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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

Αθηγαβαιλ ;

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.

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1865.

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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. Busted, A.B., in carrying out the Commissioners' directions.

I am,

Sir,

Your obedient servant,

W. NELSON 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 publication.

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 Finnfeachtnach.§

In the commentaries on the *Senchus Mor* other judgments are mentioned, as those of Eochaidh MacLuchta, Fachtna Mac-Senchath, Carat-Nia Teiscthi, Eoghan MacDurthacht, Doet of Neimhthinn, and Diancecht. The commentaries also refer to the judgments of Doidin Mac Uin, Moenach 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 jurisconsults—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 jurisconsults, 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 —“*Noep* (*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, Ferghus, with science :
These were the nine pillars of the Senchus Mor.*”†

These verses are also quoted to explain the word “*Noep*,” *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 *Bér-la 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 *Senchus* 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 Fergus and
Rossa as a doctor of the Bérla Feini,§ the dialect in which Rossa.
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 celebri 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 "ḡuḡ ḡerla," Doctor of the Bérla Feini; but in the Commentary, pp. 38, 39, as "ḡuḡ ḡerla," Doctor of Literature; and Rossa as "ḡuḡ ḡerla ḡeine," 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. Benignus.} 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 septs 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'Coidealbhain 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 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-Ceurt*, pp. 29, 51.

Dr. O'Donovan was unable to ascertain the date of Corc'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 Corc, 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 Corc'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 Corc, 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 Corc, 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 cotemporaries 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 Finnhadh, 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 "coir," 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 Æthelbright,* which were revised under the advice and influence of St. Augustine,

* Æthelbright, 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 Æthelbright 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 Corc
considered.

An objection has been made to the account given of the composition of the *Senchus Mor*, that King Corc 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 Corc 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.

Alleged
anachron-
ism as to St.
Cairnech
considered.

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.

Opinions
of Dr.
O'Donovan
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 Fionne," 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 *Alt Maig*, 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. 80.

‡ 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:—

Description of manuscripts of Senchus Mor.

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

MS. in H. 3. 17.

* 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.

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, 19c 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 Mor" 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 Brehave 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'Conor states that MacFirbis was instructed by the MacEgans, who kept a law seminary in Tipperary in the reign of Charles I.—Lewdich'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.

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 “*Νοιϋϋ*,” 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, “*Αἰγῶναι*,”—“*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 ffu litch,
 Aru ffu nitch,
 Ech ffu aige,
 Dam ffu h-ar,
 Do ffu blicht,
 Mucc co nur,
 Caupu co li;
 Toichneo ru,
 Diachao aipeé,
 Egburo fleoi,
 Inreob necalra,
 Comopuir cach ciul,
 Tincuir tigi cach,
 Dir i mbro baile,
 Aiel ocuf cané,
 Lorat ocuf criathar;
 Foxul meich aipech,
 Carcao raite,
 Carcao 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 rhythmical 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.

'Athgabh-
ail,' 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 '*seds*' 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 'Éric' (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. NELSON HANCOCK.

senchus mor.



SENCHUS MOR.

SEANCHUS MOR.

INTRODUC-
TION.
O'D. 1.

Locc don lairdhe Teamuir, ocuf loc do Seanchuf h1
raimrad ocuf 1 fogmuir, ar a glainni [ocuf ar-a-haidne]
if na haimeirib rin; ocuf Raith gút airid, in baill
arata Lec Patraic aniu, 1 n'glind na mboduir, 1 ragur
do Nith nemundach, a loc a ngeimrud ocuf a n-erac,
ar gairne leo a conad ocuf a uirce, ocuf ar teraidect
1 naimfir in gearraicáta.

Rait gút airid dono, if airid abeirur Raith gúairid, .i. raith 1 nairid
nech ina gút nairid, no na gút n-inoligtec; no a ngoraid na nárid, na
neolac, no na nárid, na nuairal.

O'D. 1.

Or bhu Nitha, .i. Nith ainm don abuirid, no Nit, ar in conpliet ro
larad na geimri ano rin Patraic; no [Nemanche] nemíorhaimec, .i. um iarf
ocuf um torad; no Nit nemundach, .i. mill nemunn fo gabair ina
erac; no guma gum do ronta 1 rairrad Nemanochi; no Nit nemneac, .i.
roog neime do raras ino do Patraic.

Cuach lan do neim do rat rui do na rairid do, ocuf ro raillriges
do Patraic eirid, ocuf gúairid anoirid do rin do Patraic na briaithara
ifan ino:—

“Iubu fir rin ibu, fir ibu anfir,

“Fir bhu uata, ibu lita, Xruir 1 Ieru.”

Ocuf rube gabur rin for nim no lun ní bia iridit de. No comat e
“in nomine Dei Patraic” do net ano, ocuf ro éairid ifan ino.

Ocuf it inunda aimfir doib, aimfir laegairne moic
Neil, rug Eirenn; ocuf Tetoirur rob airid rug 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 airid 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-^{INTRODUC-}
chus was Teamhair, in the summer and in the ^{TION.}
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.

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 anfa,
"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- and in tan rin, ocuf deirmepecc airiúde, ut dicit in
TION. — fileó—

“Patraic no baithuir go li,
“In aimir Techori,
“Pruccuir roiceala cen meé,
“Do tuait molraig mac Mileo.”

Ocuf perpa do Seanchur lin perpannu in tSeanchura,
.i. :—

“Laegairi, Corc, Dairi dur,
“Patraic, Deneoin, Cairneach coir,
“Rora, Dubháic, Fergur co feib,
“Naei railgi rin tSeanchur moir.”

Perpa na lairde imorro Dubháic Mac ua Luair, riú
fileó bper nErenn.

Tuait a denmu in tSeanchura; Patraic do toirdecc
i nErim do rilaó baúir ocuf cneome do Gaerdeluib,
.i. ir in nomad bliadain do flaitear Techori, ocuf ir in
cebramad bliadain do flaitiur Laegairie mic Neill, riú
Erenn.

Tuait a denmu na lairde imorro: .i. Laegairie da
urail ar cac fer do muindtir Patraic do marbad; ocuf
a bper fein o Laegairie don ti no muirped, co
rinndurim in dilgá do bepa do. Ocuf do cualair
Nuadu Derz, mac Neill, derbrachair do Laegairie
eirdeic, ocuf e a ngialluidecc ac Laegairie, ocuf a
dubairpide da ruarlaictea de, ocuf go tucta cumha
eli do, no muirped nec do muinntir Patraic. Ocuf
tucad cairdecc marcluaig Laegairie do, ocuf no fu-

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 Sencus were the number
of the persons of the Sencus—viz.,

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

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

The cause of the Sencus having been composed
was this :—Patrick came to Erin to baptize and to
disseminate religion among the Gaoidhil, 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

**INTRODU-
TION.**
—

αφλαίτεια δια ζιλλυιδεέτ, ocuf no zaburtauir flanu um
α comullaδ rin ruf; ocuf no zaburtauir α flεiz α ce-
δοir, ocuf do cuairδ δ'ινδραιζι na cleireé, ocuf ταρ-
λuis in flεiz ruitib ocuf no marburtauir Oδran, aru
Patruis.

No zuma inu carput no beé in clerech and, ocuf
Oδran oc coruzad in carpuir, ocuf zuma cuiζi buδein
no bepuδ in turcur. Ocuf no perzairδed in clepeé, ocuf
no tozairb α lamu ruar docum α Tigeuna, ocuf no bi
croiruzill; ocuf tairuz criénuζad ocuf talumcuiruzad
mor irin baile, ocuf dorchetu ar inn zuein, ocuf ταρ-
mroillre; ocuf irreδ α deruicrem co noflaittea Dorur
iérrin and in uair rin, ocuf zo rabur az impoδ na
Temraé; ocuf conid ann rin no cluenta Temuir. Ocuf
no aitceia α Tigeuna ruf na lamu do toirnem um
breé do zabal ina per muinδoiri do marδad, ocuf α
roza bretemon i n-θirinn do; ocuf no aemurtauir rom
rin o no haitceδ dia ruf.

Ocuf ire roza ruc, .i. dul α reir ruzruid innri
hθirenn, .i. Dubthaé Mac ua Lugair, lerar lan do
raé in rruira naim inrin. Ir ar rin zabthur, o bur ταρ
muir ticra [neé] δ'acra α δala, α roza bretemon i
n-θirinn do; ocuf o bur ταρ crié cuicid ticra, α roza
bretemon irin cuiceδ do. Ocuf no pa doirid la
Dubthaé in rin, ocuf ac beru. Durraim duir, α raδ
rrim, α cleiruz, olre; ir annur δam beirh irin δail
rin icir Dia ocuf duine; ar maδeáδ arbera α ne-
meiric in znuirara ber, bid olc doδ inéairru, ocuf 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 Lebhur 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.

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

INTRODU-
TION.
—

INTRODUC-
TION.

πο λατ. Μαθεαδ αρβερ dono, α ειρικ ocuf α indechad
ber, ni bið maic la Dia for; uair aped tucairi let i
n-Eirenn breic forcela, ocuf iped fil inntiriðe oðoil-
garð caða uilc o cach coimneram di araili. Iped po
bai for do cinð inð Eirinnð breic pechta, .i. indechad
eiridi cor i corf, ocuf fuil α fuil, ocuf ainm i n-ainm.

c. 757. Μαιε τρα, ol Πατραιc, in do bepa Dia for hepla-
bria, raið. [Non uof eirif qui loquitur in] ped rpiri-
tur patrif [uertri] qui loquitur in uobif, 7rl.

Denachair Πατραιc iarum α ginum, ocuf do luio
pat in rpirata nam for α erlabra, con debarit, .i.
Inntinrud i ngeinleic, ocuf inbreic.

Cetarða do rime ipin luio ped, .i. riar o cach aogairther
ocuf togarð do cach aogairther, .i. uair iperet do ragða, ocuf
riar o rparib Eirenn.

[Inin tin] tuð¹ ngeinleic
Gnim olc mað indechur;
Ar ip do coimet cpeidm, riadur,
Foracbu cumuchta do corc gacha clame.
Caunðrech la hainm nechtranð
Elud bathif, pecað cin ðigail;
Doiallachar rpirinð, for teit α nennacc.
Ar ni ðlig demun ðilguð,
I naimfir impuidmiche.
Nimtha ramlaid ðuine,

¹ Inin tin tuð.—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. nerad an) 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.

INTRODU-
TION.

'Dian dia dilathar ir diley abthain ;
 Abthain a danai i cairmtecht
 Tar timna narodrach.
 Arpo bui mod caich in aithirgi ;
 Airilliuo iar crochad Cuirr,
 Cenibad in olc nail naithirped.

Cio ro deira co tabuir loguo don duine, o do rigne peccad, acé
 co nderna aithirgi, ocuf nach tabuir loguo don ainzel o darigne
 imarbad, cia no tigrad ne aithrige? Ir e in rat ro deira, corp
 aibruic daenra ata in an duine, ocuf ata ic 'Dia forad ir aithe
 na in forad a raibi ; corp remroe glan imorpo ata imon ainzel,
 ocuf nochu nuil ic 'Dia forad ir aithe na in forad i raibi ; ocuf
 ir uime na taro loguo do o do rigne imarbur, cia no tigrad riu
 aithrige.

Ailiu 'Dia, dirged mo ret,
 Sinu aithrib, aithrib nae neru,
 Nad claeu coicept coimriu ;
 Co na forcpaid forbair
 Forruilechair fer.
 Fomruir fir riodat,
 Fiaonairi naeranai,
 Nuadac imbich fomruigled.
 Forruir, foretar, fir deoda
 ('Diamchuirre caatad),
 Cach mac ina cinad
 Cingid ar chel.
 Congeib da pecht deirmipecht digla.
 'Demnigur dim gnuadib
 Nad goirret zel miad,
 Miodair mefemnacht rlan ;
 Sechim iar mo baithir Patraic

¹ *Hear me.*—Ailiu is glossed cluiné, 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.
—

Píantair leir lam aríoruille,
 Ar ír cach beo beirer breth
 Deir ahae a éoga.
 Dui ír in cetna nous fer nErenD
 Na Dia deplairg inna nua pecht.
 Ni dam trocaire trinoit,
 Tre nime nept na naD nÁdam nanacht,
 Ar ba bithnuasud
 Inítorpat Dia dia trocaire,
 Conit aitheirach aríuille,
 I nairílliuD bar.
 Dáad cach oen oirger duine;
 Deilb-rig ríoda ríuasairb feru rairgic,
 Ec elgnar dearg,
 Dia mbi marb neach de;
 Nac nanig ruail rnaite,
 Na raire rruithe:
 Deo bionduir bar,
 A míter mignima, ar badar barrá.
 Bíodu cach leicef bíodu;
 Dearu bar bíodu.
 Dreach reachta domruídirer meicr,
 Ír olc noD noirg mignim;
 Conceptaim breithemnaet bar,
 Dáud ina chinairD cach.
 Dreach ar neim Nuada,
 Ocur ní ar bar dearrar.

Ír amlair no comaillea in da reacht; no horra in bíodu ina
 chinairD, ocur do ruigleo [nem] dia hanmain; írreat imdeirto
 la ríru Ereann cach ina chinairD, ar na no foirbhe in peccad
 aitheirach írin moirí feo.

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 Cainbrehthach 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.

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.

INTRODU-
TION.

