son of Nuadhat, who was the steward-bailiff of Coirpri Gnathchoir, or the steward-bailiff of Conn of the Hundred Battles, i.e. three milch cows, i.e. it was true that they had milk. Were taken by Asal from Mogh, son of Nuadhat, i.e. not the exact measure of *the claim but* distress, by which it was thought the law would be submitted to. By an immediate seizure, i.e. of the distress, i.e. out, i.e. there was a shed of calves there. And they lay down a night at Ferta on the Boyne, i.e. and they lay down at Ferta-Feig² on the bank of the Boyne, which is called

- DISTRESS.** ƿƿƿ α ƿαιτεƿ Cƿαεβ ƿατƿαιε ιƿ ιη ται ƿα. Αƿλϋιƿετ ηυατ αιβ, .ι. ƿο ελαƿαταƿ υαίτιβ. ƿαcυβƿατ α λαεζυ, .ι. α Μυζ, mac Νυατατ, .ι. ƿο be tucait α η-ελαιτ. Λαιτ η ƿιητ ƿοƿ τελλƿαιζ, .ι. αƿ ηαηβό ιαƿƿ α ταλμαη. Ιƿηη λο ƿηηαηηεμαcη ƿοƿ τελλƿεcη ιη ταλμαη, ηο ƿοƿ τελ ƿƿείε ιη ταλμαη, .ι. ƿοηηί ιƿ τελλυƿ υη, ταλμα. Ετ ηα αηιαƿαιƿ, .ι. [λϋιτ Αƿαλ ιη α η-οιατ] cο ηατα, ηο cο ηαιτ, τα ηιαƿηαιό, ηο το ετατ υαίτιβ τυλ τα η-ιαƿηαιτ. Cο τούτα ƿε ƿελεcηαιβ τƿειβε, [.ι. ο ƿοƿυƿ τιζε Νυατατ] .ι. cο tucaƿταƿ ƿε ƿυζιη αηλαcη λαƿ cο τƿειβ αƿ ταε οηυαc ηα ηαιηηι, ηο αƿ ƿεηζαƿαιε ηα ηαιηηε, .ι. ƿε ƿηεcαιβ, .ι. τƿεƿ υοαƿυηη τƿεƿ υοαƿυηη τƿεμαƿαηη ƿεcυηταƿυηη αƿυτ ƿατƿεηη. Αƿ τοιτοƿηυαc, .ι. τυιτοƿηυαc λα οcυƿ αηεcηι, ηο τυιτƿηυαc ƿυλƿι. Ζελλτα τιβ ιαƿυηη λα Cοιƿƿηη. η Ζηατcοιƿη, .ι. ƿη υλατ, τα ζηαταιζεό cοιƿη, ηο τα ƿαηηηηοετ cοιƿη, .ι. tucaό ƿλιζετ ταƿ α cεηη, .ι. ιαƿ ηα ζαβαλ. Οι ζαβαιλ, .ι. ηα τεοƿα ηηο; αετ ηα ƿο βί αƿηαƿε ƿλιζιτ αηη. Μυηα ƿαηβ αƿηαƿε ƿλιζιό αηη, ιƿ ελοό ƿο λεισεό ιη ηα τƿη cετ ηυαηβ, οcυƿ τιαβλατ ιαƿ ηελοτ ηα ƿε βα. Οι αηηζαβαιλ, .ι. ηα ƿέ ηηό, .ι. αίετƿηαcη ζαβαλα, .ι. ιƿ ι ƿηη cετ υαη ƿο ζαβα αηηζαβαιλ ι η-Εƿε. Οι ƿετιυ [.ι. οεηƿη], .ι. ƿε ƿε ƿεƿζυƿα ηο λα αηαηƿ. Οι cηοηηοετιυ, .ι. ƿε ƿέ Cοιƿηηη Ζηατcαιƿ, ηο λα ƿεηαηαηƿ. Οι αηεƿηιυ, .ι. ƿηη ƿε Cυηητ, ο ƿεηηβ Τεηƿαcη, .ι. ƿηη αηηƿηη ƿα ƿλατ Εηαη, .ι. ƿετιυ, οcυƿ αηιτιυ οcυƿ cοηοιτιυ ταƿ ƿηη ƿέ τƿηƿ, αηεƿηη ηαηα αηιαƿ. Οι αηιτιτιυ, .ι. ƿε ƿέ Cοηcυβαηη Ζηατcαιƿ, .ι. ƿηη ƿε ηΑƿαιλ, .ι. αηιτιτιυ αηηƿηƿ ιηηοƿο. Οετιυ αηηƿηη, οcυƿ αηιτιτιυ ƿεηƿη, οcυƿ cοηηοετιτιυ τƿηη. Ιƿε ƿε ƿο ηυι ιη ƿεηαητ αηυηζ, .ι. λα τƿηαη ƿε ηυταƿετα το ηυηε ƿηητ, .ι. ƿεετ ƿηηαη βηιαόαη ƿο ηυι ιη τηƿ ƿο υλαηβ, ο ηυι ƿεƿζυƿ cοηητ ταηηη Cοιƿηηη η Ζηατcοιƿη ƿο ζελλ ιη αηηζαβαιλ ƿο. Τίƿη-βα Cηυιητ Cέτcηοƿαιζ, .ι. αηηη ιη τήƿε ιƿηυηε ƿο βαί ιη cαηηζιη, .ι. τηη ƿο ηυι αcυ Cυηη, ƿηƿ αηη ηυηζ cετ cαηη, ηο cο tucaό το ƿεƿζυƿ é ηα ηηηεcη. Αƿα ηζαβαιτ ιβηητα, .ι. ιƿ αƿ ƿηη το ζαβυƿταƿ ηεηηα ιλαηηα ηα ηαηηζαβαλα. Οεητα ƿεƿζυƿ ƿεƿζυƿεεc, .ι. το ηƿεηεηηηαηζεό ƿο ƿ' ƿεƿζυƿ το ηηοζηιατ, ƿηηζυƿ ƿεƿζυƿηατcη, ηο το ζετιƿ α εcη ƿέƿη, .ι. ιƿ ƿοƿαηηηη το. Ι ηη-οηζαηλα τηηοηη ζƿεηƿη, .ι. ηη-οηζαηλ ηα ζƿεηƿε τƿηυηε tucaό αƿ α εηεc ηη-έηηε ιη ζƿηƿτα τƿηυηη, .ι. α ƿαηαηηεcη. Οηζυηη Εcηαcη, .ι. το ζυηη αηη ηαηηβαό ι ηαηηβατ Εcηαcό οca ƿοηηι ιη Δελβυηε, ηαc ƿεηοηηε, ηηc Τυαηαηλ Τεcητμαηη, οcυƿ ηƿαηαηη Cυηητ εηƿηε. Εcηαηό Δελβυηε το ηαηηβαό αηη α cοηαηηε. Οƿετ ηα Οƿηη ιη αηηαηηε, .ι. cηη τƿαηηη ƿηη ηηηcοηυƿ cηαηό α ηηc .ι. το ηƿεηεηηηαηζεό Οƿηηη, ιηηεη Δυηε, ηηc Αηηηηηεc. Αηη, ƿο τυηηταό, cοηαc α ƿαηηηε, αετ α ηηαηηε; ηο αηη ƿο τυηηταό, cοηαc αηηαηηε,

¹ *Ferglethech*.—This cognomen of Fergus may be interpreted either Fergus of the battles, or Fergus the grazier, because of his many war-horses, which consumed the grass of Ulster, far and wide.

Craebh-Patraic at the present day. They escaped from him, i.e. they strayed away from him. Had left their calves, i.e. with Mogh, son of Nuadhat, i.e. this was the reason of their straying. Their white milk on the ground, i.e. the milk of the cows upon the earth. In the bright beautiful day upon the face of the ground, or on the surface of the earth, 'talamh,' i.e. from the word 'tellus,' earth. He went in pursuit of them, i.e. Asal went after them quickly or with haste, or, people were sent by him to seek them. And seized six milch cows at the house, i.e. from the door of Nuadhat's house, i.e. and they brought six similar cows with them from the house at the dawn of morning, or at the red-streaking of the morning, i.e. six milch cows, i.e. three cows, and three cows more as the second seizure at the house of *Mogh's* father. At day break, i.e. the separation of day and night, or the first dawn of the light. Pledges were given for them afterwards by Coirpri Gnathchoir, i.e. king of Ulster, called *Gnathchoir (the ever just)*, as having always observed justice, or as being one by whom contracts were confirmed, i.e. he offered to submit to law respecting them, i.e. after the seizure of them. For the seizure, i.e. of the three first cows; but so as there was established law at the time. If there was not, established law, it was evasion that was effected with respect to the three first cows, and the six cows are the double *restitution* after the evasion. For the distress, i.e., the six cows, i.e. a second taking, i.e. this was the first time that distress was taken in Erin. For acknowledgment, i.e. of one man, i.e., during the time of Fergus or his father. For triple acknowledgment, i.e. during the time of Coirpri Gnathchoir or his grandfather. For acknowledgment by one chief, i.e. during the time of Conn, of the Feini of Temhair, i.e. during the time of two chieftains of Eamhain, i.e. there was acknowledgment and double acknowledgment and triple acknowledgment in the east, at *Tirba*, during the time of three persons, acknowledgment by one chief only in the west, i.e. at *Temhair*. For double acknowledgment, i.e. in the time of Conchobhar Gnathchoir, i.e. during the time of Asal, i.e. this is double acknowledgment in ignorance. 'Detiu' means the acknowledgment of one person, 'aititiu' of two persons, and 'comdetiu' of three persons. It is the time during which the land was out of their possession, i.e. during the time of three *kings*, which is reckoned the period of prescription, i.e. for seven score years the land was under the Ultonians, from the time that Fergus flourished until Coirpri Gnathchoir, who gave pledges for this distress, came to the throne. The *Tir-ba* of Conn Cedcorach, i.e. the name of the land, concerning which the contract was, i.e. land which had been in the possession of the *heir* of Conn, who gained one hundred battles, until it was given to Fergus as a mulct. From which these horned cattle were taken, i.e. from which the horned cattle were taken in distress. Given to Fergus Ferglethech,¹ i.e. it was adjudged to Fergus who fought with bravery, or he was called Fergus-Fergliathach, because of his horses that grazed or eat grass. In atonement for the great injury done him, i.e. in atonement for the great injury inflicted on his protege, i.e. as 'eric'-fine for the heavy injury, i.e. the violation of his protection. By the killing of Eochaidh, i.e. by the murder of Eochaidh, the Yellow-mouthed, son of Feidhlime, son of Tuathal Techtmhar, and brother of King Conn. Eochaidh Belbhuidhe was killed while under his protection. Dorn was given in bondage, i.e. without freedom, on account of the crime of her son, i.e. Dorn, daughter of Buidhe, son of Ainmire, was awarded to him. 'An' is here a negative, and 'anshaire' means that she was given not in

DISTRESS. αέτ ι ηζιλλ τυκαθ το Φερζυρ, .ι. α σιναιθ α μεις, Φοιτline, ιη ρειρεθ ρερ ρο βυι ος μαρβαθ Εσχαχ Δελβυρθε; υαιρ μας θεορμαθ ηε, οκυρ ταρ ραρυζαθ ριηε μαθαρ, ηο ι η-αηρρ ριηε μαθαρ, το ριζηε ηε; οκυρ ιρεθ το ριηεθ α μαθαρ το ετολακαθ ιμα ειναιθ το Φερζυρ ανθαιρε, ηο cuma ηζιλλ.

Οκυρ ιη τ-Ιηβερ ηΑβιηε ι σιναιθ ιη κυειρ υηρραθ, αρ μαρβαθ τοιθ α ρειρερ Εσχαθ Δελβυρθε, αρ κομαρζε, ιαρ ηα ιηθαρβα το Κοηθ Σεττααααη θα βραθαρ ηεμυ. Κο ηθεοαααρ ιη ρειρερ το ειαρδυζαθ ι Σιιαθ η-Υαιρ, κοηθ ανθ το ραλα τοιθ α μαρβαθ; οκυρ δεηρμυρεετ αιρ:—

“Αρα, Εσχυ, ζαρζ α ηζλέ,

“Φοιτline, οκυρ Τιβραιτε,

“Εηθα, Αβιλλ, αν α ελυ,

“Σερερ λαρ τορταρ Εσχυ.”

Το σεηρ ιμα ριρηηθε, .ι. σεηρ ριρ το ιηηυ ρο ραοι, .ι. το ροχαρ ρη ηα ριρηηθε ιρ ιη τυβα ηαηηε το ριζηεθ ρε Φερζυρ; οκυρ ιρ ε ρη ροτα αρθεθα Φερζυρα. Οκυρ ιρ ανθ ρη ρο μαρβ Φερζυρ Ουρηη τον ελοιχ ροτρηαιεηε ρε ηουλ ρον Loch. Σιχ ι ηζηυιρ Φερζυρα, .ι. θα ρεθεθ ηο ρο ηηορρηζεθ ρορ Φερζυρ ιμα ζηυιρ ιη τυβα η-αηηε ηυρρ. Φεραηρ Φερζυρ ρερεχτυρ, .ι. ρο ρερυρταρ Φερζυρ εχταρ ρηθα αρ ιη ηηαι, ηο αρ ιη ρειρτ, .ι. ρεχτ ρερθα. Φιηεχ ι Υloch Ρυορραιθε, .ι. ρορκεηο, .ι. ρορ Σιηιζ Λοα Ρυορραιθε; ηο ιρ ανθ ταηιε ρηηρ, ερuch αβαρ ι Υloch Ρυορραιθε ac ιη εΣιηιζ, ηο ιη ρειρτ, .ι. ιηβερτ οκυρ ιηβεν. Τυ μαρβαθ α μαρειητα, .ι. οια μαρβαθ ιμα εηταη μορ ιη ηηαι, ηο μαρβαθ ιη ηυιρζυρ, .ι. η-υαααθ. Ταηριε α τηηρ ιηηυρ ηο ρο ρελβα ηυ Κυηηο κομαρβα, .ι. αρηεο α ρεραηο ιηηυρ ηο ρο ρειβ ιη εη ρο βα κοηεταρ ορβ το Κοηη, .ι. ι ρειλρ κομαρβα Κοηη Οκυρ κομαρδυζαθ ρο βυι ρηηο ιτηρ ιη ραρυζυθ, οκυρ ιη ηηαι το μαρβαθ, οκυρ ιρρεθ ρηεθ ο'ιμαρρηαιθ ανθ ιη τηρ; οκυρ ηη ρεταααρ ρη Κυηηο αρ μαθ leo, ιρ αιρε ηαρ βο οηλερ υααηηθ ρη ηε τηρ. Ιρ ε κυη ιη ιηηυρ ηο ανθ, εια τυκαθ ιη ρεραηη ιηηυιχ, ηοα τυκαθ ιη βεν; ηο ηοηο σε ρο βυι ιη ρεραηη ιηηυιχ ηε ηε ρυορρηεα, .ι. ηε ηε τηρ τυκαθ ιηηυιχ ηε, .ι. υαιρ τοθ ανρρ; ηη ηηηαηο οκυρ ιη βεν, .ι. Οορη, ιηζην Ουρηο, ηιε Αηηηηρεε, υαιρ ι ηζελλ εη εηηηεθ ηε τυκαθ.

Αρ τηορρη ρερβα τηε ρο, μαρ ρηη τον ουηλ α ροιθ.

¹ *Sliabh Fuaid*.—Now Fuad mountain, near Newtown Hamilton, in county Armagh, a place much celebrated in Irish history.—*Annals of Four Masters*, year 3500 A.M. (N.)

² *Monster*.—In C. 774, this monster is called ‘Sphiron.’ ‘Sinech’ literally means, having dug or teats.

³ *Occurs*.—The following pages up to page 75, are written on a small piece of parchment, numbered folio 5 of the manuscript.

freedom but in bondage; or 'an' is a negative in a different sense, meaning that she was given to Fergus, not in bondage but as a pledge, i.e. for the crime of her son Foitline, one of the six men who were at the killing of Eochaidh Belbhuidhe; for he was the son of a stranger, and had been begotten against the wish of the mother's tribe, or without the knowledge of the mother's tribe; and it was he that, for his crime, gave up his mother in bondage, or as a pledge to Fergus.

DISTRESS.
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And Inbher Ailbine was given up to Fergus for the crimes of the five natives, the six having killed Eochaidh Belbhuidhe, who was under protection, after his expulsion sometime previously by his brother, Conn of the Hundred Battles. The six persons had gone to search for him in Sliabh Fuaid,¹ where they overtook and killed him, as this quotation shows:—

“Asal, Eochu, fierce and fair,
“Foitline and Tibraide,
“Enda, Ailell, noble their fame,
“Were the six by whom Eochu was killed.”

She was killed in her truth, i.e., though what she said was true for her, i.e. she was killed in her truth for reproaching Fergus with a blemish; and this was the cause of Fergus's death. It was then Fergus killed Dorn with the bathing stone before he entered the loch. For remarking *the blemish* in the countenance of Fergus, i.e. which she ascribed or attributed to Fergus in his countenance as a reproach of blemish to him. Fergus made a manly attack, i.e. Fergus made a fierce attack upon the woman, or upon the monster,² i.e. a manly expedition. Finech in Loch Rudhraidhe, i.e. end, i.e. upon the Sinech of Loch Rudhraidhe; or it was there in Loch Rudhraidhe that his finis, end, or death, took place by the Sinech, or the monster, i.e. the monster and the woman. To kill it for its great depredations, i.e. to kill the woman for her great crimes, or to kill the sea monster only. His land was, however, restored into the possession of the heir of Conn, i.e. they restored his land, however, into the possession of the person who was the heir to the lands of Conn, i.e. into the possession of the heir of Conn. And there was an adjustment here between the violation of *Fergus's protection* and the killing of the woman, and the difference that was found between them was the *value of the land*; and the race of Conn did not know whether the land was theirs or not, because it had been out of their possession during the reign of three persons since its forfeiture. The force of the “however” here is, though the land was restored, the woman was not; or though the land was out of the possession of the heirs of Conn during the period of prescription, i.e. during the period of three persons since it was given out, i.e. since there was ignorance respecting this; not so the woman, i.e. Dorn, daughter of Buidhe, son of Ainmire, for it was in pledge without any limit as to time she had been given.

On three white cows this is written, if it be true for the book in which it occurs.³

- DISTRESS.** — Cía cin imar gabad in athgabail ro, ocuf cía ro gab, ocuf cía ruc bñeð ruiriu? .i. ðatur tri rrim cinela i nðri: Feini, ocuf Ularð, ocuf Galeoin. Ocuf bui conpluicht moir iair Fenib ir in aimir rin; .i. iair Conn Cétcaatach ocuf Eochairð ðéibuirde, mac Tuathail Teétmar. Ro hindarbad iarain in τ-Eochairð ðéibuirde iar foglaib moira, o Cuno co Fergur [mac Ierdi] co ruz Ularð, [do chumdocht neirt ocuf rochraio.]
- C. 774. ðui iar rin re ciana i maille rru Fergur. Fecht ano imurro do Eochairð iar reib cianab, luro co cinel do ceit rru, co tarla ina docum ir sléib ruait, Aral mac Cuinn Cetcaathaig, ocuf ba reindoirde, ocuf ceitri mic ðuirde, mic Anmirec, .i. Eochairð Onerach, ocuf Eoda Aigenbrar, ocuf Ailil Antuarar, ocuf Tibrarri Traigletan, ocuf Fotline, in mac rucartair ðorn, ingin ðuidi, don ðeorar. Ir de ro cet:—

“Foglaro forin mac do ðurn,” 774.

- C. 775. Ocuf ro marbrat Eochairð ðelbuirde ar comairigi Fergura. [Siacht Fergur co rluagaib a ðigum ocuf] ro hacra rin a tuair ocuf do bñeta ceit do, .i. tri fect cumala:—fect cumala
- C. 775. ði ór, ocuf [fect cumala ði] argaic, ocuf [air fect cumala] in tñber nAilbhine, i cñair in cuicir urrad; ocuf tucað ðorn, ingin ðuidi, i ngeilre cin amic, uair mac ðeorada, no Albanais he, ocuf tar raruig, no i nanrri fine maire, do rinne he.
- C. 776. [ðogeni Fergur oðcuru tar an eric ro, ocuf] luro Fergur ðia air iar rin, ocuf beir a cumal lair i fognam.

Fect naen ann iar rin, luro Fergur ocuf a ara, Muena a ann, do cum mara; reicir ocuf ro cotairit for bñu in mara. Do lotar imurro luðorpan cur in ruz, cona mberatuir ar a

¹ *Ulaidh.*—In C. 774 it is written *Ulla*.

² *Galeoin.*—This word in the gloss in C. 774 is explained as another name for Laighin, i.e. Leinstermen.

³ *The son of Dorn.*—Several other lines of this quotation are given in C. 775.

⁴ *Inbher-Ailbhine.*—This was the name of a townland at the mouth of the river Delvin, north of Howth. In C. 775 it is stated that the land given to Fergus was the property of Conn Corach, and that it got the name of ‘Nitha,’ meaning controversy, on account of the many battles and disputes there were about it afterwards. It is added in the same place that Dorn, the sister of the son of Buidhe,

For what crime was this distress taken, and who took it, and who pronounced judgment upon it? There were three principal races in Erin, the Feini, the Ulaidh,¹ and the Galeoin.² And there was a great dissension among the Feini at this time, i.e. between Conn of the Hundred Battles and Eochaidh Belbhuidhe, *grandson* of Tuathal Techtmhar. Eochaidh Belbhuidhe, after having committed great depredations, was expelled by Conn, and fled to Fergus, son of Leidi, King of Uladh, to seek assistance and forces *from him*. He remained after this for a long time with Fergus. One time, however, Eochaidh set out, long afterwards, to go to his tribe to demand justice from them, but was met at Sliabh Fuait by Asal, son of Conn of the Hundred Battles, a champion, and by the four sons of Buidhe, son of Ainmirech, i.e. Eochaidh Oresach, Enda Aigenbras, Ailell Antuaraid, and Tibraidi Traiglethan, and by Fotline, the son whom Dorn, the daughter of Buidhe, brought forth to a stranger, of whom was said:—

“The son of Dorn is a trespasser on us,”³ &c.

And they slew Eochaidh Belbhuidhe, who was under the protection of Fergus. Fergus went with forces from the north to demand satisfaction, and justice was ceded to him, i.e. three times seven ‘cumhals’ :—seven ‘cumhals’ of gold, and seven of silver, and land of seven ‘cumhals,’ Inbher-Ailbhine,⁴ *by name*, for the crime of the five natives; and Dorn, the daughter of Buidhe, was given as a pledge for the crime of her son, for he was the son of a stranger, or of an Albanach (Scotchman), and was begotten against the wish of, or without the knowledge of, the tribe of the mother.

After this Fergus made a perfect covenant respecting this ‘eric’-fine, and returned to his own country, having his bondmaid with him in bondage.

One time after this, Fergus and his charioteer, Muena by name, set out for the sea; they reached it and slept on the sea-shore. Now fairies⁵ came to the king, and took him out of his chariot,

who committed this slaughter, was given in pledge as a prisoner, until they should have paid seven ‘cumhals’ for every hand engaged in the killing.

⁵ *Fairies*.—The term ‘Luarcan,’ meaning fairy, is still preserved under various corrupted forms in the country. In the counties of Kilkenny, Tipperary, and Waterford, it is *luġ-arcan*; in West Munster, *lupracán*; and in Ulster, *luġcarman*. See Croker’s “Fairy Tales,” and Keightley’s “Fairy Mythology.”

- DISTRESS.** carpat, ocuf rucrat a cloidem uas 1 torac. [Ronucrat iarum corraic a miur], ocuf nor nairis Ferzuz iar rín [ó ráncatar a óra a miur. Óo rucraatar lafodain], ocuf no zab triar dib, .i. per ceatar a da lám, ocuf per for a hruinnib. “An-main 1 nanmain” [.i. anacal]. “[Taratar] mo tri dunnhoirc.” (.i. roza), ol Ferzuz. “Rotbiah, ol in tabac, acé [nac] ni ber ecmaét duino.” Ro éinne Ferzuz fair eolur robera fo lochaib ocuf línob ocuf miurib. “Rot biah, ol in tabac, acé aen uréuillim airiut, ni dochaif fo loé Ruoraide ril ic crich feirín. Toberatar na lucuirp luibe do iar rín ina cluara, ocuf imteged leo fo miurib. Acberat araidé if in tabac atberit abrat do, ocuf at carpat Ferzuz fo cenn, ocuf imteged fo miurib raílaidó.

- Laíeí ann iarum, ad muidir Ferzuz robarit loía Ruoraide, ocuf facbató a ara ocuf a carpat for hru in loía; [alluid fon loch] co nacca in miuruir ann, peirt uiride [uaímar.] Alannuair rogriced araidé nor maiced amail bolc ngobann. La deéran do ruirri ro riabra a beoil do dib culobaid, ocuf do luio af for tir ar omun, [ocuf arberit fua araidó, cia cum acci?]; ocuf irberit in tara friu: “ni maíe do gne,” ol re [acé nib lia; beréi coelud oit]: “Fo duir cia no cotailtea.” [Lafodain dona luiz Ferzuz ina carpat ocuf contuil.]

- In cein iarum contuilium, téit in t-ara co zaéta Ulaó, batuir 1 n-Émain Macha, ocuf atpet dóib imteéca in ruz, [ocuf ambuirair]; ocuf friucomarair doib, cia ruz no zeibair tar a eiri, ar ni bi urura ruz co nannim 1 n-Émain.

- Óari oin comairli zaé n-Ulaó, in ruz do éuideét dia éiz, ocuf zlanat ar a éno o caé daercuirluas, ar na beirif dhuic na oimniti ano, na aer airdreóa ainne for incaib ino ruz, ocuf folcat faen do do gner, ar nac aiced arcaé 1 n-uirce. Óo ronrat iarum a imcomet co cenn tri mbliádan, cin fir [a ainne] don ruz.

- C. 777-8. Laíeí iarum arberit friu a éumail folcat [do dénam] do. Óa mall laif oin do zem in ben in folcat, do berit buillio di co

having first taken away his sword from him. They afterwards carried him as far as the sea, and Fergus felt them when his feet touched the sea. Whereupon he awoke and caught three of them, viz., one with either hand, and one on his breast. "Life for life," (i.e. quarter), *said they*. "Give me my three wishes" (i.e. a choice), said Fergus. "They shall be granted," said the fairy, "provided they be not such as are beyond our power." Fergus requested of him a knowledge of *the mode of passing* under loughs and pools and seas. "Thou shalt have it," said the fairy, "except as regards one, which I prohibit thee *to enter*: thou shalt not go under Loch Rudhraidhe, which is in thine own country." After this the fairies put herbs in his ears, and he went with them under the seas. Others say, that the fairy gave him his hood, and that Fergus used to put it upon his head, and thus pass under the seas.

One day after this, Fergus took it into his head to enter Loch Rudhraidhe, and he left his charioteer and his chariot on the margin of the lough; and as he went into the lough, he saw in it the Muirdris, a frightful sea-monster. One moment it used to contract, and then dilate like a smith's bellows. On his beholding it his mouth became *permanently* distended to both his ears, and he fled out of *the lough* into the country from fear, and he said to his charioteer, "How do I appear;" and the charioteer replied to him: "Thy aspect is not good," said he; "but it shall not be so long; sleep will restore thee: it would be well that thou shouldst take a sleep." Upon which, therefore, Fergus went into his chariot and slept.

Now, while he slept, the charioteer went to the wise men of Ulster who were at Embain-Macha, and told them the adventures of the king, and what was the matter with him; and he asked them what king they would take after him, for it was not easy *to keep* a king with a blemish at Emhain.

The advice of the wise men of Ulster then was, that the king should return to his house, which should be cleared before him of rabble, that there might be no fools or idiots in it, or persons who would reproach the king with the blemish on his face, and that a muddy bath should be always prepared for him that he might not see his shadow in the water. They afterwards kept the king in this manner for three years, ignorant of his own blemish.

One day afterwards he bade his bondmaid make a bath for him. He thought that the woman was making the bath too slowly,

DISTRESS. n-echlaisc. Gabair toirni, ocuf tuba a ainim fhuir in ruz; do berp buillí di co cloidim co nderna di blaid di.

C. 777. Imroi iarruidiu conluid for loé Ruoraidé [la co n-ardé].

C. 777. Ro fuch in loch de [ocuf in muirtoir] co teiged a tonngar fortoir. Do luitorum iarium combui uaf in loch, ocuf cenn na biarta na laim, conacatar Ularo uile, ocuf arberc fhuu, mhir ir tuigbeo, “a Ulu,” ol fe. Teit fon loch ian rin, com ba marb, ocuf ba derg in loé iarium co cenn mif, ocuf ir de rin no cet:—

“Fergur mac Leti, in ruz,

“Luid a Fertair Ruoraidé.

“Uat do nairar fa gann gle,

“Da rí pochunn a ainim.”

Ro cumoigrit Feini ian rin eiric a cumaili, ocuf tairic a tiri, uair rect ríct bliadain no bui tiri Feine fo Ulu, ne ne Fergura, ocuf ne ne Concobair, ocuf ne ne Coirpri nGnathóir; ocuf nír damasó dligeó do Feinib a tuair co haimrir Coirpri Gnathóir; no nír gab ru itir an Ularib o Fergur co Coirpri Gnathóir, ocuf nob uarpeim deitin dligeó do Asal, mac Cumh, feinneó, aitec forca ruz Temrach eiride. Ocuf nos cuirretair a eochu ir in n-Innbir n-Albine, ocuf tanic Muğ, mac Nuadat, aitec forca Coirpri Gnathóir, ocuf no cuirretair ar iat, ocuf atberc, “in uime no cuirir t’ech anó fo ara tabairt uair fecht nair?” “In uaim tucaó dono?” ar fe; no cuma do do deérat cena do gabail athgabala, ocuf do tobach in tiri ocuf na cumailé a tuair, ocuf no gab in t-athec i fuf tiri bu i n-athgabail, ocuf no elairt uair, ocuf no gab fe bu ian rin co na laegair i n-athgabail, ocuf toxul tuc forru, uair nír damasó dail fhu liar, forit in cocta bui itir Feine ocuf Ula. Ir de no gabad athgabail toxal itir crichair imdergair. Ocuf no tincasó dligeó ruf umparaic.

[Cio fo dera in ferunt d’airucc a tuair, ocuf cuná haircúir

¹ ‘Eric’-fine.—In C. 778, this paragraph is differently given as follows:—

“After this the Feini sent to demand ‘eric’-fine, because of their having been overreached, and they demanded ‘eric’-fine for their bondmaid and restoration of their land. Right was not ceded on this head in the time of Ailell, son of Matach, and the Ultonians had no full king until Coirpri Gnathchoir came, in whose time the Feini wished to take an immediate distress from the Ultonians, but no one durst drive it off until Asal, son of Conn, a champion of the Feini Temhrach, took it from Mogh, son of Nuadhat, the steward-bailiff of the king of Uladh.”

and he gave her a stroke of his horsewhip. She became vexed and reproached the king with his blemish ; whereupon he gave her a blow with his sword and divided her in twain. DISTRESS.

He then went off and plunged into Loch Rudhraidhe *where he remained* a day and a night. The lough bubbled up from *the contest between* him and the sea-monster, so that the noise thereof reached *far* into the land. He afterwards came up and appeared on the surface of the lough, having the head of the monster in his hand, so that all the Ulstermen saw him, and he said to them, "I am the survivor, O Ultonians." He afterwards descended into the lough, and died ; and the lough was red from them for a month afterwards. Concerning which was sung :—

" Fergus, son of Leidi the king,
 " Went into Fertais Rudhraidhe.
 " He saw a form of no great beauty,
 " Which was the cause of his blemish."

After this the Feini demanded 'eric'-fine¹ for their bondmaid, and the restoration of their land, for the land of the Feini had been for seven score years under the Ultonians, *viz.*, during the time of Fergus, and of Conchobhar, and of Coirpri Gnathchor ; and their right had not been ceded to the Feini by the *people of* the North until the time of Coirpri Gnathchor ; or no king had at all ruled over the Ultonians from Fergus till Coirpri Gnathchor, by whom law was ceded to Asal, son of Conn, a champion, who was the steward-bailiff to the king of Temhair. And he placed his horses on *the land of* Inbher Ailbhine, and Mogh, son of Nuadhat, the steward-bailiff of Coirpri Gnathchor, came and drove them out of it, saying, "Is it the reason that thou hast put thy horses here, because it was taken from thee formerly?" "Was it from us then it was taken?" said he. Or he went to take distress, and to recover the land and the 'eric'-fine for the 'cumhal' from the men of the North, and the steward of the men of the South took three cows in distress, but they escaped from him, and he took six cows afterwards with their calves in distress, and drove them off rapidly, for they were unable to put them into a shed, because of the war that prevailed between the Feini and the Ultonians. From this is derived *the rule* that an immediate distress may be taken between countries which are at strife. And his right was ceded to him respecting them.

What is the reason that the land was restored by *the people of* the North, and that 'eric'-fine for the woman was not restored, whereas

DISTRESS. in ben, ocuf curub ne hérucc foglu tuccad céctar de? 1r é in ráct
 O'D. 29,30. fo deira, do rinne in bean tuaid foguil in bu díulr hí, ocuf nochu
 dernu in ferund foguil, in bu díulr hé; ocuf ro tuic fein i nurr-
 rannur don foguil rin. 1r aipe na hairictur a tuaid, ocuf bui
 in ferund a tuaid ne ré Concubuir, ocuf Ferzura, ocuf Coirpui
 ngnathcoir.

Ciò fo deira in ferund d'airucc a tuaid ocuf abet a muir ére
 ré trír, uair, "uiróizéó ruz iar trí pláuib fuirurur na
 coiméadaré, nech nerur fer réine fogluaract," .i. ir é in ráct
 fodeira, comárduzad do rinneó itir na fogluib ann, .i. Eocha
 Delburé ro marbad ar cumuirce Ferzura ann, ocuf ruz cuicó
 hé, ocuf ro díuzurur oét cumala décc itir irar ocuf eneacann
 ina ráruzad; ro díuzurur noí cumala ina leé aiper ocuf ina
 leé eneacann, i tuba na hainne ne Ferzur, uair ní ro bu fóllur
 an ainm air; conio réct cumala réit rin uile do Ferzur. Ro
 conda eneclund a marbad a gill, uair ba zeall zan cindeó ré
 in zeall tucaó amach, trí cumala réit do i n-airar ocuf i
 n-eneclunn. Uair ro buí rreabra ac Ferzur ruz in tan rin.
 Ro díuzurur buré, mac Ainmirech, eneclann a marbad
 a ingine, .i. aipe foirzil meodunuch he, ocuf ré cumala do ina
 eneclann. Ro díuzurur a derbbráitir eneclann do ina marbad;
 aipe aró hé, ocuf ceitir cumula do ina einuclunn; cuna trí
 cumula décc ar réit rin ro acrutur in lucht arur, ocuf réct
 cumula réit ro acrutur inlucht a tuaid; ocuf do ruzneó
 comárduzad eturru, ocuf ar é leáirde rruith eturud, ré
 cumula d'iumurruir ar in lucht a tuaid, cunaó innti rin ro
 hairicé in t-Innbir n-Deblinne a tuaid arír.

Ocuf ir fóllur ar rin in érucc do béra duine amac, dá tecinó
 foguil do denum ruz in tí ó mberur, cu n-úrálund dízéó ar
 a érucc budéin do, daiaó ferur hi ina érucc ele].

¹ *The heirs.*—Compare C. 2216.

² *For the authority of Fergus was opposed.*—This would appear to be an explanation why Fergus paid full honor-price for the death of Dorn, whilst he only got half honor-price for Dorn's having reproached him. It is stated in the Book of Ballymote, C. 1534, that when a king was opposed he only got half honor-price.

³ *Other 'eric'-fine.*—If one man commits a crime for which he pays another six 'cumhals,' and that afterwards the other man injures him to the amount of nine 'cumhals,' it is evident that there is a balance of three 'cumhals.' But it appears, from the words of the commentator, that it was the rule that when the latter 'eric'-

both had been given as 'eric'-fine for trespass? The reason is, the woman committed an offence in the North for which she was forfeited, and the land did not commit any offence for which it could be forfeited; but it was returned in part payment for that trespass, *i.e.*, the killing of Dorn. And this is the reason why it ('eric'-fine for the woman), was not restored by the *people of the North*, and it (*the land*), had been in the possession of the North during the reigns of Conchobhar, Fergus, and Coirpri Gnathchoir. DISTRESS.

What is the reason that the land was restored by *the people of the North* when it had been out of *the possession of the Feini* during the time of three persons, for "The privilege of a king is established after three reigns, and the Feini cannot remove the heirs,"¹ *i.e.* the reason is, a balance was struck between the crimes here, *i.e.* Eochaidh Belbhuidhe was killed while under the protection of Fergus, who, being the king of a province, was entitled to eighteen 'cumhals,' both as 'irar'-fine and honor-price for the violation of *his protection*; there were *also* due to *him* nine 'cumhals' for his half 'irar'-fine and half honor-price, *in compensation* for Dorn having reproached Fergus with the blemish, for he was not aware that he had the blemish; so that this was altogether twenty-seven 'cumhals' to Fergus. Honor-price was demanded *by the Feini* for the killing of the pledge, for the pledge they had given was a pledge without limitation of time, and for it twenty-three 'cumhals' were payable by him for 'irar'-fine and honor-price. For *the authority of Fergus* was opposed at this time.² Buidhe, son of Ainmirech, was entitled to honor-price for the killing of his daughter, *i.e.* he was an Aire-forgill of the middle rank, and was entitled to six 'cumhals' as honor-price. Her brother was also entitled to honor-price for her death; he was an Aire-ard, and was entitled to four 'cumhals' as his honor-price; so that this which the men of the South demanded, amounted to thirty-three cumhals, and the men of the North demanded twenty-seven; and a balance was struck between them, and it was found that an excess of six 'cumhals' was due by the men of the North, for which Inbher Debhline was again restored by the men of the North.

And it is evident from this, that when a man has paid 'eric'-fine, should the person to whom it has been paid commit a crime against him, the law orders that his own 'eric'-fine should be restored to the former, should it be better than the other 'eric'-fine.³

fine exceeded the former, the former, if possible, should itself be returned in part payment of the fine.

DISTRESS. Cíad cín inaí gabad aghabail, ocuī cía ro gab, ocuī cía ruc cét breṫ fúirne? [Sen mac Aige beru cét breṫ foru in aghabail ro írin dáil críche bui laí na trí cneḷa bácuī íf in inaí ro, .i. Feini, ocuī Uluí, ocuī Lúigín. Fúigelleṫar uin Sen mac Aige inin aghabáil ro, ocuī in a éir ocuī iumun cumuī. Deṫṫrúe tairuucc in tíre a feib Cuinn Cétcoruig, ocuī a cíuī, ocuī berúe uilrí na cumuīe ón ré ro annmeṫar in rúg, ocuī ar aine maṫbur Feṫsur ina cín, íf de ata: “oíba a cín la cínuch.” Deṫ tairuucc na aghabala a fríthír, ocuī in tobuch írin do bet la éuaí ocuī a cíuī do ṫrér íf in inaí ro cubráth.]

Sean mac Aige beru cét breṫha for[ath]gabáil co dáil críche bui la trí cenela raera maṫar in inaí ro. Íf and breṫa leo, oena do neoch neṫom, tṫeírí dia tanaírí; cuicthe fúí cono cuinṫeṫar, dechmaṫ fúí ruṫar, aile do mnaí, aile dec doib in roe, tṫeírí do rúg, tṫeírí uathair do hí camuī, ar a moch-ṫingbail do thuaíth; tṫeírí dec do tar críche ar a necmaí a raíṫbre cach; ar forṫrúe rú cach a fiaṫnaíre, ar íf tuálaing rom forṫell for cach reṫt, ach a dá comṫarṫ d'ínraicáib, no rúí, no eṫcop, no deṫarṫ de.

Sean mac Aige, .i. do Conaṫar do, .i. Sen mac Aige, no Sencha, mac Ailella, íf e rucurṫar in cét breṫhemnuī, .i. cét breṫhemnuī atṫar feṫhar for in gabail aí, no aṫa, .i. a raí for an ba an for urṫora, ocuī a rúí for tṫeírí ba tṫeírí for ruṫora, .i. dia roṫra in feicem toicheṫa tṫeírí fúí re naṫarṫ cuingí réceman, ní ṫleṫur re eile

¹ Sean.—The copy in H. 3, 17 col. 29, O'D. 31, adds that before this time every territory had its own particular custom, and that he was the first who decided concerning the immediate distress.

What was the crime for which *the first* distress was taken, who took it, and who first pronounced sentence respecting it? Sen, son of Aighe,* pronounced the first decision respecting this distress at the territorial meeting held by the three races who were *then* in this island, i.e. the Feini, and the Ultonians, and the Laighin. Sen, son of Aighe, then decided concerning this distress, and concerning the land and the bondmaid. He made a restoration of the land into the possession of Conn Cedcorach and his tribe, and he pronounced the forfeiture of the bondmaid from the time that the king was blemished, and from the time that Fergus killed her for her offence, from which is derived, "the crime dies with the criminal." He gave a restoration of the distress, and *ordered* that the levying of it should be made by his people and his race for ever in this island.

Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day *should be allowed* for all necessary things, three days for the next to them, five to sue the chief, ten for prescription, two for women, twelve for the same respecting land, three for the king, three days to the same for levying a *distress* in a subordinate territory, so as quickly to get rid of him from the territory; thirteen days for him to go across a territory where all have the property of their rank; for the king excels all in testimony, for he can, *by his mere word*, decide against every class of persons except *those of* the two orders of *religion or learning* who are of equal rank *with himself*, as the doctor, or the bishop, or the pilgrim.^a

^a Ir. *Exile of God.*

Sean¹ son of Aighe, i.e. he was of the Connaughtmen, i.e. Sen, son of Aighe, or Sencha, son of Ailell, was he who passed the first judgment, i.e. the first judgment mentioned in the Sencus concerning immediate or lawful distress, i.e. respecting that which has a *stay* of one day, there is one day *allowed* for giving notice, and respecting that which has a *stay* of three days, there are three days for giving notice, i.e. if the plaintiff has given a notice of three days as the period of notice of suing the defendant, he is not entitled to any other time to sue the defendant.

- DISTRESS.** ƿƿi cuiuge ƿécheman. Co ƿaíl cƿiuchí buí la tƿi cenela ƿaeria, .i. cuiceða ƿo ƿenam ƿi, .i. cƿƿ in ƿaíl ƿo ƿinneð iƿi na ƿaerélanƿaib, .i. Ulaíð ocƿƿ ƿeni Tempach ocƿƿ ƿina ƿeoas; no Ulaíð, ocƿƿ ƿaleon, ocƿƿ ƿina, .i. ƿiƿi cƿiuch í moƿoail Uirniḡ í Míre. Raƿoƿat in inoƿi ƿo, .i. cuiceða ƿo ƿenam ƿi. Íƿ aƿo bƿeða leo, .i. ƿƿ aƿo ƿo bƿeƿemnaḡ leo, .i. laíƿ na heoláib, .i. í n-Uirneð; ocƿƿ ƿo buí in aƿh-ḡabail cen aƿas, cen aƿað, cen ƿiƿim. Oena ƿo neoch neƿom, .i. aƿas naen lae aƿ in ƿet, .i. luḡach áƿ iƿait na ceƿeoƿa neƿam ino, [neƿam ƿoíḡeða, neƿam ƿƿ ƿoíḡeða leiƿ ƿo ḡabail ƿe caíeíƿ ƿo céoóir, ḡan a iaíƿaíð aƿ neð aile, ocƿƿ neƿam comaitƿib, ƿoib a leið ma caemða naíƿeib, ocƿƿ neƿam cinaíð ƿó hé ƿe íc a cinaíð ƿo céoóir; neƿam ƿaíobƿe ƿó hé ƿe beít na ƿoaobai ƿuóeín ḡan a iaíƿaíð aƿ nech ele.] Tƿeíƿi ƿia ƿanaíƿib, .i. aƿas tƿeíƿi ƿoƿ in ƿet ƿƿ ƿanaíƿe ƿi, in bo inulaeḡ, ocƿƿ noða tƿeƿta aét aen neƿam ƿi, .i. ƿanaíƿi ƿoíƿe, .i. caé ƿéƿ aƿá ƿa ƿabaíƿe aƿ neƿam, ho ƿa caíeíƿ ƿo céoóir, aƿas aine aíƿ, ocƿƿ ƿiƿim tƿeíƿi, ocƿƿ ƿƿ in a cinaíð ƿeín ƿiúo na hanta ƿin, ocƿƿ ƿƿ a naen muḡ ƿin; ocƿƿ ƿƿ ƿiú íc, no ƿiú, no ƿena, no ƿeichemnuƿ, ƿaíƿ in ƿe, no in ƿanaíð biaí aƿ na ƿeƿaib, ḡuub eo beƿ aƿ in ƿiú; ocƿƿ amaíl ƿaíeḡe muḡi ocƿƿ cƿiucha aƿað na ƿet, ƿƿ amaíl ƿaíeḡe aƿað na ƿiú, no cona ƿaíeḡeƿaíƿ muḡe iƿi aƿas na ƿiú. Cuiceƿhe ƿƿi cono cuin-ḡegaí, .i. cuicéi ƿƿi cuiḡiḡo na ƿamaíƿe on coƿnach í cƿiuch, no ƿe iaíƿaíða na ƿeicheman í cƿiúc in cuicéi, in ƿan na bi in ƿoaobai in tƿaíƿaíƿe no in ƿeichemnuƿ.
- O'D. 31. [Cƿiuch í meoḡun ƿin, ocƿƿ cúicéi ƿoíƿmuḡuƿ caé cu ƿia in mi ƿeénoím ƿiunni uile, no cuic la ƿéc ƿiƿi cúiceð; ocƿƿ ní ƿuíl in ƿechemnuƿ aice ann ƿin, ocƿƿ ƿa mbéƿ, noða mbia ƿé ƿo ƿe hiaíƿaíð in ƿeéumun]. No eƿiƿ coíƿ aíƿeíƿ in ƿo ƿƿi cuiḡiḡo ƿeicheman, .i. ma eƿteḡa in ƿeƿ [ƿuc] an aƿhḡabail laíƿ, aƿað cuicéi co ƿuca caé a cono, .i. a aḡe ƿine, ḡuƿ a [cuinneḡuƿ] cin comocƿƿ.

ƿechmað ƿƿi ƿuḡoíƿa, .i. mí um aƿo ecin ƿeéaíƿo ƿo cúḡiḡó, cío ƿet aine, .i. aƿað ƿeémaíƿe ƿoƿ na ƿeƿaib biƿ ƿe nech amáich ƿe comat ƿuḡoíƿe, cemao ƿet aine he aƿ a ƿuaíƿuƿ ƿeín, cío neƿam cío nemneƿam. Aile ƿo mnaib, aile ƿec ƿoib in ƿoe, .i. aílí ƿec ƿoib, ƿo na mnaib, inin ƿeíƿann, .i. cach ƿaíƿ ƿƿ aƿað ƿeoíƿa ƿeémaíƿe ƿo beíƿat ƿiú, ƿƿ aƿað ƿeoíƿa ceíƿuimé ƿo beíƿat mna, .i. cach aƿhḡabail uílí ḡebuƿ ben,

¹ *Ernai*.—There is a reference in the Harleian copy to a meeting with Patrick at Maghinseladh, but it is in the margin, in a different hand, and is not in the other copies.

At a territorial meeting held by the three noble tribes, i.e. to divide it (*Erin*) into provinces, i.e. at the meeting held between the noble tribes, i.e. the Ultonians, and the Feini of Temhair, and the Ernai-Dedadh; or they were the Ulaidh, and the Galeoin, and the Ernai,¹ i.e. in the territory, at the great meeting at Uisnech in Meath. Who divided this island, i.e. who made provinces of it. There it was decided by them, i.e. by the learned, i.e. at Uisnech, and the distress had been without stay, without notice, without delay in pound. One day for all necessary things, i.e. a stay of one day upon the distress for a thing which is an article of necessity, i.e. a milch cow; for there are four necessary things, *viz.*, necessaries of life, i.e. such indispensable things as a person wishes to have for immediate use, without having to ask them of any other person; household articles of necessity, i.e. such as are used by a person in his house; articles necessary to pay fines with, i.e. such as are used by a person for immediately paying for his offences; articles necessary for a person's rank, i.e. such as are a person's own good property, without asking them of any other person. Three days for the next to them, i.e. a stay of three days for the thing next to it, i.e. the incalf-cow, and it is the next indispensable thing but one to it, i.e. the necessaries of life or the next to it, i.e. every thing which is given, and which is an article of necessity or one of immediate use, has a stay of one day upon the distress for it, and a delay in pound of three days, and these stays are for persons own offences, and when there is but one territory in question; and it (*the distress*) is for payment, or proof, or denial, or legal assistance, for the period or the time that is for the things themselves, is what is for the proof; and, accordingly, as places or territories extend the stay for the things themselves, so they extend the stay for the proof, or *according to others*, places should not at all extend the stay for the proof. Five days to sue, &c., i.e. five days for suing the heifer from the chief in the territory, or the five days is the period for seeking defendants in a territory, when the heifer is not in a person's possession, or *when they have not legal assistance*.

This is a central territory, and each *territory* increases it by five days until it amounts to a month throughout all Erin, or fifteen days in a province; and he has not legal assistance then, and if he had, there should not be time to seek the defendant. Or the proper information here to be given is to seek the defendant, i.e. if the man who carried off the distress with him be not a lawyer, there is a stay of five days until he names his chief, i.e. the head of his tribe, who is sued for the crime of his kinsman.

Ten days for prescription, i.e. the thing for which it is necessary to seek an antiquary,^a though it be a thing on which the stay is one day, i.e. there is a ^a Ir. *Sean-* stay of ten days for the things which are out of a person's possession during the *chaidhe* period of prescription, whether it be a thing on which the stay is one day in its own nature, whether it be an indispensable thing or not. Two days for women, twelve days for the same respecting land, i.e. they, the women, have twelve days respecting land, i.e. whenever it is a notice of thrice ten days men give, it is a notice of thrice four days women give, i.e. in every distress that a woman takes,

DISTRESS. ἰρ απαδ̄ ναλι, ocyr̄ απαδ̄ ναλι ocyr̄ διέιμ̄ cethruim̄ti. Τρειρῑ το ριζ̄, .i. comlogsō ιτιρ̄ τυαιτ̄ ocyr̄ ριζ̄ ιν̄ηρο, .i. ní̄ cuiuḡiō rom̄ abiaō ar̄ an̄, ocyr̄ ní̄ cuiuḡiō rom̄ απαδ̄, .i. τρειρῑ ιαρ̄ταιζῑ ρο, ocyr̄ ní̄ ρο̄ τυιρ̄um̄ in̄ απαδ̄, ocyr̄ βιαδ̄ τρειρῑ υαθᾱ το, .i. τρειραε, ἰρῑ in̄ τρειρ̄ ní̄ το̄ βειρ̄ in̄ ρῑ ιμᾱ ae, ιμᾱ can̄ḡin̄, .i. απαδ̄α, ocyr̄ τρειραδ̄, ocyr̄ τρειρῑ ιμ̄δέιμ̄niuḡiōchī μαρ̄ ar̄ ḡraδ̄aib̄ ρλατᾱ ac̄p̄ur̄. Τρειρῑ υαθᾱιαῑ το̄ hī cam̄ur̄, .i. τρειρῑ δε̄c̄ ac̄beip̄um̄, .i. υαθαδ̄ το̄ τρειρῑb̄, .i. in̄ ιαρ̄ταιζῑ beop̄.

Ac̄en̄ τρειρῑ το̄ ac̄ in̄ αιμ̄ριυζαδ̄ ᾱ ae, ᾱ can̄ḡin̄, το̄ cach̄, nō ac̄ αιμ̄ριυζαδ̄ ᾱ ρiach̄, nō ac̄ cam̄ur̄, ī muiz̄ bic̄ ī ep̄uch̄ αιμ̄in̄ n̄-μαισ̄, .i. μαḡh̄ bec̄ ar̄ nā ολιζ̄ ḡiall̄, αιμᾱil̄ Ciarraigē Cuirche, αιμᾱil̄ ατᾱ ρῑ Ciarraigē Luachrā ρορ̄ Corcā Baiscinn̄, nō ρορ̄ ριζ̄ Raithlenn̄, nō αιμᾱil̄ ατᾱ ρῑ Crumthann̄ ρορ̄ Corcō Mumce.

ἰρ̄ αιρε̄ ἰρ̄ ḡair̄ut̄ ᾱ ρε̄ τοicheδ̄ ρο, .i. θᾱep̄tyaθᾱ το̄ nā ριζ̄aib̄ ρο̄ ιατ̄, .i. απαδ̄ ciabeit̄ αιp̄poc̄p̄ō απο̄ cenibē up̄p̄oc̄ra, ac̄t̄ dom̄ic̄ced̄ mō ολιζ̄ed̄: ocyr̄ ní̄ δε̄c̄μαδ̄ nā cuīc̄tī bep̄ ρ̄ur̄, ar̄ ní̄ β̄p̄uiz̄lit̄-har̄ ρ̄ur̄ im̄bi, ocyr̄ ἰρ̄ ρ̄ur̄iθε̄ ar̄ eccen̄ up̄poc̄p̄ō cuīc̄tī nō δε̄c̄maide.

In̄ann̄ in̄ τρειρε̄ ειμ̄ceim̄niuḡiōtī ocyr̄ in̄ τρειρε̄ ιαρ̄δ̄αιζε, ocyr̄ in̄ τρειρε̄ δε̄c̄maide. Υᾱταδ̄ το̄ τρειρε̄ hī ahaenar̄ in̄ τρειρε̄ im̄ceim̄niuḡiōtī, ειμ̄ceim̄niuḡiō το̄ can̄ ath̄ḡabaib̄ το̄ ḡabaib̄, ocyr̄ τρειρε̄ ιαρ̄δ̄αιζε, .i. ιαρ̄r̄in̄ō απαδ̄ᾱ ατᾱ ρ̄in̄. In̄ τρειρε̄ δε̄c̄[μαiz̄e] ρ̄p̄ec̄rā το̄ δε̄c̄μαδ̄ απαδ̄, ocyr̄ το̄ τρειρε̄ ιαρ̄δ̄αιζ̄; cō ρο̄ ειμ̄-cuim̄ced̄ cāc̄ ᾱ tobach̄ ρ̄ur̄ in̄ ρε̄ ρ̄in̄. ¹Οῑ nā ḡraδ̄aib̄ ρλατᾱ ατᾱ ρ̄in̄, ar̄ υαιρ̄liαταiz̄ē το̄ bep̄ar̄ ο̄oib̄.

Ac̄r̄ ᾱ moch̄ oinḡbaib̄ το̄ th̄uaiteh̄, .i. ar̄ ᾱ oinḡbaib̄ nā το̄pā cō moch̄ ton̄ τυαιτ̄; ἰρ̄ αιρε̄ ατᾱ in̄ τρειρῑ υαθᾱιαῑ το̄ no, ar̄ oinḡbaib̄ amach̄ ρ̄ur̄ ρε̄ nā τρειρῑ. Τρειρε̄ δε̄c̄ το̄ τᾱp̄ ep̄ich̄, .i. δε̄c̄μαδ̄ απαδ̄ ocyr̄ τρειρῑ im̄c̄eim̄niuḡiōtī; ocyr̄ ἰρ̄ ar̄ ρ̄in̄ ἰρ̄ ρ̄olur̄ con̄āō ī in̄ ᾱōaiz̄ ōeiz̄in̄ach̄ ton̄ απαδ̄ ᾱōaiz̄ in̄ τρειρε̄chī; nō n̄ απαδ̄, ocyr̄ ᾱ τρειρῑ ιαρ̄ταιζῑ ρο̄ τυιρ̄um̄ ρ̄un̄. Ac̄r̄ ᾱ nec̄m̄iā ᾱ ρ̄aiōb̄p̄e, .i. curā em̄cum̄ḡiōchep̄ το̄ in̄ ρο̄ in̄ τᾱōb̄ur̄ ο̄liz̄ep̄, ἰρ̄ uimē το̄ βειρ̄ ᾱ το̄ic̄iō, .i. το̄ nā p̄echem̄naib̄. Ac̄r̄ ρ̄ōp̄b̄p̄ur̄ē ρ̄i, .i. ar̄ ciā ρ̄ōp̄b̄p̄ur̄ō in̄ ρ̄i ar̄ cach̄ nōuinē ἰρ̄ ἰr̄lī μαρ̄ in̄ ρ̄p̄eap̄ ρ̄iaθ̄nairē, nōcan̄ ρ̄ōp̄b̄p̄ur̄ē in̄ ρ̄aiteuz̄aδ̄ ᾱ τοicheδ̄a, ac̄t̄ μαρ̄ biār̄ το̄ cāc̄ ḡraδ̄ā uap̄al̄ cen̄a, ocyr̄ ρ̄i cet̄p̄aδ̄ ḡomā ḡair̄θε̄ ᾱ τοicheδ̄ō ρ̄im̄

¹ *Fasting*.—Part of the process of distress amongst the ancient Irish, in certain cases, was that the parties before making it, should go to the residence of the defendant, and wait there without food for a certain time.

² *Ciarraige Cuirche*.—Kerrycurrihy, a barony in county of Cork.

³ *Ciarraige Luachra*.—County of Kerry.

⁴ *Corca Baiscinn*.—The two Corca Baiscinn originally comprised the baronies of Clondulaw, Moyarta, and Ibrickan, in the west of the county of Clare.

⁵ *Raithlenn*.—The Island of Rathlin, north of county of Antrim.

⁶ *Crumthann*.—Now anglicised Cruffon, comprising barony of Killyan, and part of barony of Ballimoe, in the county of Galway.

it is a notice of two days, a stay of two days, and a delay in pound of four days *that she must allow*. Three days for a king, i.e. this is an adjustment between the country and the king, i.e. he does not sue for his food-tribute in one day, and they do not seek notice, i.e. this is a case in which there are three additional days, and the notice is not reckoned in it, and he shall have three days only, i.e. 'tresae,' which is one of the three things that the king gives for his 'ae,' i.e. his cause, i.e. notice and fasting,¹ and three days grace if he sues persons of the chieftain grade. Three days only for him *for levying a distress* in a subordinate territory, i.e. thirteen days verily, i.e. one instance of the three days, i.e. the *three* additional days also.

DISTRESS.

He has three days to prosecute his cause, *i.e.* his contract, or to sue for debts, or *to sue* in a 'camus,' in a small plain in a territory in a rugged position, i.e. a small plain out of which he is not entitled to a hostage, such as Ciarraighe Cuirche,² or as the king of Ciarraighe Luachra³ in Corca Baisciun,⁴ or upon the king of Raithlenn,⁵ or as the king of Crumhthann⁶ is in Corca Muinche.

The reason that the time of suing is short, is because they are tributary territories to these kings, i.e. there is stay whether there is notice or no notice, but "pay me my right," *he says*: and it is not ten days or five days he gives for it, because there is no decision respecting it, and *if there were* it is on this account a notice of five days or ten days would be necessary.

The three days grace, and the three additional days, and the three days with ten, are the same. The three days grace is the one instance of the three days, *i.e.* avoiding without taking distress, and the three additional days come after the notice. The three days with ten correspond with the ten days of notice, and the three additional days; and each can levy it in that time. For the chieftain grades this is *allowed*, and it is on account of their rank it is granted to them.

So as quickly to get rid of him from the territory, i.e. to send him quickly out of the territory; it is for this reason that the three days only are allowed him, *i.e.* to drive him out within the period of three days. Thirteen days for him to go across a territory, i.e. the ten days for notice, added to the three days of avoiding; and from this it is evident that the last night of the notice is the night of the fasting; or his notice and his three additional days are reckoned here. Where all have the property of their rank, i.e. that he may here get the thing to which he is entitled from the debtors, is the reason that he brings his suit. For the king excels, i.e. for although the king excels every person who is lower than himself respecting testimony, he will not excel them in extending *the time of* his suit, but he is like every other person of noble grade, and it is thought that his suit is shorter in a territory on account of his nobility. For he can decide against every kind of person, i.e. with respect to tendering

DISTRESS. icuich ar foruairibet. Ar ir tualaing rom forgeill for cach recht, .i. in fferan fiaónaire for cach richt dume ir irli mar. .i. ir e cuir in ara anó, uair a dubrumair romann, .i. treiri dec do tar euid. For cach recht, .i. ma éir. Acht ar a comgraio dionraicuib, .i. aét na graio inoraice darta da currumur eneclannu ior penoat ocuf eiric, .i. no da riled no da bnuigaid no da rlaeta. No ruí, .i. in fer leiginn. No in t-erroc, ocuf ir arf rin gabtur penoat do na graoib ecnaí. No deoraó de, .i. ar bodéin.

O'D. 34. Ni tualaing roo gaba atgabail na di foruairc, manir [comteit] ruitengaid ró rearmad airchta conio rri rorc ruirther, ar ni ruirgle nech la Feine ni naó airithe. Ir diéne o leraig airchta neich naóiergeoin.

Ni tualaing roo gaba atgabail, .i. noé cumcech ro gabala na hachgabala. Na di foruairc, .i. manib pechem argar, .i. in ti na cumcech a uaral ronaoma ar anad ar fut i laim cirtais éall. Manir [comtheit] ruitengaid, .i. muna roib aca comet in degtengaid uair, in braitem [no comad e in taighe] ina comiteét ac atgabail. Ró rearmad airchta, .i. no foruichnicenn reic co ruice in baile i mbi [in ae roreét] no in ae rooirgoretaro, .i. fer gaet eolac in caé taera, .i. rreéas dligeó in airchta. Conio rri rorc ruirther, .i. cur ab i fiaónaire a ruirc ro airceó amach hi, .i. cur ab do reir eolais ro rre. Ar ní ruirgle nech, la Feine, ni naó airithe, .i. noáa forgliti do neoch do reir in Feinechair in ni naé deimin lair, .i. muna be a fiaónaire gabala na atgabala na ro bnuirter, .i. tobairc. Ir diéne ó leraig airchta, .i. ir di toirchta o lef ir in airchta in ti nach atnenn amail gebtar in atgabail.

Nir gairbet ecuma airchta, na aircuillte rath[á], na ecoir naóma, na uair nairchta; nir gairb muz, na buachail, na pulla, na ruirir, na fer drafairam.

O'D. 35. Nir gairbet ecuma airchta, .i. nocha gabair hi in luét ro hec-curruairgíó lan rir na huiru[ar]uib [bit] ir in airchta, .i. na deoraóa, no co tucait uirraóa leo ro lan leo, .i. cu lair ocuf macha. Na air-

evidence against every kind of person who is lower than he is, i.e. the force of the "for," is because, we have said before, he has thirteen days to go across a territory. Against every kind of person, i.e. in his country. Except *those of the two orders of religion and learning*, who are of equal rank *with himself*, i.e. except the grades of purity, who have twice the amount of his honor-price between penance and 'eric'-fine, i.e. the two poets, or the two brewys, or the two chiefs. Or doctor, i.e. the man of learning. Or the bishop, and from this is derived, "penance for the grades of wisdom." Or pilgrim, i.e. as such.

He is not capable of taking distress who is not able to bind it, nor unless he is accompanied by an advocate^a who is able to aid him until *the decision of* the court, unless it is taken before his eyes, for no one with the Feini witnesses a thing of which he is not an eye-witness. He who does not know these distinctions is shut out from the benefits of the court.

He is not capable of taking distress, i.e. he is not competent to take the distress. Who is not able to bind it, i.e. unless he is a law agent who can bind, i.e. a person who is capable of binding it to the full time of stay in the hands of the debtor. Unless accompanied by an advocate,^b i.e. unless the noble speaker, i.e. the Brehon, or the advocate, accompany him to guard him in taking it. To aid him until *the decision of* the court, i.e. he assists him until he reaches the place where the cause is heard and adjusted, i.e. a man wise and learned in every pleading, who states the case at the court. Taken before his eyes, i.e. unless it has been taken out before his eyes, i.e. according to *the direction of* a learned man of truth. For no one, with the Feini witnesses, &c., i.e. for one should not bear witness, according to the Fenechus, concerning a thing of which he is not certain, i.e. unless he has been present at the taking of the distress, *to witness* that it has not been injured, i.e. in the bringing of it. Shut out from the benefit of the court, i.e. he is excluded from the benefit of the law, who does not know how the distress is to be taken.

Nor should it be taken by those unqualified for the court, by those who are forbidden to go security, by those incapable of making a contract, by the chiefs of the court; neither shall it be taken by a labourer, nor a cowherd, nor a lunatic, nor a 'fuidhir,' nor a man without support.

Nor should it be taken by those unqualified for the court, i.e. those persons do not take it who have a qualification inferior to that of the natives who sit in the court, i.e. the strangers, until they bring natives with them

DISTRESS.

^a Ir. Eloquent speaker.

^b Ir. Good speaker.

DISTRESS. cuiúllte rathá, .i. barú, ocuf leécepu, ocuf cánti [.i. in tí íf upcuiúllti
 do gabail aratácuí, .i. na ceorúid ocuf na muréuréa], .i. in raité do
 O'D. 35. cuairé for in upcepa cor mbel.

Mar pe airc na ret do éuairé ri, air[1]ctar uairé iat, munar
 icurtar gum; ocuf ma ro icurtar íf rlan eirum. Cia tucar
 reoit for culu, mar pe díri na ret do éuairé in raité, íf ecen
 tí aithéin díe tar a h-eirí.

Na écoir náomá, .i. mac beo athar, .i. in tí íf ecoir do gabail í
 náom narcaréct. Na uair n-airéchtá, .i. rui, rui, rui, rui, rui, .i.
 na in luét íf díri do nech in caméin rui íf óirecht.

In ceorúid cia beit líar ocuf macha aice, cin cobe, nochá
 n-inólícté nemurraema a toicheóá a n-upraóur, ma nemlecuó
 do gabail na hatgabala, no co tucar upraó mar aen rui.

Íf inólícté inóiríu a cam nemurraema a toicheóá in ceorúid
 oca tá líar ocuf macha, cin co tucar upraó mar aen rui, ocuf
 dá leicte a elóó, ata ríach elóíde do, ocuf dá nderina inólícté
 a gabail na hatgabala, ata ríac inólícté athgabala uat.

In ceorúid inóiríu ac na rui líar ná machaó, noóá n-inólícté
 téc nemurraema a toicheóá í cam ná í n-upraóur, no co tucar
 upraó mar aen rui.

Na ceorúid ocuf na muréurécté, na mui, ocuf na h-ecóthai, .i.
 ocuf na dair, noóá n-inólíctéc nemurraema a toicheóá, náca
 nemlecuó do gabail athgabala, cí in a ler uóem, cí in ler
 neic eile, no co tucar upraó mar aen rui, cia gabair he ar loí
 cin co ragbut.

Maro airbeireó rui upraó do tabairt leo, ocuf ní tucar
 [ocuf ní tarcur dícté díob, eiré éroirce tar dícté uairéib,
 ocuf a n-athcur do ríer. Ocuf] rlan a n-elóó do lecuó, ocuf dá

O'D. 36. ¹ *Contract.*—The following words are added in the margin, and they are also
 in C. 787:—ar na forraire ocuf for na tarrair ar ní naire lá Féine neé
 for na narcur, ní tobuné neé for na tobuné, one who cannot bind, cannot
 levy, for he cannot bind with the Feiní who cannot himself be bound. No person
 can levy who cannot be levied upon.

² *Chief professor, rui.*—This word is applied to a man of eminence in any par-
 ticular department of learning. In the Book of Ballymote, c. 1,573, the rui
 líar, 'the man learned in written history,' is called ríar léiginn, or chief pro-
 fessor, and is said to have the same honor-price as the king of one territory.

of full qualification, i.e. with a shed and a milk-yard. Who are forbidden to go security, i.e. the bard, and the half-poet, and the satirist, i.e. the person whom it is forbidden to take as a surety, i.e. the stranger and the foreigner, i.e. the surety who went security *in the case* of notice of a verbal contract. DISTRESS.

If he went security to restore the property, it is restored by him, if the other does not pay it; but if it is paid, he is safe. Though the property be returned, if he had gone security for the good condition of the property, *if it be not in good condition*, he must make restitution afterwards.

By those incapable of making a contract, i.e. the son of a living father, i.e. the person whom it is improper to receive as security in a contract.¹ The chiefs of the court, i.e. a chief professor,² a king, a prince,³ i.e. persons against whom it is difficult for one to urge a cause at the court.

Though the stranger should or should not possess a cowshed and a milking-yard,⁴ it is not unlawful not to submit to his suit in 'Urradhus'-law, or to prevent him from taking distress, until he brings a native along with him.

But it is unlawful in 'Cain'-law not to submit to the suit of the stranger who has a fold and a milking-yard, even though he does not bring a native along with him, and if there be evasion, a fine for evasion is to be paid *by the person who evades*, and if illegality has been committed in the taking of the distress, he (*the stranger*), has to pay a fine for illegal distress.

But when the stranger has not a cow-shed or a milking-yard, it is not unlawful not to allow him to levy his suit in 'Cain'-law or 'Urradhus'-law, until he brings a native along with him.

As to strangers and foreigners, lunatics, infants and idiots, and bondmen, it is not unlawful not to allow them to levy their suit, or not to permit them to take distress, whether in their own behalf, or the behalf of others, until they bring a native along with them, whether they procure him for a fee or not.

If they were ordered to bring a native with them, and have not done so, and law was not offered them, they shall pay 'eric'-fine for fasting illegally,⁵ and they shall, in every such instance, be non-sued. It is safe to evade them, and if they have taken illegal distress, ^a Ir. *Out of law.*

¹ A prince. In C. 787, the $\mu\alpha\tau\eta\ \eta\text{-}\alpha\pi\eta\epsilon\chi\tau\alpha$ are described as being $\rho\acute{\iota}$, $\sigma\upsilon\gamma\ \rho\alpha\iota$, $\sigma\upsilon\gamma\ \epsilon\pi\pi\upsilon\sigma$, a king, a chief professor, a bishop.

⁴ Milking-yard.—'Macha' is still a living word for farm-yard, in the county Kilkenny, and in some other counties.

DISTRESS. nðernat inðlig athgabala, ata fiach inðligið athgabala uaðaið,
 O'D. 36. [.i. leð cuicréta ón ðeoraio, ocuf leð ðilri a fiach; cethruime
 cúic rétu ón murchurtha, ocuf cethruime ðilri fiach; ocuf
 noch a nfuil rin aét o ðaor.]

Munar airbeireð riu urrað do tabairt leo, da leicteir a
 n-elod, ir fiach eloidte d'ic riu; ocuf cia do netrum inðligio
 athgabala noða nicat naé ni ann; ocuf fpecra do tíaétain fo
 óraib na nðeorað ocuf na murcuirte; ocuf faeriað ðligéð na
 mri, ocuf na écoðnaíð, ocuf na ðair.

Ma tuirat urrað leo, ir ðir a toicheð d'urraemað, ocuf da
 leicteir a n-elod, ir fiac eloidte d'ic riu, fo aicneð ðeoraða
 no murcuirte; ocuf dá nðernat inðligéð nathgabala, ir fiach
 inðligið athgabala d'ic ðoib fo aicneð in urrað, ocuf icair in
 O'D. 36. t-urrað in imarerað ar ar tur, [leð na cuic ret, no na tri
 cethruime,] ocuf teacat i cuibduir fo lan in ðeoraða no in
 O'D.36,37. murcuirte, co n-icair eatarra, [in t-urrað in leð, ocuf in
 ðeorað no in murcuirte in leð ele; no in cethruime na cuic réte,
 ocuf in leð ðilri fiach do roimucht ón ðeoir ocuf ón ðeorað
 ocuf on murcuirtu; cio ðeorað.aca ta liaf ocuf machu cin cu
 beðh, nochu nfuil an ðeðbir in urruðuir, ocuf atá a cáin.

Inðligio ðon fechumuin toiceða, arað, ocuf tpoicud, ocuf
 athgabail do gabail um ní nar ðligurtur.

Inðligio ðon biudbuð a elud rin do lécin in ðligéð; ocuf
 aða n-inðligio aðaíð i n-aðaíð. Dia taircetuir ðligéð imoiriu
 do, ocuf tpoicud tairuir, ir fiach inðligið, no fiac foní ðon imet
 uað, ocuf cúic feoit.]

In faenðleodach, ocuf in t-urrociac, ocuf in baro, ocuf in
 leicteir, ocuf in cainci, ocuf in rui, ri, righamna, ocuf in mac
 beoathar ir ðoir, noða n-inðligítec nemurraemað a toicheða naé
 a neilceud do gabail na hathgabala in ler neé eile, no co
 tucaio urrað mar aen leo, ma rogabair he ar comlog no i
 n-aircið; ocuf cin co ragbat, ir ðir a toicheð d'urraemað, ocuf
 a lecuo do gabail na hathgabala, mar um a ler uðein; noða

¹ *Seds.*—Five 'seds,' are equivalent to two cows throughout the Senchus Mor.

they shall pay a fine for illegal distress, i.e. half five 'seds' shall be paid by the stranger, and the forfeiture of one-half his claim ; the fourth of five 'seds' by a foreigner, and the forfeiture of the fourth part of his claim ; but, *others say*, this is payable by the bondman only. DISTRESS.

If they were not ordered to bring a native with them, *and* if they are evaded, a fine for evading shall be paid to them ; and even though they have taken illegal distress, they shall not pay any thing for it ; but he shall answer *for it* who seeks to get rid of his contracts with the stranger or the foreigner ; and the law shall free the lunatics, and the infants and idiots, and the bondmen.

If they have brought a native with them, it is right to submit to their suit, and if evasion be committed, a fine for evading shall be paid to them according to their condition, whether it be that of strangers or foreigners ; and if they have taken illegal distress, a fine for illegal distress shall be paid by them according to the rank of the native, and the native shall pay the excess first, i.e. half the five 'seds,' or the three quarters, and they go into equal shares respecting the full *amount of the fine* of the stranger or the foreigner, and they pay it equally between them, the native the one half, and the stranger or the foreigner the other half ; or the fourth of the five 'seds,' and the half of the lawful fine which accrued is to be paid by the bondman, the stranger, and the foreigner ; whether the stranger has or has not a cow-shed or a milking-yard makes no difference in 'Urradhus'-law, but it does in 'Cain'-law.

It is unlawful for a plaintiff to give notice, to fast, and to take distress respecting a thing to which he is not entitled.

It is unlawful for a defendant to evade him as to law ; *and if he does*, there are two illegalities face to face. But if his right has been offered to him (*a plaintiff*), and if he still persevere, he pays a fine for illegality, or a fine according to the length to which he has gone, and five 'seds.'

As to the wanderer, and the outlaw, and the bard, and the half-poet, and the satirist, and the chief professor, king, prince, and the son of a living father who is obedient *to his father*—it is not unlawful not to submit to their suit or not to permit them to take distress in behalf of another, until they bring a native along with them, if they can obtain him for a fee or gratis ; but even though they do not, it is right to submit to their suit, and to permit them to take the distress

DISTRESS. n-*in*oliztec nemurraemató a toicheoda, no co tucac urraó leo da fasac he cin los.

O'D. 37. [Mac ro airbeireo riu urraó do tabairt leo ocuf rogebdair he zin los, rlan i n-elud do lecan, ocuf da nderinat inolizeo athgabala, olc in fein.]

Man ro airbeireo riu urraó do tabairt leo, da leicteir an elod ata riach eloióte doib; ocuf cia do netrum inolizeo athgabala, noco nicat nac ni, ocuf rreera do tiactain fo coraib in faenolezaiz ocuf in furpocraiz; no ir rreera da nemtarraé-tain; ocuf rreera da nemdetin olizid ac in baro, ocuf ac in lectepo, ocuf ac in canai, ocuf ac in trai, ri, ruzoanna; ocuf rreera do tiactain fo coraib in mic inoair zaire, uair ir cin co rruthe do. Ir ped ir cin co rruthe ano, urraemat a toicheoda, no aurraemat do gabail athgabala, no aurraemat i peichemnur, no i riathaire, no i mbretemnur. In mac raerleicéi, ocuf in mac ingor, noca tecar fo coraib in a cin co rruthe, ocuf tecur fon docaraib uile.

Má tucrac urraó leo, no cin co tucrac, muna fasbac hé cin los, ir óir a toicheo d'urraemató, ocuf dá léicteir a n-elod, ir riach eloióte d'ic riu; ocuf dá nderinat inolizeo athgabala, ir riac inolizid athgabala d'ic doib, ocuf noca tecur fo coraib uim riu, uair ir olizeo urraemur a toicheo.

Nir gaib muz na buachaib, .i. ni ba maétnao cin cor gabaid muz na ruiuir, ero on, ar atait cuic reoit i na gabail ero on ti ir coir dia gabail, dia rechmallao ni dia olizeo. Muz, .i. daer. Duachaib, .i. buachaib cometa na mbo. Fulla, .i. fo tabair in olai fulla. Ruiuir, .i. in daer ruiuir. Fer d'raerairim, .i. comgraid no ar no munar min tíri no cominbell tuaithe.

Ar atait cuic reoit ina gabail etechta, no ina for-gabail, inge tri baegail nairneoda ro raerat la Feine; a tuidme cin chinaid; a tuidme riu cinaid dia nder-

¹ *Lunatic.*—The 'fulla' was a man of the same description as the 'geilt,' but was supposed to have been set mad by throwing a wisp at him which had been saturated with magical charms.

if in their own behalf ; it is not unlawful, however, not to submit to their suit, until they bring a native with them, if they can procure him without a fee. DISTRESS.
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If they were told to bring a native with them whom they might have procured without a fee, it is safe to evade them, and if they take illegal distress, it is an offence.

If they have not been told to bring a native with them, and if they have been evaded, they shall have the fine for evasion ; and though they should take illegal distress they shall not pay any thing, but he shall answer for it who seeks to get rid of his contracts with the wanderer and the outlaw ; or he is to answer for his non-appearance ; and he is to answer for his non-observance of law with the bard, and the half-poet, and the satirist, and the chief professor, king, and prince ; and he shall answer for it who seeks to get rid of his contracts with the son who supports his father, for it is a justified illegality in his case. This is justified illegality—to submit to his suit, or to assent to his taking of distress, or to assent to his prosecution, or to his evidence, or his judgment. As to the emancipated son, or the disobedient son, their contracts are not set aside where their illegality is justified, but all their bad contracts shall be set aside.

If they have brought a native with them, or even if they have not, unless they could have procured him without fee, it is right to submit to their suit, and if they be evaded, a fine for evasion shall be paid to them ; and if they have committed illegality in taking distress, they shall pay a fine for unlawful distress, and their contracts shall not be set aside for this reason, for it is the law that allows them to levy.

Neither shall it be taken by a labourer nor a cowherd, i.e. it is no wonder that a labourer or a 'fuidhir' should not take it, for there are five 'seds' to be paid as fine for the taking of it, even by the person who is qualified to take it, if he omits anything required by the law respecting it. A labourer, i.e. the bondman. Cowherd, i.e. the herd who minds the cows. Lunatic,¹ i.e. upon whom the magical wisp has been put. 'Fuidhir,' i.e. the bond-'fuidhir'. A man without support, i.e. a man who has fallen from his rank, and who has no support either from the land or the regulation of the territory.

For there are five 'seds' for the unlawful taking of it, or for the forcible taking of it, except in the three cases of error on the part of the advocate, which are exempted by the Feini—to take it without a debt being due ; to take it for a debt which has been dis-

DISTRESS. laithep; atabairt hi faithci uaral nemid, ip tualainz a diten. Al tabairt do rnaouo ar tualainz a tur-taizghi maoo cenairur rnaite, maoo don rnaouo ron gabthar, arpenar los nenech in rnaite, ocuf ruith na hachgabala in ren co ro gabaiter aithepach.