Ír feo tuictheṛn tṛiaghṛn mbreiteṛea anuas, no failleṛg̃ Dia do Dubthaḁ, .i. tíaḁtain íṛn uilgud ocuf inocheaḁ: uair inocheaḁ no bi ma Paṛraic i n-Eṛinn, ocuf uilgud tac Paṛraic lair, .i. Nuada do maṛbaḁ ina éinaḁ, ocuf nem o Paṛraic do. Áḁt ata uilgud íṛn mbreiteṛ feṛn, ocuf ata inocheaḁ. Ír e tíaḁtain íṛn uilgud ocuf inocheaḁ do nitheṛn inniu, uair nach fuil comuf nime ac neoch inniu, amuil no boi in la ṛin, cen tuime do maṛbaḁ ina éinṛaib comṛaici, an cein foḁaba eiric; ocuf cach uair na fuigbe eiric, a maṛbaḁ ina éinṛaib comṛaici, ocuf a chuṛ an muir ina éinṛaib anfoic ocuf inoichebire torbu; ocuf foḁnam uao ina éor ocuf ina éunṛaḁ.

Iaṛṛin mbreiteṛ ṛin tṛa no foṛcongṛaḁ o Paṛraic foṛ feṛaib Eṛenn an co tṛṛaṛ co haen maigṛn ṛṛi haentaḁ imac[α]lma do. Iaṛ tíaḁtain imuṛno doib doṛn daḁl no ṛṛiḁaḁ foṛcela Cṛiṛ doib uil; ocuf oc cuar ḁṛeṛaib Eṛenn maṛbaḁ na mbeo ocuf beouḁaḁ na maṛb, ocuf uil comáḁta Paṛraic, iaṛ tíaḁtain do i n-Eṛinn; ocuf oc éonḁcaṛaṛ laegairṛe cona ḁṛuḁoib do ṛaṛuḁaḁ tṛia ṛiṛta ocuf miṛbaile ḁeṛmaṛa i ṛiaḁnairi ṛeṛ n-Eṛenn, noṛlectraṛ foṛ, oḁṛeṛ De ocuf Paṛraic.

c. 758. Ír anḁ aṛbeṛc laegairṛe: “Riḁta a leṛ, a ṛiṛu Eṛenn, ṛiḁuḁaḁ ocuf oṛduḁaḁ cach ṛeḁta liṛo [cṛo cenmoḁa in ni feo]”. “Ír ṛeṛṛ a ḁenam” ol Paṛraicc. Ír anḁ ṛin taṛṛcomlaḁ caḁ aṛ ḁana la hEṛinn co taṛṛen cach a ceirḁ ṛia Paṛraic, an bélaib caḁa ṛlaḁa la hEṛinn.

Ír anḁ no heṛbaḁ do Dubthaḁ taṛṛenaḁ breiteṛ-

¹ *Retaliation.* In O'D. 6, this is somewhat more clearly stated, thus:—“Uilgud o'anmann Nuadaic, .i. abṛeḁ foṛ nim, ocuf innechaḁ foṛ a éorp, .i. a maṛbaḁ ina éinuḁ, 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 *1a7 7ia77am 70*, it is *1a7 7ia77am 7m 707b* in the original, but corruptly so.

INTRODUC-
TION.

C. 758.

nura ocuf uile filideceta Eirenn, ocuf nach rehta ro
palnarat la riru Eirenn, 1 pecc aicnið ocuf [a pecc
fairði] ocuf 1 mbreðais iniri Eirenn ocuf 1 fileðais.

C. 758.

Toairngertatur do nicrad berla ban bias, .i. pecht
lipe; ar in Spirit naem ro labaratar ocuf do air-
cechain tria ginu na fer rreon cet rabatur 1 n-inni
Eirenn, amair do n-aircedaim tria ginu na [prium fairði]
ocuf na n-uairal aipe, 1 pecc petarlice; a ro riact
pecc aicnið mar nad rochat pecht lipe.

C. 759.

Ina breta rir aicnið tria din ro labairtar in
Spirit naem tria ginu breitemon ocuf filid rreoin
fer n-Eirenn, o congabad in inri ro co crecium anall,
dor airpen Dubtað uile do Patraic. Ni din nad
taudcaid rri breitir n'De 1 pecc lipe ocuf nufairdair,
ocuf rri cuibrena creion, conairged in ord breitem-
nacta la Patraic ocuf eclairi ocuf flaitre Eirenn; do-
neoch robbra dir pecc aicnið [uile] ingi crecium, ocuf
a coir ocuf comuaim n-Eclairi rri tuait. Conide Sen-
chur mar inren.

Nonbur tria do erglar do ordugad in liubairi, .i.
Patraic, ocuf Beneoin, ocuf Cairnech, tri ercuib;
laegairne, ocuf Corp, ocuf Dairne, .i. tri ruz; Rora, .i.
mac Tricim, ocuf Dubtað, .i. rui berla, ocuf Ferzur,
.i. fileð.

Norir, din, ainm in liubairne ro ordairget, .i. fir
nonbur, ocuf ata a dermepecc rinn anuar.

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

² *Chief prophets.*—For prum fairði there is fer rreon in Harl., 492.

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.

INTRODUC-
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 Brehons³ 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.

¹ 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 *Bér-la Feini*,³ and Fergus, i.e. a poet.

Noíis, 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. *Bér-la Feini* was the dialect in which the ancient Irish laws were written.

INTRODU-
TION.

Ír í go tpa in Cain Patraic, irred nro cumaic naé breitem daenna do Gaedelaib do tairéibuch nach ní rogeba í Senchur moir.

Ír é lín imoirro imoirter Patraic do tairéct í n-Érinn, .i. deénebar ar réct fichit, (no deénebar ar fichit).

Co tainic Patraic tpa ní tabarfa urlabra aét do tpa in n-Érinn, fer comgne fpu arnóer ocuf rólúgá; ferceirfa fpu molao ocuf air; breitem fpu breitemnur a roscadaib ocuf farraigib. O tainic imoirro Patraic, ír romam ata caé urlabra do na frib go do fpu in bepla bain, .i. ma canoine.

On uair dona ronuc Amirgin Gungel cet bnet í n-Ére, robu la riledu anaenur breitemnur, cur in imacallaim in Da Tuar í n-Émain Mache, .i. ferceirfne ríle, ocuf Neoe mac Áona, mic Uíthir, imun tugain ruao bui ac Áona, mac Uíthir. Da doirda oin in labrao ro labairfet na rileda ír in fuigell rin, ocuf nír bu rell donaid pláid in breitemnur ro nucra.

“Lar na ríru go anaenur a mbreitemnura ocuf a n-eolur,” olao na pláde. “Ní tucamne cetumur araidit.” “Ír menann,” ol Conóbar, “biao cur do cach anroim o nriu, aét in ní buf duthaig doibrom de, níf ríca; zebao cach a dretta de.”

Do allao oin breitemnair ar riledaib iar rin, aét a noutaig de, ocuf ro zab caé drepaid Éirenn a dret doin breitemnur, amail ro zabrat [ugdair na m-bnet go ríor]:—Dreta Gaicá mic Luéta, ocuf breta Raéta mic Senchaé, ocuf zabreta Capatna Teircte, ocuf breta Moiraino [mic Main], ocuf breta Éogain mic Duirtacht, ocuf breta Doet Neméinne, ocuf breta Druge Ámbue, ocuf breta Dencheét ó legib, ce ro batup ríoe í tur.

Ír in aimíru rin tpa do aentairget maé fer n-Éirenn tomur nae [anal] ocuf innri do cach iar na miao, amail ro zabrat ír na dretaid nemeo, 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* scriptis; cullibet 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 Senchus 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 Teiscthi, and the judgments of Morann son of Main, and the judgments of Eoghan MacDurthacht, and the judgments of Doet of Neimthinn, 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 ceta no buir̄ i n-ḡirinn Aimeirḡin ḡuinḡeal, in r̄ile, dalta Cai Cambrethairḡ eir̄de, in dala dercipul lxx.at r̄oile Fenuira Parrair̄. Iḡ e in Cae ir̄in forpoglaime r̄echt Muiri r̄e tardeēt anair̄, ocuf it b̄reḡa r̄echta no beir̄ed. Ocuf ir̄ amlair̄ inoir̄tur r̄in:—

In tan imoir̄no no r̄uir̄i Fenuir̄ a da dercipul r̄ectmoḡet do r̄ogluim na n̄ibeir̄la for̄n do man, Cae d̄na ir̄ e no r̄iaēt co ḡir̄ipt, ḡer̄ bo do ḡbr̄air̄ib a bunur̄ur̄, ocuf no r̄ogluim an beir̄la n̄ḡeḡtaccā; ocuf ar̄ e at cuair̄ do For̄ann do r̄uḡ ḡeḡtaccā. Ocuf [ar̄] r̄caoir̄ed na r̄oile for̄n do man uile, ir̄ la Cai do ḡuair̄ na t̄eḡta ó For̄ann do chuicr̄ó Fenuira cuice. Ocuf ba r̄i t̄ra r̄ochraic t̄uce doib Scot, inḡen For̄unn, do tabuir̄it do Nel mac Fenuira. Innde d̄icitur̄ Scuit for̄n Scotair̄b.

Iar̄ t̄eēt don r̄oile cuna nair̄i leo co For̄unn, no r̄ogluimeḡtur̄ an beir̄la n̄ḡeḡtaccā la Cai.

Iḡir̄in aim̄ir̄i i noenta na hair̄de moira i n̄ḡeḡt, .i. an ḡr̄lair̄ḡ, et ailia que in lege r̄cip̄ta r̄unt, ḡrl̄.

O do connuir̄c t̄ra Fenuir̄ ocuf na huile r̄uir̄ na b̄reḡa moira do n̄oir̄ r̄ep̄ r̄ep̄ur̄ Dei, do t̄eḡoir̄ dia r̄ogluim leo, ar̄ do r̄uir̄menair̄er̄ ba t̄ra for̄crair̄ neolur̄a ocuf r̄r̄it̄ḡnama no r̄ar̄uir̄d̄oir̄ Iḡraeil̄air̄ don na d̄uir̄de ḡeḡtaccā, ocuf do ḡn̄oir̄ ina air̄de im̄ra, ḡrl̄. In tan t̄ra no cuatur̄ Iḡraeil̄air̄ for̄n t̄eēt̄, t̄air̄icc Cae la Muiri.

Ina Scoti olcena no eluir̄it̄ ar̄ oman na nair̄de r̄eim-ep̄er̄ta, ḡin t̄eēt ir̄in r̄luair̄ed la For̄unn; ocuf ar̄ oman For̄unn, ocuf a air̄deir̄ iar̄ t̄iaēt̄um, do l̄uir̄ Fenuir̄ for̄n muir̄. Ro bui t̄ra Cai i caoir̄meēt Muiri r̄r̄ir̄ in r̄é r̄in, ocuf no bui ina ḡnair̄ ac t̄uir̄deēt t̄ar̄ir̄in d̄ic̄r̄ib, ḡur̄ r̄car̄ur̄tur̄ r̄iu, iar̄ r̄ogluim r̄echta Muiri; ocuf n̄i do T̄ir̄ T̄air̄ir̄ḡir̄e [d̄oir̄iaēt] for̄n, aēt ir̄in n̄ḡr̄eḡ, co r̄oibe i T̄r̄acia.

In tan imoir̄no t̄ancutur̄ l̄uḡer̄ mac̄M̄ileo co r̄abat̄ur̄ i n̄ḡer̄main, .i. ina hair̄r̄it̄ur̄, do chuair̄ur̄ iar̄ r̄in da noēt d̄ec m̄il̄ro do m̄ileoir̄ib for̄n l̄uḡer̄ ar̄ a t̄ir̄, ir̄ed do d̄echur̄ur̄ r̄o clu ocuf air̄r̄oer̄cuf na l̄uḡer̄i ut, co r̄abur̄ur̄ a naontair̄ mac̄ M̄ileo, ocuf do ḡellatur̄ r̄ide r̄iu t̄ir̄ dia no ḡabur̄d̄air̄ r̄eir̄ir̄in t̄ir̄. Iar̄ t̄air̄c̄ul m̄ara iar̄ r̄in, no cuir̄et̄ur̄ ḡair̄oir̄ib na m̄il̄ro r̄in do lotur̄ a T̄r̄acia i t̄ir̄ Ch̄r̄iḡt̄h̄neēt ar̄ eic̄m, cunat̄ uair̄t̄ib Ch̄r̄iḡt̄ḡ.

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:—

INTRODU-
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.

INTRODUC-
TION.

Do luio tñn Cae lairín luingsur do luio a Tracia i nairéir a muinntirí feirín, ocuf ró tairben doib a gñer o ró rcarpat, .i. Recht De do dainib ocuf a bñetha. Iar rñn tra ba Cai ba bñeitem lairín luingsur uile. Inde dicufur ðrèccat no bñat Cai. “ðræt aih inn cach bñeti,” ar arí mbñeth ar dia cach cangne, amuil arberur bñat do foirciuno in beða, ocuf don bñat ðeigimuis beirur Dia for a duile.

18 e int-ugour tanairfe ar aigea ró bui i n Eirne i ngair Sen macc Aige, in tu[ξ]our tairrech do rímtèr írñ rencuf. I naim-rín fèrðurá micc lèti ró bui.

ðríz Ámbui dano banugour fèr n Eirno i ngair ocuf tñe-buñe. Inde dicufur ðrìaþra ðríz, 7ñl.

Ina diais rñn Connla Cambñethac, rñi Connacht; do foircirðe do fèraib Eirenn i ngair, of e co rat in ðpñrta naoim; ír é do-gne conñiact fñr na ðpñrðe, arberuoirrðe baour et do tena nem ocuf talam ocuf muir, 7ñl. ocuf gñeim ocuf egeca 7ñl. ðao eirðe ar beirerum fñu:—“Denaio ðñ,” ol fe, “corb tairne gñian ocuf egeca i tuarò do fèruib beþa, ocuf cñet-rimto iní no raide ar fñr uile.” Innao aice naðae buí comuc doibñann, arbereriom, “Fèrruoino,” ol fé, “taob do tabuirr fñr fèr do forat hec omnia, .i. Dia nime ocuf talman, 7ñl. ðain, rñn laoirí ocuf ílmime mic De nacha cuirðorí ífar lèð feirín; ocuf nach maioð i far cumactuib, ol na fíl cumachtach líb gño do cumferuou gño upo aen laithi no aon oiochi ðen tim-tñeét ata aon ina duile rñn do fèr De ðeiofaba.”

Sencha macCuil Clain ina diaisrðe; ocuf ír focharðe ðfèruib Eirno con ðeimnigður a neimrñencharð rðe. I tñr [Connacht] robuirími imoirno, ocuf baour amra ðana, 7ñl.

Fachtna, a macc, ina diaisrðe; ocuf írðe imoirno ar moam ðeimnigður íli ba do Sencha mac Áililla bro maccñe, 7ñl.

Seancha mac Áilèlla iarum, 7ñl. Morunn mac Maom, Heirò mac Fñnoeuill a rðoib, fèd ueirur mac Moruinn, Fèraoué Fñno-fèchtach, rñz ocuf u[ξ]our gairí fèr nEirno. Fícuil, a naim-rín laogairfe mic Nell robuirðe.

Ite imoirno airuogour in tðencufá:—Fèrður fíle, ocuf Dub-thuc Mac ua Luair, arñeétuour rñamemaim fíluðeeta rou la

¹ *Brethach* or *Brathcaí*, i.e. the judgment of Cai. See also *Cormac's Glossary*.

² *Briathra Brighí*, i.e. words of Brighi.

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, Brethcath 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 Sencus. 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 Connla 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 Finnfechtach, 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 Sencus:—Fergus the poet, and Dubhthach Mac ua Luguir, who put a thread of

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TION.

Πατραις; γιννοθα ανυρλαμ πο βαι αρ α ρινη το βρεθα παιε
 πυζουρη δορρυσουτηρ; .1. Sen mac Aighe ocuf 'Doioin mac Uin;
 ocuf Moenach macc Nine, ocuf Fiachna Fiabrethú, ocuf
 Cretine Cero, ocuf Luchtaine raor, ocuf Diancéet, et alii qui
 in libro maneserantur.

Μηρ βυδ ειςιν οιν τοιβριυμ ατ ταιρρεαδ α κοιμνε doneoch
 πο cachnutar α ceile ρειμιθ, ocuf α ceptyzad ριαδ Πατραις
 ρρια ρεετ λιρνε το ucc Πατραις λαιρ, γηλ. Ocuf ορδουζαδ ocuf
 ρυιλλεθ υαιοιβριμ.

Ceo ριαρην τρη τιραδ Πατραις πο βατηρ αοαμπα το ροιλληροιβ.
 Incan ποδ νερμαιοιτιρ ινα βρειτεμυιν α ρην αινεθ, το κυρηδ
 [bolza ρορ α ηζρυσουαιβ]; το κυρηδ bolza cetamuf ρορ δερζρ-
 αρθε Sen mic Aigi, in tan no βειρηδ claoibreit, ocuf τορ lectair
 ιτηρην ιαρ ιμβρειτ ρην, γηλ.

Connla ni ρυερθε ζαι ιτηρ λα ραθη in Spirata naoim πο βυι
 ραιρ.

Sencha mac Col Cluin ni conbereth breth conoapoppucacato
 in aróche ρiam ινα βρυ. Pachtua, α mac, ατ in tan ρυεθ ριθε
 βρειθη ηζυα, μαδ ι παιμρην μερα το ευιτε μερ in τηρε ι μβρο ι
 ναων αιθε, γηλ.; μαδ α παιμρην λαττα ποτ ρενδαιρ να βα α
 λαεζυ; μαδ ρην ιμορρη α nobereδ βα hogrlan in μερ ρορ in
 ριδ; ocuf ιρθε ιραινμ ραττα Tulbrethach.

Sencha mac Aililla ni conbered breth ηζυα ζην τεορα [ρ]αιλχε
 αρτυα cachu βρειθε. Ρην παινε πο βυι α ριθηλ, cona ρυα
 ζαοι. Μορυνο νι conpuc breth cin ρην ιμα βραζυιτ; in tan
 οιν no βερεδ ζαοι no τεανναδ in ρην ιμα βραζυιτ. Μαδ ρην α
 ιμβειρη no lebrying ime ρηρ.

Fileda dana πο βαταρ ιρην ιμορρ ρι, .1. Ρεαρζυρ Ριαναδ
 (ιμορρη ιρ α Ριανach α ρυιχ Ciarraige Luachra), Ρερερτηνε
 Fiile, Neolhe mac Adna mic Uiter, Aithirne Ainnyr, Ρερζυρ
 Fiile mac Aithirne, ocuf Fileda Spyno dano olchena ni conbith
 λοζ enech λα cach ρερ οιβ no βερεδ ζυβρετ, ocuf βα ερcomun α
 ceρo, ocuf ni conepmairt ceimn λαοδου no ιμβαρ ρορ ορνα, γηλ.

Ιρ εδ τρη ραιρρηυο ιραζαδ cach οιβ α υζταραρ, ροηη Senchura
 μοιρ cetamuf, λα Sen mac Aighe, α ιμορρηmach λα Ρερζυρ ocuf
 Dubtach; ζε ρεορρηζρετ ριθε lam το ορρεhtaib αλαμαι λανυζ-

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.

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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- ται, γη; Ιμαρο ναιρεχτα το Connla, Ωι Ethnach αρροζαβ
TION. Fichel α υσταρας; τυλβρετα Ραάτνα, Κοιρ Feine μαρ, οσυρ κοιρ
Feine bec, οσυρ Μιροβα βρετα, οσυρ Rechol mbreth, οσυρ Clete
bretha, οσυρ Cairi bretha μορα.]

Cio comao locc πο αιρηθεο αρ ουρ ιτιρ ?

Nin. Ορη αιρhc cpyta να πουλ; αρ ιρ talam οσυρ nem το
ποναο αρ τυρ, [αρ ιρ corparai loc]; αιμυρ ι ρυιου ιρη luc
ταναιρ, αρ nemcorparoa ιν αιμυρ; περτα ιμορπο ιρ αν
τρερ luc, υαιρ ιρ ο όορρ οσυρ ό nemcorp πο αιρhc. Ραth αιρhc
ιμορπο ρα θεοιρ, υαιρ να ρυιτ ρειντερτυρ ρεομαινο το να ρυιθ,
το ρερ να ρελλραμ; no ιρεθ ποθερα loc αρ ουρ, υαιρ ιρ οια
μαιρ το ροναθ αν talam οσυρ ιν μυιρ; οσυρ αιμυρ, ιρη luc
ταναιρ, υαιρ ιρ θε Cetaim τυαο ζυιαν οσυρ epca φορ ρυιτ οο-
μυνοα, οσυρ ιρ ρυιαρθε ρυαζαιτερ αιμυρ. Περτα ιμορπο
ιρη τρερ luc, υαιρ ιρ θε Haine το ρυζne Adam οσυρ Eua, οσυρ
ανμανοα ιν talman αρχena. Ραt αιρhc ιμορπο ρα θεοιρ, υαιρ
ιρ οια θαταιρη το bennachao να ουιι, οσυρ τυαο Adam ορολ-
lomnaot φορρη.

Το βερτ ιαρυμ αιρhcnecht nime το Lucifer co ναι ζυαοαιθ
αιγγελ nime. Το βερτ αιρhcnecht talman το Adam οσυρ Eua
co να claino.

Ιρ ό dono cet ni πο τηρ Δια αρ ιν μαιρ, .ι. ιν talam co να
ροτ οσυρ α λεθετ, οσυρ πο cum ιν ρυρμαιμυιτ ιμαcuαιρt υιμε,
οσυρ ιν talam πο ιντραμαιλ υβαιλ ρυρ όρυμνο φορ λαρ να ρυρ-
μαιμυιτ. Ρο delb dono ιαρυιθ oluma οσυρ υιρ ιν talman, οσυρ
ρυιθ ινο οοιρ αιρhcθι, οσυρ co cpothao ιν υιρi ρυι, co ρυιθαιθ
οσυρ ρυεβαιθ τρε μεραρδατ. Ρο delb dono να hoct ηγαετα,
.ι. ceitru ρυρμγαετα οσυρ ceitru ρογαετα; αθεραρ dono ceitru
ρογαετα ειλι ann, comi οα ζαεθα dec αιηλαθ ρυι ann.

- Ρο delb dona οατα να ηγαετ, como ρυιη οαt caca ζαεθε οιθ
ρυρ αραιλε, .ι. zel οσυρ corcra, ζλαρ οσυρ υαιne, buiθε οσυρ
οερζ, ουb οσυρ λιαt, ιν alao οσυρ ιν τυιμθ, ιν ciar οσυρ ιν
οουρ. Αηαιρ ιν ζαεt corcra, ανεαρ ιν ζεal, α τυαιt αν ουb,
αιηαρ αν οουρ; ιν οερζ οσυρ ιν buiθε ιτιρ ηζαιt ηζιι οσυρ

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 *Faillire 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.

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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

INTRODU- coricra bit; in uaine ocuf in glar itir in uioir ocuf in glegil
TION. bit; in liað ocuf in éiar itir in uioir ocuf in ciroub bit; in
temin ocuf in alao itir in dub ocuf in coricra bit. Coni si
fozaré in caé ppuimzaré inrin.

Ro delb dono ocuf ro tomair in ru cetna ina fuil ó talmain
co firmamint, conio fpuirín do miteir tizet in talmain.

Ro fuig iaririn na feét ranna ó éa firmamint co talmain :—
Satorn, Eoir, Mercur, Mairt, Sol, Luna, Uenir.

Ir e dono ro tomair o éa epca co gnen, .i. da cet .m.
ocuf a cetar cethraáat; conio do ir ainm nem neéerda cin zaré.

Ir e dono ro tomair o éa a éri ceteruma rin itir firmamint
ocuf gnen, ocuf do rionacé do rimaipur; conio hi rin in Olimp
cen cumrcuzáð dono ainm in tref nem.

Ir e dono ro tomair ina fuil o éa firmamint zo talmain, .i.
da mile dec ar cuic cetair dec milí, ocuf ina fuil ó talmain co
firmamint ata o firmamint co rugeté, ceitéru mile ríeet ar uax.
do milib, cenmoéa firmamint. In met dona fuil o talmain co
ruicefuide ir feo dono fuil o talmain rin co fuðomain iririn.

Ir e dono in ruig rin, .i. ru nime ocuf talmain, ro tep in fir-
mamint ar an mair moir necruithaig; ocuf roiruaig cuic ciera
inri, .i. crip tenioe (.i. itir in da meiruaigéti) ocuf da uarua,
ocuf da meiruaigéti, .i. uarua anef, ocuf uarua a tuair.

Ir amlaíð rin dono ro hoiruaigéa ceteruá na firmamint,
uair amail bir a blaerc im uig, ir amlaíð ata in firmamint im
talmain inariríð; ocuf imacuarit dono rocerit a tomair, ocuf ni
tarirna tomairtar.

Ocuf ro oruaig in ruig iar rin da fe pairti do beé inoti, ocuf
da fe moir ina nucomair, ocuf uioe mír do gne in zac pairt,
conio hi cinn bliatna nof timéillenn. Se rinirru caéa pairti oib
rin tref in firmamint do éairnein foillri treféib, conio rercá
ocuf fe rinirru ril do rinirruib anó, ocuf comla glaine fpu caé
rinirru, co ril in firmamint na éren birat gemnaioe 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 tpu mile.

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

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TION.

τοναῖς τοραάττα ἰν τάλμαιν, σο τρι νόμιθ̄ οκυρ σο τρι νόμ̄ε ἰμπι; ἰν ρετταθ̄ ἰμορπο ρο σερταθ̄ ἰ τρι νόμιθ̄. Ní he doño ρῖν ρορτο αἰγγελ, áτ̄ α beé amail ροé ἰmacuairt, áτα doño αρ ἰν ριé ρῖν, .i. ἰν ρῖρμαἰντ̄ οκυρ na ρεéτ̄ naῖρτορηνναῖς, o éτα ἰν uair ρο ρυéταῖςτά.

Ρορ ρανν ἰν ρυῖς ceτna ἰ νοῖθ̄ ρανθαῖθ̄ dec, οκυρ do ρατ̄ αἰνμ̄ do caé ρανθ̄ ρο leé; οκυρ áτα ρυαé caéα ρανθᾱ τοῖθ̄ α τῖmóell na ρῖρμαἰντε, cono doña delbaῖθ̄ αἰνἰμνῖςcher—.i. Aquair, Pirc, Airiet, Tauir, Gemine, Canfir, Leo, Uirgo, Libla, Scorip, Saigetop, Capricornur. Cono ἰατ̄ ρῖν ἰν do ρανν dec ρυῖ ἰ ρεῖé ζῖυαν οκυρ epca; cono τῖcá λαῖτῖ οκυρ deé nuair̄e οκυρ leé uair̄ bir̄ ζῖυαν ἰν caé ροἰνν̄ τοῖθ̄ ρῖν, οκυρ α cuic dec éet ἰν ζαé ρῖνν̄.