Ar atait cuic feoit, .i. cuic feoit da tecait da ba rin, .i. da ramaire ocuf tri colptacha trin; ar atait cuic feoit ma gabail co hinolizthee, ce beé ni ip mo uair eile ann [inóait] cuic feoit. Ip e cuic mo ar and, uair a dubrumar romann nif gabet ecuma airéeta. Ina forgabail, .i. firgabail uimri dar zellaid ocuf dar airgid, ic a tiz fein, .i. ipin drium rin liar, no ipin mbac-nachaó.

O'D. 612. Na cuic feoit iar fut, no cuic ba ainiul irbeir ip in nai nEinnaroe, leé caáa hachgabala ma hinolizheó athgabala, co ruice deic mbu. Ni teit inolizheó n-athgabala tar cuic bu, cia ro ria co truaic feéet cuimala, ocuf ip do na riachaid bunaró ip uiler na [riacha] rin, cia tomaiter iat rir in athgabail. Luzá leé na hachgabala ann rin nait cuic feoit, no ip cutruma pe cuic fetaid; ocuf damar mo leé na hachgabala inait cuic feoit. Ip uilri leith caé athgabala ma hinolizheó athgabala do tuata pe napaó ocuf ria tporca co ruici cuic bu; no uilri na hachgabala uile ma hinolizheó athgabala do eclair ria n-apaó ocuf ria tporcaó, co ruice deic mbu. Ria napaó ocuf tporcaó rin; ocuf mar iar n-apaó ocuf tporcaó, atáit cuic feoit do tuata ann, ocuf noáa n-fuil ni do eclair, uair do ni eirinnraic lam don eclair elóó do lecam, ocuf ip coir cin co beé ni di. Noáa denaró eirinnraic lam do tuata elóó do lecaró, ocuf coir cia ro beitir cuic feoit do.

Inge tri baegail n-aigneoa, .i. tri h-ernaile ma baeglaither in t-aigne, no in tpeiri ip baegal don tí aizer in ae, ocuf ní haizne rairmar; uair ip eirceptur maie in ni ril rann do aizne. Cio ón? Ar atait cuic feoit for nech eile, muna be aizne oza agabail a athgabala, ni fuil murrpo rairrum. Ro raeiraó la Feine, .i. cin ni be aizne oca, aét cor ab aizne fein, .i. ro foraróeó do rair in feinechair cen ni d'ic ann

charged ; to remove it into the green of a noble dig-
 nitary, expecting him to be able to protect it. To take
 it from a protection in which it could be protected
 without allowing it to remain in the protection—if it
 has been taken from such a place of protection the
 honor-price of the protector shall be paid, and there
 is return of distress until another is taken.

DISTRESS.

For there are five 'seds,' i.e. five 'seds' which amount to two cows, i.e., two three-year-old heifers and three young heifers ('colpach'), worth one-third of a cow each; for there are five 'seds' for taking it unlawfully, though there are more for it at another time than five 'seds.' The force of the "for" here is, because we said before "Nor should it be taken by these unqualified for the court." For the forcible taking of it, i.e. the taking of it, notwithstanding pledges and ties from a person's own house, i.e. from the cow-shed or the enclosed paddock.

The five 'seds,' with time, or five cows are paid for the unlawful seizure, for it is said in the Aei Emhnaidhe, "The half of each "distress for the unlawful seizure of it, until it reaches ten cows." The *fine* for illegal taking of distress does not exceed five cows, though it (*the distress*) should amount to thirty times seven 'cum-hals,' and these fines are forfeited out of the original debts, though they are measured by the distress. Half the distress is, in this case, less than five 'seds,' or it is equal to five 'seds;' and if half the distress be more than five 'seds,' *it will be the same*. The half of every distress is forfeited for illegal distress by a layman before notice and before fasting, as far as five cows; or all the distress is forfeited for the illegal taking of it by the church before notice and before fasting, as far as ten cows. This is before notice and fasting; and if it be after notice and fasting, there are five 'seds' *coming* to the layman for it, but nothing to the church, for to evade *justice* renders the church perfectly unworthy, and it is right that there should be nothing *coming* to it. To evade, however, does not render a layman perfectly unworthy, and it is right that there should be five 'seds' *coming* to him.

Except three cases of error on the part of the advocate, i.e. the three cases in which the advocate has erred, or the three things which are a danger to the person who pleads a cause, and not to an advocate as such; for what is *mentioned* here is a good exemption to an advocate. Why so? For five 'seds' are *imposed as a fine* upon any one, unless he has an advocate at the taking of the distress, but not upon *the advocate* himself. Which are exempted by the Feini, i.e. though he has no advocate, being an advocate himself, i.e. he is exempted

according to the Fenechus from paying any thing for it. To take it without a debt *being due*, i.e. for the advocate to do so, i.e. no debt being due, yet he does not know but there is, i.e. he takes the distress, and he thinks that there is a debt due; it happens, however, that there is not, he does not pay in that case. To take it for a debt, i.e. he takes the distress, but it happens that distress was previously taken for that debt, and the debt discharged. It had been previously paid, but he (*the advocate*) did not know of its payment. He is not fined in this case, for it was through ignorance and simplicity he was led to take it.

DISTRESS.

What is the difference between this and the place in the 'Cain'-law, *where it is said*—"No person shall take distress for another?" The person from whom the distress was taken in that case, was not liable for the debt on his own account or the account of his kinsman, and the person who took the distress, knew that the debt was not due, it is right that there should be a fine for illegal distress *imposed* upon him. In this case, however, the debt was not due at all, and the person who took the distress did not know that it was not due, or though it had been due, it was paid already; but he did not know of the payment, and it is right that he should be free.

If the man who distrains for debt knows that the debt is not due, he shall be fined according to the length he has gone, and *shall pay* five 'seds' if what the law requires be offered to him. If what the law requires be not offered to him, there are five 'seds' due to him, and there are due of him five 'seds,' and also the fine for the illegality which I have mentioned in taking the distress, whether he were certain that it was due, or whether he were doubtful. And though it be due, yet if he were doubtful, he pays five 'seds,' and forfeits the debt in each case. If he were doubtful, and that it is not due, five 'seds' only are due of him, and what the law requires is offered to him in each case of these.

If the man who is sued evades justice, knowing the debt to be due of him, double the debt is payable by him, and a *fine of* five 'seds.'

If he be doubtful, and that it is *really* due of him, he must make restitution, and *pay* five 'seds.' If he be doubtful, and that it is not due of him, or if he be certain, *and* that it is not due of him, five 'seds' are payable by him in each case; and if a person evades it is lawful to take distress from him, whether he owes the debt or not.

If a person distrains, there being no debt due, and knowing that no debt is due, he is fined according to the circumstances of the case, and *pays* five 'seds' besides, if what the law requires is offered to

him. But if it is not offered, there is nothing due to him or of him ; DISTRESS.
 or now, *according to others*, the five 'seds' are remitted, and the fine
 got from him is according to the length he went. If he is doubtful
 whether it is due, and if what the law requires is offered to him,
 five 'seds' only are due of him. If what the law requires has not
 been offered to him, five 'seds' are due to him by the defendant. If
 he found a person of whom he might have asked, and that he did
 not ask, five 'seds' are due of him, and he forfeits one-half the debt
 which he demands, if what the law requires has been offered to him.
 If it has not been offered, there is nothing due of him or to him.

To remove it into the green of a noble dignitary, i.e. to bring it
 into the green of a noble dignitary, expecting him to be able to protect it, i.e. *one*
of the septenary grade,¹ i.e. he is in ignorance, and does not know that it is the
 green of a noble dignitary.

What is the reason that there is 'eric'-fine for neglecting to bring
 the distress into the pound of an Aire-ard or of a church in the
 'Cain'-law, and that there are five 'seds' for bringing the distress
 into the green of one of the septenary grade in 'Urradhus'-law ?
 The reason is, because it is more likely that injury would happen
 to the distress in the green of one of the septenary grade in *contem-*
plation of 'Urradhus'-law than to the distress in the pound of the
 Aire-ard, or of the church in *contemplation of* the 'Cain'-law, and
 it is right that there should be a *fine of five 'seds'* from the person
 who brings the distress into the green of *one of* the septenary grade
 in 'Urradhus'-law ; or, indeed, there is less attempt made to do
 injury to the high dignitary respecting the distress in *contemplation*
of the 'Cain'-law than of the 'Urradhus'-law.

The person who brought the distress into the green of a dignitary,
 unless he knew that it was the green of a dignitary, and if he did
 not find a sensible adult of whom to make inquiry, or though he did
 find one, if he did not inquire, is free ; or although he did inquire,
 if he did not know himself that it was the green of a dignitary, he
 is free. Or, *according to others*, there is half fine for every case of
 ignorance.

Whether he knew himself that it was the green of a dignitary, or
 whether he did not know it, if he did meet a sensible adult of whom
 to inquire, and yet did not inquire, five 'seds' are due to the owner
 of the green, and five 'seds' to the owner of the distress ; or a single
 fine of five 'seds' is due to both, of which two-thirds are due to the
 owner of the green, and one-third to the other.

DISTRESS. Μάρ το mac 1 n-áir ícca létoire no riarraíó, ocuf do zeba cōnuch, cúic feoit uadafum ann, ocuf leé cúic feoit ón mac. Μάρ το mac 1 n-áir ícca aithgína no riarraíó, ocuf do zeba cōnuch, cúic feóit uadafum ann, ocuf aithgína na n-aile ocuf na n-airbe ón macc.

Μάρ το mac 1 n-áir ícca aithgína no riarraíó, ocuf do zeba mac 1 n-áir ícca leé díre, leé cúic feoit uadafum ann, ocuf aítgin na n-aile ocuf na n-airbe ón macc; ocuf in mac do teclumuo na h-aégabála in zác maó dib rin can átoíce impe. Ho dono, cibé dūme dár riarraíó, muna fuair dūme bu dleírou, íf rlan do.]

Α ταβαίρε το ρναουó, .i. το comairci. Αρ τυαλαίης α τυρταιγχι, .i. φαeram oφacbaíl uirri, .i. criu. Μαó cen airri ρναίτε, .i. ual for cula, .i. in φαerma írlan do, .i. maó cin rir φαerma 1 n-écmair gabur in aithgabáil. Μαó το ρναουó no gabtar he, .i. maó το ρναουó no gabtar he, .i. iar rir τυρτυζαó accru, írrechtmaó n-eneclainne ocuf cuic feoit. Αρ ρenaρ λοz nenech in ρναίτε, .i. íf uair epuither λοz enech rir in φαerma don aithgabail do lecon ρon caíl, ocuf am bia ρor λοz enech ano το beé na laim ρe ρe na ρaire, ρe ρe anta acenta in feoit, .i. no ρéctmaó eneclainni ma oar cru no gabal tíre. Suíte na haithgabála, .i. impat in aithgabail in ni hírin im a hanao 1 laim entais. Co ρo gabaiter aitherrach, .i. co ρo gabter atharrach ρechtupa eile, .i. iar mbliáóain maó tar cru no gabail tíri, no átoicheó ρo cétoir maó ar φαerma cenae.

Μαó ρo υπραem in bídair apadó 1 φαeram, ocuf ρo airbeir ρια τιορcaó airgeibíó zpeim don ρeichemain τοίceda, α apadó conach ecin do athapadó, ocuf φαeraíó oλίgez in bídair can τιορcaó air ρe ρe in φαerma.

Μαó ρo υπραem in bídair apadó, ocuf τιορcaó 1 φαeram, cia no airbered α φαeram ρια ngabail aithgabála de, teit τυρτυζαó lá ρozail ann; íf rlan aithgabail do gabail de.

¹ *Exemption.*—There were periods at which persons were entitled to certain exemptions respecting the payment of debts. On the death of the King of Ireland, or of the successor of St. Patrick, every one in Ireland was entitled to a year's exemption. On the death of the king of a province, every one in the province had exemption for three months. On the death of the king of a cantred, there was one month's exemption, &c. Every chief had the privilege of giving protection during his life for the same length of time as that of the exemption which would happen at his death.

If he inquired of a youth at the age of paying half 'dire'-fine, though he might have found a sensible adult, five 'seds' are due of him for it, and half five 'seds' of the youth. If it was of a youth at the age of paying restitution he made the inquiry, though he might have found a sensible adult, five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades.

DISTRESS.

If he inquired of a youth of the age of paying restitution, though he might have found a youth of the age of paying half 'dire'-fine, half five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades; and the youth shall collect the distress in every instance of these without any second suit respecting it. Or, indeed, whatever person he has made the inquiry of, unless he could have found a more lawful person, he is free.

To take it from a protection, i.e. from a place of protection. In which it could be protected, i.e. to get protection for it, i.e. for the cattle. Without allowing it to remain in the protection, i.e. to go back, i.e. under the protection he is free, i.e. if the distress has been taken without knowledge of protection, in the absence of the owner. If it has been taken from such a place of protection, i.e. if it has been taken from a place of protection, i.e. after the knowledge of its being under protection, it (*the fine*) is one seventh of honor-price and five 'seds'. The honor-price of the protector shall be paid, i.e. the honor-price of the protector, taken out of the distress, is to be forfeited, and the thing which is allowed for honor-price shall remain in his hands during the fixed period, i.e. during the lawful time of the stay of the cattle, and the seventh of honor-price only if it has been taken from a fold or angle of the country. There is return of the distress, i.e. this thing returns the distress and causes it to remain in the hands of the debtor. Until another distress is taken, i.e. after a year, if taken from a fold or an angle of the country, or it shall be sued for again immediately, if it had been taken while under protection.

If the defendant has submitted to receive notice during a period of exemption,¹ and he announced it before being fasted upon, the notice takes effect for the plaintiff, so that he is not obliged to serve a second notice,² and the law frees the defendant from being fasted upon during the period of the exemption.

If the defendant has consented to receive the notice and to be fasted upon during the exemption, though the exemption was announced before the taking of the distress from him, compensation for damage shall be for it; and it is safe to take the distress from him after the exemption.

² Second notice, i.e. after the expiration of the time of the exemption or of the protection.

DISTRESS. Færam rin tainic re re n-apairé ocuf tpoircti, ocuf mar re re na tpeiri imceimniçti tainic in færum rin, ac̄t ma ro air-beiréð a færam fo cetoir, færiairéð ðliçed̄ he can athgabail do çabail de re re in fæрма.

Man ro airberctnaç a færam cur çabaō athgabail de, ir anaō deçmarde ar in athgabail.

Ma ro çabaō athgabail tar fæрма, i n-ecmar, no tar airberct fæрма i fiaðnaire, cuic reoit d'fir in fæрма ann, ocuf cuic reoit d'fir na hathçabala; no cumaō aen cuic reoit doib aræen, ocuf da tpuan d'fir in fæрма, ocuf aen tpuan d'fir na hathçabala.

Mar cen fir fæрма, i n-ecmar, ro çabaō athgabail de, loç enech fir in fæрма don athgabail do lecuin fo caill, ocuf a fuil ann ō ta rin amaō do bit i fæire re re in fæрма, ocuf anaō aicenta na fet iar rin.

O'D. 45. Mar cen airberct fæрма i fiaðnaire ro çabaō athgabail de, anaō deçmarde ar in athgabail ocuf ðicim naine dec, ocuf ata in [foerum] i compeimniuçaō re deçmarō ocuf re aine dec uil annrin.

Maò ta in færam i compeimniuçaō re deçmarō, ocuf ni fuil re aine dec uil, anaō deçmarde uirru, ocuf cio be ðib buria, a fuil [ann] don færam iar in deçmarō, no ðicim aicenta na fet, cur ab eo bur ðicim di iar rin deçmarō.

Ma ta in færam i compeimniuçaō re deçmarō, ocuf ni fuil iar rin deçmarō, anaō deçmarde uirru ocuf a ðicim aicenta buðein, uair ni fuil in færam iar an deçmarō.

Maræ çairði in færum na deçmarō, ocuf ir fia in færum na anaō aicenta na fet, ocuf ir eo ir anaō di re in fæрма, ocuf a ðicim aicenta fein iar rin.

Færam tainic rin re re apairé, ocuf tpoircti ocuf tpeiri imceimniçti; ocuf maræ a naimfir anca tainic an foaram, compeimniuçaō icir in foarum ocuf an t-apaō, cio be ðib bur fia, çur ab eo bur anaō di.

Mar a n-aimfir ðicim tainic an foaram, compeimniuçaō

¹ *Adjustment*, i.e. the time of the exemption and the time of the stay shall be compared, and whichever of them is the longer shall be the stay.

This was an exemption which occurred during the period of the notice and the fasting, and if it is during the period of the three days grace that that exemption has come, yet if the exemption has been at once made known, the law frees him from having the distress taken from him during the period of the exemption.

DISTRESS.
—

If the exemption was not announced until the distress had been taken, there shall be a stay of ten days upon the distress.

If distress has been taken, notwithstanding the knowledge of the exemption, in the absence of *the owner*, or notwithstanding the announcement of the exemption in his presence, five 'seds' are due to the protector of the exemption for it, and five 'seds' to the owner of the distress; or it is a *single fine of five 'seds'* to them both, of which two-thirds are for the protector of the exemption, and one-third for the owner of the distress.

If the distress has been taken from him *by a person* without a knowledge of the exemption, in his absence, the honor-price of the protector of the exemption taken out of the distress is to be forfeited, and what remains thereafter is to be free during the period of the exemption, and the natural stay of the 'seds' besides.

If the distress has been taken in his presence without announcement of the exemption, there is a stay of ten days upon the distress, and a delay in pound of eleven days, and the exemption is concurrent with both the ten and the eleven days then.

If the exemption be concurrent with the ten days, and not with ten and eleven days both, there is a stay of ten days upon it (*the distress*), and whichever of them is longer, *viz.*, the remainder of the exemption after the ten days, or the lawful delay in pound of the 'seds,' it shall be the delay in pound after the ten days.

If the exemption extends to the ten days, and does not go beyond the ten days, there is a stay of ten days upon it, and its own lawful delay in pound, because the exemption does not go beyond ten days.

If the exemption is shorter than the ten days, and longer than the lawful stay of the 'seds,' then its stay is the period of the exemption, and its own lawful delay in pound remains afterwards.

This is an exemption which occurred before the period of the notice, and the fasting, and the three days grace; and if the exemption occurred in the time of the stay, *there shall be an adjustment*¹ between the exemption and the stay, and whichever of them is longer, it shall be the stay.

If the exemption occurred in the time of the delay in pound, there

DISTRESS. — **Ι**οιρ αν βραοραμ οσυρ ιν οιτιμ, οσυρ ειθ βέ οιδ θυρ για, ζυρ αβ εδ θυρ οιτιμ οι.

Μαρ α η-αιμριρ λοβτα, νοα φαορυνθ αρ φοζετ να αρ βλειτ να αρ λοβαθ ηί, υαιρ ηι τέιτ αν φαοραμ αμαά'να θεαζαίθ, οσυρ τέιτ ιν τυρβαθ.

Cuic ρεοιτ ηι λοβυθ cacha haethgabála ρο μιθιρ Μορανθ; noch ριλ τρι ρεοτα cacha τριαθα ρο πολλαζ-θερ co αυρλαινθ α οιτιμα, ach ηι conanais θειτθβειρε.

Cuic ρεοιτ, .ι. οι βα. Ηι λοβυθ cacha haethgabála, .ι. εινταξ, .ι. cuic ρεοιτ ιρ θ ηι ρο μειρεμναιζερεταιρ Μορανθ οο ουλ ιλλοβαθ οο caé aethgabail αρ caé λαίθε η-αιcenta ο οιερα αιμρερ λοβτα, .ι. ιμ-βρεθαιθ nemeθ ποιλριζθιρ ανι ρην, οσυρ ιτ ιμυνηα να τρι ρεοιτ οσυρ να cuic ρεοιτ ιαρ ρυτ, .ι. α cuic ι η-αethgabail εινταξ, ρετ cacha τριαθα; τρι ρεοιτ ιμυρρο caéa τριαθα ι η-αethgabail ιν βλεοζυμ. Noch ριλ τρι ρεοτα, .ι. νοέ ρειθιμ ηο ινοραζιμ co ρυιλετ τρι ρεοιτ υαθα caéa τριατα ο ρο πολλαζερε ηι co huapal εινθιο α τοτμα; ιμανθ ιατ οσυρ να cuic ρεοιτ ρομαινθ. Cacha τριατθα, .ι. ιρ cach τριατα ρον αέτ ιν cet τριατ, cuic ρεοιτ ι ρυιξ, οσυρ τρι ιαριμ cach τριατ co υρλαινθ α οιτιμα, .ι. ό ρε φοζετα amach ατά ιν οιτιμ. Τρι ρεοτα, .ι. τρι βα ινλαεζα αρ οα η-βυαιθ τρε λαεζα. Ach ηι conanais θειτθβειρε, .ι. αέτ ανι ανκερ α θειθβιρ τυρβαθα; υαιρ νοα ραχα ιν αethgabail ιλλοβαθ οια ραβατ να θειθβιρε ρο αιρ, .ι. ανριρ, ηο ανκερ, ηο econnuρ, ηο ετζεο.

Ηι βι λεραχ nach ρυαναχ; ηι τυαλαιηζ τοχαλ να οιφορναιρε; ηι ρυιλλενθ conθ εναιμα; ραιζετθ cach α comλερ; ιαθαθ ρορ τερε τρεβαιθ ηι comαρθαιθ τριατθ; ηι βι αεριαι οι φαεραμ; ηι ααιρ ναθ caemclai ο ερωιθ ιν ροριαιρ, co cuiruyθ ρορ ριαθναιρε οι αethgabail τεχτα.

shall be an adjustment between the exemption and the delay in pound, and whichever of them is longer, it shall be the *period of* ^{DISTRESS.} delay in pound.

If it occurred during the period of forfeiture, it does not save *the distress from the expenses of feeding and tending*, nor from the forfeiture, because the exemption *afforded by a living person* does not follow *the distress* out, though the exemption *on account of a death* does.

Five 'seds' for neglecting *to redeem* every distress was *the fine* fixed by Morann; and there are three 'seds' for every day that it is neglected *to be redeemed* to the end of its period of delay in pound, except what the law *of exemption* protects.

Five 'seds,' i.e. two cows. For neglecting *to redeem* every distress, i.e. of a debtor, i.e. five 'seds' is the fine which was fixed by Morann to be paid for the neglecting *to redeem* every distress for every natural day since the period of forfeiture arrived, i.e. it is in the Bretha Nemedh this is set forth, and the three 'seds' are equal to the five 'seds' *in distress* with time, i.e. five for the distress of the debtor, a 'sed' for every day; but there are three 'seds' for every day for the distress of the kinsman. And there are three seds, i.e. I insist or maintain that there are three 'seds' due of him every day since the period of forfeiture set in until the full completion of the forfeiture; they are the same as the five 'seds' mentioned before. Every day, i.e. for every day except the first-day, for which there are five 'seds,' and three for every day afterwards to the end of the delay in pound, i.e. from the period of the feeding forth delay in pound extends. Three 'seds,' i.e. three incalf cows for two cows after calving. Except what the law protects, i.e. except what the law of exemption protects; for the distress shall not be forfeited if these exemptions exist, i.e. ignorance, or incapacity, or minority, or injury through inadvertence.

To be asleep avails no one; he cannot take immediate *distress* who is not able to bind it; nothing saves the active adult; let each attend to his proper duty; let it be closed up in the sheds at the proper hours; no person who is under protection is qualified to sue; no one sues who cannot recover it from the sheds of the residence, until it is put to witnesses *to decide* that it is legal distress.

- DISTRESS.** Ní bí lérach nach ruanach, .i. in tí no do gab in athgabail, .i. in tí bírrína ruan iar ríáctain a fáire cuici íf uada tuicte na ba fáiri, [i. cethruime cach athgabala], .i. nochá bí léf ós don tí bíf ina ruan can fáire ná hachgabala do bheít; no in tí bíf ina ruan iar mbheít, can toul d'uarluacá na athgabala, no cen toicheó coitechta, .i. gataro léirí léroc. Ní tuálaing toxal náoi fórnaiře, .i. noca cuimcec toxal ná hachgabala amach in tí nach cuimcec a uafal fonatm ar anáó ar put illaim cirtaig tall, [i. munub pechem]. Ní fuilleano cono cnaimá, .i. nochan fólethanó toirbatu do coonach bíf ar a cnaimab can fáire ná hachgabala do bheít.
- O'D. 46.
- O'D. 47.
- O'D. 47. [Iar mbheít fáirec do; uair nochá rachuir in átgabail a fog-eilt nach i mbleit nacha lobuó, no cu ructur a fáirec; ocuf maó atgabail imbleoguin om hí, bet cuic feoit re taob rín, ocuf nochu nfuil ní don cirtach; ocuf cumao ann no bet rín íf in fáirec ffuít ríéct in tan tainic in t-imbleoguin amach i ndeúro a atgabala; ocuf muna táinic cin cu fáirec ffuít íléct he nochá nfuil eiric ann d'imbleoguin.]

Saigeth cach a comleř, .i. in dára řer do bheít a fáire ocuf in řer eile dá ruarluacá, no amail no cumao do řer dligió. Iadao fóř terec tře báib, .i. iadaořum uirri íf ná tře báib ata tereca duine, .i. íf in ořuim řu liař, amail no comairdaiged iar cae uiró ná třeac, no íf ná třeacáb ina comairdaiged doib itir terec ocuf noim, no iar n-araó ocuf třeacá, no iar třeiri iarwaige, .i. itir třeřgabail řreime ocuf a řuime, arni coir a gabail a náoci, munab eim. Ní bí acraí d'ířařam, .i. nochá bí acra athgabala don tí bíf ar řařam neich; in deořaíó nochá bí acra in řir éall tar řir řařma ořacbail ar, .i. řer bíf fóř řařam ní tuálaing acra, ní acarur řum dono. Ní acair ná caemclai, o cřoaib in fóřař, .i. noca nacraio athgabail do gabail inoi oc ná claechmařer cřu co ninoi fóřař, no cřu co ninoe arair, .i. in deořaíó muna noib uiruo mar aen řir dá tarřuřtar a lan [no] muna řaib řeéct tigi ingabala lař, .i. deořaíó, co řaib occu i techta no gabtar ar. Co cuiruo fóř řiaonairė, .i. co tocuřther řiaónairė ac gabail ná hachgabala imaille řir. Dó athgabail techta, .i. cur ab dligtheé řabur in athgabail, .i. co noib techta oca.

Ní muř, ní řuioř, ní řulla, ní auřaře, ní buachail, ní cřette cuaine, ní řaibther an-aetaim řu dligió ná uřodligió ná fóřřechtú tuaithe he, acht cor in gřair,

To be asleep avails no one, i.e. the person who has taken the distress, DISTRESS.
 i.e. the person who is asleep on the arrival of his notice to him forfeits the cows themselves, i.e. the fourth part of every distress, i.e. it is not to a person's advantage to be asleep and not receive the notice of the distress; or, the person who sleeps after receiving it, and does not go to redeem the distress, or does not sue lawfully, "sloth takes away his welfare." He cannot take immediate *distress* who is not able to bind it, i.e. he is not able to carry the distress out who is not able properly to bind it during its stay in the hands of the debtor, i.e. unless he is a law agent. Nothing saves the active adult, i.e. his being employed at his proper profitable occupation does not avail the sensible adult who is upon his legs, and does not send the notice of the distress.

This is after giving notice; for the distress shall not be charged with feeding, or tending, or *finés for neglect to redeem it*, until the notice of it is sent; and if it be the distress of a kinsman, there shall be five 'seds' besides *for not sending notice*, but nothing is due to the defaulter; and where this happens is in the case of notice by the track of the cattle, where the kinsman came out after the distress; and if he did not come out, even though it be not notice by the track of the cattle, there is no 'eric'-fine for it to the kinsman.

Let each attend to his proper duty, i.e. the one man is to bring the notice of the distress and the other is to redeem it, or act in the manner required by the law. Let it be closed up in the sheds, i.e. it is shut up in the sheds in which men are scarce, i.e. in the cowshed, as appointed by the legal regulation of the hours, or within the hours which were appointed for them between the third hour and evening, or after notice and fasting, or after the three days of grace, i.e. between the rising of the sun and its setting, for it is not right to take it at night, unless of urgent necessity. No person who is under protection is qualified to sue, i.e. there shall be no suing of distress by the person who is under the protection of another; i.e. the stranger shall not sue another man after it is known that he is under protection, i.e. the man who is under protection cannot sue or be sued. No one sues who cannot recover it from the sheds of the residence, i.e. he does not sue to take distress who has not an interchange of cattle with increase of growth, or cattle with increase of habitations, i.e. the stranger, unless he has a native along with him who has full *honor-price*, or unless he has seven habitable houses, i.e. the stranger, until he has the legal qualification by which he can take it. Until it is put to witnesses, i.e. until witnesses are sent for to take the distress along with him. That it is legal distress, i.e. that he took the distress legally, i.e. that he had the legal qualification.

No labourer, no 'fuidhir,' no imbecile vagrant, no shepherd, no cowherd, no cart-boy is distrained in a decision about debts due of himself or others, or for the regulations of a territory, but his foot is fettered

DISTRESS. no brait̃ f̃ru f̃iam, f̃riuum a f̃reir̃lige na d̃legait bia-
thad acht bochtan, no ur̃chaelan, no bair̃gen huapal
laithe, cona hañdlonn, conad̃ f̃ru a ceñd cuiñdrĩgthẽr
romama techta.

Ní mũg, .i. noca n-athgabail aile gabur̃ doñ mũg daer̃ ãc̃t mã fõ f̃ru.
Ní f̃ruioir̃, .i. daer̃ f̃ruioir̃, no iñ d̃eoir̃ad̃, .i. daer̃ aicenta, .i. [daer̃]
gabla. Fulla, .i. raitech, .i. bir̃ for̃ ullatẽc̃t, .i. duine uilmañ bir̃ for̃
ribal a hiñad̃ d̃'inar̃. Agusair̃e, .i. bir̃ ac̃ gair̃e a, .i. na cair̃ech.
Duachail, .i. cũl comé̃ta na mbo. Ní c̃rette cuaine, .i. cair̃pat na
nos̃f̃eime, iñ raicair̃e, no iñ tam̃an r̃ilid̃, .i. gilla na r̃ilẽd̃, .i. gilla ur̃raic̃,
.i. i cometẽc̃t; cach bir̃ abailiu im̃bailiu, co cuir̃tar̃ cach ir̃ur̃ f̃ar̃; gilla
ur̃raic̃ iññfo. Ní gair̃ic̃thẽr añ ãẽtaim, .i. noca gabur̃ a net̃manũg̃ad̃
neich eile f̃ru, ni d̃legur̃ oib̃ ar̃ a ñual̃gur̃, no mã ciñtaib̃ f̃ein, .i.
ciñd̃ẽd̃ athgabala oib̃, .i. a ciñ ũõẽim, no ciñ a n-athar̃ no a r̃enathar̃.
Ur̃ol̃ig̃id̃, .i. a ũual̃gur̃ neic̃ eile, .i. iñ ciñtaib̃ a com̃pocair̃. Na
for̃r̃ech̃tu tuait̃he, .i. nach iñ r̃iach r̃ir̃õir̃g̃ĩõẽtu d̃legur̃ ir̃ iñ tuait̃,
iñ iñ r̃iach com̃p̃ra f̃ine, no r̃mãc̃t cair̃oi no r̃uda oc̃ur̃ r̃uda, .i. coit̃ceño
oib̃ uil̃ iñr̃in, .i. ciñ tuait̃ i coit̃ciñne. Acht̃ cor̃ i ñg̃l̃air̃, .i. ceñ bit̃
i cuiñrĩug̃. No brait̃ f̃ru f̃iam, .i. brait̃ f̃ru i m̃bi am̃ail̃ f̃ein, no
f̃ru iñõ luim, f̃ru iñ r̃labrad̃, a ciñ for̃ iñ tuait̃ a coit̃ciñne. F̃riuum
a f̃reir̃lige, .i. ir̃ f̃ru a m̃bẽt̃ na l̃ige f̃ru iñ ciñad̃, no f̃ru iñ r̃labra.
Na d̃legait̃ biathad̃, .i. nõca d̃legait̃ biathad̃ ãc̃t lañ eim̃ iñ boicht̃
iñ f̃õd̃lañ iñ m̃eir̃in, iñ com̃pat̃ bech̃i cuib̃rẽc̃, no lañ eim̃ iñ bochtañ
do loim, .i. l̃er̃tar̃ bec, oc̃ur̃ da lañ dec̃ ũioi c̃ir̃ci ir̃ẽd̃ t̃ẽit̃ iñõ [iñ dãla-
nai oib̃], iñ-aim̃r̃ir̃ loma, oc̃ur̃ ar̃aile a naim̃r̃ir̃ ar̃ba, .i. l̃ẽt̃ bair̃gen.
Ur̃chaelan, .i. cael̃ a dã hor̃, a dã himel̃, .i. iñ l̃ẽt̃bair̃gen, .i. céiñ bit̃ i
cuiñrĩug̃. Dair̃gen huapal̃ lait̃he, .i. bair̃gen cair̃ no nos̃lac, no
d̃om̃nãg̃. Cona hañdlonn, .i. do iñ no do loim. Conad̃ f̃ru a
ceñd cuiñdrĩgthẽr f̃om̃iam̃u techta, .i. co t̃ir̃at̃ a ciññ f̃ru d̃l̃ig̃ẽd̃,
.i. cur̃ ab̃ daer̃ a ceñd cuiñdrĩgthẽr iñ mo mamũg̃ad̃, no iñ g̃reim̃ d̃legur̃
oib̃, no com̃air̃g̃ic̃thẽr cuiññ tar̃ a ceññ foñ g̃ñim̃rad̃ techta d̃legur̃ oib̃
am̃bẽt̃ am̃l̃aid̃ f̃ru, no co ñõech̃r̃at̃ a lobad̃ uile.

C. 2664.

O'D. 48. [Rur̃ol̃er̃ athgabala na daoine fõ do r̃eir̃ liubair̃, .i. ar̃ a
n-d̃er̃oile, oc̃ur̃], a r̃ogã doñ duine d̃gl̃ig̃ir̃ r̃iach̃a do na d̃ũi-
ñib̃ f̃eõ iñiat̃ bũõẽim̃ g̃ẽbur̃ iñ athgabail, no iñe a c̃r̃õd̃; no dõno
cena, cemãd̃ he a r̃ogã a c̃r̃õd̃ do gabail i n-athgabail nõca oir̃;

¹ *Kinsmen*.—Called in Anglo-Irish records, the law of Kincogus.

² *Milk-time*, i.e. at the season when milk is plenty.

or a chain *put* about his neck, and during his imprisonment he is not entitled to any food except the 'bochtan,' or the 'urchaelan,' or the cake of the noble festival with its obsonium, until their chiefs compel them to do their duty. DISTRESS.

No labourer, i.e. no other distress is taken from the bond-labourer *but his body*, except as follows. No 'fuidhir,' i.e. the bond-'fuidhir' or the stranger, i.e. the natural bondsman, i.e. the hereditary bondsman. Imbecile vagrant, i.e. the wanderer who is moving about, i.e. an honest person who is moving from place to place. Shepherd ('ai-gaire'), i.e. who is minding 'ai,' sheep. Cowherd, i.e. the keeper of the cows. Cart-boy, i.e. the cart of the farmers' children, i.e. the 'sacaire,' or the 'tamain file,' i.e. the servant of the poets, i.e. the young guide, i.e. who accompanies all from place to place, and every information is asked of him; he is called the 'gilla urraith.' Is not distrained in a decision about debts, i.e. is not distrained in a decision about debts due by another person, or for the debt which is due of him on his own account, or for his crimes, i.e. the decision respecting distress to *be taken* from him for his own liability, or the liabilities of his father, or his grandfather. Or others, i.e. on account of other persons, i.e. the liabilities of their kinsmen.¹ Regulations of a territory, i.e. nor the lawful debt which is due in the territory, i.e. the debt of the tribe regulation or the 'smacht'-fine, for the inter-territorial regulations or the services of attack and defence, i.e. this is common to them all, i.e. the debt of the country in general. But his foot is fettered, i.e. while he is in confinement. Or a chain *put* about his neck, i.e. a prisoner on whom it is put as a punishment, i.e. the bare links, i.e. of the chain, for the crime of the country in general. During his imprisonment, i.e. it is true that he lies *imprisoned* for the crime, or lies down with the chain. Not entitled to any food except the 'bochtan,' and the 'urchaelan,' i.e. he is not entitled to any food but the full of the poor man's vessel, the 'meisrin,' while he is in confinement, i.e. the full of the poor man's vessel of milk, i.e. a small vessel, which contains twelve times the full of a hen-egg, the one in milk-time,² and the other in the time of corn, i.e. half a cake. 'Urchaelan,' i.e. it is narrow at both extremities, at both ends, i.e. the half cake, i.e. while he is in confinement. The cake of the noble festival, i.e. the Christmas or Easter cake, or the Sunday cake. With its obsonium, i.e. of butter or of milk. Until their chiefs compel them to submit to law, i.e. until their chiefs submit to law, i.e. until the obedience or the claim due of them is adjusted, or their chiefs are bound for them that they do the proper duties due of them, and *if they do not*, they shall so remain *imprisoned* until they shall all become forfeited.

These persons are themselves liable to be taken in distress, according to the book, i.e. on account of their insignificance, and the man to whom debts are due of these people has his choice whether he will take themselves in distress or their cattle; or, indeed, *according to others*, though it should be his choice to take their cattle in distress, it will not be lawful to do so; and though they should wish that *such dis-*

DISTRESS. ocuf cemas e a rogarum athgabail do gabail doib, noca gebthar aét riat bodein, aét a mbeé ina ruidele athgabala do peir Senchura, eio im a cmas bodein, eio im émas a comocair, eio im cmas if luga mas, eio im cmas if cutruma rruu, eio im cmas if mo mas; no dono, cumas ano ro beé a ngabail ma i n-athgabail, in tan if im cmas if cutruma rruu, no if mo mas, ocuf ni ruilet feoit acu.

Mára cin if luga máit, ocuf atait feoit acu uodein, if cuic feoit doib uodein ina gabail a n-athgabail. Muna ruilet feoit acu [if] ancer athgabala do riasail rru; ocuf a ngabail uodein

C. 2664. in athgabail, ocuf inoethem in duni ro gab iat i n-athgabail do riasail umru. Ocuf mar e a inoethem co nac meram leir

O'D. 49. iatrum na in cutruma ro dlis, no cuma ferri leir iatrum [ná in cutruma ro dlisró], amuil ro beé in uilidetai i laim ocuf in pe iarfa raga in uilidetai i lobuo if i pe iarfa a tiasatrum. Mar i inoethem conio mera leir iatrum na in cutruma ro dlisró, noá gabano ano rum aét greim cumail, ocuf in pe ar a ratur cumal oi fetuib i lobuo if i pe iarfa a tiasatrum, ocuf zaidet aruen athgabail do fetuib eile; ocuf mo na cumal in cutruma ro dlis ano rin; ocuf mara luga na cumal, in pe araga in bec rin do fetuib i lobuo if e pe iarfa araga a cutruma doib rum; ocuf riar n-athgabala do riasail rru in imaricraio ruil ruro co rra cumail.

Anao ocuf dithim orra fo ained na fet imar gabao i n-athgabail iat, ocuf rogeilt ocuf bleit aen anmann do rué leo, ocuf lobuo do dul ina cenó o do raga aimfer lobéa.

O'D. 49. Mar im cmas in urraio ro gabao [in-athgabail] iat, if cuic feoit do dul i lobuo doib ar caé láití nairinta. Mar im cmas deoraó if leé cuic feoit. Mar im cmas murcuiré if cechrime cuic fet.

C. 2666. In daer, mar im cmas na urraio [no a tiasarua] ro gabao

tress should be taken from them, it shall not be taken, but they themselves shall be taken, provided they be persons liable to be themselves taken in distress, according to the Sencus, whether for their own liabilities or the liabilities of their kinsmen, whether for a liability which is smaller than their own value, or a liability which is equal to their own value, or a liability which is greater than their own value ; or, *according to others*, they may themselves be taken in distress only for a liability which is equal to their own value, or which is greater than their own value, and when they have no property.

DISTRESS.

If it be for a liability which is smaller than their own value *they have been taken*, and that they have property, there is a *fine* of five 'seds' due to them for having been taken in distress. If they have not property, then they are subject to the rule of doubt of distress ; they themselves are taken in distress, and the intention of the person who took them in distress is the rule respecting them. If his notion is that they are not of less value to him than the amount due to him, or that he deems them of greater value than the proportion due to him, then, as the total in hand (*the value of the slave*) is to the entire debt due, so is the time in which the total due would become forfeited to the time in which he becomes forfeited. If his notion is that they are of less value to him than the amount due to him, he then gets but a claim to a 'cumhal,' and the time in which a 'cumhal' of 'seds' would become forfeited is the time in which he becomes so, and he shall take in distress other 'seds ;' and the amount due to him at that time was greater than a 'cumhal ;' but if it be less than a 'cumhal,' the time in which that small amount of 'seds' would become forfeited is the time in which his proportion of them would become so ; and the common rule of distress shall regulate the excess in this case until it amounts to a 'cumhal'.

They shall have stay and delay in pound according to the nature of the 'seds' respecting which they have been taken in distress, and *the expense of feeding and tending of one animal* shall accumulate with them, and forfeiture shall be added when the period of forfeiture shall have arrived.

If it be for the liability of a native they have been taken in distress, five 'seds' of them shall be forfeited every natural day during the period of forfeiture. If it be for the liability of a stranger, it is half five 'seds.' If it be for the liability of a foreigner, it is one-fourth of five 'seds.'

If a bondsman has been taken in distress for the liability of a

DISTRESS. in athgabail he, if cuic feoit do dul i lobad ar cac laiti n-ai-centa de ocuf leé cuic fet, mar im cinad deoraó, ocuf ceithriumi cuic réc, mar im cinad murcuiré.

O'D. 614. Mar ma cinad buoem ro gabad in daer in-athgabail, rozelta ocuf bleé do dul ina cenn, ocuf noca teit lobad; ocuf if fe in [rozelc] teit na cenn miach do dul i lobad de ar cac laite n-ai-centa, mar ima cinad buoem, no feétmad meic mar im cinad imbleogain.

O'D. 50. In luas rin rognuma noán fuil deitbir cirtaig na imbleogain i leé rin; acé mar ealadomach ro bui aca comet, rreparall do ar cac laithi n-ai-centa. Mara nemeladonac, no glar, no gemel no zeibent [no rlabhrao cu pem] if leé rreparall do ar cac laiti n-ai-centa.

C. 2666. [Mara luza naiti, ocuf ro gabad iatrum i nathgabail, ancer athgabala do riazail ann; ceétraime cuic fet don uirad, oétmad cuic fet don deoraó, ocuf in feirid rano des cuic fet don murcuiré; ocuf noá nfuil rmaét do daor ocuf noá nfuil uada. Ocuf noá nfuil oil in cinad aza anrin do fetuib; ocuf da mbeic, ocuf ro gabad rom i n-athgabail, if cuic feoit don uirad, ocuf in cobroaib ceona air.

Ocuf comad ann bu ruioleé athgabala iat in tan na fuil oil in cinad oca; no cío bec cío mori ber acca do fetuib, if cuic feoit ina gabail fein, co ro zaibter in bec rin no in mori rin ar tur.

Mairi ocuf ericha d'atpégar ar in baile in ro gabad iat co forur in feicheman toichda, ocuf anad ocuf oicim orra fo aicne na fet, ocuf rozeilt ocuf bleit aon anmann do ruc riu uile, ocuf lobad do dul ina cenn o ticra aimrin lobéa; ocuf da tairmuiré diaf me coimeo, do beidif da bleit. Ocuf dama rlabhra do beit eturra, do beit leé rreparall ann zac lae, cío a cain cío a n-uiradur.

Ocuf ifeó if aneladonac ann, glar, no gemel, no rlabhra; ocuf ifeó if eladonac ann cac ni o ta rin amach. Ocuf noá nfuil

native or of his chief, five 'seds' of *the value of* him shall be forfeited every natural day, and one-half of five 'seds' if for the liability of a stranger, and one-fourth of five 'seds' if for the liability of a foreigner. DISTRESS.

If a bondsman has been taken in distress for his own liability, *expenses of* feeding and keeping shall accumulate upon him, but forfeiture shall not ; and the feeding which shall accumulate upon him is a measure of *corn* to be forfeited every natural day, if *taken* for his own liability, or the seventh of a measure if for the liability of a kinsman.

As to the wages of his keeper, there is no difference of debtor or kinsman with respect to it ; but if it is an 'eladhnach' that secures him, there shall be a 'screpall' for it for every natural day. If it be an 'aneladhnach,' or a lock, fetter, or gyve, or a chain causing pain, there shall be half a 'screpall' for it for every natural day.

If persons be taken in distress while less than their value is due, doubt of distress shall regulate the case ; one-fourth of five 'seds' is due to the native, one-eighth of five 'seds' to the stranger, and the sixteenth part of five 'seds' to the foreigner ; and no 'smacht'-fine is due to or of the bondsman. In this case they had not the amount of the liability in 'seds ;' but if they had, and that they themselves were taken in distress, *then* five 'seds' are due to the native, and the same amount is due of him.

The time that they are themselves liable to be taken in distress is when they have not the amount of the liability ; or, *according to others*, whatever property they have, whether little or much, there is a fine of five 'seds' for taking themselves, unless that little or that much be first taken.

The places and the territories from which they have been taken to the dwelling of the plaintiff, are to be considered, and there is a stay and a delay in pound for them according to the nature of the 'seds,' and *the expense of* feeding and tending one animal shall accumulate on them all, and liability to forfeiture shall arise when the period of forfeiture shall have arrived ; and if it be required that two persons should keep them, there shall be charged the double *expense of* tending. And if it be a chain that is between them, there shall be half a 'screpall' for it for every day, whether in 'Cain'-law or 'Urradhus'-law.

'Aneladhnach' means a lock, a gyve, or a chain ; and 'eladhnach' means everything besides. And there is no difference *in the expense of*

DISTRESS. — *deṭbir* ambro cūḏ im a cūḏ bodein, cūḏ im cūḏ n-*imbleogain*, *ocur* noḏa nḡuīl *deṭbir* a *fogeilt* nach *ambleit*. No dno, co mberē amail inḏiri *lebar*.

Μαρ ιατ ρειν *gabair* i n-*athgabail* *damā* ρερρ *leir* a ρεοιτ το *gabail* i n-*athgabail*, *ocur* ni ρuaiḡ in ρe *iair* a *racharḏ cumal* a *lobaḏ* iḡ e ρe *iair* *raḡatrom* ρειν. Μαρα ρερρ *leir* a *ngabail* ρim a n-*athgabail* *nar* a ρεοιτ, in ρe *iair* a *raḡa* in *uīlatair* a *lobaḏ* iḡ e ρe *iair* a *teirim*.

Μο ina in *coirpōire* in ni ρo *deacht* ano ρin, no iḡ *cuprūma* ρir. *Ocur* *damā* *luḡa* in ni ρo *deirtea* ano ina in *coirpōire*, *cūc* ρεοιτ το *uīl* a *lobaḏ* *de* ar *ḡaḏ* *laīr* *naiḡinta*, *ocur* in *imarcra* *biaḡ* *ann* ρειρ n-*athgabala* το *denam* *de*; *fogeilt* *ocur* *lobaḏ* *an* *anmann* το *raḡailt* ρir.]

Τορετ *aurpocra* *cach* n-*athgabala* *la* *ḡeine*, inḡe ma το *nemthib* no ma ρor *nemthib*; *topet* *trorcud* a *tobachraide*. *Nech* *naḏ* *ḡella* *di* *trorcud* iḡ *eluthach* na *nuile*; in *ti* *foluīnḡ* na *huile* ni *ḏirēnar* o *ḏia* na *ḏuine*.

Το ρετ *aurpocra* .i. iḡ *ḡemteḏtaḡi* *lium* *aei* *ḡocraḏ* *apairḏ* ar na *ḡeiriḏ* na *athgabail* το *gabail* *ḏib* *cena* *inḏur* *eile*, .i. *apairḏ* *nama* ρor *ḡraḏaib* *ḡeine*. Inḡe ma το *nemthib*, .i. inḡe ar *aḏt*. *Uta* *aḏt* *lium* *ano*, ma το *nemḡo* ρor *apairle* *ḡraḏ* *ḡlaḏa* ρor *aceili*, .i. *ḏa* *nemḡo* *ḡraḏ* *ḡlaḏa* ρor *ḡraḏ* *ḡlaḏa*. No ma ρor *neimthib*, .i. *ḡraḏ* ρειρ ρor *ḡraḏ* *ḡlaḏa*.

.i. *apairḏ* *nama* ρor *ḡraḏaib* *ḡeine* ρia *ngabail* *athgabala* *ḏib*, *apairḏ* [*ocur* *trorcud*] *imurro* ρor *ḡraḏaib* *ḡlaḏa*. *ḏia* *nacrair* na *ḡraḏ* ρειρ na *ḡraḏ* *ḡlaḏa* *cin* *comḡraḏ* [*ḡlathaeile*] i *mailli* *riu*, iḡ *cūc* ρεοιτ *uaītib*, *ocur* *aḏchur*, *amail* *arber* a *mberḏa* *neimḡo*. *Ocur* iḡ *cin* *tairḡrim* *ḏliḡeḏ* *ḏoib* ρin; ar *ḏia* *tairḡtea*, ρo *ba* *ḏilri* a *ḡiach* το *ḡreḡ*.

Μα το *cūair* in *ḡraḏ* *ḡeine* *ḏ'acraḏ* in *ḡraḏ* *ḡlaḏa* *cin* *ḡraḏ* *ḡlaḏa* *eile* *leir*, *ocur* ρo *airberḡeḏ* ρir, *ocur* ni *tairḡur* *ḏliḡo* το,

their food whether they be *detained* for their own liability or the liability of a kinsman, and there is no difference in the *expense of feeding or tending*. Or, indeed, there is, as the book tells. DISTRESS. —

If it be themselves he has taken in distress and that he would have preferred taking their property in distress, but could not find it, they shall become forfeited in the same time that a 'cumbhal' would be forfeited. If he prefers taking themselves in distress to taking their property, the time in which the entire *property* would become forfeited is the time in which they shall become so.

The thing due to him in this case is greater than *the value of the body-fine of the debtor*, or it is equal to it. If the thing due to him should be smaller in value than the body-fine, five 'seds' of it shall be forfeited every natural day, and the excess shall be adjusted according to the law of distress; the *expense of feeding and the period of forfeiture* of one animal shall regulate it.

Notice precedes every distress in the case of the inferior grades, except it be by persons of distinction, or upon persons of distinction; fasting precedes distress in their case. He who does not give a pledge to fasting is an evader of all; he who disregards all things shall not be paid by God or man.

Notice precedes every distress, i.e. I deem it more proper to serve legal notice on the inferior grades than to take distress from them in any other way, i.e. notice only *is served* on the inferior grades. Except by persons of distinction, i.e. 'inge' means except. I make an exception here, if it be by one person of distinction upon another, by one of chieftain grade upon another, i.e. by a person of distinction of the chieftain grade upon another of the chieftain grade. Or upon persons of distinction, i.e. by the inferior grade upon the chieftain grade.

That is, notice only *is to be served* on the inferior grades before taking distress from them, but notice and fasting on the chieftain grades. If a person of the inferior grades sues a person of the chieftain grade without having another chief of the same grade along with him, he shall be fined five 'seds,' and shall be non-suited, as stated in the *Bretha Neimhedh*.¹ This is when what the law requires has not been offered to him; for, if it had been offered, the debt is always forfeited.

If a person of the inferior grade has come to sue a person of the chieftain grade without having a person of the chieftain grade along

¹ *Bretha Neimhedh*.—This is a law tract given in O'D. 2189, *et seq.* which treats of the law of persons of distinction, viz.—learned persons, the clergy, chieftains, poets, judges, and chief artificers.

DISTRESS. ιφ cuic feoit, ocuf atcup co laite for feótman for nuif for bliadóan. Ma no aibereó ruf, ocuf tarcup óliξeó do, ιφ cuic feoit ocuf atchur do zner. Munar aibereó [.ι. imurim] ruf, ocuf ni tarcup óliξeó do [ocuf no tpoifce,] ιφ a dá nuóliξeó aigaió an-aíóaiξ, ocuf na feich ó'ic.

Τορετ τπορευο α τοβαχραιθε, .ι. ιφ ηεμτεεταcu λιυη τπορεαο ορηραιθε να τοβαχ αηγαβαλα οιβ, .ι. λα ταεθ απαíó, .ι. αρ ηι υηροερα nama ηιλ τορηυοιβ.

Όια τποιφει feichem τοicheóα cin zell do, ιφ διαβλαó ηiach do, ocuf διαβλαó mbio, ocuf feótmaó μαηβéα, ocuf enecclann, muna tarcup biaó do. Όια τοιρετερ biaó do ocuf ηι tabair zell, ιφ διαβλαó ηiach ocuf cuic feoit do nama. Όια τοιρεθεη imurim zell do, ocuf ηι tarcup biaó ιφ óilfi a ηiaó uaó ocuf cuic feoit.

Nech naó zella οι τπορευο, .ι. nech na tabair zell do ηειυη τποιρε, no na zellann óliξeó do ταιρεηη do ηοime, .ι. ιαρ ηαπαó. Ιφ eluach na n-uile, .ι. ηechta, .ι. ιφ eluach na nuile óliξeó, no na nuile τοicheóα.

.ι. ηοóliξio don fecheman απαó ocuf τπορεαó, ocuf αηγαβαιλ do gabail de im ηηη naη óliξeηταη; ηοóliξio dono don biaóaió α eloórum ηηη óliξeó .ι. αóa ηηοóliξio aigio ι η-αigio. Όια ταιρεθεη imurim óliξeó do ocuf τπορεαó ταιηη, ιφ ηiach ηοηη do ηimeé uaó ocuf cuic feoit.

Μαó he ηη ηερ acanar ann elar, ocuf ηο ηιτιη co ηολεζυη ηη de, ιφ διαβλαó uaó ocuf cuic feoit. Μαó cunótabairt laif ι ηολεζυη de, cio cunótabairt, ιφ leé διαβλαó uaó ocuf cuic feoit. Μα deηb laif cona óλεζυη de, ocuf ηη óλεζυη, ιφ cuic feoit nama αρ α ηeloó; ηic dono μαó cunótabairt laif, muna óλεηηηη ιαηηαιη.

Ιη τι ηολυηηξ na huile, .ι. ηη τι ηηηυηηηηηηη na huile ηηοóliξe αηι buóem, no na uile τοcheóα óliξeóα do beηη nech eile αρ cen ηηερα óliξio umru, .ι. ηη τι leceη eloó na nuile óliξeó no na η-uile τοcheóα, .ι. na huile τιηηα. Νí óιηηεαη ο óia na óυηηe, .ι. ηη ηennaé

with him, if he be noticed *of the defect*, and what the law requires has not been offered to him, he shall be fined five 'seds,' and shall not sue for a year and a month and a week. If he has been noticed *of the defect*, and what the law requires has been offered to him, he shall be fined five 'seds,' and always non-suited. If he has not been noticed *of the defect*, and what the law requires has not been offered to him, and if he has fasted, there are two illegalities face to face, and the debt must be paid.

DISTRESS.
—

Fasting precedes distress in their case, i.e. I deem it right that they be fasted upon before distress shall be taken from them, i.e. besides the notice, i.e. it is not notice alone *that is to be given* to them.

If the plaintiff has fasted without receiving a pledge, he gets double the debt and double food, and the seventh of death-fine, and honor-price, if food has not been offered him. If food has been offered him, and a pledge has not been given him, he gets double the debt and five 'seds' only. But if a pledge has been offered him, *and yet he fasts*, though food be not offered, he forfeits the debt and five 'seds.'

He who does not give a pledge to fasting, i.e. a person who does not give a pledge to stop fasting, or who does not offer what the law requires before it, i.e. after the notice. He is an evader of all, i.e. rights, i.e. he is an evader of all laws, or of all suits.

That is, it is unlawful for the plaintiff to give notice, to fast, and to take distress for a thing to which he was not entitled ; it is also unlawful for the defendant not to have offered him what the law requires ; thus there are two illegalities face to face. But if what the law requires has been offered to him, and that he fasts notwithstanding, he shall be fined according to the length he went, and five 'seds' besides.

If the defendant evades *the law*, knowing that the debt is due of him, he shall pay double *the debt* and five 'seds.' If he be doubtful that it is due of him, and that there is cause for doubt, he shall pay half double the debt and five 'seds.' If he be certain that it is not due of him, and that it is not due of him, it is five 'seds' only for having evaded ; thus, also, if he were doubtful, and if it were afterwards *found not to be* due of him.

He who disregards all, i.e. he who is guilty of all illegalities, or who *evades* all lawful suits which another may bring against him without giving a legal answer respecting them, i.e. the person who evades all laws, or all suits, i.e. all order. Shall not be paid by God or man, i.e. as regards penance

DISTRESS. ocuf im eiric, maó e a ber do zuef eloó caich; uair eirinoirac laim do ni don Eclair eloó do lecon, ocuf noáa denann don zraío tuaithe, aét eirinoirac leiti, ma ta toéuf aici co noenam maéura do.

Aras cuicéi for cirtach zraío feine, ocuf athgabail do gabail de. Aras deémaróe for inbleoóain maíra zraío feine íf inbleoóain do, ocuf noáa n-eicen tpoícaó, na tpeiri imceimníóéi for ceétar de. Aras deémaróe for cirtach zraío pláta, ocuf aras deémaróe for inbleoóain, maíra zraío pláta íf inbleoóain do, ocuf tpoícaó ocuf tpeire imceimníóéi for neétar de. Maíra zraío pláta íf inbleoóain do zraío feine, aras deémaróe air, ocuf tpoícaó, ocuf tpeiri imceimníóéi. Maíra zraío feine íf inbleoóain do zraío pláta, aras deémaróe air, ocuf noáa necen tpoícaó na tpeiri imceimníóéi.

In tí loingerr na doige reir di tpoícaó, íf a bpeeth la feni, arren diabul neich ara tpoícaóer aipe.

In tí loingerr, .i. in tí loingerr ni, ocuf na comóigento reir olíóó im in ni maíra tpoícaó air, .i. biobaió, .i. don tí bir ac tpoícaó air im in ni olíóó. La feni, .i. do reir in fimechair. Arren diabul, .i. íf uair icuf diablaó na fiáé im a noentair in tpoícaó.

Muna tairóeter biaó do íf diablaó mbíó ocuf diablaó fiach, ocuf in cumal ocuf cuic feoit; ocuf dia tairóeter biaó do íf diablaó fiach do ocuf cuic feoit. Dia tinceítar maícin ni elair nachae.

C. 2673. Ma tainic zraío feni ó'acra [an zraío pláta] cin zraío plátha imalli rir, maí aras tucurtar, cuic feoit uao; ocuf maíra tpoícaó cuic feoit uao, ocuf ni aiceírat íarum aíteiríach.

Óuine naé filíó rín; ocuf maíra fileó he, maí aras tucurtar, cuic feoit uao; ocuf maíra tpoícaó cuic feoit uao, ocuf ní bí co di bliáóain ba dia beáannur 7rl.

Óuine do cuair ó'acra a fiach anó rín, ocuf níre tincáó he, in tí loingerr in fer tall, cuic feoit uao ocuf diablaó fiáé ocuf eneclann. Ma tairóer maíra do, ocuf níre gab, in tí tpoícaóer tar tairóerín reiri, 7rl, cuic feoit, ocuf olíóó a fiach do nemacra

and 'eric'-fine, if he is always evading every one; for it renders an ecclesiastic perfectly unworthy to have evaded, but it does not render the layman so, whom it renders only half unworthy, if he has property with which he does good.

DISTRESS.
—

A notice of five days is to be served on a debtor of the inferior grade, and then distress is to be taken from him. A notice of ten days is to be served on his kinsman-surety, if his kinsman be of the inferior grade, and it is not required that fasting be done, or three days of grace be allowed for either of them. A notice of ten days upon the debtor of chieftain grade, and a notice of ten days upon his kinsman-surety, if his kinsman be of the chieftain grade, and fasting and the three days of grace for either of them. If one of chieftain grade be kinsman to one of the inferior grade, a notice of ten days is to be served on him, and there must be fasting and three days of grace. If it is one of the inferior grade that is kinsman to one of the chieftain grade, a notice of ten days is to be served on him, but it is not compulsory to fast or allow the three days of grace.

He who refuses to cede what should be accorded to fasting, the judgment on him according to the Feini, is that he pay double the thing for which he was fasted upon.

He who refuses, i.e. he who withholds a thing and does not cede what should be accorded by law respecting the thing for which he was fasted upon, i.e. the defendant, i.e. to the person who is fasting upon him for what is due to him. According to the Feini, i.e. according to the 'Fenechus'-law. That he pay double, i.e. he shall justly pay double the debt for which he is fasted upon.

If food be not offered to him he is entitled to double the food and double the debt, and a 'cumhal' and five 'seds;' and if food be offered to him he gets double the debt and five 'seds.' If he respond to him by giving a security *all is right*.

If one of the inferior grade come to sue one of chieftain grade without having one of the chieftain grade along with him, and if notice has been given, he is fined five 'seds;' and if he has fasted upon him, he is fined five 'seds,' and shall not sue again.

This is a person who is not a poet; and if he be a poet, and has served notice, he is fined five 'seds;' and if he has fasted, he shall be fined five 'seds,' and shall not be entitled to his refection for two years, &c.

This was a person who went to sue for debt, and he was not responded to, the defendant who refuses shall pay five 'seds,' and double the debt and honor-price. If what should be accorded to him be offered to him, and that he has not accepted of it, he who

DISTRESS. do gheir. Ro dlig na fiaca anó rin, ocuf munar dlecht, ocuf
 O'D. 55. do cuaid da nacra [ir] fiac fóin do nimec uad. Munar tincad
 itir, ada nindligid aigaid i n-enec.

In tí tpoircef tar taircfin reir do, acbaill a dligid
 a fuigiull fene. Ir ped coir cach tpoircthe la feine
 arach for foraithe naó elai, no gell do gellaib tpeibi
 nech fpu a tpoircther aipe.

In tí tpoircef tar taircfin, .i. in tí tpoircef tar taircfin
 reir dligid, in fer amuig, .i. in fechem toicheca. Acbaill adligid
 a fuigiull feine, .i. eiprio uad in dligir do reir fuigill in fenechair,
 .i. a feich, ocuf atait cuic feoit ocuf enecclann ma ro ba chinnit leir na
 ro dlig in ni ro acair.

.1. Dligi a fiach, ocuf cuic feoit o neimtib i tpoicad tar
 taircfin riara; ocuf ma gnaó feine dobera apad for araithe
 tar taircfin riara, ir dligi a fiac nama.

Ma gnaó feini tpoircef for gnaó plaá co taircfin riara, it
 cuic feoit, ocuf a tinnit co feéttain for nif for bliadain. Maó
 gnaó fiad it cuic feoit, ocuf a tinnit dia mbliadain 7rl.

Ir ped coir cach tpoircthe, la feini .i. ir e ni ir coir do fcur
 tpoircti do reir in fenechair. Arach for foraithe [no roarach]
 .i. ni roid tpebairi pu na fiachab roime, .i. for uagruat do gnaóab
 feini. Na leicpe elod, .i. nec dia mbi cuma eibire ocuf aicoi, .i.
 noá n-elod do lecen can raic pu in dligid. No gell do gellaib
 O'D. 56. tpeibi, .i. no gell do gellaib bir aice ma tpeib, .i. ir aicape no bui
 pu na fiachab roimi runo [.i. lan gille no rmacc gille ocuf eicpe in
 toirmuig]. Nech fpu a tpoircther, .i. nech ma nontar ar in
 tpoicad, uair comaro pu in gell ocuf in tpebairi ir cuma epeit
 ocuf aicoi.

fasts after what should be accorded has been offered to him, &c., ^{DISTRESS.}
shall pay five 'seds,' and forfeit the right of ever again suing for
the debt due to him. In this case the debt is due to him; and, if
it were not, and that he went to demand it, the fine should be
according to the length he went. If he was not responded to at all,
there are two illegalities face to face.

He who fasts notwithstanding the offer of what should be accorded to him, forfeits his legal right according to the decision of the Feini. The just rule of *stopping* each fasting with the Feini is to give the security of a good surety who would not evade, or a pledge of the pledges in the house of the person who is fasted upon.

He who fasts notwithstanding the offer, i.e. he who fasts after the offer of his lawful right to him, i.e. the man outside, i.e. the plaintiff. He forfeits his legal right according to the decision of the Feini, i.e. he loses what is due to him according to the decision in the 'Fenechus'-law, i.e. the debt due to him, and if he be certain that he is not entitled to what he demands he shall pay five 'seds' and honor-price.

That is, the forfeiture of the debt *is incurred*, and five 'seds' are paid by persons of distinction for having fasted after being offered what should be accorded to them; but if one of the inferior grade has served notice upon another after the offer of what should be accorded to him, it is forfeiture of the debt only *that is incurred*.

If one of the inferior grade has fasted upon one of chieftain grade after offer *made to him* of what should be accorded to him, *he shall pay a fine* of five 'seds,' and shall not sue for a week and a month and a year. If he be one of the poet grade, *he shall be fined* five 'seds,' and shall not sue for two years.

The just rule of *stopping* each fasting with the Feini, i.e. this is the proper thing to stop the *legal process* of fasting according to the 'Fenechus'-law. To give the security of a good surety, i.e. when there was no security for the debt before, i.e. of a goodly guarantee of the inferior grade. Who would not evade, i.e. one whose word is as good as his deed, i.e. who would not evade but give security for what is due. Or a pledge of the pledges in the house, i.e. or a pledge of the pledges which he has in his house, i.e. it was a hostage that was for the debts before in this case, i.e. he *now* gives full-pledge or 'smacht' pledge and a hostage for the increase. Who is fasted upon, i.e. the person who is fasted upon, for he deems as equally high the pledge and the surety whose word and actions are alike.

DISTRESS. [Cáite] deíbhí eataru rin ocuf in baile [atá í in Finnsruth Fithil]; “gabur rait do cumung ocuf aithe do rait [ocuf zell do aithe, fech do zell?”] Ilo tarraíur caé ní díb rin dar a cenó, ocuf íf tincírin coir caé arach díb tar cenn a cheile illo. Sunó imurro do rcur troidce in aithí tucaó ro, ocuf cipe arach uilí tarraíur do rcur troidce in aithí íf zell íf raití ruf; in zell imurro cío illo cío in aithí tarraíur, nóca tincíri choir ní ailí tar a cenó aét feich.

C. 2675. [Mana roibe arác ruf ná riachais a buna, íf tincírin coir do rcur troidce rait. Má ro bui, íf tincírin coir tar cenn raća aithe, ocuf zell ó’aithe, ocuf feic do zill.

O bof ben do beirí in toitheo do zref, aét mara ban zrao flata íf arao n-ailé do beir ocuf troidcaó; ocuf mara ban zrao fene íf arao n-ailé zen troidcaó do beir.

Ocuf o buf fer do beirí in toitheo do zref aét mar ar ban zrao flata íf ara ocuf deámao ocuf troidcaó do beir. Ocuf mar ar ban zrao fene íf ara cuicéi zan troidcao do beir.]

Fir do Sin cona muidir nat rairí aena tar aile. Ní dam eneciano anao. Ní aifuiris zo ainechta tar ní be riru huin.

O'D. 57. Fir do Sin cona muidir .i. [ní taircurao] do Sin mac Aigi, no do Sencha mac Ailella, iní do cainaimrigherair noo coaimerair co ná hinoragáer aena ilaró ailí dar in dar a ilí nain, no dar an dar a hain rí í nain, no dar a ilí rí í n-oen, no dar a oen uilí n-ailí, .i. fir n-aieneo co naimiaoir [lar]. Nat rairí aena tar aile [.i. ár ní aea trefí ar coir zell ó, aét zellta ó íf in lau í nraibtur no ara baruoh, .i. maó beia neé buit cin raibne íf in la rin, zillric ói comao e ara baruch arío rula cin eta raibne]. Ní dam eneciano anao, .i. nooa damann in lanató imoegla enech in lulgach anao íf rí rí rí ná anao naine; no í ní clannur in n-inchaib díb ro uilí, ní dam anao íf ina anao naine, .i. enec ná hoigi ar efercur ói.

Anao huine ino ro rí uilí, ocuf arao cuicéi o íf zraoib,

¹ *Finnsruth Fithill*.—This is a law treatise, extracts from which are given in O'D. 711.

What is the difference between this and the case which occurs in the Finnsruth Fithill : ' " There is to be obtained a competent surety, and a hostage for the surety, and a pledge for the hostage, *and* the debt for the pledge ? " In the day-time all those things were given for each other, and each of them is a proper substitute for the other in the day-time. In this case, however, these things were given to stop fasting at night, and whatever pledge is given to stop fasting at night is called a ' gell ' ; and whether a man gives his pledge by day or night, it is not proper to tender anything else for the return of it except the debt.

DISTRESS.

If there was no security for the debt originally, a surety is a proper tender to stop fasting. If there was *security*, the proper tender in lieu of the surety is a hostage, and a pledge in lieu of the hostage, and the debt itself in lieu of the pledge.

Always, when it is a woman who brings a suit, if she be a woman of chieftain grade, she gives a notice of two days with fasting ; and if she be a woman of the inferior grade, she gives a notice of two days without fasting.

And when it is a man who brings the suit, if it be against a woman of chieftain grade, he serves a notice of ten days and fasts. And if it be upon a woman of the inferior grade, he serves a notice of five days without fasting.

It was just of Sen *when he adjudged* that one day should not be extended beyond two days. Honor-price does not admit of stay. The false decision of a court does not extend the one day longer.

It was just of Sen, &c., i.e. it was no injustice for Sen, son of Aigi, or for Sencha, son of Ailell, when he estimated or adjudged that the one day should not be extended beyond two days, i.e. that one day is not extended beyond the second other single day, or beyond the second single day in the other, i.e. *two days*, or beyond the other, i.e. *two days*, that is, *made by* the one day *added* or beyond the one, that is in the added part of the other, i.e. *two days*, i.e. it was the truth of nature that was estimated by him. That one day should not be extended beyond two days, i.e. for it is not at the end of three days it is right to give a pledge for it, but the pledge must be given the day on which it is taken, or the next day ; i.e. if a person says that he has not the means on that day, he gives a pledge instead, and next day, if he has not procured the means, it is taken away. Honor-price does not admit of stay, i.e. the full protection given in the case of the milch-cow does not admit of a longer stay for her than a stay of one day ; or for the thing which is levied for the protection of all these no longer stay is allowed than the stay of one day, i.e. for the protection of the virgin, as an exception in her behalf.

A stay of one day for all these which follow, and a notice of five

DISTRESS. ocuf apat̄ dečmaide o uafal žraoab, ocuf iŕ eo forro ačt
 C. 2766 fíleða, cuicthi oruioŕi, ocuf dechmað [forro], daiŕ iŕ e for žaib
 oia ceile.

Νί αυφυρις ζο αιρεχτα .i. nočan fŕi fŕiŕgeŕ in aipečt̄ apat̄
 iŕia uŕŕi na apat̄ naine, uaiŕ do ba žo doib oia nŕfŕiŕŕiŕŕiŕ.

Μα πο ζατα nech do toŕc opcela aŕuŕ, no molt no ni beŕ
 coŕmaił do, ocuf ma do ti ŕam caem, beŕ eneč ŕuice ŕuŕt̄,
 epennat̄ do tinneta iŕi lau ŕin, no ap̄a baŕach, ni conŕiŕa tairiŕ.

Iŕ ant̄ po aipeło etach fŕi ličh, aŕim fŕi nučh, ech
 fŕi aige, ŕam fŕi h-aŕ, bo fŕi blícht, mucc co nuŕ,
 caupu co lí; toichned ŕi, biačhad̄ aipeč, epbuio fíeđi,
 inŕeč n-ecałŕa; comopuŕ cach ciul, tincup̄ tiŕi caich,
 ŕiŕ i mbio baile, aiel ocuf caŕe, loŕat ocuf cŕiačhar;
 foxul meich aipech, caŕtađ ŕaite, caŕtađ aenaig, im
 ŕinŕbaíl taŕcuŕ liŕ, im tuinođe ŕaiteig; im copuŕ liŕ,
 im chain n-inbiŕ, im očhŕuŕ cač ain, hi tairrec a leŕa,
 hi tairrec a biđ, hi tairrec a thincuŕ hi tairrec a tiŕe
 techta, im ŕinŕbaíl auŕcuilte a ŕeiŕ leŕa; im copuŕ
 ŕuin, im copuŕ tŕeibe iŕiŕ comopbaib, im chaŕŕ
 inaimŕeŕaib ŕeđna; im čopuŕ puŕt̄ i n-aimŕeŕaib

days *is to be given* by the inferior grades, and a notice of ten days by the chieftain grades, and the same *is served* upon them, except the poets, from whom *a notice of five days is required*, and a notice of ten days *is served* upon them, for such is *the notice* they serve on each other. DISTRESS.
—

The false decision of a court does not extend, i.e. the court cannot in truth extend the stay beyond one day, for it would be an error on their part should they extend it.

If any one should take thy fatted hog, or a wether, or something similar, and if a respectable company should arrive, and that it bring a blush to thy face *not to have food for them*, he should pay it back on that same day or on the morrow, it shall not go beyond it.

It is in it (*the rule of one day's stay*) were included *distresses for* raiment for the festival day, weapons for the battle, a horse for the race, an ox for ploughing, a cow for milk, a pig with fatness, a sheep with its fleece; the withholding of his food-tribute from a king, the food-tribute of a chieftain, the deficiency of a feast, the furniture of a church; the requisites for every *kind of* music, the furniture of each person's house, the requisites for cooking, a fork and a caldron, a kneading-trough and a sieve; the taking away of a measure from the chieftain, the cleansing of roads, the cleansing of the fair-green, for taking care of parties from the sea, for the difficult removing of a vagrant; for what is right in respect of the net, for the law respecting a river, for the sick-maintenance of every person, for providing for him a physician, for providing him food, for providing him proper bed-furniture, for providing him a proper house, for guarding against the things prohibited by the physician; for what is right in respect of a fort, for what is right in respect of a house between heirs, for a car in time of carriage; for what is right in respect of the bank in time of turf-carrying, for taking care of the green,

DISTRESS. tochair, im dingbail fairthe, im telgud mbroga, im
 — log nenech noige, im duilchine, im pobruiche, im opar-
 tain, im airniri trair, im airniri gobann, im chairpe
 tigi gniad, im rcabul cac fairte, im chomm, im rtauagach,
 im foldeub, im cach leirtar nad cumpanad, im pecht
 peotu tige airpech, im choipur etha, im mef, im pocenn,
 im fiad, im ocbail droichit, im fabra mil moir do
 chobrainn, im boin foruidethar cairud im biathad
 dunaid; im copur cimead, im gairpe n-druic, im gairpe
 mire, ar dofet a cept ceptaib; im gairpe n-athar, im
 gairpe mathar, im fairpe ar cenad nadma do liud
 riadnairpe, im chobair do fuidir cach tair etechtu; im
 rcin, im rcaadarcc, im epprechta macru, im telcud
 mbroga, im rruian, im all, im adartor, im biaill, im
 fiobae, im lomain tige gniad, im chruman tige ban-
 trebthairge, im raball i n-airniri etha, im ichlainn i
 cuicib, im ocht mbullu ara fognat muillonn; topur,
 tuinide, tir lindé, liae, mol, indeoin, hepinriu, oircel,
 milairpe, cup comla—ar dligid cumalae a comet; im
 dingbail mic do chich, im dingbail mic di chru, im
 dingbail mic di mior, di declaim, di buidir, di claim, di
 chaich, di daill, di anbobpacht, di baclaim, di dara-

for removing to the houses, for the honor-price of a virgin, for wages, for shaving, for the blessing, for the tools of a carpenter, for the tools of a smith, for the caldron of the house of the farmer, for the great caldron of each quarter, for the churn, for the pitcher, for the cup, for every vessel which is not stationary, for the seven valuable articles of the house of the chieftain ; for what is right respecting corn, for fruit, for ripe corn, for a wood, for erecting a bridge, for the distribution of the bones of a whale, for a cow which the champions provide for the victualling of a fort ; for the duties *in respect* of a captive, for maintaining a fool, for maintaining a madwoman, for her rights precede *all* rights ; for maintaining fathers, for maintaining mothers, for bringing a person to supply evidence respecting a contract, for assisting the ‘fuid-hir’ against every injustice ; for a knife, for a reflector, for the toys of children, for removing to the houses, for a bridle, for reins, for a halter, for a hatchet, for a billhook, for the rope of the house of the farmer, for the hook of a widow’s house, for a barn in the time of harvest, for a haggard in shares, for the eight parts which constitute the mill : the spring, the mill-race, the land of the pond, the stone, the shaft, the supporting stone, the shaftstone, the paddle-wheel, the axis, the hopper (‘cup comla’) *so called* because *originally* the bond-maid was bound to mind it ; for taking care of a son from the breast, for taking care of a son after a death, for taking care of a son from a mad woman, from a diseased woman, from a deaf woman, from the lepress, from a near-sighted woman, from a blind woman, from an emaciated woman, from a lame-handed woman, from a lunatic ; for a boat which

DISTRESS.

DISTRESS. chtaig; im echur bir oc imorcor a puir i porr, im
 fichill tigi aipech, im falund tigi bnuigair, im glar
 cona allmuire, im chloc ro cam ceira, im chomar, im
 chomairchech, im chomleprha comuichech, im lainn, im
 lainnon, im chaindelbra tige caich, im trefet tigi
 rrotha; im tharb for rlabra, im echcullach for
 eochu, im mucullach for mucu, im peithi for
 caerchu, im choim for a mbi otprach, im con buachaill
 cacha ceira, im oirce, im archoin, im arphocair
 techta.

Αθηγαβιλ αιλε ιτιρ uin ocyr tpeipe por miodir Sencha
 i pechtaib aicno d im cach mbanote.

Ir ano ro airleo, .i. ir ann ro airleo, no ro heraluareo i
 noliseo na haine, no ir in focal ir fenchur iar na rcanoraio i nol-
 xedairb. Etach rru litch, .i. cumtachta, .i. aenais ir in erpach, .i. no lit
 rollaman; ir ano atait na ceiru neraim air. Arim rru nithe, .i. debla,
 .i. no rru comrac. Ech rru aige, .i. i n-airmir impume, .i. rru hinoraig
 aenais; ir ann atait na ceiru neraim air. Dam rru har, .i. in-airmir
 tpebla ir i n-erpach rru. Do rru bliecht, .i. i n-airmir laeta irin
 tpramra; ir ann atait na ceiru neraim uirru. Muc co nuir, .i. co
 meite uirre a n-airmir a marbla, no cua na nuir. Caupa co li, .i. co
 la a olla a n-airmir a lomara, .i. co n-olano Toichneo ru .i. im
 a biao nairbide, .i. biao pechta peile na ruz, no biao rlaitha cetgialla,
 .i. in brathair nos barta, ocyr ir anao naine. Diathao aipech, .i.
 na ngrao rlaitha, doneoch ir rlaith cetgialla, ar ane, .i. faenan cuma,
 .i. o ceilib na n-airc, .i. brathair nos brathair la lairi ocyr ir anao
 uine uine, ocyr anao decaire dia ruzgither rru. Erbuio rleoi,
 .i. mas erbaodach ni do rleoi ceirine rlaitha cetgialla beor ar
 ane, .i. ni do buio na rleio do gait. Inrreb n-ealra, .i.
 nrentar oirpenn cach dia, pech a nrentar cae dia, .i. comorair in
 airpenn i n-airmir oirpenn, ir ann atait na ceiru neraim air. Co-
 moruir cach cuil, .i. cranio glerca i n-airmir airpenn rru no teta.
 Tincur tigi caich, .i. do bracanair ocyr do cercaillib. Tincur .i.
 taeb ecor. Dir i mbi baile, .i. baile in birpenn, .i. in ni ir oir ir in

¹ Bacon-making.—In a Glossary in C. 1459 the word cuaró is explained to
 mean flesh, and the text and gloss above given quoted as authority cuaró .i.
 feoil, ocyr deirpennect air “muc co nuir .i. a n-airmir cuaró.” Cuaró
 also means winter, vide p. 129, n. 3.

ferries from bank to bank, for the chess-board of the house of a chieftain, for the salt of the house of the Brewy, for a lock *for securing* things from across the sea, for a bell from the necks of cattle, for tillage in common, for herding in common, for the common bed of neighbours, for a griddle, for the griddle-slice, for the branch-light of each person's house, for the blower of a chief's house ; for keeping a bull for cows, for a stallion for mares, for a boar for sows, for a ram for ewes, for a hound of the dunghill, for the watch-dog for every kind of cattle, for a lap-dog, for a watch-dog, for the lawful hunting hound.

DISTRESS.

Sencha, *guided* by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession.

It is in it were included, i.e. in it were included or mentioned, i.e. in the law of one day, or under the name of the Sencus after being divided into sections. Raiment for the festival day, i.e. ornamented, i.e. *the dress* for a fair in the Spring, i.e. or for a solemn festival; it is then the four necessities attach to it. Weapons for the battle, i.e. for an engagement, i.e. for a combat. A horse for the race, i.e. in the time of races, i.e. to go to a fair; it is then the four necessities attach to it. An ox for ploughing, i.e. in the time of ploughing in the Spring, &c. A cow for milk, i.e. in the time of milk in the Summer; it is then the four necessities attach to it. A pig with fatness, i.e. with fat upon it, at the time of its being killed, i.e. at the time of meat-saving or bacon-making.¹ A sheep with its fleece, i.e. with its fleece of wool in the time of shearing, i.e. with its wool. The withholding of his food-tribute from a king, i.e. his allotted food-tribute, i.e. the entertainment of the king for one night; or the food-tribute of the chief of first claim, i.e. one brother supplied the food, and there is a stay of one day upon the distress for it. The food-tribute of a chieftain, i.e. of the chieftain grades, of such as are chiefs of first claim, it has a stay of one day, i.e. in the same way, i.e. by the tenants of the chiefs, i.e. one brother paid it for another, and there is a stay of one day respecting it, and a notice of ten days if judgment be passed upon it. The deficiency of a feast, i.e. if any portion of the feast due to the chief of first claim be deficient, it also has a stay of one day, i.e. the part of the food of the feast which is deficient. The furniture of a church, i.e. in which mass is celebrated every day, *or* though it be not celebrated every day, i.e. the requisites for the mass at the time of the mass have the four necessities attached to them. The requisites for every *kind of* music, i.e. the harp-comb in the time of music, &c.; or the strings. The furniture of each person's

DISTRESS. mbiasc for ambisc baíl ne biasc récta feile, no ne biasc cuirir no cun-
 — oaréta, .i. araitchib aca, .i. baíl na gairle oc abroé. Aiel ocuf cairne,
 .i. neiram iat i n-aimirir gnimrad, ocuf anad naine ar an athgabail
 gabur umpu. Lorat ocuf criathar, .i. in tan necar a lef beor,
 .i. raenan cuma beor. Foxul meich ainech, .i. miach do na tri
 miachab on ainec, ar aine olegar a tiaétain, .i. miach bracha gnl, no
 air meé toíair. Caratad raite, .i. róé, .i. i n-aimirir cua ocuf
 aenais, .i. an-aimirir cuas no aimirir coéta a noirir ocuf a noiraigne do
 beim oib. Caratad aena, .i. rru bruinne aise, .i. aithgin ngnoma, ro
 leic in brathair ar a ceili, ocuf in brathair gabur athgabail ra ceile
 ann.

Im oingebail tarcuir lir, .i. biathad na loingrech, .i. no aré
 in puirt na tora tarcur don lir; no a comairne iár tiaétain, .i. biathad
 na murcuiré, .i. taucair, .i. fer puirt gabur in tuiseét do comairn
 na bairci no ina comet; no fer puirt biatcur luét na bairci, uair ir la
 tir rru ar ruoiter olegar a to.x.aíde, a nionaire, a mbiashad, a tairé-
 taib; no fer fine ro biatcurar dona ar cenó a ceili ann rin, ocuf
 aithgin a bro ar aine do.

C. 791. Tar muir tancatar na daime ro, ocuf níheo tancatar na
 daime tigr. [Siche raet do cuireodar hi érachc maru co tuaité,
 im luchclag do doimib, no mil mar, olegar do tuaité huile a
 oingebail oin puirt, .i. tet aise fine ar a tir i mbi co rug tuatha,
 ocuf triorair aise. Arcongarir ríde don tuaité no gairbar an
 athgabail, ocuf oingebail lin uile iarum.]

Im tuiníde raicis, .i. im in tenn uíde beirir ar in ti daia tech
 in roc. Arad naen lae air, no bet ina coimíteét ne ne naen lae, no co
 hor cruchi ocuf doirn na brollac. Im corur lin .i. a cur do lin coit-

¹ *Boiling.*—In C, 790, various conjectural explanations are given of “*Dirre mbithbaile.*” It is stated first, that it is a name for the cauldron, because of the ‘baile,’ fury of the steam which rises from its edges on the fire. It is added that it may have been applied to the larder in which is good fare for preventing the blush of honorable shame, or that ‘baile’ is applied in the case of a house in which a king’s food is being prepared, and that his ‘dire’-fine is due for anything committed in the house until the food is prepared and consumed; or ‘baile’ is the name of a wooden goad or spear, or it is the name of the poet.

² *Cleansing of the roads.*—It is stated in Cormac’s Glossary under the word *Ror* that there are several kinds of roads or ways from the ‘sed,’ which it explains as *semita unius animalis*, up to the ‘*bothar*’ or great high road; that all the neighbours in a territory who frequent the ‘*urscur*’ which is fronting the seats of kings, are bound to keep it clean; that there are three cleanings of each kind of road and three periods at which they are cleaned, i.e. the time of horse-races, the time of winter, the time of war, that they are cleared of brushwood, of water, and of weeds.

house, i.e. of plaids and bolsters. 'Tincur,' i.e. furniture. The requisites for cooking, i.e. the place of the prepared food, i.e. what is due for the food which is required for the night's entertainment, or the food of bargain and contract, i.e. which is paid for rent; i.e. *it is so called from the fury or steaming of it* when boiling.¹ A fork and a caldron, i.e. they are necessaries at the time of work, and there is a stay of one day upon the distress which is taken for them. A kneading trough and a sieve, i.e. when they are required; they are similar to the last mentioned. The taking away of a measure from the chieftain, i.e. a measure of the three measures from the chief; in one day it is right to have it forthcoming, i.e. a measure of malt, &c. Or *it is the name of scales* for measuring. The cleansing of roads,² i.e. of the ways, i.e. in the time of winter³ and of a fair, i.e. in time of war their brambles and blackthorns to be cut away. The cleansing of the fair-green,⁴ i.e. immediately before the holding of the fair, i.e. if one brother has left the work to be done by another he must give restitution, and the brother who did the work is here to take distress from the other.

DISTRESS.

For taking care of parties from the sea, i.e. the feeding of the mariners, i.e. or the watching of the port that no party should come from the sea to plunder; or the watching of them after arriving, i.e. the feeding of the foreigner, i.e. of a party of them, i.e. the owner of the port proceeds to divide or to preserve the vessel as the case may be; or the owner of the port feeds the crew of the vessel, for the district on whose shore it is cast is bound to keep, protect, feed, make provision for such parties; or it may be one of the tribe who feeds them for another in this instance, and he gets restitution of the food in one day.

It is across the sea these people have come, and it is not so the persons mentioned below. Whatever thing is cast ashore in a territory, whether a crew of shipwrecked people, or a whale, the whole territory is bound to save it from the strand, i.e. the head of the family in whose land it is, goes to the king of the territory and fasts upon him. He (*the king*) gives notice to the territory that he will take distress, and then they (the whole party) come to save it.

For the difficult removing of a vagrant, i.e. for the difficult journey ('tenn uide') which removes the person who has no habitation but the road. A notice of one day is to be served on him, or *he is* to be in his company for the space of one day, or to accompany him to the mearing of the territory holding him

¹ *Winter*.—In C. 1459 it is stated that 'cuadh' means winter, as, $\text{caipca} \delta \text{rua} \text{t} \text{i} \text{.} \text{i.} \text{ na} \text{ ru} \delta \text{t} \text{.} \text{i.} \text{ a} \text{ no} \text{ra} \text{ra} \text{a} \text{ ocu} \text{r} \text{ a} \text{ no} \text{ra} \text{a} \text{g} \text{ne} \text{ so} \text{ b} \acute{\text{e}} \text{im} \text{ t} \acute{\text{a}} \text{b} \text{ a} \text{ n-} \text{am} \text{ru} \text{ru} \text{c} \acute{\text{u}} \text{a} \text{d} \acute{\text{h}}$, i.e. to clean the ways, i.e. the roads, i.e. their brambles and their blackthorns to be cut away in the time of winter. 'Cuadh' also means flesh, *vide* p. 126, n. 1.

⁴ *Fair-green*.—In C. 790, $\text{caipca} \delta \text{oen} \text{a} \text{a} \text{g} \acute{\text{h}}$ is explained by $\text{i.} \text{ a} \text{ n-} \text{am} \text{ru} \text{ru} \text{c} \acute{\text{u}} \text{a} \text{d} \acute{\text{h}}$, i.e. in time of sports. This alluded to the various games or amusements which the ancient Irish carried on or celebrated at their public fairs, such as the fair of Tailtin, the fair of Aonach Cholmain, or Magh Life, &c.

DISTRESS. cenn na fine, .i. nefam he i naimyir gnimrad, .i. in brathair ro leic a cuit ar a ceile de, .i. uirci no eirc icir comorbaid. Im chion nimbir, .i. i no cuirtheir a hinn in uirci ar inn in beira, in tiarc; no ir im a denam gabur, no in cora coitcenn na fine; ocuf ir nefam in tiarc; ocuf in brathair ro leic a cuit ar a ceile de. Im othruir caé ain, .i. imm aorruichin uair othruira dligr caé aen duine, oirir mama mos, ocuf ocaib toca, ocuf do buid ocuf do lias. Ni tairac a lega, .i. amuil dligr. Ni tairac a bid, .i. ar aine.

Cio ro deira anao naine ar in athgabail gabur im baid ocuf im lind runo, ocuf re aca rad ir in duil, "Dia ferthar fuil ferir co toira," 7rl. ? Re dligré tainic in duine tall, ocuf ir ro dligar a tabairt ro cetoir, na tecma rogail don fir uithir; runo imuirio in pollugad fuil ano, ocuf ni tainic re dligré ro cetoir, ocuf anao amail cach nefum for in athgabail gabur im a baid ocuf im lias; ocuf i cen beir a athgabail for anao, 7macht metha uithir uao.

Ni tairac a thincuir .i. do brecanab ocuf ceircaille .i. lepaio cotechta. Ni tairac a tige techta, .i. nar ar tech palac rem-welle; no nar aen do na tri tegoiri, .i. ceiri doirair ar, conacdar in fer ruc for cach leth, ocuf uirci tar a lar. Im diongbail aircuilte a reir lega .i. ar na ro cuili in lobur, .i. mna ocuf coin .i. na lecter fair i tech, oiric na canri. .i. baid aircuilte, ocuf duine naé cunnabartach bair he, ocuf ar aine beor.

Dia n-urpocra in lias irlan do. Muna urpocra ir riachach, .i. dairt, ocuf a rairiride inde, icir fer na fuactana ocuf fer na fola. No dono ir fer na fuactana icuf in dairt fir fer na fola iar nupocra do lias, ocuf gabar iar fath a trian do lias.

Im coruf duin, .i. a cuit irin dun coitcenn na fine; ar aine beor, ocuf in brathair beor. Duin, .i. do denam .i. coitcenn anoir. Im coruf treibe icir comorbaid, .i. a cuit don tig do denam, .i. in tneb coitcenn. In brathair geber da ceil, 7rl. Im chuir i n-aim-

¹ *Substitute*, i.e. the man who does his work while he is sick.

² *Duil*.—This means a law book, and some particular law book is here referred to possibly the Duil Roscadh.

by the collar. For what is right in respect of the net, i.e. his share of the common net of the tribe, i.e. it is a necessity in time of work, i.e. one brother left his share *of the work* on the other, i.e. water or fish between heirs. For the law respecting a river ('ninbir'), i.e. the thing which is brought from the surface of the water ('ar inn in bera') on the top of the spear, i.e. the fish; or it is for the making of *the fishery the distress* is taken, or the common fishing weir of the tribe *is here referred to*; and the fish is a necessity; and it was one brother that left his share *of the work* upon the other. For the sick maintenance of every person, i.e. for the goodly relief in sickness which every one is entitled to, viz., the substitute¹ and a man to attend him, as well as food and a physician. For providing for him a physician, i.e. as he is bound to do. For providing him food, i.e. *the distress* has a stay of one day. DISTRESS.

What is the reason that it is a stay of one day that is upon the distress which is taken for food and drink here, whereas it is said in the Duil²: "If blood be shed it is better he should come," &c. ? The person above mentioned had submitted to law, and he is bound to take *charge* of him at once, that no injury may happen to the sick man; but in this case there is neglect, and he did not submit to law at once, and there is a stay as *in the case of* every necessity on the distress which is taken for his food and the physician; and while the distress is on stay, 'smacht'-fine for failure of *maintaining* the sick *is recoverable* from him.

For providing him proper bed furniture, i.e. plaids and bolsters, i.e. a suitable bed. For providing him a proper house, i.e. that it be not a dirty snail-besmeared house; or that it be not one of the three inferior houses, i.e. *that there be* four doors out of it, that the sick man may be seen from every side, and water *must run* across the middle of it. For guarding against the things prohibited by the physician, i.e. that the sick man may not be injured, i.e. by women or dogs, i.e. that fools or female scolds be not let into the house to him, i.e. *or that he may not be injured* by forbidden food: and he is a person whose death is not probable, and *the stay is* one day also.

If the physician has given notice he is safe. If he has not given notice he is subject to fine, i.e. *he is fined* a young heifer ('dairt'), and this is divided in two, between the aggressor and the wounded man. Or, it is the aggressor that pays the heifer to the wounded man if notice has been given by the physician, who, for his skill, receives one-third *of the fine*.

For what is right in respect of a fort, i.e. his share in the common fort of the tribe; the stay is one day also, and one brother also. Of a fort, i.e. for the erecting of it, i.e. both (*the share and the erecting*) are common. For what is right in respect of a house between heirs, i.e. for erecting his share of the house, i.e. of the common residence. One brother takes *distress* from the

- DISTRESS.** *ῥεραιβ ῥεσνα*, .i. *neῥam he i n-aimῥir ῥεσνα ἰῥin ῥογμαῥ, no in caé aimῥir.* 1m *éoruῥ ῥuirῥe i naimῥeῥaib tochuῥir*, .i. *moim coitceno hi*, .i. *a tocuῥ don tῥis ocuῥ hi tῥim*, .i. *im coῥῥeῥ, ῥeῥ coῥ in ni cuῥ-chaῥ ar in ῥuῥe monaῥ, in moim cῥuaῥo [ἰῥ in ῥe ῥuthain a tochuῥiῥeῥ].*
- O'D. 61.**

Neῥam hi ocuῥ a ḡabail a éota do buain tῥi atathar don tῥuine no co [ἡῥaḡabur hí nó co] ḡaba athḡabail imῥi; ocuῥ anaῥ naine uῥῥe; uair noá ba neῥam iatῥam in moim manῥ bentar hi ina haimῥir coῥ; no ἰῥ moim tῥim hi cena in aimῥir a caῥῥe, ocuῥ ḡait ῥo ḡataῥ hi; no ἰῥ a n-ḡeῥῥenuῥ ḡeḡar, ocuῥ noca ἡῥaḡabuῥ hi no co ḡabaῥ athḡabail imῥi, ocuῥ anaῥ naine ῥuirῥe.

- O'D. 61.** 1m *ḡinḡbail ῥaithe*, .i. *don ῥaithe ῥeῥir no arba*.i. *do na ḡoῥῥaῥ mach i mbellcane, no tῥul ó ῥaῥé in ῥenlῥ ῥoῥ arḡi*, .i. *im ḡinḡbail na nῥoῥi ocuῥ na muῥḡoῥi ar an ῥaῥe arar ῥenbaile.* 1m *tῥeḡḡo mbrḡa*, .i. *im tῥeḡḡo in bῥoḡ ῥeῥir don ῥenbail in Saman.* 1m *loḡ nenech nḡiḡe*, .i. *ῥical ocuῥ coibcῥ o ῥir*, .i. *o ῥir uḡoim*, .i. *ar eῥῥeῥ-ῥur don oḡ ocuῥ don ceῥmuῥῥir* [.i. *in muclunḡ ḡliḡur in oḡ ina ῥaῥuḡa.*] 1m *ḡuilchῥne*, .i. *ḡechmaḡ cacha tῥla a ḡuilcῥne in buḡo ocuῥ in lῥn.* 1m *ῥobῥiῥthe*, .i. *loḡ beῥῥeῥa*, .i. *im in ῥaῥ ῥubaῥe, im in imboim beῥῥeῥa*, .i. *ῥῥuban, oéῥmaḡ baῥḡne, ocuῥ comῥat eim na ῥceme do ῥail, ocuῥ comḡeῥat a cuil do tῥuῥo [air].*

- O'D. 61.** [*ḡeῥḡir eῥuῥῥuḡ ῥin ocuῥ in buim ῥceḡa*] .i. *muῥ do caῥna italla iarῥ na ῥcene tῥi cach leῥ ina ῥeῥam ocuῥ ῥoḡaloḡḡ; ocuῥ lan bel in ḡemeῥ tῥuῥῥa inḡo arῥe iῥῥ tḡeῥ ocuῥ leῥeῥ.*

1m *opaῥῥaῥn*, .i. *ῥonoc ḡebiῥmu tabaῥῥaῥn*, .i. *ῥeῥῥmaḡ lanbiaῥa in ḡraῥo na ḡeῥna in benḡachaḡ na h-awo at connairc, ḡabaῥ ἰῥin apaῥῥaῥn.* *Smaḡῥ ῥuirῥuῥi cῥoῥeῥ ῥin ar [a h-] aḡῥo ῥeῥ, ce taimc ῥoḡail ḡe cen co taimc ῥoḡail ḡe; ocuῥ anaῥ naine ar in athḡabail ḡabaῥ uime munar tῥncar cen a icc no cuῥ ḡabaḡ athḡabail uime.*

1m *airῥiῥi ῥῥair*, .i. *neῥum iat, ocuῥ anaḡ neῥaim ῥoḡῥo.* 1m *chaῥῥe tḡi ḡḡaḡo*, .i. *imῥin chaῥῥe bῥi i tḡ in ῥir ḡḡmaḡ no*

¹ *Scissors.*—The knife and the scissors were fixed measures.

² *Breadth.*—The piece of meat referred to was a solid square portion, each side of which was equal to the length of the blade of a knife, which was a sort of legal measure. In C., 792, it is stated that this piece of meat was cut out of the haunch.

³ *The blessing.*—It was customary for workmen, on completing any work, and delivering it to their employer, to give it their blessing. This was the 'abarta,' and if this blessing was omitted, the workman was subject to a fine, or loss of a portion of his fee, equal to a seventh part of his allowance of food while employed;

other, &c. For a car in time of carriage, i.e. it is a necessity in the time of carriage in Autumn, or in any season. For what is right in respect of the bank in time of turf-carrying, i.e. this is common turf, i.e. to carry it to the house when it is dry, i.e. for the right law, or right rule respecting what is taken from the turf-bank, i.e. the hard turf in the proper time at which it is carried. DISTRESS.

It is a necessity then, and it is seeking for his share for cutting it the person is in this case, and he does not obtain it until he distrains for it; and there is one day's stay upon it, for the turf is not a necessity if it be not cut in its proper time. Or, *indeed, the case* here is that of dry turf at the time of its being consumed, and it was stolen it was; or, it was legitimately due, and it is not obtained until distress is taken for it, and there is a stay of one day upon it.

For taking care of the green, i.e. the field of grass or corn, i.e. to keep the cattle from the fields when going out in May; or in going from the green of the old winter residence to a summer pasture in the mountains, i.e. to keep the cattle and the people out of the green in removing from the old winter residence. For removing to the houses, i.e. for removing to the hayloft belonging to the old winter residence at Allhallow-tide. For the honor-price of a virgin, i.e. a shekel and a marriage gift from the man, i.e. her own man, for there is an exception in the case of the virgin and the first wife, i.e. the honor price which is due to the virgin for violating her. For wages, i.e. the tenth part of every article is the price for manufacturing it, together with food and drink. For shaving, i.e. the price of shaving, i.e. for the wages of shaving, i.e. for the shaving morsel, i.e. a thin cake, the eighth part of a griddle of bread, and the length of the haft of a knife, of bacon, and the breadth of its back of the skin upon it.

There is a difference between this and the 'buim-sceota,' i.e. a square bit of flesh meat in which the blade of the knife would fit on every side and be supported; and the full of the mouth of the scissors¹ is the bulk of the joint in thickness and in breadth.²

For the blessing,³ i.e. whilst he is giving it, i.e. the seventh part of the full allowance of food of the person who has neglected the benediction of the work which he has seen, is obtained for *not giving* the blessing. There is a fixed 'eric'-fine laid down for it, whether injury has come of it or has not come of it; and there is a stay of one day upon the distress which is taken respecting it, i.e. if it had not been attended to and paid for before the taking of the distress.

For the tools of a carpenter, i.e. they are a necessity, and the stay of a necessity is upon them. The caldron of the house of the farmer,

the food to which a workman was entitled being settled by the law in proportion to the rank of the art or trade which he professed. And it would appear that the first person who saw it finished and neglected the blessing was also fined.

i.e. for the caldron which is in the house of the man of work or business, i.e. the Brey. For the great caldron of each quarter, i.e. the great 'scabel' which is used for the preparation of feasts every quarter of a year, i.e. the wide-mouthed caldron, i.e. in which it is required. For the churn, i.e. the round one, i.e. the narrow-mouthed, i.e. the 'muidhe'-churn. For the pitcher, i.e. the 'cilorn,' i.e. the vessel which has a circular handle out of its side, or the hand-can, or the hand-'mether.' For the cup, i.e. which has the handle out of its side, i.e. the bell-shaped cup. For every vessel, i.e. of small vessels. Which is not stationary, i.e. which is not fixed, or not immovable. For the seven valuable articles of the house of the chieftain, i.e. of the chieftain grade, i.e. at the time that they are not refused.

DISTRESS.

“The seven valuables of the chief of noble bounty,
Who exercises hospitality in various ways—
A caldron, vat, goblet, mug,
Reins, horse-bridle, and pin.”

For what is right respecting corn, i.e. the size of the rick, i.e. for preserving the corn. Ripe corn ('focend'), i.e. the ripe corn is 'foe-a-cenn,' i.e. its head hanging down, or it is called 'focend,' for this reason; and it was for weeding it the distress was taken, i.e. the ear is in a two-fold condition, its head hangs down, and it is ripe.

What is the reason that the distress which is taken respecting the ripe corn has a stay of one day, and that it is not “the measures,” or fine for man-trespass, that is imposed for it? The reason is, that it is being damaged in this instance, and the prevention of damage to it is a necessity.

For a wood, i.e. the sacred wood at the fort. There is restitution of the sacred wood at the fort, of trunk and arms and branches in one day, and 'dire'-fine in three days. There is restitution for the common wood in three days, and 'dire'-fine in five days. There is restitution of every wood from the outer limit to the mountain and in the mountain in five days, and the 'dire'-fine in ten days. For erecting a bridge, i.e. whether it be a stone-bridge or a wooden bridge, i.e. to go into the wood for timber to build the common bridge of the tribe; there is restitution for the work which one brother has left upon the other; a stay of one day also, i.e. respecting the cutting of the materials for a bridge, between brothers, and in a holy wood; and it was for cutting it the distress was taken.

For the distribution of the bones of a whale, i.e. this is an article of necessity for the making of the backs of sieves and saddle trees. It is a necessity for distribution, though it is not so in itself, i.e. to make hoops of it in the town where there is no timber. This is the reason that it has a stay of one day. For a cow which the champions provide, i.e. a fat cow, i.e. a cow for the chief for every district over which he exercises chieftainship, i.e. for the cow which is provided or procured by the champions or bailiffs of the people of the territory without allowing them to evade it, i.e. a fat beef, i.e. a cow to feed the chief during the time that he is making laws and interterritorial regulations for them; and one brother allowed his share of it to fall on the other, and there is one day's stay upon the distress which is taken for it.

DISTRESS — Orub e ruz co rloigeo forr ur crice, tiumnaischeu uad co tuait co ruetar boin gabala dia fuirru, .i. bo cacha haicme, ocuf zaidter athgabail ar in ti na comreca in mboin rin :—

“Cia bet din carru irin tuait
 Oc breit i meize ne rluas,
 Ir arad doib in aidi rin,
 Dia mberther bo cad aicme do ruz.”

O'D. 63. Uer dono bid aen fer dib o mberar in bo rin tar cenb lina uile. Cong mat rde dim in boin rin dozum [nama.] Mat coiruz cobaid; in cen ber coir dib cid aenar, ni raga adt aichin nama fair; in ti muirpo dia toibzitar athgabail, arrire boin ocuf aichin, ocuf los enech in ti ro ic boin fur ino ruz.

Im biathad dunaid, .i. combiathad in locta bir ir in dunad ne iad ne or coiruchi; ar aine beor, .i. fer cach orba ocuf a mbiathad huaduib uile; no ir rlad ir ecan do biathad ano, ocuf in bpiathair doo mber a mbaid ir e for zaid, .i. adt ir mach berar on, .i. bpiathair zebur dia raile in aichin a bid. Im coiruz cimeoa, .i. cimo coitcenn, .i. a comaire ocuf a combiathad. Im zaire n-oruid, .i. co rath .i. neram in bid ocuf in tetach ro caithreha ru. Im zaire n-oruidh, im zaire mipe, .i. ben mer, .i. zin rath.

.1. Smacht neimdenma zaire zaid oig zaid trefi co ruici cuic trefi dec, ocuf nocon fuil ferann zur na hocaid fund; ocuf dia mber, comad cuiced bur efbadach don rmact; no ce roib, cin co roib ferond, cumad he rin a rmact. An ti dianid nera ingair ni deoin toicheo fair imp; adt o obur fein zaire, in rmact uad, ocuf ni icann in tibleogon ir nero tar a cenb cin co tairaithe e fein co ro leici fein elod, ocuf icad iartain. Cuic ba rmact neimdenma zaire in oruid co n-orbo ocuf co n-obloirect, ir aire ir bec in rmact. Ueic mbai rmact neimdenma zaire cad mipe,

That is, when the king is on the frontier of a territory with a host, he despatches an order to the people that a cow be taken and brought to him by them, i.e. a cow from every tribe, and whosoever does not pay that cow is distrained :—

DISTRESS.
—

“ If there be champions in the territory
To collect cattle for a host,
They may rest for that night,
If they have brought a cow from each tribe to the king.”

Now, the custom is, that this cow is taken from some one man of them for the whole number. They make good that cow to him only. *This is the case* if it be a proper apportionment *they make*; the person among them who, though alone, *offers* what is just, is liable to restitution only ; but the person from whom the distress is taken shall pay a cow and restitution, and the honor-price of the person who supplied the cow to the king.

For the victualling of a fort, i.e. the feeding of the people who are in the fort to fortify it at the boundary of *another* territory ; *there is* a stay of one day also, i.e. a man out of every holding, and they are fed by all; or it is the chief that must be fed in this instance, and the brother that supplies the food is he that takes it, i.e. *the distress*, i.e. but it is out it is taken, i.e. one brother takes it from the other as restitution for the food. For the duties *in respect* of a captive, i.e. the common captive, i.e. to guard and feed him. For maintaining a fool, i.e., one that can do work, i.e. the food and the clothing which are used by him are articles of necessity. For maintaining a fool. For maintaining a madwoman, i.e. an insane woman, i.e. who can do no work.

That is, there is ‘smacht’-fine for neglecting to provide for the maintenance of every child for every three days as far as fifteen times three days ; and the children have not land in this case ; but should they have *land*, the fifth part of the ‘smacht’-fine shall be deducted ; or, whether they have or have not land, this shall be the ‘smacht’-fine. He who is primarily bound to supply the maintenance does not consent to be sued for it ; but after he has refused the maintenance, he must pay the fine, and the nearest kinsman shall not pay for him (though he himself may not have been apprehended) until he absconds, but he shall pay it afterwards. Five cows is the fine for neglecting to provide for the maintenance of the fool who has land, and power of amusing, *and his having these* is the cause of the smallness of the fine. Ten cows is the fine for neglecting to provide for the maintenance of every madwoman ; and the reason that the

DISTRESS. 17 aipe 17 mo rmaét ina rmaét in dhué, ar ní hairfidis in meir, ocuf ní bí ferann aici. Muine roib orbo, no obloireét ac in dhué 17 commor rmaét a gaire rirín meir cin raé.

Nóí mbai deédir 1 tír in ren fine ocuf in cunnatabartach airi. Deic mbliadna ocuf ceitri fichit don t'ren fine, ocuf cuic fichit bliadain don cunnatabartach airi, no 17 iarf na deic mbliadnaib oétmoóat.

Cumal oét mba rmaét nemdenam gaire gac ren fine oca mbí ferann iarf na hoét mbliadnaib oétmoóat. Gac cunnatabartach airi iarf na deic mbliadnaib oétmoóat, rachaid a ferann o fine na denann in gaire do aipine do ne in gaire. Fach ren fine ocuf caé cunnatabartach airi cin orpa, 17 cumal deic fet rmaét nemdenma na gaire; ocuf iarf ceitri orbo ocuf obloireét acón rin fine; ocuf dia mbetir andir aisi, 17 cuic bai rmaét nemdenma an gaire; muna be imurro 17 oét mba rmaét nemdenma an gaire.

Ar do fét a ceit ceitrib, .i. 17 nemteétaisi lium aipneir da nimfulang rin na dimfulang a machar ocuf a n-athar, ocuf tairce do gena imfulang a machar, ocuf a athar, .i. a fuil for ain, .i. a fulang: Ceitrib, .i. gleiche ría cach. 1m gaire nachar, .i. bráthair geibef dia raile. 1m tairiuc ar cenn naoma do liuo ríadnaire, .i. im tairéatán na ríadnaire ar cenn narcaire do oil a ríadnaire, ocuf ríadnaire fet aine ro gab do lam, .i. gaibther rruir rundo. In feichem gaibef do ríadnaire co nberna a ríadnaire lair; no dano 17 fechem gaibir do naomaim do teét lair do tobach ino naoma ro naire. 1m chobair do fuioir, .i. im n-athgabal don tigeirna muna tí do cobair na ríadnaire do berar 1 coitrochta co himoligéac, .i. fuioir coit-ceno na fine, ocuf in bráthair geibef a chuit da celi. 1m rcin, .i. tairget rcena reir, .i. neram 1 do gref, .i. acat na ceitri neram uirru. 1m rcaarcc, .i. in rcaetan, .i. in fer, .i. 1 naimrín dechra rcaath ar. 1m efrrechta macru, .i. anaitéin, ar ain, .i. na hí ro uairi gacur rirg dona macaib beca, .i. camana, ocuf liatruiti, ocuf luboca ac [no oirce] no cair, uair ar t'reiri aitéin na cair. 1m telcuo mbroga, .i. im telcun in broga reoir, .i. tí tír rocrance no ona, .i. don t'renbaili in Samain. 1m rruian, .i. in taen rruéach. 1m all, .i. uillicí he in da rrué do bet air, .i. uilliu inoairail, rru heochu na cappat no bío. 1m adartoir, .i. iadurtar arais ino eich, no tar or moingí inn eich, .i. cenn, .i. iadurtar tor, .i. cenn. 1m biaill, .i. bír ina ail ina

fine is greater than that of the fool is, for the madwoman is not a minstrel, and has not land. If the fool has not land, or *has not* power of amusing, the fine for neglecting to provide for his maintenance is equal to that of the madwoman who can do no work. DISTRESS.
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Nine cows is the difference between the senior of the family and the man of unknown age. Four score and ten years is the age of the senior of the family, and five score years is the *supposed* age of the man of unknown age, or it is after fourscore and ten years, *he is so called*.

A 'cumhal' of eight cows is the fine for neglecting to maintain any family senior who has land after his eighty-eighth year. *As to* each man of unknown age after his ninetieth year, his land shall pass from the family who have not maintained him to an extern family who have maintained him. *As to* every senior of a family and man of unknown age without land, a 'cumhal' of ten 'seds' is the fine for not maintaining him; and *it is assumed* that the senior of the family *in this case* has land and the power of amusing; should he have both, the fine for not maintaining him is five cows; but if he has them not, the fine for not maintaining him is eight cows.

For her rights precede *all* rights, i.e. I deem it right to treat of her support before the support of her mother and her father, though the support of her mother and her father is attended to sooner, i.e. it has a stay of one day, i.e. her maintenance. All rights, i.e. she is fed before all. For maintaining of fathers, i.e. one brother recovers it from the other. For bringing a person to supply evidence respecting a contract, i.e. to bring the contract-binder as a witness to give his evidence; and it is evidence respecting 'seds' of one day's stay he undertook to give, i.e. he is in this case distrained. It is the law agent that arrests the witness to give evidence in his favour; or else it is the law agent who arrests the contract-binder to come with him to enforce the contract which he ratified. For assisting the 'fuidhir,' i.e. for distraining the chief if he did not come to assist the 'fuidhir,' who is being brought into trouble unlawfully, i.e. the common 'fuidhir' of the tribe, and one brother recovers his share from the other. For a knife, i.e. the knife used at a feast, i.e. it is always an article of necessity, i.e. the four necessities attach to it. For a reflector, i.e. the mirror, i.e. the man's, i.e. at the time of looking at his image in it. For the toys of children, i.e. they must be restored in one day, i.e. these goodly things which remove dulness from little boys, viz., hurlets, balls, and hoops, except little dogs and cats, for it is in three days the cats, &c. are to be restored. For removing to the houses, i.e. for removing to the hay lofts, i.e. from the hired or let land, i.e. to the old *winter* residence at Allhallowtide. For a bridle, i.e. one rein. For reins, i.e. it is longer than *the bridle* from having two parts, i.e. it is larger than the bridle; it is for the horses of the chariot it is *used*.

For a halter, i.e. ('iadustar') the halter that ties the horse, or *what is* over the end of the mane of the horse, i.e. the head, i.e. it closes round 'tor,' i.e. the head.

DISTRESS. αιτιον; no all ni ip in bié, no bié hail le ni na hail, .i. in tuacé conató.
 1m fiodbae, .i. bíf oc eibi in feda.

1m lomuin tige gníao, .i. loman cairu ocuf beart fín; ocuf cro a tige neich eile beif, ip amluíó fín beif a beít ina nefam, .i. imin loman can bíf i tige in fír gnímaí, in bfuísaí, .i. a n-aimfír gnímaío uilí fín. 1m chroman tige bantrébtchaisé, .i. corman iarín, .i. fái criomthar a cenó; fo nain fon tuise bíf i tige na mbantrébtch, ocuf fep lérach no gaburcar aithgabail uime, .i. bac no corman buana eirdainn no cuilinn. 1m raball, .i. [im an raeb bél oll ip in ré fuchain a rreacnaíctep in t-íth, in t-ardur]; no ip im a denam gabur; ocuf raball coitcenó he, .i. rae bel, .i. arlíp abél. 1m íthlainnó cuíuib, .i. ima éota ip in ílann, .i. íla éoitcenó. 1m ocht mbuillu ar a fognaí muiillonó, .i. im na hoct mballa bíf ac fognam in muiíno, mar a dnam nar ndeíao. Topur, .i. ar a tige uírci, .i. in tuírci cairngítheip ar in topur ip ann bíf cairngímetu ar ícip na linne. Tuínníoe, .i. ó éopur co línó. Tír líníoe, .i. aen raes, .i. bíf i n-íno in ena in uírci. Liae, .i. a so, .i. in cloch uacáip. Mol, .i. a tpu, .i. ar fep. Iníoeoín, .i. a ceáip, .i. in cloé íacáip. Neínníu, .i. a cuí, a cloé bec bíf for cinn in muií, uírcu ímpar in mol. Oírcel, .i. a fe, .i. dar a cel fílip in tuírci. Míláip, .i. feét, .i. heíru in muií, .i. in gamul. Cup, .i. a hocht, .i. íarí aní cupur in tarbur uacé in cloé uacáip, .i. in tuac, .i. in tíarinn toll. Comla, .i. comal do neoch íat uilí, .i. in muiíno, .i. coitcenó doib uile. Ar olígo cumalae a comet, .i. olígo cách ni ip caní aolac fe nech doí fín a comet; no olígo cáé ni ip fín cumal bíf ac nech, comla fíp ac a chomet, .i. in muiíno uile, .i. o comla narbuo íngnaí a coíbeip do beít for an; eio on ar olígo cumal a coméit [ocuf ní] íablaíó do beít for oín, .i. o comlaíó ía raibí los ceíru ríngíne cáé fír ípín mbuill. Manó arthar an oíp anó, íp lan losenech, mar lu, íp let los enech. 1m oíngbaíl míc doí chích, .i. íar míp. 1m oíngbaíl míc doí chíru, íar nec a machar, no ní halar o marberu ac beip lebar, .i. aithgín a bro. 1m oíngbaíl míc doí míp, .i. in ben meip. Oíoecláim, .i. in ben bréananaíach. Oí buíoíru, .i. in ben boíur. Oí cláim, .i. in ben clam no bréananaíach. Oí chaích, .i. bec de rípc aice. Oí íaíll, .i. in ben lan íall. Oí an doíbrach, .i. in ben tíríg eín rípc níre, ut íoíat Cormac:—

“Conberbar bráct
 Neínnon brú fepí cín íacé
 Níníoraí.”

¹ *Comla*.—The whole of this gloss is exceedingly obscure in the Harleian copy and in O'D., 64. In C., 793, the following explanation is given under the word comat, which is the comét of the other copies. Cf comat .i. a camla no íp cumal ípíen in tí íarí réc múíou íní anó aílá íp íepí coméit. “To preserve it, i.e. its ‘camla; or the person pays a ‘cumhal’ for what is lost on the day on which it is his turn to mind it (*the mill*).”

For a hatchet ('biaill') i.e. ('bis ina ail') that which is always in request or under control, or ('ail ni is in bith') the weapon which makes the wound, or ('no bith hail le ni na hail') the wound of the weapon with which one makes weapons, i.e. the wood-axe. For a billhook, i.e. which is for cutting the wood. For the rope of the house of the farmer, i.e. the rope for *tying* carts and loads; and though it is *kept* in the house of another, it is still an article of necessity, i.e. for the goodly rope that is in the house of the man of work, i.e. the *Brewy*; all this in time of work. For the hook of a widow's house, i.e. an iron hook, i.e. its head is bent under it; *it is kept* under the rushes, i.e. the thatch in the house of the widow; and it is her guardian that takes the distress for it, i.e. a billhook or pruning knife for cutting ivy or holly. For a barn ('sabhall'), i.e. on account of ('saebh bel') the great open side it has at the time of arranging the grain, i.e. corn, in it; or it is taken for the cost of its erection; and it is a common barn, i.e. 'sae-bel,' i.e. its side is open. For a haggard in shares, i.e. for his share in the corn-yard, i.e. in the common haggard. For the eight parts which constitute the mill, i.e. about the eight parts which are necessary to the mill, as we shall explain hereafter. The spring, i.e. from which water comes, i.e. the water which is drawn from the spring rests in the land of the pond. The mill-race, i.e. from the spring to the pond. The land of the pond, i.e. *they are* the first requisite, i.e. which is at the head of the 'en,' i.e. the water. The stone, i.e. the second *requisite*, i.e. the upper stone. The shaft ('mol'), i.e. the third, i.e. *this is* its own *proper name*. The supporting stone, i.e. the fourth, i.e. the lower stone. The shaftstone, i.e. the fifth, i.e. the little stone which is under the head of the shaft, and on which the shaft turns. The paddle-wheel ('oircel'), i.e. the sixth, i.e. ('dar a cel') over its paddle the water flows. The axis, i.e. the seventh, the burden of the shaft is on it, i.e. the 'gamul.' The hopper ('cup') i.e. the eighth, because it drops the corn out of itself into the upper stone, i.e. the 'tual,' i.e. the perforated iron. The 'comla' i.e. they are all *in place of* a bondmaid to a person, i.e. the *whole* mill, i.e. *the mill* common to them all. For the bondmaid was bound to mind it, i.e. for she was bound to mind everything of these which a person wished; or every thing that one has, which is worth a 'cumhal,' is entitled to a gate ('comla') to protect it, i.e. the whole mill, i.e. by a gate ('comla') the restitution of which should have a stay of one day; because the bondmaid ('cumhal') is bound to protect it, and one of its parts has a stay of one day, i.e. by a gate ('comla')¹ the value of which is four pennies for every man in the place. If both are not supplied, it is full honor-price, if less, it is half honor-price. For taking care of a son from the breast, i.e. after a month. For taking care of a son after a death, i.e. after the death of his mother, or he is not nursed on dead blood as the book says, i.e. the restitution of the food. For taking care of a son from a mad woman, i.e. the insane woman. From a diseased woman, i.e. the woman with the fetid breath. From a deaf woman, i.e. the deaf woman. From the lepress, i.e. the leprous woman, or the woman of fetid breath. From a nearsighted woman, i.e. she has but little sight. From a blind woman, i.e. a totally blind woman. From an emaciated woman, i.e. the shrivelled woman without juice of strength, as Cormac said—

" Fat is boiled
In a caldron, a feast for the stomach without milk,
That relieves."

DISTRESS.

DISTRESS. — **Θ**ι βακλαίμ, .i. in ben ír bacach lam, .i. in ben ceirí, .i. eia do
 ræeth a tim, ní tualannḡ a teparḡgne. **Θ**ι παραχεταιḡ, .i. fo tabar
 inolaí pulla.

Αναὸ naíne ar an aithgabail ḡeabait a fer leraḡ na mban
 fo anuar uilí in dḡnḡbail in altruma dib, muna dḡnḡbaiter dib
 he ar in re ar a noleḡar.

O'D. 65. Im ethur bír ocimorcor a purt i porr, .i. don ethar (.i.
 coitcent) bír ac imurthur ar in purt ina ceile, ar ane beor, .i. aithḡn.
 Im ríchlíll tíḡi aír ech, .i. ḡraio flata in aithḡr imeḡta, .i. ḡeibro
 ḡreim bír doib. Im rálunḡ tíḡi bíruḡaíḡ, .i. nefam he in caé
 mbair, .i. mianach caé an. Im ḡlar conai allmáíre, .i. ḡanne
 no eich, .i. in in ḡlar cometur na hí do beḡar ḡar oll in maḡa, in ḡall
 ḡlar. Im chloc fo cain cethra, .i. uaralí, .i. focanur in bráḡta
 caé, .i. do ní nemeḡ caéra dib .i. imra cach naíoi, no fo bráḡta
 n-aithne, .i. iní fo bia ḡorum ír in nemeḡ cethra do ḡabail i n
 aithgabail, íreḡ ríl uatrum i nemeḡ cethra do denam dib co tíaḡtan
 tairmíre na haḡgabala ḡe. Im chomair, .i. aithḡn in comair ar aní;
 uair noéa nefam íarḡtan muna ḡabtar [aithgabail] uime [i naithḡr
 a buana no i naithḡr a caéíne maḡa benta he.] Im chomaircheḡ,
 .i. cac comaircheḡ, .i. bráḡtar ḡeḡar oia rale. Im chomleḡra,
 .i. in iní cumthar ar in comaircheḡ, in lebaio; aithḡn nḡnima
 fo leic in bráḡtar ar a ceile, .i. commune reime.

O'D. 65. [Αίτιρε on bráḡtar oia rale ar na híca cin in
 ḡeḡaríḡ; ocur ar i comleḡraíḡ ríl anḡ, bráḡtaḡ ḡaíme
 tarlúic in bráḡtar ar arale; no in iní do níḡer ar
 comleḡraíḡ in comaircheḡ. Αίḡḡn nḡnima fo leicc
 in bráḡtar ar a ceile, amair ḡubrumur
 roíḡumḡ.]

Im laíno, .i. in ḡreḡel. Im laínno, .i. in tḡlir in ḡreḡel,
 .i. oc imru na baḡḡne, .i. benar don ḡreḡel. Im éainḡelbḡra
 tíḡe cach, .i. in in aíl tíḡe for a mbí in bréo
 tairnemach amail canḡoí i

¹ *Young foreigners.*—This probably refers to the slaves imported into Ireland in early times.

From a lame handed, i.e. from the woman whose hand is lame, i.e. the crippled woman, i.e. though he (*her child*) went into the fire, she would not be able to save him. From a lunatic, i.e. upon whom the magical wisp has been thrown. DISTRIS.

There is a stay of one day upon the distress which the guardians of all these women above mentioned take for removing their children from them, *which distress is always taken* unless they are taken from them within the lawful time.

For a boat which ferries from bank to bank, i.e. the common boat, which ferries from the one bank to the other, there is restitution in one day also. For the chessboard of the house of a chieftain, i.e. of one of the chieftain grade in the time of playing, i.e. it is like the case of their morsel of food. For the salt of the house of the Brewy, i.e. it is an article of necessity at all times, i.e. a thing which every one desires. For a lock for *securing things* from across the sea, i.e. men or horses, i.e. for the lock which keeps those that are brought over the great surface of the sea, i.e. the young foreigners.¹ For a bell from the necks of cattle, i.e. privileged *cattle*, i.e. which sounds from the necks of the cattle, i.e. which makes privileged cattle of them, i.e. *it is* about them every night, or depending from their necks that they may be known, i.e. the fine which will be paid to a person for taking the privileged cattle in distress from him, is to be paid by him for making privileged cattle of them before the arrival *of the time of* their being exempted from being taken in distress from him. For tillage in common, i.e. distress for the tillage in common has a stay of one day; for it is not a thing of necessity afterwards unless distress be taken for it in the time of reaping, or in the time of using it if it be already reaped. For herding in common, i.e. every neighbour is to be faithful, i.e. they shall all be in brotherhood with each other. For the common bed, i.e. for the thing that is transferred to the neighbour, i.e. the bed; the restitution of work which one brother left upon another, i.e. in the reciprocal obligation of the inferior grades.

A pledge is given by one brother to another that he is to pay for the crimes of the stranger whom he has invited unto him; and the "common bed," here referred to, means the feeding of a party which one brother transferred to the other; or it refers to what is done while occupying the common bed of the neighbour. *There is to be* restitution of the work which one brother has left upon the other, as we have said before.

For a griddle, i.e. 'gretel.' For the griddle slice, i.e. the little slice of the griddle, i.e. for turning the cake, i.e. which belongs to the griddle. For the branchlight of each person's house, i.e. the straight wand upon which the beautiful light is placed like a candle in the house of each person; or for the 'ail

DISTRESS. τίς cach duine; no im aial toirne. Im trefet τίς γροσθα, .i. in teite, .i. bīr oc impud, .i. trefet feter in teni, trefa an leob; no im in fite trefa trefa feter teni i τίς cach uaral, .i. in fite. Im tharb for rlabra, .i. i n-amrīr dāra. Im echcullach for eochu, .i. i n-amrīr echmarra. Im mucullac for mucū, .i. i n-amrīr laē. Im rēithi for caerchu, .i. i n-amrīr rēite. Im coin for ambi oterach, .i. cu fēctair doir. Im conbuachail cach a cethra, .i. nepam he cipe conbuachail do na tpi con buachailib, .i. anas nāne ar in athgabail gabur in athgimib na con rin. Im oirce, .i. bīr ar cae, oirce na rigna imean; no ac mnaí toircefach; ocur a fer ro gab athgabail ime, uar da ma ben ro ba anas aile. Im archoin, .i. cu arais, cu na tpi ngnim, .i. dingsaib fer forraia [7pc.] .i. anas n-āne ar in athgabail sebtar in athgenais na con rin uile. Im archois, .i. in cu bīr ar cae aicea na ngatare, in cu lan olighe; no na nāsi i n-amrīr rāra. Athgabail aile, .i. tpi ane na fer ocur trefa na fer, ata alia na mban. Ar a fuil anas nāsi. Rof mōir Sencha, .i. no meipemnaigertar Sencha, do fer dōirdeat a anas fer. Im cach mban de, .i. in cach tēctuzad mbanā, .i. in caē ni olgair na mna.

Im co fe conamur athgabail huine, acht ni ima thormais cubur ocur aicneō la fene, a cormailrib, iar fir [ocur ole] chta. Ni techat for dail if for dail anoligō. Nach mīl conbeir deiche if coibne rruu ro ucc bīr bīrūgūō bui i feren. Caē athgabail aile a oligō for cethraimthain, a dithim for ochtmaō.

Im co fe conamur, .i. if co nuice ro ro cotaimrigēō anas nāne ar in nachgabail, .i. cur in athgabail aile, .i. arfut. Cubur, .i. na cpefen, .i. in lūca legar. Ocur aicneō, .i. na fer rfen, .i. in lūca na legano. Ac cormailrib i ar fir, .i. in neoch if cormail rir ocur na tuc ar arō, .i. etach do noēt ocur rru bīr in ni fuacta, no bīat do boctair.

Na huile nei chi rin anuar uile, ac rubramar inoligēō na haine, if anō ata anas nāne orra i n-mbair nar tīnē in ti

toirnich.' For the blower of a chief's house, i.e. the 'teite,' i.e. which is turning round, i.e. through it the fire is blown, through the leather; or *it refers* **DISTRESS.**
to the strong pipe through which the fire is blown in each chief's house, i.e. the bellows. For keeping a bull for cows, i.e. in time of bulling. For a stallion for mares, i.e. in the time of covering. For a boar for sows, i.e. in the time of their heat. For a ram for ewes, i.e. in the time of their heat. For a hound of the dunghill, i.e. the dog outside the door. For the watch-dog for every kind of cattle, i.e. every watch-dog of the three watch-dogs is a thing of necessity, i.e. there is a stay of one day upon the distress that is taken for obtaining restitution of these watch-dogs. For a lap-dog, i.e. that is in a house, i.e. the lap-dog of a queen; or it is *the lap-dog* of the pregnant woman; and it is her husband that takes distress for it, for if it were a woman the stay would be two days. For a watch-dog, i.e. the chained dog, i.e. the hound that does the three things, i.e. drives off robbers, &c., i.e. there is a stay of one day upon the distress which is taken for the restitution of all these dogs. For the lawful hunting-hound, i.e. the hound which is kept for pursuing thieves, i.e. the fully-lawful hound; or for *pursuing* the deer at the time of hunting. Distress of two days, i.e. between the one day of the men and the three days of the men, the two days of the women come, i.e. on which there is a stay of two days. *Sencha fixed*, i.e. Sencha estimated according to rectitude from *the law of nature* itself. For every female possession, i.e. for every female property, i.e. for every thing that women are entitled to.

Thus far have been named the distrains of one day, except those that are extended in accordance with conscience and nature, by the Feini, from analogies of truth and law. The latter do not become lawful by judgment; it is upon judgment their law is; all animals which bear twins are estimated by their equivalents as decided by Brigh Briughaidh who dwelt at Fesen; every distress of two days shall have its right upon four days; its delay in pound upon eight days.

Thus far have been named, i.e. up to this the distress with one day's stay has been treated of, i.e. up to the distress of two days, i.e. the distress with time. Conscience, i.e. of the believers, i.e. those who are instructed.^a And nature, ^aIr. *Who* i.e. of the just men, i.e. those who are not instructed.^b From analogies of *read.* truth, i.e. the thing which is like it, but which has not been itself stated, i.e. ^bIr. *Who* clothes to the naked and to *such as require them* at the approach of cold, or food to *do not read.* the poor.

All those things which we have mentioned above in the law of the one day, have a stay of one day, when the person of whom

DISTRESS. — ɔar ɔlɪʒeð ɪat, no cʉr ʒabao aɬɬabail ɔe, cɪɔ ɪ n-eɪrɪc ʁoʒla ʁo ɔlɪʒeð ɔe ɪat, cɪɔ ɪ coɪ, no ɪ cunnɪrɔ; ocʉɪ ɔa tɪncɪð a nɪc can aɬɬabail ɔo ʒabail ɔe. Al̄t ɔa ma [ɪ] coɪ no ɪ cunnɔrɔð ʁo ɔleɪɪa ɪat, ɔa n-āɪaɪʒɪeɪa ʁe aɪrɪɪe oɪrɪa, ʁobao a nɪc a cetoɪr ɪ ʁoɪba na ʁee ʁɪn. Munar hāɪaɪʒeð ʁe aɪrɪɪe oɪrɪa ɪɪr, oɪ nɪ ʁoɪɪ na ʁɪrɪmɪɪɪeɪr aɪʒe, ɪɪ e aɪʒe a tɪmʒaɪr. Mar a ɔualcʉɪ ʁoʒla ʁo ɔlɪʒeð ɪat, ɔa nɪca ɪn tɪ ɔa nɔleʒʉɪr ɪat cen aɬɬabail ɔo ʒabail, ɪɪ a nɪc ʁo aɪcne na ʁoʒla, tɪrɪɪ a nɔeɪrɪað ɪat ɔo comɪaɪte, no ɔ'anɪɔt, no ɔo ɔunɪēaɪrɔe.

C. 794.

Nɪ tɛɬɪat, .ɪ. noca tɛ̄ɪaɪɪeɪr nɪ ɔoɪb ʁoɪ ɔail nāc eɪle āɪt cʉɪ-ɪuma, .ɪ. nɪ ʁoɪ ɪn ɔailɪrɪ. ɪɪ ʁoɪ ɔail a nɔlɪʒɪð, .ɪ. ɪɪ ʁoɪ ɔail na haɪlɪ aɪa ɔoɪb anɪ ɔleʒaɪr, .ɪ. ɪɪ ʁoɪ ɔailɪrɪ ʁo ɔeɪlɪʒeð ɔoɪb. Nach mɪl conbeɪrɪɪɪ ɔeɔɪ, .ɪ. nāc ar cāc, cāc mɪl conbeɪrɪɪɪ ɔeɔɪ, .ɪ. ɔa uan ɪar cae, .ɪ. an cʉɪa. ɔeɪche, .ɪ. ɔiablaɔ buaɪr no eman. ɪɪ coɪbne ʁɪu, .ɪ. ɪɪ e nɪ coɪbɪnɪɪʒeɔ ɔoɪb ɔo bɪrɪē leo ɔon tɛɬɪɪʒaɔ, ɪɪ ɪ ɪɪ comatɪɪr ʁɪu ɔo ʒabail ɪ n-aɬɬabail, ocʉɪ ɔo bɪrɪē ɪ tɛ̄ɪɪʒaɔð, .ɪ. ɪɪ coɪrɪaɪl ʁɪu haɬɬabail aɪle, ceð ɪm āʒabail aɪne ʒabɪar na mɪla [eɔɔɔa] ʁɪn, ɪɪ ɪobāc aɪle tɪeɪ ʁoɪrɪa ar a ʁɪrɪē. Ro ucc ɔɪrɪʒ ɔɪrɪʒuɪɔ, .ɪ. ban bɪrɪʒuɪð ocʉɪ ban uʒoar ɔoɪb ɪn tɛ̄ɪɪʒ coɪr. ɔuɪ ɪ ʁeɪen, .ɪ. ɔo buɪ ʁɪn ɪ Muʒ ɔeɪrɪɪɪn ɪ n-ɪllɪaɪb, .ɪ. anɪn ɪn ɔuɪne. Al̄ɬɬabail aɪle, .ɪ. ʁoɪ aɪa anao naɪlɪ, ocʉɪ arao aɪlɪ. Al̄ ɔlɪʒɪɔ ʁoɪ ceɪɪrɪaɪn, .ɪ. a ʁɪɪʒell, .ɪ. ɪɪrɪ anao ocʉɪ arao, ʁoɪ ceɪɪrɪaɪn-ɪhain, .ɪ. ceɪɪrɪ laɪte aɪcenta. Al̄ ɔɪɪɪɪm ʁoɪr ɔēɪm āð, .ɪ. ɪɪrɪ anao ocʉɪ arao ocʉɪ ɔɪɪm, .ɪ. arao naɪlɪ, ocʉɪ anao naɪlɪ, ocʉɪ ɔɪɪm cēɪrɪaɪn; ɪɪ ɔēɪm ā ʁamlaɪð, .ɪ. lobɔo ɪna cenɪ ɪɪrɪn nomao lo.

Al̄rao naɪle o mɪnaɪ ʁoɪr mɪnaɪ, ocʉɪ o mɪnaɪ ʁoɪr ʁeɪ. Maa ʁeɪr acɪar ʁoɪr mɪnaɪ, ɪɪ arao cuɪc̄eɪ no ɔēɪmaɪrɔe ʁɪrɪrɪ. Ma ʁeɪr leɪach acɪuɪr cēɪɪar ɔe, ɪɪ arao cuɪc̄eɪ no ɔēɪmaɪrɔe bɪar ɪma ʁɪachɪ, ocʉɪ ɪɪ anao aɪcenta na ʁeɪ, ocʉɪ a nɔɪɪm aɪcenta bɪar anɔ.

Al̄ɬɬabail aɪle, ɔo ɪnʒɪn ɪm comoɪrɪbuɪ amathar, ɪ mɪɪocul mɪna ɔɪa ʁaɪle, ɪm ɔɪnʒbáɪl mbanɪellaɪʒ, ar

they are due did not offer payment until distress had been taken from him, whether they were due of him as 'eric'-fine for injury DISTRESS.
done, or on account of a bargain or a contract; but if he tendered payment for them, then distress is not taken from him. But if they were due on account of a bargain or a contract, and if a certain time had been specified for them, they must be paid at once at the expiration of that time. If no particular time had been specified, then, as it is a thing whose time has not been fixed, its recall shall determine its time. If they are due as compensation for injury, if the person of whom they are due pays them without distress being taken, they are to be paid according to the nature of the injury, *i.e.*, according as it was by design, or inadvertence, or *in the way* of secret murder.

The latter do not become lawful, *i.e.* no one of them is rendered lawful upon any other judgment but that of their equivalent, *i.e.* it is not upon this judgment. It is upon judgment their law is, *i.e.* it is upon the judgment of two days they have that which is due to them, *i.e.* it was for this judgment it was allotted to them. All animals which bear twins, *i.e.* here 'nach' is put for 'cach': every animal which bears twins, *i.e.* two lambs at the foot, *i.e.* the sheep. Twins, *i.e.* double, *i.e.* the occasional double offspring of kine, or twins. Are estimated by their equivalents, *i.e.* the thing that is estimated as of equal value with them, is that which is to be taken by them to give lawful possession; this is what they think right to seize in distress, to take lawful possession, *i.e.* it is like a distress of two days; although these clean animals are taken in distress of one day, yet there is a levying of two days upon them on account of their quality. As decided by Brigh Bruigháidh, *i.e.* a female Brewy, and the female author of the true mode of taking lawful possession. Who dwelt at Fesen, *i.e.* she was at Magh Deisitin in Uladh, *i.e.* it was the name of the fort. Distress of two days, *i.e.* on which there is a stay of two days, and a notice of two days. Its right upon four days, *i.e.* its judgment, *i.e.* between stay and notice, upon four, *i.e.* four natural days. Its delay in pound upon eight days, *i.e.* between stay and notice and delay in pound, *i.e.* notice of two days, and stay of two days, and delay in pound of four days; so that it is thus eight days in all, *i.e.* the period of forfeiture for it commences on the ninth day.

There is a notice of two days by one woman upon another, and by a woman upon a man. If it be a man who sues a woman, he shall serve a notice of five or ten days upon her. If it be a guardian who sues either of them, there shall be a notice of five or ten days served for their debts, and the natural stay of the 'seds,' and their natural delay in pound shall be allowed in such case.

There is distress of two days, in the case of a daughter respecting the property of her mother, respecting the evil word of one woman against an-

DISTRESS. — ní bí í mbantellach aét co coirib, ocuf lofat, ocuf criaathar, do cach mnai for a niale.

Αθηγαβαίλ αιλε, .i. αρ ατα αναδ ναιλι. Το ιηγιη ιη κομορβυρ α μαθηαρ, .i. ιη καση ορβα υαιρ α μαθηαρ, .i. αιρυς ocuf cpeia, .i. ορβα φοιρτρι, .i. ορβα cpaib no ρλιαρτα α μαθηαρ. Μιρocuλ μνηα οια ραιλε, .i. ιη ορochpocuλ το βειρ ιη ben αρ αδειλι ιη α λεραιηη, no απocuλ να βι ρυιρρι, .i. οιαβλαδ ιη ρειδ ολονυρ, .i. μιρocuλ ναο ρυ ρυιρρι, .i. ιη ζελλ, .i. ριαδ ολιγρ ben οια λαιλε. Ιη οινγβαίλ μβαν- τελλαίς, .i. ιη οινγβαίλ ιη τεέταιγέι banθα, .i. ιηολιγιο, .i. ιηολιγθεδ βεραιτ ιρην ρεραιηη, .i. μαηιρ α[έ]τ αιρυς. Αρ ní bí í mbantellach aét co coirib, .i. υαιρ nochan ρυιλ νι ολιγτέδ το να μνηαib, .i. νι ολιγτεch το βρειτ το τεέτυζαδ ρεραιηη aét αιρυς ocuf lamτοραο. Co coirib, .i. α ceoοιρ, .i. οι αιρυς ιη cet ρecht. Λοφατ, .i. αρ α cpoσ υιλι ι φορβα να τρι cethpaman. Criaathar, .i. ιη ρecht oethenach.

Nochan ρυιλ οειτβιρ νεραιη να nemνεραιη ιηηη αθηγαβαίλ γαβαιτ να μνηα, ocuf noóa ηρυιλ οειτβιρ cηταίς να ιηbleoγαιη, ocuf noóan φοχλαίτ μυίςε να cρυcha αναο να οιτηιηη οοιδ; aét αναδ ναιλε, ocuf απαο ναίλε, ocuf οιέιηη cethpaman. Ocuf ben tuc τοιcheδ φορ ριρ no φορ μνηαι απο ριη; ocuf μαρα ρερ tuc τοιcheδ φορ μνηαι, απαο cúιcτι φορ ban γραιο ρειηε, ocuf απαο oechμαίρε φορ ban γραιο ρλατα, ocuf τρορcaο ocuf τρειρ ιηηcέιηηηιγέι.

Οειτβιρ εταρρη ριη ocuf ιη βαίλ ατα: “αρρηη ριαchu οια cethpυιηε λο οη oétμαο λο.” Οαναίτρηε ταιηιc ταρ cenο banβιοβαο ρε λαιμα banρecheman απο, ocuf τρι απαο ρυιλ απο, .i. απαδ ναιλε οη banρeicheman φορ αν μβανβιοβαοδ; ocuf απαο αιλε οη ban ρeicheman φορ ban αιτρηε; ocuf απαο ναιλι οη ban αιτρηε φορ ιη μβανβιοβαοδ; conαο ρε λαιτε ριη, ocuf απαο ναίλε conο οcht λαιτί, ocuf οιέιηηη cethpaman, conα οα λαιτε dec; conο ο ριη αρρηη ριαchu, οια cethpυιηε λο ιη αναο ocuf ιη

other, for securing the possession-taking by women, for there is no possession-taking by women but of sheep and a kneading-trough, and a sieve, for every woman from the other. DISTRESS.
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Distress of two days, i.e. upon which there is a stay of two days. *In the case of* a daughter respecting the property of her mother, i.e. respecting the fair noble property of her mother, i.e. sheep and utensils, i.e. the property of the spindle, i.e. the marriage gift or the portion of her mother. The evil word of one woman against another, i.e. the bad word which one woman says of another with respect to a nickname, or an evil word *respecting a fault* which she has not, i.e. double the fine she incurs, i.e. a bad word which she does not deserve, i.e. the pledge, i.e. a debt which one woman owes another. For securing the possession-taking by women, i.e. for securing the female property, i.e. illegal, i.e. whatever they take on the land is illegal, except sheep. For there is no possession-taking by women but of sheep, i.e. for there is nothing lawful for the women, i.e. it is not lawful *for the women* to bring any thing for taking possession of land, except sheep and the produce of their hands. But of sheep, i.e. the first time, i.e. two sheep on the first occasion. Kneading-trough, i.e. for all her portion at the end of the thrice four days. A sieve, i.e. on the last occasion.

There is no difference of necessity or non-necessity *observed* respecting the distresses which the women take, nor is there any difference of debtor or kinsman-*surety*, neither do places or territories deprive them of stay or delay in pound; but *they have* a stay of two days, and a notice of two days, and a delay in pound of four days. In this case it is a woman that has brought a suit against a man or against a woman; and if it be a man that has brought a suit against a woman, *he shall serve* a notice of five days upon a woman of the inferior grade, and a notice of ten days upon a woman of chieftain grade, besides fasting and the three days of grace.

There is a difference between the above and where it is said: "She pays debts the fourth day after the eighth day." A female surety came *to surrender herself* on account of a female defendant, into the hands of a female plaintiff in the latter case, and three notices were *served* on the occasion, i.e. a notice of two days by the female plaintiff upon the female defendant; and a notice of two days by the female plaintiff upon the female surety; and a notice of two days by the female surety upon the female defendant; making in all six days, *to which add* a stay of two days, which will make eight days, and a delay in pound of four days, which will make twelve days; so that this is *the period at which* the debts are paid, i.e. on the fourth day of the stay and the delay in pound after the eighth day of notice. Here

DISTRESS. *δίεσμα ον οέσμασ λο ιν απαρο. Σινο ιμυρησ νοέαν ριζ αέτ
απαρσ παιλι, ocuf αναδ παιλε, ocuf διέσμ cethruman, conro οέτ λα.*

Αθηγαβαίλ αιλε ιμ λογ λαμθοραιο, ιμ ουιλχινε,
ιμ ροβριθε, ιμ απαρταιν μνα δια ραιλε, ιμ cach
ναδουρ bir ι ρειριθ, ιμ ρερταιρ, ιμ ριιμαιρε, ιμ ρερ
βολς, ιμ ρειτθγειρ, ιμ αιεθ ριγε υιλε, ιμ ρλερc λιη, ιμ
cuicil, ιμ λυγαρμαιν, ιμ cloidem κορτχαιρε, ιμ αβρυσ,
ιμ comopar ναβαιρρε, ιμ έορταιρ, ιμ αιρτε λαμθοραιο,
ιμ ιαδαγ cona ecorταιγ, ιμ cpiol, ιμ cpanobolς, ιμ
punde, ιμ churail, ιμ ριαθαιρ, ιμ ριαιθε λιγα, ιμ
ρραιθειρc ρocoirle ben αρ αραιλε, ιμ βαιρcne cat ban,
ιμ οιρene ριγθα, ιμ τινcυρ ροε, ιμ ταιρec παιρμ, αρ
ιρ ιμ ριη ban cιατο ιμαρθαετ ροε.

Ιρ co ρε conaimer athagabal αιλε ρορ uc θριγ
θριυγαδ bui hi ρειριν, ocuf Senca, mac Ailella, mic
Culclain ; ρongellταιρ υλασ. Ιρ ιαρρυνθ ρο λατα οενα
ταρ αιλε, αρ ιεβαθ ριη ρene mana τιρταιρ τρειρι; αρ
νι αιρρενασ nech α υλιγεσ ναέ υρδλιγεσ, nach α γαιρ,
nach [α] ραιδβρε, cia beith do ιαρ cul, λα ριιρτχιυ
αινε, ocuf ταυλβρεθα Ailella, mic Matach, conro ταινιc
Coirppe θιαθχοιρ νασ ρο ταμαιρ nach ηδλιγεσδ νασ
beith ρορ υιη, acht α beith ρορ τρειρι ocuf cuicci ocuf

indeed there is but a notice of two days, and a stay of two days, and a delay in pound of four days, making *in all* eight days. DISTRESS.

Distress of two days for the price of the produce of the hand, for wages, for weaving, for the blessing of one woman on *the work of* another, for every material which is on the spindles, for the *flax* spinning-stick, for the *wool* spinning-stick, for the wool-bag, for the weaver's reed, for all the implements of weaving, for the flax scutching-stick, for the distaff, for the spool-stick, for the flyers of *the spinning-wheel*, for the yarn, for the reel of the spinner, for the border, for the pattern of her handiwork, for the wallet with its contents, for the basket, for the leather scoop, for the rods, for the hoops, for the needle, for the ornamented thread, for the looking-glass which one woman borrows from another, for the black and white cat, for the lap-dog of a queen, for attending in the field, for supplying a weapon—for it is about the true *right* of women that the field of *battle* was first entered.

Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain; to whom the Ulstermen submitted. It was by these one day was added to the two days, for the truth of the Feini would have perished, if the three days had not been allowed; for no one could distinguish his own right, or his neighbour's right, or his wisdom, or his property, though he might have it under his protection, in consequence of the suddenness of one day, and the sudden judgments of Ailell, son of Matach, until the coming of Coirpre Gnathchoir who did not consent that any right should be upon one day, but that it should be upon three days, and five days, and ten

DISTRESS.
 — Dechmaid; ara tairad a fir cach a mbuidib breithe.
 1r 1 aethgabail treiri ciatra ra gba in Eru 1 meth rloisid
 Ailella mic Matach.

- Aethgabail aile, .i. ar ata anas naid. 1m los lamthoraid, .i.
 im los in toraid do ni ri o laim, .i. bocad ocuf brecað ocuf riqe, .i.
 deémaid cacha dúla. 1m robriithe, .i. leé na ruba don mna iqi, .i.
 ruba beiréa, .i. luas riqe. 1m Ararrain, .i. reémaid lambiata na
 mna na deirna in bennachad, no na mna dia ngaidheir, .i. nembennachad
 do ni in ben ar aicid na mna eile anghaidhe. 1m cach naasbur, .i.
 glar lin. 1m 1 feirteirib, .i. rnat glar ollá. 1m ferfair, .i. lin.
 1m rnuimairé, .i. ollá no in ferfair loim, .i. nnuich. 1m fer bolz,
 .i. imin bolz bir fo fer fo traid ar a cirann a abruir, .i. m cirbolc.
O'D. 504. 1m feth seir [.i. do beir feit seir ar in riqe, no fió séir do beir feth ar
 in riqe]. 1m aiceo riqe uile, .i. comobar na riqe do garimib ocuf do
 claitimib, .i. na rlatá riqe. 1m rleirc lin, .i. da rleirctheir in lin.
 1m cuicil, .i. cuicel lin, .i. in ferfair, .i. nolla. 1m luga rman, .i.
 luga garman, no lingua garman, .i. in garman cen buir, .i. cen rbebar.
 1m cloisem corthairé, .i. [cranda beca a cinn corthair] ara riqtheir
 in corthair. 1m abruir, .i. adbur uair acé a riqe, .i. na ceiréti gela,
O'D. 504. .i. rnat rinn. 1m comorair nabairre [.i. iní ar a comoirriqenn
 in abairre] a h-abruir, .i. crann tocharéai no toéruir. Nabairre,
 .i. gnim ar gnim. 1m corthair, .i. uirru fein. 1m airte lamthoraid,
 .i. urate le in toraid do gní o laim in nuat leob ina rianair, .i. ruat
 in gnera mnti. 1m iasas cona ecorraiq, .i. in tias cup an ecar-
 thar mnti, in tabruir, .i. aiteos, .i. in lomán bir imbe, .i. in a beolu.
 1m criol, .i. in crioll, ero ruaischeir d'i allaid, no ero a rriollaid.
 1m cranbolz, .i. lethair, .i. bolz ar ambid crannbelan anallu, .i.
 bir fon rait foileti. 1m rinde, .i. in rora. 1m chupail, .i. gairit,
 .i. cruinid ruginid. .i. cranroga beca no bit aca anallót in an abruir.
 1m rnatthair, .i. fet int rnat ina ero. 1m rnatthe liza, .i. rnat
 raáa. 1m rcaitheir, .i. rcaat deir na mban, .i. rcaatan. Rocoirle
 ben ar arailé, .i. beuir in ben o ceili. 1m baircne cat ban, .i.
 im baircna, nia tren, tucað a bairc Dheirail Druic im-bit caic dionrinná
 tuba. 1m oirne ruzna, .i. inuaid orcan na ruzna bir, .i. meran.

¹ *The price of weaving.*—In C. 794 a, the following explanation of this word is given:—*Im forbridhe*, i.e. the price of weaving after its being taken from the beam, i.e. the tenth part of the price of the garment is the price of weaving it.

days; for every one could attain to his right by the proper periods of the judgment. The first distress of three days ever taken in Erin was for failure in furnishing men to the hosting of Ailell, son of Matach. DISTRESS.

Distress of two days, i.e. on which there is a stay of two days. For the price of the produce of the hand, i.e. the price of the produce which she makes with the hand, i.e. teasing, mixing, and weaving, i.e. the tenth part of each work. For weaving, i.e. half the 'fubha' to the female weaver, i.e. the 'fubha' of napping, i.e. the price of weaving.¹ For the blessing, i.e. the seventh of the full allowance of food of the woman who omitted to perform the blessing, or of the woman for whom *the distress* is taken, i.e. in this case the one woman omits the blessing of the work of the other woman. For every material, i.e. unbleached flax-thread. Which is on the spindles, i.e. the gray woollen thread. For the *flax* spinning-stick, i.e. for flax. For the *wool* spinning-stick, i.e. for wool, or the bare spinning-stick, i.e. of the woof. For the wool-bag, i.e. the bag which she has at her 'pes,' i.e. foot, out of which she combs the material, i.e. the combing-bag. For the weaver's reed ('feth-geir,') i.e. which brings a sharp sinew ('feith-ger') on the weaving, or a sharp *slip of* wood ('fidh-ger,') which brings a sinew on the weaving. For all the implements of weaving, i.e. all the implements of the weaving, both beams and swords, i.e. the weaving rods. For the flax scutching-stick, i.e. by which the flax is scutched. For the distaff, i.e. the distaff for flax, i.e. the spinning-stick, i.e. of the wool. For the spool-stick ('lugarman,') i.e. the smaller stick, or 'lingua garman,' i.e. the stick without a point, i.e. without edge. For the flyers, i.e. little rods at the head of the border out of which the border is woven. For the yarn, i.e. the finished material *all* except the weaving, i.e. the white thread-balls, i.e. the white thread. For the reel of the spinner, i.e. the thing upon which the spinner works her material, i.e. the winding tree. Of the spinner, i.e. work upon work. For the border, i.e. on itself, i.e. one work added to another. For the pattern of her handiwork, i.e. she can the more easily perform her handiwork by having the leather pattern before her, i.e. the picture of the needlework upon it. For the wallet with its contents, i.e. the bag with the things which are arranged in it, i.e. the material, i.e. the 'aiteog,' i.e. the string that is about it, i.e. about its mouth. For the basket, i.e. 'crioll,' i.e. 'cro-iall,' i.e. a 'cro,' which is sewed with thongs ('allaib') or a 'cro' of slips ('ssdiallaib,') For the leather scoop, i.e. of leather, i.e. a bag out of which there used to be formerly a stick, i.e. which is under the cleansing vessel. For the rods, i.e. the long. For the hoops, i.e. the short, i.e. tough rods, i.e. little rods, which they used to have formerly about the material. For the needle, i.e. the passage of the thread in its eye. For the ornamented thread, i.e. the coloured thread. For the looking-glass ('scaideirc,') i.e. the image reflector ('scat-derc') of the women, i.e. the mirror. Which one woman borrows from another, i.e. which one woman takes from another. For the black and white cat, i.e. the 'baire-nia,' i.e. the great champion which was taken from the ship of Breasal Breac, in which were white-breasted black cats. For the lap-dog ('oirene') of a queen, i.e. after the foot ('orcan') of the queen he follows, i.e. the lap-dog.

DISTRESS. 1m tincur pe, .i. dia fer lefach gaber. 1m tairac nairm, .i. ben in fir gabir oire, .i. arim comraic bir oca do gner, .i. uaire dia feichem, .i. don coibdelac eile. Ar ir im fir ban ciato imarzet roe, .i. ar ir im na mnaib iar fir no heimfuachnaiseo in comraic ar cur a re [.i.] i ferann, .i. im Ain, ocur im lain, .i. da ingin Parolain.

Ocur da mac Parolain ir iat do rigne in comraic, .i. fer ocur ferghia, ocur ir uime no comraicret, .i. in dara brathar doib, .i. ferghia tuc a riar i Uanamnur, .i. lain, ocur tuc in brathar eile, .i. fer, in triur eile, .i. Ain; ocur no bi a cet coibci, ocur no ba leirim do reir oligro in coibci, uair nri mair a athar; ocur a veir i Racholl m-brath [a]. “Leth cet coibci cach a mna da aigi fine, mas iar necaib a hachar;” ocur no ba ferghia ac iarua a cotach don coibci; ocur eiridraic he, ocur ni olig no; no ir coibce na rethar tucad aigro i nairgro na coibci ro, ut diaic:—

“Da mac Parolain, cen acé,
 “Ir iat do rigne in comraic;
 “Fer ir ferghia, co meit ngal,
 “Anmanra in da brathar.”

Ocur deirmitreét ar in cetna:—

“Fer ocur ferghia na fir,
 “Ireó inuirit na rin,
 “Ain ocur lain do ceirtar rloig
 “Da prim ingin Parolain.”

O'D. 69. Ir impurin rretharet in re ciata imarzet; ocur a veir i mbaile [eile] Aine ocur Aippe anmanra na da ingin.

Ir co re conaimer athgabail aile, .i. ir co nuice ro no canaim-rigeo no no cotaimris anad aile for in athgabail rucurtar Driug, ban Driugad, mathar Sencha, ocur Driug Dretac, a ben. Ro r uc Driug Driugad, .i. ban ugar fer Eirino, .i. lanbraitheé. Du hi feirir, .i. do bu i Mug Derren i n-Ultaib, .i. ainm in uime, .i. immenoie. Ocur Sencha mac Ailella, .i. a fer, .i. mac in fir no roeo nech o oil no o caingin clann, no aili raine aice, .i. ail no cloeo cac aen ere na eolur. Fongelltair Ular, .i. teiguir Ular ina ruisil. Anad n-ane ocur anad treiri for in rlicé ro uile. Ir iar runo no laeta oena tar aile [.i. aine na fear tar aile na mban, go triur na fear],

O'D. 505.

¹ *Marriage gift*.—Coibci. This was a present given by the husband to the wife at their marriage.

For attending in the field, i.e. from her guardian he takes it. For supplying a weapon, i.e. the wife of the man takes it from her, i.e. the weapon of combat which they always have, i.e. from her to her protector, i.e. to the other relative. For it is about the true *right* of women that the field was first entered, i.e. for in truth it was about the women the combat was first waged in the field, i.e. in the land, i.e. respecting Ain and Iain, i.e. two daughters of Parthalon.

DISTRESS.

And it was the two sons of Parthalon that fought the battle, i.e. Fer and Fergnia, and the reason for which they fought was this: the one brother, i.e. Fergnia, married his sister, i.e. Iain, and the other brother, Fer, married the other sister, i.e. Ain; and the marriage gift¹ which she received was her first marriage gift, and half the marriage gift belonged to him, according to law, because her father was not alive; for it is said in the *Racholl Bretha* "half the first marriage gift of every woman belongs to the head of her tribe, if she receives it after the death of her father;" and Fergnia was seeking his share of the marriage gift; but he was a disqualified person, and was entitled to nothing; or it was the marriage gift of the other sister that was brought face to face against this marriage gift, as the poet has said:—

"The two sons of Parthalon, without doubt,
 "Were they who made the battle;
 "Fer and Fergnia, of great valour,
 "Were the names of the two brothers."