ἰ μῖρ Euar̄ doño bir̄ ζῖυαν ἰ n-Aquair; ἰ μῖρ Febra bir̄ ζῖυαν ἰ Pirc; ἰ μῖρ Marta bir̄ ἰ n-Airzet; ἰ n-Aibril, ἰ Tauir; ἰ μῖρ Mai bir̄ ἰ nGemín; ἰ μῖρ Iun bir̄ ἰ Canfir; ἰ μῖρ Iul bir̄ ἰ Leo; ἰ μῖρ Auguir̄t bir̄ ἰ Uirgo; ἰ μῖρ Septimbir̄ bir̄ ἰ Librum; ἰ μῖρ Octimbir̄ bir̄ ἰ Scorip; ἰ μῖρ Nouimbir̄ bir̄ ἰ Saigetap; ἰ μῖρ Decimbir̄ bir̄ ἰ Capricornur.

ἰτατ̄ αἰνῖρῖν ἰν do ρανν doacc ρυῖ ἰ ρεéανν̄ ζῖυαν.

Α cuic oleγur̄ do ρῖρ caéα lae do caé ἰntelctac̄ doñeóé bir̄ ρο ζῖυαῖθ̄ Eclairi: λαῖτῖ μῖρ ζῖυeme, οκυρ aer epca, οκυρ ριé maῖa, οκυρ λαῖτῖ ρεéτmaἰne, οκυρ ρεῖli naem̄.—P̄m̄t̄.

Seanchur̄ ρεαρ̄ n-Er̄eano : cῖo conoῖρῖυῖτεαρ̄? Com-cuimne do t̄rean, τῖd̄nacul̄ cluair̄e dia ραἰle, dicetal̄ ρῖle, τορῖmach o Recht̄ λιτῖe, neρταθ̄ ρῖρ̄i ρecht̄ αἰcῖοῖθ̄; αρ̄ ἰte t̄re n-aἰlce ἰnρeἰn ρῖρ̄i α n-αρταῖτερ̄ b̄peta ἰn bechu.

Seanchur̄ .i. cūῖr̄ ἰρ̄ ραν̄ ρῖρ̄i na hoρcuῖraῖθ̄; αρ̄ nῖ τῖcῖc̄at̄ acc eolaῖς, .i. canῖς can ἰn̄ona .i. caρ̄ canῖgine, cuῖrā neῖτεῖr̄, .i. Senchaes̄ ρῖρ̄ na ρeρ̄ n-Er̄eano, no ρenchaῖngnē b̄p̄eap̄ n-Er̄eano.

Cῖo conoῖρῖυῖτεαρ̄ .i. ca caē naē ρυῖ ἰ ρατερ̄; no cῖo ρο cometaρ̄-tap̄ ἰn ní ρυῖ ἰ ραῖτῖρ̄ ρencur̄ ραν̄; no [cῖo] ρο cometaρ̄-tap̄ ρencaρ̄.

Ḃunao, οκυρ ἰn̄de, οκυρ αἰρ̄beρt̄ conaζap̄ ton̄ ρocul̄ ἰρ̄ ρenchur̄. Ḃunuō do ρon̄ α Ebr̄a, ρoenā α Ḃr̄eῖς; no ρuor̄ α Ebr̄a, οκυρ

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.

INTRODU-
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 hreig, ruacio a laiten, 'Oliged a haoidelg, ocuf oliged
a oirberc.

Al inde, a indaithmeac, a eaithmeach a inde in focail ir
fencur: Senchur, .i. fen chai fir fer n-Éiriond, no na fen, .i.
cai, conair, conuir fir na fen. Amuil tiasar ar conuirib imda
do chum pprim airir, ir amlaro tiasur ar oliged an trenceara,
ofir eolur cacha cangne:—'Déirmiréct ar iní ir cae conuir;

Gilla domainic ar cae,
Ocur a gilla nozavlig rinna.

No fencar, .i. fen cae fir na fen, tech fir na fen. Amuil
oicner in tech nech ar ruact ocuf ar doimind, ir amlaro rin
oicnear oliged ocuf eolur an trenceara nech ar indiliged ocuf ar
aneolur cach cangne; ocuf deirmiréct [ar] an ní ir cae teé:—

“Cepáai, muilleno, caill reða.”

No fencur .i. fencuir, cuir, tucair, .i. tucair fir na fen. No
fencár, .i. in fen fuil and on ní ir fenex fen [ata;] ocuf in car
fuil and oní ir curtoia, .i. comet oligr na fen. No fencár, .i. fen-
cair, cair, cangen, fencaingne fer n-Érenn ata and. No fen-
cúr; in fen fuil and ir onní ir fenex [ata] ocuf in car fuil and
onni ir carurr, barr, .i. fenbarr oligr fer n-Érend. 'Oliged
tarcar no tacmainger tar cac ndiliged oliged in trenceara;
amaíl tacmainger barr in craind tar bun in craind, ir
amlaro rin tacmainger oliged in trenceara tar cac ndiliged.

Fenchar in focul fein, finechai, cae fir na fine, .i. conair
fir na fine, no na fene. Ocur fene o Fenur farfarid. 'De-
irmiréct air:—

“Fein o Fenur arbercatar” 7n.

Ocur a cenrocur in focail do ruigno and, .i. ef tallao
ar ruá ner. 'Deirmiréct airro, amaíl a dubairt in file:—

“Fegrat filro fail i for
“Fencár co feig la ferdur;
“Ma iar mal cach maine imach,
“Do ruirce daime Dubtach.”

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

“Feiní ó Fenur ad breta bñi go boéta,
Haoidil ó Haoidil fílar ad garra Scuit ó Scoita.”

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

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

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 'ca' 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

D

INTRODUC-
TION.

Ciò armaro conrain do beparn i torach in focail íf fenchur ítir? [ciò] naé zuitaigchi tucaó anó? Coir am i ndeirna, uair eif fuil i torach in focail íf foircela, no íf ainnm do Cuirf Sother.

Ciò cumao fenchur fer n-Ereenn ao beuro rir, uair naé mo ata aifneif do dígeo fer n-Eireno anó na do dígeo ban? Coir eim a ndebarf rom anó, aifechur do tabairf don rano íf uairí anó ar tur, .i. don marcuil, uair Cuirfur caput uir, uir capat mulierif, Cuirf íf cenó d'fir, ocuf fer íf cenó do mnaí; ocuf uairí in fer mar in ben, ocuf ar oruairídeataro ro tairédao hé i leif rir in fer.

Cia maétnugad do rone fenchur fer n-Eireno do rao rir i tir? Ar meit do maítab fer n-Ereenn do bui 'ca denam; ocuf nó do cenel eile do horóigeo, acé d'feriab Eireno. Íf aife i d'eparf Sencar mor rir for, ar meit do maítab fer n-Ereenn ro bui za denam. Ocuf ní uime ao beparf Senchur mar rir, fenchur aile do beé anó ítir; no cia no beé fenchur aile anó oc na fenchairtab, no oc na ríleatib, íf bec caé fenchur oib i n-aíregeo rum, ar a n-etarídaige íar ririnde, ocuf ar uairí in luchtá do rígne e.

Ocuf a eino noi mbliadán íar tíaéain Patrúic i n-Eireno íf anó tairúic in fenchur uile do denam. [Patrúic ocuf beinoin, ocuf Cairnech uil ac Tuilen, íf íat ro r'riburtur i caile liubuir do marúim d'feriab Eireno.]

O'D. 3.

Íar feanchairtib na Zaeoílgi annro anuar. Íar fenchur in ecna imurro ro rír.

Senchur donó, a fen ríl ann íf onni ar fenex ata, ocuf a car ríl anó íf [onni íf] caura, .i. tugao, .i. fen tugao innrim ó cem maír. No donó a fen ríl ann íf oni íf fenfur, ciall; a car ríl

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 'Senchus?' 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 Senchus 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 Senchus 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 Senchus 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 Senchus Mor, because there was another Senchus in existence; or, though there should have been another Senchus 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 Senchus 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*.

'Senchus:' 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 'Senchus Mor' was similarly named, without any reference to a 'Senchus 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 'Senchus Beg' at least since 1395, when the Book of Ballymote was compiled.

¹ *Tuilen*. Now Dulane, near Kells, in Meath.

² *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 cairtígeatur, .i. taimíreáí, .i. ciall taimíreáí gac
raeda ina dlígeó. No dono a ren fil ann íf oní i[r] fueni a
Dreic, ocuf raticio a lairim, ocuf dlígeó a Gaedilz; ocuf a car
fil ann, íf oní íf curtoia, .i. comed, ata, .i. dlígeó comedo zach
ain inrim. Ocuf in dlígeó rin íf e ríém ocuf bunao ar a n-íara
gac rir, ocuf íf oi ar ainm don roiri ocuf don bryg aicenta o
tuirmed ainim cac réo dlígeáí. In cuinrio imurro iarfuiri;
íf do íf ainm don torao ocuf don dath, do gni in ainim ic iarfaio
gac raeta. In rir imurro iarfuiri; íf do íf ainm don torao
ocuf dono eplaima araf donn iarfaio, co raicai a fuillec íf
in epergna; ac namata íf do gref maruf dlígeó an epargnaithe,
ocuf ní do gref maruf dlígeó in cuinchi. Ocuf cio in rir dono,
ní do gref maruf, uair amail aithner foraitmet, ocuf ní beuro
depmuo eirde co minic.

Comcuinne da tream, .i. in da eolach, .i. cinur do bearn in
cuinne ón tpin don tpin eile. Ífreo íf comrair cairceo ano in cuinne,
cur an ni cometar inri; no coma deábir comrair caircea ano an
cuinne, ocuf comao ed bur rencur ano an ní cometar inre, .i. cac ren
oca tronacal do alaile, amail arberar “tronaic ren do tpin;” no Sen
mac Uigi, ocuf Sencha mac Alilila, mic Coil Cloim; íf leo no marurcar
bnecha, .i. na renfileda, ocuf ic he no oroiarcar ceaturlit [atgabala]
íf in daile oc Uirnech; no íf cac ren oca tronacal da laile. “Tronac
ren do ren,” .i. maigcar do deirgal, ocuf íf eirde ni ima comai
do nach aile, .i. cuinne cumar do bi ac in da Sen, ac Sen mac Uige,
ocuf ic Senca mac Alilila; i te in da ren imraitet rino, uair depmuo
rebtana Sin mic Uige tarraio Sencha mac Alilila, írin rir i ráiter
Senca Sin; no no cometar Sencur.

Tronacul cluair da raile, .i. tronacul ata in glerira da imcoi-
met, .i. canoell ata in glerira .i. cac da imcomet, .i. tronacul glerira
o cach oib da éil, o Rogra ocuf o Dubtach ocuf o Ferur; no[i]r accu
rin no bu in glerir eile, .i. recht liri; no glerira in maigcar
da raile, don deirgal; no moas do moell i cul i comet íf ni rir raiter
renchar, .i. tan inoil col in cloper, .i. ainoil ata 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 ελναυε is explained ιουλλε εοταμαχ ιμοκοιμετ, οσυρ νι ελναυ εο η-ιουαιε αετ ιρερεα εο ηοθναευρ, οσυρ ιρ ι εριυηουοε, 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-
TIONS.

if cothanach in τ-oirtecht). [Cúaiar], .i. clorepa, .i. in fepa no comla in maizirir dia raile; cúaiar .i. i cúair in oirzspuil; cúaiar, .i. cúairin, .i. cúair ino fo, no oirtecht in fo dia raile.

Dicetal file, .i. iped no cometar ano dicetal na fileó, (.i. i lecanb .i. fepgar file, ocuf Dubtach macNuí lúgarh oicetur hic), .i. ic Rop, fái Derna Feine, ocuf ic Dubtaá, fái liru, ocuf ic fepgar, fái filidécta. If ni rir a raitep fencuf rin, 7rl, .i. in adub cantain olisched no bi ac na fileoib, ac Ropf ocuf ac Dubthaá, ocuf ac fepgar if ni rir raitep fencuf rin; no no cometarfar fencuf; no fcipe file do nat fuanemain fái ra Patraic, no marafrur co taipenta do Patraic. Iped if comrair taipeda ano, in filidéct cur a ni cometur innti; no comatód bu comrair taipeda ann, in filidéct, ocuf comatód bu fencuf ann, in ni cometur innti.

Tormach o recht liru, .i. o rect fcairilaicti ocuf o Nupraonaire, .i. cuilleó fup do canoin, .i. toirmoigti, .i. no toirneo dam a oirz- oetu liru in rir no cometar ano, .i. cuibruáat fú braitir nDe, ocuf ata a fribenn, i. canoine, .i. a toiréin co moó o oirz-octaró na liru no bu cur in truarra, Patraic, ocuf Densin, ocuf Cairnec, .i. forbann raéta do cur arf, .i. ocufur pno oculo, ocuf cuilleó a neidat ocuf a n-anpurluime cuillemuáat. Iped if comrair taipeda ano, in liru comé- tar innti; no cumatód bu comrair taipeda ano, in liru, ocuf comatód bu fencuf ann, in ni cometar innti. Coruf Ecluiri o tuait ocuf tuaiti o Ecluir, if ni rir a raitep fencuf rin; no, no cometarur fencuf.

Nerata fú recht aicno, .i. foó fú neire ano rin, anso ruibe ifin ceatúda toirrech romaino, ruim "nerata fú aicno," .i. in ni na tainic no na tuochat fú braitir nDe, don aicno ar a mbreoir na genci a mbreata, iped do fuc i fenchaf, .i. a éinnco co nerctmar in fepa no cometar ano cona in-tormach do neir oirz-octaró aicno na fer; no a neire foou co nerctmar do neir oirz-octaró aicno Aodain, do laegaire, ocuf do Corcc, ocuf do Daire, uair if foó no bui do néir aicno Aodain, curmuáat na cinat. If ní rir a raitep fencuf rin; no, no come- tarur fencuf. Iped if comrair taipeda ano, in t-aicno cur ani cometar ano; no comatód bu comrair taipeda ano in t-aicno; no comatód bu fencuf ano in ní cometar ano.