And this is an instance to the same effect:—

"Fer and Fergnia were the men,
 "As the ancients do relate,
 "Ain and Iain, who caused the hosts to be destroyed,
 "Were the two chief daughters of Parthalon."

It was about these that the first battle-field ever fought was assembled; but it is stated in another place that Aine and Aiffe were the names of the two daughters.

Thus far we have mentioned the distresses of two days, i.e. hitherto has been ordained or established a stay of two days upon the distress which was adjudged by Brigh, the female Brewy, the mother of Sencha, and Brigh Brethach, his wife. As decided by Brigh Briugaidh, i.e. the female author of the men of Erin, i.e. full judging. Who dwelt at Feisin, i.e. who lived at Magh-Des-ten in Uladh, i.e. the name of her fort, i.e. of her residence. And by Sencha, son of Ailell, i.e. her husband, i.e. the son of the man who turned men from blemished or false covenants, or who had a peculiar merit, i.e. a merit which changed every one through his knowledge. To whom the Ulstermen submitted, i.e. the Ulstermen submitted to his adjudication. There is a stay of one day and a stay of three days upon all this kind. It was by these one day was added to the two days, i.e. the one day for the men beyond the two days for the women, so that it is three days for the men, i.e. it is after this particular time the one became ob-

DISTRESS. .i. ír íarh aniaðairín na laas aine, .i. ír íarh an anas naí. Tar aile, .i. tar in da la rí írín aile. Ar ícbat h rí rēne mana tírcat ír tréirí, .i. uair do eirleó a rírinne onā fēimib muna tírcā anas tréirí for na rētaib tréirí, .i. don cach ír daíl tréirí. Ar ní aírrenas nech a ólígēó, .i. ní aicnebas, no ní uairgenfēo nech a ólígēó fēim, .i. ní roíí a ólígēó fāoim, .i. do naomānāib, .i. do na rāthāib. Nach urólígēó, .i. cín inbleogāin, .i. nach aíl, .i. do rāthāib. Nāc ā gair, .i. ciamāo amnuí co nīgair hē, no uas fēim, .i. ā rēruatān fāoírín, .i. do bhrēit. Nach rāitōbrē, .i. cía beít do roasbur aic, .i. o neoch aile, .i. do pechemuin. Cía beít h do íar cul, .i. íar cul ólígíó in roasbur íro. La ruiréiu⁹ine, .i. la no luar rēta na haine. Ocuí taúlbrētha, .i. na bhrēta tuíla rucurtar Áilēll, mac Mātach, .i. na bhrēta can rímuān, .i. tó māííín. Coníó táiníc Coírppre Snāthchoír, .i. co táiníc Coírppre Snātcoír no snātaííēó coír, no no caras snātachū. Nāo no dāmaír nach nólígēó, .i. noā no aítitííēírtar rín nach ólígēó do beít for aín, com beít for tréirí, .i. nabuó inbeít íar náíc for oín. Ach ā beít h for tréirí, .i. anas tréirí ar na rētaib tréirí. Ocuí cuicéi, .i. ar na rētaib cuicéi. Ocuí dechmaíó, .i. ar na rētaib dechmaíó. Arā tírcā a ríí cach ā inbuíóib bhrēithe, .i. co tírcā in tanas bu oír doib ar cach ní oib rín ā huíóib in bhrēthe; no ír rē ríitāin bu oír don bhrēthēamān in bhrē do bhrēit. Ír ā athgabāil tréirí, .i. ír ā athgabāil ar ā tā anas tréirí no gaburtar Áilēll in tréirē cuice, ocuí no láthe in aile do na mnāib anāenur. Cíatā rāííā in Érí ā meíí ríóíííó, .i. cet athgabāil no gaburtar ar tur ā n-Éríinn athgabāil no gaburtar Áilēll mac Māta, ā meíí ā ríóííó, .i. at roet, no ar na no roet aígí, ar tréirí.

Áthgabāil tréirí ríóííēó, círí, congbaíl, denum ríííē, denum rāitē, denam oenāíí; rúba ocuí rúba; cín cach eírrechta; in cínāíó do míc, do inííne, do huā, do mna rōchraice, do ríí tāíííí, do muírchuííí, do dhrúitē, do oblaííre; ā cínāíó do láime, do rúla, do thengāó, do beíl, do ríáíthēmnurā; ā tuíílem do rēbe, áct meíí ríéde, no meííle gíáíína: at aenā, cía beít h íóíí tréiríí.

solete, i.e. it is after the stay of two days. Beyond two, i.e. beyond the two days that are in the second. For the truth of the Feini would have perished if the three days had not been allowed, i.e. for their truth would have departed from the Feini if a stay of three days were not allowed for the 'seds' of three days, i.e. for all adjudged to have three days. For no one could distinguish his own right, i.e. no one could know or distinguish his own right, i.e. he could not attain to his own right, i.e. by contracts, i.e. by the securities. Or his neighbour's right, i.e. the liability of a kinsman, i.e. of another person, i.e. by securities. Or his wisdom, i.e. though he should be sharp with wisdom, or of himself, i.e. from his own observation, i.e. by judgment. Or his property, i.e. though he should have the property of his rank, i.e. from another, i.e. to the defendant. Though he might have it under protection, i.e. this property under protection of the law. In consequence of the suddenness of one day, i.e. on account of the too great rapidity of the passing of the one day. And the sudden judgments, i.e. the sudden judgments which Ailell, son of Matach, passed, i.e. the judgments without consideration, i.e. of place. Until the coming of Coirpre Gnathchoir, i.e. until the coming of Coirpre Gnathchoir, who was accustomed to observe justice, or who loved *just* customs. Who did not consent that any right, i.e. who did not acknowledge that any right should be upon one day, but upon three days, i.e. that it could not be by nature upon one day. But upon three days, i.e. a stay of three days upon the 'seds' of three days. And five days, i.e. upon the 'seds' of five days. And ten days, i.e. upon the 'seds' of ten days. For every one could attain to his right by the proper periods of the judgment, i.e. that the stay which is due to them for every one of these should be allowed by the periods of the judgment; or it is the proper period that should be allowed to the Brehon for giving his judgment. The distress of three days, i.e. it was in a distress upon which there is a stay of three days that Ailell established the three days *for men*, and the increase to the two days was made for the women only. First ever taken in Erin for failure in furnishing men to the hosting, i.e. the first distress of *three days* ever taken in Erin was the distress which Ailell, son of Matach, took for the failure of his hosting, i.e. he took it, or because they did not supply him in three days.

DISTRESS.

Distress of three days for hosting, rent, an assembly, making a high road, making a by-road, making a fair-green; for service of attack and service of defence; for the trespass of every pet; for the crime of thy son, thy daughter, thy grandson, thy hired woman, thy messenger, the foreigner that is with thee, thy fool, thy jester; for the crime of thy hand, thine eye, thy tongue, thy mouth, thy chieftaincy; for the fee of thine art, except the failure in supplying the feast, or the band of reapers to the chief: these are of one day, though set down among the three days.

DISTRESS. — **Αθηγαβαίλ** ερειφι ρλοισέδ, .i. caé rmaét meá ρλοισé uilí ar ερειφι, .i. cpa ρλοισéδ do ná tpi ρλοισεoaib, .i. cno íf gnao tuaré do uil ím caeh; ocuf caé ρoeté ppi cpeich, .i. caé aen ar a mbiaó ρeiat ar a ρcaeh, do neoch buf imcomlaino, do uil ar in cpeich; ocuf cach oípa do denam éhana ocuf chaire, .i. ppi cach ppaio gnao flaca maí aen puf in puz, ac denam cana no caire.

Οιρρ, .i. lechgabail diaulta in cpa ar ερειφι. **Οιο** beo cuf do ná tpi cpaib, cuf nincuf o anpne, ocuf cuf nimpuilainz o pme, ocuf cuf nairobno cuma bír ó pme ocuf ó anpne.

In tan aipere in pnoip, ocuf gabur biahao cia beih loiz do paaó do aipe, cio pme cio anpne, muna tincupar imin biahao pín, íf anaó naíne ar in aehgabail gaiber ime. Muna- paxba biahao imuppo, ocuf po ingelláó do, íf anaó ερειφι ppp in aehgabail gaiber impe; no íf bpaahair gaiber oia paile; cia po gabaó biahao im combiahao in tpeinopach, no im oípuzaó a loiz do.

Congbail, .i. tpi congbala do cuipin la pme: congbail puz oc denam cana no caire, congbail tpeao ná h-éclairi oc cuingio cuaróa, congbail tuaiti ppi paba ocuf paba; no congbail tuathgabala, .i. in gabail bír ípí oí tu[á]it oc denam cana ocuf caire; leagabail diaulta caéa biaa congbala oib pín ar ερειφι.

Íf anaó naíne íar puc ppp in aehgabail gaiber in bpaahair oia paile im biahao puz, no ppaio, no tuaiti, pe ná mbiahao, ocuf íar puppocpa, Maó íar mbiahao imuppo, íf anaó ερειφι ppp in aehgabail gaiber in bpaahair oia paile, cio im biahao, cio im loz.

Denum ρλίze, .i. í n-aimpín cua. In pmaét pail ano ar ερειφι, .i. oar caille. **Denum** paite, .i. pmaét nemglanta ná pot; in pmaét pail ann ar ερειpe, .i. oá cláó impe. **Denam** oenaiz, .i. ap[in]ann anoir,

¹ *Rack-rent.*—'Cis nincis.' In O'D. 2,398, this is written cuf nimpóir, i.e. wearisome rent. In C. 807, it is explained bó bichblíct, ímaé caé mír co cenó mbliaróna, i.e. a cow constantly giving milk every month to the end of a year.

Distress of three days for hosting, i.e. every fine for failure of hosting has a stay of three days, i.e. in each hosting of the three hostings, i.e. the head of every family of the lay grades is to go into the battle; and every shield to plunder, i.e. every one who has a shield to shelter him, and who is fit for battle, is to go upon the plundering excursion; and every holding *is to furnish men* to make laws or interterritorial regulations, i.e. a man out of every holding of chieftain grade *is to go* along with the king, to make laws or interterritorial regulations. DISTRESS.
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Rent, i.e. the second portion of the double seizure for the rent has a stay of three days. *That is* in each rent of the three rents, *viz.* rackrent¹ from a person of a strange tribe, a fair rent from one of the tribe, and the stipulated rent which is *paid* equally by the tribe and the strange tribe.

When an old man is to be maintained, and that he (*the person who supports him*), has either received the food or been given the price of it, whether *he be* of the family or of a strange family, unless such food be offered him, there is a stay of one day on the distress which is taken for it. If he has not, however, received the food, and it has been promised him, there is a stay of three days upon the distress, which is taken respecting it; or it is one brother that takes it (*the distress*), from another; whether the food has been received or not for maintaining the old man, or a promise given to make good its price to him.

An assembly, i.e. there are three assemblies among the Feini: the assembly by a king to make laws or interterritorial regulations, the assembly of a synod of the Church to request a visitation, the assembly of the laity for services of attack or defence; or the assembly of 'Tuathghabhail,' i.e. the food-tribute collected from the 'tuath' which is between two territories at the making of laws and interterritorial regulations; the second portion of the double seizure for every food-tribute of each assembly of these has a stay of three days.

It is a stay of one day that is throughout upon the distress which one brother takes from the other respecting the food-tribute of the king, or of the synod, or of the laity, before their food-tribute *has been supplied*, and after warning. But if *it is* after the food-tribute *has been supplied*, there is a stay of three days upon the distress which one brother takes from the other, whether respecting the food-tribute or its price.

Making a high road, i.e. in the time of war. The fine for *not making it* has a stay of three days, i.e. across the wood. Making a by-road, i.e. the 'smacht'-fine for not cleansing the road; this fine *has a stay of* three days, i.e. two fences to it. Making a fair-green, i.e. they are both the same, i.e. its fences and its

DISTRESS. .i. a claidhe ocuf a ferfa, fic et oc, .i. rmaét. Fuba, .i. na tri fuba, .i. rosiuba im loingrechaib, ocuf im echtaoat, ocuf im macu triu, .i. fuba fpu loingrechaib caáa laí, ocuf fuba fpu hechtar tuata caá laí, fuba fpu macu trie a cino caá feétmuine. Letgabail diabulta in fuba ar trieri. Ocuf fuba, .i. na tri fuba, .i. roime ruio ocuf bélat ocuf crucha do iasao fpu, .i. roime fpu ruio na neétranoc ocuf belota, .i. na bela uatha ocuf ci crúc na n-éétran. Cin cach eirrecha, .i. na petatá, .i. fet aine ro loitefcar, ocuf ni fuil oíl in cinao ano uodein, ocuf imbleogain nom bein co trieri.

Caá uair if añaíl a cin uodein do cin a ruip, fet trieri ru mill; no cio fet aine, noáa nuil oíl in cinao ano uodein.

Caá uair if amaíl cin imbleogain do cin a ruip, fet aine ro mill, ocuf imbleogain nor bein co trieri. Ocuf if ano if amaíl a cin bokein do cin a ruip in tan if rop do melar he, ocuf a ta oíl in cinao ano uodein; ocuf a chur mo fo ceoir. If ann if amuil cin imbleogain do cin in ruip, in tan if rop na toimlither he, no cio rop do melar e, nocan fuil oíl in cinao ano uodein.

Im cinao do mic, do ingine, do huai, .i. fet aine ro bhonnat; ocuf fic doib uil, .i. nefam toircoe do fir conas (.i. ierfaine) ocuf nif nefam cinao do fir cur a cuinsegar, .i. in t-imbleogain ar nera rin uil, ocuf fet aine ro loitefcar ann, ocuf in t-imbleogain nom bein co trieri, .i. fet aine do m. Cnaó trieri duirí ime, ocuf oíom naine, fet trieri duir fein, anaó trieri ocuf oíom cuicéi ata forf in trliét fo anoir. Do mna focharaice, .i. in pum ben, no ben bir for foichill acat, .i. feoit trieri in fo uil anaó trieri imbu ocuf oíom nuine in t-imbleogain if nera uil rin ocuf feoit aine ru a foglaite. Do fir cairtill, .i. in gilla tuíura bir for foichill acat, .i. fer a neétar for aen aicéio lat, if for a cin co trieri, muna gabaroc nech buf uirao

¹ *Service of attack.*—This is thus explained in O'D. 71:—"Service of attack, i.e. the second portion of the double seizure for the service of attack has a stay of three days. 'Fubha,' q.d. 'fo-diubhadh,' i.e. cutting off. There are three services of attack recognised by the Feini, i.e. service of attack against pirates every third day, service of attack against external tribes every day, service of attack against wolves at the end of every week; and every seventh day in the whole year is given by every base tenant, or base tenant of ecclesiastical lands, according to 'Urradhus'-law, and every seventh day given by him, according to the 'Cain'-law, in the summer and in the winter, and every third day in the spring and in the autumn. What is this service, or what service is rendered by the bishop to the chief of the tribe? Where every seventh day is given by the base tenant of ecclesiastical lands in the 'Urradhus'-law, it is in the service of attack against wolves, for

mounds; it is the same, i.e. *as to* the fine. Service of attack,¹ i.e. the three services of attack, i.e. cutting off pirates, and aggressors, and wolves, i.e. attacks upon pirates every day, and attacks upon strange tribes every day, *and* attacks upon wolves at the end of every week. The second portion of the double seizure for *neglecting* the attack *has a stay of* three days. And service of defence, i.e. the three services of defence, i.e. to secure before him the promontories, lonely passes, and boundaries against them, i.e. *to go* before him to promontories that bound the territories of strangers, and to the lonely passes, i.e. the lonely passes *that lead to* any territory whatsoever of the strangers. The trespass of every pet animal, i.e. the pet, i.e. it has injured a 'sed' of one day's stay, and is not itself of sufficient value to pay for the trespass, and the kinsman *being sued* extends it to three days.

DISTRESS.

Whenever a man's own trespass is like the trespass of his beast, it is a 'sed' of three days' stay that has been injured; or should it be a 'sed' of one day's stay, its own value is not sufficient to pay for its trespass.

Whenever the trespass of a person's beast is like the trespass of his kinsman, it is a 'sed' of one day's stay that has been injured, and the kinsman *being sued* extends it to three days. And the case wherein the trespass of a person's beast is like his own trespass is when it is a beast that is used as food, and its own value is sufficient to pay for its trespass; and it shall be forfeited at once. The time that the trespass of the beast is like the trespass of a kinsman, is when it is a beast *the flesh of which* is not eaten, or though it be eaten its own value is not sufficient to pay for its trespass.

For the crime of thy son, thy daughter, thy grandson, i.e. it is a 'sed' on which the stay is one day, that they have injured; and they are all alike, i.e. it is a necessary of life to a man who asks it (i.e. it is reparation), and it is not an article necessary to pay fines to the man of whom it is asked, i.e. these are all the nearest kinsmen, and it was a 'sed' on which the stay is one day, they injured on the occasion, and the kinsman *being sued* extends it to three days, i.e. thy son's 'sed' of one day's stay. There is a stay of three days to thee for it, and a delay in pound of one day; a 'sed' of three days' stay for thyself, and there is a delay in pound of five days upon all this portion following. Thy hired woman, i.e. thy chief woman, or a woman who is on hire with thee, i.e. these are all 'seds' of three days, there is a stay of three days on them, and a delay in pound of one day, these are all the nearest kinsmen, and it is a 'sed' of one day's stay in respect of which the trespass is committed. Thy messenger,² i.e. the messenger whom thou hast on

it is on every seventh day he is bound to perform it, and it is the same as every seventh day in the 'Cain'-law, for the service of attack is not less required by the 'Cain'-law than by the 'Urradhus'-law. And where every third day is required of him in the spring and in the autumn, it is a service of attack against pirates, for it is every third "day he is bound to perform it, and this is the service which is due of the bishop to the chief of the tribe."

² *Messenger*.—This word might also mean a labourer travelling about looking for work.

- DISTRESS.** — uair, no co folomge lair nach aile. Do murchuiré, .i. cairn, .i. cair. Do orueth, .i. co ruath. Do oblairne, .i. cuirreoir. I cinaio do laime, .i. fet treiri no marburcar, .i. uire feoit aine ocuf atgin feoit treiri, feoit treiri in ro uili. Do rula, .i. feoit treiri aca roibi fellceét; ir inecclann olegar irin fellioeét ar tui. Do thengas, .i. aep, no ainneo, no brat, no gurorgeill, no gurionairi. Do beil, .i. fet treiri no blairic oc bel; no rmacht na gurireti. Do flaitthemnua, .i. forrburuis do do céil, .i. in enecclann olegir ic cor ar do flaitemnuir, .i. in enecclann olegir o ceilib i fosail rui, .i. forgialla inn ro; no ni olegir flait dia aicillnuir; no do boing in olegir dia aicillnuir [ar tre]. I tuillem do feibe, .i. in rmaét ecain rloigra, .i. in i tuillea a feib tochura do, in enecclann ocuf in cumal rmaéta cana, ocuf trian eirici a cuirp, ocuf a feoit, .i. trian a etala. Acét meth fleoé, .i. aichgin bto flata cetgialla, noch a ne a deirim, uair ir ar aine olegar a tiachtain, .i. man tairi treiri, ir atgabáil aine gabur ime. No methle, .i. do neoch ir flait cetgialla, .i. aichgin gnoma: letgabáil diabulca in gnoma ar treiri. Ac aena cia beith itir treiri b, .i. ir anad naine ar an[a] atgababalab doneoch ir coircedum oib ann, cia beit a rmacht no a n-eneclann ar treiri.
- O'D. 72.**

Ac hgabáil treiri i n-epi do feoá, im duibai di thire, im chinaio do chlaio, im chinaio do rlegao, hi cair, hi cairne, h-ic aurgairne, hi ruba do grega, hi roxal do eirrecha, hi triao ic aic, i mbleith ic muilunio, i n-aicreab do thigi, ina folomrao, ina folleuo, ina orluuo, hi roxal do moza, do chumaile, i n-arao do meicc, i n-arao do ingine, hi rleith do mna, ina forcar. Cach gref, cach enechruice, ir for cirtaib treiri ata.

Ac hgabáil treiri i n-epi do feoá, .i. aichgin in feoá comairera, no rmaét ocuf uire in rto nemio; no uire na feo comairera ar treiri.

¹ *Thy fool.*—In O'D. p. 72, the reading is different. "If he is a fool who is with the king only, there is then no portion of the body-fine due to the tribe. It is for the crimes of him who is fool to the king alone, that he (*the king*), had undertaken to be responsible on this occasion. When a fool, who is between the king and the people, is accompanying the king, he (*the king*), does not undertake to be responsible for his crimes."

hire, i.e. a man not of thy tribe, who lies down one night with thee *in thy house*, the responsibility of his crime is upon thee for three days, unless a native receives him from thee, so that he eats along with another. The foreigner that is with thee, i.e. the resident foreigner, i.e. the bond. Thy fool,¹ i.e. who can do work. Thy jester, i.e. thy 'obloire.' The crime of thy hand, i.e. it killed a 'sed' of three days' stay, i.e. the 'dire'-fine for a 'sed' of one day's stay, *and* the restitution of a 'sed' of three days' stay *is due* in all cases of this kind. Thine eye, i.e. thou hast been looking on at 'seds' of three days' stay *being injured*; honor-price is due for such looking on in three days. Thy tongue, i.e. satire, or slander, or betrayal, or false evidence, or false witness. Thy mouth, i.e. a 'sed' of three days' stay thou hast tasted in thy mouth; or the fine for false sentence *is here alluded to*. Thy chieftaincy, i.e. for injury done by thy tenant, i.e. the honor-price which is due to thee for putting thee out of thy chieftainship, i.e. the honor-price to which thou art entitled from vassals for having done injury to thee, i.e. this relates to chiefs of second claim; or to the thing which a chief is entitled to from his tenants; or he takes what he is entitled to from his tenants in three days. For the fee of thine art, i.e. the fine, 'etaim sloiga,' i.e. the thing which his dignity derived from property gives to him, i.e. the honor-price and the 'cumhal' of penalty for violating the law, and the third of his body-fine, and *of the fine for injuring* his 'sed,' i.e. the third of his property. Except the failure in supplying the feast, i.e. the restitution of the food of the chief of first claim, it is not of him I speak, for it is in one day it ought to be forthcoming, i.e. unless it is forthcoming in three days, it is distress with a stay of one day that is taken for it. Or the band of reapers, i.e. to one who is a chief of first claim, i.e. there is restitution of the work: the second portion of the double restitution for the work has a stay of three days. These are of one day, though set down among the three days, i.e. it is a stay of one day that is upon the restitution of such of them as are articles of necessity, though the fine for them or their honor-price has a stay of three days.

DISTRESS.

Distress of three days for cutting thy wood, for breaking thy land, for injury caused by thy fence, for injury caused by thy stakes, for thy ploughed *land*, for thy weir, for infringing thy privilege, for scaring thy horses, for carrying off thy pet animals, for drying in thy kiln, for grinding in thy mill, for taking possession of thy house, for stripping it, for burning it, for opening it; for carrying off thy bondman, thy bondmaid; for the notice respecting thy son, for the notice respecting thy daughter; for attempting to violate thy wife, for forcing her. All attacks, all insults, are *reckoned* among the offences of three days' stay.

Distress of three days for cutting thy wood, i.e. restitution of the common wood, or 'smacht'-fine and 'dire'-fine, for the sacred wood; or 'dire'-fine for the common wood in three days.

DISTRESS. *Cléigin cachá feda for aín, a tairi for tairi; aitéigin a gabal for tairi, a tairi for cuicé; aitéigin a craeb ocuf a fíomta for cuicé, ocuf a tairi for deámaid, .i. cín móta fíó neimíó nó deíóúó.*

Im tóubai ói tóire, .i. im fímaét do mona, .i. cuic fíóit i n-ínáó óa cuaili dea, .i. fímaét fótbaig. Im chínaíó do chílaíó, .i. fét aine nó míllefítar ann do cláó ocuf imbleógan nó fíer co tairi. Im chínaíó do fílégaó, .i. ír in cín do ní do fílé aít do cuaili bír aít, .i. fét aine nó léitefítar, ocuf imbleógan beíer co tairi. Ní tairi, .i. co híndlígheé, .i. eneclann ar tairi. Ní tairi, .i. illecon do tóíre co híndlígheé, .i. in eneclann ólíger ann ar tairi. Ní tairígaíre, .i. bíríó tairígaíre, .i. tóir iná bíolláó ar óaigín a fíarfaíte ré fíacháib; in fímaét fíul ann ar tairi. Ní fuba do gíreá, .i. íc uáite fíut, .i. corfíneéct nó tóíreó for co míríre; cuic fíóit inó, .i. ceíre, nó fíat, nó in tóbaige; eneclann ólíger ann, gíle.

O'D. 74. [*Ματο ό αιμμινε*] do gíreá [cúíre], co tóira pára páraíl bíó, .i. máta cuíre nech ní do bíreí óaíbínóib do gíreá, ír e aíte bíar eneclann ann co fíúce in tóir ír uáíle bír ír in páraíl.

Ír in máigín ar a n-gaíteíer in tech, eneclann don tóir ír uáíle bír ann ar a náigín uódeín.

Cíó fó óera co ná fíul eneclann aít do tóir ann fó, i n-gaíte neích a henmaígín fíú, ocuf in baíl i n-aíraí ír ná bíreáib: "Trebóire tír, aríreann eneclann cach páim pérfáinó ar a míócuáíre co mórfíre," co fíul eneclann don mórfíre ann fóe i n-gaíte in fíóit a haen tíg fíú? Ír e fáó fó óera talldó in mórfíre ann fóe ar a n-gaíte uódeín, ocuf coír ce nó beé eneclann óaíb i n-gaíte in tóíre a haen tíg fíú.

Súno ímíre nóá tarla aít tóir uáíal [ann] ar a n-gaíte uódeín; ocuf óa mbéí ní búó lía ann do bíó óaíb co mórfíre; nó, óono, cumáó íme ná beíte co mórfíre he, aíte míle líar in uótar in fét do gáit a haentíg fíú óláar a haenmaígín fíú amúich. Ocuf ann tóir ar in eneclann bíar in cach ní óaíb fín, míre hícaó íat nó cúr gabáó aítgabáil ímíre.

¹ *Hill of meeting.*—The reading in the Harleian Copy is *míno arímnó*, in O'D. 72, it is *mínn arímnó*; but the word *aiμμινε* occurs in C. 797, and hence the reading, "*Ματο ό αιμμινε*" above.

The restitution of every kind of wood in one day, the 'dire'-fine DISTRESS.
 in three days; the restitution of their larger branches in three days,
 the 'dire'-fine in five days; the restitution of their small branches
 and chips in five days, and the 'dire'-fine in ten days, i.e. except
 the sacred wood or the 'Defidh.'

For breaking thy land, i.e. for the 'smacht'-fine on account of thy turf bog, i.e. five 'seds' for every twelve poles, i.e. the 'smacht'-fine for cutting sods. For injury caused by thy fence, i.e. 'seds' of one day's stay were injured in thy fence, and the kinsman *being sued* extends it to three days. For injury caused by thy stakes, i.e. for the injury which the sharp spike of thy pointed stake caused, i.e. they have injured 'seds' of one day's stay, and the kinsman *being sued*, extends it to three days. For thy ploughed land, i.e. for ploughing unlawfully, i.e. the honor-price has a stay of three days. For thy weir, i.e. in letting the water go unlawfully; the honor-price that is due for it has a stay of three days. For infringing thy privilege, i.e. violating thy protection, i.e. to seize a person by the breast to arrest him for debt; the fine that is for it has a stay of three days. For scaring thy horses, i.e. the country against thee, i.e. for frightening or driving them until they are injured; five 'seds' for it, i.e. by a rag, a rod, or a mask; honor-price is due for it, &c.

If thy horses are removed from the hill of meeting,¹ *the fine* extends to the three noblest in a pavilion, i.e. if any one has set up anything to scare thy horses from the hill of meeting, the honor-price which is due for it is *that of* the three noblest persons who are in the pavilion.

From whatever place a horse is carried off, there is honor-price due to the three noblest persons who are there for it on their own account.

What is the reason that there is honor-price but for three persons in stealing a horse from the place in which they are, whereas it is said in the Bretha:—"With respect to house 'dire'-fine, honor-price is paid for every chief person in the banqueting house as far as seven persons," *which clearly indicates* that honor-price is due to seven persons for stealing a 'sed' from the house in which they are? The reason is, the seven persons have room there to themselves, and it is right that they should have honor-price for the stealing of a 'sed' from the house in which they are.

But in this case there happen to be but three noble persons by themselves; and should there be more there would be *honor-price due* to them as far as seven persons; or, indeed, the reason that it extends to seven persons, is because the author *of the law* viewed the stealing of the 'sed' from the same house with them as of greater enormity than to steal it from the same hill of meeting with them in the open air. And there is a stay of three days upon the honor-price that should be for each of these things, unless they were paid for before distress was taken for them.

DISTRESS. **Η**ι φοχαίλ το ειρρήεχτα, .i. να πεταθα, .i. α ρμαάτα υίλι ινο πο ριρ, cuic ρεοιτ ινο, .i. αίξιν ειρρεάτα να κοσναά; eneclann αρ τρειρι. **Η**ι τираο ιτ αιέ; .i. ριαά πο ιμριμ [ι] αρ τρειρι; cuic ρεοιτ νο δεί ρεοιτ ιnn. **Ι** mbleitē ιτ μυιλυνο, .i. ριμιλιτερ. **Ι** n-aitreb το τηγι, .i. beé μινθε τρειβι το τιγι ζαν ριρ; ριαά ροιμριμε οιτ ann αρ τρειρι, .i. cuic ρεοιτ ι n-ορλυζαά, .i. ρετ ινα ορλυζαά μαο ράρ α ταίγε διχμαίρε; βο ινθείριη ινο, ο ριταίο ι πολαίο θε. **Ι** na ρολομραά, .i. ζαιτ α ταιγι οίβ; no ρμαάτ ann αρ τρειρι, .i. cuic ρεοιτ. **Ι** na ρολλρευο, .i. α colba ocyr α n-υηρταιρ; ρμαάτ no eneclann ann αρ τρειρι, .i. ιn ρολορκαο. **Ι** na ορλυκυο, .i. οιο ρορ ρετα, οιο οη ρετα, .i. cuic ρεοιτ ι noul τρε tech τρε λιαρ, .i. αρ αμεσση; cuic ρεοιτ ιnn. **Η**ι φοχαίλ το μοζα, .i. ρέιχ α φοχαίλ; .i. eneclann οιτ ι ηζαιτ το μοζα. **Ο**ο chumaiλε, .i. ρε et oc. **Ι** n-απαο το μειc, .i. ιna υπορα cen α βιαθαά, .i. ιna ζαβαίλ ταρ απαά, .i. cuic ρεοιτ ρεncypa ann αρ τρειρι, no ιn cumal ban απαά ριλ ι mbiathao το mic, no ε'ιγγινη ταρ ραρυζαά. **Η**ι ρλειτη το μηα, .i. cen ρορβα ηζοιμα, .i. κοιρποιρι ιm eneclann αρ τρειρι. **Ι** na ρορκυρ, .i. αρ ecm; eneclann ιno αρ τρειρι. **Ca**ch ζρερ, .i. το neoch ι nolegar lan. **Ca**ch eneclann οίβ, .i. ο τα lan amach, .i. leé ocyr ρεάταιο. **Ι**ρ ρορ οη-ταιο τρειρι άτα, .i. ιρ ρορ τρειρι ατα αναά na hachgabala ζαβτερ ιm caá οηαιο οίβ.

Αθηζαβαίλ τριρε ι n-ιμριμ το eich, το noe, το cleib, το cairr, το charpait, ηι ρομαιλ το ene, το daibche, το ραibaile, το chaire; ι nθιρε το τρειβι, ι ρολομραά το lubguir, ι ηζαιτ το muc, το chairech; ι ρομαιλ το belá, το ριάβα; ιm chaitchem ταρταιρ το thuinne, ιm lot το αιδinne, ι ροχλα ε'αιρζεταίγ, ιm τυρορζαιν το bechdōm, ιm byrach το thene, ιm παραρ το μυρμαίγε, ιm θιρε το δαιρε αρβα, το ροτβαίγ, το ροcheno, το ραθα, το ατινη, το λυαχρα, διαμ διχμαίρε; illobud το chana, ι lobud το chaire, ιm αρταά το υηραάταιρ;

For carrying off thy pet animals, i.e. the pets, i.e. the fines for them all **DISTRESS.**
 are down here, i.e. five seds,' i.e. there is restitution of the pets of sensible adults; the honor-price has a stay of three days. For drying in thy kiln, i.e. the fine for using it has a stay of three days; five 'seds' or ten 'seds' for it. For grinding in thy mill, i.e. in like manner. For taking possession of thy house, i.e. to be in thy house without *thy* knowledge; thou mayest have a fine for it according to the damage, with a stay of three days, i.e. five 'seds' for opening it, i.e. a 'sed' for opening it without permission if the house had been uninhabited, a cow for looking into it, a young heifer ('dartaid') for a wisp of *its* thatch. For stripping it, i.e. for taking off the thatch: there is 'smacht'-fine for it, with a stay of three days, i.e. five 'seds.' For burning it, i.e. its benches and furniture: there is 'smacht'-fine or honor-price for it, with a stay of three days, i.e. for the burning. For opening it, i.e. whether there be cattle there, or whether there be not, i.e. five 'seds' for going through a house of three sheds, i.e. through the middle: five 'seds' for it. For carrying off thy bondman, i.e. there is a fine for carrying off *thy bondman*; there is honor-price for stealing thy bondman. Thy bondmaid, i.e. in like manner. For the notice respecting thy son, i.e. in warning a *person* not to feed him, i.e. in receiving him notwithstanding the warning, i.e. there are five 'seds' of *those mentioned* in the Senchus for it, with a stay of three days; or the 'cumhal' for white-notice is for feeding thy son or thy daughter after disobedience. For attempting to violate thy wife, i.e. without completing the act, i.e. body-fine for honor-price, with a stay of three days. For forcing her, i.e. by violence; there is honor-price for it, with a stay of three days. All attacks, i.e. *in the case* of a person for whom full *fine* is due. All insults, i.e. from the full *fine* out, i.e. one half and one seventh. Are *reckoned among* the offences of three days, i.e. the stay upon the distress which is taken for every offence of these is three days.

Distress of three days for using thy horse, thy boat, thy basket, thy cart, thy chariot, for wear of thy vessel, thy vat, thy great caldron, thy caldron; for 'dire'-fine in respect of thy house, for stripping thy herb-garden, for stealing thy pigs, thy sheep; for wearing down thy hatchet, thy wood-axe; for consuming the things cast upon thy beach by the sea, for injuring thy meeting-hill, for digging thy silver mine, for robbing thy bee-hive, for the fury of thy fire, for the crop of thy sea-marsh, for the 'dire'-fine in respect of thy corn-rick, thy turf, thy ripe corn, thy ferns, thy furze, thy rushes, if without permission; for slighting thy law, for slighting thy interterritorial law, for enforcing thy 'Urradhus'-law; *in the case of* good fosterage, *in the*

DISTRESS. ροαλταρ, μιαλταρ, ιαρραδ ρριρ να ρο αλταρ, ειτιυδ cleib; im tobać nairde comatćera, im tobach nairde comalταιρ, im tobach nairte lanamnaρα techta, im choibneδ ειtechta, ραρchuimpech ρορ eochu, ρια ρλαβρα hi ρερ, αυρβ ρια λαεγαib δο buaib. Αιτηζην imblechtai ιρ ρορ uin ατα.

Αττηγαβάιλ τριρθε, .i. αρ α ριλ αναο τρειρι, .i. α ρμαέτ uil ρορ τρειρθε, ocyr αιέζην α ταιρθε uil ρορ uin.

Cach baill ριλ imrim ρυνο ιρ ριαch ροιμρime; cach baill ιτα ρομαιλτ, ιρ ριαch ρορρραιο ρομαιλτα ρορ oin.

1 n-imrim δο ειch, .i. ρλιαρται, .i. ριαch ροιμρime ρετ αιηε, .i. α ρειέ imleicćis uil lan αιέζην; ται[ρ]ειοι uil ρορ uin.

O'D. 75, 76. [Cio ροδερα cuna cutpuma δο cać duine ιρ im ριαch ρορρραιο ροιμυιλτα ρορ oin, ocyr cu nać cutpuma ιρ im ριαch ροιμρime?

Ιρ é im ράć ροδερα, αρ ρυιρρυιυδ τισηυice ατά im ριαć ρορρραιο ροιμυιλτα ρορ oin, ocyr ní heδ ατά im ριαć ροιμρime.

Cio biaρ ιρ im ριαć ροιμρime δερυδe?

Ceitri ba δο ριζηib cuna comζηράδuib, ocyr αιτηζην ηζημρυιυδ co δechmuio, δια mbe τινćιρ in cept ρυυ. Όά ba imυρρo δο ζηραυib ρλαća, ocyr bo δο ζηραυib ρέime, ocyr αιτηζην ηζημρυιυδ lei; ocyr ciδ biaρ δόib cu δechmuio, δια n-έλαιο, ιρ δυδλυο cać neitē ρο ράιζηρυμυρ. Ocyr cio biaρ, μαο ιαρ nδechmuio elaitheρ ann? Ιρ λαιηριαć ζαιτε icćup ann; ocyr im cutpuma icćup ρ n-ελυο co δechmuio, ιρ é ρ in ριλ ann ιαρ nδechmuio, cin cu léctup α elυδ ime ιτιρ, ocyr δια n-ελυο ιαυρ nδechmuio, ιρ lan ζαιτι; ocyr ó αιηβρime im ριέć ρο. Slán imυρρo δο ριηε co τρειρθε no cúicći, ρο αιηνεδ ρεοιτ; λαća no ηηίμρυιυδ co cúicći, no ρέć ζαν λαć ζαν ηηίμρυιυδ; ocyr ταιρζιλλε leiρ oćha ρ in amach.]

case of bad fosterage, the fosterage fee in the case of ^{DISTRESS.} over-fosterage, *for* cradle clothes ; for recovering the dues of the common tillage land, for recovering the dues of joint fosterage, for recovering the dues of lawful relationship, for unlawful tying, over-fettering of horses, breaking a *fence* to let cows into the grass, breaking it before calves to *let them* to the cows. The restitution of the milk is in one day.

Distress of three days, i.e. on which there is a stay of three days, i.e. all the 'smacht'-fine in three days, and the restitution of all necessaries of life in one day.

Wherever there is use there is a fine for use ; wherever there is wear, there is a fine for excessive wear of a loan.

For using thy horse, i.e. thy riding-horse, i.e. a fine for use of a 'sed' of one day's stay, i.e. for all unlawful riding of it there is full restitution: all *necessaries* of life have a stay of one day.

What is the reason that every one has equality in the fine for excessive wear of a loan, and that there is not equality in the fine for use ?

The reason is, the fine for excessive wear of a loan depends upon the gratuitous character of it, but in the fine for use this does not exist.

What shall be the fine of use from this ?

Four cows to kings and persons of the same grade, and restitution of the work with a stay of ten days, if what is right be tendered by them. But two cows to those of chieftain grade, and one cow to those of the inferior grades, and also restitution of the work ; and though these are *the things which are due* to them, with a stay of ten days, if they are evaded, it is double of every thing which we have mentioned. And if after ten days they are evaded, what shall be due ? Full fine for theft is paid then ; and the proportion which is paid for evading within ten days is the same which is paid after ten days, although evading did not take place in the case at all, and if evading takes place after ten days, it is full *fine for theft* ; and this from a man of a strange tribe. But the tribesman is safe till three days or five days, according to the nature of the 'seds ;' *the 'sed' which has milk or work till five days*, and 'seds' without milk without work *till three days* ; and there is 'tairgille'-fine therewith from that out.

DISTRESS. **Do noe**, .i. aenluairt, cuic feoit: co lin fera, deic feoit inn. **Do** éarr, .i. alich no arbu, cuic feoit inn fias foimrime. **Do charprait**, .i. cuic feoit no cumall inn; fiach foimrime ar tpeiri. **Ni romailt do ene**, .i. bice; cuic feoit fiac romailta for oin ar tpeiri. **Do daibche**, .i. moire, cuic feoit. **Do rcaibailé**, .i. cuic feoit. **Do chairé**, .i. cuic feoit. **I noire do tpeibi**, .i. enecclann duite ngeat ar do éreib. **I folomrao** .i. rmaét anó, ar tpeiri. **Do lubguire**, .i. in bo. **Ingeat do muc**, .i. muc co nuir ipunn; a naithegn for oin, ocuf a noire for tpeiri, .i. ar tpeiri i n-eneclann, .i. a noire in fo in tan naé ic metha. **Do chairrech**, .i. cen li no cen iuir. **I romailt do béla**, .i. colpac oiri abela, cuic feoit. **Do fiobai**, .i. cuic feoit in rmaét. **Im chaithe** tarcair do thuinne, .i. in tarcair do cuiricheir do tuinn, .i. in do cuiricheir i porc oili, .i. in duilegc rliuch, .i. remnach no duilegc, .i. rmaét, ocuf abeit ar tpeiri; cuic feoit, ocuf no tecluma in remnach no in duilegc anó. **Im loc do aibinne**, .i. do fuide dala, .i. rmaét i coéailt na tulcha; fiach forbaó ann, no alan d'ic no bliét. **I fothea** tairgetlais, .i. loc i mbi mein airge, .i. mein in airge, no in uma, no in iarainn; cuic feoit ar tpeiri. **Im turorhain do bechoin**, .i. ngeat na ceirach beé, .i. diablaó in cleib, no in enecclann anó, .i. in cué cruathar; no ina rcpur do luibib. **Im buarach do thene**, .i. in boirpfaó inar doigni, .i. cin in tenio doanna, .i. fet aine no loite ann, ocuf inbleogain beirp co tpeiri; no rmaét in forloirce, .i. inao da cuaili dec 7rl. **Im rarf** do murmaidge, .i. in ino ro rarf ar in na sumaise in magra; no in murain ar ambi techtuáó, .i. ceoio no ro ar, .i. in muirnech cin buain; [no ip luachair in muir muige do buain eppleir, .i. a rcpur no a claid do dainib ocuf mnab]. **Na cuic fé** ar tpeiri. **Im oire do daire**, .i. ic cruath airba, .i. diablaó in airba, ocuf enecclann ar tpeiri.

C. 797.

Cio ro deira a beic ar tpeiri rann rmaét in airba abair, ocuf a beic ar ain tuar? Ir é in rat fodeira in aenfeét no gabao athgabail in aithgn ocuf imin rmaét tuar, ocuf ir raine feét no gabao anó ro, uair cach rmaét ocuf cach enecclann rarf a fuirpui aithgina, mar a raine feét no gabao athgabail in in aithgn ocuf in in rmaét, anao tpeire oira, ocuf oichinn

¹ *The hill.*—In C. 797, the reading is do ammine, .i. fuideé, no ferp no bile can 7rl, i.e. Thy 'aimmine,' i.e. seat, or mound, or beautiful tree, &c.

² *Herb gardens.*—In the Bee Laws, O'D. 1040, it is stated that full honor-price is due if bees are stolen from an enclosure or an herb-garden.

Thy boat, i.e. of one hide, five 'seds' for it: with the *full* number of benches, ten 'seds' for it. Thy cart, i.e. for dung or corn; five 'seds' is the fine for over-using it. Thy chariot, i.e. five 'seds' or a 'cumhal' for it; the fine for over-using has a stay of three days. For wear of thy vessel, i.e. thy small *vessel*; five 'seds' is the fine for wear of a loan, with a stay of three days. Thy vat, i.e. great vat; five 'seds.' Thy great caldron, i.e. five 'seds.' Thy caldron, i.e. five 'seds.' For 'dire'-fine in respect of thy house, i.e. thou hast honor-price for stealing out of thy house. For stripping, i.e. 'smacht'-fine for it, with a stay of three days. Thy herb-garden, i.e. the cow. For stealing thy pigs, i.e. fat pigs here; their restitution has a stay of one day, and their 'dire'-fine of three days, i.e. the honor-price for them has a stay of three days, i.e. their 'dire'-fine here when they are not fat. Thy sheep, i.e. without wool or without fat. For wearing down thy hatchet, i.e. a two-year-old heifer is the 'dire'-fine for the hatchet; five 'seds' is the 'smacht'-fine. Thy wood-axe, i.e. five 'seds' is the 'smacht'-fine. For consuming the things cast upon thy beach by the sea, i.e. the things which the waves throw in, i.e. the thing which it casts upon thy lawful bank, i.e. the wet salt leaf, i.e. the seaweed or 'duilesc,' i.e. 'smacht'-fine, and it has a stay of three days; five 'seds' for it, and in this case the seaweed or the salt-leaf was gathered. For injuring thy meeting-hill, i.e. thy convention-seat, i.e. there is 'smacht'-fine for rooting up the hill;¹ there is fine for sod-digging for it, or the full of the hole of corn or milk. For digging thy silver mine, i.e. a place where there is a mine of silver, i.e. a mine of silver, or of copper, or of iron; five 'seds' for it, with a stay of three days. For robbing thy bee-hive, i.e. for stealing thy hive of bees, i.e. double the *value of the* basket, or honor-price for it, i.e. what protects the combs; or for tearing them from herb-gardens.² For the fury of thy fire, i.e. the great fury it produces, i.e. the offence of kindling the fire, i.e. a 'sed' of one day's stay was injured in this case, and the kinsman *being sued* extends the time to three days; or there is 'smacht'-fine for burning, i.e. for every twelve poles' length, &c. For the crop of thy sea-marsh, i.e. for the thing which grows on the brink of the sand-bank in the sea-plain; or the sea-grass which has been appropriated, i.e. what grows on the marsh, i.e. the bent which has not been cut down; or it is the rushes of the sea-plain that are wholly cut, i.e. torn up or destroyed by men and women. *The fine is* five 'seds,' with a stay of three days. For the 'dire'-fine in respect of thy corn-rick i.e. thy rick of corn, i.e. the double of the corn and honor-price, with a stay of three days.

DISTRESS.

What is the reason that the 'smacht'-fine for the ripe corn here should have a stay of three days, and that it has a stay of one day above? The reason is this, the distress was taken for the restitution and for the 'smacht'-fine together above, and it is taken for them separately here, for every 'smacht'-fine and every honor-price which accrues in consequence of restitution, if the distress has been taken at different times for the restitution and the 'smacht'-fine, there is a stay of three days upon it, and a delay in pound of five

DISTRESS. cuicé; no cuma dól yf in anad yf nera don aithgin. Mar a naenreét ro gabad aithgabail imin aithgin ocuf im in rmachc, yf anad uirri ro aicneó na haithgabala.

Do focbaig, .i. oire na mona, .i. cuic reoit anó ar tpeiri. Do focheo, .i. in rmaét fuil i lot i focino runo; anad tpeiri ar in aithgabail gabur uime.

Cio ro nera anad tpeiri ar in aithgabail gabur im in foceno runn, ocuf anad naíne ar in aithgabail gabur ime tuar? Ige rat fodepa, im a nemlot gabur in aithgabail tuar, ocuf anad neraim uirre uair nocha neraim i artain he da loiter e ina foceno; ocuf im in rmaéta fuil i lot in foceno gabur in aithgabail runo, ocuf anad tpeiri ar in aithgabail gabur uime.

Do racha, .i. cuic reoit ma ro boingeo. Do atinn, .i. ma for a oir, .i. ar a fuil techugao. Do luachra, .i. nocha cuic reoit diar innti ria na buain, .i. cuic reoit anó, ocuf yf inan ocuf romainn, achc fir luachair ro, ocuf murluachair tuar, no muirun; ocuf rmaét fuil in cach ni oib, ocuf a beith ar tpeiri. Dian oichmaire, .i. can riarrraigé o'fir bunaid, bercar na hegnail rin uile, yf ann ata rann inoet do. Ullobuo do chana, .i. ein a comallad, .i. rogail i nolesur enecclann i can, no rmaét i noul a luigi cana, .i. na cúic reoit rilat forru, ocuf anad tpeiri ar in aithgabail gabur umpu. Ullobuo do cána, .i. pollužad, .i. laebad no i licad do riasla. Ullobuo do cháirde, .i. rogail i nolesur enecclann, .i. i tpeiri, i cairto; uair noá nfuil rmaét i cairto, ocuf in-urraóur ro hacrad. Im artao do urraóair, .i. imotaftao in t-urraóur, no artao fir epcairto na bi i n-urraóur; ocuf aruiter forc, .i. na cuic reoit rilat for in fer fine ar teét o ine. Soaltar, .i. forcraio in altrama, .i. diablad a iarata don aite, .i. in taiti geber im letgabail na iararata. Mialtar, .i. diablad do racha on aite; iar neló ro, no ni neraim toircioe in iararath. Iararao friu na ro altar, .i. fet tpeiri tucao yf in iararao anó, .i. in tathair gabur im letgabail diabulca in bis ocuf in etais in lenim, .i. in taiti gabar, .i. yf oenam for cuipech an deioenach, .i. noca tucao in let ro ruar. Oituo cluib, .i. in tetach olesur aice yrin cluaban; ro

¹ Above.—Vide supra, p. 135.

² 'Escairde.'—This means a person from a territory with which there was no interterritorial law or regulation.

days; or the 'smacht'-fine is to have the stay which is nearest to the restitution. If the distress was taken for the restitution and for the 'smacht'-fine together, there is a stay upon it according to the nature of the distress. DISTRESS.
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Thy turf, i.e. the 'dire'-fine in respect of the turf, i.e. five 'seds' for it with a stay of three days. Thy ripe corn, i.e. the 'smacht'-fine which is for injuring the ripe corn; there is a stay of three days upon the distress which is taken respecting it.

What is the reason that there is a stay of three days upon the distress which is taken for the ripe corn here, and a stay of *only* one day upon the distress that is taken for it above?¹ The reason is, the distress was taken above to prevent the injury of it, and there is the stay of an article of necessity upon it (for it is no longer an article of necessity if it be injured in the ear); but the distress here is taken for the 'smacht'-fine which is imposed for injury done to the corn in the ear, and there is a stay of three days upon the distress which is taken respecting it.

Thy ferns, i.e. five 'seds,' if they have been cut. Thy furze, i.e. if it be standing, i.e. which is appropriated. Thy rushes, i.e. it is not five 'seds' that shall be for it before it has been cut, i.e. there are five 'seds' for it (*the cutting*); and it is similar to *what we have mentioned* before, but that these are true rushes, and that above was sedge or bent grass; and there is 'smacht'-fine for each of them, and it has a stay of three days. If without permission, i.e. if done without asking *leave* of the owner, all these kinds of fines are paid to him for them. It is in that case there is a difference to the owner in these matters. For slighting thy law, i.e. not keeping it, i.e. an injury for which honor-price is due in 'Cain'-law, or the 'smacht'-fine which is for violating the oath of law, i.e. the five 'seds' which are for them, and there is a stay of three days upon the distress which is taken for them. For slighting thy law, i.e. neglecting, i.e. violating or slighting thy rule. For slighting thy interterritorial law, i.e. an injury for which honor-price is due, i.e. with three days' stay by the interterritorial law; for there is no 'smacht'-fine in interterritorial law, and it is in 'Urradhus'-law it is sued for. For enforcing thy 'Urradhus'-law, i.e. for keeping thee to thy 'Urradhus'-law, or keeping to *his obligation*, an 'escairde,'² who is not within the 'Urradhus'-law; and it is fastened upon thee, i.e. the five 'seds' that are upon the tribesman for coming from the tribe. *In the case of* good fosterage, i.e. addition to the fosterage, i.e. double the fosterage-fee to the foster-father, i.e. the foster-father distrains for the second portion of the fosterage-fee. *In the case of* bad fosterage, i.e. double the fee from the foster-father; this is after evading, or the fosterage-fee is not a necessary of life. The fosterage-fee in the case of over-fosterage, i.e. a 'sed' of three days' stay was given as the fosterage-fee in this case, i.e. the father takes it (*the distress*) for the second portion of the double seizure for the food and the clothing of the child, i.e. the foster-father distrains, i.e. the last is to be done first, and the half above *mentioned* was not given. Cradle clothes, i.e. the clothes which by law he should have in the cradle; it is according to the grade of

DISTRESS. aicneó gnaio a athar ocuf amathar olegar rin leir. 1m tobaó nairde comatcepa, .i. dairt caía .iii. nauimcoir rairde; ar if neamh toirce de in ime dia oitín ar fozáil. 1m tobach nairde comaltair .i. rmaót iat, ocuf a mbeé ar tpeiri. 1m tobach nairde lanam-nara techta, .i. in rmaót buf itir in lanamain uair oisghe; .i. cuic dairti dec rilet o cectar de, .i. rmaót iat beor. 1m choibneó eitechta, .i. athgabail inoigche; no lanfritil itir a cenn ocuf a cora, ocuf in gar co rúé roinnis, .i. in tan if ar daisín marbta, cen diaétain in marbta. Sarchuimrech, .i. in gar co rúch fo mbraicit, .i. ruainne in a riacail, no gat palach ina beola. Airba ría rlabra hi fer, .i. cuic feoit do rmaót ann, ar tpeiri, .i. dairtaro i trí cuailib, .i. buirio in aili riar na buaib. Airb ría laesai b, .i. eneclann ano ar tpeiri, no rmaót cuic feoit. Aitghin mblechtaí, .i. a diablaó, ar tpeiri, .i. in lachta. If for uin ata, .i. if fair ata anad naine.

- O'D. 78. Acht mar ar daisín buirí in aile, ocuf loitice in feoir, ocuf [caitne] in laéta, ro buirio in taile, cetairda ocuf eneclann if in loét ano, ocuf rmaót ino feoir ocuf in laéta, no in aile, cio be oib buf mo, ocuf in aitégin mar aen. Ocuf if inano rin ocuf a denam ar daisín buirte in aili a aenar, ocuf tainic lot ino feoir ocuf in laéta de. Mar ar daisín loitice in laéta a aenur, ocuf tainic lot in feoir ocuf ino aili de, cetairda ocuf eneclann if in laét ann, ocuf aitégin ino feoir ocuf in aili; ocuf mana caemnur éna in laét do milleó ann [can in fer] ocuf can in t-aili, rmaót ino feoir no in aili, cio be oib buf mo. Mar ar pat loitice ino feoir a aenar, ocuf tainic lot ino aili ocuf in laéta de, rmaót ocuf aitégin if in ferano, ocuf aitégin in aili, ocuf cetairda ocuf eneclann if in lacht.

Athgabail tpeiri i folompaó do marib, i corait tuilce, i cumpana dunaid, im ainme, im ecnaóach, im m on, im ainbed, im efbuid, im marbchnai narmaige, i folompaó catha, im chumluch ngyrcanóail, i fubtuó cach omnaig, i tabairt mic for muin i tech, i mair

his father and of his mother that this is due. For recovering the dues of the common tillage land, i.e. a young heifer ('dairt') for every three days during which it is not properly divided; for the fence is a thing of necessity to protect it from injury. For recovering the dues of joint fosterage, i.e. it is 'smacht'-fine, and has a stay of three days. For recovering the dues of lawful relationship, i.e. the 'smacht'-fine which is for the noble lawful relationship, i.e. there are fifteen young heifers ('dairts') from each of them, i.e. they are *as* 'smacht'-fine also. For unlawful tying, i.e. unlawful distress; or to put a fastening between his head and his feet, and the fastening with the hair string, i.e. when it is with a design to kill, without the killing being effected. Over-fettering, i.e. the fastening extending around the neck, i.e. a hair-bit between his teeth, or an osier withe in his mouth. Breaking *a fence* to let cows into the grass, i.e. there are five 'seds' as a 'smacht'-fine for it, with a stay of three days, i.e. a heifer for every three poles, i.e. breaking fences before the cows. Breaking it before calves, i.e. there is honor-price for it, with a stay of three days, or a 'smacht'-fine' of five 'seds.' Restitution of the milk, i.e. double, with a stay of three days, i.e. of the milk. Is in one day, i.e. there is a stay of one day upon it.

DISTRESS.
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But if it was with the intention of breaking the fence, and injuring the grass, and consuming the milk, the fence was broken, the four *finés* and honor-price are then *payable* for it, and 'smacht'-fine for the grass and for the milk, or for the fence, whichever of them is greater, and restitution also. And it is the same to commit the act with the intention of breaking the fence only, when the injury of the grass and of the milk result from it. If it was for the purpose of injuring the milk only, and that the injury of the grass and of the fence resulted from it, the four *finés* and honor-price for the milk *are payable* in this case, also restitution for the grass and for the fence; and if the milk could not be destroyed on the occasion, without *destroying* the grass and the fence, there is then 'smacht'-fine for the grass or for the fence, whichever of them is greater. If it was for the purpose of injuring the grass only, and that the injury of the fence and of the milk resulted from it, there is 'smacht'-fine and restitution for the land, and restitution for the fence, and the four *finés* and honor-price for the milk.

Distress of three days' *stay* for stripping the dead, for disturbing the meeting-hill, for quarrelling in a fort, for slandering, for satirizing, for a *visible* blemish, for a concealed blemish, for mutilating, for stripping the slain, for stripping the slain in battle, for circulating false reports, for scaring the timid, for carrying a boy on the back into a house, for the longed-for mor-

DISTRESS. menṑ, im raruirach mban rru uatne, coiricheṑ tar
 aruṑ inech in atbala, ecen miṑe, ben na tairic a
 ṡnuim, ruba nuimṑa, colluṑ mbrechi, im archor arṑtha,
 miṑimṑ ṑo cor ṑo coin, ṑantimṑ ṑo breiṑ o rru
 beṑa ai.

Ḥi rṑlomraṑ ṑo maib, .i. a etach ṑo gair ṑon maib [cin] cup a
 noṑa maib, .i. ṑo beim ṑo na corraib cin cob ta noṑ maib, .i. nem-
 neram in t-étach co noṑnatar a coirrecaṑ, ocuṑ ṑo galan iṑ maib in
 uime, .i. in brat uair naṑ nuṡter. I corraite tuilṑe, .i. enecclann i
 noṑbaṑ innti, no eiric in deirbhoirṡill; no cumao i in tuigi tuilci; no cumao
 aḡail rṑr bṑaṑ no eiric, .i. ṑala; co mbi ṑebaṑ inṑeib inṑiṑ, no rcaile,
 .i. brat ṑo denam iṑ in tuilci ocuṑ tic olc ṑe, .i. uirṑ in uile rṑn arṑe.
 I cumraḡao ṑunaiṑ, .i. rcaile, .i. tinṑetel ṑeṑa i noṑnaṑ, .i. ṑul
 ṑon maib, .i. enecclann ṑiṡiṑo aṑo, .i. acoirṑiṑi arṑ. Im ainme, .i.
 cin cubuṑ, .i. lṑrainm, no aṑraṑ, ocuṑ inecclann uil ann, ar tṑeiri. Im
 ecnaṑach, .i. aḡcantaṑ arṑe, .i. tṑia cubuṑ. Im mṑn, .i. i n-ineab.

Im ainbeṑ, .i. rṑ etach, .i. in lṑt iar mbreiteṑnuṑ rṑr in coirṑoṑe
 [a] nanṑoṑ. Im eṑbuio, .i. imballaib, .i. in tair mbreiteṑnuṑ, .i.
 i nṡair neich uṑa; enecclann aṑo ar tṑeiri. Im maibchḡai nar-
 maigṑ, .i. in cṑai bir ṑar in maib iṑ in armuig ina buain ṑe; ocuṑ ar
 cin caṑ rṑn, .i. maib cin ar rṑeomao, .i. muna tarṑena, .i. ar iṑ comṑilṑ
 ṑo caḡ. I rṑlomraṑ caḡa, .i. inṡair a etaiṡ ṑon maib iṑin caṑ ocuṑ
 ar. I rṑlomraṑ caḡa .i. iṑ in caṑ rṑn cula coir rṑ, ocuṑ ar cin caṑ
 rṑeout, .i. rṑoṡaṑo rṑiṑreḡta, no im in etach rṑin, ar iṑ rṑn rṑena aṑa.
 Im chumṑuḡh nṡuṑcannaib, .i. coirṑoṑe aṑoite ar tṑeiri, in coirṑ-
 oṑe uime ṑaiṑi ar cuicci, ocuṑ in coirṑoṑe comṑaite ar ṑeṑmaṑe.

Ocuṑ iṑ rṑeṑo rṑo deṑa in uime tairṑe ar cuicci ar [meṑ] in cuil
 ocuṑ ar meit na rṑach; iṑ aṑe naṑ rṑn tṑeiri. Inaṑo a uioi
 aṑta ocuṑ uioi iṑa rṑaṑ i n-uṑraṑuṑ, no cumao uioi aṑta [a] uioi
 ṡellṑa, ocuṑ uioi uioṑa cumao e uioi iṑa rṑach a n-uṑraṑuṑ.

sel, for the oath of a woman in childbirth, for getting a woman with child notwithstanding being forbidden when death ensues, violating a mad-woman, incapacitating a woman for her work, bed witchcraft, neglecting cohabitation, carrying love charms, setting the charmed morsel for a dog, carrying away the hero's morsel from the person to whom it belongs. DISTRESS.

For stripping the dead, i.e. to take the clothing off the dead, though it was not thou that didst kill them, i.e. to take it off the bodies although it was not by thee they were killed, i.e. the clothing is not an article of necessity until it is blessed, and it was of disease the man died, i.e. because the cloth is not washed. For disturbing the meeting-hill, i.e. there is honor-price for quarrelling on it, or 'eric'-fine for false witness there; or it is conspiracy on the hill; or it will be like a man betraying or shouting, i.e. *on the hill* of meeting; so that there is a fight in either case, or a dispersion, i.e. to be guilty of a betrayal on the hill from which evil results, i.e. the 'dire'-fine of that evil is paid for it. For quarrelling in a fort, i.e. a dispersion, i.e. commencing a fight in a fort, i.e. to go to kill, i.e. the honor-price of law is for it, i.e. to advance upon it. For slandering, i.e. unjustifiably, i.e. to *impose* a nickname, or to satirize, and there is honor-price, with three days' stay for it. For satirizing, i.e. repeating satire, i.e. with justice. For a *visible* blemish, i.e. on the face. For a concealed blemish, i.e. under the clothes, i.e. half in addition to the judgment of body-fine for inadvertence. For mutilating, i.e. in the members, i.e. the additional judgment, i.e. for depriving a person of a member, there is honor-price for it, with a stay of three days. For stripping the slain, i.e. taking the dress that is on the dead man in the field of slaughter off him; and this is slaughter without a battle, i.e. he was killed without slaughter *in the case* before, i.e. unless it appears *otherwise*, for it is equally lawful for all persons to *strip a slain deserter*. For stripping *the slain* in battle, i.e. stripping his clothes off the dead man in the battle *and field* of slaughter. For stripping *the slain* in battle, i.e. this is slaughter in a battle fought in a proper manner, and the former was slaughter without a battle, i.e. in the case of a fugitive host, or respecting the raiment itself; for it is being denied. For circulating false reports, i.e. body-fine for inadvertence, with a stay of three days. The body-fine for secret murder has a stay of five days, and the body-fine for design has a stay of ten days.

And the reason that in the case of the secret murder, there is a stay of five days, is on account of the enormity of the crime and the greatness of the fine; it is the reason why it has not a stay of three days. Its period of stay is equal to its period of payment of debts in 'Urradhus'-law, or its period of stay is its period of pledging, and its period of delay in pound is its period of paying the debts in 'Urradhus'-law.

DISTRESS. 1 fubtuob each omnaig .i. tref bunofach, .i. a rmaéta, .i. in sub-
aige no in cept for cuaille, anpot e.

lan fiach if in fubtuob fo faé marbta cio be baile, ocuf tic
marbad de; muna éi if fiach eizim. Ma tpe efbair, if leé
fiach, dia ti puoir de; muna ti if rlan; no lan fiac for inri do
gní in fubtuob, gní i ninnill cio i n-eirinnill, maó fo faé puora
do gnethep.

1 tabairt mic for muin i tech, .i. ar na tecmaing a cenn, .i. dia
toira conio rinne, no cenni toira ar ne ecmaing acenn, i. inoébir toira,
aithgin ano an ar luga de; no cio be faé ar a tucaó aét nar ab tpe com-
raici, in ni fuil ann (.i. aithgin) ar tpeiri.

Maía coónach ruic in lenaíh ar a muin iftech, cio oliztheé
cio innoizthech fuioiztuob in tigi, rlan fep in tigi, uair if
coónaé do rinne in tarzain; ocuf in coónaé do rinne in tarzain,
aét muna faice beira no rleza, if trian aithgina ino uao. Maó
connaic beira no rleza, ocuf ni roibi fir rmaétaua aici if aéthin
comlán uao.

O'D. 80. Maía ecoónaé ruic in lenab ar a muin if tech, mar innoiz-
theé fuioiztuob in tigi if leé aéthin for fep in tigi ano. [Maía
oliztheé inoénta imuirio if leé aéthin for ino écoónach.]

Maía mac i nair íca leé oiri do rinne in tarzain da feétmáó
trin na haithgina uao, muna acaro beira no rleza, ocuf mac
connaic if deétmáó na haithgina uao.

Maía mac inair íca aéthina do rinne in tarzain, in cethruime
ranó dec trin uao, muna acaro beira no rleza; ocuf mac éconnaic,
in cethruimao ranó dec na aéthina uao; ocuf com-gnom rcuirer
in leé eile do teétar de; no dono co na rcuirenn comgnom ni
tib itir.

Maía mac i n-air íca leé oiri do rinne in tarzain, if ceitri
feétmáó trin na aéthina uao, muna acaro beira no rleza; ocuf
mac connaic if ceitri feétmáó na aéthina uao.

For scaring the timid, i.e. a battle of sticks, i.e. its 'smacht'-fine, i.e. the mask or the rag upon the pole, it is inadvertence. DISTRESS.

There is full fine for scaring for the purpose of killing in every case whatsoever when death results therefrom ; if it does not, there is a fine for shouting. If *it were done* through wantonness, it is half fine, if injury results from it ; if it does not, there is exemption ; or there is full fine upon the person who causes the scaring, whether in a place of security or in a place of insecurity, if it be done for the purpose of inflicting injury.

For carrying a boy on the back into a house, i.e. that his head may not strike, i.e. if he brings him so as that *his head* does *strike*, or if he does not bring him so as that his head may not strike, i.e. when it is for a beneficial purpose, though unlawfully done, there is restitution for it at the least ; or whatever be the cause for which he was brought *into the house*, provided it was not done designedly, the thing which is for it (i.e. restitution) has a stay of three days.

If it was a sensible adult that carried the child on his back into the house, whether the construction of the house be lawful or unlawful, the owner of the house is free, because it was a sensible adult that committed the injury ; and the sensible adult who committed the injury, shall pay *but* one third of restitution for it, unless he saw the dangerous thing.^a If he saw the dangerous thing, and that he did not think that he would have come in contact with it, he shall pay full restitution. ^a Ir. *Spikes*
or *spears*.

If it was a non-sensible person that carried the child on his back into the house, if the construction of the house was unlawful, there is half restitution upon the owner of the house then. If the construction of the house be lawful, there is half restitution on the non-sensible person.

If it be a youth at the age of paying half 'dire'-fine, that has committed the injury, he pays the two-sevenths of the third of restitution, unless he saw the dangerous thing ; and if he did, he pays one-tenth of restitution.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-fourteenth of one-third of restitution for it, if he did not see the dangerous thing ; and if he did, he pays one-fourteenth of restitution : and equal responsibility detaches the half from each of them ; or, *according to others*, equal responsibility does not detach any thing from them at all.

Another version.—If it be a youth at the age of paying half 'dire'-fine that has committed the injury, he pays four-sevenths of one-third of restitution, if he did not see the dangerous thing ; and if he did, he pays four-sevenths of restitution.

DISTRESS. Μαγα mac i nair íca aithgína do ríghní in tarraigín, réctmad
 trín na aithgína uad, muna acad beira no ríega; ocuf mat
 connaic, íf réctmad n-aithgína uad; no dono cío be duime do
 ríghne in tarraigín, muna accaid beira no ríega, í rlan do.

1 mór men o, .i. mian mna toircha, .i. gan a mian a éabairt oí, .i.
 ó á rir réin, ocuf ar daigin recdaéta no eimnaéta ro gabad im in
 mbiaó ann, no cumad ar daigin eirba. Ocuf a fuil ann ar treiri, .i. in
 coirpoire. Im rairuirach mban rri uatne, .i. do breit lenim;
 aithgín inn anuf luga de; no in turéad íf tar do beirar ar na mnaid
 rir in uaitní, in turéad, ocuf ní berenn ré deébirer. In eiric fuil anó
 ar treiri, .i. uréach rair do beir in ben rri uaitne, no a briuro oc a
 gabal, no a marbad a gme, .i. an uréad do beirirde [do] denam le do ní

C. 798.

riatnairer ría toing in ben rri huaitní, [cenip accorair
 lair forézell rir da mber, no ar do nmaris aithgabail]; uel quod ueruir

C. 798.

riatnairer mna, no rir ría na toingid in ben, in ben rri uaitní, ganar
 cobur lair forézell rir da mber, no ar n-imairer [aithgabail] do, mat

belá in ben don toiréer. Toircheo tar aruo, .i. tar a rarágáó
 réin, no a tuiréin, no a rine; eneclann co bar, ocuf coirpoire iar mbar;
 uair cío comraite in ruatach, íf anpot in eiriléin; ocuf íf ann rín do
 gabar in t-anpot lanriacach. Ecen mór, .i. eneclann ul don ruz ar
 treiri, no trian neneclanne inri oca mbi ana forcur, .i. muna tora
 orueth ar cúicti. Den na tairic a gnomá, .i. in ben ruatais, .i. a
 lanamnuir, .i. in diablad a gnomá, .i. mí ría n-arait ocuf mí iar
 n-arait. Rúa n-imda, .i. riroca íf in leuiró, .i. enam corait, .i. anó-
 legar eneclann, .i. a ben do breit uad, .i. cona bí tualaing lanamnuir.
 Colliuo mbrethi, .i. a lemad, .i. nemoul cuice na imda, .i. írreó arar
 derde, .i. gabal cumaing no clannoe, .i. na .r. uruata comperca. Im-
 archor arptha, .i. cipe do gne, .i. leé ríad ann o tuicra rogar: ocuf
 anpot rín uli. Mí mór do cor do coin, .i. da rromad, .i. in rmaét
 in coin, no ineclan, .i. rroma uréa dur in buo amairi; leóiru ino, uair
 ní fo ríad marbda, .i. rromad rélmair, .i. rromad na riroc; ocuf anpot
 inderébirer he. Dantrír do breit h o rir beira ai, .i. curad mór,
 .i. do breit h on rir íf a hae he, .i. diablad in curá-mór no eneclann, .i.
 amail ro berca o Coinclann; eneclann anó ar treiri.

¹ *Morsel*.—See *Battle of Moira*, p. 71, from which it appears that the marrow-
 bone belonged to the champion.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-seventh of the third of restitution, if he did not see the dangerous thing; and if he did see it, he pays one-seventh of restitution; or, indeed, *according to some*, whoever committed the injury, if he did not see the dangerous thing, he is free. DISTRESS.
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For the longed-for morsel, i.e. the longing of a pregnant woman, i.e. what she longs for not being given her, i.e. by her own husband, and it was through penuriousness or niggardliness the food was withheld on this occasion, or it was in wantonness. The fine which is for it has a stay of three days, i.e. body-fine. For the oath of a woman in childbirth, i.e. in bringing forth a child; there is restitution for it at the least; or *it means* the disgraceful violence ('in turthach is tar') offered the woman which brings on *premature* labour, i.e. the painful violence, and it is not in natural course she brings forth. The 'eric-fine' which is for it has a stay of three days, i.e. the disgraceful violence ('urthach saer') which brings a woman to *premature* labour, or injures her person, or kills her child, i.e. the oath which she takes is to be made by her who makes it before a *witness*, to whom it is made, i.e. the witness before whom the woman in labour swore *may prove it*, should the witness wish to do so, against the man from whom he takes, or on whom he levies the distress; or, what is more correct, *it may be* the evidence of the woman *herself*, or of the man before whom the woman, i.e. the woman in labour, had sworn, *that is taken*; should he wish to prove it against the man from whom he takes, or on whom he levies distress, if the woman dies in childbirth. Getting a woman with child notwithstanding being forbidden, i.e. if he had violated her, or was forbidden by her parents or her tribe; there is honor-price till death, and body-fine after death; for though the violation is intentional, the death is unintentional; and here the unintentional act is found subject to full fine. Violating a mad woman, i.e. there is honor-price to the king, with a stay of three days, or one-third of the honor-price of the person who owns her for violating her, i.e. unless being a fool extends it to five days. Incapacitating a woman for her work, i.e. the ravished woman, i.e. cohabiting with her, i.e. for double *the value* of her work, i.e. a month before parturition and a month after parturition. Bed witchcraft, i.e. charms in the bed, i.e. the 'cosait'-bone, i.e. for which honor-price is due, i.e. to take away a person's wife from him, i.e. so that he is not able to cohabit with her. Neglecting cohabitation, i.e. listlessness, i.e. not going to her in her bed, i.e. what results from this, i.e. a narrow passage for childbearing, i.e. for this the fine for closing the childbearing passage is due. Carrying love charms, i.e. whoever does so, i.e. *he shall pay* half fine for it where injury results: and all this is without evil intent. Setting the charmed morsel for a dog, i.e. to prove it, i.e. the 'smacht'-fine for the dog, or the honor-price, i.e. to test a charm, to see if it has its virtue; there is half 'dire'-fine for it, for it was not with the intent to kill, i.e. it was to prove a charm, i.e. to prove enchantments; and it is an unnecessary unintentional act. Carrying away the hero's morsel from the person to whom it belongs, i.e. the hero's morsel,¹ i.e. to carry it away from the man whose it is, i.e. *the fine* is double the hero's morsel or honor-price, i.e. as it was carried away from Cuchullainn; there is honor-price for it, with *three days' stay*.

DISTRESS. **F**íodbretha, fine bretha, ofbretha, muirbretha, do neoch do ruirmiur, a naithegin for uin, a ndiur for tpeiri, acht ní fo coirle cuicthe de a cumlechtaib feini.

Fíodbretha, .i. im fío imobail droichit, .i. deir, .i. atrubairt tuar in fío. **F**ine bretha, .i. im corur duin [.i.] im corur tpeirib. **O**f bretha, .i. im corur lin, im can n-inbir. **M**uirbretha, .i. im caith-im tarcair do tuinse, .i. na muircoirte.

Ma doiraid nech do zort, ocuf ma alaid aithegin, íf for dligeó ainí in aithegin, ocuf a ndiur for tpeiri. **I**reó a cumbair tria, aithegin tpeiri do imairz fine bretha, of bretha 7rl; on uair fogellaitheir, íf eicín a naithegin do tairic ar aine, ocuf a ndiur ar tpeiri, do neoch do ruirmiur, .i. do nech fo remraoirum-ar romainn ar tpeiri, .i. cach ní ata rmacct.

Anaithegin for uin, .i. anad naine for caé naithegin do ruirmiur. **A** ndiur for tpeiri, .i. anad tpeiri for in ní íf oir anó, for in rmacct ocuf for in eneclainn. **A**cht ní fo coirle cuicthe de, .i. anad cuicé ar na rcaib cuicé, .i. tria deédirur donoi; íreó in dligeó do ruirmiur for tpeiri; a n-aithegin uilí for ain. **C**uicthe de, .i. no inbleogain meonach, .i. oi tpeiri, .i. for tpeiri a aithegin, a rmacct for cuicé. **A** cumlechtaib feini, .i. a complectib in feimechair.

Cin do indui, cin do iarumui, cin caéa comocair co a feét dec it zleití for cuicé, ar a naircnaí cach a napaó ar a toraib cach a rlan.

Cin caéa comocair, .i. feoit aine fo oleét oib, .i. in feoit huine, ar íf anad amic ocuf a hui for tpeiri, ocuf a anad fadoirín for uin; in feotu uine in fo uilí. **C**o a feét dec, .i. in t-inbleogain. **I**t zleití for cuicé, .i. it breiteinnairgeó, .i. feoit aine fo oleét oib ann, ocuf in t-inbleogain meonach no ber co cuicé. **A**r a naircnaí, .i. coró, .i. for in fer ar a cin arcair ann, .i. donoi ima ngabtar cinas, .i. curahuarál inoraigíó incaé do beir in tapas a toraictain do meich no rlanairgenó o bionbar a toicheó; no cura uair gna an cach for a tabair.

¹ *Above.*—Vide supra, p. 135.

² *Consumed by.*—Vide supra, p. 129.

³ *The pledge is given.*—In C. 799, the reading is em for hui iar ruzgel bretemon imbi, ocuf íf anó fogellairíre iar tabairt lair do bionbar a aithgabail in feémon iar nanas. Quickly on one day after the decision of the Brehon upon it, and the time that he decides is after the defendant has taken off with him the distress of the plaintiff after the stay.

Wood judgments, family judgments, water judgments, sea judgments, such as I have enumerated, have their restitution upon one day, their 'dire'-fine upon three days, except some that are extended to five days by the exceptions of the Feini. DISTRESS.

Wood judgments, i.e. respecting timber for erecting a bridge, i.e. the sacred wood, i.e. what I have said above¹ respecting wood. Family judgments, i.e. what is right respecting the fort, i.e. what is right respecting the house. Water judgments, i.e. what is right respecting nets, the law respecting rivers. Sea judgments, i.e. for what is consumed by² the party from the sea, i.e. the foreigners.

If any one has injured thy field, and if restitution be obtained, the restitution comes under the rule of one day's stay, and the 'dire'-fine under that of three. The summary of it is, however, that the family judgments, and the water judgments, &c., have their restitution upon three days; from the time that the pledge is given,³ the restitution must be forthcoming in one day, and the 'dire'-fine in three days, in each case I have enumerated, i.e. in each case I have spoken of before as a case of three days, i.e. every thing that is as 'smacht'-fine.

Their restitution upon one day, i.e. there is a stay of one day upon every restitution which I have enumerated. Their 'dire'-fine upon three days, i.e. there is a stay of three days upon what is due as fine for it, i.e. upon the 'smacht'-fine and upon the honor-price. Except some that are extended to five days, i.e. there is a stay of five days upon the 'seds' of five days, i.e. this is done through necessity; I have enumerated the law relating to them upon three days; the restitution of them all is upon one day. To five days, i.e. or the middle kinsman, i.e. upon three days, i.e. his restitution is upon three days, his 'smacht'-fine upon five days. By the exceptions of the Feini, i.e. from the exceptions made in the Fenechus.

The default of thy great grandson, the default of thy great great grandson, the default of every relative as far as seventeen is fixed to five days, to which all extend their notice by which all secure their safety.

The default of every relative, i.e. a 'sed' of one day is due of them, i.e. respecting 'seds' of one day, for the stay on account of a person's son and his grandson is three days, and on his own account the stay is one day; this is all about 'seds' of one day's stay. As far as seventeen, i.e. kinsmen. Is fixed to five days, i.e. it was adjudicated, i.e. 'seds' of one day were due of them here, and the middle kinsman *being sued* extends it to five days. To which all extend *their notice*, i.e. until it reaches to it, i.e. upon the man whose default is sued for in the case, i.e. to the person for whose default it is taken, i.e. every one who serves the notice proceeds to obtain for himself that which indemnifies him from the defaulter;

DISTRESS. — in apad im éinair in riallaig ro, tobach neich nos rlanaisgeir don riallaic ro ir a cin acapair air. Ar a torraib cach a rlan, .i. de a muig, .i. in cach do rat in apad aní no rlanaisge on cach dia toibais achgabail.

Acthagabail cuicethi i marbhabail, i tiuglomrad, im nemthairecc ferpad do rlaitha, im accra icir epaib, im tobach do comorbair fir maib, im a rinpad iar na eair, im sumairdeam mna maib, im a rinpad iar na eair, im dindar duinethairde, im a eiric iar fir, im roxal camtirre, im crinad cachair pda, im denum liacc bpon, im aithne n-airtha, im chinair do mairic, hi roxal ar aer forairre, im clairde alla for ruid, for umad, im rirc rlabra a rinde, im eochair, im damu pad be cairdeira, im fulura cachair cethra na torbenat, im rubu foichlige, im rubu cethra, im caircellach tuairte, im cinair meic deorair, im dindbair mic bairrige, im ceir ruid tar crich, im imchomur n-airre, imon ler anma, im gu-liud mec a oib, im cach padbur na ro cuindrigther, no na ro cruthairgther.

Acthagabail cuicethi i marbhabail, .i. bo co na gamair i cennairge, .i. in rlaic doirboing, ocuf ir a ruiruiruid gnoma air acá, in achgabail gabair im in no deirair lairir marb mbo co n-air meirir (i meirirre) meirair dune dairra.

Ocuf ni ruid in a rairre in comorbair, uair ir do na ceirib deirair ceirairge na rlaic do ic, ocuf a gabair ar timcell do na dair ceirib co roib ruan loig enech na rlaitha ann; ocuf imbleogair noirbir co rreir, ocuf acra for rochairde nos beir co

¹ *Last fleece.*—‘Tiuglomrad,’ here translated last fleece, in C. 799 is glossed ‘Tigthine,’ last food.

or the person upon whom the notice is served for the default of a person, makes the distraint of that which indemnifies him from the person for whose default he has been sued. By which all secure their safety, i.e. from the defendant, i.e. every one who serves notice *takes* that which indemnifies him from those he distrains. DISTRESS.

Distress of five days' *stay* for dead-seizure, for the last fleece,¹ for not erecting the tomb of thy chief, for suing between *two* deaths, for distraining the heirs of a dead man, for satirizing him after his death, for false boasting of a dead woman, for satirizing her after her death, *distress* for the oath of secret murder, for its 'eric'-fine after it has been discovered, for carrying off an animal's covering, for causing to wither any kind of tree, for making a millstone, for giving in charge improperly, for the loss on account of thy bad place of custody, for carrying off from watchmen, for piercing a cliff for iron ore, for copper ore, for dry animals among cattle, for horses, for oxen not fit for work, for the young of all animals which are not profitable, for animals that scrape, for four-footed animals, for the runner of a territory, for the crime of the son of a stranger, for taking care of the son of a harlot, for the right of a poet crossing a territory, for satire unascertained as to kind, for a nickname, for the wrongfully suing of a son respecting land, for every material which is not adjusted, or shaped into form.

Distress of five days' *stay* for dead-seizure, i.e. a cow with its hide *he pays* for chief's head *payment*, i.e. the chief exacts it, and it is in lieu of other service it is *given*, i.e. the distress which is taken for the thing which is due along with the dead cow and its 'meistin mesam dine dartada.'

And the heir *in this case* has not the wealth of his rank, for the tenants are bound to pay the head *payment* of the chief, and it is taken in the round from the base tenants until it amounts to one-third of the honor-price of the chief; and the kinsman *being sued* extends the time to three days, and suing from many extends it to five; or

DISTRESS. cuicéti; no inoimhin in olegar in cenoiáti, no cen a narom, iped
 ———— dor bein co cuicéti; bo caé aen fir oib a etrocar, no pett mba
 a lin uile don eclair a trocaine o ceilib in ruz.

1 τιαζλομρασ, .i. i φορβα να βλιαόνα no α εινν ζεé βλιαόνα ip μαρδ
 he; ocuf oama ρειήε, ip cepraro ζαν ni ino, .i. in biaó tanuife eca on
 ceili, muna ταινιc αιμηρε βιατα in tan ac baé in πλατέ, .i. biaó na
 βλιαόνα i n-abuil, ocuf ni he fein do boingε, ocuf ip e in pmaét píl puno.
 O'D. 83. [Diaó πλατά ceτζιαλλνα αρ τρειρι, ocuf acra pochuioe bein cu cuicéti.]

Μασ in πλατέ τιμζαριαf α βιαó on ceili ó callaino co himit, ip
 anao naine φορ in αθηζαβαιλ ζεbur ime. Μασα comorba in fir
 rin τιμζαριαf in inbaio rin, ip anao τρειρι, uair ip inbleozain
 ραιζτι, no ní bi φορ τρεβαρι. Munab i n-inbaio rin τιμζαριαf,
 iped dom bein do τρειρι φορ cuicéti, ariail ip bein: “I fut penech-
 aif ni narcat cuma comorba o pataib ponaathar i pathar.”

1m nemthairecc pεpταo do πλαθα, .i. im nemtiáctain do
 O'D. 83. oenam ulao cumoáé imin πλατέ. [In pmaét] uil ann ar τρειρι; acra
 φορ φοχαιοι, γιλ. Τρι ρεοιc, .i. τρι ραμαριci hi pεpταo, ma po metaó
 tir, .i. αιτηζin in pεpτα fo τρειρι, oaz ni he fein do boing; α pmaét φορ
 cuicéti, .i. τεορα ραμαριci φορf in céile, im nemtiáctain do aonacul na
 πλατά.

1m accra ιτιρ εροαιb, .i. ιτιρ oá comorba bir imin accrao, cio
 neétauρ oε acbaia, do pora τρειρι, oaz ip anoir do pwich cuicéti.—S.D.

.1. colann épuc do cuingio, no neétauρ oib ac acra ar a ceili
 ep na πλαθα no ep in ceili; no imin comaccra do niac a
 comarba in loéta po epoaiζeó ano, comarba na πλατά ac acra
 τιpυαιpfi in bio, ocuf comarba in ceile oc acra τιpυαιpfi in
 pata, ocuf in pεoic τυpclaioi; ocuf cin inbleozain do cach oib cin
 a ceili, ocuf inbleozain nof bein co τρειρι, acra φορ φοχαιοi,
 no nepam na pet nof bein i cuicéti.

¹ S.D.—These letters indicate the name of some author or book, an authority upon
 the subject of the text.

what is due for the chief's head *payment* is uncertain, or it is not secured by a contract, and this is what extends the time to five days : a cow for every man of them is the severe fine, or seven cows, the whole number, from the tenants of the king to the Church is the lenient fine. DISTRESS. —

For the last fleece, i.e. at the end of the year or at the end of half a year he (*the chief*) dies; and if *he die* before it, the opinion is that nothing is *due* in that case, i.e. the second food-rent upon the death is *due* from the tenant, if the time of supplying the food-rent had not arrived when the chief died, i.e. the food-rent of the year in which he died, and it is not himself that exacts it, and it is the 'smacht'-fine that is here. The food-rent of the chief of first claim has a stay of three days, and suing from many extends it to five days.

If it be the chief who levies the food-rent from the tenant from the calends of *January* till Shrovetide, there is a stay of one day upon the distress that he takes for it. If it be the heir of the man that levies it within that time, there is a stay of three days, for it is a kinsman that sues, or it is not upon security. If it be not within that time he levies it, it is extended from three to five days, as *the law* says:—"Throughout the Fenchus it is not enjoined that the heir who is bound by guarantees 'i rathar.'"

For not erecting the tomb of thy chief, i.e. for not coming to erect the protecting tomb over the chief. The 'smacht'-fine which is for it has a stay of three days; suing from several *extends it*, &c. Three 'seds, i.e. three three-year old heifers for the tomb, if it has been neglected by them, i.e. there is restitution for the tomb in three days, because it is not himself that exacts it; its 'smacht'-fine is in five days, i.e. there are three three-year old heifers *as a fine* upon the tenants for not coming to bury the chief.

For suing between *two* deaths, i.e. between two heirs who are concerned in the suit, if either of them should die, it shall extend it to three days, the two would extend it to five days.—S.D.¹

That is, body-fine is demanded, or either of them sued the other for the property of the chief or the property of the tenant; or the case is respecting the mutual suing which the heirs of both the parties deceased make in this case, i.e. the heir of the chief suing for what is due of the food-rent, and the heir of the tenant suing for what is due of the stock given, and the bounty-'seds'; and the default of the one in relation to the other is *as* the default of a kinsman, and a kinsman *being sued* extends the time to three days, suing from several, or the 'seds' being articles of necessity extends it to five days.

- DISTRESS.** 1m tobach do comarbaib fír mairb, .i. comarba pláta mairb, ocuf ceile mairb, .i. comarba na pláta oc acra tíruiarí in bio, ocuf comarba in ceili oc accra tíruiarí in raatha. Inbleogain co třeiri; accra for rocharó co cuicé, .i. íf inbleogain, ocuf ní fíl ina fái[ó]bri; no dono, ní erla in t-athair ina becharó pluf. 1ma rínoao iarua ecab, .i. eneclann fuil ann ar třeiri; ocuf anríf ca cnel aipe nof beir for cuicé, .i. íf inbleogain ocuf ní fuil in fáióbre; no dono ní erla in tathair in a becharó, .i. aer iar n-ecab írreó rodera anao a eneclanne for cuicé for coir cetna. 1m gumairdeam mna mairb, .i. in mairm ngua do beair ar in mna mairb, .i. for coir cetna ois íf eneclann, .i. eneclann ann ar třeiri, ocuf nemberé na fáióbru beiruf co cuicé. 1m arínoao iar necab, .i. eneclann do na haerao, .i. áccan-tan aipe. 1m oínoírf oínechaidé, .i. luí na oínechaidé ar cuicé; írreó rodera in oínechaidé ar cuicé ar [meio] in cuil ocuf ar meio na riach; íf aipe naó for třeiri. 1ma eiric iar na fír, .i. coirpóire na oínechaidé ar cuicé, .i. ar met a cuil [cín co] ce do necma bar [írf ó oéóbr]. 1m foaxal camtíre, .i. meithir bíf in cairuo claim, .i. for-brata mí, .i. cumá bíf meithir caó daó ann, in tuarfan. Ó oíablaó ar třeiri, .i. in ní camthar tar in laes, in tuarfan; eneclann uil anó, ocuf in inbleogain gataoi beiruf co třeiri; acra rocharó co cuicé, .i. oá uisí a rmaó. 1m crínoao cachá feó, .i. oíru in feó comairé, .i. a rmaó ar třeiri, .i. in-a rínoao. 1m oenum líacc bpon, .i. íf í cet ceó ar cuicé, rí cet urlum ar třeiri, rí lan urlum ar ane. 1m aithne n-arthá, .i. inbleogain do cín in gataoi, ocuf re ríua iarair ar třeiri; ríua na olegur co cuicé, .i. in athgabál gabur in in ní erlerar aice, .i. gait. 1m chínnoao do mímarc, .i. do comla, .i. a mbeir for do oíru amach, .i. cín inbleogain do cín na comla; inbleogain beiruf co třeiri, ríua na olegur co cuicé, .i. a mbeir for oíru in ois, .i. ní e rídeirín bponnuf; ocuf oímbeir inbleogain co třeiri, ocuf ríua írreó roíarí cuicé, .i. do comla for ngné cetna, .i. coircenn do tuaití anuio, íf aipe íf for cuicé. Ní foaxal ar aer forairé, .i. in rmaó fuil ar lué na noíricí, oá ríuchar ríoit na críchi ríocha anao, .i. ríoit třeiri “ocuf for rocharó.” 1m cláíre álla for ríuo for umao, .i. foróis, .i. in ríuo no in tuma for a cláíer in álla, .i. in tuarfan ina caerab, ocuf in tuma ina éinnib; no in tuma ina clóitib ar cuicé, na tanaíar ar třeiri, na aicóib urlumá ar ane. In ru na

¹ *Difference.*—In O'D. 84, the reading is cín do necmao bar írf ó oéóbr. It should be cín co necmaó bárf írf ó oéóbr. If the person was left for dead and concealed, though he should recover, the crime is the same, because secret murder was meditated, and believed by the assailant to have been perpetrated.

² *Five days.*—The passage above, from “i.e. thy gate” to “days,” is in a different hand, and seems to have been interpolated into the manuscript.

For distraining the heirs of a dead man, i.e. the heir of a deceased chief, and of a deceased tenant, i.e. the heir of the chief suing for what is due of the food-*rent*, and the heir of the tenant suing for what is due of the stock *given*. The kinsman *being sued* extends the time to three days; suing from many to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or else the father is not any longer alive. For satirizing him after his death, i.e. there is honor-price for it in three days; and ignorance as to the kind of satire extends it to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or indeed the father happened to be no longer alive, i.e. satire after death is what extends the time *of the stay* of the honor-price to five days in the same way. For false boasting of a dead woman, i.e. for the false boasting made of a dead woman, i.e. after the same manner, there is honor-price for it, i.e. there is honor-price for it, with a stay of three days, and not having the wealth of his rank, extends it to five days. For satirizing her after her death, i.e. there is honor-price payable for satirizing her, i.e. for repeating it. For the oath of secret murder, i.e. *the distress* for the oath about secret murder has a stay of five days; and the reason that the oath about secret murder has a stay of five days, is on account of the enormity of the crime and the great amount of the fines; this is the reason that it is not upon three days. For its 'eric'-fine after it has been discovered, i.e. the body-fine for the oath about secret murder has a stay of five days, i.e. on account of the enormity of the crime, and whether death has or has not ensued makes no difference.¹ For carrying away an animal's covering, i.e. a cloth which is about a mangy sheep, i.e. the covering of an animal, i.e. *it is such* that it contains a cloth of every colour, i.e. the tartan. Its double in three days, i.e. the thing which is folded over ('camthar tar') the calf, i.e. the tartan; there is honor-price for it, and the kinsman of the thief *being sued*, extends it to three days; suing from many extends it to five days, i.e. two ounces of silver is the 'smacht'-fine for it. For causing any kind of tree to wither, i.e. there is 'dire'-fine for the common wood, i.e. 'smacht'-fine, with a stay of three days, i.e. for stripping off the bark. For making a millstone, i.e. *upon the distress taken for* first forming it there is a stay of five days, for shaping it the stay is three days, for completing it the stay is one day. For giving in charge improperly, i.e. a kinsman *is sued* for the liability of the thief, and the time for prosecuting is in three days; denying that it is due extends it to five days, i.e. the distress which is taken respecting the thing which he has lost, i.e. the stolen article. For the loss on account of thy bad place of custody, i.e. thy gate, i.e. for what is carried outside thy gate, i.e. the default of thy gate is like the default of a kinsman; the kinsman *being sued* extends it to three days, denying that it is due to five days, i.e. what is brought outside the door of thy house, i.e. it is not himself that does the injury; and the kinsman *being sued* extends it to three days, and suing *from many* extends it to five days, i.e. thy gate in the same way, i.e. it is common to the territory without, and this is the reason that its stay is five days.² For carrying off from watchmen, i.e. the fine which is upon the people of the border, if the 'seds' of the territory are carried out past them, i.e. they are 'seds' of three days, "and *suing from many*," &c. For piercing a cliff for iron ore, for copper ore, i.e. for iron, i.e. the iron or the copper for which the cliff is pierced, i.e. the iron in bolts, and the copper in bars; or the copper in the mines has a stay of five days, in 'tanalaighs' of three days, in manufactured articles of one day. The iron in 'trillsins' has a

DISTRESS.

DISTRESS. *trullpenaib ar cuicéi, na rrepleaib ar tpeiri, 'na méin no na 'dát urlam ar ane. .i. coitcento do tuaité i'rrunó, i'f aipe ropaiz cúicte. 1m rirre rlabra aninóle, .i. na 'dairt, ocuf na 'darata, no na colpaáa ocuf na ramapce, .i. na hinóite re torba. 1m eochea, im 'dama n'ao be taircepa, .i. do na tainic aitheiré gnimraíó ocuf na riasaichep. 1m fulura cacha cethra, .i. im iní folora no i narur o na cethraib; no i'f foillí lorait ac neoch, .i. ramairci ocuf colpaáa ar cuicéi, no 'dairt ocuf 'darata, .i. mincétia.*

Ciú fo 'depa anao cuicéi rundo ar na 'dairtib, ocuf anao tpeiri romainn? I'f é in rúá im riacáib cuir ocuf cunnaireá ro 'deáit iat runn, ocuf i'f é an-anao buóein in cuicéi, in tan i'f cunnaireá. Smaáit ro'gla atá romainn; ocuf i'f é anao cóir in rmaáta in tpeiri.

Na torbenat, .i. noáa toirichniget ni doneó in uair rin, .i. na tarb-naiget. 1m rubu foichlige, .i. foclairó, .i. im na robaib bir ar foáae oibpoe, .i. banb beca ocuf peta ocuf oircpeta mac bio i noe'aró cáchi, caillig no eithi roglennat cach. 1m rubu cethra, .i. na tarb ocuf na cullas, ar cuicéi. 1m thairtollach tuaité, .i. riblech rair no rin, .i. do 'da tighib aitéir i'f in tuaité, no pep tarthiget cin raichill, .i. in gille turura; imbleogain beirur co tpeiri, pena co cuicéi, .i. no aentairé 'oligéó anro. Gabur 'de buóein no 'dia lepuo, arbi tarthidéó lepta nupóalca act aipep.—n.τ. C'inao mec 'deoraio, .i. tarthiget lepaó nupóalca, .i. in 'deoraio bir i foicéill, .i. cin in 'deoraio fein for tpeiri, cin a mic for cuicéi; no mac rin be'f oitri c'inao eipem aipoe, ocuf do 'da tighib i'f in tuaité aitéir, .i. i cin inoiaó a cóio ocuf a ceipcailli; imbleogain beirur co tpeiri, acra for foáaíóe co cuicéi. 1m oingbaill mic baitepige, .i. amail atá baitepéé caé be taioe ar cuicéi fo cetoir, no ar cuicéi ar mif, .i. na mna taioi aranaip, .i. dia oigail ruirin in me'pore-chair.

Tri comaluir do rime rundo: for uin, for tpeiri, for cuicéi. Maó o mnaib mepaib no bo'puaib 7rl, i'f for uin; maó o mnaib 'oligééa, i'f for tpeiri; maó o baitepchaib i'f for cuicéi.

1m ce'p r'ilio tar e'rich, .i. ar e'pcepur don r'ileó gemaó ar 'dechmaó do neoch eile, cumao ar cuicéi 'dorum, .i. cebe pet ar e'pcepur. 1m imchomur naire, .i. im iní eimcoimrigithep i'ra naip, i n-eneclann [uil ann ar tpeire], ocuf aitheir ca cineol aipe no'p beip co cuicéi. 1mon

stay of five days, in 'scrapalls' of three days, in ore or its unprepared state of one day, i.e. it is common to the country here, and this is the reason that it extends to five days. For dry animals among cattle, i.e. the young heifers ('dairts') and the young heifer ('dartadhs,') or the two-year old heifers and the three-year old heifers, i.e. the cattle before they are productive. For horses, for oxen not fit for work, i.e. for which their time of work has not arrived, and which are not trained. For the young of all animals, i.e. for what increases from or is produced by the cattle; or they yield but little of produce for one, i.e. the three-year old heifers and the two-year old heifers have a stay of five days, or the young heifers ('dairts' and 'dartadhs'), i.e. the small cattle.

What is the reason that there is a stay of five days upon the 'dairts' here, and a stay of three days above? The reason is, they were due here for debts of bargain and contract, and their own stay is five days, when it is for a contract. It is fine for trespass that is referred to above; and the proper stay of the 'smacht'-fine is three days.

Which are not profitable, i.e. they yield one no produce at that time, i.e. yield no profit. For animals that scrape, i.e. they scrape, i.e. for the animals which scrape, i.e. little pigs and pets and the smallest pig which follow people, or cocks or pet birds which follow people. For four-footed animals, i.e. the bulls and the boars, and their stay is five days. For the runner of a territory, i.e. a man who travels within it, i.e. a *paid messenger*, who frequents two houses in the territory, or a man who runs between them without wages, i.e. the messenger; the kinsman *being sued* extends it to three days, denial to five days, i.e. he submits to law in this case. *The fine* is upon himself or upon his host,^a for he frequents a certain bed, and that an act of choice. The crime of ^a*Ir. Bed.* the son of a stranger, i.e. one who frequents a certain bed, i.e. the stranger who is on hire, i.e. the liability on account of the stranger himself has a stay of three days, the liability on account of his son has a stay of five days; or he is the son of a man who is not responsible for his offence in this case, and he frequents two houses in the territory, i.e. his liability *is upon him who supplied* his food and his bed; the kinsman *being sued* extends it to three days, suing from many extends it to five days. For taking care of the son of a harlot, i.e. as every harlot is like the concubine, i.e. the stay is five days at once, or five days and a month, i.e. the unchaste woman who is known, i.e. to punish her for her prostitution.

Three cases of joint-fosterage are reckoned here: those having a stay of one day, of three days, of five days. If from mad women or deaf women, &c., the stay is one day; if from lawful women it is three days; if from harlots it is five days.

For the right of a poet crossing a territory, i.e. as an exception for the poet, though it should be on ten days for another person, it will be on five days for him, i.e. the exception applies to any 'sed' whatever. For satire unascertained as to kind, i.e. for the thing which is fixed for the satire, the honor-price which is for it has a stay of three days, and its not being known what kind

DISTRESS. ʒeʀanma, .i. in nī atā iʀin ainm iʀ ʒen no iʀ ʒiʀta ʒenuʀ he, .i. nī ʀeʀ in ʒiʒeitiʀ in tainm, .i. in enecʌann uil ann aʀ tʀeiʀe, nembet na ʀaiobʀu
 —
 O'D. 86. not beʀn co cuicēi. Im ʒuʒiuo meo a oʀb [.i. im in ʒiuo nʒua do beʀuʀ aʀ in mac iʀ in ʀeʀunō], .i. im amuʀ ceneoʒ do ʒenam ʒe, ʒuʀ i naʀtaib-
 tʀeʀ, no tuilē ʒo ʀaō ʀiʀ, .i. ma ʀaō tuilē ʀuʀ aʀiʀ imā ʀiʀ ʀan ʒo,
 aʀ iʀ ʒet in ʀiʀ, ʒan ma ʒo; in enecʌann ʀill ann aʀ tʀeiʀi. Im cacʀ
 naobuʀ na ʀo cuinobʀiʒtʀeʀ, no nā ʀo cʀuʒtʀaiʒtʀeʀ, .i. mein
 iaʀunō, .i. na ʒentʀu do cainobʀeʒ do cʀuʒtʀuʒaō, .i. in cʀanō cēt cēʀtā
 aʀ cuic ʒaēi, cēt uʀʒum aʀ tʀeiʀi, ʒan uʀʒum aʀ aine, .i. cēn cēnōmīa.

ʒallach cacʀ ʀuobʀaō, aʒʒabail ʒeʒmaʀe ʀil im
 cacʀ ʀuobʀaō, im cacʀ nōail cʀiʒe, im inbleoʒain
 naitiʀi caʀiʒe, im tobach a ʀʒain; aʒʒabail ʒobuʀi
 ʒia mbe ʀu ʒaimniu, aʒʒabail ʒobuʀi ecuinō co ʀo
 ʒʒeitiʀ maʒtʀe ocuʀ aʒtʀe ʒuʀ cēʒa ʒina no ʒo
 ʒella.

ʒallach cacʀ ʀuobʀaō, .i. ʒitul, .i. iʀ ʀaill oʒ do neoch a ʀeoiʒ do
 beit ʀiʀ amuʒ ʀe comat ʀuobʀaē, .i. im ʀeanʀmuʀ cinaʀ, ocuʀ im
 ʀentʀaēmeʒ—S.ʒ. Aʒʒabail ʒeʒmaʀe, .i. im cac nī biʀ ʀe neʒ
 amuʒ ʀe comat ʀuobʀaē, cʀo be ʀet he cema ʀet aine aʀ aʒiō buoem;
 ʒ' aē anobʀiʒiō aʀ in ʒi ʀo ʀuʀiʒ imuʒ he ʀe comat ʀuobʀaē, comō
 anaō ʒeʒmaʀe aʀ, .i. ʒeʒmaʀe im cʀiʒh, ocuʀ aʀobʀac muʒe do iʀin
 cʀiʒh taʒl iaʀ ʀin ʒa ʒaeb na ʒeʒmaʀe. Im cacʀ nōail cʀiʒe, .i.
 O'D. 86. beʀiuo co ʒeʒmaʀe e no ʒio tuʒʒataō, .i. anaō ʒeʒmaʀe [maō] im cʀiʒh
 im na h-uil ʀeʒu cēn ʀeʒaō muʒi na inbleoʒain, .i. ʒo caē ʒuine o buʀ
 ʒaʀ cʀiʒh tʀiʒha cēt, .i. cacʀ nōail acʀaʒeʀ ʒaʀ in cʀiʒh; cʀin mo ʒa in
 ʀiʒō. Im inbleoʒain naitiʀi caʀiʒe, .i. ma h-aʒtʀe aʀ a naʒaʀeʀ
 cʀin inbleoʒain i caʀiʒi, aʀ nī ʀuil ʀʒan leo [cuice] co ʀoet ʒeʒmaō [in]
 O'D. 86. aʒa cʀiʒh. [A ʒeʀ iʀin caʀiʒe], aʒtʀiʀ in ʀeʒhemʀn ʒoʒeʒa ʒo bʀeʒt
 O'D. 87. aʒtʀiʀ in bʀobuʀō leo amach [ʀo ecuʀe aʒʒabala ʒaʀ in cʀiʒh co ʀo
 buʒt a cumuʀo] ʀi ʀe ʒeʒmaʀe, ocuʀ iʀ i ʀin ʒeʒmaō aʒtʀiʀ ann, no a
 ʒeʀ ann, .i. bʀeʒt caʀiʒi, aʒiʀ iʀ im cʀiʒh, .i. ʀuʀ ʀe ʒeʒmaʀe biʒ a ʒiʒ
 ʀeʒhemʀn ʒoʒeʒa. Im tobach a ʀʒain, .i. im tobach neē no ʀʒan-
 aʒtʀeʀ ʒon ʀeʒhemʀn ʒaʀ cʀiʒh, ocuʀ iʀ ʒo ʀeʒhemʀn ʒaʀ cʀiʒh ʒabuʀ

of satire it is extends it to five days. For a nickname ('lesanma'), i.e. the thing that is for the name which is an annoyance ('ainm is len') or which constantly sticks to a person ('is lista lenus'), i.e. when it is not known whether the name will stick at all; the honor-price which is for it has a stay of three days, not having the wealth of his rank extends it to five days. For the wrongful suing of a son respecting land, i.e. for the wrongful suit which is brought against the son respecting the land, i.e. to question his legitimacy to see if he should be retained, or be called a bastard, i.e. if he is called a bastard it is to be determined whether it is true or false, for if it be true it is half honor-price, if it be false it is full; the honor-price which is for it has a stay of three days. For every material which is not adjusted or shaped into form, i.e. iron ore, i.e. which is not shaped into any regular form, i.e. the bar first shaped has a stay of five days, in the first stage of its preparation (i.e. as malleable iron) of three days, fully prepared of one day, i.e. without ornaments.

DISTRESS.
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Every prescription is a neglect, there is distress of ten days for every prescription, for every territorial meeting, for the kinsman of a hostage in an interterritorial matter, for levying what indemnifies him; distress from a sick man if he is on the hides, distress from a sick imbecile until the mother's and the father's *tribes* decide which of the two parties shall give a pledge.

Every prescription is a neglect, i.e. title, i.e. it is perfect neglect for one to have his 'seds' out from him during the period of prescription, i.e. for crimes of old standing, and for old expired contracts.—S.D. Distress of ten days, i.e. for every thing that is out from a person during the period of prescription, whatever kind of 'sed' it is even though a 'sed' of one day's stay in itself; to avenge his illegality upon the person who detained it outside during the period of prescription, so that there is a stay of ten days upon it, i.e. ten days respecting the territory *outside*, and there is further time allowed him afterwards in the territory within, besides the stay of ten days. For every territorial meeting, i.e. it is extended to ten days, or it may be an immediate distress, i.e. there is a stay of ten days in the case of the territory for all 'seds' without regard of place or kinsman, i.e. to every person when it is outside a cantred, i.e. every meeting which is required beyond the territory; but there is an exception in the case of the poet. For the kinsman of the hostage in an interterritorial matter, i.e. the hostage of whom the liability of a kinsman is demanded under an interterritorial regulation, for they have no exemption until they go for ten days into another territory. It is said in the interterritorial law, the hostages of the plaintiff bring the hostages of the defendant with them out over the boundary by way of distress for the space of ten days, and this is the ten days of the hostage in the case, or that is mentioned in the case, i.e. the sentence of the interterritorial law, for it is respecting a territory, i.e. for the space of ten days he remains in the house of the plaintiff, For levying what indemnifies him, i.e. for levying the thing which indemnifies him from the suitor outside the territory; and it is

DISTRESS. no im tobach in lanas n-eirca dligir uime; tiagait co tech aithri in bionburó. Athgabail lobuir dia mbe fpu gaimniu, .i. athgabail gabur don duine truaḡ maḡia roib fe ocuf a taeb ruf na gemuib. .i. aras ocuf troḡasó no urraem i turbaró, ocuf ni no airḡerḡasḡ cur gabasó athgabail.

Ro raem toich ocuf fe na turbaró, ocuf ría in turbaró na in deḡmasó, ocuf ría in deḡmasó ina anasó aicḡnta na fet, ocuf fuilleó on turbaró re anasó aicḡnta na fet, co roib deḡmasó ann, ocuf anasó deḡmasóde fuirru.

Athgabail lobuir ecuinó co no gleitir maithre ocuf aithri, .i. athgabail gabur im cinasó in ecḡḡnasḡ cura deilḡḡer icir fine mathar ocuf fine athar, cia oib gellrur de.

Ocuf ir feó fodepa athgabail do gabail o' fine mathar ocuf athar i naenfeḡt im cinasó in mic, cin alrḡuma he; no ir e tuicrin in ti dligir co nḡligiḡ oib araen; ocuf inbleḡain beirur co truir, accra for rocharó co cuicḡi, renasó na dleḡur co deḡmasó.

Tur ceḡa lina no do gella, .i. tur cia de na da fine bir fo cinasó; no ḡono noḡon oc reḡtar de bir, acḡ abailiu i mbailiu.

Athgabail fir cethrachat aithche; athgabail fir tairruḡ cen airur fecherman toich, rḡnglen noill aenfir; athgabail fir mirciul; athgabail fir for a tuic roib; athgabail fir for a narcar fir cairre; athgabail fir bir ben fpu huaitne; athgabail fir congḡenn fled flata; athgabail fir a n-uair uḡbarra; athgabail fir ruic; athgabail fir im a tuic ḡorḡ; athgabail fir muirdeḡ muilenó, do na bi uirraḡacht do cach; a chumac a aith; athgabail bḡruḡaró ar lin a tarcair.

from the suitor outside the territory it is taken, or for levying the full 'eric'-fine DISTRESS.
to which he is entitled for it; *the pledges* go to the house of the hostage of the
defendant. Distress from a sick man if he is on the hides, i.e. a
distress which is taken from a poor sick man who is lying on the hides, i.e. he
consented to receive notice and be fasted upon during a period of exemption, and
he did not plead it (*the exemption*) until distress was taken.

He submitted to the suit though being within the period of exemp-
tion, and the exemption is longer than ten days, and ten days are
longer than the lawful stay of the 'seds,' and there is addition from
the exemption period to the natural stay of the 'seds,' until it
amounts to ten days, and there is a stay of ten days upon it.

Distress from a sick imbecile until the mother's and father's tribes
decide, i.e. a distress that is taken respecting the liability of the lunatic until it is
settled between the tribe of the mother and the tribe of the father, which of them
shall give a pledge for him.

And the reason that distress is taken from the tribes of the father
and of the mother together for the liability of a son, is because the
liability is on account of fosterage; or it is understood that the per-
son to whom it is due may claim it of both: and the kinsman *being*
sued, extends it to three days, suing from several to five days, and
denial of its being due to ten days.

Which of the two parties shall give a pledge, i.e. *to know* which of
the two tribes are under the liability; or indeed it may be that he is not with
either of them, but *wanders* from place to place.

Distress from a man *observing the forty nights*;
distress from a man upon a journey without know-
ing of the plaintiff's suit, the oath of one man shall
quickly relieve him; distress from a man by whom a
calumnious story has been circulated; distress from a
man who has lost the combat; distress from a man upon
whom the test of the caldron is enjoined; distress
from a man whose wife is in labour; distress from a
man who collects the food tribute of a chief; distress
from a man at the time of offering; distress from a
ploughman; distress from a man who has lost his
corn-field; distress from a man who breaks *the rule re-*
specting the mill, who does not give his turn to every
person; the same respecting a kiln; distress from a
Brewy for the number of his party.

- DISTRESS.** Ατῆγαβάλ ριρ οεθραχατ αιτche, .i. ατῆγαβάλ γαβυρ τον ριρ τειτ το cum na heclairi [inunro] ρε ρε οεθραδάτ αιδέι in κοηγαρ; απατό ocuf τροφατό ρο υραεμ 1 τυρβατό, ocuf ριρ αιρβεηταιξ κυρ γαβατό ατῆγαβάλ; απατό δεέματθε ριρρι [ocuf οιτῆιμ n-ane θεε], ocuf nem-neyam ρο ολεχτ [ανο], υαιρ θαματό neyam nochα βα τυρβατό in κοηγαρ [i let] ριρ, .i. αιλιέρε, ocuf ρι το γρηρ, áct ριρ ρε mbec το penoat nama, .i. no [ρεέαιτό ηρετ; nech οιαμβιρ] λογ enecl ma οιατ, nach ρορ ιμγαβαίλ in cinao ριρ το έυαιτό; .i. no nech οιαμ λογ enecl in οιέιμ na cuicci οει-θεναιξ; υαιρ ρετ αινε ρο γαβατό ανο, ocuf ιρρεό τοιηξιρ na ριτιρ αρ mu θε no γαβέτα ατῆγαβαίλ, co ραερηαν αρ ροξελτατό, ocuf αρ οιέιμ ριρ ρε na cuicci οειζεναιρ. Ατῆγαβαίλ ριρ ταιριρριρ, .i. ρι ιτιρ α ατῆγαβαίλ ciρριρ no τερρ, οαιξ ιρ απατο coitceon το ρατατο ρορ ηραιοηιμ ιmmon ρι ρεν, .i. ατῆγαβαίλ γαβυρ τον ριρ τειτ ρορ τυρριρ cin ριρ ριρ αιι na ρειχημαιρ το ταιθεέτ [οια έιξ] θαρ ειρ; ιμβλεογαιρ nom βειρ co τρειρρ, ocuf ρενα co cuicci, ocuf απριρ αρ mu δυο e no γαβέτα nombειρ co θεέ-ματό. Cen αιρριρ ρεχημαιρ, .i. na ριτιρ ατῆγαβαίλ το γαβαίλ. Τοιχη ρονξλεη ροιλλ αενρριρ, .i. τοιχεό τυατό αρ ροχαίρ το ηραιοηιμ in ριρ 1 naen ιματ, ocuf το έυαιρ ηραιοηιρ οιβ ρε τοιρκαιβ θεέβιρι amac, ocuf το γαβατό ατῆγαβαίλ θε θαρ α ειρρ, .i. ιρ τοιχη, no ιρ λιατ non γλεηαιρ λαιξ αιη ριρ ιρ in cinao ριρ; αιη ρερ ειλε οια ροηγελλ λαιρ nach ρορ ιμγαβαίλ in cinao ριρ το έυαιρ.
- O'D. 88.**
- O'D. 88.**
- O'D. 88.**

Imbleogun coitceon ton ριρ ιρ α cin acaptauρ ορηρα απο, ocuf ο το βερα in τι ολιξιό he τοιχεό ορηρα ιμα ιματ, ρλαν το ci be οιβ θα ηγαβυρ ατῆγαβαίλ αρ αιηλε; ocuf ρετ αινε acun cιntach he, ocuf απατο ηαινε ρο βιατ αιcci αιρ ocuf οιέιμ τρειρρ; ocuf ιρ αμλαίρ ρο βιατ mane βειη ιμβλεογαιρ oca ηρειη co τρειρρ, ocuf ο τα, απατό τρειρρ αιρ ocuf οιτῆιμ ηαινε: ocuf ιρ αιηλαίρ ριρ ρο βιατ μαιηβεέ acra ρορ ροχαίρθε 'ca ηρειη co cuicce; ocuf ο τα, απατό cuicci αιρ ocuf οιέιμ ηαινε. Ocuf ιρ αιηλαίρ ριρ ρο βιατό mαιne βειτ απριρ ατῆγαβαίλ αca ηρειη co θεχηματό; ocuf ο τα απατό δεέματθε αιρ, ocuf οιτῆιμ ηαινε. Ocuf ιρ αιηλαίρ ροερριρ e: ocuf nech θαμα λογ enecl na cuic ρεοιτ na ραχαίρ 1 λοβαό αρ cach λαιτι το na cuic λαιτε οειθενάα ηυατ, ocuf ροξελτατο ocuf βλειη αιη λαιτι, na ριτιρ ατῆγαβαίλ το γαβαίλ; ocuf ιρ αιηλαίρ ραερριρ ρε ρε na cuic λαιτε οειθενach; ocuf τυρριρ nach ραερηαιρ

Distress from a man *observing the forty nights*, i.e. distress which is taken from a man who goes over to the church for the period of the forty nights of the Lent; he had consented to notice and fasting during the exemption, and he did not plead it until distress was taken; there is a stay of ten days upon it, and a delay in pound of eleven days, and it was not an article of necessity that was due in this case, for if it were an article of necessity the Lent would not be a period of exemption with respect to it, i.e. *it is a pilgrimage*, but not a perpetual one, but for a short time of penance only, i.e. judgment follows; one who has honor-price *equal to the debt swears* after him that it was not to avoid that liability he went *on the pilgrimage*; i.e. or a man who has honor-price *comes to swear* within the last five days of the period of the delay in pound; for it was a 'sed' of one day's stay that had been taken in this case, and what he swears is that he does not know whether it is from him the distress should have been taken, so that it frees him from *expense of feeding*, and from the delay in pound of the last five days. Distress from a man upon a journey, i.e. he cannot be distrained wherever he goes to, for it was a general notice that was served on the tribes-men respecting that thing, i.e. a distress is taken from the man who goes on a journey without his having true knowledge that the plaintiff came to his house after him; a kinsman *being sued* extends it to three days, denial to five days, and ignorance of whether it is from him it should have been taken, extends it to ten days. Without knowing of the plaintiff's suit, i.e. that he knew not that distress was to have been taken. The oath of one man shall quickly relieve him, i.e. a law suit was brought against a number of tribes-men together, and one of the tribes-men went out on necessary business, and distress was taken from him in his absence, i.e. it is soon or quickly the oath of one man prevails in that liability; another man bears testimony with him that it was not to evade that liability he went *upon the journey*.

It is a common kinsman of the family whose liability is demanded of them in this case, and when the person for whom it is lawful brings his suit against them *all* together, he is safe in distraining any one of them afterwards; and this is a 'sed' of one day with the debtor, and he shall have a stay of one day upon it, and a delay in pound of three days; and this is the way it shall be unless there is a kinsman *sued*, which extends it to three days, and when there is, there is a stay of three days upon it, and a delay in pound of one day: and so it shall be unless there is suing from many to bring it to five days; and when there is, there is a stay of five days upon it, and a delay in pound of one day. And so it shall be unless doubt of distress exists to bring it to ten days; and when it does exist, there shall be a stay of ten days upon it, and a delay in pound of one day. And this is the way in which it is freed: one whose honor-price is *equal to the five 'seds'* that he should forfeit on any day of the five last days, and to *the expense of feeding and tending of one day, swears after him* that he did not know that a distress was to have been taken; and it is thus he frees him during the period of the five last days; and he

DISTRESS. ní do budein do cuairt amach anó rin e, ocuf da raeirát ní do budein do raeirát ní do muintri tar a eiri. Ní bi fogelcát na bleit forra na deithbirib morab ril anó rri ne n-anta su dicitim, ocuf bit forra becaib, amail ata athgabail rri ruc; ocuf arberar “dan anad các atgabála, maro tulla, ní biao fogellcát rri rri ne n-aine, ocuf treise, ocuf cuicé, ocuf deémarde, acé a ruc o raiu amach so dicitim, ir anó bit fogelcát ocuf bleit;” maine be deithbir ní bia fogelcát na bleit.

Atgabail rri mirciul, .i. turbaro do ainef ber oc ic eiric in dorb-
porzil.

O'D. 89. Apad ocuf troicad ro uraem i turbaro [ocuf ní ainebercuic a turbaro do cur gabad a atgabail ina riatnuiri. Anad dech-
muide rri rre, ocuf dicitim nuine dec]. No fer forra a litar so, no dia tabuir taro do éem; no ba turbaro do co ro glicé in mircel, man gabad apad i turbaro.

Atgabail rri forra a tuic roí, .i. apad ocuf troicad ro ainebercuic i turbaro; ocuf i rre tar cuic do cuar do denam in comraic ann, .i. do rala do tect in comraic. Atgabail rri forra a narcar rri cairé, .i. dul do cairu rra, ocuf ro ba turbaro co toiri on cairu muna gabad apad i turbaro, .i. i rre tar cuic tiasar anó; samas a cuic noéa bia turbaro in rat rin air. Atgabail rri bir ben rri huaitne, .i. in uair gabala na athgabala tainic in turbaro ann; ocuf ir i a turbaro rre, ocuf ir ar rin gabar in turbaro tainic i n-uair gabala na athgabala conas eó ir anas oi ne na turbaro, .i. ro ba turbaro deémarde no mri muna gabad apad i turbaro. Atgabail rri congrenn rleó rlaéta, .i. raeirum eirde; ocuf da rrian a biata da rlaé rre, no rrian a biata do rlaé eétrann, .i. apad ro gabad i turbaro, ocuf ro ba mi rrepi ocuf deémaro ina deémaro muna gabad apad. Atgabail rri a n-uair uobairéa, .i. lan biathad tucao do liaétreoir eclairi eétrann ann rin, ocuf raeirum in liaétreora in deémaro rin, .i. no

¹ *Liachtreoir* usually means lecturer. In some cases, however, the *liachtreoir* seems to have exercised judicial functions among the clergy—*vide* C. 690.

went out on this occasion on a journey which does not give him any exemption, and should it give himself any exemption, it would exempt his people after him similarly. There shall be no *expense of feeding and tending* upon the great necessities which exist from the period of the stay to the delay in pound, but there shall be upon the small ones, such as distress from a ploughman ; and it is said " during the stay " of every distress, if an immediate one, there shall be no feeding " charged for it for the period of one day, and three days, and five days, and ten days, but from that out to *the end of* the delay in " pound, *expense of feeding and tending* shall be charged ;" unless there be necessity there shall be no *expense of feeding and tending*.

Distress from a man by whom a calumnious story has been circulated, i.e. the exemption occurred while he is paying the 'eric'-fine of the false evidence.

He suffered notice *to be served* and fasting *to be performed* during *the period of* exemption, and did not plead the exemption until distress had been taken from him in his presence. *There shall be* a stay of ten days upon it, and a delay in pound of eleven days. Or he is a man who is accused of falsehood, or of whom a story is reported from afar ; he shall have exemption until the calumnious story is decided upon, unless notice has been served during the exemption.

Distress from a man who has lost the combat, i.e. he had suffered himself to be served with notice and fasted upon during a period of exemption ; and it was into an extern territory he went to fight the combat, i.e. it happened to him to come into the combat. Distress from a man upon whom the test of the caldron is enjoined, i.e. to go to a testing cauldron, and he shall have exemption until he returns from the cauldron unless notice had been given during the exemption, i.e. he goes into an extern territory in this case ; if it be in the territory there shall be no exemption for him during that time. Distress from a man whose wife is in labour, i.e. at the time of taking the distress the exemption occurred in this case ; and this is a proper exemption, and from it is derived the exemption which arrived at the time of taking the distress, and its stay is the period of the exemption, i.e. it would be an exemption of ten days or a month unless notice was received during the exemption. Distress from a man who collects the food-tribute of a chief, i.e. this is a protection ; and two-thirds of the food-tribute is due to his own chief, or one-third to an extern chief, i.e. a notice was received within *the period of* the exemption, and it would be a month before it and ten days after it if notice had not been received. Distress from a man at the time of offering, i.e. it is full food-offering which was given to the 'liachtreoir'¹ of an extern church in this case, and the protection *given* by the 'liachtreoir' is during these ten days, i.e. he shall have exemption until the person to whom

DISTRESS. — ρο βα τυρβαϊό το σο ρο καϊτε α λαν ραιρε ιν τι οια ταρδαο ιν υορραιε, μα τυε λαν βιαθαό νο λοξ λαν βιαθαο το, .ι. ραιρε να ηεclauri ραιρ ιαραιμ.

Αναο δεέμαιθε ιν ρο υιλι αρ δειθηβερυρ, .ι. ιι βιρ ι νολιζιό ρρι nech, ιι βι νεέ ι νολιζιό ρριυ.

Αθηγαβαϊλ ριρ ρυιc, .ι. αθηγαβαϊλ γαβυρ τον ριρ ιρ α ροc ρο μεβαό, .ι. ιρ ιν ερραcη, ραερ αρ ρεέτμαιο, ραερ βυαα ρεέτμαιό; τρηιρ ιν .ρ. ριρ, cona οειέ λαιτε, ocyr απαό ρο υρραem α τυρβαο. Αθηγαβαϊλ ριρ ιμα τυιc γορc, .ι. ιρην ρογμυρ, ocyr ρεν cη, υαρ οαμαο ηυα cη ρο βα ρεέτμαιό; ocyr απαο ρο υραem ι τυρβαϊό. Αθηγαβαϊλ ριρ ιμυιθερ μυιλeno, .ι. απαό ρο γαβ ι τυρβαϊό; ocyr ροβειρ τρι ιμυρ μαη γαβαό απαό, .ι. noca τυcυρταρ υαιη νειcη το νεοcη ρεέ α cειλι οιβ, ocyr οα τυcαό ρο βα ειρηνηραιc ηε, ocyr noca βιαο τυρβαϊό το.

Cιρ ροδερα co ρυιλ τυρβαϊο τον ειρηνηραιc ιρ ιν ιναό αιλι, ocyr co να ρυιλ ανη ρο? Ιρ e ιν ραέ, noca η-ιμ ιν ρετ ρα ρειη ιρ ειρηνηραιc ιν ουιηe ταλλ ιτιρ, ocyr coiρ cια ρο βεέ τυρβαϊό το, ocyr ιμ ιν μυιληνο ρειη το ριζηι ιν ουιηe ρυηο ειρηνορυαcυρ, ocyr coiρ cη cu βειέ τυρβαϊό το.

Α cηματ α αιcη, .ι. ριc ec hoc. Αθηγαβαϊλ βρυγαϊο αρ ληη α ταρραιε, .ι. ρεοιτ αν ιν ρηη, ocyr γαιβερ cιρ αιρριμ αρια οαιγ ηι βι cηη τραιρε ραιρ. Νο οονο ιρ ο'αιτεcη ρορτα γαιβερ ιν αθηγαβαϊλ ι ρυιου, αρ ηι βιρυμ cen τραιρε ραιρ, .ι. αρ ερceρτυρ ρηη τον βρυγαϊό; αναό δεέμαιθε αρ cach η-αθηγαβαϊλ γαβυρ οe [cιό neρam no nemneρam].

Comloga o τυαιέ το βρυγαϊό, cιρ ιμ α ρετ υιηe, cη ηι βe ραιρε ραιρ, ocyr comloga υαορυμ. Cια βεέ ρυιρ ραιρ οο γρηρ, ηι ιμθειτιη γαβαλα ατζαβαλα οe; no cumao e ραεραιμ ιν αιρεέ τυιρ ιν δεcημαιό; ocyr ραcαβαρ ραεραιμ ιμ ριαά αρ ιν η-βρυγαϊο, cηη co ραγαβαρ ιμ βιαο.

Αθηγαβαϊλ ριρ leth cυηηο cια ρο οηλα λα αιρεcηc; αθηγαβαϊλ δεcημαιθε ιμ cρυιcηαό ρελβα, ιμ ρυιγell, ιμ ουιρηνό υαρ cαé, ιμ ροδαρc τυηηe [ιμ ρετ ροδερc] ιμ

¹ *Aire-tuisi.*—He was the chief who commanded the army of the territory.

the offering has been made has exercised his full power of giving freedom, if full food-offering or the price of the full food-offering has been given him, i.e. the freedom of the church is upon him afterwards. DISTRESS.

All these have a stay of ten days for necessity, i.e. they are indebted to no one, and no one is indebted to them.

Distress from a ploughman, i.e. a distress which is taken from a man for the ploughshare which was broken, i.e. in the spring, i.e. exemption of ploughing for seven days, as the exemption for reaping for seven days; and the three days added to the seven make ten days, and he had permitted notice to be served during exemption. Distress from a man who has lost his corn-field, i.e. in the autumn, and it is an old debt, for if it were a recent debt, it would be seven days; and he submitted to notice during a period of exemption. Distress from a man who breaks *the rule respecting* the mill, i.e. he received notice during the exemption; and there would be three months if notice had not been received, i.e. he has not given one man's turn to another in favour of either of them, for if he had done so he would be an unworthy person, and would not get *the benefit* of the exemption.

What is the reason that exemption is allowed to the unworthy person elsewhere, and that it is not here? The reason is, it was not with respect to the very thing in question the man in the former case was unworthy, and it is right that he should have *the benefit* of the exemption, but it is with respect to the mill itself that the man here would be guilty of an unworthy act, and it is right that he should not have *the benefit* of the exemption.

The same respecting a kiln, i.e. in the same manner. Distress from a Brey for the number of his party, i.e. this was a 'sed' of one day, and it was taken from him even though he was not without immunity. Or else it was from his steward-bailiff the distress was taken in this case, for the *steward-bailiff* is not without immunity, i.e. for this is a *case of* exception to the Brey; there is a stay of ten days upon every distress that is taken from him, whether in the case of an article of necessity or one not of necessity.

Compensation is made to the Brey by the territory, even for his 'sed' of one day, though he have not immunity, and he gives compensation. If he always has immunity, the taking of distress from him is not allowed; or the ten days are the protection given by the Aire-tuisi;¹ and protection is obtained as regards debts in the case of the Brey, though it is not obtained as regards food.

Distress from a man of half sense until the court decides who is to pay; distress of ten days for the partition of lands, for a relic, for the mountain land high above all, for things of value seen on the sea, for

DISTRESS. **DIUBU** nuire, im comorzuin cnama, im aipe fpu rruach, im folach piann do thaircelad, im cranó nhabala bir 1 n-dithrib, im cept cach penneða, im orba mic niath [do comruinó,] ar if foglaio feibá cach micoraá. Ni tualaing roða feibá ranna nech no do ren nað etairce.

Atgabail fpu leth cuinó cia po oia la aipecht, .i. in fep let cuinó no let ceili, .i. imbleogan nombepi co tpeipi, acra fop rocharoi co cuicti, fena co deámaró, .i. berpi imbleogan fop tpeipi; berpi fop cuicti, co fepfap in coonach, no fep let cuinn [no] letcinaró. Berpi fop deámaró co roipe aipect do timurcan, .i. co fepfap iarlam cia oib fop ambia a cin, itip maépi ocuf aépe, no deoparó bir fop a leparó. Atgabail dechmaioe im epichao feibá, tpe oibao no rliab, .i. im roinó fepainó na fipe, .i. nemneram nof beipi co tpeipi, acra fop rocharo co cuicté, fena co deámaró, .i. munab fpu har no ite fepoi, ip ar tpeipi; oia mbe imfena etairpu, ip fop cuicti; mað in alamuig, ip fop dechmaró. Im fuigell, .i. cumal ce aca mbe. Im oipinó uaf caé, .i. 1 n-inouf cetna; nemneram [nof beipi] co tpeipi, acra fop rocharó co cuicté, fena co deámaró. Im roðairc tunne, [.i. ro depe do cein, .i. mað chi nech do cein fop tuinn, ip laip in de, .i. uingé ocuf epepa fiona, no fiaé no neéfap de. Set roðepic], .i. na deilei ocuf na corpéara fpu bpuinni naenais ar uin; munap fpu aenach, ip ar tpeipi; ocuf na foilgi fpu bpuinni n-aenais ar tpeipi, munap fpu bpuinni n-aenais ip ar cuicti, na tinpe ar deámaró. Im diubu n-uipe, .i. na deic mba no in rchic bó 1 n-zaic eipi, .i. in eneclann uil ano ar tpeipi, ocuf nembet na fapóbrí, no acra fop roðairc, co cuicti, fena co deámaró, .i. in ní ata 1 n-robul tpeipi na hupe, .i. fmaét, ocuf a beé ar tpeipi, ocuf acra ar rocharó, ar cuicti, fena ar dechmaró, .i. in fet foiraici uingé, no in fet fe feprepall, no in fet roðairc; ocuf nemneram beipi co tpeipi, acra fop rocharo, 7rl. Im comorzuin cnama [.i. cille cin atéoñairc in .f.], .i. ac tabairt a fmepa eipib do upéaib, .i. añaal ata comcenn ropochtopach, .i. in cnám ina noentap in comrac, .i. in fmaét ocuf in eneclann ar tpeipi, ocuf acra fop rocharó co cuicti, fena co deámaró.

O'D. 92. [Mað eppuz cin uducht foiluisétep on ecluif, ocuf damuio oisguó, ip lan fmaét ocuf lan eneclunn ino. Muna damuio

valuable articles, for digging a church-yard, for breaking bones, for damming a stream, for robbing the hunter's tent, for the appropriated tree which is in the forest, for the right of each warrior, for dividing the lands of a sister's son, for he is a plunderer of the land who makes a bad contract *respecting it*. One who has sold land cannot unbind it or set it aside.

DISTRESS.

Distress from a man of half sense until the court *decides* who is to pay, i.e. the man of half reason or half sense, i.e. a kinsman *being sued* extends it to three days, suing from several to five days, denial to ten days, i.e. the kinsman extends it to three days; it is extended to five days, till it is ascertained whether he be a sensible adult, or a man of half sense or half liability. It is extended to ten days, that there may be time to assemble the court, i.e. that it may be ascertained afterwards upon which party his liability is to be, between fathers and mothers, or the stranger who lodges in the house.* Distress of ten days ^{* Ir.: Who is on his bed.} for the partition of lands, i.e. waste land or mountain *land*, i.e. for dividing the land of the tribe, i.e. its not being an article of necessity brings it to three days, suing from many to five days, denial to ten days, i.e. unless it be for ploughing or grazing, its stay is three days; if there be denial between them, it is five days; if *he be* outside *the territory*, it is ten days. For a relic, i.e. a 'cumhal' from him who has it. For the mountain *land* high above all, i.e. after the same manner; its not being an article of necessity brings it to three days, suing from several to five days, denial to ten days. For things of *value* seen on the sea, i.e. which he saw at a distance, i.e. if one sees any thing at a distance on the sea, he is entitled to some of it, i.e. an ounce, and a vessel of wine, or the value of it, or either of them. Valuable articles, i.e. the brooches and the borders at the approach of a fair-day have a stay of one day; if they are not for the fair, the stay is three days; and the rings at the approach of a fair have a stay of three days, if not at the approach of a fair, of five days, the rings have a stay of ten days. For digging a church-yard, i.e. the ten cows or the twelve cows for stealing out of it, i.e. the honor-price which is for it has a stay of three days, not having the wealth of his rank, or suing from several, extends it to five days, denial to ten days, i.e. the thing which is for the great cutting of the church-yard, i.e. the 'smacht'-fine, and its stay is three days, suing from several extends it to five days, denial to ten days, i.e. a 'sed' worth an ounce, or the 'sed' of six 'screpalls,' or the valuable 'sed;' and its not being an article of necessity extends it to three days, suing from many to *five days*, &c. For breaking bones, i.e. belonging to a church without asking permission of the several *persons interested*, i.e. to take their marrow out of them for sorcerers, such as the 'comchenn for ochtarach,' i.e. *or it is* the bone about which the combat is fought, i.e. the 'smacht'-fine and the honor-price have a stay of three days, suing from many extends it to five days, denial to ten days.

If it be *the remains* of a bishop who did not make a will *respecting his burial* that have been taken away from the church, and that *the judg-*

DISTRESS. **ολιγοσ, ιφ λετρματτ οκυρ λετ εινεclunn ινω. Ιηηεο ονο μα ιη**
 — **manuch βερυρ ινα ριτ.**

Μαθ ερρυε φορρ α ιμβρο υουετ, ιφ ιν ζνε cετνα ραιρ ετιρ lan οκυρ λετ, ινα τοιρζιτερ ιν cumul; δια τοιρκετερ ιν cumul, ιφ λετ ρματτ οκυρ λετ εινεclunn ινα ριαουε, δια ιναμυιο ολιγοσ ιν ecluyr aca ιμβρο; ινα οαμυιο ολιγοσ ιηη lan.

Μαθ nach ειλε βερυρ ινα ριτ, ιαρ τοιρκερ ιν α cumuile ιφ λετ εινεclunn οκυρ λετρματτ, δια ιναμυιο ολιγοσ αν ecluyr aca ιμβρο; ινα οαμυιο ολιγοσ, cετρυιηε ρματτα οκυρ cετρυιηε εινεclunn οε, οκυρ ιφ ε ρματτ αο βερυ ρυνο ιν ρματτ αο βερυ cη.

Ιφ ανθ α ρι α τυιερ ιν cυρ υβ λερ ιν ταν ρο ρακυιβ ηυδουετ. Ιφ ανθ ιφ ι α τυιερ ιν cυρ ηαρβυθ λερ ιν ταν ηαρ ρακυιβ υουετ. Ιηεο ιφ υουετ ανθ α ρακυιβ οο ac α ριηε α ριαρλυκυθ cιθ be ινω α τεcμυ ε. Ιφ ε ιφ cη υουετ ανθ cη α ρακυιβ οο ac α ριηε α ριαρλυκυθ cιθ be ινω α τεcμυ ε. Ιφ ιν ecluyr τυκαθ ινω α ρεclερα οο ανθ ρη. Μαρ α τυαιε ανυιη τυκαθ α ρεclερ οο, οκυρ ιφ ανη ρο ηαδουετ ε, acτ ιμαθ ρο ριαουιζεθ υαιτη e, cη ρε ηαρυιο, cη ρε ηρορκυθ, cη ιαρ ηαρυιο cη ιαρ ηρορκαθ, οκυρ cηηηε λερρ ιν τι ρο ριαουιζ cηηαη λερ, λαιη ριαε ροδβυιθ ανη, οκυρ λαιη εινεclunn, οκυρ αιρυε ιν cηαηια, ηο cumul ταρ ερ. Οκυρ αρ ε cηαηι ac βερυ ρυνο ρι βαιτερ φορ ηροκυιβ, ηο ιφ οεορυιθ οε ρο οιληρ οον ηυιρ οκυρ οο ζαιε, οκυρ α οιληρ οο λυετ ιν ρερυιηη cυρ α τάρλυ ε, cη τυcτυρ cumul ταρ α cηηο. οκυρ cηηρυιηη βαιρce ολιζεθ αν ιν cumul ρη.]

Ιη αιρε ρρ ι ρρυεη, ι. ιηε αρ cηηο ιν ηροεα, ι. ιηε cυρ αρ ινω ιηε αρυρ ηι αρ ηο 'ηα α ευε.

Μα ρο ιηερταρ ιν ουιηε αρ cηηο ιν ηροεα ηι ιφ ηο ηα ρειρεθ οο cac λειε οον αβαιηο, μαρ λειρ ιηηρ οο cac λειε, ηο ηρην ο'αεν λετ, μαηρ λειρ acτ αεν λετ, οα ηρην ηα ηηηαηεραθα ειρ

ment of law is submitted to, full 'smacht'-fine and full honor-price shall be for it. If law be not submitted to, it is half 'smacht'-fine and half honor-price. This is the case, too, if a monk has been taken away instead. DISTRESS.

If he be a bishop who did make a will *respecting his burial*, it shall be after the same manner as to the full and half *finés*, unless the 'cumhal' has been offered; if the 'cumhal' has been offered, it shall be half 'smacht'-fine and half honor-price for carrying him away, if the church with which he is *buried* submitted to law; if it does not submit to law the full *finés are exacted*.

If it be another person that has been taken instead, after tender of the 'cumhal' it is half honor-price and half 'smacht'-fine, if the church with which he is *buried* submitted to law; if it does not submit to law, it is one-fourth of 'smacht'-fine and one-fourth of honor-price, and the 'smacht'-fine that is due here is the 'smacht'-fine fixed for the crime.

It is understood that it is his *family's* when he left a will. It is understood that it is not his *family's* when he has not left a will. "Will" means that he left it on his tribe to redeem him wherever he may happen to be. "Without will" means that it has not been left by him on his tribe to redeem him wherever he happens to be. In this case a place for a tomb was given him in the church. If it be in a territory outside that a tomb was given to him, and that he was buried therein, if then he was carried off from thence, either before notice, or before fasting, or after notice and after fasting, and that the person who carried him away is certain that he is not his, there shall be full fine for opening the earth, and full honor-price and restitution of the bones, or a 'cumhal' instead of it. Or the bone referred to here is *the bone of* a king drowned in the streams, or of a hermit condemned to the sea and the wind, and the right to whom belonged to the people of the land where he happened to be *cast ashore*, until a 'cumhal' is paid for his redemption, and this 'cumhal' is to be divided after the manner of a lawfully *forfeited* bark.

For damming a stream, i.e. a dam at the head of the stream, i.e. to add one dam to another more than his share.

If a man has dammed the head of the stream more than one-sixth on each side of the river, if he owns *the lands lying on* both sides of it, or than one-third on one side, if he owns but one side, two-thirds of the excess of the fish *taken* to be given by him to the owners of the

DISTRESS. — uas do lucht na fód aile rir no ruar, cío be conair oib dech in
tiafc. Cúail rmaét rin, ocuf a bíe ar tpeiri, ocuf nembich na
raibri co cuicte, ocuf pena co dechmaíó.

Im folach rianh, .i. both folachta, .i. im cach rct, .i. bías na reoit,
do bepar ar an uarboé; uair ir amail per tar crich, .i. eneclann do
cach reinit do na tri reithead, a tigras ar tpeiri, .i. ní bíe i n-oliguo rru
nech, ni bi nech a n-oliguo rru. Im crann n-ghabala bir i n-oi-thuib,
.i. in crann ciorra, ar dechmaíó, re cet cepta ar cuicte, cet urlum ar
tpeiri, lan urlam ar aine. Im cept cach pennosa, .i. cach rct
olegar don reinit, uair ir amail per tar cric, .i. in tairne eéta.

O'D. 93. [Cío ro depa rctmaíó eneclunne don reinitó ir in crann
rucht rianaéta, ocuf a beé ma roglaige?

Ir e in raé, rogla uilri do ni, ocuf nochá milled a eneclunn
im duine rogla uilri do denum, ocuf munub uilur etir iat,
nochá mbia ni etir ano.]

Im orba mic niath [do compaino] .i. mac rcthar, .i. in gormac;
.i. ni n-aimrín ar. Nemneram beirur co tpeiri, acra for rocharo co
cúicte, pena co dechmaíó, .i. rctmaíó tigras uibáó, .i. im a tabairt do, no
ciorre rru ni pena.

Cumal reorba, cío rine maítri nor pena, ocuf ciara neram
toircioe ropa anas n-aine, uair ir nach eile not ren, ir ar
tpeiri. Cío rine maítri nos penaó, ocuf munar neram toircioe,
ir ar tpeiri. Uair ir naé eile, ocuf naé neram toircioe, ir ar
cuicte; uair ata for pena oc in rine oca n-aitbri-their, ár ma la
rine maítri itir, ir ar dechmaíó.

Ar ir roglaio rclbas cach micoraé, .i. ar ir roglaio do'n reir-
ano inri cuiri orochair de.

Ni tualaing rosa rclba, .i. ni coimgech comraileó in reirano, .i.
ro gata no ro rano. Nech no do ren, .i. neé rcafar amach. Naó
etairce, .i. na taircenn amuch, .i. in mac ingar.

¹ *The appropriated tree.*—In c. 801, the following explanation is added: i.e. if
it be clipped, i.e. a tree which is rendered domestic by the Feine, or by the warriors;
or it is a door to them and a place of resort; or it is a tree with goodly fruit, and
its right is in the person who has taken possession of it.

other weirs up or down whichever way the fish pass. This is by way of 'smacht'-fine, and it has a stay of three days, and not having the wealth of his rank extends it to five days, and denial to ten days. DISTRESS.

For *robbing* the hunter's tent, i.e. a cooking-tent, i.e. for every 'sed' (i.e. the 'seds' are food) that is taken out of the hunting-tent; for it is like the case of a man outside the territory, i.e. there is honor-price due to each warrior of the three *grades* of warriors, and it has a stay of three days, i.e. they are not indebted to any one, no one is indebted to them. For the appropriated tree¹ which is in the forest, i.e. the crossed tree, its stay is ten days, that of its first shaping five days, that of its first preparation three days, that of its full preparation one day. For the right of each warrior, i.e. every 'sed' that is due to the warrior, for he is as a man outside the territory, i.e. the Aire-echta.²

What is the reason that the seventh of honor-price is due to the hunter for the appropriated tree, he being a plunderer?

The reason is, he commits lawful plundering, and it does not deprive a man of his honor-price to commit lawful depredations; but if they are not at all lawful, nothing is due for it.

For dividing the lands of a sister's son, i.e. the sister's son, i.e. the adopted son, i.e. not in time of ploughing. Not being a necessity extends it to three days, suing from many to five days, denial to ten days, i.e. the seventh of the land of inheritance, i.e. about giving it to him, or whatever thing he sells.

As to the 'cumhal senorba,'³ if it be the tribe of the mother that has sold it, and that it is a necessary of life, the stay will be of one day, when it is another person that sold it, it will be of three days. If it be the mother's tribe that has sold it, and that it is not a necessary of life, its stay is three days. When it is another person *that* sold it, and that it is not a necessary of life, it has a stay of five days; when it is being denied by the tribe who are sued for it, if it be by the tribe of the mother at all, it has a stay of ten days.

For he is a plunderer of the land who makes a bad contract *respecting* it, i.e. for he is a plunderer of the land who has made a bad bargain about it.

He cannot unbind the land, i.e. he is incapable of unbinding the land, i.e. it was taken, or it was divided. A person who sold it, i.e. who sells it out. Or set it aside, i.e. he cannot set it aside outside, i.e. the 'mac ingor.'

² *Aire-echta*.—He was the champion of the territory.

³ *Cumhal senorba*.—This was a portion of land retained by the chief in his own possession to provide for indigent members of the clan.

DISTRESS. 1r corpe conamar athgabail huime, ocur aile, ocur tpeiri, ocur cuicthe, ocur dechmaidhe la feni a comairleib eclairi, a nnoiriб tuat, a rirrechtaib riled, a comcetraroidib rlattha, a comairle breitheman, acht ni ima tormais cubur ocur aicne a rirbrethaib iar cubur.

1r corpe conamar, .i. 1r co re no cainamriξeð, no no cotamriξeð anad n-uime for in athgabail ar ut. Ocur aile, .i. ar ut. Ocur tpeiri, .i. ar ut. Ocur cuicthe, .i. ar ut uili ro anuar. A comairleib eclairi, .i. a comairleib locta na heclairi, Patraic ocur Deneoin ocur Cairnech. A nnoiriб tuat, .i. a huirdarceξat loctana tuaithe, laegairi ocur Corc ocur Dairi, .i. fer n-Ereinn. A rirrechtaib riled, .i. Ror ocur Dubtach ocur Fergur. A comcetraroidib rlattha, .i. laegairi ocur Corc ocur Dairi, .i. fer n-Ereinn o rin amach. A comairle breitheman, .i. fer n-Ereinn, .i. do neoch do bi ar air, .i. Erc ocur Dubtach, .i. rencharð. Acht ni ima tormais, .i. ad a ni tormaisic na cirtaroi do reri a cubur. Ocur aicne, .i. na fer ripen o rin ille. A rirbrethaib iar cubur, .i. do reri na rir breð cuirrech, .i. cach ni 1r cormail rir rin, ocur na tue ar air.

O'D. 94. [Athgabail ar fut ro anuar; ocur 1r amliud gabur in athgabail ar fut: a tabuirt a noiriim rri liar, no a m-bac n-achur, ocur a taircru on fechemuin toicheða don biuduir ina lám re ré n-anta, ocur zell a lám in fecheman toicheða tar cen na athgabala rir in re rin; ocur muna tucuir in biuduir in zell cia muid athgabail ar fut í, do ní athgabail tuilla oi.]

Ma do beir in biuduir in zell rir in athgabail i lám in fecheman toicheða, beirid in fechem toicheða a zell ina lám amach re ré n-anta, ocur tabuirt an zell ler amuis a forbu anta, ocur tabuirt a zell don biuduir, ocur tabuirt in athgabail do fechemuin toicheða; ocur muna tuca in biuduir in athgabail don fechemuin toicheða, 1r arata athgabala ar in zell ó rin amach: rogelt ocur bleð, ocur lobur do tul ina cen.]

Athgabail ar fut ro anuar, ocur 1r a haradu a beir i lám

Hitherto have been enumerated the distresses of ^{DISTRESS.} one day, and of two days, and of three days, and of five days, and of ten days, by the Feini by the advice of the church, from the customs of the laity, from the true laws of the poets, from the concurrent opinions of the kings, from the advice of judges, except what conscience and nature added from true judgments according to analogy.

Hitherto have been enumerated, i.e. hitherto have been enumerated or stated, a stay of one day upon a distress with time. And of two days, i.e. with time. And of three days, i.e. with time. And five days, i.e. all these down relate to the stay. By the advice of the church, i.e. by the advice of the men of the church, i.e. Patrick, Benen, and Cairnech. From the customs of the laity, i.e. from the usage of the laity, i.e. Laeghaire, and Corc, and Dairi, i.e. of the men of Erin. From the true laws of the poets, i.e. Ros, and Dubhthach, and Fergus. From the concurrent opinions of the kings, i.e. Laeghaire, and Corc, and Dairi, i.e. of the men of Erin besides them. From the advice of judges, i.e. of the men of Erin, i.e. such as were present, i.e. Erc and Dubhthach, i.e. historians. Except what *conscience* added, i.e. except what the Christians added according to their conscience. And nature, i.e. of the just men besides. From true judgments according to analogy, i.e. according to the true analogous judgments, i.e. all cases similar, but which had not been brought forward.

All these above are distresses with stay; and this is the manner in which the distress with stay is taken: it is brought into a cowshed, or into a paddock, and it is offered by the plaintiff to the defendant into his hand during the time of the stay, and a *sufficient* pledge is then given into the hand of the plaintiff for the distress during that time; and if the defendant does not give the pledge, although it was a distress with stay, it becomes an immediate distress.

If the defendant gives the pledge for the distress into the hand of the plaintiff, the plaintiff brings his pledge out in his hand during the period of his stay, and at the expiration of the stay he shall bring the pledge, and return it to the defendant, and the distress shall be given to the plaintiff; and if the defendant should not give the distress to the plaintiff, the condition of the distress arises upon the pledge: *expense of feeding and tending and forfeiture* shall accumulate upon it.

The above are distresses with stay, and the condition of such is

- DISTRESS.** in bīobuīd̄ rē rē n-anta, ocuf langille na haḡgabala, rē hāirec don feichemaim toicheḡa i forba anta; ocuf ḡa n-aiḡicḡer in aḡgabail don feichemaim toicheḡa tar cenn in ḡill, foḡelḡad̄ ocuf bleḡ ḡo rīc̄ rīa rē rē nōiḡma, ocuf lobad̄ ḡo ḡul ina cenḡ i forba oīḡma. Muna h-aiḡicḡer in aḡgabail don feichemaim toicheḡa tar cenn in ḡill i forba anta, in arad̄a ḡo bīad̄ ar in aḡgabail, in arad̄a cetna ḡo beḡ ar in ḡell; no ḡono co na beḡ arad̄a aḡgabala ar in nḡell iḡir, [uair iḡ ar fūirūiḡad̄ tīonūice bīr in ḡell], ocuf nī heḡ bīr in aḡgabail, uair nī fūil oīḡir in ḡill ḡo ḡrēf no cu rō cinnḡer rē oīḡma air; no ḡono co tucḡar toicheḡ in a oīḡir, ocuf o cinnḡicḡer rē oīḡma air, iḡ a oīḡir i forba oīḡma, ocuf o ḡo berḡar toicheḡ ina oīḡir, iḡ a oīḡir iar toicheḡ, ḡrl.
- O'D. 94.

- O'D. 94,95. [Má ḡo berur in aḡgabail ḡo fechemaim toicheḡa a bīeḡ leḡ amach, ocuf foḡelḡ ocuf bleḡ ḡo ḡul ina cenḡ rē rē nōiḡma, ocuf lobud̄ ó tīc̄ra aimḡir lobḡa.

Már ac fuaḡlucud̄ na haḡgabála uil in bīobuīd̄, noch̄a n-ur-áileno oīḡeḡ ar in fechemaim toicheḡa in aḡgabail ḡo lecin uada, no cu tucḡur ḡell ḡo rērin uilīatūid̄ oīḡur uilī, rē cúic̄ réḡuib, ocuf rē emeclunḡ, ocuf rē íc̄ in c̄nūiḡ, ocuf rē diablad̄.]

Ac̄ht aḡgabail tūl aine, ocuf taul tḡeirī, ocuf taul chūicḡhī, ocuf taul dechmaide, na fūid̄et for naḡmanḡ na anta a faicḡhīb fḡur a nḡaibḡer, ac̄h iḡ inḡib ḡo mīd̄icḡer aimḡera a nōicḡma. Iḡ in cach noḡa ḡaib iḡ fair narcair a mbicḡuīd̄ib. Ac̄ḡgabail i faicḡc̄i ar cinn ḡill, ocuf oīḡiḡo d̄ib i forur fḡi mbleicḡ, ocuf oicḡim ocuf oīḡir co oīlmaine, manī ḡelltar d̄ib cīrḡ coir, amail iḡbeir a m-ḡrath̄c̄ae: “Ac̄nad̄ cach aḡgabala iar fūc̄ iḡeḡ oic̄im cach aḡgabala taulla cen anad̄ iḡir.”

to be in the hand of the defendant during the period of the stay, and there is a full pledge given for the distress, which is to be returned to the plaintiff at the expiration of the stay ; and if the distress be returned to the plaintiff for the pledge, *expense of feeding and tending* shall accumulate upon it during the period of the delay in pound, and forfeiture shall commence at the expiration of the delay in pound. If the distress be not returned to the plaintiff for the pledge at the end of the stay, the same condition which would be upon the distress shall be on the pledge ; or, *according to some*, there shall be no condition of the distress whatever upon the pledge, for the pledge is only detained until restitution be made, and not so the distress, for the pledge is never forfeited until its period of delay in pound has terminated, or until there has been a suit respecting its forfeiture ; and when the period of its delay in pound has terminated, it is forfeited at the expiration of the delay in pound, and when suit is had respecting its forfeiture, it is forfeited after the suit, &c.

If the distress be given to the plaintiff he takes it out with him, and *expense of feeding and tending* shall be added to it during the period of the delay in pound, and forfeiture also when the time of forfeiture arrives.

If the defendant wishes to redeem the distress, the law does not compel the plaintiff to give up the distress until a pledge is given unto him for the payment of the full amount to which he is entitled, *i.e.* five 'seds,' honor-price, the payment of the liability, and double *fine*.

But immediate distresses of one day, and of three days, and of five days, and of ten days, are not allowed to remain on security of stay in the greens into which they are taken, but it is in them the periods of their delay in pound are measured. The person who has taken them is bound to keep them during the periods. The distress *is kept* in the green until the pledge is obtained, and it becomes liable for *expenses* of tending in the pound, and there is delay in pound, and complete forfeiture, unless a right and proper pledge has been given, as is said in the Brathchae : "The stay of every distress with time is the delay in pound of every immediate distress which has no stay at all."

But immediate distresses, i.e. which are carried out at once, i.e. but the distresses which are taken on a sudden, which have a stay of one day, i.e. it was not of the stays of these we have hitherto treated, but of them *we shall treat* from this out. Of three days, i.e., they are, in truth, outside for three days without being charged with forfeiture. Of five days, i.e. in the same way. Of ten days, i.e. in the same way. Are not allowed to remain, or they are not fixed, i.e. which are not detained on a pledge during stay on time, in the hand of the debtor. In the greens into which they are taken, i.e. of the plaintiff, i.e. in the greens of the man who took the distress; it is in them is the stay, because it is immediate, i.e. it is within them it remains with him.—S.D. But it is in them the periods of their delay in pound are measured, i.e. but it is in them it is judged they should remain until the full period of their forfeiture between stay and delay in pound. Delay in pound, i.e. forfeiture in addition. The person who has taken them is bound to keep them *during the periods*, i.e. without straying, i.e. whoever takes the distress, it is enjoined on him to keep it during the proper period of the stay in a green. Periods, i.e. during the time of the stay. The distress *is kept* in the green until the pledge is obtained, i.e. of the debtor from whom they have been taken, i.e. that they stray not, i.e. a *pledge* for them, i.e. there is a fine for this pledge. And in a pound, i.e. in a 'dun,' i.e. in a certain habitation. For *expenses of tending*, i.e. the 'screpall,' i.e. the expense of a man to tend them and "the measures."¹ And delay in pound, i.e. the five 'seds.' And forfeiture, i.e. from the debtor, of all the distress. Complete, i.e. so that the property in it is forfeited. Unless a right and proper pledge has been given, i.e. unless a pledge has been given for it according to law in a proper manner. The stay of every distress with time, &c., i.e. the period during which the distress with time is upon stay in the hand of the debtor without *expense* of feeding and tending, without forfeiture being added to it, is the period during which *expense* of feeding and tending are added to the immediate distress, which has no stay at all, but *expense* of feeding and tending are added to it at once, i.e. there is stay upon every distress with time with the debtor; but delay in pound commences at once upon the immediate distress, embracing its period of stay and driving, and there are five 'seds' for neglecting to redeem it from that out.

What makes a distress with time of it is a person of the same rank *as the debtor* taking it. What makes an immediate distress of it, is a chief taking it from an inferior person.

The following are immediate distresses, and their condition is that they are to be brought by the plaintiff to his own residence at once on being taken, and *expense of feeding and tending* shall accumulate upon them during the period *they would have been* in stay, and during the delay in pound, and forfeiture shall commence at the end of the delay in pound.

Four things cause a distress to be immediate—*viz.*, 'dighlaim'² of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory;" and territory is here applied to the residence of the

DISTRESS. **criú** trichad céo.] I rēó íf oiglaím rēc ann ná rēoit ruarámar anuaraína ar aine ar fut, no ar tréiri ar fut, no ar cuicéi ar fut, no ar dechmaid ar fut, a raḡail ríraína ar aine tulla, **no** ar tréiri tulla, no ar cuicéi tulla, no ar dechmaid tulla.

I r rē íf oiglaím nōaine anō, athair ocuf mac ocuf ua, ocuf bhrathair ocuf ben; caé ní íf tulla do im a cínad budeim íf tulla im éinad in cuicir fo, ocuf caé ní nac tulla do ima cínad uudeim noca tulla do im éinad in cuicir rin; ocuf ciamad tulla do [mac] ima cínad budeim é, ocuf im éinad in cuicir rin, noca tulla do im éinad neic eile cennoḡa an diaḡ a deḡam uainn rir, in raenoleḡach fo ninnle fine ocuf in raenoleḡad fo inoí tuait.

O'D. 96.

I r rēó íf uaraí do írēl ann cach athgabail ḡebur ḡrao rēcra do ḡrao íf írēl inaḡ, no íf eclair foḡ cach; íf athgabail tulla.