Ar ióe tré n aile in foin fú ar-taither bretha in bechu, eoon in dicetal, no tre n-aici, .i. "dicetal fileó," toirmaó o rect

¹ *Thread of poetry*, fuanemain fái, 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 hé filio do raó dicetal fo breata co no marafrur co taipenta 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, dicetal filio .i. no coméo dono in adub éantain do raotaro na filio i lecanb, 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 aliquá materiá inscripta, lapidea scilicet vel lateritiá (sicut de

Cluaisi,' i.e. 'clo-fhessa,' i.e. *the receptacle of the knowledge which the master con-* INTRODUCTIONS.
veys to another; 'Cluaisi,' i.e. in the ear of the disciple; 'Cluaisi,' i.e. 'Cluainin,'
i.e. this is 'Cluifis,' 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,^a i.e. Fergus the poet, and Dubhthach Macua Lughair, ^aIr. 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 Sencbus, &c., i.e. the great lawful recital which the poets had—i.e. Ross and Dubhthach and Fergus—is what is called Sencbus; or they preserved the Sencbus; 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 Sencbus 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 Sencbus is what is preserved in it. The right of the church from the people, and of the people from the church, is called Sencbus; or, they preserved the Sencbus.

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 Sencbus, 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 Sencbus; or, it is it that preserved the Sencbus. The preserving shrine³ is nature and what is preserved in it; or, the preserving shrine is nature; or, the Sencbus 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 diluuium) 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.*—CONAIP is in original, but it is wrong.

INTRODUC-
TION.

Λιτρι, νεηταό ρηι ρεέτ αιειο, .i. cinnoća ρενέαρ, .i. αιαι ιη ιατ ρηι αιέι nemcumrécáieca ρηι α ηαρταιθεη δρειεμμηρ το βρειé τ'αιτρεβταχαιβ ιη βεéα; ocuf bié ρηι αρ αιερεδachaib, amuil atá ιο quoo conuiméτ ppo eo quoo conuiméτ; ocuf ιη é cuir anó ara anó, αιαι αρηυδραμηρ ρομαιηο, τ'icéuél ριλέé, τορμαé ó ρεέτ λιτρι [7ηλ.] .i. ηο αρ ιεε ανó ρο ηο ραιοιη ερη ηαιέι nemcumrécáie na cuiméιθεη το cumrécúgáó α η-Éρηνη, ocuf ιη φορηη το αρταιθεη εηο βρεéα ιρηη τ'omun uil; ηο τ'ono, αρ ιεε ανó ρο ανυαρ ηα ερη αιλ οιγ φοη α ταρηαιητεη δρειεημμηρ αν τ'omun uil, .i. ριι, ocuf λιτρι, ocuf αιειο.

Ιη ανó ηο ηαιρλεó ηηγ ocuf αιιθεch, ηηγαν ocuf αμηργαν, ραοη ocuf τ'αοη, ροthcédach ocuf τ'othcéo-ach, ροηα ocuf τ'ονα.

Ιη ανó ηο αιρλεó τ'ηρε caich ρο ηιαó; αρ ηο bui ιη bieth ι cuthma conio τ'αιηic Senchur Mαρ.

Ιη α Senchur Mαρ ηο αιρλεó comτ'ηρε το ηηγ ocuf epccop, ocuf αιγε ηechta λιτρε, ocuf ριαó ριλέó ρορcan τ'ι cenτ'αιβ φορηηα, ocuf το δρηνγáó τ'ηρηαρ cetaib, oca mbi caire anηic co ηα thochur techta.

Ιη α Senchur Mαρ conamur αρ ηα ηυεcha maith τ'ο ulcc, ocuf olc τ'ι maith.

Ιη α Senchur Mαρ ηο αιρλεtha ηα cetheopa cana :— cain ιαρηαιó, cain ραερηαιη, cain αιαιλλη, cain λαναμηρρα techta ; Αρ'ουó caich ηι conuib bel, αρ ηο bui ιη bieth ι mbaiuith maηι αρταιηη curre bel.

Ιη ανó ηο ηαιρλεó, .i. ιη ιη Senchur ηο ηεραλυαιηεó. Ριγ, .i. onni ιη ηεγεηο, ρollamnuγáó; ηο onni ιη ηεετ'ιτ'οιηε. Αιιθεch, .i. ιηι τ'ιαια coiη αιι ριach, .i. ιc ριach ρηη ιη ηηγ, .i. α ραερceil ocuf α τ'αερceil, ocuf α τ'ααθα olcena, .i. ηι αιιθεch ηηαο ροηι αρβειη ρηηο, .i. αιτεé ρeich ιηβλεóγαιη αρ. Ριγαν, .i. υηηε υοóéη, .i. óéτ'μυηηηηη comceηeóil, .i. comáó den ηηγ Éρηνη, .i. γοη ιη coiη το ηηγ. Αμηργαν, .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,* chief and dependent, wealthy and poor, prosperous and unprosperous.

*Ir. 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 brewer, 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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οιυλεαδ, conac c6ir do ruz [ac̄t iŋ o'aithēc̄ ar c6ir], a carimēc̄ ar coir. Saor, .i. gnat plata. Daoir, .i. gnat feine. Saor ocuf daor, .i. cinntech ar ecinntech iŋ ar na uile daine; Senchur Mar. Dothceoach, .i. pocotac̄, .i. pothbiaroach, .i. roair̄ do biao do ragban ar conair, .i. cot cibum, .i. biad [iŋ] in berla, amuil arberar "cotuŋad̄ na n-inoile." Dothceoach, .i. doair̄ do biao ragban ar conair, .i. teoŋar; mbiao doctac̄o aice. Sona, .i. roana aice; cis, no; clanno. Dona, .i. doana aice in tochur; cis, no cin clanno; uair do gabar in raeir rocteoac̄ dobiat̄ach rona; ocuf do gabar in daer docteoac̄ dobiaroac̄, dona. Do gabar imur̄no in raeir docteoac̄ dobiaroac̄ dona; ocuf do gabar in daer robiaroac̄ rocteoach rona; inar raeir̄ do dainib raeir rocteoach rona; in ar meŋa do dainib doŋer docteoac̄ dona.

Iŋ ano ro airlēo d̄ire caich ro miao, .i. iŋ ano ro heraluar̄ēo eneclann do cach ro uairlēoet̄aro, .i. ro airillēo, ocuf inorauf, ocuf iona. Ar ro bui in bit uile; cutruma, .i. ar ro bui in bit uile; cutruma aneol̄ar no inolēo co t̄anic cair moŋ na ren, .i. "laim; laim; ocuf coir; coir;" no ceŋt caich amail a neŋt, .i. cin r̄iŋ coruŋa creime; no; cutruma eir̄ci, .i. ceŋt caich amail a neŋt; no; cutruma ar̄r̄i; no iŋ á aneol̄ar do bui ano, ceŋt caic̄ aŋail a neŋt, .i. cutrumar̄ eneclannu; o'irel ocuf o'uar̄al; no; cutruma écreime. Iŋ á cuir in ar ano uair at̄rubrumair̄ romann, "oir̄i caich ro miao," .i. ar ro bui lūc̄ in beta, .i. na h-Ér̄enn, hi cutruma, cona r̄etatar a r̄éioi; ar no tabar̄ta eneclann do cach co t̄anic a tabair̄t; r̄en̄eŋar, .i. airillēo, ocuf inorauf, ocuf iona. No dona, ro bu cutruma ac lūc̄ in beta neŋt ocuf ceŋt, .i. neŋt na cur̄uo ocuf ceŋt na ruz ocuf na r̄ilēo, ocuf na mb̄ruŋad̄, .i. in comeneclann doib co t̄anico a tabair̄t; r̄en̄eŋar, "eneclann do cach ro tochar."

Iŋ a Sencar Mar, .i. ar a lin o'raib Ér̄enn ro bui oca denam, ocuf ni hi Sencar bec r̄ur̄ail̄icheŋ, .i. ro heraluar̄ēo. Com̄ōirēo do ruz ocuf érr̄coŋ, .i. comeneclann do ruz tuach ocuf o'err̄coŋ, .i. eclair̄i ruz tuac̄, ocuf pennac̄ o'imar̄c̄iar̄o do. Érr̄coŋ, .i. co comar̄ta no cen comar̄ta.

Cl̄ige r̄echta l̄it̄re, .i. von ogas 'ca mb̄io d̄ir̄iata na l̄it̄ri, no r̄er̄ oŋer̄ co hoŋ oir̄geat̄o na l̄it̄ri, .i. r̄er̄ l̄ēoŋn eclair̄i ruz tuac̄.

Suac̄ r̄ilēo, .i. in r̄ui r̄ilēo da r̄ur̄ar̄ann̄oano no da r̄ail̄l̄igeŋo im̄o a r̄oreŋa (.i. do r̄uar̄ar̄c̄aib a r̄oar̄) co n̄oan̄o r̄ano can r̄muac̄ēo, .i. cen im̄ar̄o, in tollam r̄ilēo iar̄ na uir̄oŋēo as ruz tuac̄.

¹ The Irish for the words in this parenthesis is written in the margin of the manuscript.

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 Uí Briuin Seola was conterminous with the diocese of Annaghdown.

gan'), i.e. 'amb,' 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.

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 cenṑaib colla tall, co rṑnṑud rṑnṑud tṑit beoṑ.
 Ocuṑ ἰφ amlaṑṑ do niṑheṑ ṑon;—1. in tan adṑo in rṑid in tuine
 anall ina doṑum, no in. tadbur, do ṑnṑ comṑac do ṑocetaṑ do
 cenṑaib a cṑama, no a menman cen ṑṑṑṑtam, ocuṑ ἰφ imale no
 canaṑ ocuṑ do ṑnṑ. Ocuṑ ἰφ iaṑ nuacṑaṑnaṑṑe in ṑn; ocuṑ ni
 amlaṑṑ ṑon do bui ṑia ṑatṑaic, acṑ do beṑed in ṑile auṑlano
 ṑoṑṑ in colaṑnṑ no ṑoṑṑ in cenṑ, ocuṑ ṑo ṑṑnnaṑ a aṑmṑ ocuṑ aṑmṑ
 a aṑhaṑ ocuṑ a maṑhaṑ, ocuṑ do ṑṑnnaṑ caṑ aṑṑṑ do cuṑṑṑea
 éuice, co [cenṑ] noṑaṑde do daṑa no tṑi; ocuṑ ἰφ Teṑmṑ laega,
 no ἰφ Imuṑ ṑoṑoṑna ἰṑn, aṑ ἰφ inaṑṑ ni do ṑaṑṑṑṑea tṑeṑṑa;
 ocuṑ ba ṑain imoṑṑo aṑaṑṑ do ṑnṑṑea ceṑṑaṑ de, .1. ṑain cṑel
 nuṑbaṑṑ do ṑnṑṑea oc ceṑṑaṑ de.

C. 767. Ro inṑaṑṑ ṑatṑaic imoṑṑo an tṑeṑde ṑo o naṑṑ ṑileṑaṑṑ, in
 tan ṑo cṑeṑṑeṑ, uaṑṑ ṑob aṑṑaṑ, aṑ ni deṑṑa Teṑmṑ laega,
 na Imuṑ ṑoṑoṑna, ṑn uṑbaṑṑ do deṑṑ ṑaṑ ocuṑaṑ. Ni heṑ oṑn
 ṑoṑaṑaṑ acṑ iaṑ ṑn ni oca mbeṑ uṑbaṑṑ do daṑaṑ, uaṑṑ ṑob
 ṑaṑ [ina ceṑṑ]. Ocuṑ ṑo ṑaṑaṑ acṑ iaṑ ṑn [ṑicetaṑ do cenṑaṑṑ,
 aṑ ἰφ ṑoṑṑṑaṑṑ ṑoṑṑ ocuṑ ṑṑṑṑṑnaṑṑa ṑoṑeṑa ṑon ṑo leceṑ do naṑṑ
 ṑileṑaṑṑ; ocuṑ] ṑenelaṑṑe ṑeṑ n-Éṑenn, aṑṑṑ caṑ aṑṑeṑaṑṑ,
 ocuṑ duṑṑ ṑṑṑnṑṑ, ocuṑ duṑṑe ṑeṑa, ocuṑ celuṑṑaṑ co laṑoṑṑ, .1.
 ṑeṑṑ caeṑaṑ la hollamaṑ, ocuṑ tṑi caeṑaṑ co leṑ la haṑṑṑeṑ,
 octmoṑaṑ la clṑ, ṑeṑca la cana, caeṑa la doṑ, ceṑṑaṑa la mac-

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.*—*De* is in the original, but it is incorrect—it should be cenṑ; the right reading is inserted from Cormac's Glossary, voce *imbaṑ ṑoṑoṑna*.

³ *Two or three.*—In C., 767, the reading is, co de unuṑṑ uel tuṑṑum uel tṑṑum ṑṑaṑ ṑṑṑṑṑe, 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 *Teṑmṑ Laegha*, as performed by the celebrated Finn mac Cumhaill. In Cormac's Glossary, voce *imbaṑ ṑoṑoṑna*, the text is much better, thus, “co cenṑ noṑaṑde no a do no a tṑi,” i.e. to the end of a minute or two or three. In the latter work, the manner of performing the *Imbaṑ*

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.

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 sloinnte*, 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."

INTRODU-
TION.

φωρημιτο, τριὰ λα ποέλυ, ρίε λα θυρα, δεέ ρεοιλ ac in tamun, ρεετ ρεοιλ oc in oblaire. Το πριμρעה οκυρ το πορעה ανο ρη. Ιρ ιατ ιμορρο πριμρעה ινοιρεφ ανο, .ι. τογλα, οκυρ τανα, οκυρ τοέμαρκα, κατὰ, οκυρ υρητὰ, οκυρ ιρηγὰ, ραιτε, οκυρ ρερα, οκυρ πορδαρα, εέτρα, οκυρ αιθερα, οκυρ αιρηνε.

Ιρ ιατ να τανα, .ι. Ταιν βο Cuailegne, οκυρ Ταιν βο Regamun, οκυρ Ταιν βο Ρλοαγ, Ταιν βο Όαρταρα, Ταιν βο Βραϊέ, γηλ. Ιρ ιατ να τογλα, .ι. Τρεcuairt τρηε Όυραραγ, οκυρ ρμυτγὰ τρη Όumach, Τογαιλ τρη Νεέταιν, οκυρ Όυιουνε ααρηγ, οκυρ Όαέoc.

Ιρ ιατ να Τοέμαρκα, .ι. Τοέμαρκα Μειοβι, Τοέμαρκα Εταμε, Τοέμαρκα Ειμυρε, Τοέμαρκα Σαροβε, ινγνε Σειραιν; Τοέμαρκα Οίβε, Τοέμαρκα Ριτηρ οκυρ Όαιρμνε, αα ινγιν Τυαθαιλ, γηλ.

Ιρ ιατ να κατὰ, .ι. κατ Μυιγε Ιτα, ρια Ραρτολον, οκυρ κατὰ Ηειμιτο ρε Ρομορκαιβ, οκυρ κατ Ταίλτεν, ρε Clanduib Μιλεό, οκυρ αα κατ Μυιγι Τυιρε, γηλ.

- Οκυρ βρηεhemnur ρρηεον α κορυρ α κερθε, αιηαιλ ρο γαβ: “αρ α έετ αρ α ελαιρ αρ α κορ.” Ρο ρακαιβ ιμρη oc να ριλεοαιβ; οκυρ α ουβαιρε Ρατραικ παέ ααυ πορρογαιν οοιβ α η-Ερηνη ιν ταν το γνωιτρη α τρηεοι ρεμερηρα αα ταβαιρε οοιβ ιαρημ, αρ ιρ ρερη αν ρο γαβρατ ολδαρ αν ρο τρηειρετ.

Οκυρ το βρηυγαό ορηεαρ εεταιβ, .ι. αν οιαβαλ τοτγυρα, οκυρ ηι αα βρη ιν κορη αιρηε, .ι. αα βρηυγαό ιρ ρερη ραρ ιν ρερ ρο, .ι. ιν βρηυγαό oc ambi ιν κορη αιρηε, .ι. ια η-ειρηιθερη εετα ιμοα, .ι. ιν βρηυγαό λειτεχ, .ι. αα εετ το καέ ερυό αιι, εημοα κοη οκυρ αατα, οκυρ αα εετ ρερ ι μβεραιβ μογαο λειρ, οκυρ ιρ ειρη ορηεαρ.

Οαα ηβι αιρηε αιρηε, .ι. αιε ρεε βρη ιν κορη ρη ρυχυρ πορ α γαβλιη, ηο αρ α ηειρηθερη α ηβιαρα κορη το cach, .ι. ιρ ερηε ιν βρηυγαό λετοε. Κο να εχοχυρ τεχτα, .ι. κο να εοκυρ ολιγεε .ι. μυε οκυρ κυρη οκυρ βο τρηεβιτα ανο ρη oc ιν βρηυγαό ρο κομαρη ιν αιρηε, να

¹ *Cuailegne*.—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 Shaanon, 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* (αρη εετ).—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.

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 Sadbh, 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 Tailtin, 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

αγαυα:—"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.

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την τρεῖς ἄρνα, οὐρ να την βρωτ [carnu], οὐρ να την beo ἄρνα. No co na toúur techta, .i. ar n-arcaraite tñi haige bρωτῖ anō, a dauin no a boin, co na timéad' tōi raiil no ἄρνα.

Ἐστὶν ἄρ μβυθ την haige nama do beṑ anō? Ρουῖτ νῖ τειγε leo-ram dam no ταρσυρ ταρ da περ decc.

Ἐστὶν νῖ in coipe aihric?

Nin. Cairne ὀλεγαρ do beṑ for tme do zner ar cno caḑ ταρσυρ do dainic, .i. cairne aihric, in νῖ do bepar in do aihric ar in-oiḑi, οὐρ λεγατο in caḑ cairne olcena; ar cia beṑ a mbiao anōram co tῖ dam, νῖ conraḑa ταιρur (no a muḑa), οὐρ νῖ roḑabaρ anō do bρωtῖ acṑ daṑtin na daime, conro ar no zaḑar a biao coipr do cach; aṑiail no zaḑ laρac do ruḑ, οὐρ eppoc, οὐρ ruḑ; colpta oc tigeρna, cuinn aρac, ler ruḑna, epoichet ppepa-braṑt ruḑ, no τanaipr aipṑinnuḑ [ruḑ] 7rl. No, anpirc, .i. an, psoiulṑad; conac' riccup, conach tῖruim, acṑ maṑ fluch do zner. No anpuciche, .i. cona pucichitcheρ da zaḑlaib. No aihric, .i. cia beṑ co pota anō, νῖ legeno co tῖ a zpaṑ comatup.

C. 771.

Ἴρ α Senchar Mar conamur, .i. Ἴρ α Sencar moρ no cainaimpigeḑ, no no cotaimpigeḑ. Ἄρ na puctha maite do ulcc, .i. ar na puctha maite, .i. eneclann moρ don tῖ ὀλιḑer eneclann bez; no maite eneclanni do ulc don tῖ na ὀλιḑṑ eneclann; no oipr moipr do pepram beṑweil. Ocur olc do maite, .i. eneclann bez don tῖ ὀλιḑur eneclann moρ; no olc beṑ caḑ eneclann do maite, don tῖ ὀλιḑur eneclann; .i. ut epṑ, "ar Ἴρ po ḑnimaib moṑitep 'Da for duine," cno dono ar nab po ḑnimaib no mep-empnaḑteρ duine for aρaile for innur rin.

Ἴρ α Senchar Mar no aipṑletha, .i. Ἴρ α Sencar Mar no hep-alaṑweḑ na ceṑtu ruḑla po:—Cain iaρpaio, .i. ruḑail na iaρpaṑa do bepar leiρn lenum. Cain paepṑaiteh, .i. ruḑail in paṑa paip. Cain aicilne, .i. ruḑail uca ceṑpime inn daepṑaṑt. Cain lanamna techta, .i. ruḑail in lanamna ὀliḑchṑḑ, .i. νῖ techta cia no bui. Ἄρṑuo caich hῖ coruib beḑ, .i. in cuiceḑ leḑar [no Cain beρcna]

C. 771.

¹ *Meat*.—He should have three kinds of meat raw, three kinds always boiled, and three living animals of different kinds fit to be killed.

² *Haunch for the king*.—See the account of the different joints served in the banqueting hall at Tara, in Petrie's *Antiquities of Tara Hill*, p. 199. For some legendary notices of the 'caire ainsic,' see *Fledh Duin na ngedh*, in the *Battle of Magh Rath*, p. 51. In C. 771, a somewhat similar account is given of this caldron:—Cairu aihric, .i. ταιρῖc apṑ an do bepar in uile, οὐρ νῖ teit muṑa ann, cia beṑ co cenro mbliadna in, la rin in tῖ Ἴρ cairne, i.e. 'caire ainsic,' i.e. it disgorges or returns back from it all that "is put into it, and no waste is caused, though "it (*the food*) should remain in it to the end of a year, on account of the truth of "the person whose caldron it is." See also C. 1554.

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-
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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, 'ansic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anscuiithe,' 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 Bécna, 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.

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TION.

.1. arcað cach iſ in nſ iſre tuc tpebuiri co coir o belaiſ, [.1.] cori ōa roðonn co ſiſ ocuſ tpebauiri, .1. arcað air in neich iſre a tabuiri tpebuire co coir ó belaiſ; no cuiriſ neð uao, [.1.] na ceiriſ tabarſa; no tairiſim ōo cach ōib iſriſ cori ſo lá o bélaiſ, .1. mac oc in aitti, na ōa ceili oc na flaitib, in ben ac in ſiſ. Arro bui in bioſh i mbaiſiuſh maſi arcaioiſ, ſc. .1. ar ſobui curi ba eloað a ba, a maſt, ar in mbſi maſi tſiſta ōa arcað i nech iſre a tuc tpebauire co coir o belaiſ, no ſo cuiriſe uao o belaiſ, in tabairſc.

Atair teora aimſiſra imbi baiſeſach in biſh : ſe chuairſc ōuinebað, tuariſhſia coſſa, ſuariſlucáð cori mbel.

Atair teora aimſiſra imbi baiſeſach in biſh, .1. atair tſiſ ſe ſuchaine maſo eloaſh a ba (.1. a maſt), o neoch iſriſ mbſi, .1. atair teora hinbaſoa, no ata tſiſre i naimſiſraib, i mbi heloaſh a maſt o luſc in beſa. Iſe tſiſre i elar uaoſib iſre na tſiſ aimſiſraib, .1. a noaine, ocuſ a n-inoſe, ocuſ a n-inoſuſc. Re chuairſc ōuinebað, .1. baſo eſiſcſin ar na ōaini hi caſe uſre na ſe, .1. cuairſc ſe, .1. timéll ſe, .1. aſuſ ſo bui in ōuſe Connail, no in moſcſac muſiſiſe ſarcolain, .1. aſuſ ſoſra, no aſuſ ſoſre ſgabaſa, .1. ōibað na noaine. Tuariſh ſia coſſa .1. iſe ſe tuar no tar iſre ſia biſre aca coſſa; [no] toſra ſia, .1. ſia, imat, iſe ſe imat coſſa .1. imbeſh coſſa, iſe ſe toſra iſre ſia aſo; no iſre tuar nſoſiſið, no coſſa biſre aſo, co coſſeſo in ſiſ iat; ſc eſc “baſiſ flata oſ caé.”

ſuariſlucáð cori mbel, .1. uatuariſlucáð in neich iſre tucað tpebuiri co coir o belaiſ, no cuiriſre nech uao, in tabairſc .1. a ſena ocuſ a nemaſiſcſi, cona beſc, ſiſiſuſ ſoſuariſlucſheſ ar eſin.

Atair a tſiſ noſa iat, Dechmað, ocuſ ſiſiſiſc, ocuſ alſiſraſa, aragaſiſre ſe cuairſc ōuinebað, tſiaſhſað cuiriſe la ſiſ ocuſ tſiaſh, aragaſiſ tuariſhſia coſſa.

Arcað cach in ſochar ocuſ ina dochuſ aragaſiſ baiſiuſh in beſa.

Acht na cuſc cuſiſ aſa tairſhſeſta la ſeine, ſia ſo naſaraſc: cori moſa cen a flaitſh, cori maſaſ cen aſaſo,

¹ Destruction of the people.—In O'D. 18, the reading is ōuinebað .1. ōibað na noaine .1. in tamlaſc, in tſeſuſc, no in buſe cunnail, i.e. 'Duinebadh,' i.e. the carrying off of the people, i.e. the dysentery (flava icteritia), or the Buidhe Chunnail.

² Barr ſaſha 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.

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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 Connail, 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 cotha'), 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

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copr meic beoathar cen athair noca, copr dnuitch no
mire, copr mna rech a ceili.

Olcena atpuiten cuir bel amail atpotoad Odom in
depbduibairt : atbath in bith uile ar aen uball.

Ατατ α τρι, .i. tpebairne icur rin, no tpi epnaile icur rin, .i. ip
iat rin na tpi neich ac ic aen neich. Dech maða, .i. co cinnud. Pp-
mici, .i. topach gabala cach nuatoraid, .i. cach cet laez, ocup caé cet uan,
ocup caé ni tuipmip ac neoch. Almpana, .i. ein einud, no almpana, .i.
alim fon; no ailud in doni on tpon, ocup noco npuil cinned ar in almpain
do neip oligud, ac amuil arlaispex Dia a tabar. Upxairer ne
cuairt duinebad, .i. upxairt rin co na bia baso epilain ar na
vairab, i cas uipd na pe. Duinebad, .i. amail gopai. Tpaetha
caipde la ruz ocup tuaiti, .i. tpenaited no tpenctimarcann na
tuat don ruz fo pmaét cana no caipde, ut epet "cach ein a cuinnpoch."
Apxairt tuapathlia cocetha, .i. aupxairt conac e tuar no tar ip
lia ann cocad o bet rin ano, .i. uicup na caé ocup no congul.

Αρταδ caich ina pochar ocup ina dochur, .i. cio itip da
flan, cio itip da ruer, cio itip da poéonn no puarmanz cuir, ip papraigte.
Sochar, .i. copr comloige. Dochur, .i. nach pochoho ar pinoar
apairud, .i. duibarca ppa hi ocup tpebairt. Apxairt bailuich in
betha, .i. a upxairt conac eladac a ba a maé, ar in bit i mbia rin.