I r rēó íf criú anō caé athgabail ḡebtar tar in criú, .i. cío be duine uilí oigir ná ríadā o bur tar crích cuicir oḡertar, íf athgabail tulla; ocuf cío i in cethruime eḡnaíl beḡer in athgabail foḡ tulla oiglaím nōaine, íf amlaí beḡer hí, ocuf [nechtar] do ná trí heḡnaílíḡ aile, .i. oiglaím rēc, no uaraí do írēl, no crích.

C. 2686.

Ite athgabala tul aine inro: athgabail raínḡe icir comorbail; athgabail im ime, im thairḡille fḡi ḡurta, fḡi raithchí; athgabail feicheman arluí oigir; athgabail náḡma do náḡbat narce; athgabail ríadnaíre do náḡbet inḡraice; athgabail raithē arluí coir; athgabail aicire arluí feile; athgabail cruí foḡeith a raithre; athgabail eirig arluí comalḡ; athgabail denma duin; athgabail airlicḡe; athgabail comuine

plaintiff, or to his land, and not to a cantred. 'Dighlaim' of 'seds' implies that the 'seds' found above upon one day of stay, or upon three days of stay, or upon five days of stay, or upon ten days of stay, are found down here upon one day immediate, or three days immediate, or five days immediate, or ten days immediate. DISTRESS.

'Dighlaim' of persons relates to father, and son, and grandson, and brother, and wife; whatever is immediate to a person respecting his own liability is immediate to him respecting the liability of these five persons, and whatever is not immediate to him respecting his own liability is not immediate to him respecting these; and though it should be immediate to a son respecting his own liability and respecting the liability of the said five persons, it is not immediate to him respecting the liability of any other person except the two hereinafter mentioned, *viz.*, the fugitive who has absconded from his tribe, and the fugitive who has absconded from his territory.

"Chief from inferior" means the distress which one of the septenary grade takes from one of lower grade, or the church from all; it is an immediate distress.

"Territory" means every distress which is taken outside the territory, *i.e.* whoever he may be to whom debts are due, if they are due outside the boundary of a province, the distress is immediate; and as to 'dighlaim' of persons, which is one of the four conditions that make the distress immediate, the way it is taken is in connexion with one of the other three kinds, *i.e.*, 'dighlaim' of 'seds,' or "chief from inferior," or "territory."

These are immediate distresses of one day: distress for division between heirs; distress for a fence, about the pledge for corn fields, and grass fields; distress from a suitor who evades the law; distress for a contract which is not kept; distress from a witness who is not truthful; distress from a surety who evades justice; distress from a hostage who violates his honor; distress of cattle which are in possession; distress from a houseless person who evades fosterage; distress for the erecting of a fort; distress for a loan; distress for barter after evading; distress for the stock from him

DISTRESS. ιαρ n-elod; athgabail raithe don aurbiaatar, ocuf iarraithe rruy nar alatar; athgabail comarba con-ran'at curu a nathur; athgabail éota 1 n-aithe muil-an' in dunad, 1 fenchleithiu cuntauit iaru comorbairb, 1 ren'airiu, ocuf coruy b'io flatha o comorbairb.

1^o athgabala tul aine, .i. ite in'ro na hathgabala bepar ar in tullata re re n-aine. Athgabail raithe iaru comorbairb, .i. reoit ann ro facair a n-athar acu, ocuf aca rann atait; ar aine olesur a taid'at, .i. ret aine 1 n-athar rannat eteriu, ocuf ic nepam toircide, .i. no in rann a rann, ocuf nepam in fer ocuf in tuirci rann in tan ata anad naine for in fepant, ocuf oiglam ret nom bepa for tulla; in tan imurro ata anad t'p'ri tuar fair, nemnepam in fer ocuf in tuirci re caithem anharde. Athgabail in ime, .i. in a denam, .i. in athgabail gabur in nemdenam na himi bir iaru na gurta arba ocuf na raic'ei reoir ocuf if riu ro bepar in zell toiruchnech, .i. zell da r'p'epall rru oigam ocuf turgabail. Rru gurta, .i. arba, .i. ar aine olesur, ocuf ni don ce'ar'ra beirir 1 tulla; acra for rochar' beirir co cuic'ei, ocuf r'ena na olesur beirir co de'mar'od. Athgabail feiche-man ar'lu' o'ligid, .i. feicemnur ret aine ocuf narcaire'et ocuf r'at'onaire ret uine ro gabur'ar in triur ro do lam, ocuf if aine na'c' r'at'ig'ent' anad for'ra, uair na'c' eic' in doib a ic, .i. uair' gab'ir, .i. a'ir'ie no' gab' iar n-elod do fecheman; no a'ig'ni feim'ent' a a'ig'nera iar n'gill a lo'g' r'ru' co n'p'erna iarum. Athgabail na'oma do na'ob'at nar'ce, .i. por'ezella narcaire' ro nar fair [.i. a gabail don narcaire' cu ro tar'benann a narcaire'et ocuf narcaire'et ret aine ro gab' do lam ann.] .i. co n'p'erna com'tobach r'ru, .i. a'ig'ni do ic don nar'gairi muna te do tobach a narcaire'et, ocuf r'ru reoit, ut oic'unt if in 'p'erna; r'lan do imurro dia n'ech. Acra for rochar' beirir cach ni doib ro for cuic'ei, r'ena na olesur beirir co de'mar'od; ni don ce'har'ra beirir 1 tullat'ar'od.

O'D. 98.

Alaoul, feicemnur ocuf narcaire'et ocuf r'at'onaire ret aine ro gab'ar in triur r'ru do lam, if ime na'c' eic' in im'leog'ain doib he, uair nach eic' in doib a ic.

¹ *Four conditions.*—Vide supra, p. 213.

who has not supplied the food-rent, and for the fosterage-fee from him who has not performed the fosterage; distress from heirs who divide the contracts of the father; distress for the share in the kiln of a mill belonging to several, in an old bond-vassal to whom the heirs were entitled, in an old caldron, and the proper food-rent of the chief, *which must be supplied* by the heirs.

These are immediate distresses of one day, i.e. these are the distresses which are brought out immediately for the period of one day. Distress for division among heirs, i.e. their father had left 'seds' of one day to them, and they are dividing them; it is required by law that they be forthcoming in one day, i.e. they divide the 'seds' of one day of their father between them, and they are necessities of life; i.e. or it is about dividing his land, and in this case the grass and the water are articles of necessity when there is a stay of one day upon the land, and 'dighlaim' of 'seds' causes it to be immediate; but where there is a stay of three days above upon it, the grass and the water for use are then not articles of necessity. Distress for a fence, i.e. for making it, i.e. the distress which is taken for neglecting to make the fence which is between the corn fields and the grass fields, and it is for this the relieving pledge is given, i.e. a pledge of two 'screpalls' for violation and trespass. About the pledge for corn fields, i.e. fields of corn, i.e. it is due in one day, and one of the four *conditions*¹ causes it to be immediate; suing from many extends it to five days, and denying that it is due extends it to ten days. Distress from a suitor who evades the law, i.e. the three persons took in hand the advocacy of 'seds' of one day and contract-binding, and witness of 'seds' of one day; and the reason that their stay is not extended is, because they are not bound to pay, i.e. a chief makes the seizure, i.e. he seizes a hostage after the suitor has evaded: or *he seizes* an advocate who refuses to plead, after having received a pledge for his fee, *and detains him* until he does plead afterwards. Distress for a contract which is not kept, i.e. the evidence of a contract-binder is bound upon him, i.e. he is distrained until he proves his contract-binding, and it was contract-binding respecting a 'sed' of one day he undertook, i.e. that he assist them in distraining, i.e. restitution is paid by the contract-binder if he does not go to enforce the contract, and *a fine of* three 'seds' as laid down in *the law of Berruide*; but he is free if he does go. Suing from many extends *the time in* each of these cases to five days; denying that it is due extends it to ten days; one of the four *conditions* causes it to be immediate.

According to another book these three took in hand to effect advocacy, and contract-binding, and evidence respecting 'seds' of one day, and the reason that their liability is not that of a kinsman is, because they are not obliged to pay it.

DISTRESS. Ἀθηγαβαίλ ριαθναίρε το πατβετ ινορναίρε, .i. αθηγαβαίλ
 gabur don ριαθαιν να τικ το ταιρβενά ινορμυρ α ριαθναίρε, .i. ιαρ να
 O'D. 98. ρενα το ρειν, .i. ριαθναίρε ρετ αννε, ocyr ni don cetharða beiry [α τυλ-
 λαταρό]. Ἀθηγαβαίλ ραιτθε αρλυι κοίρη, .i. co noerna tobach; no yr
 ραιτ ρeichemner innryn.

Ραιτ ρeichemnuir ρεοιτ αννε, ocyr ραιτ αιτιρυρ ρεοιτ αννε ρο
 gaburταρ ιν τιαρ ρο το λαίμ, ocyr yr αιρι ραιτ ein imbleogain
 τοιθ he, uair ni ρο gabrat το λαίμ α icc. Ocyr ni don cetharða
 beor; no ma ρogabðair το λαίμ α ic, no icrairir aihail einarð ιν
 imbleogain.

Ἀθηγαβαίλ αιτιρε αρλυι ρείλε, .i. yr inann ocyr ιν ραιτ ιμ tobach.
 Ἀρλυι ρέιλε, .i. elar ar anairi; ρετ αννε ocyr ni don cetharða, γηλ.
 Ἀθηγαβαίλ ερui ρορθειτ α ραιθβρε, .i. α ρεοιτ ρειν ινα ριαθναίρε,
 ocyr yr ιαρ n-elod ime ρια αρα, .i. no ρεοιτ αννε ρο ολιγεθ don αθαιρ
 ann, ocyr ρο ρακαίθ ιν τ-αθαιρ θα ρεταίθ ρειν τοίλ α ριαch; ocyr muna
 ρακαίθ, ρο ραλεβαρ, ocyr ni don cetharða, γηλ, .i. ni τερβανθ ραιτ
 παθουρι, ocyr ατα ινα ραιθβρε ιν ρετ, ocyr αρυλλα ιν τ-αθαιρ ινα
 βεθαίθ, ocyr yr γαιτ ιν ρετ, .i. eluo ιαρ necaib yrθο τοο mbeir o cuicēi
 co τρειρι; ni bhect na cunnatabairt α biē ινα ραιθβρε yrθο τοο mbeir o
 τρειρι co home ιαρ ρut; yrθο τοο mbeir o home ιαρ ρut co ταυλ αννε αρ
 να ταιρ τυρρευζαθ. Ἀθηγαβαίλ ειρτιγ αρλυι comalt: ειρτιγ, .i.
 ein tech Ἀρλυι comalt, .i. ιν poenlegach, .i. co noenao α tech,
 .i. nepam ιν βιαθ ocyr ιν tetach ρο αιτθεθ ριρ, ocyr αναθ naine αιρ,
 ocyr οιγλαμ ρετ αρβειρ ρορ τυλλαταίθ; no αθηγαβαίλ gabur don τι cyp
 na bi tech ινολιγιθ α comaltair, ocyr comaltar ban ainmeθ he. Ἀθηγα-
 βαίλ denma θυιν, .i. nepam ιν gnimrath, ocyr αναθ naine αιρ, ocyr
 οιγλαμ ρετ, .i. ιν bpaθair γεβιρ αρ α ceili, .i. uaral οιρλ. Ἀθηγα-
 βαίλ αιρλιεθε, .i. ρεοιτ αννε τυκαθ αρ αιρλιεαθ ann, ocyr αναθ naine
 αιρ, ocyr οιγλαμ ρετ αρβειρ ρορ τυλλαταίθ, .i. gabail γαιβερ oca.
 Ἀθηγαβαίλ comuine ιαρ nelod, .i. ρεοιτ αννε τυκαθ αρ comain αναθ
 beor, ocyr αναθ naine αιρ, γηλ. Ἀθηγαβαίλ ραιτθ don αυρβιαθαρ,
 .i. θαερραε, .i. αθηγαβαίλ ρλατα cethallna, ocyr uaral ρορ yrθελ noρ beir
 ρορ τρειρι, .i. αιτθγι ιν βιο ριλ ρυνο ρορ um, no yr θεοραθ. Ιαρ ραιτθ
 O'D. 99. ρριρ ναρ αλταρ, .i. ιν τ-αθαιρ γαιβερ [αθηγαβαίλ] ιμ αιτθγι βιο
 ocyr εταξ ιν μοc, no ιμ αιτθγι να ηιαρεα, .i. ein αλταρm n-ιτιρ ρυνο,
 ocyr το gni bec n-αλταρm τυαρ.

O'D. 99. [Ἀθηγαβαίλ τρα τρι ρεοιτ ιμντυ; τρι ρεοιτ ó pechemum

Distress from a witness who is not truthful, i.e. distress which is taken from the witness who does not come forward to show the truth of his evidence, i.e. after its denial by himself, i.e. the evidence respecting a 'sed' of one day; and one of the four conditions causes it to be immediate. Distress from a surety who evades justice, i.e. until he distrains; or he is a surety for advocacy in this case.

DISTRESS.
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These two undertook security for advocacy for a 'sed' of one day, and security for providing a hostage for a 'sed' of one day, and the reason that their liability is not that of a kinsman is, because they had not undertaken to pay it. And "one of the four," &c.; or if they had undertaken to pay it, they should pay it as in the case of the liability of a kinsman.

Distress from a hostage who violates his honor, i.e. it is the same as the surety with respect to the levying. Who violates his honor, i.e. who absconds to his shame; it is a 'sed' of one day, and "one of the four," &c. Distress of cattle which are in possession, i.e. a person's own 'seds' in his presence, and he has evaded respecting them before the suit, i.e. or 'seds' of one day were due of the father in this case, and the father has left of his own 'seds' what is sufficient to pay his debts; if he has not, the distress will be made, and "one of the four conditions will bring it," &c., i.e. nothing is wanting, and the 'sed' is in his possession, and the father evaded in his life-time, and the 'sed' is a stolen thing, i.e. evading after *the father's* death is what reduces it from five to three days; there being no danger or doubt as to its being in possession is what reduces it from three days to one day with time; what reduces it from one day with time to an immediate distress of one day is that he has not given maintenance. Distress from a houseless person who evades fosterage: 'eistech' means without a house; who evades fosterage, i.e. the wanderer until he builds his house, i.e. the food and the clothes which were used by him are articles of necessity, and there is a stay of one day in this case, and 'dighlaim' of 'seds,' &c., causes it to be immediate; or it is a distress which is taken from a person who has not the house lawfully fit for the fosterage, and this is the fosterage of a blemished woman. Distress for the erecting of a fort, i.e. the work is one of necessity, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., i.e. one brother takes it from the other, i.e. chief from inferior. Distress for a loan, i.e. 'seds' of one day were given as a loan in this case, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., causes it to be immediate, i.e. the distress which is made. Distress for barter after evading, i.e. 'seds' of one day were given in exchange in this case too, and there is a stay of one day upon it, &c. Distress for the stock from him who has not supplied the food rent, i.e. the base tenant, i.e. distress by a chief of first claim, and chief *swing* from inferior brings it to three days, i.e. the restitution of the food here has a stay of one day, or the person is a stranger. For the fosterage fee from him who has not performed the fosterage, i.e. the father takes distress for the restitution of the food and clothing of the son, or for the restitution of the fosterage fee, i.e. in this case no part of the fosterage was performed; but in the former case a small part of it was performed.

There is a distress for which a fine of three 'seds' lies; three

DISTRESS. τοιχεδα α νινολιζεδ ατζαβαλα ορομα ρρι λιαρ, .i. α ηγαβαιλ ειν
 — αρυδ, ειν τρορעד, νο ταρ ταιερην εηρ, .i. τρι ρεοιτ το βιρδουδ δια
 νελοιδ δια ρεchemuin τοιχεδα ζην ζελλα ζην ετιρε, οcυρ cumul—
 ρεετμαδ μαρβδα—muna ταρζαδ βιαδ; οcυρ διαβλαδ ιν βιδ' οcυρ
 διαβλαδ ριαδ, οcυρ τρι ρεοιτ ελοιδτε ιμ λυ, οcυρ τρι ρεοιτ α
 nemlézen ορομα ρρι λιαρ. Δια τοιρζιυρτυρ, βιαδ οcυρ διαβλαδ
 ριαδ; οcυρ τρι ρεοιτ ελοιδτε οcυρ τρι ρεοιτ α nemlézen ορομα
 ρρι λιαρ. *Let cumul* ονο ό ρεchemuin α ροxal ατζαβαλα ιμ λυ
 α ερχιχ co ρριμ ecluif no ζο ρι, οcυρ ιι ρο ελοιδ ιμ οριυιμ
 ρρι λιαρ; οcυρ *let cumul* ονο ό βιρδουδ μα ρορηζαβαο το
 ρεcheam αca βρεε co ρριμ ecluif no ρι, ιμ ελοδ οριυμα ρρι
 λιαρ. *Cumul* ονο ο ρεchemuin α ροxal ατζαβαλα ιμ λυ ταρ εριδ
 cen α βρεε co ρριμ ecluif no ρι, οcυρ ειν ελοιδ ιμ οριυιμ ρρι
 λιαρ; no ana βρεε δια ειζ ραδερην α εριδ ειν α βρεε co ρριμ
 ecluif no ρι, οcυρ ειν ελοιδτε ορομα ρρι λιαρ; οcυρ cumul
 ονο ο βιρδουδ μα ρορηζαβαδ το ρεchemuin ιαρ na βρεε αμαε
 ταρ εριδ, ιαρ νελοδ ιμ οριυιμ ρρι λιαρ, οcυρ ιαρ na βρεε co
 ρριμ ecluif no ρι.

Δια τέ ονο βιρδουδ ι ηδεαζιυδ α ατζαβαλα ταρ εριδ, οcυρ co
 ταρζε ζελλα οcυρ αιτιρε δια εινη το ρεchemuin, οcυρ ηι ζαβαδ
 υαδα, ρλαν το α τοxal υαδα, ειν τοιχεδ αετ α ηαιρhc ρορ cυλα.

Μα απαδ οcυρ τρορעד ιμορρη το βερη βιρδουδ ρορ ρεche-
 muin τοιχεδα ιμ α ατζαβαιλ, οcυρ ιι τινειυιθαρ, οcυρ ιρ
 cυρρυμα ριαδ α ηελοιδτε οcυρ α νελοδ ριμ το ριατ ριμ ρορ ρεειμ
 οζα ειζ ιμ na τρι ρεεuib co ραοι, οcυρ ιμ cumul ρεετμαδ
 μαρβδα, οcυρ ιμ διαβλυ ιμβιδ amuil ρο ραιδουρτυρ; αετ ζαιβιδ ιν
 ρεεem ιαρ na τοιει cυρρυμα ιν ρεε ρο ζαβυρτυρ αρ τυρ. Δια
 τινειυιθερ ειν ελοδ, ιρ ρλάν οον βιρδουδ ιν διαβλυ ρο ζαδ ό
 ρεεem maille ρριρ ιν ριαχ ρο, αρ cυρρυμα ινολιζιρ ρεεem οcυρ
 βιρδουδ ανη ρο, οcυρ ροxal ταρ εριδ ό ρεchem ειν α βρεεh co
 ρριμ ecluif no co ριζ, αετ co τεζ ραδερην.

'seds' are due of the plaintiff for unlawful distress taken in a cow-shed, i.e. for taking it without notice, without fasting, or after tender of his right, i.e. three 'seds' *are due* of the defendant if he should evade giving to the plaintiff pledges or a hostage, and a 'cumhal'—the seventh of that for killing—unless food was offered; and double the food, and double the debt, and three 'seds' for absconding with a small debt, and three 'seds' for not permitting *the use of* a cow-shed. If *food* has been offered, it is food and double the debt, and three 'seds' for absconding, and three 'seds' for not permitting *the use of* a cow-shed. But there is half a 'cumhal' due of the plaintiff for taking distress for a small debt from a territory to a principal church or to a king, and when he did not evade respecting the cow-shed; and half a 'cumhal' also is due of the defendant if he retakes it from the plaintiff while bringing it to a principal church or to a king, for the purpose of avoiding the cow-shed. A 'cumhal' too is due of the plaintiff for carrying off a distress made for a small debt across a boundary without bringing it to a chief church or a king, and without avoiding the cow-shed; or for bringing it to his own house from a territory without bringing it to a chief church or a king, and without avoiding the cow-shed; and the defendant also shall be fined a 'cumhal' if he retakes it from the plaintiff after his having carried it off over the boundary, and after having avoided the cow-shed, and after having brought it to a chief church or a king.

DISTRESS.
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And if the defendant goes in pursuit of the distress beyond the boundary, and offers pledges and a hostage for it to the plaintiff, and that they are not taken from him, he is safe in taking it from him, and there is no suit necessary but simply to retake it.

If, however, the defendant should serve notice and fast upon the plaintiff for his distress, and that he is not responded to, then the fine upon him (the plaintiff) for not responding is equal to that to which the defendant subjected himself at his house, by evading, as regards the twice three 'seds', and the 'cumhal,' the seventh of that for killing, and as regards the double of the food as was said *above*; but the plaintiff, after the suing, takes a fine equal to that which he took at first. If tender is made without absconding, the defendant is safe in having taken the double from the plaintiff together with this fine, for the acts of the plaintiff and defendant are here equally illegal, the distress having been carried beyond the boundary from the defendant without having been brought to a chief church or a king, but to his own house.

DISTRESS. Cúic feoite donno ó fecheam im inóliḡeó atḡabala ḡroma fḡu liaf, ocuf ina ḡabail cin apuó cin ḡroḡeud no tar tairḡrin cin o ta lu fuaḡ. Cúic feoite donno ó biudbuíó dia neloió fechem cin ḡella, cin aithe, ocuf cumul—ḡeéctmaó maḡbēa—muna tairḡeó biaó; ocuf diablu, ocuf diablu fiaó ocuf cumul eloióte, ocuf cúic feoite a nemlécaó ḡroma fḡu liaf.

Leé fiaḡ ḡaitti, a toxaí atḡabala, ó ta lu fuaḡ, a cḡic co pḡim ecluif no ríḡ, ocuf nḡ eloió an ḡruim fḡu liaf. Leé fiaḡ ḡaitte donno ó biuio ina foḡḡabail do fechem a cḡic oc a bḡeé co pḡim ecluif no ríḡ, iar nelóó i noḡuim fḡu liaf.

Uán fiaḡ ḡaitti donno ó fechem atḡabail ó ta lu fuaḡ tar cḡic cin a bḡeé co pḡim ecluif no ríḡ a cḡic cin a elóó im ḡruim fḡu liaf.

Cin ḡaitti donno ó biudbuíó ina foḡḡabail do fechemuin ina bḡeé tar cḡich, ocuf ro eloió im ḡruim fḡu liaf; iḡ iar na bḡeé co pḡim ecluif no ríḡ a cḡich iḡ cuḡuma fiaḡ a toxaí, amuil aḡḡubairtamuir, do fechemuin ocuf a foḡḡabail do biudbuíó de iḡ na ḡnétib fo uile, amuil aḡḡubairtamuir an ríicé buí ar túḡ.

Deḡuir atḡabail do cum ecalḡa, .i. ar taḡathuir aḡaḡaóa ac na hírlib, ocuf leth fiaḡ fair ina bḡeé co nech iḡ iḡli ná aipe áḡo; ocuf leth fiaḡ fair ina bḡeé fḡu a foḡuir féim fo cétoir, cícaḡa beḡuir, ocuf leéḡiaḡ fair ina bḡeé fo cétoir tar cḡic; ocuf iḡ oíḡ a toxaí co pḡim ecluif no ríḡ a cḡich.

ḡicḡiní tḡeiri foḡ caé naḡḡabail, .i. tḡeiri co noicḡuim caé atḡabala na mbo fḡeiri, no co tḡaḡaitt ba fḡeiri ina cenn iar na ḡḡabáil, .i. cúic laḡi deé iar na ḡḡabail cin bu fḡeiri ina cenó; ocuf dia mbe teoḡa cḡícha etuḡra, no ce beé lin iḡ lia do

There are five 'seds' due of the plaintiff for illegal taking of ^{DISTRESS.} distress in a cow-shed, and taking it away without notice, without fasting, or after the tender of his right, from a small debt up. There are also five 'seds' due of the defendant, if the plaintiff be evaded without *having been offered* pledges or a hostage, and *he pays* a 'cumhal'—the seventh of that for killing—unless he had offered food; and double *restitution*, and double fine, and a 'cumhal' *are due* for absconding, and five 'seds' for not permitting *the use of a cow-shed*.

There is half the fine for theft, for carrying away a distress, for any thing from a small debt up, from a territory to a chief church or a king, even when the cow-shed is not avoided. And there is half the fine for theft due of the defendant for recapturing it from the plaintiff in the territory while he is bringing it to a chief church or to a king, after having avoided the cow-shed.

But the full fine for theft lies against the plaintiff *for carrying* a distress, for any thing from a small debt up, across a boundary without bringing it to a chief church or a king in the territory, without avoiding the cow-shed.

The fine for theft also lies against the defendant for recapturing it from the plaintiff when he is carrying it across the boundary, and that he has avoided the cow-shed; it is after bringing it to a chief church or a king in the territory that the fine for carrying it off by the plaintiff, as we have said, is equal to that for recapturing it by the defendant, in all these cases which we have mentioned above.

Distress is carried to a church, i.e. because it is regarded as the proper place in the case of the humble people, and there is half fine for bringing it to any person of lower grade than the Aire-ard; and half fine lies against a person for bringing it at once to his own habitation, whatever his claim may be, and half fine lies against him for bringing it at once over the boundary; but it is right to carry it off to a chief church or to a king in the territory.

There is a delay in pound of three days upon every distress, i.e. three days till the delay in pound of every distress for cow-feeding sets in, or until cow-feeding is added to them after taking them, i.e. they are for fifteen days after taking them without cow-feeding being added to them; and should there be three territories between

DISTRESS. crixhaib eturru ni do rime [cúicte caça criche] con dic tar cuicco, ocuf if mí fechnon Erienn, .i. if cethruime don athgabail a mbia feét cumulu déc imba feir, ocuf do tuicet a colann feich olchena, ocuf gabur athgabail eile de co ro ícthur in cethruime do rochair if in feir, .i. cío bec ci moir, ocuf if ar dechnuid riach feir cach athgabala, .i. na feét cumala déc; co cuicte imurro riach feir caé aḡgabala co ruigi lú ocuf im lu féin; no if dechnuid cach aḡgabail a coitcheinne; ocuf arud dechnuid imurro ar zach nduine aḡ cam beuf nach athgabail do beuar fú zaitt ocuf braitte.

Seét naḡgabala gabur um feét cumala, ocuf fé ba in cach athgabail, ocuf riach féir do gabail inoiaḡ caé athgabala; no dono if ar noithim athgabala uile gabur athgabail imum féir, ocuf ic fe ba gabur in zach athgabail umun feir.

Ceteora aḡgabala zaitter um leé feét cumala, ocuf fe ba in caé aḡgabail oib ro, aét aon aḡgabail, teoru bai inoithide, ar ni hurzarta ní if luḡae do gabail nait tri bai; ro hurzarta ni buo mo; ocuf if cutruma aḡgna imurro gabur im lú a naon aḡgabail, cío cumul cío leécumul cío tri feoit. Cutruma riach imurro gabur a naon athgabail im zuin duine ocuf im marbaó, ocuf im eloó zeill, ocuf if toxal doibeir ocuf fú fechtur raóerim; no ono ciat comarlécuo cutruma riach gabur in aona aḡgabail im zuin duine, ní ro comarlécaó a toxal nach a tabuirte ra ráiti raóerim.

Alitir, nach athgabail do beuar fú zaitt ocuf braitte, 7rl., .i. cío mór d'ércib oliguir duine, ní zebenn aét fe bai no olepeo oin, ocuf damaó luḡa naiti, cuma luḡa naitti ro gabta in athgabail umru; ocuf duine naé oligir toxal é, uair dama zreim no oleir if cutruma fú no zebaó; ocuf diamoir féich cuir no connarta iatt cuma cutruma no gabaó caé duine an aḡgabail umrud.

them (*the plaintiff and defendant*), or though there should be a greater number of territories between them, nothing is added *but* five days for each territory until it extends to a province, and a month if throughout all Erin, i.e. the fourth of the distress in which there are seventeen 'cumhals' *is forfeited* for the feeding, and they are all forfeited for the original debt, and then another distress is taken from him until the fourth part is paid which was forfeited for the feeding, i.e. whether *the distress was* small or great, and the debt for the expense of feeding of every distress has a stay of ten days, i.e. *of every distress* of the value of seventeen 'cumhals;' but the debt for the expense of feeding of every distress for a small debt down, and for the small debt itself, has a stay of five days; or every distress has a stay of ten days commonly; and there is, moreover, a notice of ten days upon every person in 'Cain'-law for every distress that is taken for theft or plunder.

DISTRESS.
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Seven distresses are taken for seven 'cumhals,' and six cows in each distress, and a distress for expense of feeding is taken after every distress; or indeed it is after the delay in pound of all the distresses that the distress for the feeding is taken, and it is six cows are taken in every distress for the feeding.

Four distresses are taken for half seven 'cumhals,' and six cows in each distress of these, except one distress, in which there are but three cows, for it is not forbidden to take less than three cows: it was forbidden to take more; and the equivalent of restitution is also taken for a small debt in one distress, whether it be a 'cumhal,' or half a 'cumhal,' or three 'seds.' The equivalent of the fines, too, is taken in one distress for wounding a man and for killing, and for the escape of a hostage, and he distrains in his own turn; or now if it be agreed that the equivalent of the fines be taken in one distress for the wounding of a man, it is not agreed to levy it or to give it on its own account.

Another version:—Whatever distress is taken for theft and plunder, &c., i.e. though a man is entitled to ever so much of 'eric'-fine, he cannot take but six cows for what is due to him, and if he is entitled to less than these, less shall be taken in distress for them; and this is a person who is not entitled to distrain, for if he was entitled to a claim on it he shall obtain an equivalent with it; and if they are debts of bargain and contract every person concerned shall take distress equally.

DISTRESS. 1r ecin móirfeiren ag gabail athgabala imbleosuin in uirru-
O'D. 618. óur, .i. min tige, ocuf [cominnell tuaité], ocuf teallach ren-
 aithe, ocuf do foalad truar do .iiii. ocuf farc fuidéict, ocuf
 farc in tref breictir, ocuf farc cin anad itir, ocuf riodhuir dia
 mbi lozeimuch.

Nach athgabail do beuru ffrí gait ocuf braitte 7rl., .i. cio moir
 aguar do gaoib, ocuf do tuoirgnib, do braiduib, do greachuib,
 ocuf do ruathruib, ni fuil do gabail a nachgabala do ni 1r mó
 na re bai. 1r ann ata rin, in tan 1r mó ná ré bai ro dlis; ocuf
 mara re bai buóin, no ni 1r luza ro dlis, curub ni 1r luza na
 reis gabur a nachgabail.]

Atgabail comarba conranat cura an athuir, .i. cenóathí
 coibdeais do, ocuf re n-ec tuc cupo mti, ocuf anad naine fuirru, .i. raité
 ocuf cenóaze, ocuf 1r brathair geber dia raike; ocuf atait ar air do
 fetaib in athair fein, .i. no 1r cin ro facaib orra, ocuf athgabail gabar
 oib no co ruinneit etarru rura tarat anaduir cuir ocuf oib do, .i.
 oiglam daine reo facaib acu, 1r air naé cin imbleosain doib he, reoit
 aine ocuf ni don cetharda, 7rl.

Atgabail éota i n-aithe muilano in duano, .i. in-innur cetna
 ocuf oiglam fet etarru, monetur coruib cuir caic oib ann, .i. in
 brathair gaber ar a ceile. 1 renchleithiu cuntau itir comor-
 baib, .i. cio ren he 1r nerram re denam gnimraio, .i. im in cleití ren
 tuiter itir na cometaib orra, in a cuir doib de, ocuf ni don cetharda, .i.
 ren tech, no renleiti aicille. .i. in brathair ruc a cuir on brathair
 aile do caé ni oib rin, ocuf anad naine air, ocuf oiglam fet ar beir for
 tuillatad. 1 rencairiu, .i. cio ren he do nitheir ni ar, ocuf ni don
 cetharda beor. Corur bit rlatra o comorbair, .i. aicín [no
 athgabail] bit rlatra cetgialla for aine, ocuf uaral for ipel beirur for
 tuillatad, .i. aicín in bit ona comorbair gair de in n-mao a n-athair,
 uair 1r e a cin fein, uair do gabrat do lam a icc, .i. rlaté geber,
 ocuf 1r iar ronairmair do for comorba; no brathair gaber diairale.

Atgabail aicne; athgabail foctada cairr; athga-
 bail dingsbala meic dia marb chich a mathair; athga-
 bail huithir do dingsbail iar ndioidgí.

¹ *Seven.*—There are eight mentioned.

Seven¹ things are necessary at the taking of the distress from a kinsman in 'Urradhus'-law, i.e. level land, security of territory, the land of ancestors, three driving it out to four, notice by track of the cattle, notice by the third word, and notice without any stay whatever, and a witness whose honor-price is equal to the value of the distress.

DISTRESS.

Every distress which is taken for theft and plunder, &c., i.e. however great may be the amount of what he claims for thefts, and robberies, plunderings, spoils, and incursions, he cannot take in distress more than six cows. The time he can do this is when he is entitled to more than six cows; and if he is entitled to six cows only, or less, he shall then take less than this in the distress.

Distress from heirs who divide the contracts of the father, i.e. the 'cennaighe' of a kinsman is due to him, and he had made a contract about it before his death, and there is a stay of one day upon it, i.e. stock and 'cennaighe,' and one brother takes it from the other; and there are forthcoming as many of the 'seds' of their father as will discharge the debt, i.e. or it was a liability he left upon them, and distress is taken from them until they divide between them the liability for which their father, who left an inheritance, was bound by contract, i.e. this is 'dighlaim daine' he left with them, and the reason that it is not the liability of a kinsman is because it is a 'sed' of one day, and "one of the four," &c.

Distress for the share in the kiln of a mill belonging to several, i.e. after the same manner, and 'dighlaim' of 'seds' between them, if it be known that the share of each and all of them was there, i.e. one brother takes it from the other. In an old bond-vassal to whom the heirs are entitled, i.e. though he is old he is necessary for doing work, i.e. for the old bond-vassal to whom the heirs are entitled, i.e. respecting their share of him, and "one of the four," &c., i.e. an old family, or an old dependent, i.e. one brother took his share from the other of all these things, and there is a stay of one day upon it, and 'dighlaim' of 'seds' causes it to be immediate. In an old cauldron, i.e. though it is old something is made out of it, and "one of the four" also, &c. The proper food-rent of the chief which must be supplied by the heirs, i.e. the restitution or distress for the food-rent of the chief of first claim has a stay of one day, and "chief from inferior" causes it to be immediate, i.e. restitution of the food-rent by the heirs who took the place of their father, for it is their own liability, for they undertook to pay it, i.e. the chief receives it, and it is after he has bound the heir to it; or one brother takes it from the other.

Distress for a thing given in charge; distress for the support of a champion; distress for taking care of a son from the dead breast of his mother; distress for a sick man to take care of him after he has become incurable.

DISTRESS. Ατῆγαβαίλ αἰτῆε, .i. γετ αινε τuc αρ αιτῆε ann, ocuy ιφ e fein no caí e, ocuy ni don ceárhoa. Ατῆγαβάιλ φοτuοα cαιρη, .i. oiglam γετ, .i. aτῆγαβαίλ γαβχαρ imin ni foτῆaigιφ cαρpu na τuaíτi—in bo meit; ocuy in bpaτῆaιp no λeic a cuit αρ a ceile τi, ocuy αρ αινε olegur a τiaτῆaιn; ni don ceárhoa beoγ, .i. bpaτῆaιp γaβεγ oiaρaίλe im ic ruy a coτa don boim γin, .i. imin boim foγuigιeρ cαρpu; do naimτiob do beaρ. .i. bo biaτa na pλάτa. Ατῆγαβαίλ oingbaía meic τi maρb chich a maτῆaιp, .i. oiglam γετ, .i. fine γaбуp, .i. in ciγ αρ in beim, ocuy ιφ maρb in ben, .i. iaρ n-ecaib a maτῆaιp; no dono ιφ ciγ cin laτῆ, .i. ina τpog in maτῆaιp, .i. aτῆγαβαίλ γaβap im oingbaίλ in mic do éic na maτῆaιp maρbi, uaρ ni aλαp o maρbcpai, a oειp lebaρ, .i. neρam in biaτ ocuy in ceτach no caíeó pγ. Ατῆγαβαίλ huιτῆιp do oingbaίλ iaρ no-foiλciτ, .i. aτῆγαβαίλ γaбуp im oingbaίλ in pγ uίτiρ iaρ na oίλeigι, .i. in pειp no imiρ in cneó ιφ γe γaбуp. Iaρ na oίpoιλciτ, .i. iaρ na [τi] ic.

 Cιo αρ na ανατ na haτῆγαβαía fo? Nin. Αρ inθε παρaigib no da peitῆeτ, ni foγnai lam laim; ni daim eneclanτ ανατ cach leγ beγ oip aypfoγnum ocuy im-
chongnum ocuy ni beγ oip eneclainθε. Itite in da paρachaib nuδα peitῆeτ uile.

 Cιo αρ na ανατ? .i. ciτ αρ naτ ανατ αρ ut píl foρpu? no naτ ανατ ipia na fo píl foρpu? .i. naτ αρ ut aτaτ? Αρ inθε παρaigib, .i. αρ a oipγ foipuchnigιeτ. Noτa peitῆeτ, .i. noγ foipῆo. Ni foγnai lam laim, .i. ni foγeηp do laimγu, uaip noτ eρlan, .i. nocha foγnann lám in coσnaig no γab in aτῆγαβαίλ do laim in coσnaig ιφ a aτῆγαβαίλ no γabaτ ann i n-aipeíτ ni ipia na pe iaγ a mbia ac bpeit paip na aτῆγαβαía tuλλα cin foγeτaτ, cin bleitῆ do, .i. ni foγnann lám in bpaτῆaιp do laim in coσnaig bpaτῆaιp eile, imoenum a coτa im aitῆ i muιnιo, γιλ. Ni daim eneclanτ ανατ, .i. nocha noamann ανατ ipia ina ανατ naime (foρ i ni clannτap don oig ina henech, in eneclann, αρ eρceπτγ don oig γin pech cach tuine). Oep oip aypfoγnam, i. biaτ oapeaίτ, .i. a puiλ foρinchaib aιτiγ ocuy paίτi, γιλ; Imchongnum, o'uaτῆaτ, .i. im a cin fein, no γe uoσein a aenup, no ciτ nech oia muιnιγ; .i. imaili pe nech eile, .i. im cin a comρoaiγ, .i. do focharíe. Ni beγ oip eneclainθε, .i. bγ foρ tpebaip, .i. ανατ ipia na γin αρ eneclann na hoigι αρ exceptγ, .i. γιμiλeτeρ in tobaτ do aιτiγ ocuy do paίτ, γιλ.

Distress for a thing given in charge, i.e. a 'sed' of one day was given in charge here to a person, and he consumed it, and "one of the four," &c. Distress for the support of a champion, i.e. a 'dighlaim' of 'seds,' i.e. a distress which is taken for what supports the champions of the territory—the fat cow; and one brother left his share upon the other, and in one day it should be forthcoming; "one of the four" also, &c., i.e. one brother takes it from the other for having paid for him his share of that cow, i.e. for the cow which the champions provide; from enemies it is taken, i.e. the cow which feeds the chief. Distress for taking care of a son from the dead breast of his mother, i.e. 'dighlaim' of 'seds,' i.e. it is the tribe who takes it, i.e. the breast *is put* for the woman, and the woman is dead, i.e. after the death of his mother; or it is a pap without milk, i.e. the mother is in a decline, i.e. it is a distress that is taken to remove the son from the breast of the dead mother, for the book says: "No nursing is done by a dead breast," i.e. the food and the clothing consumed by him are articles of necessity. Distress for a sick man to take care of him after he has become incurable, i.e. a distress which is taken to take care of a sick man when he is incurable, i.e. the man who had inflicted the wound is he who takes it. 'Iarna difoilgidh,' means after he becomes incurable.

DISTRESS.

Why have not these distresses a stay? Answer.— From the two maxims which give relief, "hand does not serve hand;" "honor-price does not afford stay in any behalf in which service and aid are due and honor-price is not due." These are the two maxims which relieve all.

Why have not *these distresses* a stay? i.e. why have they not a stay on time? or, why have they not a stay longer than this? i.e. why are they not on time? From the two maxims, i.e. from the two knowledges which afford relief. Give relief, i.e. they relieve. Hand does not serve hand, i.e. I will not relieve thy hand, because thou art not exempt, i.e. the hand of the sensible adult who took the distress does not serve gratuitously the hand of the sensible adult whose distress has been taken here, longer than the time during which he will be bringing the notice of the immediate distress without *expense* of feeding or tending to him, i.e. the hand of the one brother does not serve the hand of the other sensible adult brother, to prove his share with respect to the kiln of a mill, &c. Honor-price does not afford stay, i.e. it does not afford a longer stay for the honor-price than one day; (i.e. what is due to the virgin for her honor, the honor-price, this is allowed as an exception in behalf of the virgin beyond every other person). In which service is due, i.e. the food rent of the tenant-farm, i.e. what is on account of hostage and surety, &c. Aid, i.e. to a few, i.e. about his own liability, or it is himself alone, or any one of his people, i.e. together with another person, i.e. about the liability of his relative; i.e. to several. And honor-price is not due, i.e. which is upon security, i.e. there is a longer stay than that upon the honor-price of the virgin as an exception, i.e. in like manner is the levying of the hostage

DISTRESS. 1te in da farachaid, .i. ip iat in da nair ogra nor foirniúiseno
uili:—Mí fozuann laín do laín; ní daim eneclann anad, 7rl.

1te athgabala taul tpeire inro. Cif lip congellaic
por tpeiri? Nin. A tri: pecht, ocur enech, ocur
ainim. Cid a pecht? Nin. Flaeta, o tha airtis deira co
ruice ruz. Cid ar in pechtai ron? Nin. Ar ip
pechtai cach por a deir fo deirin, cid bec, cid mor.

Taul tpeire, .i. tar anuar atat fein. Cif lip congellaic, .i.
cia lin da ta congellaic, no congelaic, .i. co comtoisic. Pecht, .i.
flaeta. Enech, .i. Peni, .i. ocur ruid. Ainim, .i. eclara, .i. mar oir do
eclara, .i. aorodarcara a triur di cae ha o ruid rir. Reet ocur enec
ocur ainm do ruz, enech ocur ainm do cach olcena; cona deiri do cach
olcena, .i. enech ocur ainm; tpeidi imurro do ruz, .i. pect ocur enec ocur
ainm. Ip pecht a timarcain, ip enec do beo rocharde, ocur im comet
ainm do in rin. Pecht, .i. inoraicic itir no inoraicic. Flaeta otha
airtis deira, .i. na drao flaeta uili rin. Cid ar in pechtai ron? .i.
caoi ni ar a n-inoraicic ainm ro on? Ar ip pechtai cach por a
deir fo deirin cid bec, cid mor, .i. ar ip inoraicic cach ar a ferann
no ar a ceilib, cid bec cid mor do ferann beo aca oib, .i. do ferann no
do ceilib.

Cirne leira do na id ren tarcaic tpeire? Slogeo,
cif, congbaic, ruba, ocur ruba, meth feire la ruz, rlan
cairde [ruz], rlan naitire, not, ramat, rath dunaip-
biathar, polach cetmuicire, polach cif lobair, aep,
airep, diburduo, mepebuio aenais, urzal cuirneicise,
roera narca, amler do flatha, foimrim eich buada,

and the surety, &c. These are the two maxims, i.e. these are the two perfect rules of knowledge which relieve all:—"Hand does not serve hand;" "Honor-price does not afford stay," &c. DISTRESS. —

These are the immediate distresses of three days. How many things bring it to three days? Answer.—Three: rule, honor, and soul. What is the rule? Answer.—That of the chief from the Aire-desa to the king. Why are they rulers? Answer.—Because every one is ruler of his own land, whether it be small, or whether it be large.

Immediate *distresses* of three days, i.e. the others are mentioned above. How many things bring it to *three days*, i.e. how many things bring, or extend, i.e. carry it to *three days*? Rule, i.e. of the chief. Honor, i.e. of the Feini i.e. and of the poets. Soul, i.e. belonging to the church, i.e. what is due to the church, i.e. these three excel all others of those which follow. Rule, honor, and soul belong to the king, honor and soul to every one in general; so that all have two of them, i.e. honor and soul; but the king has three, i.e. rule, honor, and soul. This contro is his rule, to be with many in his 'enech,' and these are to preserve his life. Rule, i.e. right or regulation. Of the chief from the Aire-desa to the king, i.e. these are all the chieftain grades. Why are they rulers? i.e. what is the reason that they are rulers? Because every one is ruler of his own land, whether it be small, or whether it be large, i.e. for every one is ruler of his own land or of his own vassals, whether he possesses much or little of them, i.e. of the land or of the vassals.

What cases of these extend to three days? Hosting, rent, an assembly, service of attack, and service of defence, the failure to supply the feast of a king, the inviolability of the interterritorial law of a king, the safety of a hostage, a road, a high road, stock in return for which food-rent is due, the maintenance of a first wife, the keeping up of the rent of a sick person, satire, 'airer'-fine, compensation, disturbing a fair, a quarrel in an ale-house, disregarding a notice, the injury of thy chief, working a valuable horse, taking

DISTRESS. beim nallech naō nerpaō tuatha, tecor polaō mbreit-
 heman, banclōth bhuzaō for tuata do erōidbuō;
 erōzaō do mic, do moza, di mna—on t'inchuib, ath-
 cuma do conlōmna, aōme alōire, reōit aenais, lētra
 cuirmtiže, meth maire, facbaōl obele itir bu ocu
 laeza, urba itir fēraib, airōbe nainōeilz.

Cirne lēpa do na ib fēn, .i. cia lēp no cia lēn do na hib taatá
 cuma žēilt a lēpa d'acra for tpeiri tulla? .i. do tpeiri iar fut, .i. an
 ip nepom toircōe don tpeiri iar fut do palia runo for tul tpeiri.
 Slozeo, .i. fmaēt meta rloizō ar tpeiri, .i. cipeo rloizeō, žrl. Cir,
 .i. lēt, .i. cipeo cir do na tpi cirib, žrl., žabar diabalta ar tpeiri, .i. in
 fmaēt ata inōtib rin uili ar tpeiri, ocu uaral for ipil beirip i tulla-
 taiō caē in oib uili. Meth fēire, .i. in fmaēt meta ar tpeiri, ocu
 uaral for ipil fic. Šlan cairōe, .i. ipēō ip laipin in lanāo n-epi
 oizip i turēpō a cairōi oara rlan, ocu ni don cetharōa fic, .i. enecclann
 don ruz i mbrippō a cairōi, .i. ip e fēin ip aōire fēip. Šlan n-aōire,
 .i. in lanāo nepi oizō in t-aōiri i telzuo aōirip air. Roē, .i. bec, .i.
 im a mbi clāo. Ramat, .i. moē, .i. im na bi clāo, .i. ramet cup a reōenn
 caē iar fet, iar conaire, .i. fmaēt nemzlanāa na roē ar tpeiri ocu ni
 don cēārōa [žrl.] Raēh oinaurbiatar, .i. aēhōm raēa forzallna;
 a fmaēt ar tpeiri, ocu uaral for ipil fic, .i. faerpat. Polach cēt-
 muōitipe, .i. impulans na cētmuōitipe fēi ne tpi mbliāoan, no do
 žreē, ocu lēžabar diabalta in bio; ocu oī don cetharōa fic, .i. athair,
 ocu mathair, ocu oīuēt, ocu meē, for uin, ocu cach polach olcena for
 tpeiri. Polach cir lobair, .i. in fulunz cirā in oūne tpeiz, .i.
 diablāō in cirā, .i. in fmaēt fil inn ipē fil runo. Aēp, .i. enecclann, .i.
 ar lan, uaral for ipēl. Aōirep, .i. ar reētmaō, .i. la enecclann; uaral
 for ipil. Oiburoō, .i. in aenmaō rann fēhōt do neoch; no cumāo e
 in cōipōire aōōt i baōl i roich a bež ar tpeiri, no a enechžip.
 Meēebuō aenais, .i. oebāō aōō, .i. in fmaēt; enecclann oizō ar

¹ Stay.—The stay ('anadh,') of the immediate distress was a fixed period, dur-
 ing which it remained in the creditor's possession, or in one of the recognised greens
 or pounds, whither it was taken on being seized. During the stay ('anadh') of the
 distress with time, on the other hand, it remained in the debtor's possession, a
 pledge for it having been given to the creditor.

an oath which the country does not confirm, withhold-^{DISTRESS.} ing his fees from the Brehon, to take from the Brey that which makes him famous in the territory, injuring thy son, thy slave, thy wife—which is a blot upon thy honor, maiming thy chained dog, injuring the utensils of the altar, the ‘seds’ of a fair, the vessels of an ale-house; withholding the toilet requisites, leaving the way open between cows and calves, making gaps between grass fields, making pointed stakes.

What cases of these *extend to three days?* i.e. how great or how many are those things which have use, the rights in respect of which have an immediate distress with three days stay? i.e. instead of three days with time, i.e. the thing which is a necessary of life, and is subject to a distress with time, having a stay of the three days, becomes here subject to an immediate distress with a stay¹ of three days. A hosting, i.e. the fine for failing respecting a hosting has a stay of three days, i.e. whatever hosting, &c. Rent, i.e. half, i.e. whatever rent of the three rents, &c.; double of it is taken in three days, i.e. the ‘smacht’-fine which is for all these has a stay of three days, and “chief from inferior” causes every one of these to be immediate. The failure to supply the feast *of a king*, i.e. the fine for the failure has a stay of three days, and “chief from inferior,” likewise. The inviolability of the interterritorial law *of a king*, i.e. he is entitled to full ‘eric’-fine for the violation of his interterritorial law notwithstanding his inviolability, and “one of the four conditions” likewise, i.e. the king has honor-price for the breaking of his interterritorial law, and he himself is the hostage for it. The safety of a hostage, i.e. the full ‘eric’-fine to which the hostage is entitled for casting hostageship upon him. A road, i.e. a small one, i.e. to which there is a fence. A high road, i.e. a great one, i.e. to which there is no fence, i.e. a great road to which all by-paths and by-roads extend, i.e. the ‘smacht’-fine for not cleaning the roads has a stay of three days, and “one of the four conditions,” &c. Stock in return for which food-rent is due, i.e. restitution of the stock of the chief of second claim; its ‘smacht’-fine has a stay of three days and ‘chief from inferior,” likewise, &c., i.e. free stock. The maintenance of the first wife, i.e. the support of the first wife for the space of three years, or always, and the second portion of the double seizure for the food; and “one of the four conditions” likewise, i.e. *the support of father and mother, fool and lunatic*, has a stay of one day, and every other support has a stay of three days. The keeping up of the rent of a sick person, i.e. for continuing the rent of the sickly person, i.e. double of the rent, i.e. the ‘smacht’-fine which is for it is what is referred to here. Satire, i.e. honor-price, i.e. for the full, “chief from inferior,” &c. ‘Aিরer’-fine, i.e. upon the seventh, i.e. with honor-price; “chief from inferior,” &c. Compensation, i.e. the twenty-first part due to a person; or, it is the body-fine for an unintentional offence, where it happens to have a stay of three days, or for causing a person to blush. Disturbing a fair, i.e. by fighting there, i.e. smacht-fine;

- DISTRESS. — τρειρι: ni don cetharoda. Uirgal cuirmtiise, .i. ric et oc. Forra n-arta, .i. rmac̄t biata do mic biébinis̄ tar̄ apad̄. Am̄leḡ do rlaḡa, .i. a rlaḡe d'aimleḡ do neoch, .i. abraḡe, co nolaḡis̄ enec̄lann do, in enec̄lann rin ar̄ τρειρι; no am̄luḡ, .i. bḡaḡh. Foin̄rim̄ eich buada, .i. rmac̄t, .i. riach foin̄rime ann ar̄ τρειρι; ni don cetharoda, .i. uis̄lam̄ r̄eḡ. Deim̄ nait̄leḡh naḡ neḡḡaḡ tuata, .i. in rin̄ luḡis̄, .i. bo-are no oc-are, .i. nait̄l̄ cinn̄ti in enec̄lann in tan nach̄ tḡen moḡ luḡin̄ tuat̄e, ar̄ ma tuar̄uḡal r̄ar̄ḡaḡ r̄iaḡ, .i. luḡis̄ cinn̄ḡe cinn̄ti in tuat̄e oc̄uḡ noḡa neḡḡam̄. leo r̄e ir̄ia [at̄abair̄e] ime na τρειρι, .i. rin̄ na bo inolaḡis̄, oc̄uḡ anas̄ na haḡhḡabala ḡeḡḡar̄ im̄ri ar̄ τρειρι; oc̄uḡ ni don cetharoda beir̄uḡ.
- O'D. 105.

In tana biaḡ for̄ caḡ r̄eḡ, iḡir̄ beoḡil oc̄uḡ mar̄boil, ir̄ e rin̄ r̄e iar̄r̄ta luḡis̄ caḡ r̄eoir̄, .i. rin̄ na luḡaiḡi ar̄ aine, rin̄ na bo inolaḡis̄ ar̄ τρειρι, rin̄ na r̄amaḡr̄e oc̄uḡ na ḡair̄ḡe oc̄uḡ na ḡar̄ḡada ar̄ cuiḡḡi, ḡil.

Tecor̄ r̄olaḡ mbriḡhem̄an, .i. ḡa t̄eac̄ar̄ḡar̄ ni ḡa r̄olaḡo c̄uḡo on bḡeḡḡem̄ain, no aileḡeḡ, enec̄lann ar̄ τρειρι; ní don cetharoda, .i. ḡiablaḡo na aile ḡeḡ. Dan̄cloḡh bḡriḡḡaḡo for̄ tuata ḡo eir̄ḡoḡbuḡo, .i. air̄ḡoḡaḡo in in mbriḡḡaḡo in̄i ḡa nḡenann̄ a enec̄ tait̄nemaḡ ir̄ na tuataib̄, .i. na ba inlaḡa, no na muca r̄eḡa; oc̄uḡ ni don cetharoda, .i. r̄eoir̄ τρειρι r̄éin, no ir̄ luḡis̄ r̄ine. Eḡor̄ḡaḡin ḡo mic, .i. r̄eoir̄ aine r̄o luḡe, .i. enec̄lann ar̄ τρειρι; oc̄uḡ ni don cetharoda. ḡo moḡa, .i. r̄ic. ḡi m̄na, .i. or̄c̄ain ir̄ in̄n̄ra, a mbuaḡaḡo no a r̄ar̄uḡaḡo. On̄ iḡ' in̄ch̄uḡib̄, .i. r̄ein; .i. ir̄ on̄ a t̄in̄c̄aib̄ eḡor̄c̄ain ḡo m̄na oc̄uḡ ḡo moḡa; in enec̄lann uil̄ ann ar̄ τρειρι, oc̄uḡ ni don cetharoda. At̄heḡuma ḡo con̄lomaḡi, .i. enec̄lann ḡo cuma ḡo haḡe no c[ō] haḡa ḡon̄ coḡn̄ b̄ir̄ ar̄m̄ lomaḡin; in enec̄lann, oc̄uḡ ni don cetharoda, .i. a r̄mac̄ḡe r̄un̄to a aḡḡin̄ for̄ ain. Aḡo me aḡḡoir̄e, .i. cuach̄ oc̄uḡ caileḡh, oc̄uḡ ni h-aim̄r̄ir̄ oir̄r̄un̄n; enec̄lann ar̄ τρειρι oc̄uḡ uar̄al̄ for̄ ir̄il̄, .i. a r̄mac̄hḡe oc̄uḡ aḡḡin̄ for̄ ain, .i. a ḡiablaḡo. Seoḡḡe aen̄aḡis̄, .i. in̄ r̄rim̄ ḡeḡḡe, .i. na r̄eoir̄ ḡnaḡaḡaḡeḡ ḡo bḡeḡe i n-aen̄ach̄, oc̄uḡ i naim̄r̄ir̄ aen̄aḡis̄ for̄ nḡne c̄eḡna, .i. in tan nach̄ aim̄r̄ir̄ aen̄aḡis̄ in enec̄lann, oc̄uḡ ni don cetharoda. Leḡḡeḡa cuir̄mtiise, .i. in tan naḡ neḡam̄, no ni r̄ri bḡriḡin̄ni cuir̄mtiise, enec̄lann, oc̄uḡ ni don cetharoda, .i. a ḡiablaḡo. Meḡh̄ maḡr̄e, .i. eḡach̄ ḡoḡar̄, oc̄uḡ niḡair̄ic, .i. in̄ r̄caḡan, oc̄uḡ ir̄ i aim̄r̄ir̄ a ḡeḡana in̄ r̄caḡa; oc̄uḡ a ḡiablaḡo ar̄ τρειρι, no ḡiablaḡo

¹ *Not at the time of mass.*—In O'D., 105-6, the reading is "a cup and a chalice, i.e. in which mass is offered every Sunday or every day."

lawful honor-price with a stay of three days *for it*; "one of the four conditions," DISTRESS. —
ḡc. A quarrel in an ale-house, i.e. same as the last. Disregarding a notice, i.e. the 'smacht'-fine, which is for feeding thy criminal son notwithstanding the notice. The injury of thy chief, i.e. the injury of his chief by a person, i.e. to betray him, so as that he is entitled to honor-price from him, that honor-price has a stay of three days; or, 'amlus,' signifies betrayal. Working a valuable horse, i.e. 'smacht'-fine, i.e. there is a fine for use for it with a stay of three days; "one of the four conditions," &c. i.e. 'dighlaim' of 'seds.' Taking an oath which the country does not confirm, i.e. the true oath, i.e. of a Bo-aire, or an Og-aire, i.e. a certain oath respecting honor-price when he has not great influence in the territory when it is proof of binding debts, i.e. the territory require an oath, and they are not able to give a longer time for it than three days, i.e. the time for proof of the incalf cow, and the stay upon the distress which is taken for it is three days; and 'one of the four conditions causes it,' &c.

The stay which is for every kind of 'sed,' both live chattels and dead chattels, is the time required for the proof of each 'sed,' i.e. the proof of the milch cow in one day, the proof of the incalf cow in three days, the proof of the three-year-old heifer, and of the 'dairt,' and 'dartadh,' is in five days, &c.

Withholding his fees from the Brehon, i.e. if any part of his wealth or of his fee of a twelfth be kept from the Brehon, honor-price shall be paid for it in three days; "one of the four conditions," &c., i.e. double the twelfth. To take from the Brewy that which makes him famous in the territory, i.e. to take from the Brewy the thing which makes him honored among the people, i.e. the incalf cows, or the barren hogs; and "one of the four conditions," *ḡc.*, i.e. they are 'seds' of three days' stay themselves, or it is 'loigh-fine.' In juring thy son, i.e. 'seds' of one day's stay injured him, i.e. honor-price *for it* in three days; and "one of the four conditions," *ḡc.* Thy slave, i.e. same as the last. Thy wife, i.e. an injury the most intolerable, by striking or violating. A blot on thy honor,* i.e. thine own, i.e. the injury done to thy wife or thy slave is a blot on thy honor; the honor-price which is for it has a stay of three days, and "one of the four conditions," &c. Maiming thy chained dog, i.e. honor-price to him quickly or lawfully for the dog which is kept bound by a rope; *there is* honor-price *for it*, and "one of the four conditions," &c., i.e. there is 'smacht'-fine here and restitution with a stay of one day. The utensils of the altar, i.e. a cup and a chalice, and it is not at the time of mass;¹ honor-price with a stay of three days for it; and "chief from inferior," *ḡc.*, i.e. a 'smacht'-fine and restitution in one day, i.e. double. The 'seds' of a fair, i.e. the chief brooches i.e. the 'seds' which are usually brought to the fair, and it is similar at the time of the fair, i.e. honor-price when it is not at the time of the fair, and "one of the four conditions," *ḡc.* The vessels of an ale-house, i.e. when they are not articles of necessity, or when it is not at the approach of a banquet; honor-price, and "one of the four," *ḡc.*, i.e. double. Withholding the toilet requisites, &c., i.e. the white cloth, and the 'nitairic,' i.e. the mirror, and it is at the time of looking at one's shadow; and there is double *fine* in three days, or double of the 'invid' and the washing, i.e. the honor-price, and "one of

* Ir. : *face.*

DISTRESS. inbíd ocuf foilce, .i. in enecclann, ocuf ní don cetharóda. Facbail obele itir bu ocuf laega, .i. in enecclann ar tpeiri, ocuf ní don cetharóda, .i. an rmaét no in diablad in laéta. Uirba itir feraiib, .i. foit aine no loiteó ann, .i. cuic foit, .i. oi ba ino irin aile ar tpeiri, .i. rmaét ocuf ní .o. Airóbe nainóeilg, .i. in deilce, .i. no in cuaili, .i. fir epí co mbi ocuf a rinn birait amail deic, .i. letrao rin, ocuf rcaileó romaino; ocuf ní don cetharóda, ocuf foit aine no millertar in fal, ocuf inbleogann [7rl].

Cíó ara cuirtheir do tpeire ina lepa ro? Co tarúad neach [cach] urcomúed de. Cíó ar na ro mecha fair ir ecen anad tpeire fir? Cíó dono ar na regat cuicé, no deómad? Dais aenech na damet anad.

Cíó ara cuirtheir do tpeire? .i. cíó ní no cia ní ina cuirtheir ar tpeiri na lepa (.i. co tpeiri) ro rech cuicé no deómad no? Co tarúad neach urcomúed de, .i. co tarúad cach in comdeúirur deágar de lairín comeit rin do re; no co tarúad neach a uaral comúed fir deágo, ar na ro mecha fair he. Ir ecen anad tpeire fir, .i. ir ecin anad fir in re tpeiri re gabail; no ir ecin anad fir condeúirur in ret deágar de amail ata maní nimde tpeiri, no cuicé, no deómad. Cíó dono ar na regat cuicé, .i. cíó oin naó anad cuicé no deómaid inoíraíter oíra. Dais ainech na damet anad, .i. dais noa damann in enecclann anad iria uirru ina rin, .i. in irait, .i. anad tpeiri ar na reatib tpeiri.

Ite athgabala tul cuicé in ro: im thobach do cho-morba fir mairb, im a rinnúad iar na ecaib, im oinóir duinechaidé, im a eiric iar na fir, im foaxal camthir, im oingbail mec buitirge, im ceit riled tar crich, im incomur nairu, im on lepanma, im gúliúó mec ahoirba.

Ite athgabala cuicé in ro, .i. ite in ro na hathgabala bepar ar in tull[α]taid, ar a mbi anad cuicé, .i. oíglann ret ro fir no airó nemio, .i. an ar foirceó don cuicé iar fut do reseo rúno for tul

¹ *And one of the four conditions, &c.*—The contraction in the Irish ní .o. probably stands for ní don cetharóda.

the four conditions," &c. Leaving the way open between cows and calves, i.e. the honor-price has a stay of three days, and "one of the four conditions," &c., i.e. the 'smacht'-fine or double the milk. Making gaps between grass-fields, i.e. 'seds' of one day were injured in the case, i.e. there are five 'seds,' i.e. two cows for every stake, with a stay of three days, i.e. 'smacht'-fine and "one of the four conditions," &c. Making pointed stakes, i.e. like thorns, or like spikes; i.e. cutting them until their points are sharp like thorns, i.e. this is cutting, but the previous case is loosening; and "one of the four conditions," &c., and 'seds' of one day's stay were injured by the fence, "and the kinsman," &c.

DISTRESS.

Why are these cases fixed at three days? That every one may give perfect security respecting it. Why is there necessarily a stay of three days upon what is failed in? Why, too, do they not extend to five days or ten days? Because honor does not admit of *longer* stay.

Why are *these cases* fixed at three days? i.e. for what or wherefore are these cases fixed at three days (i.e. to three days) rather than five or ten days? That every one may give perfect security respecting it, i.e. that every one may give the proper thing which is due of him during that space of time; or until he gives to one his noble security for what is due, that it may not be failed in. There is necessarily a stay of three days upon it, i.e. it is necessary that there be a stay of three days' time for distraining; or it is necessary that there be a stay until the 'sed' be proved, which is due of him as it is, unless three days, or five days, or ten days, have elapsed. Why, too, do they not extend to five days, i.e. why, then, is it not a stay of five days or ten days that is allowed them? Because honor does not admit of longer stay, i.e. because honor-price does not admit of a longer stay than that upon it, i.e. the surety, i.e. there is a stay of three days upon the 'seds' of three days.

These are the immediate distresses of five days: for distraining the heir of a dead man, for satirizing him after his death, for proof of secret murder, for its 'eric'-fine after its discovery, for carrying off an animal's covering, for taking care of the son of a harlot, for the right of a poet beyond a territory, for satire of an unascertained kind, for the blemish of a nickname, for the false suing of a son in land.

These are the *immediate* distresses of five days, i.e. these are the distresses which have become immediate, upon which there is a stay of five days, i.e. those which follow are 'dighlaim' of 'seds' or 'aird nemidh,' i.e. that which has necessarily a stay of five days *in distress* with time, has here five days in the imme-

DISTRESS. cuicéi. 1m a rinḡas, .i. in enecḡann uil ann ar tḡeir. 1m uinḡoir
 uinethair, .i. luigi na uimeḡair ar cuicéi. 1m foxal camḡair,
 .i. in tuarḡan. 1m uinḡbail meḡ buirḡise, .i. mac na mban tairḡi
 aranair. 1m ceḡt rḡeḡ, .i. ar exepḡur don rḡeḡ. 1m imcomur
 nairi, .i. im coirḡeir, rḡeir coir im an enecḡann ḡeḡar ma acḡas.

ḡite athḡabail tul chuicḡe in ro. Ro cet urḡairc
 ḡe cuicḡe i cuic, cumu la cuic cḡnta ḡorḡiat cach ae ar
 a laim, co mbi cuicḡe cin cuicir, acḡair, ocuḡ mac, ocuḡ
 ua, ocuḡ brathair, ocuḡ ben. Cuic cḡnair cach ae rḡe,
 cin laime, cin coir, cin tenḡad, cin bel, cin rḡula : cin
 laime, ḡe ḡuin, no ḡair, no mi-imirḡ; cin coir, ḡibemium,
 no forimḡecht mḡignima; cin tenḡad, ḡi air, ḡi ammet
 ḡo ḡurḡill; cin bel, ḡi icḡe meirle; cin rḡula, ḡi
 aithniu no forḡeriu mḡignima.

ḡite athḡabail tul chuicḡe, .i. cac ni ip tulla ḡoib ip tulla
 ḡo nimbleḡan, cḡpe anacḡ ber rair, .i. ḡigḡaim rḡet anḡ ro rḡir no anḡ
 nemio. Ro cet urḡairc ḡe, .i. ro cḡnḡeḡ no ro canacḡ ḡe co urḡairc.
 1 cuic, .i. ro cumacḡ cin in cuicir ro for cuicéi, ocuḡ rḡeoir; no ro cum acḡ
 a cuicéi ḡigḡaim nḡaine rḡunḡ for tullaḡair.

Ceirḡu eḡnairi tulla ḡo rḡime rḡunḡ; ḡigḡaim rḡet, ocuḡ ḡigḡaim
 nḡaine, ocuḡ uairal ḡo iril, ocuḡ cḡuch.

La cuic cḡnta ḡorḡiat cach ae ar a laim, .i. la cuic cḡnta tuillir
 no airḡeḡir cacḡ ḡas ḡoib o laim, .i. tuillir cach ae ar a laim tinchi.
 Co mbi cuicḡe cin cuicir, .i. cumḡa cin in cuicir ro for cuicéi; no
 ḡono ip cacḡ athḡabail ḡabur ḡon cḡntach in cuicir ro, ḡo neoch icḡ rḡeoir
 O'D. 107. cuicéi ro, icḡ tulla in ro, ocuḡ iar rḡut ó rḡunḡ [amaé], acḡ cḡo be ḡo na
 cuic cḡntaib [ro] na cuicéi nama. .i. icḡair ro in cuicir imair ḡabacḡ
 athḡabail tulla ḡo neoch; no na cuic eḡnairi im a tuacacḡ anacḡ cuicḡe
 for in athḡabail amaḡ acḡubḡamaḡ rḡomainḡ tuar cḡr tḡairḡa.

diat distress. For satirizing him, i.e. the honor-price which is for it is fixed at three [five] days. For proof of secret murder, i.e. the proof by oath of the secret murder is in five days. For carrying off an animal's covering, i.e. the tartan. For taking care of the son of a harlot, i.e. the son of the known unchaste woman. For the right of a poet, i.e. as an exception to the poet. For satire of an unascertained kind, i.e. for demanding the honor-price which is due for it in a proper manner.

DISTRESS.

These are the immediate distresses of five days. They were properly fixed at five days for five persons, as it is by the commission of five offences that each of them deserves it, so that the liabilities of five persons have a stay of five days, father, and son, and grandson, and brother, and wife. Five-fold are the crimes of each of these—crime of hand, crime of foot, crime of tongue, crime of mouth, crime of eye: crime of hand, by wounding, or stealing, or mis-using; crime of foot, by kicking, or moving to evil deeds; crime of tongue, by satire, slander, or false witness; crime of mouth, by eating stolen things; crime of eye, by observing or looking on at an evil deed.

These are the immediate distresses of five days, i.e. every thing that is immediate in the case of persons themselves is immediate to their kinsmen also, whatever may be its stay, i.e. these which follow down here are 'dighlaim sed' or 'ard-nemhidh.' They were properly fixed *at five days*, i.e. they were settled or described in a proper manner. For five persons, i.e. the liability of these five persons was fixed at five days' stay, and 'seds,' &c. ; or that it might be lawful that 'dighlaim ndaine' should here be immediate.

Four cases of immediate distresses are here reckoned; 'dighlaim' of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory."

As it is by the commission of five offences that each of them deserves it, i.e. by five crimes each individual of them deserves or merits it by the deed of his hand, i.e. each of them deserves it by his ministering hand. So that the liabilities of five persons have a stay of five days, i.e. the responsibilities of these five have a stay of five days; or every distress which is taken from the debtor among these five, when they are 'seds' of five days that are taken, is immediate here, and with time elsewhere, except whichever of the five debtors have the five days only. That is, these are the five persons on account of whom an immediate distress is taken from a person; or these are the five cases in which a stay of five days was allowed for the distress as we have already stated above.

DISTRESS. Cach athgabail buí tulla do cirtach bío tulla oc imbleogain
ra; no cach athgabail gebur cach oib diairaidh íf tullaata biaí
fuirí.

O'D. 107. Maó fet tül aine dleirtar don athair íf tül tpeiri don mac;
rimiliter in [taúir], 7rl., tpeiri ocur cuicéi ocur deómá. Set
tpeiri no millertar; ocur imbleogain noí beir co cúicéi;
cin in imbleogain íf nera, ocur cach ní íf tulla don imbleogain
íf nera ocur iar fut do cach imbleogain cena.

Cach fet buí tulla don cuicir cupab tulla don tí icur a
cirta; no dono cumáid eirceptur in riallaí ro, .i. cach fet
tpeiri no gabta do neóí ina cinaid cumáid cuicéi a anáid, ocur
cumá tulla ar a comairíde. Tre forgnuir a dubramar na
oiglaime ro cin copeó coir íat; ren lebar rin.

Cin laime de suin, .i. na daine. No gáit, .i. na fet. No mi-
imíre, .i. in oir, in iarainn, in airíre; no drochimíre a fcaileo no a
briú. Cin coirí, oibemium, no forimtechc migníma, .i. inlúa
a focur, .i. firmteét do ne denam drochgnímaí, cío í cein, cío a
focur; no firmteét fir migním ocur ní acenn. Cin bel, oí íthi
meirle, .i. doíde namíarí, na gairí. Cin ténza, oí air, oí anmeí,
do gúforzíll, .i. in bráí, no in lan aer, no cipeó cinel air, .i. in glaim
oicenn, .i. in tuba nainne, no in lernma. Cin rula, oí aithnó, .i.
a roíe for nech nairdálta, .i. a cein in firmteéd. No foríeríu mi-
gníma, .i. cío í cein, cío í focur in fellceét.

Ar a taa[τ] ceitpe fellairí la fene í raín caíae;
fellach lan feich, ocur fellach leith feich, ocur fel-
lach cethraméan feich, ocur fellach rlan. Sellach
dopli lan fiachu, fer tairdelba ocur co nímtet ocur
do comet ocur buacótarí a gním í tuairí, acht níó goin
a lam.

Every distress which is immediate to the debtor is also immediate to the kinsman ; or every distress which is taken by one of them from the other shall be an immediate one. DISTRESS. —

If it be a 'sed' subject to an immediate distress of one day that is due of the father, it is a 'sed' subject to an immediate distress of three days that is due of the son ; the same of the father, &c., as regards three days, and five days, and ten days. A 'sed' of three days' stay has been injured ; the kinsman *being sued* brings it to five days ; the liability of the nearest kinsman, and every thing which is immediate to the nearest kinsman, is upon time to every other kinsman.

Every 'sed' which is subject to immediate distress to these five persons is immediate to the person who pays for their liabilities ; or, indeed, *according to others*, this case is an exception, i.e. every 'sed' of three days which was taken from one for his liability has a stay of five days, and it is immediate upon his relative. By a figure we have mentioned these 'dighlaims,' though they are not correct. This is an old book.

Crime of hand, by wounding, i.e. persons. Or stealing, i.e. 'seds.' Or misusing, i.e. of the gold, of the iron, of the silver ; or evil using, in loosening or breaking. Crime of foot, by kicking, or moving to do evil deeds, i.e. to go near, i.e. or going to do evil deeds whether far or near ; or going to do evil, and not *necessarily* to a distance. Crime of mouth, in eating stolen things, i.e. by eating illgotten things, i.e. stolen things. Crime of tongue, by satire, slander or false witness, i.e. betraying, or the full satire, or whatever kind of satire it may be, i.e. the 'glamh dicenn,' i.e. giving a bad name or a nickname. Crime of eye, by observing or *looking on at an evil deed*, i.e. his eye upon a particular person, i.e. to look on at a distance. Or observe an evil deed, i.e. whether the looking-on was from afar or near.

For there are four lookers-on with the Feini, each of whom is different : a looker-on of full fine, a looker-on of half fine, a looker-on of one-fourth fine, and a looker-on who is exempt. A looker-on who incurs full fine, is a man who instigates and accompanies and escorts and exults at his deed in the territory, but who has not inflicted the wound with his own hand.

DISTRESS. Sellach doṛli leth fíachu ní tairdelbaí, ní ḡoin, do ḡnī ḡnīmu olchena, leth fíach fíair.

Sellach doṛli cethramthain feich, ní tairdelbaí; ní dena ní don[α] ḡnīmaib feo, áct do caem̄t̄et nama, ocur naḡ nupḡair, ocur na tēppairḡ.

Sellach fían ní tairdelb, ní dene ní dī naib ḡnīmaib feo, ocur ḡairber oca caé nīp̄t̄ ocur cach folud, ácht do caem̄t̄et a heplinn co innill, co netaircarrat̄ fíu 1 n-inill.

Ḑit fellais fíana anḡ chena, .i. cleirḡ, ocur mna, ocur mec, ocur aer naḡ meiri ḡona na anacal na upḡair, ocur eccuinḡ ocur epcuinḡ.

Ar atáa ceit̄ri fellais la f̄éine, .i. atat̄ ceit̄ri f̄últas ḡa nairneisinn in feinechar.

Cinour no foich lan fíac̄ for in fellac̄ lam? .i. leḡ fíair ar t̄et̄ co maiḡin ocur duḡraḡt̄ marb̄ta aic̄i, ocur cethruime fíair ar fellceḡt̄, ocur cethruime eile ar coim̄techt̄ 1 muḡ leo 1 n-inill; cethruimi dona for in fellac̄ leḡi ar feillceḡt̄, ocur cethruimi ar coim̄teḡt̄ amuisḡ 1 n-inill. Cethruimi dono for in fellach cethramthan ar coim̄techt̄ amuisḡ ocur ní caem̄nacarr̄ anocol; connecat̄ inuip̄ro in diaḡ eile, ocur amuisḡ bīr in fellac̄ leḡe, ocur in fellac̄ cethramth̄an, [tall for̄ecuir̄ fellais lam.]

O'D. 111.

Sellac̄ doṛli lan fíachu, .i. fellac̄ tuillir̄ no air̄leisḡir̄ lanac̄ fíach. Feḡ tairdelba, .i. duḡraḡt̄ marb̄ta occa, .i. do ní in tairdelb tall ic̄ir̄ na t̄isib̄ a naḡ t̄ic̄iḡ amach, .i. dul co maiḡin no in t̄im̄raḡat̄. Ocur coim̄t̄et̄, .i. amach, .i. co hat̄ in marb̄ta, .i. bīr ina coim̄teḡt̄ oc̄ denam in marb̄ta. Do com̄t̄éḡt̄, .i. leo iarr̄ an marb̄at̄ o maiḡin ar̄iac̄h. Duḡraḡair̄ a ḡnīm 1 tuair̄t̄h, .i. buar̄ac̄iḡiḡ fe in ḡnīmraḡ f̄m̄ ir̄ in tuair̄t̄.

A looker-on who incurs half fine is he who does not instigate, does not wound, but does all the other acts, by which he incurs half fine. DISTRESS.

The looker-on who incurs one-fourth fine does not instigate; he does not do any of these acts, but accompanies only, and does not prohibit, and does not save.

The looker-on who is exempt is he who does not instigate, who does not commit any of these acts, and who brings against them all his strength and resources, but he accompanies them from an insecure place to a place of security, and separates from them in that place of security.

There are also other lookers-on who are exempt, i.e. clerics, and women, and boys, and people who are not able to wound or protect or forbid, and imbeciles and incapables.

For there are four lookers-on with the Feini, i.e. there are four eye-witnesses which the Fenechus mentions.

How does full fine come upon the full looker-on? i.e. half upon him on his coming to the place with the intention of killing, and one-fourth upon him for looking on, and the other fourth for accompanying them outside to a place of security; there is also, upon the looker-on who incurs one-half fine one-fourth fine for looking on, and one-fourth for accompanying them outside to a place of security. There is also one-fourth fine upon the looker-on who incurs one-fourth fine for accompanying them outside when he cannot protect; but the other two can *protect*, and the looker-on who incurs half fine, and the looker-on who incurs one-fourth fine are found outside, the looker-on who incurs full fine inside.

A looker-on who incurs full fine, i.e. an eye-witness who deserves or merits full fine. The man who instigates, i.e. who has an intention of killing, i.e. he causes the instigation within between the people of the house by saying "come ye out," i.e. going to the place or having the intention. And accompanies, i.e. out, i.e. to the place of the killing, i.e. who is in their company when they commit the killing. And escorts, i.e. who goes along with them, after the killing, out from the place. Exults at his deed in the territory, i.e. he boasts of that deed in the territory.

DISTRESS. Mat cuibdoí ocuf fer laime, oi cumail tiri ocuf cumal aithgna fo fer laime dergé laef na gona ano, ocuf da cumail for fellac lanriachach, 7rl. Manbet cuibdoí, acé na fellac nama, tpi cumala tpe, ocuf cumal aithgna for in fellac lanriachach, a let for in fellac letriacaá.