Αcht na cuic cupu ata taithmechta la péine, .i. inge ar
acé, ata acé lium ano; acé na cuic cuir taithmichep do neip in peme-
chair. Cia ponairpeter iat ipain lium ocup na cuir oligpetha nomainn, .i.
ar na huilib copairb ip taithmische, no pepar do taithbuch. Cia po nar-
ata p, uair noéa taithmichep iatpade. Copr moza, .i. puipir no pen-
cleit, .i. uair. Cen a plaiti, .i. ar air, .i. a plait tic fo copairb.
Copr manairz, .i. uairmanairz. Cen apair, .i. ar air, .i. in tap tic
fo copairb. Copr meic beoathar, .i. in taithair tic fo copairb, cio
gop, cio ingop, cinmota in mac paeluicti. Cen athair, .i. do bet ar
air. Copr dnuitch, .i. co ruc, .i. pep oinnit. No mire, .i. cen rath,
.i. in ben mer. Copr mna rech a ceili, .i. in avaltpac cen clainn, .i.
acht cuic cupu fo ceipd peca pep ata copu, .i. apairchep na cuir cupup nech
co copr o belairb uile cna. Ocup ip e cur in olcena, uair cuir oligpetha

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 oligpethafo
anair, cuir inoligpetha fo rin—"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 con-
manach. tract 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

INTRODUC-
TION.

romainn. **Α**μαίλ αὐροσάσ Αὐσὺμ, .i. amail do po aicnigeσ Αὐσάμ
 ρατὰσ ινα σιυαίρε σὸ σείμιν. **Ι**ν δερβοσιυβαίρε, .i. derg cach nom
 cás nínoligéσ; no derg cach nom σελαιό. **Α**τβάτ ιν βίετ υίε αρ
 αεν υβαίλ, .i. σὸ είπλεταίρ ιν βίε υίε αρ ιν αεν αβαίλ, αρ αν αεν
 σον υβαίλ, no αρ ιναεν σον αβαίλ ιμαρ γαβυταίρ εβα ειλ, no ιμαρ
 γαβυταίρ ειλ εβα.

Ατατ σείτθεορα ραβαίσ τυαίτε νοδα δερρσιυιτθετάρ
 ι mbecaib : ριγ σιυβρετáχ, ερρσop τυίρλεσáχ, ρίλε σιυβ-
 αρτáχ, αίρε είρινδραίε νασ σίγετ α mamu. **Ν**ι σλέγαί-
 τέρ σοίβ σίρε.

Ατατ σείτθεορα ραβαίσ τυαίτε, .i. σείρσ ραρωό ιατ, no σὸ σέρ-
 νατ ρσ; no α σείρσ no σὸ σέρνατ ρσ ιρ ιν τυαίε να σίρρσιυίγεσσ ρσ no να
 σερρσίγεσσ, .i. σείρσ ραρωό ιατ, no σείρσ τρσιυι. **Ι**ν ριγ α let enecclann
 ερβυρ υασá σια σέρνα μαίε σια τοχυρ; υίε ιμυρσ ερβυρ on ρίλεσ
 ocyr on ερρσ, cía σὸ σνιáτ μαίε σια τοχυρ. **Δ**ερρσιυιτθετάρ ι mbe-
 caib, .i. mbecaib σὸ mbit σίρ becaib σε, .i. bec na ρεί ιαρρα σέρνατ ριν;
 no ιρ bec na ρείεί τρμαρ ατα σοίβ ριν. **Ρ**ιγ σιυβρετáχ, .i. ρop α cείλσ
 βίερρε βρεá σνα, cίσ ιμ λσ, cίσ ιμ cλείε, ιρ com μορ σὸ νι είρινδραίε
 σε. **Ε**ρρσop τυίρλεσáχ, .i. ι mβρείτίρ, .i. τσάίρλεσáχ σσáε α γáε
 ροί σὸ ηίρελ oc σσáλετταρ; no σσáε, α olc, no ηίρλίγεσσ; τυίρλινσ ιν σáε
 ιν olc. **Ρ**ίλε σιυβαρτáχ, .i. υραιν ερρετáχ βίερρε σιυβαίρε σὸβ
 είβερετáχ, .i. cυίγγίρ νι. **Α**ίρε είρινδραίε, .i. σναισ ρλάτα, .i. cίρε
 σίβ σὸ νι γáιτ ocyr βραίτ, .i. αρ ανηρταρ. **Ν**ασ σίγετ α mamu—**Ν**ι
 σλέγαίτ σοίβ σίρε, .i. ιν τί σίβ ριν να cομοίγεσσ α μοαμυγáσ no α
 σναισ σίγιό, noα σίγιεσσ ρε enecclann, .i. noα σίγιεσσ σίρε enecclann
 σὸ cὸ comlán ιν mama noσσίε.

O'D. 20, 21. [**Δ**ια mbe ινηρσυρ ocyr τοχυρ cύ μαίε σὸ σenum σίβ, ιρ
 λαν ενεclunσ σρμσ. **Μ**ασ ινηρσυρ cín τοχυρ, ocyr μαίε
 σὸ σenum σε, αρ let ενεclunσ ιν σναισ αρ σναισ γαβυρ. **Μ**ασ
 ινηρσυρ ocyr τοχυρ cín μαίε σὸ σenum σίβ, ιρ ιρρεβυλλ
 ναμα σρμσ. **Μ**ασ τοχυρ cín ινηρσυρ ναμα, ocyr μαίε σὸ
 σenum σε, αρ let ενεclunσ σono βεορ. **Ε**ίσ ινηρσυρ σono cín
 τοχυρ, σὸ βερυρ ιρρεβυλλ αίρε, υαίρ cía βετ τοχυρ occa νι
 τσρμσσ ενεclunσ σὸ muna σena μαίε σε.

¹ *Eve.*—This is an attempt to derive 'uball,' an apple, from 'eba eill,' Eve
 corrupting.
² *Due to these.*—This text is fuller in C. 1180, and R.I.A. 35, 5, 48, b. Both
 copies add here: for a king is bound to observe truth, a bishop is bound to observe
 purity, every poet is bound to reject lies from his compositions, a chief is bound to
 observe uprightness.
³ *Dae.*—This is a play on the word 'dae,' which has several meanings.

contracts which a person makes properly by word of mouth are likewise binding. The force of the "in like manner" is, because the contracts before mentioned are 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 'abauil,' *apple*, on account of which 'Eba eil,' Eve contracted corruption, or 'eil Eba,' corruption seized on Eve.¹

INTRODUC-
TION.

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.

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 Villaneuva, 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 ‘*aibhillteoir*,’ i.e. thaumaturg or miracle worker, either as a hermit or a pilgrim.

INTRODUC-
TION.

In ríḡ a leteineclunn tērbur uada dia nderna maith dia tochar; uile imorpo eppur on Ḙppoc ocuf on ríleḡ, cia doḡnet maith dia tochar.

Na ghrada tuaithe imorpo ro ríleḡ na ghrada cetna, dia tormuirpet reb; cele tērbair do cach ghrad dia maile o tha ríḡ su ruize aine itir dia eiríḡ. U rēct do ríḡ. Samairc do occeiríḡ, bo do bo-eiríḡ. Ailreḡ naom, no rath, no eteir, no guriao-nuir, no guriorḡuill, no gurieitennur, no gumer, no gum inoilr, no forlorccad, dia ndenut cu ra tri, tpoethair a loḡ einech umpu. Aultrur imorpo, no tēct for coibdeluich do cach aen éna, ir inunn ocuf in t-eirínnurucuf im brieitir.

Im cainte imorpo, ocuf cpecha coitcínna, ocuf zona, ocuf rcoilte, ocuf coillte rechtze, ocuf bain beimeanna tpe ropach, ocuf debtha comaitcepa, cū ar aon lur do gneḡur, ni oigbunn a lan eineclunn ium nech, cunepia olizeḡ umpuḡ, aḡt um ghraduib Ḙculra nama; in gum, in cpech ir aihuil adaltrur doib.

In ríle donno cunnuro forrurair duairi, no acrair in inēḡ na olizeḡenn, no do ni air inolizeḡech, ar a leteineclunn oigbur uime cach epnuil duib rru gac aon co ruice in tpep rēct, ocuf a lan eineclunn imorpo on tpep rēct amach.

Maḡ gum, no gair, no ethuch, no aultrur, doḡne eppuc, no airéinḡech do nach duir adultrur, ni roichet in ghrada cetna, ce rinne, no ce epca; no cumad Ḙppuc oigze na roirēḡ; ocuf ro roich Ḙppuc aonpēce ma ni aithruize ar tpeir. Maḡ guriorḡell no guriao-nuir, no gurieitennur, no ailreḡ naom, no gumer, no gurepcur, ro roich in ghrad cetna, aḡt curp peinne, ocuf curp eirce ro met in cinuro; ocuf dia nderitut inḡcuchad, ro roichut an ghrada ber airde.

Ocuf arē an inḡcuchad ro in rēp leḡinn do dul a nerpucorēct, ocuf in tēppuc do dul in aibitēoiracḡt no inḡeoiriḡēct *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 iadriðe doðne foðail, ni fil einelunn doib do zuef,
TION. cia pinnit, ocuf cia eipcit.

Iʒ af zabur eipdec, “mað tuirleo fo zuaðaið uairli, ni etar
dine, ac̄t cumal do na zuaðaið ecna, ocuf ni fil ni do na
zuaðaið eculra, ar iʒ ann fo foðlaiðeð nu ocuf af a duaðzur
nuobui einelunn doib curðarfa.”

Na huile ðaine ðonarib opð eclair ð'aitiðrð curðarfa, ata
cumal doib ar aitihirð neculra. Mað na fe zuaðaið eculra
doðniat na znuima fo, rʒucha an zuað buf aipde, ac̄t curð
pinnit fo uairli in zuað, cið ipul in cin. Ocuf cu fo icuit in
cin ðono, mað na zuaðaið ecnu, no uirð ecnu, no eculra, no riʒa,
no ollamain, no bhuʒaða. In uair na fil toimuch tochurfa
doib, af pennuit uaitib ðia neclair fein, do rochtuin a neime-
clunne fo met efbur uaitib, ocuf pennait ðon ti nuʒi fuac̄tnuit,
ðia inðleirð pennuit; ocuf ni mo iʒ innoðiðtech doib aulterur
olðaf cach ninoðiðeð oic̄ena.

Mað na fēt nʒaridh flatha do zniat na znuima ra, .i. ailreð
a naircuirēta, no a rātha, no aitiue, no zuin innoðiri, no for-
lorc̄uð, af toimuch tochurfa fuil doib do rochtuin a nʒaridh,
C. 1135. ocuf pennuit ocuf eipcc, no eipcc [.i. cumal] ta imoipno ðon
ti nuʒi fuac̄tnuʒret, maʒa, zuað nach ðiʒ pennuit.

C. 1135. Secht mbiaðai ac in aipiz foipizil iʒ feipr. Ocuf [fēt noðar
ceile uile ac] cach riʒ do na riʒuib; ocuf in cutruma do bepa
fe a rāth do na fēt noðer̄celiðib rin, cu nuð e in cutruma
rin do fetuib toimuiðer̄ ðon bhuʒarð cetach, ocuf a ða coibef
ðon bhuʒarð lētach. Ocuf do efburð biað o z̄ac̄ zuað cu nuice
aire icir ða eipiz, ocuf aon biað imupail oðaridhe fech a tochur
riam. Ocuf aʒ loʒa mech, no tpi miach cach biað ðib fo. Ocuf
in cutruma do rāth do beip in taipre icir ða eipiz ar in mbiað
fo, aʒe a cutruma do tochur (.i. fetuib) do beip in boeipre iʒ
feipr no ðono cach boeipre a coit̄inne; ocuf a lēt o cach ocaipre.
No iʒ fo ðethbipre a neimeclunne, [.i. fēt do zuaðaið 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 Ollambs, 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 Breyw-'cedach' should have*; and the Breyw-'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. féct n-**TIÓN.** oasor ceile toirnaíur cuíur
rúthíde ocuf gur ab a coibeir rin toirnaíur gach rúí.]

C. 1136.

Na ghráid fíled ar foíur lán doib cach foíur do denuit, ocuf a mbeí cín emeclunn, no cu ro rinne ocuf cu ro eirce; ocuf o
C. 1136. do denuit; ata [in] emeclunn [ceona] doib, cín co dernaít innguchachad ghráid. Ír ar gabur rin: “Do em dor dicitin ar nímteníur ton rúíí,” no cu ná beí aít amíur ata don Ecluir, ocuf fécthur a cana.

C. 1136.

Cach aon da fíur emeclunn a duálzur aír [ír] foíur lán doib cach foíur do denuit, ocuf a mbeí cín emeclunn no cu ndernuit pennuit, ocuf eiricc, ocuf innguchad aír, ocuf ata emeclunn doib iaríuríubú; ocuf aréó ro derna emeclunn doib iar pennuit
C. 1136. ocuf eiricc ocuf innguchad aír [no zin zo dernaít innguchad aír], uair nar comuirce a n-erinnruer for a tochur; no uair ná dernuit maíe dia tochur. Aréó ro derna curub foíur lán doib cach foíur do denuit.

C. 1136.

Cach aon da fíur emeclunn a duálzur a cenn ocuf a coibíeluch, ír foíur lán doib cach foíur do denuit, ocuf a mbeí cín emeclunn no cu ndernuit pennuit ocuf eiricc, [ocuf gu taríat rreíteac a mígníma;] ocuf o do denuit ata [in] emeclunn ceonu doib.

C. 1137.

Na baíl ro tuíreó ann [rin;] ocuf maó ríat ná cinn, ír féó ro on: .i. o táir in baíl emeclunn aín féct a duálzur in cín, a beí do gner. Ar ar gabur rin: “Fér dono ciarínzbu ar a ghráid,” gíl. No curub cinní a nemíachtuin re dízeó, ocuf o bur cinní, nochu nuíl nach ní doib a duálzur.

O táir in duine emeclunn aoin féct a duálzur a coibíeluch, ata in emeclunn rin do do gner, ce éi cín co tí rru dízeó. Ír ar gabur rin, “Cíó maíb in tachtuir,” gíl.]