1 tuaiti, .i. fo ceo ilach. Nió goin a lam, .i. do gena da roipio. Sellach dofli leth riachu, .i. tuillir no ariulnigir let riach, .i. amuis rriach, ocuf ni duthriacair marbad. Ni tairdelbai, .i. noco teit co maigin, noco dein in timrausgá ar menmain. Ni goin, .i. ni dingsne goin ce do roipio. Do gni gnima olchena, .i. co nimter do caomteit ocuf duadaigter a gnim, .i. caimteét amuis ocuf fellisicht, .i. let coirpoire fair cen mota in aithgin. Sellac dofli cethram-ethain reich, .i. tuillir no ariulnigir cethraime riach. Ni tairdelbai, .i. noco denano in tairdelb, .i. dul co maigin, .i. ni dein in timrausgá ar menmain. Ni dena ni dona gnimaid reo, .i. do caemteét, no do tairdelb, na gni, na ilac, .i. ni caemnacair anacal. Acé do caemter nama, .i. acé abet ina coimteét nama oc dénam in marbta, ota eirnoill cu himill, .i. in a riadnaife. Nas nupgair, .i. o brieitir, no co na nipe, .i. nas porocair. Na terairg, .i. o gnimraoib ce do ipao, .i. co na rchraite, .i. ni por airg dia terbaib. Ni dene ni dinaid gnimaid reo, .i. do tairdelb, no do caemteét, acé ó ta eirnoill co imill. Fairer oca, .i. ar dualgur fein. Cach foluo, .i. adualgur neich eile, .i. a rchraite nipe. Acé do caemter a heylinn co innill, .i. a baile a uoerna in marbad co riadnaife co himill, ocuf ip ime ro bai uair na caemnacair rcaiaó rruu a n-eirino. Dit fellaió riana, .i. cia co niptair anacal. Chena, .i. cen mota rin. Cléirig ocuf mna ocuf meo, .i. ni etait gni ar a triaige ocuf ar a tlaite, ocuf ni cuimter anacul. Nas meiri gona, .i. ó laim. Na anacal [.i. ó gnimraoib Nas upgair], .i. ó brieitir ni dentar forra cia berait. Eccuino, .i. na meic beca no mipe. Ercuino, .i. na renoraig no baibdaig.

O'D. 110. Acáit ceitri fellaió, 7rl. Se cumala tpe roimnter runn, .i. cumal [co let for fer láime, ocuf cumal] co let for fer

¹ He.—The looker-on who incurs full fine.

If he be in participation with the perpetrator, there shall be two 'cumhals' of 'dire'-fine and one 'cumhal' for restitution upon the man of the red hand who inflicted the wounds, and two 'cumhals' upon the looker-on who incurs full fine, &c. If he be not a participator, but only a looker-on, there shall be three 'cumhals' of 'dire'-fine, and one 'cumhal' of restitution upon the man of the red hand who inflicted the wounds, and one 'cumhal' upon the looker-on who incurs full fine, and one-half upon the looker-on who incurs half fine.

DISTRESS.

In the territory, i.e. he raised the shout.² Who has not inflicted the wound with his own hand, i.e. he would have inflicted a wound if he had reached the place. A looker-on who incurs half fine, i.e. who deserves or becomes liable to half fine, i.e. he was found outside, and he had not the intention of killing. He does not instigate, i.e. he does not go to the place, he does not form the intention in his mind. He does not wound, i.e. he does not wound though he has come. Does all the other acts, i.e. he goes, he accompanies, and exults at his deed, i.e. to accompany outside and to look on, i.e. there is half body-fine upon him besides the restitution. The looker-on who incurs one-fourth fine, i.e. who deserves or merits one-fourth fine. He does not instigate, i.e. he does not cause the instigation, i.e. to go to the place, i.e. he does not form the intention in his mind. He does not commit any of these acts, i.e. either accompanying, instigation, wounding, or exultation, i.e. he was not able to protect. But he accompanies only, i.e. to be in their company only while committing the killing, and while going from an insecure to a secure place, i.e. in his presence. Who does not prohibit, i.e. by word, or to the best of his ability, i.e. who did not warn. Who does not save, i.e. by deeds, though he were able, i.e. by his strength, i.e. he does not save through indifference. Who does not commit any of these acts, i.e. by instigation, or by accompanying, except from a place of insecurity to a place of security. Who opposes them, i.e. himself. All resources, i.e. by means of others, i.e. the power of his forces. But he accompanies from an insecure place to a place of security, i.e. from the place where the killing was committed until they reached a place of security, and the reason that he did so was because he was unable to separate from them in the insecure place. These are also lookers-on who are exempt, i.e. even though they could protect. Also, i.e. besides the above. Clerics, and women, and boys, i.e. they are not able to wound in consequence of their insignificance and their powerlessness, and they are not able to protect. Who are not able to wound, i.e. by hand. Nor protect, i.e. by deeds. Who do not forbid, i.e. by word, it would not be done for them though they should request it. Imbeciles, i.e. little boys or lunatics. Incapables, i.e. the old men or madmen.

There are four lookers-on, &c. Six 'cumhals' of 'dire'-fine are divided here, i.e. a 'cumhal' and a half upon the perpetrator, a

² *Shout*.—O'D., 109, reads: "he boasts of that as a victory in the territory, i.e. in his own territory."

DISTRESS. mbraicth, ocuf cumal co lēt for fellac̄ laim riachac̄; tri cethruim cumail for fellac̄ lēt riachac̄; bó ocuf tri screpall for fellac̄ cethramthan; bo ocuf tri screpall i rēd tuarceit ann. Tabair fe screpall for in triar laim, ocuf tri screpall for fellac̄ lēt, ocuf screpall co lēt for fellac̄ cethramthan; teora pinginne dec ocuf lēt pinginn i rēd tuarceit; fe pinginne dib do triar laim, ocuf in rēctmāo pinginn do fellac̄ lēt, ocuf lēt pinginn do fellac̄ cethramthan. Se pinginne ann iarum; in cuic rilet ann cuic ranna dec do denam dib, da rann dec dib for in triar laim, ocuf a do for fellach lēt, ocuf aen rann for fellach cethramthan, conid bo ocuf dairt ocuf triar pinginne, ocuf in cuicēo rann dec do pinginn.

Māo cuibdiuf i tri fellach laim ocuf lēt, ceitri cumala for fellac̄ laim, ocuf da cumail for fellac̄ lēt. Māo cuibdiuf i tri fellac̄ laim ocuf cethramthan, i r cumal co cuicēo cumala for fellac̄ cethramthan.

Māo cuibdiuf i tri fellac̄ cethramthan ocuf lēt, i r cumal for fellac̄ cethramthan, ocuf a do for fellac̄ lēt.

- O'D. 111. It he in fo aithgabala tul dechmaidí :—[aithgabail ardo neime]; aithgabail ret co nim cloi díri; aithgabáil
 O'D. 111. tobas dair cūich; [aithgabáil foindlethais foindletha fine;] aithgabáil foindlethais foindletha tuatha; marbthobas; rlan ngeill; rlan ngeill; aithgabail anfir.

It he in fo aithgabala tul dechmaidí, .i. aen ann fo na aithgabala ar ambi anāo dechmaidí iar na bneith for tullaata; ocuf gnat

¹ *Pinginn.*—The following table gives the proportions which satisfy the computation in the text, viz. :—

1 cumhal	= 3 bo' or 3 cows of full legal value.
1 bo'	= 24 screpalls.
1 screpall	= 3 pinginns.
1 dairt	= 12 pinginns.

'cumhal' and a half upon the betrayer, and a 'cumhal' and a half upon the looker-on, who incurs full fine; three quarters of a 'cumhal' upon the looker-on who incurs half fine; a cow and three 'screpalls' upon the looker-on who incurs one-fourth fine; a cow and three 'screpalls' is what remains. Add six 'screpalls' for each of the three *lookers-on* who incur full fine, and three 'screpalls' for a looker-on who incurs half fine, and a 'screpall' and a half upon the looker-on who incurs one-fourth fine; there remain thirteen 'pinginns,' and a half 'pinginn;' six 'pinginns' of these for the three who incur full fine, and the seventh 'pinginn' for the looker on who incurs half fine, and half a 'pinginn' for the looker-on who incurs one-fourth fine. Six 'pinginns' afterwards remain; these are divided into fifteen parts, of which twelve are upon the three who incur full fine, and two upon the looker-on who incurs half fine, and one upon the looker-on who incurs one-fourth fine, so that he (*the looker-on who incurs one-fourth fine*) pays a cow, and a heifer, and the third of a 'pinginn,' and the fifteenth part of a 'pinginn.'¹

DISTRESS.

If there be participation between the looker-on who incurs full fine and him who incurs half fine, there are four 'cumhals' upon the looker-on who incurs full fine, and two 'cumhals' upon the looker-on who incurs half fine. If there be participation between the looker-on who incurs full fine and him who incurs one-fourth fine, a 'cumhal' and one-fifth of a 'cumhal' are upon the looker-on who incurs one-fourth fine.

If there be participation between the looker-on who incurs one-fourth fine, and the looker-on who incurs half fine, there is a 'cumhal' upon the looker-on who incurs one-fourth fine, and two upon the looker-on who incurs half fine.

These are the immediate distresses of ten days:—distress from a high dignitary; distress for 'seds' which should have been returned; distress for a levy carried over a boundary; distress on account of a fugitive who has absconded from his tribe; distress on account of a fugitive who has fled from his territory; death-levy; security of pledges; security of hostage; distress in ignorance.

These are the immediate distresses of ten days, i.e. these are the distresses on which there is a stay of ten days after being brought out imme-

DISTRESS. **O'D. 111.** **feéta** gebur do dume iſ iſle nar, ocuf na fátha rin anuaf beuf **i co** decmuó. [Athegabáil ar do neime, .i. athgabail gabur do neime áro for tuilla for i mbió anuó dechmuíde; gnaó feéta geuf don dume iſ iſle inár, ocuf na fátha rin anuaf beuf co dechmuíde; imbleoſain beuf cu tſeiri; acra rochuíde beuf cu cuicthe; féna ná oleuf cu dechmuíde.]

Sé huafal neime do rime funn : ruz, ocuf bſuſuó, ríle, ocuf erroc, archinnech, ocuf ollam gáiri, ocuf cach cenó for a memur olchena.]

O'D. 111. Athegabail **ret** co nimelo uilri, .i. athgabail gabur imin **ret** ocuf imar claechlo a uilri im fer mbuna a negmuir, **ret** óna no aítne e, ocuf no **ret** in tí da tuca ar oim no ar aítne [i n-ambſir fir bunuó é]; ocuf nemneram nom beir co tſeiri; ocuf nemmbet ina raiobri, no'ſ ríe n-innſuſtí, nom beir co cuicí; ocuf ríena ná oleuf nom beir co decmu; ocuf uiglam **ret** nom beir for tollatu.

O'D. 112. [Cíó fo deſa anuó ar in **ret** nſaíri funn? Iſ é in fáct, d'aithe a inuigíó ar in tí no **ret** in **ret** i n-ambſir fir bunuó; ocuf cóir cé no bet roſelt ocuf bleó do. No **ret** comaitíſ do beir nech i nſill, ocuf ní **ret** in tí dá tabuir cu n-ambſiſochur occa; anuó dechmuíde rſuſuſe for in tí ó tuca.]

Athgabail tobas daſ erich, .i. in athgabail toibſicheſi tar in erich, .i. erich beuf co decmuó i, ocuf erich beuf for tollatu. Athgabáil foínolethais foínolea ríne, .i. in athgabail gabur im cina in fir ríne bſ ar in raoneola, ocuf do tſi tſíſb iſ ríne aítíſer; ocuf imbleoſain iſ ría nom beir co decmuíde, ocuf uiglam **ret**, no uafal for iſle, beuf for tollatu. Athgabail foínolethais foínolea tuathais, .i. athgabail gabur im cina in tí innlíter ar raoneola iſ ríne tuat, ocuf do tſi tſíſb iſ ríne tuat aítíſer; ocuf imbleoſain iſ ría nom beir co decmuíde, ocuf uiglam **ret**, no iſ uafal for iſle nom beir for tuilla. **Marbthobas**, .i. aſat tſi marbthobas anó, .i. for tſeiri, for cuicí, for decmuíde; gnim anſoit [ocuf a ríſ] for tſeiri iar ríe; dume taití [ocuf a ríſ] for tuí cuicí; roſac ríſ [ocuf a ríſ] for tuí decmuíde.

O'D. 112. [Marbthobas] .i. in toibſicheſi iſ in marb [.i. coluno éſic]; in coirſoſſe coirſuſi ar decmuíde, ocuf uíſ ice ríem; uaf

diately; and one of the seven grades takes it from a person who is of lower *grade* than himself, and the causes above mentioned bring it to ten days. Distress from a high dignitary, i.e. a distress which is taken from a high dignitary immediately, on which there is a stay of ten days: *one of* the seven grades takes from a person inferior to himself, and the causes before mentioned extend it to ten days; the kinsman *being sued* extends it to three days; suing from many extends it to five days; denial that it is due, to ten days.

DISTRESS.

Six noble dignitaries are reckoned here:—A king, a brewy, a poet, a bishop, a herenach, and an ollamh of wisdom, and every superior generally.

Distress for 'seds' which should have been returned, i.e. a distress which is taken respecting 'seds' which have been parted with in the absence of the rightful owner, i.e. property that was lent or given in charge, and the person to whom it was given as a loan or in charge has sold it unknown to the rightful owner; and not being a thing of necessity, brings it to three days; and not having the property of his rank, or the period of suing, brings it to five days; and denial that it is due brings it to ten days; and 'dighlaim' of 'seds' causes it to be immediate.

What is the reason that there is a stay for the stolen 'sed' here? The reason is, to punish for his illegality the person who sold the 'sed' unknown to the owner; and it is just that *the expenses of* feeding and tending should be charged to him. Or it is the 'sed' of a neighbour that one gives in pledge, and the person to whom it is given does not know it until he is sued; there is a stay of ten days for suing the person by whom it was given.

Distress for a levy carried over a boundary, i.e. the distress which is driven across the boundary; the boundary brings it to ten days, and the boundary causes it to be immediate. Distress on account of a fugitive who has absconded from his tribe, i.e. the distress which is taken for the liability of the tribe-man who is a wanderer, and *it is taken* from three houses in the tribe which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Distress on account of a fugitive who has fled from his territory, i.e. a distress which is taken for the liability of the person who is sued while a wanderer in the territory, and *it is taken* from three houses in the territory which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Death levy, i.e. there are three death levies, i.e. upon three days, upon five days, upon ten days; an act of inadvertence, the proof of which is upon three days with time; secret murder, of which the proof is upon five days immediate; and an assault of anger, of which the proof is upon ten days immediate.

Death levy, i.e. the thing which is levied for the dead, i.e. 'eric'-fine for killing; the body-fine for intention has a stay of ten days, and that is the period allowed for the payment; for if it were dis-

tress that was taken for it, there would be a stay upon it according DISTRESS.
 as it was a thing of necessity, or not of necessity ; denial that it is
 due would bring it to ten days, and suing from many would bring
 it to five days, and the kinsman *being sued* would bring it to three
 days ; or, indeed, *according to others*, the third of the sum due which
 is for the body-fine for intention, is what corresponds here to the
 distresses. And it is respecting it the distress is taken, and not
 being a thing of necessity brings it to three days ; not having the
 property of his rank, or suing from many brings it to five days
 and denying that it is due brings it to ten days ; and ‘dighlain’
 of ‘seds,’ or “chief from inferior,” causes it to be immediate.

Security of pledges, i.e. the ‘colann-eric’ of the pledge. Security of
 hostage, i.e. the full honor-price to which he is entitled for the forfeiture of his
 pledge given in behalf of a person has a stay of three days ; not having the pro-
 perty of his rank, or suing from many, brings it to five days ; denying that it is
 due brings it to ten days ; and ‘dighlain’ of ‘seds’ causes it to be immediate.

Why is the distress of five days always more usual
 than any other distress ? On account of the combat
 fought between two in Magh-inis. When they had all
 things ready for plying their arms, except a witness
 alone, they met a woman at the place of combat,
 and she requested of them to delay, saying, “If it
 were my husband that was there, I would compel you
 to delay.” “I would delay,” said one of them, “but
 it would be prejudicial to the man who sues me ; it
 is his cause that would be delayed.” “I will delay,”
 said the other. The combat was then put off, but
 they did not know to what time it was put off, until
 Conchubhur and Sencha passed judgment respecting
 it ; and Sencha asked “What is the name of this wo-
 man ?” “Cuicthi,” said she, “is my name.” “Let
 the combat be delayed,” said Sencha, “in the name
 of the woman, for five days.”¹ From which is de-
 rived—“The truth of the men of the Feini would
 have perished, had it not been for Cuicthi.” It is
 Brigh that is here called Cuicthi.

- DISTRESS.** Cio fpuir napaḡar, .i. cio fpuir napaḡther ana cuiceti for in athgabail, .i. fpu ana fpu upoḡna; fpu upoḡna no fiḡeó. Duil ír ḡnathu do ḡneḡ, .i. in duil ír ḡnathac do ḡneḡ na cach athgabail aicé no easóda. Fobith na roe, .i. fon fat in comruis no fiḡi, no no fatḡi, no no fuaicénaicé ioir in noir a Mairḡ iuir, ainm in maic; no com e Conall Cernach ocuf laeḡaire Duasach inn rin. O tainic co tabairt a nairm doaic, .i. o tanḡadur innici co tabairt a n-airm doib. Achc rianona nama, .i. noa roibe fuprech aca ḡan comruis do denam acé ḡan rianonairc nama do beé aca. Do fepiric ben occaic i mairḡin na roe, .i. tarpuirtar ben oḡa a comḡur don ne comruis; com i ben Conculainn no beé ann, .i. Druḡi ingen Sencha, .i. Cuicéi ingen Senca; no com í Niam ingen Celtra. Fuidriur, .i. no fuidertur em ana fupre. Arberc maic mo cheile no beé anó, .i. no orduirtar da me mu ceili no beé anó, ar ri, do berunt ana ar eigin foruib, muna deḡna rib cena. No ainraic, .i. no ainraic ar in dapa feruib, ar in bíóbaic ar Conall. Achc ír anóra, .i. acé ír doilḡi don ti uil aḡ in tobac air eḡem, ír é a leḡ anur ann ma da n-anta. Ainraicre, .i. ainraicre traicé, ol ri fe, ol laoḡaire. Immanac, .i. no ana deḡeó dona comruis írin ré. Achc ní fetacur, .i. acé noco neḡadur cia fat no cuireó orpa anac. Co fuigleó, .i. do cuadour a fuigill Senca ocuf Concubuir, ocuf no innriour atairmeḡe uime rin. Co nimchoimaircain Sencha, .i. co no riarrairtar Senca cia ainm, ar fe, na mna do raia cuḡib feru in comairc do punne ann, uair roib i a ingin fein i, noḡ rial bui eḡurru ocuf hi. Cuicéi, ol ri, mo ainm ri. Immanac in roic, .i. emtoirurim ar in comruis ar Senca, .i. muna roib [airuic] doilḡeó ann a ír feó rin do raia ann, ocuf ma no bui ír manm ocuf treiri ar teḡmurrin ruḡ no eḡruic tír, ḡan a denam ne ne anma na mna ro.
- O'D. 114.

- O'D. 114. [Cio ro deḡa cúicéi ne tecmurrin na mná funn, ocuf nach fuil acé treiri ne tecmurrin ruḡ no eḡruic tír? Ír é in ráic, no ḡadac in comruic tír, ocuf nochur ḡadac funn; no ír inunó in cúicéi ri ocuf in treiri fuil ír na deicéuib iar tecmuic ruḡ no eḡruic, .i. láicéi aicicra ocuf ceithri láicéi raerda.]

Ír de aca, .i. ír do ni híren aca no eḡi a firinne o na Feinib, no no eibli a firinne o na Feinib, in ni no deḡeóair muna tuca ana Cuicéi ar in athgabail, amail no ana in comruic ar Cuicéi do tacur cuḡi, .i. ír i fir oḡ inno ar a tuca ana cuicéi for in athgabail, no ar in comruis do tarimeḡe i n-ainm Cuicéi.

¹ *Heptiads.*—This is an interesting law tract, large fragments of which have been translated by Dr. O'Donovan. But a very perfect copy from O.D. 2,020-2,154 has been translated by Professor O'Curry. Its characteristic is that each of the subjects of which it treats has a sevenfold division. For instance: seven churches with the Feine; seven prohibited from contracting marriage; seven kings not entitled to honor-price; seven trespasses in co-tenancy not fined; seven grades incompetent to be witnesses; seven events which put off every battle; and a great variety of others.

Why is the distress, &c. i.e. why is a stay of five days attached to the distress? i.e. for stay for warning; for warning it was done. More usual than any other, i.e. always a more usual form than any other sudden or lawful distress. On account of the combat, i.e. on account of the combat which was fought, or agreed upon, or threatened between the two at Magh-inis, the name of the place; or these two were Conall Caernach and Laeghaire Buadhach. When they had all things ready for plying their arms, i.e. when they came to the *field* to strike each other with their weapons. Except a witness alone, i.e. there was nothing to delay them from engaging in the combat except that they had not a witness. They met a woman at the place of combat, i.e. a woman met them near the field of battle; it was the wife of Cuchullainn that was there, i.e. Brighi, daughter of Sencha, i.e. Cuicthi, daughter of Sencha; or it was Niamh, daughter of Cealtair. She requested, i.e. she entreated of them to delay. Saying, "If it were my husband who was there," i.e. she exclaimed, "If it were my husband that was there," said she, "I would force you to delay, if ye would not do so of your own accord." "I would delay," i.e. "I at least would delay," said one of the men, i.e. said the defendant, Conall. "But it would be prejudicial," i.e. "but it is difficult for the man who is suing me to delay; it is his cause that will be delayed, if delay be made." "I will delay," i.e. "I will delay, too," said he, i.e. said Laeghaire. *The combat was then put off*, i.e. they therefore deferred the combat in the field. But they did not know *to what time*, i.e. but they did not know how long it was enjoined on them to delay it. Passed judgment, i.e. they submitted to the adjudication of Sencha and Conchubhur, and they told *them* of their having been prevented respecting it (*the combat*). Sencha asked, "What is the name of this woman?" i.e. and Sencha asked "What is the name of the woman," said he, "who came up with you to stop the combat which was fixed on there?" (for she was his own daughter, and there was a veil between him and her). "Cuicthi," said she, "is my name." "Let the combat be put off," i.e. "let there be a stop put to the combat," said Sencha, i.e. if there were not established law this is what would happen there; but if there were, it is the same as three days upon meeting a king or a bishop, *as stated* below, and it would not be for the period expressed by the name of this woman.

What is the reason that there are five days on account of meeting the woman here, and that there are only three days on account of meeting a king or a bishop below? The reason is, the combat was entered into below, and it was not here; or, the five days here are equal to the three days which are *mentioned* in the Heptiads¹ upon meeting a king or a bishop, i.e. one natural day and four artificial days.

From which is derived, i.e. it is from this circumstance is *derived* that their truth would die from the Feini, or their truth would die from the heroes, i.e. the thing to which they would be entitled, had not a stay of five days been allowed for the distress, as the combat was put off on account of the coming up of Cuicthi, i.e. this is the perfect true rule by which a stay of five days is given for the distress, or for prohibiting the combat in the name of Cuicthi.

DISTRESS. [Muna roib' arourc dliḡid' iḡed' rin do rala ann], aít má
 O'D. 114. ro buí arourc dliḡed' ann, iḡ amail rin do rala iad; no at
 O'D. 114. belá nechtur in da [Feine] iar' fir, .i. Conall ocuḡ laeodguire.

Caip-cio ar a neipinar athgabail? Nin. Ar in di
 adgairter tḡebairé iar n-etrébaire, ar ní athgēbad
 náé tḡebair a chennaḡaich ar tḡebairi, maní tḡed
 athgabail tḡebairé ocuḡ adólce, ar ní ro thḡeiríte la
 in dliḡed' nambercna, maní tḡad' athgabail tḡebairé
 do reit' do bércna; conio de ar bepar athgabail, ar
 ain di adgairter torbae iar n-étorbú, main iar n-an-
 main, techt iar n-ditech, fir iar n-anfir, dliḡed' iar
 n-in dliḡed', ceirt iar n-eciur, techta iar n-etechtu, coir
 iar n-ecoir, pecht iar n-anpecht; co tagair h-uile.

Caip-cio ar a neipinar athgabail, .i. comaircín cio ar a paiter
 iur in athgabail aít no eadā. Ar in di conad' gairter tḡebairé,
 .i. ar in di gabur i co dliḡech, .i. gell ocuḡ aitu a gabala anora. Iar
 n-etrébaire, .i. in a nemgabail gur tḡarḡa. Ar ní aithgēbad
 náé tḡebairé, .i. nóā n-uairal agnema náé duine tḡebuir a cenn
 iachā [.i.] a cenn, a pḡairn ar tḡebuiré do denaín. Maní tḡad', .i.
 muna tḡad' in gabail aít no eadā tḡebuiré ro do ima a dliḡed' adólce.
 Ar ní ro thḡeiríte, .i. uair nóé n-oinḡne náé am co tḡebuir la
 in dliḡed' in oroch bepcna ro buí nemiun gur tḡarḡa. Main tḡad',
 .i. muna tḡar in gabail aít, no eadā tḡebuir ro da pḡairchín do reir ba
 fir gnae no aibín. Conio de ar bepar athgabail, .i. conio de rin
 paiter no aipreiter in gabail aít no eadā, .i. a nemgabail gur tḡarḡa.
 Torbae iar n-étorbú, .i. a gabala anora. Main iar n-anmain,
 .i. gan dliḡed' do damēan. Techt iar n-ditech, .i. techtad' riach
 arer neme ro; a gill anora, .i. techtu a gabala; no iar nemdenam gur
 tḡarḡa. Fir iar n-anfir, .i. firinne a gabala anora iar n-anfir a
 nemgabala gur tḡarḡa. Dliḡed' iar n-an dliḡed', .i. a gabala anora
 iar n-in dliḡed' a nemgabala gur tḡarḡa. Ceirt iar n-eciur, .i. ceirtu
 agabala anora iar n-esoeritú a nemgabala gur tḡarḡa. Techta iar
 n-etechtu, .i. dliḡed' a gabala anora iar n-in dliḡed' a nemgabala gur

If there was not established law this is what would happen, but if there was established law, they should be regulated according to it; or, either of the two men would have perished in truth, i.e. Conall or Laeghaire. DISTRESS.

Question.—Why is distress ('athghabhail') so called? Answer.—Because security is obtained after insecurity, for no surety could recover his land given as security, if distress for security and guarantee did not come to his aid, for it could not be settled on account of the illegality of false 'bescgna,' if the distress from a surety did not come to relieve the 'bescgna;' hence it is called 'athghabhail,' because through it advantage is obtained after disadvantage, property after the absence of property, possession after non-possession, truth after untruth, legality after illegality, justice after injustice, lawful possession after unlawful possession, right after wrong, order after disorder; all which are obtained.

Question.—Why is distress ('athghabhail') so called? i.e. I inquire, why is it called the distress quick or legal? Because security is obtained, i.e. because it is lawfully obtained, i.e. a pledge and a hostage for taking it now. After insecurity, i.e. for not having taken it before now. For no surety could recover, i.e. for no surety could recover his 'cenn iatha,' i.e. his field, his land, which he had given up in going security. If distress for security did not come, &c. i.e. unless this quick, lawful, and proper distress came to his relief respecting the right to which he is entitled. For it could not be settled, i.e. for it could not be properly done at any time on account of the illegality of bad 'bescgna' which was mentioned above. If the distress did not come to relieve, i.e. unless this quick, or legal and proper distress should come to his relief, according to the good and beautiful knowledge. Hence it is called 'aithghabhail,' i.e. hence it is called or denominated the quick or lawful seizure ('aithghabhail'), i.e. from its not having been before taken. Advantage after disadvantage, i.e. advantage of taking it now. Property after the absence of property, i.e. without ceding one's rights. Possession after non-possession, i.e. legalization of debts, which were hitherto withheld; there are pledges now, i.e. the legalizing the seizure; or, after not having done it hitherto. Truth after untruth, i.e. the truth of seizing it now after the untruth of not seizing it before now. Legality after illegality, i.e. legality of taking it now after the illegality of not having taken it hitherto. Justice after injustice, i.e. the justice of taking it now after the injustice of not having taken it hitherto. Lawful possession after unlawful possession, &c. i.e. the lawfulness of tak-

DISTRESS. τραπεζα. Coirir iar n-ecoirir, .i. a gabala, .i. in conairir fuigill ir coirir naécomairic anora iar néscóir a nemgabala cur trapeta. Recht iar n-anrecht, .i. díriatad anora iar nemdíriatad cor trapeta. Co tagaib huile, co gabter rin uile ar in ngabail aic no eoda.

Ar an athgabail ir ainm coitcenn do cach aruch furr tobuz cach a ler. Athgabail in rin ad penar fo rio, ad penar olcc anmuinib, ad penar maith muinib, gabter a cin in cach cirtach. Gabid fer fur a fuachar eiricc.

Ar an athgabail, .i. ar in ni ir ainm coitcenn do cac riu oð ferir toibgenn nee in ni dlizur do reir díriatad, .i. athgabail in ni rin. Co pé ni trer a toibgenn cac coma athgabail ba raici fur. Ad penar fo rio, .i. athairgicther maie don maieib. Ad penar olcc anmuinib, .i. athairgicther don ti na denano maie da muinaib. Gabter a cin cac cirtac, .i. gabter gac cirtac ina cina, in tan nae raða eric. Gabid fer fur a fuachar, .i. gabid in fer fur noentar in fuachtam eric a cein fo gabur do.

O'D. 115. Cair cid ar a nepnar cethirliche for [athgabail.]
Ar mdi ar cetharda do da fet foda fera, .i. cinud iar tuirtiu ocur cin iar cinud, faill iar cin, arud dlizid iar faill, ocur elud dlizid iar n-arud, ocur ionaidiu fiad fiaonairib.

Cair, cid ar a nepnar, .i. [comair] cin cid ar a raicther no cid ar a n-airneter cethairilleet, no cethre airner no cethre gneici for in ngabail aic no eoda. Ar in di ar cetharda, .i. ar in ni ir cetharda ir nemteetach re na gabail, .i. fuirmir a gabail. Cinud iar tuirtiu, .i. gneimain do o maithir iar na tuirtio athair. Cin iar cinud, .i. cin do denum do iar na gneimuin o maithir. Faill iar cin, arud dlizid iar faill, .i. ara do tabairt air [o fechemuin toiceoda] in dlizeo iar faill do denum um cina rin cin ic. Eluo dlizid, .i. elo do leca um dlizeo iar tabairt ara uime. Ocur ionaidiu fiad fiaonairib, .i. ocur ar nembet do fetem toiceoda a n-urrao a fiaonairic fiaoin co inoiric.

O'D. 116. [Ar cethir rin ir re buiduid, ocur a tri re fechemuin toicheoda. Ir iat na cethir ir re buiduid, cinud iar tuirtiu,

ing it now after the unlawfulness of not having taken it hitherto. Right after wrong, i.e. of taking it, i.e. the path of judgment which is just for suing before a judge now after the injustice of not having taken it up to this time. Order after disorder, i.e. right rules now after wrong rules hitherto. All which are obtained, i.e. so that all these are obtained by the quick or lawful seizure. DISTRESS. —

For distress ('athghabhail') is a general name for every security by which every one recovers his right. 'Athghabhail' is that which renders good to the good, which renders evil to the evil, which renders good to the good, which takes the guilty for his guilt. The man who is attacked obtains 'eric'-fine.

For distress ('athghabhail,') i.e. because it is a general name for every true perfect method by which one recovers what he is entitled to according to rectitude, i.e. that thing is 'athghabhail.' Whatever method it may be by which one recovers may be called 'athghabhail.' Which renders good to the good, i.e. good is rendered unto the good. Renders evil to the evil, i.e. it renders evil to the person who does not do good with his possessions. Which takes the guilty for his guilt, i.e. every guilty person is taken for his guilt when 'eric'-fine is not obtained. The man who is attacked obtains 'eric'-fine, i.e. the man against whom the attack is made receives 'eric'-fine according to the extent to which he has been injured.

Question.—Why is the distress termed four-fold? Because it is four things that happen to him, *the defendant*, before a person takes it, i.e. birth after conception, and crime after birth, neglect after crime, notice of law after neglect, *to which are added*, evasion of law after notice, and waiting before witnesses.

Question.—Why is the distress, &c., i.e. I ask why is the quick or lawful distress called, termed, or denominated quadruple, four-fold, or of four kinds? Because it is four things, &c., i.e. because four things precede its taking, or before its taking can be effected. Birth after conception, &c., i.e. his birth by his mother after conceiving him from his father. Crime after birth, i.e. crime is committed by him, *the defendant*, after being born of his mother. Neglect after crime, notice of law after neglect, i.e. the plaintiff to serve notice of law upon him after his having neglected to respond in respect of that crime, without payment. Evasion of law, i.e. to evade the law after notice being lawfully served upon him. And waiting before witnesses, i.e. the neglecting to wait by the plaintiff before witnesses in a proper manner.

Four of these appertain unto the defendant, and three to the plaintiff. The four which appertain unto the defendant, are birth

DIETLESS. ocur cin iar cinud, ocur fuidl iar cin, ocur éid dligid iar n-*aparó*. Ír iat na trí ír pe fechemoin tócheda, cinud iar tuiriu, ocur apud iar fuidl, ionaidí ía fíatnuib.]

Ocur ar inó hí ír ceteora athgabala gairéir ann, .i. duine, ocur híruu, ocur marbóidí, ocur beoceatíra.

Ocur fóid ír ceteora fódlai, ocur ceteora athgabala fóir cach ae, fóir duiniu, fóir híruinó, fóir marbóidib, fóir beoceathíraib.

Ocur ar inó hí ar cetharóae íruir gairéther athgabail; cin, ocur gnumai, ocur eiraic.

Ocur ara inó hí ar cetharóae co nozí athgabail iaríruinó: toxul iar nelud dligid, comnaeth iar toxul, íare iar comódeh, aírnaide dligid íruí fóruir techtae
O'D. 118. [iar íare] co cuingelnuu coir in n-inbaird dligéic.

Ocur ar inó hí ar ceatárda ío íera íon maní gelltar dí; íogeiltad, ocur mbleicé, dícim, ocur dílí co nólmaíne.

Ocur ara inó hí ar cetharóae íruir ngairéther athgabail: íruí, ocur dligid, ceir, ocur techta; [ocur coir naícomairic; ar in coir naícomairic ír ainm] coitcenó doib uile, du í mbeic coirai fechemoin íruí aítcomairic a bíteicí don bíteihemuin.

Ocur ara inó hí ar cetharóae conteitícais íon; cin ocur tobaic, íaigí ocur inableogain.

Ocur ara inó hí ír ceteora eirca ío cuirín dí íeota caic úrcuinó; aítgín ocur díre, íairgille ocur enecíand.

Ocur ar inó hí ír ceteora íruim fódlai íil fóiríruib, .i. ían ocur leth, íruan ocur cethíamthu.

¹ *Four things*.—Only three enumerated, the fourth is omitted both here and in O'D. 117.

² *Aithchomharc*.—This was one of five forms of action or proceeding in the Brehon Laws. C. 13, 3391.

after conception, crime after birth, neglect after crime, and evasion of law after notice. The three which appertain unto the plaintiff are, birth after conception, notice after neglect, waiting before witnesses. DISTRESS. —

And because there are four kinds of distress taken, viz., man, and land, and dead chattels, and live chattels.

And because there are four divisions, and four *kinds* of distress for each, viz., upon man, upon land, upon dead chattels, upon live chattels.

And because there are four¹ things for which distress is taken: crime, and participation in deed, and 'eric'-fine.

And because there are four things which perfect the distress afterwards: carrying off after evasion, securing after carrying off, notice after securing, lawful waiting at the proper residence after notice with the proper securities in the proper places.

And because there are four things respectively charged upon it unless the pledge be given for it: *expenses of feeding*, and tending, delay in pound, and complete forfeiture.

And because there are four things to be observed in the taking of distress: truth, and law, justice, and right; and the right of suing before a judge; and right of 'athchomharc'² is a general name for them all, where both parties have a right of going before a judge for his decision.

And because there are four things for which it is levied: 'cin' (*one's own crime*), and 'tobhach' (*the crime of a near kinsman*), 'saighi,' (*the crime of a middle kinsman*) and *the crime of a kinsman in general*.

And because there are four 'eric'-fines for the 'seds' of every chieftain: restitution and 'dire'-fine, additional interest and honor-price.

And because there are four chief divisions made of them, i.e. full and half, one-third and one-fourth.

DISTRESS. Ocur ar inD h1 it cétheora fine ata nepom con-
beirac cinaid caða bunadair: zelrine ocur derbrine,
iarrine, ocur inDrine.

Ocur ar inD h1 it ceteora felba bit for cach adgair
ocur adgairter: felb fini atardai, ocur felb flata ocur
felb ecalra, ocur felb maithrai, no felb altrama; ro
bi co comraicet huile for oen; rom bi imbeð a di, no a
a tri, no nachae aenar nacha techta.

Ocur ar inD h1 do nairzella cach ara cethrai a
coir comatcera ffrur na cethri comaitchiu ata nepom
immidbiait ffrur da taeb ocur ffrur da n-aircino.

Ocur ar inD h1 it ceteora urraathar do cuirin:
urraathar brata cai, ocur urraatar cana, ocur aurraatar
cairidi, ocur aurraatar ffrur neimtiu.

Ocur ar inD h1 it ceteora araz ffrur tobngiter na
ceitri aurraatar; aithgabail ffrur brata cai, ziall ffrur
cain, aitre ffrur cairidi, zell ffrur neimtiu.

Ocur ar inD h1 it ceteora fodlai fil for zellaib: lan
zille, ocur lethzille, trian zille, ocur rmaict zille.

Ocur ar inD h1 it ceithri pechta ro meppaigret ar
bretemnacht: pecht naicneD, ocur pecht fetarluis,
O'D. 124. [pecht fairde,] pecht nuðriaðnaire.

Ocur ar an1 ir cetharda conoige pect: fir ocur
zell, comic ocur comlaine; fir ffrur nartairðter bre-
temnaict; zeall ffrur timarzar a coruib bel; comic
iar tairmteict; comlanad iar n-eipe pechta.

¹ *Gelfine.* The divisions of the Finè are noticed in detail in O'D. 1003.

And because the four nearest tribes bear the crimes of each kinsman of their stock: 'gelfine' and 'derbh-fine,' 'iarfine' and 'indfine.'

And because there are four who have an interest in every one who sues or is sued: the tribe of the father, the chief, the church, the tribe of the mother, or the foster-father; it may be that they all may be in one; it may be that they all may be in two, or in three, or one alone may have an interest in him.

And because every one gives pledges for his cattle in right of co-occupancy of *land* to the four neighbours next to him on the two sides and the two ends of *his land*.

And because there are four 'Urradhus'-laws recognised: the 'Urradhus'-law of Brathcai, the 'Urradhus'-law of 'Cain'-law, the 'Urradhus'-law of interterritorial law, and the 'Urradhus'-law of persons of distinction.

And because there are four securities by which these four 'Urradhus'-laws are enforced: distress *as fixed* by Brathcai, a pledge in 'Cain'-law, a hostage in interterritorial law, pledge in the case of persons of distinction.

And because there are four divisions made of pledges: full pledge, half pledge, one-third pledge, and 'smacht'-pledge.

And because there are four laws which are brought to bear upon judicature: the law of nature, the patriarchal law, the prophetic law, the law of the New Testament.

And because it is four things that perfect law: proof and pledge, payment and fulfilment; proof by which judgment is confirmed; pledge by which debt is secured in verbal contracts; payment after transgression; making reparation after violating the law.

DISTRESS. Ocur ar in ni iŕ ceŕarŕa fŕur ŕuirŕmŕŕeŕ rŕŕe :
elŕuin ocur ŕoirŕŕŕ, anŕur ocur eitŕe, aŕt in eitŕe i
fŕoŕ ŕoŕal ŕon ; ŕop ŕoirŕŕŕ ŕoba elŕuin.

Ocur ar in ni ŕobŕur ceŕur uŕŕi ŕo baŕar ŕop
ŕuproŕur ŕlŕŕe : aon, ocur ŕreŕur, cuiŕŕe, ocur ŕeŕmu,
• O.D. 125. ŕenmo bi ŕurŕuirŕ, occur [ŕuirŕŕiu ŕal]

Occur ar in ni ŕo bui ceŕerŕlŕŕŕ a ŕoŕra ŕo aŕŕa-
baŕl : occur ba aon ŕach aŕŕabaŕl, ar ni ŕuilŕenŕ neŕh
cin araŕle, aŕt a ŕinad ŕaŕeŕur ; ocur a ŕuil ŕop aoin,
ba ain ŕop urroŕur, a ŕuil ŕop ŕreŕur, ba ŕreŕur ŕop
urroŕur, ocur a ŕuil cuiŕŕi, ba cuiŕŕe ŕur urroŕur, ocur
a ŕuil ŕur ŕeŕmaŕŕŕ, ba ŕeŕmu ŕop urroŕur.

Oŕur ar in ni iŕ ceŕarŕa ŕoŕera ŕon : eŕur-cianuŕ
ŕiaŕŕ ocur aŕŕilŕene, .i. eŕur-cianu eŕŕŕh, ocur ŕoirŕŕŕ,
ocur coŕbner, ocur ŕuirŕŕur no ŕurba, o naŕŕerŕarŕ
ŕeine cin cach comŕoŕur ŕop araŕle, amuil beŕer a
eŕur ocur a ŕŕba.

Ocur aŕa ŕi aŕŕabaŕl ŕil la ŕeine : aŕŕabaŕl cinŕa
[iŕŕ], ocur aŕŕabaŕl inableoŕain.

[ŕ]o aŕŕlŕŕer anŕa ŕop aŕŕabaŕla, ocur ŕa nara ŕo
cuirŕin ŕo cach aŕŕabaŕl cen ŕurbaŕŕ ocur ŕen eŕŕurŕ ;
araŕŕ cuiŕŕe ŕo ŕeŕemuin, ocur araŕŕ ŕeŕmaŕŕe ŕo
ŕeine. Maŕŕ aŕŕabaŕl inableoŕain ŕaŕŕŕer ann, [ŕ]o
teŕŕarŕŕ ŕom ceŕarŕlŕŕŕ in urroŕur ŕo aŕŕabaŕl,
ocur ni ŕo teŕŕarŕŕ imurŕo anŕa na ŕŕŕhmanŕa aŕt
ŕŕŕŕim n-aoina nama. ŕo ŕŕer im ŕo emŕlaŕ in ni

And because there are four things by which these are regulated: cognizance and intention, ignorance and unlawfulness, except the unlawfulness^a which is full trespass; that which is intention is cognizance.

DISTRESS.

^a Ir. crimes and exemptions.

And because there are four periods for notice of law: one day, and three days, five days, and ten days, besides exemption, and for hosting in a territory.

And because there are four divisions of the notice of the distress: and every distress was of one day *anciently*, for no one sustained the liability of another, but his own; but *now* that which has a stay of one day, had one day's notice, that which has three days' stay, had three days' notice, that which has five days' stay, had five days' notice, and that which has ten days' stay, had ten days' notice.

And because four things cause this: remoteness of debts and intention, i.e. remoteness of territory, and desire, and relationship, and rich condition or exemption, by which the Feini charge the liability of each kinsman upon the other, in the same way as he obtained his 'eric'-fine and his inheritance.

And the distresses that the Feini have are two: distress from a debtor, and distress from a kinsman.

Stays were ordained for distresses, and two notices were appointed for every distress without exemption and without defect; a notice of five days to the defendant, and a notice of ten days in the case of the inferior grade. If it be distress on account of a kinsman that is taken, they (*the Feini*) legalized the quadruple division of the notice for the distress, but they did not legalize stays or delays in pound, except a delay in pound of one day only. This thing was, however,

DISTRESS. reir iarum, conad ceitne anta, occur ceithri dicitheamh,
ocur da h-apad.

Do feo urfogra cae athgabail la feine, acé n-í ro
car urfogra cae aon fainleagar, na dirparir urhail.
Cuicé fhu fufogra dlige ma n-athgabail do pechemain,
maro farar urfogra, co comud cae a fuidhu fhu geall,
fhu breac, fhu cogur, fhu comatir, fhu cura. Ar ur airé
irrepar cuicé fhu cono cuindiger; ir de ro cead, [n]í
faelair athgabail ma cuicé, n-í fuidir la roail; ar ur
de ro ceo, arirfeó fuidir ir cae mairinne a moza.

Ad fogarar dechmu do feine fiachaié a fiadain
fhecnairair; arur dechmuó fhu fuidid, ocur inbleoguin
coirnerad fine fhu cae fuidir cin.

Cintae cae fine iar nelod, iar n-ara, iar n-urfogra
ocur iar n-íonuié dligeó.

Dichceall cach neirir; fiachae cach folud iar fir,
iar n-ara, iar n-urfogra dlige, gen comdeó fhu
ditheach na fiacha a reir caich bea martha; cae coir
fhu imrenud.

Cirne a tri imma trenairé ar cach athgabail
inbleoguin, fhu a cinegar dlige fhu indrucur n-
inbleoguin, arur indruic cae n-inbleoguin?

Tain, farc, forur, co coinillib techta.

afterwards changed for ever, so that there are *now* ^{DISTRESS.}
four stays, and four delays in pound, and two notices.

Notice precedes every distress in the case of inferior grade, but no notice is served on a wanderer, or one who has no fixed residence. *Give* five days legal notice before distress be taken from a defendant, if notice be served at all, that he may have his property in readiness for a pledge, for judgment, for consultation, for adjustment, for contracts. Hence was said, "Five days for every sensible adult;" and hence was said, "Thou shalt not take distress before five days, thou shalt not carry it off by immediate distress;" and hence was said, "Debt is fastened upon it in the middle of the time."

A notice of ten days is served upon the tribe of the debtor in the presence of witnesses; for ten days *are allowed* for suing, and the nearest kinsman of his tribe is sued for his liability.

Every tribe is liable after the absconding *of a member of it*, after notice, after warning, and after lawful waiting.

Every act of neglect is a fault; every act of neglect is finable after knowledge, after notice, after warning of law, without competence to deny the debts according to *the decision of* him whose office it is to settle them; every one has a right to deny.

What are the three things by which the distress from the kinsman is made three-fold, by which a person's right is sought through the worthiness of a kinsman, for every kinsman is worthy?

Driving, notice, and pound, with lawful pledges.

DISTRESS.

Co toacliúðter, co coimdióther, co farcióter, co
airnaitéir fú inóruic inableoguin? 'Do focla triair
do ceithur.

Coir oró ura dlige dia lentar leir la tei[r]t do
gnaoib airéachta tiasóur.

O teitair corair cenóur do gnim fúir tiasúid do
coir a coinóilla, naomunóair, raithib, fiaónair.

Fecem fomia feichemair fúirairi aóuró.

Naó bí doirruithib fein raith, na fiaónairi, na
forur, na fechem fúir a tuibénair.

Fuadóach, comóe, forur, farc ir zeib. Nir fuádaí na
dóirruair; ní forruair naó fuíóil; ní fuigil naó
eróeoir na bí meirach rlan, na fpetech; ní fuirig
naó gealláó; ní gealláó naó fuíóil; ní fuigil naó
oigí gnim fúir fiacharib; fpetech, tásra, occur im
ioteacht im artaó ai imuair rere brethemair, co
dicenó ai ocur dílmair cáé coir.

Farc inóruic inableoguin zen anáó itir acé anra
deitbir.

'Ólomtar turbuíó; a teiríó anro: tubáó rloig fo
menóáó; iaróruacé cruíó, no coibóena; no gabala, no
cúiríó, no fúir muinóiré conóla i n-aióir, no coinó
comna, no léga do neoch bírr fúir bar, no breicé róga

How is it carried off? How is it kept? How is notice given respecting it? How is it sought back with worthiness of the kinsman? Three carry it out to four persons. DISTRESS.

This is the proper order of the noble law if it be fully followed, by the evidence of which people may come before the grades of the court.

They go from proper witnesses to the deed to do which they came by right of their 'coingille,' guarantees, sureties, witnesses.

The law agent provided by the defendant must be according to the rank of the plaintiff's law agent.

Let not the surety, or the witness, or the pound, or the law agent by whom it is levied, be inferior to this.

Carrying away, guarding, pound, notice, are required. He cannot carry off who is not able to bind; he cannot bind who is not able to pass judgment; he cannot pass judgment unless he can distinguish who is not able to give security or guarantee; he cannot bind unless he give a pledge; he cannot give a pledge unless he pass judgment; he cannot pass judgment *of debt* unless he can complete the deed of true debts; guarantee, pleading, and for going to settle the contract according to the decision of the Brehon, until the suit is finished and payment properly made.

The lawful notice to the kinsman is to have no delay except the lawful occasion of delay.

The occasions of exemption are here set down; these are they: the attack of a host upon the house; pursuit of cattle, or a party; or the seizure *of cattle*, or a prisoner, or a member of a tribe having gone on a pilgrimage, or to obtain the communion, or a physician for a person on the point of death, or to give

DISTRESS. con n-deibire; teiche gen dicell do ceiruib, do fortach do duinib; cuing mna do mnaib bir fpu uaithe; comruith fpu nech bir co talmuide; cuibrech darachtaid; geall do incaib fpu nech na daim ceart: inzeru bruthcán.

Aithepoch fadi; claechlo airn no édaid; ol dize; aiterach dlai n-arra; gabail cuir do fer fperda fpu imbi corc. Cach derbaid, cach turbuid co n-debire iar ndia ocur duine, dlomtar fiadaib fpu coimde cirt corc.

Friethrechur farc fpuiric; dlomtar diaf lateirt; tiazar do cum fuithe fpu ara tir toxlaithe, do cum foruir iar ren fpu ar a feib fionnter. Dian fpu feire, farc tref brethar an ir neraim i n-ur. Co terzair treoda gen foruir fechem, .i. cin fpu no zaiter, foruir fpu nzeibter, fechem ar da labráthar.

Dlom dlizi foruir fpu fize fpu, fpu indrucur ninbleoguin, cin cach cinuid truin.

C. 2007. Ocur fuithe fpu fpuiricidhe daingen ma [cuim-deada] cuaird, gen cumarcc nilur cethra, eich, maire,

C. 2700. muca, cairig, gabair; [bid zach ae fo leith ina cumann cóir].

O'D. 116. Ocur ar in hi, .i. ar in ni ir cethra gabala ait no egra. [Duine, .i. fe buoin im a cinuib fein, ocur im cinuid a comrair.] N-iru, .i. a ferann. Maibid, .i. na maib ara diler ne nech. Deocair, .i. na beo ceira do gabair i n-athgabail.

Ocur robid ic cethra fola, .i. fon fat ic ceirneora nece

notice of necessity; carrying off of cattle without ^{DISTRESS.} concealment, persons swear to it; seeking a midwife for a woman in labor; struggling with an epileptic; securing a madman; *procuring* a pledge to protect against one who does not yield justice; preparing medicine *for the sick*.

Changing twice: exchanging arms or raiment; taking a drink; changing the wisp of his shoe; getting a drink for a patient under a person's care. *For* every proof, every exemption on ground of necessity before God and man, witnesses are named after a just and proper manner.

Notice is sent along the track *of the distress*; two are mentioned along with the witness; they come to the green of the man from whose land *the distress* was carried off, afterwards to the pound of the man whose property they are stated to be. If the notice be truly given, the third word in order will convey it. Three things are to be announced at the residence of the defendant, i.e. the debt for which it was taken, the pound into which it was put, the law agent by whom it was taken.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued.

And the green into which it is put should have a fence all round, without intermixing various cattle, such as horses, mares, swine, sheep, goats; let each kind of them respectively be in its proper pound.

And because there are, &c., i.e. because there are four quick or legal seizures. Man, i.e. himself for his own liabilities and the liabilities of his kinsmen. Land 'Iriu,' i.e. his lands. Dead chattels, i.e. the dead things which are a person's property. Live chattels, i.e. the live cattle which are taken in distress.

And because there are four divisions, i.e. because there are four things

DISTRESS. ina fodeiglaiothep athgabail do gabail an athgabail, .i. a cin pen ocuf tpi uidi inableogain. Ocuf ceiteora athgabala, .i. na ceitu petu, .i. pet aoini, ocuf pet tpeiri, pet cuicti, ocuf pet wechmarde. For uuinu, .i. uime do gabail a n-athgabail in tan nac pui m eile agi. For hirino, .i. ferann do gabail a n-athgabail. For beoceathraib, .i. for na ceitra bio agi do gabail a n-athgabail.

O'D. 116,
117.

[Leat gacha hathgabala ina hinoligeo atgabala, co ru:ce wech mbu do Ecluir, ocuf ní tét etuim (.i. rmaét) tapr cúic h́a do tuait cío im ní doflí .xxiii. cumala. Maó cin apadó, cin tporcud gabur: ocuf írbeir dno, cach uime caithe doflí cumal, cúic feoit a rmaét imiteéta. Maó iar napud ocuf tporcud imurro, ír cúic feoit, da tecuit da ba, i n inoligeo gacá athgabala a mbeé ceitru ba; ocuf cío ní buf mó, ní tét tairur, .i. tapr dá ba. Ma lua máit na ceitru ba in atgabail gabur ría napud ocuf tporcud, .i. ír leé pui ina ngabur im inoligeo, óir ní hinanta a taburta ina gabala cin apadó, cin tporcud. Máir iar napud ocuf tporcud; no dno ic cúic feoit i n-inoligeo gac atgabala iar n-apud ocuf tporcud, cío bec, cío móir, uair ní hinanta a taburta ír in mbec iná gabail ír in móir.]

Ocuf ar in hi ar cetharodae rriur gairbther athgabail, cin 7rl, .i. ar in ni ro ceiteora ehnale rriur ngairbther in gabail aít no eóda. Aithgabail cin, .i. in uimí fodeim aonur. Snimai, .i. mar aon neé eile. Eirair, .i. dñe, .i. aítina.

Ocuf ara ino hi ar cetharoda conozi, .i. ocuf ar in ni ro ceitru ehnaili comlanuigther iarum um a n-athgabail gabur im id egra írin. Toxul iar n-éluó, .i. toxal na athgabala amac iar lega elui in feteman toicheoda inholigeo don bídud. Comnaeth iar toxul, .i. a tabairt a cae cin mann gen bia ír in dnuim rriur liar no ír in mbachaca iar toxal a gabala. Farc iar coimodeth, .i. farc na atgabala do bneit iar na tabairt a cae cen manó cin bia. Curraioe dligio, .i. iar mbeé don feteman i n-urraio co dligteé a n-arur iar mbneé a fairc, .i. urrai in neé dlegur ann dar a cenó, gella ocuf airzi ír in n-arur dligteé. Co cuingelnu coir, .i. cur na coma tpeuirpe dlegur oi do rre coir do naómunnaib ocuf do narcurub, .i. in moir- fíreir. In n-inbaio dligi, [.i.] ír na mbuid ata do rreir dligio.

Ocuf ar ino hi, .i. ogur ar in ni ír cetharoda rrethnairóther urru ann ro on. Mani gelltar oi, .i. muna tuctar gelltar a cenm in a ruarlugao. Fogeiltar, .i. in ni do beirar ír in ni fogeiltar in

¹ Three kinds. See page 259, where they are enumerated.

by which the distress is divided at taking distress, i.e. a person's own liability, and that of the three kinds¹ of kinsmen. And four *kinds of* distress, i.e. the four 'seds,' i.e. a 'sed' of one day, a 'sed' of three days, a 'sed' of five days, and a 'sed' of ten days. Upon man, i.e. a man, *himself*, is taken in distress when he has got nothing else. Upon land, i.e. land is taken in distress. Upon live chattels, i.e. the cattle which he has, are taken in distress. DISTRESS. —

The half of every distress *is the fine* for taking it unlawfully, as far as ten cows to a church, but 'etuum,' (i.e. the fine) does not exceed five cows to the laity, even for a case that would incur twenty-seven 'cumhals.' If it has been taken without notice, without fasting, *it shall be regulated by the law*, which says: "In every man-trespass which incurs a 'cumhal,' five 'seds' is the 'smacht'-fine for violating the law." But if after notice and fasting, five 'seds,' which amount to two cows, are the fine for the illegal taking of every distress up to four cows; and though it should be more, the fine shall not exceed this, i.e. two cows. If the distress taken before notice and fasting be less than four cows, there is one-half of it charged for illegality, for it is no wonder that this should be given for taking it without notice, without fasting. If it be after notice and fasting, *the fine shall be five 'seds,'* or rather five 'seds' are the penalty for the unlawful taking of distress after notice and fasting, be it large or small, for it is not more wonderful that it should be given for the small than taken for the large.

And because there are four things for which distress is taken, crime, &c., i.e. because there are four classes of things for which the quick or lawful distress is taken. Distress for crime, i.e. of the person himself alone. For participation in deed, i.e. along with another person. 'Eric'-fine, i.e. 'dire'-fine, i.e. restitution.

And because there are four things that perfect *the distress afterwards*, i.e. and because there are four things which afterwards complete the distress which is taken for these things. Carrying off after evasion, i.e. carrying off the distress after the unlawful evading of the plaintiff by the defendant. Securing after carrying off, i.e. bringing it along the road without fodder or food into a cow-shed or paddock after carrying off the distress. Notice after securing, i.e. to give notice of the distress after having brought it along the road without fodder or food. Lawful waiting, i.e. the plaintiff having lawfully waited at the residence *of the defendant* after having given the notice, i.e. he waits to get the thing to which he is entitled, in this case, for the distress, i.e. pledges and securities at the lawful residence. With the proper securities, i.e. with the security which is due thereupon by right of sureties and contract-makers, i.e. the seven persons. In the proper places, i.e. at the places which are fixed by law.

And because there are *four things, &c.*, i.e. and because four things are charged upon it here. Unless the pledge be given for it, i.e. unless a pledge be given for it to redeem it. *Expenses of feeding*, i.e. what is given

DISTRESS. athgabail amuith, .i. na meit. Ocuir inbleit, .i. in ni do bearaí don luict um luad umpri, fo aigne elana no neim elana. Dúitim ocuif dólri, .i. in ni dúitimur a lobad sí .i. na cuic feoit tet a lobad sí, ar cach laithe naisinnnta o tuicra amfir lobta. Co nólmaíne, .i. dólri na athgabala fein don pechemain toicheoa, cor diler maine de 1.

Ocuir ara ino hi ar cetharua firir nguibther athgabail; firir, ocuif dóliseó, .i. ocuif ar in ni if cétu epnuile ar a ngeibther in gabail aít no eóda, .i. osuif ar in ni if cétuora hepnuile ar a nasuif ar in cin in ar gabad in gabail aít no eóda, firir ocuif dóliseo, 7rl. Coir n-átcómairc, .i. ar in ni if annm doib uile, .i. if ler a firir in conair ar a n-agera in cin in ar gabad in athgabail, in conair fuigill; if coir n-átcómairc. Du imbeé corai pechemoin firir átcómairc, .i. du, baile no inao imbro na pechemain um in caingen a firir coir pe firirai a brete do bretemain.

Cio raé fo deira in conair fuigill do tabairt ar airo idir if na athgabalaib ann fo, uair naéar conair fuigill oin tiasctur do gabail na athgabala? Ipe in raé fo deira, maít ler in pechemain toití a firir in conair fuigill ar a n-agera in cin ima ngebaio in athgabail.

Ocuir ara ino hi ar cetharua conteititais fon, .i. osuif ar in ni if cétuora ima coicennairóter ann fo athgabail do gabail, .i. réc cuicti no deómairc. Cin, in cin do ni in duime burden. Tobach, .i. in tinbleogain if nera [cin a mic ocuif a uí]. Saigi, .i. in tinbleogain me-donach [.i. cin comfocuir co a réc dec]. Inábleogain, .i. in tinbleogain if ría, no cin, .i. réc aine, ocuif tobaé, .i. réc tneirí.

O'D. 118.

O'D. 118.

Ocuir ara ino hi ic cétuora eirca do cuirín, .i. ocuif ar in ni if cétuora eirca dircuóter no tarpuiftar do feoit cach uafal cónair. Áitgion, ocuif dólre, cairgille, .i. in zell toirneé réctur ner na récaib ona no arlicci.

Ocuir ara ni ic cétuora ppuimrodai ril forruioib, .i. ar in ni ic cétuora ppuimrodai fuil forir ní eóda hirín. Lan ocuif leth, trian ocuif cethraimthiu. Lan, .i. if in cet réc. leth, .i. if in réc tanuife. Trian, .i. if in tner réc. Cethraimthiu, .i. doirio cétuime cubur bratth.

Cetharua na aithgína, .i. aithgín a feillaét bir no cuithe; lét aithgín a neógi boit, no meic, no mna inngi; trian naitghina a rillaét réérain a cruo cóncepa; cétuime gaé maírt muinóter a íleib: fuio fuioóter; no cétuime caé oif ro gab cuitech; no

¹ *Seventeen.* This number has reference to the divisions of a Finè. *Vide O'D. 1003.*

for that which the *animal taken in distress* consumes outside, i.e. the sacks of corn. DISTRESS. —
 And of tending, i.e. the thing which is given to the people for minding it, according as it is a place from which it might escape or not. Delay in pound and forfeiture, i.e. the lessening of it by forfeiture, i.e. five 'seds' that are forfeited every natural day after the arrival of the time of forfeiture. Complete, i.e. the forfeiture of the entire distress itself to the plaintiff, so that it becomes his lawful property.

And because there are four things to be observed in the taking of distress; truth, and law, &c., i.e. because there are four conditions necessary to the quick or lawful seizure, i.e. and because there are four conditions upon which the debt is sued for which the quick and lawful seizure is made, "truth and law," &c. The right of suing before a judge, 'athchomharc' is a general name for them all, i.e. because it is a general name for them all, i.e. it is by it is known the way in which the debt shall be claimed for which the distress was taken, i.e. the path of judgment; this is the right of suing before a judge. Where both parties have a right to appeal to the judge for his decision, i.e. the place, town, or locality where the parties to the suit are, about the contract from true knowledge to ask his sentence of the judge.

What is the reason that the path of judgment is brought forward at all in the distresses here, when it is not by the path of judgment people go to take the distress? The reason is, because the plaintiff likes to know the path of judgment by which he should sue for the debt for which he will take the distress.

And because there are four things for which it is levied, i.e. and because there are four things for which it is customary to take distress, i.e. a 'sed' of five days' stay or ten days' stay. Crime, 'Cin,' i.e. the crime which a man himself has committed. 'Tobhach,' i.e. the crime of the nearest kinsman, i.e. the liability of his son or his grandson. 'Saighi,' i.e. the crime of the middle kinsman, i.e. the liability of a kinsman as far as seventeen.¹ Kinsman, i.e. the farthest kinsman; or 'cin,' i.e. a 'sed' of one day's stay, and 'tobhach,' i.e. a 'sed' of three days' stay.

And because there are four 'eric'-fines, i.e. and because there are four 'eric'-fines fixed or given for the 'seds' of every noble chieftain. Restitution, and 'dire'-fine, 'tairgille,' &c., i.e. the interest which increases upon the 'seds' which are lent or borrowed.

And because there are four chief divisions made of them, i.e. because there are four principal divisions made of each of these particular 'eric'-fines. Full and half, one-third and one-fourth. Full, i.e. for the first 'sed.' Half, i.e. for the second 'sed.' One-third, i.e. for the third 'sed.' One-fourth, i.e. participation in crime incurs one-fourth.

The restitutions are four-fold, i.e. restitution for looking on at cattle on the brink of a river or pit; half restitution for the crime of an idiot, or child, or madwoman; one-third restitution for looking on at the stray cattle of the neighbourhood; one-fourth for every cow that is killed in a mountain: this is settled; or one-fourth restitution for every deer which is taken in a pit; or it is one-fourth resti-

DISTRESS. dono ceṛuime aitéine for in fer bir ceṛur as mdeitbire
torbaró.

Ceṛarḁa mḁoire: lan noire i réc arabi reṁarib, leṁ oire ma
táinirib, trian oire ir in trier fer; doṛli ceṛuime cubur bṛarḁh.

Ceṛarḁa in cairgill: lan n-oiri ar oi laite dec, leṁ oiri ar
re laite, trian noiri ar ceṛri laiteib, ocuf ceṛuimi oiri ar tri
laite.

Ceṛarḁa na eneclainne: lan eneclann óo nec i n-airiur, leṁ
eneclann ma deṛibṛarḁer aṁar, trian n-eneclainni ma mac
rḁe [no ma mḁim], ceṛuime eneclainne i n-ua. Ceṛarḁa na
ceṛarḁa co ceṛarḁa for ḁac ae a ceṛairḁiṁt.

Ocuf ar ic ceṁoira fine, .i. ar in ni ir ceṛri rinó canberur cin
in caic ir coibneram doib a buná. Selb fini atarḁa, .i. fine aṁar
aga fealḁaḁ. Selb flarḁha, .i. a flarḁ aga feib. Selb ecalra, .i.
egluir aga feib. Selb marḁarai, .i. fine marḁar aga feib. No
feib alṁrama, .i. in oi do ni in alṁram aga feib. Ro bi co com-
raiceṁ, .i. ro bi uair a comraiceṁ na feibá rin uibe for aon oime, .i. in
inḁaró ir mac urarḁ. Imbeṁ a oi no a tri, .i. ro bí uair a mbí a ó
oib aga feib, .i. fina aṁar ocuf fine marḁar. No a tri, .i. fine
aṁar ocuf marḁar ocuf a flarḁ. No nachae aenar, .i. in ecluir ar
i noul a nairiur, uair do teḁma oime do beṁ ḁan flarḁ, ocuf noḁa
teḁma a beṁ ḁan egluir.

Ocuf ara inni do nairḁella cach, .i. ar in ni ara taburṁarḁeall
toirḁneḁ tar cenn a ceṛarḁ. C coir comarḁera, .i. ro comilleḁ in
atáchur comarḁ do reir coir. Fer na ceitḁri comarḁchiu, .i.
ri rna ceṛra comarḁiḁ aḁ comnera óó ri bir uime. Fer óa tarḁ, .i. in
raḁa. Fer óa naircino, .i. in ḁairḁ.

Ocuf ara ic ceṁoira urarḁarḁ, .i. ocuf ar in ni ic ceṁoira
raiteir oirḁoṁer no tarḁurṁar. Urarḁhur bṛarḁa cai, .i. a cin a
bṛeṁarḁeṁ Cai Canbṛeṁarḁ urarḁ, .i. ir rair ararḁur a cin ir in riarḁil-
Urarḁar cairḁi, .i. ir rair ararḁur a cin na roḁla do nióṁer ir in
cairḁe. Curarḁur fer neimṁiu, [.i.] ruióler toḁac caḁa berḁna
oib ro, ocuf toibḁer do caḁ arḁ oib ro leṁ in caḁ berḁna. Ocuf ara
ic ceṁoira ararḁ fer toḁnḁiṁer na ceitḁri ararḁur, .i. oirḁ-
noṁer, no tarḁurṁar, .i. na ceitḁri urr[arḁ]ur ir. Airḁarḁail fer
ḁarḁa Cai, .i. aṁarḁail do ḁabur um in ni oḁeḁur a mbṛeṁarḁeṁ
Cai Canbṛeṁarḁ urarḁ. ḁiall fer Cairḁ, .i. a toḁac do ḁiall in ni
oḁeḁur a Cairḁ. Airḁe fer Cairḁo, .i. a toḁac óa arḁir in ni oḁeḁur

tution upon every man who is with four persons at a work of a DISTRESS.
beneficial character, though unlawfully done.

The 'dire'-fine is four-fold: full 'dire'-fine for the best 'seds,' half 'dire'-fine for the next to them, one-third of 'dire'-fine in the third 'sed;' participation in crime incurs one-fourth.

The 'tairgille' is four-fold: full 'dire'-fine in twelve days, half 'dire'-fine in six days, one-third 'dire'-fine in four days, one-fourth 'dire'-fine in three days.

The honor-price is four-fold: full honor-price is due to one for his father, half honor-price for his father's brother, one-third honor-price for his son or his daughter, one-fourth honor-price for his grandson. Four times four multiplied by four is upon each of them in 'cethairslicht.'

And because the four nearest tribes, &c., i.e. because it is four tribes that sustain the liabilities of every person that is related to them intimately. The interest of the tribe of the father, i.e. the tribe of the father has an interest in him. The interest of the chief, i.e. his chief has an interest in him. The interest of a church, i.e. a church has an interest in him. The interest of *the tribe of* the mother, i.e. the tribe of the mother has an interest in him. The interest of the foster-father, i.e. he who has performed the fosterage has an interest in him. It may be that they all may be in one, i.e. there is a time when all these interests may unite in one person, i.e. when he is the son of a native. Or they may be in two or three, i.e. there is a time two of them have an interest in him, i.e. the father's tribe and the mother's tribe. Or three, i.e. the father's tribe, and the mother's tribe, and the chief. Or each of them separately, i.e. the church after his going on a pilgrimage, for it may happen that a man may be without a chief, but it cannot happen that he is without a church.

And because every one gives pledges, i.e. because they give a relieving pledge for their cattle. In right of co-occupancy of land, i.e. the tillage in common is observed according to justice. To the four neighbours, i.e. to the four neighbours next him all around. On the two sides, i.e. the length. And two ends, i.e. the breadth.

And because there are four 'Urradhus'-laws, i.e. and because there are four 'Urradhus'-laws recognised or ordered. The 'Urradhus'-law of Brathchai, i.e. the liability is upon the surety according to the adjudication of Cai Cainbheathach, i.e. it is upon him the liability will pass according to this rule. The 'Urradhus'-law of interterritorial-law, i.e. it is upon him the liability will go of the trespass which is committed against interterritorial law. The 'Urradhus'-law of persons of distinction, i.e. it is lawful to distrain in each 'bescna' of these, and distress is taken from each surety of them separately in each 'bescna.' And because there are four securities by which these four 'Urradhus'-laws are enforced, i.e. they are made obligatory or enforced, i.e. these four 'Urradhus'-laws. Distress as fixed by Brathchai, i.e. a distress which is taken for the thing which is due according to the judgment of Cai Cainbheathach. A pledge in 'Cain'-law, i.e. to distrain the hostage for what is due in 'Cain'-law. A hostage in

DISTRESS. α αιρωε. Zell fpu nheimthiu, .i. zell don Eclair, ar ata nemtrenaocur
 — ririn ní olisur. Ruiolef tobais na mbercna rin.

Ocur ara it ceiteora foda fil for zellai, .i. ar in ni if
 ceéru foda fil for na zellib. Lan zille, .i. fpu nepam iar mbreite-
 nur. Let zille, .i. fpu nem [nepam] iar mbreiteinnur. Trian zill,
 .i. a n-ur[ui]ill. Smacht, .i. rmaét zille feétmair do rcup troyrci
 in nepam, ocur a let in nemnepam.

O'D. 120. [Smaét zilli ecinnteé fpu fuizell cuir ocur cunnurta etir iní
 if nepam ocur nac nepam, cio 1 Cain cio 1 n-urruður, fpu in ní
 if nepam ocur nac nepam do zatuib ocur braduib ocur zonuib,
 7rl., co techt nurfuizill, ocur rmaét zill feétmair fuirio ainn-
 ríde. Letzille fpu ni nac nepam 1 cor ocur 1 cunnurta iar
 mbreiteinnur, ocur lanzille fpu ní if nepam ría mbreiteinnur,
 ocur trian zille iar mbreiteinnur fpu zata ocur zona, 7rl., cio
 a Cain, cio 1 n-Urruður, acé Cain Adamnam. Trian zille ría
 mbreiteinnur inntirde, ocur letzille iarum, ocur lámzille ó
 deoruiró ocur o dinnba, munab etrebuiré; dia mbe, if for zne
 zille cach ain.

Lanzille fpu romuine foperbut, ocur fpu cach nepam toirce
 iar mbreit, ocur let zille ría mbreit, ocur trian zille fpu rzur
 troyrce. Let zille fpu mucca rceo rercá iar mbreit, ocur trian
 ría mbreit, ocur rmaét zille cinnteá do rzur troyrce.

Ocur na ernuile eile oilcena, .i. fuizell zaiti, 7rl., rmaét
 zille ecinnteá do rzur troyrce, rmaét zille cinnteá ría
 mbreit, ocur trian zille iar mbreit, etir Cain ocur Urruður, acé
 Cain Adamnam, ocur rmaét zille cinnteá ocur trian zille ocur
 letzille ifruiriu.

Cach fuizell cuir ocur cunnurta, ona ocur aithe ocur
 airlicé, ocur cach ni if nepam toirce, muna be for duil ocur
 rona, if trian zille fpu rcup troyrce, ocur letzille ría mbreit
 ocur lanzille iar mbreit.

Cac fuizell cuir ocur cunnurta, ocur ona ocur aithe ocur
 airlicce, ocur cach ní if nepam toirce, dia mbe for duil ocur

¹ *Law of Adamnan.* The 'Cain Adamnain' is contained amongst the Brehon
 Law MSS., and has been translated by Dr. O'Donovan. *Vide O'D.* 3874-3905.

interterritorial-law, i.e. to distrain from the hostage what is due in the interterritorial-law. A pledge in the case of dignitaries, i.e. a pledge to the church, for what is due to it is sacred. It is lawful to distrain for these 'besnas.' DISTRESS.

And because there are four divisions made of pledges, i.e. because four divisions are made of the pledges. Full pledge, i.e. for an article of necessity after judgment. Half pledge, i.e. for a *thing which is* not an article of necessity after judgment. One-third pledge, i.e. in arbitration. Smacht-pledge, i.e. a 'smacht'-pledge of seven days to stop fasting for an article of necessity, and the half of it for an article not of necessity.

There is indefinite 'smacht'-pledge for the judgment of bargain and contract, both in the case of the thing which is an article of necessity, and that which is not an article of necessity, whether in 'Cain'-law or in 'Urradhus'-law, *as also* in the case of the thing which is an article of necessity or not an article of necessity for thefts, robberies, woundings, &c., until the passing of judgment, and 'smacht'-pledge of one-seventh therein. There is half pledge for a thing which is not an article of necessity in a bargain and contract after judgment, and full pledge for a thing which is an article of necessity before judgment, and one-third pledge after judgment for theft, wounding, &c., whether in 'Cain'-law or 'Urradhus'-law, except the law of Adamnan.¹ One-third pledge before judgment is in that (*the law of Adamnan*), and half pledge afterwards, and full pledge from a stranger and a pauper, unless he be without security; should he be so, it is after the manner of the pledge of every one else.

Full pledge for all rents that are due, and for every necessary of life after judgment, and half pledge before judgment, and one-third pledge for stopping fasting. Half pledge for pigs and barren animals after judgment, and one-third before judgment, and definite 'smacht'-pledge to stop fasting.

And the other cases in like manner, i.e. judgment of theft, &c. Indefinite 'smacht'-pledge to stop fasting, definite 'smacht'-pledge before judgment, and one-third pledge after judgment, both in 'Cain'-law and 'Urradhus'-law, except the law of Adamnan, in which definite 'smacht'-pledge and one-third pledge and half pledge *are ordered to be given*.

In every judgment of bargain and contract, of loan charge and borrowing, and every thing which is a necessary of life, unless it be under assertion and denial, there is one-third pledge to stop fasting, and half pledge before judgment, and full pledge after judgment.

In every judgment of bargain and contract, loan and charge and borrowing, and of every thing which is a necessary of life, should it be under assertion and denial, the seventh of 'smacht'-pledge *is given*

DISTRESS. Féna, íf rmaáct gille féctmuíó do rcur tpoírcé, ocuf tpuan gille pu mbreíé breíé, ocuf lanngille íar mbreíé breíé.

Caé fuígeíl cur ocuf cunnurá, óna ocuf aítne ocuf aírlicce, ocuf caé ní íf tainurí neurim toírcíó ná bí for díul ná féna, íf rmaáct gille féctmuíó fpu raeraó tpoírcé, ocuf tpuan gille pu mbreíé breíé, ocuf leé gille íar mbreíé breíé.

Caé fuígeíl cur ocuf cunnurá, óna ocuf aítm ocuf aírlicce, ocuf caé ní íf táinurí neurim toírcíó, óia mbí for díul ocuf féna, íf rmaáct gille ecinnreá óa rgrerapull óéc fpu fuarluccáó toírcíó ocuf rmaáct gille, féctmuíó pu mbreíé breíé, ocuf lanngille íar mbreíé breíé.

Óreé mngata ocuf turóirghe ocuf raruígí, íf ramuíó íf rmaáct gille ecinnreá m óa rgrerapull óéc féctair pu mbreíétem-
nur, ocuf tpuan gille bí etír Cain ocuf urruóar.

Má geall ber aírde máit a féch, ocuf foiche de don aírreé, ocuf ní bí fonaróm a táirce, íf díur cin a íc cé beé urain ann. Óia mbe fonaróm a táirce, íf íc m urain bíf ann, no íf a leé do ícc.

Ma comáró fpu riachairb, cé beé fonaróm cin co be, íf díur.

Ma írle máit a féch, íf tuilleó fpuí cur ub fu a riacha, ce beé fonaróm cin co be.

Ma geall ber áirde máit a féch, ocuf nroaí foiche de do aírreé, ocuf ní bí foónuíóm a táirce, íf ícc m urain bíf ann. Óia mbe fonaróm, a táirce uile, .i. annann amuil é féim, ocuf a féé óia éno.

Mao comáró fpu riachairb, ocuf ní bfuil fonaróm a táirce, íf a tuíctim ina riachairb. Óia mbe fonaróm a táirce, íf annann amuil é féim, ocuf a féé óia éno.

Má írle máit a féé, ocuf ní bí foónuíóm a táirce, íf a díurí ocuf tuilleó fpuí cur ub fu a riacha. Óia mbe fonaróm a táirce, íf annunn amuil é féim inn, ocuf féch óia cin.

Mao amuíg do béur na gealla fo co naiti uma, no óir, no aírgeat, no óiam galur bunuíó nor bea, íf ícc ná riá.

Muna cinnre aré forruó, íf leé a ruachtuna ina riachairb, ocuf tuilleó fpuí maó écin.

¹ *Extern.*—In transcript this is written 'vii,' a contraction for 'sect,' with a contraction for 'air' both together making 'sectair,' *extern.*

to stop fasting, and one-third pledge before passing judgment, and full pledge after passing judgment. DISTRESS.

In every judgment of bargain and contract, of loan charge and borrowing, and every thing that is next to a necessary of life, which is not under assertion and denial, one-seventh of 'smacht'-pledge *is given* to stop fasting, and one-third pledge before the passing of judgment, and half pledge after passing of judgment.

In every judgment of bargain and contract, loan charge and borrowing, and every thing next the necessary of life, which is under assertion and denial, indefinite 'smacht'-pledge of twelve 'screpalls' *is given* to stop fasting, and a seventh of 'smacht'-pledge before passing judgment, and full pledge after the passing of judgment.

In judgments of theft and robbery and violation, there is given uncertain 'smacht'-pledge of twelve 'screpalls' in the case of an extern¹ territory before judgment, and one-third pledge both in 'Cain'-law and 'Urradhus'-law.

If it be a pledge that is higher than the debt, and the act of God has overtaken it, and that there is no security for restoring it, it is allowable not to pay for its excess. If there be security for restoring it, the excess should be restored, or the half of it should be paid for.

If it (*the pledge*) be equal to the debt, whether there be security or not, it is right *to pay for it*.

If it be lower than its debt, an addition should be made to it until it is equivalent to the debt, whether there be security or not.

If it be a pledge that is higher than the debt, and that it is not the act of God that has overtaken it, and that there is no security for restoring it, the excess is to be paid for. If there be security, the whole is to be restored, i.e. a thing like itself, and the fines for it besides.

If it be equal to the debt, and that there is no security for the restoration of it, it is forfeited for the debt. If there be security for restoring it, a thing like itself *is to be given*, and the fines besides.

If it be lower than the debt, and that there is no security for the restoration of it, it is forfeited, and it is to be added to until it is equivalent to the debt. If there be security for restoring it, a thing like itself is to be given in place of it, and fines besides.

If these pledges be given along with articles of copper, or of gold, or silver, or if an old disease carry them off, the debts are to be paid.

If it were not agreed that the articles are to be given with them, half the injury to them will go against the debt, and an addition is to be made to it if necessary.

DISTRESS. — **Θια** cinnctur cin aiti forruo, ir a riac dia cinn, ocuf a nairce cio it olcca.

Θια cinnctur cin foimrum na ngeall ro, ocuf dia ndéctur a foimrum, cúic reoit no deé rinn.

Muna cinnctur cin foimrum, ir leé cuic reoit no dech reoit irin cuíctabuirt rin.

Θια coínurpléctur don ti nof beir i foimrum, ir rlan dó munub forceuiré ngníma. **Θiam** forceuiré ngníma do beuir forruo, ir a tuictim ina ríachuib, maó comaró. **Munub** comáró, ir amuil ro ráígrum. **Ho** ono a tpi trocur, .i. uilri in reé, maó luza ina ríach foimrum in gill, no uilri [inforbarra] colla, no diablaro ngnímuíó.

C. 2692.

Maó geall do beuir rri ríacuib, ocuf bió lof for in ríach, dia mbe fonuioim in luif ir a ícc. **Cin** cu be fonuioim ono, dia mbe aictiuó a íce in caé tpat acurctur, ir leé in luif do íc. **Muna** be fonuioim no aictiuó, ní híctur aét colunn náma; ocuf tairruc in gill, cio geall luif; ocuf cia no terna do naé galur, cin ní don lof naé do terna trasbai. **Cio** be uib dono cinnir in forbuirt, ir a ríacha cuna inforbuirt do. **Muna** cinctur etir, ir aictin nama.]

C. 2693. **[Ma**ra galur buna cinncti re re n-iubaile, a maru do biuba, ocuf a reé do reám toictiú.

Mar galur conntabaratach imorpo re re n-iubaile, leé a maru do biuba, ocuf leé a ríac do reám toictiú.

Mar iar re noictma ro zataó an gell, uire ocuf eneclann don reám toictiú ann, ocuf noá n-uil ni don biuba.

Ocuf mar re re uictma ro zataó an geall, eneclann don reám toictiú ann, ocuf uire ocuf eneclann don biuba.

Slan ngill, .i. dia ngatar an geall on rir dia tabarar, cio lan gille, 7rl, ir rriur icar uire ocuf eneclann mo, ar ir luif co tuctar a ríacha dia éir.]

Ocuf ar moí it ceithr i rehta ro meirraizret, .i. ocuf ar in ni ir na ceíre uiaatáó ro ro mefemnaíó a mbretemaét. **Reht** aicneó, .i. uiaatáó ro bui ag lóam. **Reht** reatrluiz, .i. ir i in

If it were agreed that the articles are not to be given along with them, the debt is to be paid for them, and they are to be restored though damaged. DISTRESS.

If it be settled that these pledges are not to be used, and if they be used, there shall be five 'seds' or ten 'seds' for it.

If there be no agreement respecting the non-use of them, there shall be five half 'seds' or ten half 'seds' *for using them* in such uncertainty.

If the person who receives them is advised to use them, he is safe *in doing so*, unless the work has been excessive. If they have been overworked, they shall go for the debt, if they are equal to it. If they are not equivalent to the debt, it shall be as we have said. Or three things are the lenient penalty, i.e. forfeiture of the debt, if it be less than the value of the use of the pledge, or forfeiture of the increase of the body, or double the work.

If a pledge be given for debts, and that the animal given in pledge has young, if there be security for the increase, it must be paid. Though there should be no security, if there be acknowledgment of the payment every time that the claim is made, half the increase shall be paid. If there be neither security nor acknowledgment, nothing shall be paid but the pledge itself only; and the pledge is to be restored, though it be a pledge having increase; and if it should recover from any disease, none of the young which survive are to be left behind. But whoever of them stipulates for the increase, he shall have the debts with the increase. If there be no stipulation at all, it shall be restitution only.

If it be certainly an old disease *that has destroyed the animal* within the stipulated period, its beef is given to the defendant, and the debt to the plaintiff.

But if it be a doubtful disease within the stipulated period, half the beef is given to the defendant, and half the debt to the plaintiff.

If after the stipulated period the pledge be stolen, the plaintiff shall have 'dire'-fine and honor-price, and the defendant shall have nothing.

And if it be during the stipulated period the pledge has been stolen, the plaintiff shall have honor-price, and the defendant shall have 'dire'-fine and honor-price.

Safety of pledge, i.e. if the pledge be stolen from the man to whom it is given, whether it be full pledge, &c., it is to him 'dire'-fine and honor-price shall be paid for it, for it is his until the debt be paid for which it was given.

And because there are four laws which are brought to bear, &c. i.e. and because these four laws are recognised in judicature. The law of nature, i.e. the rule which Adam had. The patriarchal law, i.e. this was the rule

DISTRESS. **DIARUAT** no **loppurcar** a **raicir**, **Acchar** do **mairi**. [**Recht** **raide**, .i. **Irair**.] **Recht** **nuofiaonair**, .i. **ir** i **in** **diaruat** na **riaonair** o **gein** **Cuir** [**cuir** **an**].

O'D. 124.

O'D. 124.

Occur **ar** **an** **ir** **cethar** do **co** **noize** **recht**, .i. **ar** **in** **ní** **ro** **cefru** **ar** **nuile** **comlanir** **diaruat** na **briete**, **no** **comlanigthe** **do** **neir** **diaruat** **nambreth**. **Fir** **friri** **n-artaidter**, .i. **ir** **fir** **lim** **conid** **ar** **nae** **mbreit** **berar** **ar** o **bur** **fir** **bret**. **Seall** **friri** **timar** **gus**, .i. **aoiru** **raoer**, **no** **aoire** **caomtechta** **fru** **coir** **natcomair**, .i. **seall** **ir** **e** **ni** **timar** **gthe** **ne** **ir** **in** **ni** **cuir** **nech** **uad** a **cunru** **ar** **trebuir** **co** **coir** o **beluib**, .i. **seall** **fru** **riachab** **cuir** **ocur** **cunnar**. **Comic** **iar** **tairimteet**, .i. **lu** **no** **clete**, .i. **aic** **co** **comuid** **ir** **nech** **olegur** **ir** **in** **cinad** **iar** [**tairimteacht**] **n-imteet** **ir** **tar** **do** **denum**, **um** **in** **cinad** **Comlanad** **iar** **neire** **rechta**, .i. **comlanus** na **diaruat** **Cana**, **no** **Cairi**, **no** **urraoir**, **iar** na **briri**, .i. **iar** na **tuibrod**.

O'D. 124.

Occur **ar** **in** **ni** **ir** **cethar** do **friri** **ruimidher** **ride**, .i. **ogur** **ar** **in** **ni** **ir** **cefru** **ar** **nuile** **tre** **a** **reimnigthe** **a** **cin** **rin**, **no** **reimidher** **ir** **na** **cin** **rin**. **Elsuin** [.i. **ar** **comraite**], .i. **a** **lan** **riac**. **Toircio** [.i. **ar** **torba**], .i. **arlan**. **Anfir** [.i. **ar** **an**], .i. **lefriach**. **Eitge** [.i. **ar** **earba**], .i. **in** **athgin**. **Act** **in** **eitge** **ir** **foe** **foeal**, .i. **ata** **act** **lim** **ann** **act** **in** **er** **athgina**, **ir** **foe** **foeal** **in** **ni** **rin** **ar** **ar** **in** **lan** **ir** **mo**, **no** **ir** **foe** **glad** **ron**. **Rop** **toircio**, .i. **ar** **lan**. **Rob** **elsuin**, .i. **a** **lan** **riach**.

O'D. 125.

O'D. 125.

O'D. 125.

Occur **ar** **in** **ni** **rob** **ur** **cefru** **uid** **no** **ba** **ur** **for** **ruogru**, .i. **ogur** **ar** **in** **ni** **ruogru** **cefru** **rei** **no** **ba** **ur** **ar** **in** **athgabail** **ma** **tabur** **ae** **rogr** **aru** **do** **neir** **oligi** [**es** **ar** **ar** **anta** o **rin** **macu**]. **Gen** **mo** **bi** **tuibuid**, .i. **gein** **mo** **ta** **lim** **tuibuid** [.i. **galuir**] **do** **bet** **ar** **in** **rechemuin**. **Occur** [**ruir** **riu** **ual** .i. **rlug** **itru**], **ocur** **in** **ual** **eile** **for** **e** **alee** **acobar** **a** **geill** **aga** **ruar** **luga**; **uar** **ta** **ruib** **ni** **uib** **rin** **ar** **nocha** **raza** **ara**, **ocur** **noe** **geit** **athgabail** **de**.

O'D. 125.

O'D. 125.

Occur **ar** **in** **ni** **no** **bui** **cefru** **ruilecta** **a** **rogr** **do** **athgabail**, .i. **ocur** **ar** **in** **ni** **no** **bui** **cefru** **ruilecta**, **no** **cefru** **ar** **neir**, **no** **cefru** **gne** **ma** **rogr** **ar** **ta** **don** **athgabail**. **Occur** **ba** **son** **gach** **athgabail**, .i. **ocur** **ba** **ana** **nane** **no** **bi** **for** **gac** **athgabail**, **no** **im** **in** **ni** **no** **gebea** **athgabail** **do** **neod**, .i. **a** **cin** **rein**. **Ar** **ni** **ruilgen** **nech** **cin** **ar** **aile**, .i. **noe** **ruilgin** **nech** **cin** **nech** **eile** **ir** **in** **amru** **rin**, **act** **a** **cin** **roden**, .i. **nar** **anta**. **Occur** **a** **ruil** **for** **aoin**, .i. **as** **inne** **a** **ualgur** **anta**. **Da** **ain** **for** **ur** **rogr**, .i. **acar** **a** **ualgur** **ar** **ad**. **Ar** **ruil** **for** **treir**, .i. **as** **inne** **a** **ualgur** **anta**. **Da** **treire** **for** **ur** **rogr**, .i. **acar** **a** **ualgur** **ar** **ad**. **Occur** **a** **ruil** **for** **cuit**, .i. **as** **inne** **a** **ualgur** **anta**. **Da** **cuit** **ru** **ur** **rogr**, .i. **acar** **a** **ualgur** **ara**. **Occur** **a** **ruil** **for** **de** **ma**, .i. **as** **inne** **a** **ualgur** **anta**. **Da** **de** **ru** **ur** **rogr**, .i. **a** **ualgur** **ara**.

O'D. 125.

O'D. 125.

O'D. 125.

Etir **cia** **ru** **crich**, .i. **bet** **a** **crie** **sur** **cen** **ir** **ria** **o** **a** **ana**, .i. **munab** **near** **am** **caite**. **Occur** **toircio**, .i. **muna** **toirci** **do** **e**. **Coibne**, .i. **uar** **ria** **o** **coibne** **act** **a** **cin** **rein**. **Occur** **ra** **o** **br**, .i. **munab** **cin** **ma** **ra** **o** **br**. **No** **tuib**, .i. **ma** **ria** **ru** **gan** **ab**. **Conaig** **er** **ra** **reine** **cin** **cach** **comroguir**, .i. **no** **comcoig** **er** **ra** **na** **reine**

which his Pater, his Father, spoke to Moses. Law of the prophets, i.e. Isaias, DISTRESS. —
 ꝯc. The law of the New Testament, i.e. this is the rule of the testament
 from the birth of Christ to the present day.

And because it is four things that perfect law, i.e. because there are four things which fulfil the rule of judgment, or which are fulfilled according to the rule of judgments. Proof by which *judgment* is confirmed, i.e. I deem it right that every sentence which is just be binding. Pledge by which debt is secured, i.e. his own pledge, or a pledge for ensuring right of suing before a judge ('athcomarc'), i.e. the pledge is the thing which is kept for what one gives away in a contract on security properly made by word of mouth, i.e. a pledge for debts of bargain and contract. Payment after transgression, i.e. small or large, i.e. to pay fully what is due for the crime after the transgression, 'tairm-theacht,' i.e. after transgressing, 'tar n-imthecht,' i.e. the crime. Making reparation after violating the law, i.e. fulfilling the rule prescribed in 'Cain,' or 'Cairde,' or 'Urradhus,' after breaking it, i.e. after violating it.

And because there are four things by which these are regulated, i.e. and because there are four things by which these offences are regulated, or which regulate in the case of these offences. Cognizance, i.e. intentionally, i.e. full fine for it. Intention, i.e. for profit, i.e. exemption for it. Ignorance, i.e. without intention, i.e. half fine for it. Unlawfulness, i.e. by wantonness, i.e. restitution. Except the unlawfulness which is full trespass, i.e. I make an exception here, the unlawfulness for which there is restitution, i.e. that is full trespass for which full restoration is made besides the largest full fine. That which is intention, i.e. exemption for it. Is cognizance, i.e. full fine.

And because there are four periods for notice, i.e. and because there are four periods for giving notice of the distress according to law, among the ancients from the period of Sen Mac Aige. Besides exemption, i.e. besides when the party has exemption, i.e. of disease. And hosting in a territory, ('fuirthin-dal,') i.e. the other condition which relieves a person from giving bail or pledge; for if either of these things exist, he shall not be served with notice, nor shall distress be taken from him.

And because there are four divisions of the notice of the distress, i.e. and because there are four subdivisions, or parts, or kinds of the warning or notice of the distress. And every distress was of one day, i.e. and it is a stay of one day that was upon every distress, or upon the thing which takes distress from one, i.e. his own liability. For no one sustained the liability of another, i.e. no one sustained the crimes of another in that time, but his own crime, i.e. anciently. But that which has a stay of one day, i.e. with us in respect of stay. Had one day's notice, i.e. with them in respect of notice. That which has three days' stay, i.e. with us in respect of stay. Had three days' notice, i.e. with them in respect of notice. That which has five days' stay, i.e. with us in respect of stay. Had five days' notice, i.e. with them in respect of notice. And that which has ten days' stay, i.e. with us in respect of stay. Had ten days' notice, i.e. *with them* in respect of notice.

Remoteness of territory, i.e. to be in a distant territory prolongs the stay, i.e. unless it be a thing necessary for immediate consumption. And desire, i.e. unless it be necessary to him. Relationship, i.e. for the stay on account of a kinsman is longer than on a person's own account. And rich condition, i.e. unless it be determined that he has the wealth of his rank. Or exemption, i.e. should it happen not to exist. By which the Feini charge the liability of

DISTRESS. anu cin gac compogur rria ceile. Amuil berer a eiric, .i. comp-
— oire. Oiba, .i. tirid, .i. pet ocyr maine.

Ocyr ata oi athgabail fil la feine, .i. da gabail at no egra gabur anto, .i. asur ip da athgabail uil do per in fenechuir. Athgabail cirtaig, .i. a dualgur a cina buoen. Athgabail inableoguin, .i. a dualgur inbleogain.

Ro airlichter anta for athgabail, .i. aine, ocyr treiri, ocyr cuicti, ocyr deimatod, .i. no eualuaidi antaimda for in athgabail aith no egra. Da napaod do cuirin do cach athgabail, .i. da ara do can in fera, no do can na inniri, .i. ara ar cirtac ocyr ara ar inbleogain. Cen turba, .i. galur; uair ni tabur a turba, .i. galur do bet ar in pecheman. Sen eppad, .i. iarrad; uair da roib ni dib rin ar noca ras ara air, .i. sen eppad in ara ce do ro turba. Apat cuicti do pechemuin, .i. for in cirtac graid feine, .i. gan ni ip luda na ap[a] cuicti ar cirtac graid feine. Apat deimaido do feine, .i. for in per fine ip inbleogain do neoch ip graid feine. Maod athgabail, inableogain, .i. ma inbleogain graid feine gabtur ann i n-athgabail, ip ann atá rin, .i. ma gabail at no egra gabtur ann in cin inableogain graid feine. [R]ó techtraotom ceatirliet in urrogra, .i. no teatourpom meomuin ceiri fuillecta, no ceiri aigneid, no ceiri gnechi i n-ai rogra apad, .i. ceiri ara do bet aca. Ocyr ni no teatrad imurro anta, .i. imda. Act ditim naoine nama, .i. ditim n-aime, ocyr ana name. Im no em clao in ni fein iarum, .i. no clachlaid in ni rin iarum aginne, .i. ar in awa acu. Conat ceire anta, .i. aime, treiri, cuicti, deimatod. Ceithri ditiman, .i. ditim treiri, ocyr cuicti, ocyr deimaido, ocyr aine dec. Ocyr da harad, .i. apad cirtad ocyr apad n-inbleogain, .i. cuicti ocyr deimatod.

Do pet urrogra cae athgabail, .i. ip nemteatad lim ae rogra ara ar na feinad na athgabail do gabail dib, ocyr cunnabairt i n-olegur in cin no na feich ann rin. Act in no car urrogra cae aon raonlegaid, .i. ata act lim ann; noca no inoigder ai rogra ara ar in cach ip raonligach ag na bi arur baile anuraid, .i. urrogartar apad cuicti (.i. ni ipa na apad raati ar in raonligad), ar in feideman do per oligid rra gabail athgabala de maia n-innradter ae rogra apad do bet ann, .i. pnegra da nemtarpidin. Diproair urrai, .i. na per urrad. Cuicti rri rurogra olige, .i. apad cuicti ip e ar rogra apad ata do per oligid for peideman graid feine rra ngabal athgabala de, .i. ara cuicti o graid feine for cirtach graid feine. Ma ro rarra urrogra, .i. maia ninnradter ai rogra ara do tabairt ar, ped rin negur ar. Co com do cach a raitbir, .i. co com da cae a ro adbur per in pe rin, .i. co cumtar a bet ma roadbur; in neich na bi aige com uime do berda pe do pe iarrad. Rri galil, .i. na peicheman, .i. peichemur cid eolera de, .i. rri oligeod, .i. do damtan; no in aine na conaire, Rri breit, .i. in breideman. Rri cogur

each kinsman, i.e. by which the Feini at this day charge the liability of each kinsman upon the other. In the same way as he obtained his 'eric'-fine, i.e. his body-fine. Inheritance, i.e. his land, i.e. his chattels and his goods. DISTRESS.

And the distresses, that the Feine have are two, i.e. two quick or lawful distresses are taken, i.e. it is two distresses that are *taken* according to the Fenechus. Distress from the debtor i.e. on account of his own liability. Distress from the kinsman, i.e. on account of a kinsman.

Stays were ordained for distresses, i.e. one day, and three days, and five days, and ten days, i.e. distinct stays were appointed for the quick or lawful distresses. Two notices were appointed for every distress, i.e. two notices were fixed or established, i.e. a notice upon the debtor, and a notice upon the kinsman. Without exemption, i.e. disease; for it is not served during an exemption, i.e. when the defendant has a disease. Without defect, i.e. *without* 'irrad;' for if he has either of these things, the notice shall not be served on him, (i.e. for if he has exemption it would be idle to serve the notice). A notice of five days to the defendant, i.e. upon the debtor of the inferior grades, i.e. not to serve a shorter notice than five days upon a debtor of the inferior grades. A notice of ten days in the case of the inferior grade, i.e. upon the tribeman who is a kinsman to one of the inferior grade. If it be distress on account of a kinsman, i.e. if it be a kinsman of the inferior grade that is distrained, this is then the case, i.e. if it be a quick or lawful distress that is taken for the liability of a kinsman of the inferior grades. They legalized the quadruple division of the notice, i.e. our predecessors legalized the four divisions, four species, or four kinds of the notice or warning, i.e. that they should have four notices. But they did not legalize stays, i.e. many. Except a delay in pound of one day only, i.e. a delay in pound of one day, and a stay of one day. This thing was, however, afterwards changed, i.e. this thing was afterwards changed with us, i.e. for the stay with them. So that there are four stays, i.e. one day, three days, five days, ten days. Four delays in pound, i.e. a delay in pound of three days, of five days, of ten days, and eleven days. And two notices, i.e. a notice on the debtor and a notice on his kinsman, i.e. five days and ten days.

Notice precedes every distress, i.e. I deem it right that notice should be served on the inferior grades before distress be taken from them, and it is doubtful whether it is for a crime or a debt in this case. But no notice is served on a wanderer, i.e. I make an exception here; no notice is served upon any wanderer who has not a fixed residence or place of abode, i.e. a notice of five days, (i.e. longer than the notice which should have been given to the wanderer), is served upon the defendant, according to law, before the taking of distress from him, if it be right that notice should be given, i.e. to answer for the non-appearance of him, (i.e. *the wanderer*). Or one who has no fixed residence, i.e. whose residence is not known. Five days legal notice, i.e. a notice of five days is the proper notice, according to law, upon the defendant of the inferior grade, before the taking of distress from him, i.e. a notice of five days from one of inferior grade upon a debtor of inferior grade. If notice be served at all, i.e. if it be proper that notice be served on him, this shall be the time. That he may have his property in readiness, i.e. that each one may collect his substance during that time, i.e. that it may be determined if he has the wealth of his rank; and time is allowed him to seek the thing he has not. For a pledge, i.e. of the defendant if it be necessary for him to take defence; i.e. for law, i.e. to yield it; or respect-

DISTRESS. .i. in αιρέτα, εὐὸ be οἴb ina dechrao. **Φρι com a t u r**, .i. com po inoir, .i. ιτιρ na pētemnuib, .i. cētrur. **Φρι cur a**, .i. feib do pōnta na cuir eturru fein (.i. raē), .i. do claochló doib, no do inhraró. **Αρι ιρ αιρε ιρρειρ**: “αρ cuicti fpu cono cuinnoigep,” .i. αρ ιρ αιρε fpu paithep no αιρηothep cuicti, .i. οια ποζρα in feichem, τοιχ fpu pē aparó αρ in cirtac fechem do cuingi, ni olegur pē eile fpu congi pēteman, .i. cuicti ιρρι pē ποζρα aparó ata por na ghabaib feine fpu congi cac coonairōtaró oib fpu. **Ιρ de no ceo**, .i. ιρ de no cana no po cine. **Νι paelair athgabail ria cuicti**, .i. ni no ποζραιuirē do gabail athgabala don ghab feine pēru do bepar apā cuicti αρ, .i. ní no gabair, .i. ni no lingē tū fūiti. **Ρια cuicti**, .i. a πορηinn na cuicti. **Νι fuaoir la foxul**, .i. ni no fuaōtai hi inma gabail tall la foxul amach, .i. ni no fuauiξ anall i, .i. co ποrup nach eile, .i. cot ποrup pen. **Αρυρ de no ceo**, .i. αρυρ de no canaró no po cinne. **Αρτιρεó fuirir cac mīrainne amóξa**, .i. a ποrba apā, .i. ιρ αρταoτέ do oλιξeó uirru, ma da ngaba í co oλιξeé, .i. ιρ apo do bepar moza αρ ιρ gabailu imeoan pāinn na dechmarde, a ποrbaró na cuicti; ocup do cirtac gabur athgabail fpuo.

Αποροζαραρ decmu do feine fiachaiξ, .i. uppoζurthar aparó decmuó αρ inbleoξum bir oirne, .i. uppoζurthar apā decmarde ποr fine in fpu fiachar ann, a ppeonar[c]ur fiaōum, αρ na no pentar in tapā. **Α fuaōain ppeonarcur**, .i. nom bié oλιξeó uairi αρ decmaró, no gepar athgabail in fpu fiachar ann a fiaonairē fiaōin. **Ρpeonarcur**, .i. apā decmarde ποr inbleoξan ghab feine. **Αρυρ dechmaro fpu fuaioí, ocup inbleoξuin**, .i. αρυρ apā decmarde inhrarōter ποr in cac ιρ in inbleoξum, [αρ in] inhrarōthep cin in caich ιρ coibneram tó da fine.

O'D. 128.

Cirtach cach fine iar n-eloó, .i. ιρ ann ιρ cirtach in cach bir do fine, iar lega elair in cirtaró pen, .i. iar lega elair apā do fine. **Iar n-apaó**, .i. iar tabairt aparó αρ αρ our. **Iar n-uppoζra**, .i. iar na ιρ fupozra don inbleoξuin. **Iar noionuξ oλιξioó**, .i. iar mbeé do pētemain τοicheoai n-upnaró co oλιξeé, .i. in tpeppe iarparó arairē.

Óichceall cach neirliρ, .i. ιρ oiochciall don ti do ni airi lega elo do leca in cirtaró, .i. ιρ oíleach in cach do beir airi um in lep, .i. cirtacē in cach do beir airi do um in lep. **Fiachac cach polluoó**, .i. atair pēich oξa αρ in cach do rinne in polluoó, .i. in tinbleoξuin. **Iar fip**, .i. iar fip do a oleroin de. **Iar n-apao**, .i. iar mbeé a fip aigi apā do tabairt αρ. **Iar n-uppoζra oλιξe**, .i. iar fpu ποζra apā αρ co oλιξtech, .i. iar mbeé don fpu amuξ aξ upna in nec olegur amluiró fpu, .i. com i in tpeipi iarparó. **Sen comde fpu oictheach**, .i. sen comdeθirur turparó αρ, .i. εὐo pēna olerpar oé, .i. luigi aon fpu εὐo be olerpur de. **No fiacha**, .i. εὐo fiaōa olerpar de. **Αρειρ caich bepa riartcha**, .i. αρειρ in caic [oana hara in riararó, in

ing the knowledge of the path *of judgment*. For judgment, i.e. of the judge. **DISTRESS.**
 For consultation, i.e. of the court, into whichever of them they go For
 adjustment, i.e. equal on both sides, i.e. between the parties engaged in the
 suit, i.e. four persons. For contracts, i.e. as they were made, i.e. the con-
 tracts between themselves, i.e. to set them aside for them, or to enforce them.
 Hence was said, "five days for every sensible adult," i.e. the reason
 that five days are set down or mentioned is, i.e. if the plaintiff give notice according
 to the time of notice that he will sue the defendant, no other period is lawful to
 sue the defendant, i.e. five days is the period of giving notice which is served on
 the inferior grades for suing each of these sensible adults. Hence was said, i.e.
 it is of it was said or was decided. "Thou shalt not take distress before
 five days," thou shalt not attempt to take distress from one of the inferior grades,
 before a notice of five days has been served on him, i.e. thou shalt not take it, i.e.
 thou shalt not attempt to seize it. Before five days, i.e. the end of five days.
 "Thou shalt not carry it off by immediate distress," i.e. thou shalt
 not seize upon it to carry it out immediately, i.e. thou shalt not carry it out, i.e. to
 the pound of a person other *than the defendant*, i.e. to thy own pound. Hence
 was said, i.e. for of it was said or decided. "Debt is fastened upon it in
 the middle of the time," i.e. at the end of the notice, i.e. thy right is fastened
 upon it, if thou hast taken it lawfully, i.e. the time at which debt accumulates
 upon it is the middle of the division of ten days, at the expiration of the five
 days; and it is of the debtor *himself* distress is taken here.

A notice of ten days is served upon the tribe of the debtor, i.e.
 a notice of ten days is served upon a kinsman of the tribe, i.e. a notice of ten days
 is served upon the tribe of the man who owes the debt, in the presence of witnesses,
 in order that the notice may not be denied. In the presence of witnesses,
 i.e. they lose the *benefit of law* after ten days, or the distress is taken from the
 debtor in the presence of witnesses. Witnesses, i.e. a notice of ten days is
 served on the kinsman of the inferior grades. For ten days are allowed
 for suing, and the nearest kinsman, &c., i.e. for it is a notice of ten
 days that is served upon every one who is a kinsman, and who is sued for the
 liability of each nearest person to him of his tribe.

Every tribe is liable after the absconding, &c., i.e. every one who
 is of his tribe is liable, after the debtor himself has absconded, i.e. after the ab-
 sconding notice is served on the tribe. After notice, i.e. after notice being
 served on him at first. After warning, i.e. after due warning is given to the
 kinsman. After lawful waiting, i.e. after the plaintiff has lawfully waited,
 i.e. the three days' grace afterwards.

Every act of neglect is a fault, i.e. it is an evil act in him who neglects
 his welfare by allowing the defaulter to evade, i.e. every one is a negligent
 person who neglects his welfare, i.e. every one who neglects his welfare is guilty.
 Every act of neglect is finable, i.e. there are full fines upon every one
 who has committed an act of neglect, i.e. the kinsman. After knowledge,
 i.e. after his knowing that it was due of him. After notice, i.e. after his
 knowing that notice was served on him. After warning of law, i.e. after
 notice being served on him legally, i.e. after the plaintiff's having waited for the
 thing which is due to him after this manner, i.e. it is the three additional days.
 Without competence to deny, i.e. without the right of exemption, i.e. though
 he is entitled to deny that the debt is due of him, i.e. if he be required to deny it by
 the oath of one man. The debts, i.e. whatever debts may be due of him.
 According to *the decision* of him whose office it is to settle them,

DISTRESS. bpecheim], no aher in caic if aosa do riaruó ann, in fechem toicheoda.
O'D. 129. Deira riartha, .i. bpeem, if e [riarur no] riaslur [caica] coir.
 Cach cóir rri imrénuó, .i. ció éiréna olercar de do réir cóir.

Cirne a tri imma trenaiged ar cach aghabail inableo-
 guin, .i. comaircim cao iac na tri arnuile emtrenaigcheir don cach if
 inbleoguin imma aghabail ar a cunnigcheir in ni ata oliged, cin in
 cincaó ocuf don n-inbleogan, arur inruic in caic if inbleoguin, .i. ar
 ara a denum do rne.

Tain, rarc, forur, .i. a rarc do breic, .i. don tref brechur, .i. a
 tabairt a forur, .i. imain amach, dona fect forrib, .i. triar do ceéruir,
 .i. in ceptimain. Co comzilid techta, .i. sur na cuma tpebairub
 olesur cuigi do naómunraib ocuf do narcurub.

Co toxluiocheir, .i. cinnur do micheir a toxal amach, .i. sur ab
 triar do ceéruir. Co comiocheir, .i. cinnur do beair ai ace gen
 mann, gen bia, .i. sur ab manner oliged a tucair ai. Co rarciocheir,
 .i. cinour beair a rarc, .i. sur ab rarc rruérlid, no sur ab rarc in tref
 brechur. Co aurnaioteir, .i. cinnur beair in urrao aghabala
 inbleguin. Ar inrucur.

O'D. 129. [Al roclu triar do ceéruir, .i. rocluit in triar mall hi do cum
 in ceéruir amac, .i. i noónuigi bir in ceéruir, ocuf in triar do tabairt na
 atgabala, .i. rear tairgille (.i. aigne) riará, pecium.

If iac in ceéruir, riará, ocuf pecium, ocuf nairm, ocuf etire,
 .i. dámaó loğ einuich, ar a cin ic forur in fechemun toicheoda.

.1. Nocha nécin don fechemun toicheoda neac mar aoen rir ag
 gabail atgabala cinuig, máf eol do buóim a gabail; ocuf a breic
 re forur féim uile a cétoir ció bec ció móir in atgabail, ocuf
 a beé ann re ré díma ocuf re ré lobta cu noec alobuó uile :

Triar ag toxul torruim nglé;

Rer tairgille riará pechium;

Riará pecium feom core,

Tall nairm ocuf etire.

O'D. 617. Triar ag toxul na hatgabala mall, .i. fechem toicheoda, ocuf
 aigne toxul, ocuf riaróruir da maó loğeinuic; [ocuf ceéruir aca
 hurruide a forur in fechemun toicheoda, aigne tagra, riaróruir
 riambró ligemec], ocuf narcurre, ocuf etiri; no cumac ar in
 conuir amuig no beé in ceéruir aca hurruigi. Loğ einuic don
 atgabail do breic re arur uóim do in fechemun toicheoda, ocuf
 mí ata er loğ emech ann if a breic re raiche don fect raichib;
 ocuf in ceéruir no buí aca hurruige tall do dul amach cu rabut

i.e. according to him for whom it is lawful to decide respecting them, *i.e.* the Brehon, or according to him whom it is lawful to settle with, *i.e.* the plaintiff. To settle them, *i.e.* the Brehon, it is he that settles or regulates every question of right. Every one has a right to deny, *i.e.* to deny the debt off him, according to justice. DISTRESS.

What are the three things by which the distress from the kinsman is made three-fold? *i.e.* I ask, what are the three kinds of things that render the distress three-fold respecting him who is a kinsman, by which is sought that which is lawful, *i.e.* the liability of the debtor is due of the kinsman, for every one who is a kinsman is worthy, *i.e.* to serve notice on the tribe.

Driving, notice, pound, *i.e.* to bring notice of it, *i.e.* by the third word, *i.e.* to bring it into a pound, *i.e.* to drive it out, *i.e.* to one of the seven pounds, *i.e.* three *driving it out* to four, *i.e.* the proper driving. With lawful pledges, *i.e.* with the proper securities which are required for it of sureties and contract-binders.

How is it carried off? *i.e.* how is it driven out? *i.e.* three *drive it out* to four persons. How is it kept? *i.e.* how is it brought out without fodder, without food? *i.e.* it is into a lawful pound it is brought. How is notice given respecting it? *i.e.* how is the notice brought? *i.e.* it is a notice by the track of the cattle, or a notice of the third word. How is it sought back? *i.e.* how is the 'urnaidh' of the distress of the kinsman brought? By worthiness.

Three carry it out to four persons, *i.e.* three persons carry it to the four persons who are outside, *i.e.* the four are awaiting it, and the three persons carry the distress out, *i.e.* a pledgeman (that is an advocate), a witness, a plaintiff.

The four persons are, a witness, a plaintiff, a surety, and a hostage, *i.e.* who has honor-price, awaiting it at the pound of the plaintiff, *i.e.* the plaintiff is not obliged to have any one with him at the taking of the distress from a debtor, if he himself knows how to take it; and he may bring it to his own pound at once, whether the distress be great or small, and keep it there during the period of delay in pound, and during the period of forfeiture, until it become all forfeited.

Three carrying off, a true reckoning,
 A pledgeman, a witness, a plaintiff;
 A witness, a law-agent, effectual plan,
 With surety and hostage.

Three are at the carrying off of the distress, *i.e.* a plaintiff, a dis-training advocate, and a witness who has honor-price; and four awaiting it at the pound of the plaintiff, a pleading advocate, a witness who has honor-price, a contract-binder, and a hostage; or these four persons may be on the road outside awaiting it. The plaintiff may bring a portion of the distress equal to his own honor-price to his own pound, and so much of it as exceeds the value of his honor-price is to be brought to one of the seven greens; and the four persons who were awaiting it within, go forth to meet it at one

DISTRESS. ar a cinn a forur do na réit foruirib, ocuf in triar ro bui aca toxul amac cup ab iat berur a farac, ocuf i da luas rir rígnurú i do rith ríca, uair biaó di buacúill oca cunned, co aimrur lobéa rin : ocuf o tuerur aimrur lobéa, ir loz cúic réit do dul a lobud ar caé laithe acenta.

Commór a lobad i muiz ocuf tall ann rin; no cumad hé in loz emiuc amain ar túr no dechrad a lobad, no cu roiréd na cúic reoit deiginuch, ocuf ro roiréd, ir a mhreé re forur donu réit foruirib cupub ann lobur. Ocuf muna mo in atgabail ina loz emiuc in peceamun toicheoda, ir a bpreé don pecheamun toicheoda re forur buóem, ocuf abeé ann cu ti aimrur lobéa, .i. ocuf o do raóda aimrur lobéa, mára mo maíe cúic reoit, ocuf mó in loz emiuch máie cúic reoit, ir cúic reoit do dul i lobad don athgabail ar cach laithe naicenta, cu roirir na cúic reoit déiginucha; ocuf a mhreé re forur do na réit foruirib,

Ciú cúic reoit ber ann, no ciú luza; ciú moa, ir a loz emiuch buóem do bpreé don pechemun toicheoda re forur buóem dió, ocuf a mbia éairir do bpreé re forur don réit foruirib. Ocuf ar ar athgabail imbleogun ata in araóda rin.

Ocuf ir amliúó gabur ina atgabala ro; cutrumur na haéigma cuna diabluó do gabail i naoen atgabail do emtuch; ocuf noch gabur atgabail im na cúic reuirib na im in eneclunó, cu tuctur a toicheó ocuf cu ro gabur atgabail de a raine uairé. Cutrumur na haégabala do gabail i naoen atgabail do imbleogun, ocuf ir éirde ir uileatuz do emtaé; ocuf in diabluó fuil uad a lécrin eluóde, gabail athgabala de a rain uairé cen a toicheó; ocuf na cuic reoit ocuf in emeacuinu fuil uada a lécrin eluóde, nochu gabur atgabail de iumra cen a toicheó.

Do foxlu triaur do ceóruir, .i. arail; ir amliúó gabtur atgabail imbleogun. Moirfeirur do beíe aza gabail; triar toxuil, .i. ríadnuir dáma loz emiuc, ocuf pechium toicheoda, ocuf aigne toxuil; ocuf aigne ríurinnle muiz ocuf ríadnuir dámaó loz emiuc, ocuf narcuire dámaó loz emiuch, ocuf raíe dámaó loz emiuch. Ocuf ir ann bié in ceóruir amuz ar elad ríurinn mbuóbuó, ocuf in ceóruir muiz acá hurruize. Ocuf mara mo in athgabail má loz emiuch in pechemun toicheoda, leé emiuch in

of the seven pounds, and the three persons who had driven it out, DISTRESS. are they who give notice of it to *the defendant*, and the wages of two men to tend it shall accumulate upon it, for two herdsmen shall attend it, that is, till the time of forfeiture; and when the time of forfeiture has arrived, the value of five 'seds' of it shall become forfeited every natural day.

The forfeitures within and without are equally great in this case; or it is the honor-price only that becomes forfeited first, until it reaches the five last 'seds,' and when it reaches these, they are to be brought into one of the seven pounds, where they become forfeited. And if the distress is not of greater value than the honor-price of the plaintiff, the plaintiff is to bring it to his own house, and keep it there until the time of forfeiture arrives, i.e. after the time of forfeiture arrived, if it (*the distress*) be greater than five 'seds,' and the honor-price greater than five 'seds,' then five 'seds' shall become forfeited of the distress every natural day, until it reaches the five last 'seds;' and these are to be brought into one of the seven pounds.

Whether it be *exactly* five 'seds' or less; if more, the plaintiff is to carry the value of his own honor-price out of them to his own pound, and what remains over and above is to be brought to one of the seven pounds. It is upon the distress from a kinsman these restrictions are.

And this is the way in which these distresses are taken; the equivalent of the restitution, with its double, is to be seized in one distress from the debtor; but no distress is taken for the five 'seds' or for the honor-price, unless he has been sued and distrained at different times. The equivalent of the restitution is to be taken in one distress from the kinsman, and this is the full amount from the debtor; and for the double which is due of him for absconding, he is to be distrained at a different time without his being sued; but for the five 'seds,' and the honor-price due of him for absconding, he is not to be distrained without having been sued.

Three carry it out to four, i.e. this is another version; the manner in which the distress from the kinsman is taken. Seven persons are engaged in the taking of it; three for carrying it off, i.e. a witness who has honor-price, the plaintiff, and a distraining advocate; outside are the judgment advocate and a witness who has honor-price, a contract-binder who has honor-price, and a surety who has honor-price. These four remain outside on the fence of the defendant's land, and these four are outside awaiting it (*the distress*). And if the distress is of greater value than the honor-price of the plaintiff, half the amount

DISTRESS. fechemun toicheoda do bheir ne forur budein, ocur a bhuil for lechemun in fechemun toicheoda ir a bheir ne forur do na fecht forurib: forur Ollaman, forur Dreibemun, forur aipech etir da eris no a etir, forur aipech deira, forur aipech tuire, forur aipech aipod, forur aipech forurill. Ocur in triar cétnu da imán; ocur in ceéruir cétna ro bui aca hupnuige amuis do dul curabuit ar a cino i forur do nu fecht forurib; ocur in triar ro bui aca toxul mall in triaur cetnu do bheir a fairc anuno, ocur da fogelt ocur da blec do ruc riu, 7rl. Ocur fon let aipde ata in atgabail itir amuis ocur tauil, no cu riu na cuic feoit deginucha di; in triar cetnu da himán, ocur in ceéruir cétnu da hupnuige a forur do nu fecht forurib, ocur a bec ann ne ré lae cu noide, cu noeúir i lobad uile i; ocur forur ghrad fecta in forur rin. No cumad é in loz emec amain ar dur no deacrad i lobad, no cu roireo na cuic feoit degincha, ocur o do roirit, ir a bheir ne forur do nu fecht forurib curub ann lobur.

Muna mo iná loz emec in fechemun toicheoda in atgabail, ir a bheir ne forur réin huile ro cétóir, ocur fogelt ocur blec do ruc riu, ocur cuic feoit do dul i lobud di ar cac latí naicenta no co riu na cuic feoit deginacha di; ocur ó ro riu, in triar cétna da himán, ocur in ceéruir cétna aca hupnuige ac forur do na fecht forurib; ocur a bec ann ne ré lae co n-aióde, co noe i lobud uile. Mo in atgabail anó rin na na cuic feoit, ocur mó loz emec na cuic feoit.

Muna mó in atgabail ina cuic feoit, ocur mó ná cuic feoit ina loz einuich rum, ric ocur occ.

Coir oio ura olige dia lenpar leir, .i. ir re ro orou an uarú oligó do ner coir, maða lenpar de co leir no co úr. La tert do ghraduib aipeachta tiasuir, .i. ir ler in tert don ghraduib bto ir in aipect, .i. tiasur mar aon ne tertir (.i. fiaónaire) ghrad ir in aipect da gabail.

O tertuib coruib cenur, .i. o na tertuib bir amuis, ceimnis na terta eile anuno do ner coir, do gabail na atgabala. Do gnim fpuir i tiasuir, .i. ir e ro gnim fpuir i noechuir, .i. don gnim fpuir i tiasuir ir de aipheois, .i. do gnim cin forur fechem. Do coir a

of the honor-price of the plaintiff is to be carried to his own pound, and what is over and above half the honor-price of the plaintiff is to be carried to one of the seven pounds : *these are* the pound of the Ollamb, the pound of the Brehon, the pound of the Aire-itir-da-aire or the Aire-itir, the pound of the Aire-desa, the pound of the Aire-tuse, the pound of the Aire-ard, the pound of the Aire-forgaill. And the same three *who distrained it* are to drive it; and the same four who were outside awaiting it are to go and meet it at one of the seven pounds; and the same three persons who made the distress and drove it out, are to bring notice of it over *to the defendant*, and a two-fold *expense of feeding and tending* is to accumulate upon it, &c. And the distress is in inequality between the defendant and the plaintiff,^a until it reaches the last five 'seds' of it; the same three persons are to drive it, and the same four persons are to await it in one of the seven pounds, and it shall remain there for a period of a day and a night, until it all becomes forfeited; and this pound is *to be* one belonging to a man of the seven grades. Or the honor-price only shall first run into forfeiture, until it reaches the five last 'seds,' and when it reaches these, it is to be brought to one of the seven pounds, and there it shall incur *total* forfeiture.

DISTRESS.

^a Ir. *with-
out and
within.*

If the distress be not of greater value than the honor-price of the plaintiff, he is to bring it all to his own pound at once, and *expense of feeding and tending* shall accumulate upon it, and five 'seds' of it shall become forfeited every natural day up to the five last 'seds' of it; and when it reaches to these, then the same three persons are to drive it, and the same four persons are to await it at one of the seven pounds; and it shall remain there for a period of one day and one night, until it all becomes forfeited. The distress in this case exceeds five 'seds,' and the honor-price *of the plaintiff* is of greater value than five 'seds.'

If the distress do not exceed five 'seds,' and the honor-price be of greater value than five 'seds,' the case is similar.

This is the proper order of the noble law, if it be fully followed, i.e. this is the order of the noble law according to justice, if it be entirely or sufficiently followed. By the evidence of which people may come before the grades of the court, i.e. it is by it witness is given to the grades who are in the court, i.e. they go with testimony, i.e. a witness of the grades in the court to take it.

They go from proper witnesses, i.e. from the witnesses who are outside, the other witnesses pass over according to what is right, to take the distress. To the deed to do which they came, i.e. this is the deed which they came to do, i.e. they tell of the deed which they came to do, i.e. "Do drim cin forus

DISTRESS. coingille, .i. a cuma trebuir do neir coir, .i. do aigne a comglinne iar coir la taob in treó, .i. a cenn coingille don úrreim. Naomun-
 —
 daib, raathuib, .i. ir ias ro na naircuirí, .i. ir e ro ar naomunna ocuf ar ratha ocuf ar ríaduin, .i. ir rías ro ar trebuire. Fíadnair, .i. ir ias ro ar ríadín, .i. ata do neir ólrigí.

Fétem ro mia feichem an rriirai ce aghno, .i. sur ab ro uairliati in féteman rriiríócheir aghara tot aghara, ber agho dom agharóga.

.1. in tuiam ata ar tobaé do aigne tagna o annúó co óilúó, ir roinn ar a do ecurru ocuf in taigne tocuil.

Maó creic no iaracé, ir ro mia in féteman bir as agha.

Munab crec, ní cinnter, no ir ro mia féteman bíóbuíó ma crec no iaracht.

Munab nechtar dé, ir óiluir do dia mbe oga.

Maia tairéca ruair in tibleoşuin a fétem nar in feichem toicheoá, ocuf roşeib in fétem toicheoá ar comlo no anairci fechem comaró, cuic reoit inn şo şabail aghabala don mbleoşuin, ocuf óicéur in fétemun.

Muna raşba ar comlo no i n-airció feichem comaró, óleşur a rupaema.

Maia tairécha ruair in fétem toicheoá a feichem nar ruair bíóbuíó no in tibleoşin, ocuf o şabuir ríóe ar comló no anairció, fétem a comaró, óleşur a óicéur, ocuf noca nuil ní cen co óicéuríter. Mun raşba ríóe ar comló no anairció fétem a comáró, óleşur a rupaemaó, acé co ro şabaó do laim heric a inólişe ó'ic.

.1. Óa şné ar a cuinnşicheir fer aó şairter fétem comaró a n-inbaió bir a comşraó no şraó ber uairle aş[á] agha, ocuf fétem ber comaró rriirín fétemun ber ólrigéé óórom oc céctar óé, ció iaracé şen şub iaracé do; ocuf an mbairó bir feichem toicheoá ber uairli [aş a comşraó] şin iaracé, no aş a şraó ber uairli, ció iaracé cin cub iaracé do [ríóe]. Ir uime cuinnşur fétem comáró şunn, na ro icar in urain ber óir óa eneclainn na féteman óa ndenuir inólişeó aş tagna.

C. 2696.

C. 2696.

¹ *Three things.* See page 303, where they are enumerated.

of defendant." By right of their 'Coingille,' i.e. by right of their securities according to justice, i.e. to deliver their testimony properly along with the three things,¹ i.e. in addition to their pledge to the Brehon. Guarantees, sureties, i.e. "these are the contract-binders," i.e. "these are our guarantees, and our sureties, and our witnesses," i.e. "these are our securities." Witnesses, i.e. these are our witnesses, i.e. they are according to law. DISTRESS.

The law agent provided by the defendant must be according to the rank of that of the plaintiff, i.e. "according to the rank of the law agent that I have provided to sue thee, thou shalt provide another to sue me."

i.e. the one-third which the pleader is entitled to in respect of the distress from stay to payment, is to be divided equally between him and the distraining advocate.

If *he be procured for a fee or lent*, it shall be regulated according to the rank of the law agent who is suing.

If it be not for a fee, there is no rule fixed, or it will be according to the rank of the defendant's law agent as if he were procured for a fee or lent.

If it be in neither of those ways, he is entitled to *his services* if he happens to have him.

If the kinsman has provided his law agent sooner than the plaintiff, and the plaintiff has provided for a fee or gratis a law agent of equal rank, there are five 'seds' for it until the distress is taken from the kinsman, and the *plaintiff's* law agent is dismissed.

If the law agent he has provided for a fee or gratis is not of equal rank, he must be accepted.

If the plaintiff has provided his law agent sooner than the defendant or the kinsman, and when they, *the two latter*, have provided for a fee or gratis, a law agent of equal rank, he is to be dismissed, and though he is not dismissed there is nothing for it. If the law agent they have provided, for a fee or gratis, is not of equal rank, it is right to accept him, provided they engage to pay the 'eric'-fine of any illegality *that may result therefrom*.

That is there are two ways in which a man who is sued may seek a law agent of equal rank when one of the same grade or higher grade is suing him, and that an advocate of the same rank with the law agent which it is right for him to have, is required of each of them, whether he borrows him or does not; or when a pleader of higher rank is required from one of the same grade without being borrowed, or from one of a higher grade, whether borrowed or not borrowed by him. The reason that law agents of equal rank are sought here is, that the difference between the honor-price of the two law agents need not be paid, should they be guilty of illegality in pleading.

DISTRESS. [No dono, cío curpuma fua feichiumrum, cío irle, cío uairli
O'D. 132. in feichium biar oc in fiur acra, ni cuingiórium feichium ber
comaró fhuir, muna ferur lair féin, acé íctur in uriam bír etur
in dá emiuclund na fechemiun dia nderiuut ferbur oc airbiurc.]

Naó bi dofrpuithe fein raithe, .i. na bi díruidí, no na bi
depeolaiže na rin in raité, .i. sur ab raité da ma lo enech. Na ríadó-
nairi, .i. sur ab ríadnairi da ma lo enead. Na forur, .i. curab forur
do n feét forur. Na fechem, .i. curub feém fo mia feém, .i. dama
lo enach.

Fhuirí tuidbenar, .i. fhuirí cinnter in athgabail do gabail.
Fuaóach, .i. ir ruiríde tarpentar fuaóach na athgabála, .i. sur ab
da reir do bepar ai a cae cen mann cen mia. Comóe, .i. ir da reir do
bepar ae a cae cen manó cen mia. Forur, .i. ir da réir do bepar ai
a n-arur dligéec. Farc, .i. ir da reir do bepar ai a farc. Ir geib, .i.
ar teé feém da gabail. Nir fuaóai, .i. amach in athgabail. Na
dírpuirar, .i. in tí naé cuingé a fir rónaódm na athgabála, .i. munab
elach má rónaim a laim cirta, ar ana ar uo tall a laim cirtaó. Ni
forpuar náoi fuidli, .i. noéa cuingé a fir rónaódm ar ana ar
fuc a laim cirtaig in tí naé cuingé fuidli feémnuir tar a cenn. Nir
fuidli náoi eirgeouin, .i. noéa cuingé fuidli feémnuir do gabail tar
a cenn, .i. in tí naé aégeoin in ar seabtar in athgabail. Na bi mefach
rlan, .i. rlan tar a cenó buréim. Na furetech, .i. tar cenn neic eile,
.i. tar cenn a fine, .i. iartain.

Mara cuingé rlan ocur furetech, nof geib gein cob tuainz a
fuidli; cío e a lan dligéó, naé ar no gabadó coma tuainz a
fuidli. Cío tuainz a fuidli imurro, munab tuainz rlan
ocur furetech nir geib.

Nir fhuirí náoi gealla, la bídó, .i. ni cuingé a fir uirech ré
ré nanta na athgabála in tí na tabuir geall tar a cenn reir in ré rin
a laim in feicheman toicheó. Ni gealla náoi fuidle, .i. noéa
cuingé e geall do tabairt tar a cenn in tí naé cuingé fuidli ríach
tar cenn in gill rin, no in athgabail a forba anta, .i. munab tuainz e
fuidli in breémnair uime. Nir fuidli náoi oigí gnim, .i. noéa
cuingé fuidli ríach tar a cenó in tí nach comoigín in gnim na olegur
uime. Fir ríachai, .i. cío feic olegra de iar fir, .i. cío laid cío ríana
olegrar de. Furetech, .i. cío ríana olegrar de. Tagra, .i. do cenn
caé an, .i. gn no arói cin no irli in aigheir. Ocur imiotecht, .i. co
tech narur, .i. co teé in breémman. Im artaó ai, .i. emarta na ai,
na canzne for conair fuidli airíthi, gan uol do conair for a ceile.

¹ Seven pounds. See page 293.

Or else, indeed, whether the suitor's law agent be equal to, or lower, or higher than that of the defendant, the *defendant* need not seek a law agent of the same rank, if he does not wish it himself, but shall pay the difference between the honor-prices of the two law agents if they commit any blunder in pleading. DISTRESS.

Let not the surety be inferior to this, i.e. let not the surety be lower, or of less worth than this, i.e. that he be a surety that has honor-price. The witnesses, i.e. that they be witnesses that have honor-price. Pound, i.e. that it be a pound of the seven pounds.¹ Law agent, i.e. that he be a law agent of the same rank, i.e. that has honor-price. By whom it is levied, i.e. by whom it is determined to take the distress.

Carrying away, i.e. it is by them it is shown that the distress was carried off, i.e. that it is according to them it is carried on the way without fodder or food. Guarding, i.e. it is according to them it is brought on the way without fodder or food. Pound, i.e. it is according to them it is carried into a lawful pound. Notice, i.e. it is according to them a notice of it is given. Are required, i.e. for a law agent goes to take it. He cannot carry off, i.e. *carry* the distress out. Who is not able to bind, i.e. the person who is not able truly to bind the distress, i.e. unless he is able to detain it in the hand of the debtor, i.e. to detain it on stay in the hand of the debtor. He cannot bind who is not able to pass judgment, i.e. he cannot truly bind it on stay with notice in the hand of the debtor, unless he is a person who is able to give an opinion as to its lawfulness. He cannot pass judgment unless he can distinguish, i.e. he cannot give an opinion as to its lawfulness, i.e. the person who does not distinguish how the distress is taken. Who is not able to give security, i.e. security for himself. Or guarantee, i.e. for another person, i.e. for his tribe, i.e. afterwards.

If he (*the plaintiff's law agent*) is able to give security and guarantee, he can take it (*the distress*) even though he is not able to pass judgment; though it be his full right, he cannot take it on that account until he is able to pass judgment. But though he may be able to pass judgment, unless he is able to give security and guarantee he cannot take it.

He cannot bind unless he give a pledge, i.e. this is the case of the defendant, i.e. he cannot detain the distress during the period of stay, unless he give a pledge for it during that time into the hand of the plaintiff. He cannot give a pledge unless he pass judgment, i.e. he is not able to give a pledge for the person if he cannot give judgment of debts for that pledge, or the distress at the end of the stay, i.e. unless he is able to pronounce judgment respecting it. He cannot pass judgment of debt unless he can complete the deed, i.e. he is not able to pass judgment of debts for the person if he is not able to complete the deed due respecting it. Of true debts, i.e. whatever debts are due of him in truth, i.e. whether proof or denial is required of him. Guarantee, i.e. though it be denial that is due of him. Pleading, i.e. for every one, i.e. without being too high or too low as to his pleading. For going, i.e. to the house of settlement, i.e. the house of the Brehon. To settle the contract, i.e. for settling the cause, or contract according to a certain path of judgment, with-

DISTRESS. Imuaim reire ðrecheman, .i. a n-em uaim rin aithil uf riar do brecheman, gen ro irle, gen ro aird. Co dicend ai, .i. co ti adbul cinne na ai na cangne. Ocuir uilmuine caé coir, .i. co ro uila muine de hi don pecheman toicheada do her coir.

Táin ann ro anuar, farc ann ro.

Farc ino ruic inableoguin, .i. farc athgabala do breit do inbleoguin gen airrim itir ar na rochtan amach an inbaró ir athgabail tulla. Gen anad itir, .i. aét a breit ro cetoir, .i. dul da innirin don inbleoguin ar inhuicir gen airrim itir an inbaró ir athgabail tulla, .i. aét farc don tref breithir. Aét anta deébiré, .i. aét na anta deébiré a derim rirana. .i. re re turbuiré no derbada.

Ólomtar turbuiré, .i. ráiter no airnéitheir na turbuiré. Ateiré annro, .i. ro iad ro iad ríde. Tuba rloig ro menada, .i. roirba rluaró comithig do tuideét ron mianait, ron ait ma mianach re nech beé. Iar moiract cruiré, .i. dul a n-iar moiract in cruiré tic ir in cruiré. No coirbena, .i. co n-iar moiract in cruiré, .i. co cuicir. No gabala, .i. a lo, .i. na athgabala. No cimíó, .i. dul do gabail na cimeó no da ruarabala, .i. in ti do ni arsan no uairne ir tar ir in aóci. No fir muinóitire conrila i nairlithir, .i. no dul d'arad a fir muinóitire can luair uaró in aithir a tir aile. No congi comna, .i. do neoch in tan ir contabairtá bair, .i. on ni ir commenda, aénem. No leza do neoch bair fir bair, .i. olesur liaz cuir iad rin noma, in tan ir conntabairtá bair e ocu ir cneó ro ferad air. Ir turbuiré do neoc gac ni oib rin uile, .i. iad ríáctan do gabail na athgabala tecmuig na deébiré rin uile. No breit roza condeébiré, .i. raba do breit don ti bair a noébiréir, .i. don uilreé, ir turba do.

Mar don uilreé ruza in roba, rlan ar in ti riar a ruza, ocu ir lan ar fer n athgabala.

Mar do uilreé rucaó in robaó, ocu cinnití co tarpuiré, ir ríac dicití don ti riar rucaó, ocu cuic reoit do fer na athgabala.

Mar conntabairt in tarpuiré róna tarpuiré, ir ríach leruibe ocu comairlectí don ti ríara ruca in robaó, ocu cuic reoit do fer na a athgabala.

Toichead gen uiceall do ceéruib, .i. don inuilib. Gen uiceall, .i. ir coir uoib ríde. Do roiruch do uoimib, .i. do roirad in cruiré

out going from one path to another. According to the decision of the Brehon, i.e. in perfect unison with the rule of the Brehon, without being too low or too high. Until the suit be finished, i.e. until the contract or covenant is determined. And payment properly made, i.e. until the debt arising thereon be paid to the plaintiff according to justice. DISTRESS. —

The preceding relates to driving, what follows here relates to notice.

The lawful notice to the kinsman, i.e. notice of the distress is to be brought to the kinsman without any delay whatsoever after it has been carried out when it is an immediate distress. Is to have no delay, i.e. it must be brought at once, i.e. to go and tell of it to the kinsman, for his worthiness, without any delay, when it is an immediate distress, i.e. but there must be notice of the third word. Except the lawful occasion of delay, i.e. except the necessary delays which I mention down here, i.e. the periods of exemption or of proof.

The exemptions are here set down, i.e. the exemptions are stated or mentioned. These are they, i.e. here they are. The attack of a host upon the house, i.e. a neighbouring host coming to make an attack upon the house ('mianait'), i.e. upon the place ('ait') where one likes ('mianach') to abide. Pursuit of cattle, i.e. going in pursuit of the cattle which come into the territory. Or a party, i.e. in pursuit of cattle, i.e. with five. Or the seizure of cattle, i.e. in the day, i.e. the distress. Or a prisoner, i.e. to go to take a prisoner or to ransom him, i.e. the person who commits an act of plundering or depredation in the night. Or a member of a tribe having gone on a pilgrimage, i.e. to go to detain one of the family of the person who has gone upon a pilgrimage into another country. Or to obtain the communion, i.e. for one who is in danger of death, i.e. it is derived from *comendo*, I commit. Or a physician for a person on the point of death, i.e. he is entitled to have a physician brought him then, or when he is in danger of death from a wound inflicted on him. All these things are exemptions to a person, i.e. when all these necessities happen after the arrival to take the distress. Or to give notice of necessity, i.e. to give notice to the person who is in necessity, i.e. to a guiltless person, it is exemption to him.

If it is to a guilty person the notice is given, there is full fine on the person by whom it was brought, and there is full fine to the owner of the distress.

If the warning has been given to a guiltless person, and it is certain that he would have been taken, there is a fine of sheltering on the person by whom it was given, and five 'seds' to the owner of the distress.

If it be doubtful whether he would or would not have been taken, it is a fine of guardianship and advice to the person by whom the warning was given, and five 'seds' to the owner of the distress.

Carrying off of cattle without concealment, i.e. of the carrying off of the cattle. Without concealment, i.e. this is right for them. Persons swear to it, i.e. to attest that *the carcasses of the cattle were heaped on the*

DISTRESS. — πορ να καρλίβ, .i. in ní bíf aś pírceúde ná nech in marb cúb, .i. pír ceútharí eneclann do neoch ír in ní bíf aś pír ná neé, in marb cúb, .i. luígi ná colla; aéξín gatu arann, .i. gúad beí comair dia luóad in tan aó gúíócheí in colunnó. Cuínse mna do mnaí bír pír uairíne, .i. dól do iarra mna do pírthalum ná mna bír uairíne pír íóna, .i. in ben tígera; ír turbaíó do. Comruíth pír nech bír co talmaíóe, .i. comruíth gal do denam pír in tí ar mbi in talmaíóe do buíó ar Fethgna; bennaé ar anamun Fécnaó. Co talmaíóe, .i. comróruíth do pír neé bír ocuf aíóe pír in talman; bennaé ar anmain Fécna. Cuírbrech dargachtaíó, .i. cuírbrech in duine mír, .i. ro tabur moluise pulla. Seall do incab ná daím ceit, .i. in arpená alur tarí cenn enaíξ in talger dligéech, .i. in talger dligéé, .i. pír in tí ná damann dligéó do iar tabairt aígera ar; ír pír íar, .i. in canntí, no com e in ríle. Ingerit bruthcan, .i. aś brúé in neích ír cam do loraib ocuf co eoluruib do neoch bír a ngalur, .i. do neé bír co ngalur.

Torach ná dερβαίρε, .i. turbaíó ruar, ocuf dερβάo ro pír.

Attheroch, .i. attheroch eúíó, .i. leé bír pír de do cur ruar de, .i. olc bír a brat. Claechlo airim no eóad, .i. ne nech eile, a carú beí aśa denum, ír dερβάo ro. Ol tíse, .i. ír dερβάo do neé in comas beí aś a ol, .i. ná am uíríó. Attheroch dluí n-a arra .i. [in oírúit] beí in clepech aś atharrach dluí n-a ara no curan, .i. [dluí tuíse bíur] bír eúrúu ocuf a brúξ in tan bír do curan aśo lot, .i. aś O'D. 137. dól ar in gort [ír in roξíar]; ír dερβάo do. Sabail cuír do pír O'D. 137. rrepta pír in mbi corc, .i. aś eúíó beí aś congbal ná tíξí cuír pír in pír bír ír in rreptaíó aś eúíó bíther ca teúr; ocuf aíó ben ír aínúil bíar. Cach dερβαíó, cach turbaíó, .i. gur ná deébuí rín do beé ar íar bec ocuf mor. Íar n'Óia [i.] ría Óia, ná eúr; Ocuf dluíne, .i. ná tuairí. Dloméar ríadain pír coim do, .i. ríater no aínéíóter ríadain aśí ría caé comdeébuíur díbrén do pír eír íar cae cor; no aínúil ír cor do pír eír, .i. aon ríadain aś ná athgabalaib, ocuf aś ná turabaib.

Matáio ríadain ann, a dól pír do cannúll rím ríúllí, co rabídar ná turbaíó rín ann, ocuf ná ríadain dia éerpuíó íarúam. Muna rabídar inn ríadain ann, a dól pír do cannúll rím ríúllí, ocuf nec dia mbi lo enach ná cuic ríeít a a nembreé a ríar, ma daíξ co ríóib in turbaíó ann; ír rlan do.

O'D. 137, 138. [Már in dērbur pōdera don fechemuin toicheoā can rarc na haḡgabala do breít, cuic ríeít do inbleoξuin i nem mbreít in ríarcc; ocuf ní tét rōgelc, ná blet, ná lobur ma cenó no cu

¹ *Fethgna*. He was Bishop of Armagh, and a very distinguished man. See *Annals of Four Masters*, A.D. 849, 857, 872. This gloss was probably written soon after his death in the last named year.

horses, i.e. the thing which is heaped on the horses, the dead cattle, i.e. it is true that honor-price is given to one for that which the owner of the horses has, viz., the carcasses of the cattle, i.e. *there must be* be proof of the *delivery of the carcass*; he must make restitution as for theft, i.e. when a person of competent rank has proved the delivery of the carcass. Seeking a midwife for a woman in labour, i.e. to go to seek a midwife to attend a woman who has the pains of labour, i.e. for the gentlewoman; it is an exemption to him. Struggling with an epileptic, i.e. to make a struggle with a person afflicted with the same disease which Fethgna¹ had; a blessing on the soul of Feghtgna! Epileptics, i.e. relief given by him to one who falls with his face, 'aidhe,' to the ground, 'talmain'; a blessing on the soul of Fethgna! Securing a mad man, i.e. to fetter the mad person, i.e. one upon whom the maddening wisp has been thrown. *Procuring a pledge to protect against one* who does not yield justice, i.e. a pledge to protect one who makes the lawful suit, i.e. the lawful suit, i.e. against the person who does not consent to have the right tried lawfully after he is properly sued; it is by him it is paid, i.e. the satirist, or he may be the poet. *Preparing medicine for the sick*, i.e. boiling useful herbs and plants for one who is in sickness, i.e. for one who has a disease.

The beginning of proof, i.e. the foregoing relates to exemptions, the following down here to proof.

Changing *twice*, i.e. to change raiment, i.e. to put the side of it up that was down, i.e. when his cloak was bad. Exchanging arms or raiment, i.e. with another, i.e. his friend is to do it, this is a proof. Taking a drink, i.e. it is a proof to a person while he is drinking it, i.e. or a drink of water. Changing the wisp of his shoe, i.e. while the cleric is changing the wisp of his shoe or his 'curan,' i.e. a wisp of straw which is between his foot and his shoe, when his shoe is cutting him, i.e. when going to the corn field in the harvest time; it is a proof to him. Getting a drink for a patient under a person's care, i.e. whilst he is holding the medicine for the man who is under cure during the time he is under care; and if a woman it will be similar. *For every proof, every exemption*, i.e. on the ground of these necessities both small and great. According to God, i.e. before God, i.e. the church. And man, i.e. the laity. Witnesses are named after a just and proper manner, i.e. it is said or ordained that he shall have witnesses for each necessity of them according to justice in the proper manner; or as is right according to justice, i.e. the one witness for the distresses and the exemptions.

If he has witnesses, he goes himself as a candle, the first light to *prove* that these exemptions existed, and the witnesses attest it afterwards. If the witnesses were not to be had, he goes himself as a candle, the first light, and one whose honor-price is equal to the five 'seds' which are *the fine* for the non-service of notice, is to come after him to *attest* that the exemption existed; he is then safe.

If it is not necessity that prevented the plaintiff from serving notice of the distress, there are five 'seds' due to the kinsman for the non-service of the notice; and *expenses* of feeding and tending do not

DISTRESS. ρυκταρ α ραρcc; ocuf nochá ηρui ní don cinuic i nem mbreic in ραρcc; aic ní tét ρogelt ná blet ná lobuó ina ceann, no cu ρυκταρ α ραρcc.

Μάρα δεδβιρui ρο δερα don ρeichiumuin τοicheδα ζαν ραρcc α αζgabala do breit, noá ηρui épic uada i nemmbreit in ραρcc; ocuf ní tét ρogelt, ná blet, ná lobuó ina ceann no co ρυκταρ α ραρcc; aic anad ocuf dithim do ριαζai uirui α haiéle α δεδβιρuiα.]

O'D. 138. Εριτηρρεθηαρ ραρcc εριτηρλιχητ, .i. ερι ινριτέρ αρ do ριé α ερι ρuilleche do breit ραρcc ná αηgabála; [ρατερ no αρνεζτερ] in ραρcc do breit α ερι ρuilleéé ná αηgabála. Cuic ρeoié muna ρυκταρ amlaró. Όlomταρ διαρ λατειρτ, .i. ρατερ no αρνεοταρ διαρ αρ τερτ, no ba τερτ do ual μαρ aon ρεριν ρechem τοicheδα do zabai αηgabála, .i. ρατερ διαρ ανo λα ταob ná τερτα, .i. ρéem τοicheδα ocuf αιζui, .i. ραθερ no αρνεθηαρ διαρ ιρ τερτ maille ριρ αζ breit in ραρcc αιζui τοxui ocuf ριαοναρι. Τιαζui do cum ραιθε ερι αρ α τιρ τοxλαιθερ, .i. τιαζui le do cum ραιθε ερι αρα ρεραν do τοζρλαιότερ in αηgabai, .i. co ραιθε in bióbuó do breit α ραρcc, .i. in ριαοναρι ocuf in ρερ ταιρζille. Όo cum ρορuiρ ιαρ ρεη, .i. do cum αρuiρ ιarium αρ α αιé ρui in ερι αρ α ρeib no αιρne do zabai ιρ in αηgabai do breit α ραρcc, .i. ριαóan ρορuiρ ειé. Όian ερι ρειρερ, ραρcc τρερ bρεθηρ, 7ηε, .i. ma da ρερuiρ in ni ιρ uir uait, ζui ab e oirou do bepar do tuaral in ni ρui; ná τui bραθηρα da ραρcc ná αηgabála, no ζui ab i in τρερ bρεθηρ α δερα ραρcc ná αηgabála do breit, .i. dia ρερuiρ ιαρ ερι eolup αηgabála do zabai ζui ab eó adbea don τρερ bρεθηρ i n-uiró αρνερui: no zabaiρ τ'αηgabai; ocuf cuic ρeoié munab ιρui τρερ bρεθηρ. Co τερζαιρε, .i. ζui ιντρεóρα u'aparal ζαιρε ann, .i. u'innuρui. Cin εριρui ρο ζαιbτερ, .i. ιρ ρε ρο cin ιmuρ ζabaó ai. Εορuiρ εριρui i n-ζεibτερ, .i. ιρ e ρο ρορuiρ no αρuiρ ριρ i ηgabuiρ. Ρechem αρda λα bραθηαρ, .i. ιρ e ρechem bιαρ α ual α bραταρ α cenn noime.

Εορuiρ ανηρο.

Όlom uéigeó ρορuiρ ερι ραιζε ερι ερι ινορucuiρ n-inbleoζaiρ, .i. no αρuiρ, .i. ρορροιρ ινηρui, .i. ραιóρui no αιρne in ταρuiρ ιαρ ερι ρερι ινηρραζi αηgabai inbleoζum αρ ινηρucuiρ, αρ α ηαζuρταρ an caé τρεη cinταó.

Όcuf ραιθε εριρui ρuiρuióτερ uaiηgen, .i. ocuf ζui ab uaiηgen in ραιθε ριρ i ρuiρuióθερ ai ιαρ cae uρo α cae gen mann gen

accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but there is nothing due to the debtor for the non-service of the notice; *expenses of feeding and tending*, however, do not accumulate upon it, nor does the forfeiture begin to accrue until the notice has been served. DISTRESS.

If it be necessity that caused the plaintiff not to serve notice of the distress, there is no 'eric'-fine due of him for the non-service of the notice; but *expenses of feeding and tending* do not accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but stay and delay in pound shall regulate it after proof of the necessity.

Notice is sent along the track of *the distress*, i.e. it is insisted that they run back along the track of *the distress* to give notice of the distress; or it is said or stated that the notice is to be conveyed along the track of the distress. Five 'seds' is *the fine* if it be not so conveyed. Two are mentioned along with the witness, i.e. it is said or stated that two persons are to bear witness, or should be the witnesses to go along with the plaintiff to take distress, i.e. two are mentioned as necessary to be present along with the witness, i.e. the plaintiff and the advocate, i.e. it is said or stated that two should be witness along with him in giving the notice, a distraining advocate and a witness. They come to the green of the man from whose land *the distress* was carried off, i.e. they go to the green of the man from whose land the distress has been carried off, i.e. to the green of the defendant to give the notice, i.e. the witness and the pledge man. Afterwards to the house, i.e. afterwards to the house of the man whose property is said to have been taken in distress to give the notice, i.e. the witness of another house. If the notice be truly given, the third word, &c., i.e. if thou knowest the thing which is right for thee, the order which thou wilt give to thy noble is that thing; the three words to give notice of the distress, or the third word which thou shalt say will convey the notice of the distress, i.e. if thou knowest the true method of taking distress what thou shalt say in the third word in the order of thy statement is, "I have distrained thee;" and five 'seds' is *the fine* unless it be in the third word. Are to be announced, i.e. these three things are to be openly announced there, i.e. told. The debt for which it was taken, i.e. "this is the debt for which the property was taken." The pound into which it was put, i.e. "this is the pound or enclosure into which it was put." The law agent by whom it was taken, i.e. the law agent by whom it was taken at the end of the stay.

Of the pound here.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued, i.e. or tell it, i.e. the residence here, i.e. tell or state truly *the law of the habitation* by which the distress of the kinsman may be sued for his worthiness, by which the debt due by each powerful defaulter may be claimed.

And the green into which it is put should have a fence *all round*, i.e. and the green into which the property is put in the lawful manner

DISTRESS. bia, .i. arur don dligeó faí, .i. co roib daingen at timairgtheir iñ
 O'D. 139. faí a fuirmiter dia gobneó; [ocur muna be daingín beiti cuic feoit
 inn cin cu ti olc de]. Cuair, .i. cae uró a cae. Zen cumuirc
 n-ilar cethra, .i. zen cethra ilarda eile do cup i naon cumuirc ría, .i.
 innile ioir do cup a cumuirc na athgabala, no zen innile foine do cup
 an-aon cumuirc ría ceile. Iñfeó iñ iñ cumuirc nilar cethra ann.

In cumuirc nilar cethra cuic feoit ann don inableoguin, ocur
 ma ro far fozáil don athgabail, iñ aitéin in neic ro loiti don
 athgabail; ocur noá nuil ní do cincaé iñ comuirc nilar cethra
 aét muna fozáil da athgabail de, ocur ma ro far, iñ aitéin in
 neic ro loiti di o'ic iñ.

O'D. 139. · Munab farc fhuilicé, no farc don tref breter, [cé no]
 bepaó a farc innur eile, atait cuic feoit ino do inableoguin;
 ocur ciama farc fhuilicé no cia mo farc don tref brethir
 imbepaó, munab iad in triar ro bui ga toxaí amaé ber as breé
 a farc, atait cuic feoit inn do inableoguin; no muna manter
 O'D. 139. dligeéé gin bepa gin flegadó; no máó cumuirc [n-il cethra] atait
 cuic feoit do inbleoguin, .i. zan cethra ilarda do cup anaon
 cumuirc ría.

Dia cumuircar, cuic feoit inn, muna ti olc de; ocur dia di,
 pasadó ar ron a fiách.

Eich, .i. ppena. Mucá, .i. ogra fein. Cairig, gabair, .i. gin in
 oib iñ anaon cumuirc ría ceile.

without fodder or food, should be surrounded by a fence, i.e. state the law of the green, i.e. the green into which the distress is brought to be impounded should be secure: if it be not secure there is a fine of five 'seds' for it to the kinsman, even though no injury may result therefrom. 'Cuaird' (all round), i.e. 'cae uird' Without intermixing various cattle, i.e. not to mix it with various other cattle, i.e. not to put any cattle whatever along with the distress, or not to intermix different kinds of cattle. This is what is called the intermixture of the various cattle. DISTRESS.

For the intermixture of various cattle there is a fine of five 'seds' for it to the kinsman, and if injury happens to the distress, restitution for the thing injured *is to be paid to him*; and there is nothing to the debtor for the intermixture of the various cattle, unless his distress has suffered injury therefrom, and if injury has resulted, restitution of the thing injured is to be paid to him.

If it be not notice by the track of the cattle, or notice of the third word, i.e. should he (*the plaintiff*) give his notice in a different manner, there is a fine of five 'seds' for it to the kinsman; or though it should be notice by the track of the cattle or notice of the third word that he gives, if it be not the three persons who had carried it (*the distress*) out that go to give the notice, there is a fine of five 'seds' for this to the kinsman; or unless it was placed in the legal pound, without stakes or spikes; or if there be an intermixture of various kinds of cattle, there are five 'seds' for it to the kinsman, i.e. it is unlawful to allow different kinds of cattle to intermingle with it (*the distress*).

If they are intermingled there are five 'seds' for it, even though injury does not result; and if injury results the fine shall be in proportion.

Horses, i.e. males. Pigs, i.e. by themselves. Sheep, goats, i.e. none of these to be intermixed.

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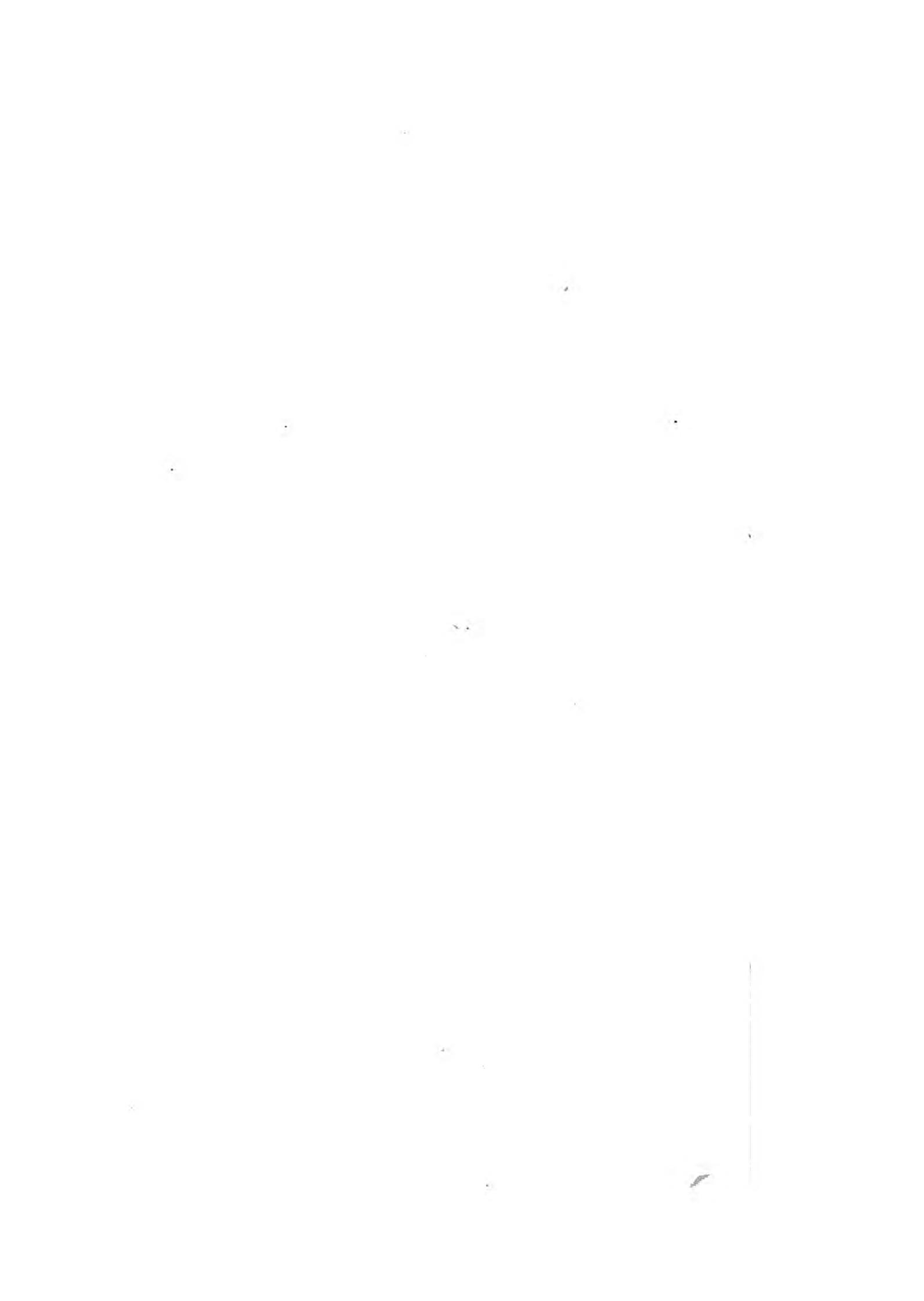
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