C. 1137.

[“Do gabar emeclann do neoch a duálzur a dāna ocuf a tōcūra etarígarútaí a naonféct, ocuf nóca rígbar a duálzur a cinn ocuf a coibíelaca, ná a duálzur a dāna; ocuf a cinn, ocuf a coibíelaca; no dono zo rātar emeclann dō a duálzur a dāna ocuf in cinn aza nderna uíríneó.]

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*.

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.

DO CETIR SLICT ATHGABALA.

DISTRESS. Teona ferba fira dor nachte Aral ar Mug mac Nuadat, gabail co tozal ; co foetar ardochí Ferata for Doind ; arluiret huadaib ; facubrat a laesu, laith fíno for tellraiz. Etha aniarair co tocta re delechairb tpeibí ar toirruich. Sellta dib iarum la Coirppe nGnathóor, dí gabail, dí athgabail, dí detiu, díchomdetiu, díaircru, dí aicitiu.

Tir-ba Chuind Cetchoraiz, ar a ngabaid ilbenda, berpa Ferzur Ferzletec í n-digail a thromgriuir, dí gum Echach Délbuidé. Bnecha Doru in anraire. Do ceir na fíunde rích í ngnuir Ferzura. Ferair Ferzur perechtur Finech í Uoch Rudraide dí marbad a marcinta. Tairic a thir, imurro, poréba hí Cuind comarba.

Teona ferba fira, fira .i. fínoa .i. teona ba iar fír no moicertar no no manertair Aral mac Cuind, feinnea, ardech tpoita ní Tempach, for Mug mac Nuadat, aitéc poita Coirppe nGnathóir, no aitéc poita Cuind cetáata, .i. teona ba bleéta, .i. ba fír a mberé co fut. Dor nachte Aral ar Mug, mac Nuadat, .i. athgabail ecinntéc rir a failter táctan ne olígé. Gabail co tozal, .i. na hathgabala .i. amach, .i. ba oruim fír iar laes ann fín. Co foetar ardochí Ferata for Doind, .i. co no feretar for Ferapreiz for bhu Doinne,

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 blennish* 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

F

- DISTRESS.** fhuir a naiter Craeb Patraic i' in tan ra. Arluiret huadaib, .i. no elaratar uaitib. Pacubrat a laesu, .i. a Mus, mac Nuadat, .i. no be tucait a n-elaiti. Laith rinu for tellraiz, .i. ar nambo iarf a talmain. I'rin lo rinctaitnemach for tullnech in talman, no for tul o'rieie in talman, .i. donni i' tellur ur, talam. Etha aniarair, .i. [huo Aral in a n-diaro] co hata, no co hat, da iarraio, no do etao uaitib dul da n-iarraio. Co tocta fe delechait t'reibe, [.i. o uorur tise Nuadat] .i. co tucurtar fe fuigin amlacha laif co t'reib ar tas uiruch na maite, no ar uoirgairic na maite, .i. fe rinead, .i. t'ref uocairum t'ref uocairum t'remaraim pecunoirum apud patrem. Ar toiruiruch, .i. tuoiruch lai ocuf arochi, no tuiruch fuilri. Zelleta oib iarum la Coirpri. n'Gnatcoir, .i. ru Ularo, da gnataiseo coir, no da uaigniseo coir, .i. tucao oliseo tar a cenn, .i. iar na gabail. Di gabail, .i. na teorai mbo; ac ma no bi ardao oliseo ann. Muna raib ardao oliseo ann, i' elod no leiceo im na t'ri cet buaib, ocuf diablar iar neloo na fe da. Di athgabail, .i. na fe mbó, .i. at'erinach gabala, .i. i' i' rin cet uair no gaba athgabail i' n-ere. Di oeciú [.i. oenfir], .i. fe fe Fergur no la athair. Di chomoeiciú, .i. fe fe Coirpri Gnatair, no la penathair. Di airciu, .i. f'ru fe Cunn, o Feimb Tempach, .i. f'ru aimpri da flat Eman, .i. oeciú, ocuf airciu ocuf comoeiciú tair f'ru fe t'ri, airciu nama aniar. Di airciu, .i. fe fe Concubair Gnatair, .i. f'ru fe n'Arail, .i. airciu aimpri inora. Oeciú aenri, ocuf airciu oeri, ocuf comoeiciú t'ri. I'fe fe no bui in ferano amuis, .i. la t'riar fe ruoarta do rime rino, .i. feét r'chiat bliadaim no bui in t'ri no Ularo, o bui Fergur conro tainic Coirpri n'Gnatcoir no gell in athgabail fo. T'ri-ba Chuinó Céetchoraiz, .i. ann in t'ri r'ime no baí in caingin, .i. t'ri no bui acu Cunn, r'f ar muig cet cath, no co tucao do Fergur éina nimech. Ara ngabair ilbeno, .i. i' ar rin do gaburtar benna ilarua na hathgabála. Deria Fergur Fergletoe, .i. do breitemnaiseo fo o' Fergur do noelara, Fergur Fergletoe, no do geltir a ech féir, .i. i' forainm do. I' n-oirgaila t'riom g'ri, .i. n-oirgail na g'ri t'ri tucad ar a enec n-éiric in g'ri t'ri t'ri, .i. a r'arange. Oigun Echach, .i. do gum ar maibad i' maibad Echac oca roibí in Delbuio, mac Feolime, mic Tuathail Techtair, ocuf brathair Cunn eirio. Eochair Delbuio do maibad ar a comair. D'etha Doru in anraie, .i. cin t'ri f'ru himcomuf cinad a mic .i. do breitemnaiseo Doru, ingen Duio, mic Ainmirec. An, fo ualcar, conac a r'ar, ac a noaire; no an fo ualcar, conac anaire,

¹ *Ferglethek.*—This cognomen of Fergus may be interpreted either Fergus of the battles, or Fergus the grazer, 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 *Tírba*, 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 protegee, 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 'asataire' means that she was given not in

DISTRESS. ac̄t i n̄gill tucac̄o do Fergur, .i. a cinac̄o a meic, Foitline, in feirēo fer
no bui oc marbac̄o Echach Delburde; uair mac doerāo he, ocuf tar
paruc̄ac̄o fine mathar, no i n-anr̄ic fine mathar, do rūgne he; ocuf
if̄ēo do rūnēo a mathar do t̄rolac̄o ma cinac̄o do Fergur anac̄ar, no
cuma n̄gill.

Ocuf in t-Indēr n̄Alb̄ine i cinac̄o in cuic̄ir uir̄ac̄o, ar marbac̄o
toib a feirēr Eochac̄o Delburde, ar comar̄ige, iar na inoac̄arba
do Cono Cet̄ac̄at̄ach da b̄rac̄hair nemi. Co n̄dōac̄atar in feirēr
do cuar̄uc̄ac̄o i Sliab n-Uac̄o, cono an̄o do rala toib a marbac̄o;
ocuf deir̄mirēc̄t air:—

“ Ogal, Eochu, gar̄s a n̄gl̄e,
“ Foitline, ocuf Tibraic̄e,
“ Ēnoa, Alil̄l, an a cl̄u,
“ Sērēr lar̄ toir̄c̄air Eochu.”

Do ceir̄r ina fir̄in̄de, .i. ceir̄b fir̄i oi inni no r̄ac̄o, .i. do r̄oc̄hair
fir̄n na fir̄in̄de if̄ in tuba n̄ainme do rūgnēo ne Fergur; ocuf if̄ e fir̄n
fōca arōda Fergura. Ocuf if̄ an̄o fir̄n no mar̄b Fergur Dūrn don cloich
fōraic̄ē ne n̄ōul fon Loch. S̄ich i n̄gn̄uir Fergura, .i. da fechēo
no no hin̄oraic̄ēo fon Fergur ina gn̄uir in tuba n-ainme r̄uir̄. Fēraic̄
Fēr̄gur fērēch̄tar, .i. no fērūr̄air̄ Fergur ech̄tar fir̄ōa ar in
m̄nāi, no ar in feir̄t, .i. fēch̄t fērūo. Finech i Uoch Rūoraic̄e, .i.
fōrc̄ēno, .i. fon S̄in̄is Lōca Rūoraic̄e; no if̄ an̄o t̄anic̄ fir̄n̄ic̄, cuich
abair i Uoch Rūoraic̄e ac̄ in t̄S̄in̄is, no in feir̄t, .i. inbēr̄t ocuf inben.
Ōi mar̄bac̄o a mar̄cin̄ta, .i. dia mar̄bac̄o ina cin̄taib mōra in m̄nāi, no
mar̄bac̄o in muir̄gur, .i. in-uac̄o. Tair̄ic̄ a t̄h̄ir̄ inūir̄no fō fēlba
h̄i Cuin̄o comar̄ba, .i. airc̄o a fēran̄o inūir̄no fō fēl̄b in t̄i no ba
com̄eac̄ō or̄b do Conn, .i. i fēil̄p comar̄ba Coir̄o. Ocuf comar̄uc̄ac̄o no
bui r̄un̄o ic̄ir̄ in r̄ar̄uc̄ac̄o, ocuf in m̄nāi do mar̄bac̄o, ocuf if̄fēo r̄ūt̄
ōimar̄c̄ac̄o an̄o in t̄ir̄; ocuf n̄i fēt̄atar̄ r̄il̄ Cuin̄o ar māo leo, if̄
air̄ē nar̄ bo ūlēr uac̄h̄ib fir̄i ne t̄uir̄. If̄ ē cuic̄ in inūir̄no an̄o, cia
tucac̄o in fēran̄n inūich, noca tucac̄o in ben; no dōno cē no bui in fēran̄n
inūich ne ne rūoac̄a, .i. ne ne t̄uir̄ tucac̄o inūich he, .i. uair̄ dōb an̄r̄ic̄;
n̄i hin̄an̄o ocuf in ben, .i. Dūrn, in̄gen Dūro, mic̄ Al̄n̄m̄rēc̄, uair̄ i n̄gell̄
cin̄ cin̄nēo ne tucac̄o.

Al̄r̄ teōra fēr̄ba tic̄ fo, mar̄ fir̄ don̄ ūil̄ a rūib.

¹ *Shiabh 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.

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, ocur cia no gab, ocur cia nuc bnet fuirirí? .i. Datur, tui psum cinela 1 nethi: Feini, ocur Ularb, ocur Gaileoin. Ocur bui conplichet moir iair Fenib ir in aimfirir rin; .i. iair Conn Cétcaáach ocur Eochairb Dálburde, mac Tuathair Teétmar. Ro hinobairbad iarum in t-Eochairb Dálburde iar foglaisb moira, o Curo co Fergur [mac Leiri] co ruz Ularb, [do chuimochro neirt ocur rochmaro.]
- C. 774. Dui iar rin ne ciana 1 maille fru Fergur. Fecht ano imuirno do Eochairb iar neib cianairb, luro co émel do cept fru, co tarla ina docum ir Sléib Fuair, Aral mac Cuinn Cécathairg, ocur ba feintoirde, ocur ceitri mic Duire, mic Ainmiré, .i. Eochairb Onerach, ocur Enoa Aigenbhar, ocur Ailill Antuarair, ocur Tibraric Triaigleáan, ocur Foclme, in mac rucairair Dorn, ingin Duiri, don deorair. Ir de ro cet:—

“Foglaro forin mac do Dorn,” 774.

- C. 775. Ocur no marbrat Eochairb Dálburde ar comairgí Fergura. [Siacht Fergur co rluagarb a oigun ocur] no hacra rin a tuair ocur do bnet cept do, .i. tui feét cumala:—feét cumala oi ór, ocur [feét cumala oi] argar, ocur [tuir feét cumala] in tInber nAilbhe, 1 cinair in cuicir urar; ocur tuar Dorn, ingin Duiri, 1 ngellre cin amic, uair mac deorara, no Albanairg he, ocur tar ruru, no 1 nanfir fine maítre, do rinne he.
- C. 776. [Dogeni Fergur ogcuro tar an eirc ro, ocur] luro Fergur dia tui iar rin, ocur beir a cumal lair 1 rognam.

Feét naen ann iar rin, luro Fergur ocur a ara, Muena a ann, do cum mara; reicir ocur no cotairic for bnu in mara. Do lotar imuirno luóirair 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. 776.

⁴ *Inber-Ailbhe*.—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 Tibraidh 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 ‘cumbals’ :—seven ‘cumbals’ of gold, and seven of silver, and land of seven ‘cumbals,’ 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 ‘cumbals’ 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-arġcan*; in West Munster, *lurpacán*; and in Ulster, *luġcarman*. See Croker’s “Fairy Tales,” and Keightley’s “Fairy Mythology.”

DISTRESS. carpat, ocuf rucpat a cloidem uad 1 torac. [Ronucpat iarum coraimic a muir], ocuf nor nairis Feirgur iar rin [ó náncatar a cora a muir. “Do ruchtardar Iarodan], ocuf no gab triar oib, .i. fer ceotar a da lám, ocuf fer for a hriunnib. “An-main 1 nanmain” [.i. anacal]. “[Taratar] mo tri dhunnroic.” (.i. roga), ol Feirgur. “Rotbiah, ol in tabac, acé [nac] ní ber ecmaicé duino.” Ro éinne Feirgur fair eolur foberca fo lochais ocuf linoais ocuf muirib. “Rot biah, ol in tabac, acé aen uréuillim airiut, ní deochair fo loé Ruoraidé fil ic crich feirín. Tobercatar na lucuirp luibe do iar rin ina cluara, ocuf imtegeo leo fo muirib. Abberat araidé if in tabac abberc abhat do, ocuf ac carpat Feirgur fo cenn, ocuf imtegeo fo muirib famláid.

 Laiti ann iarum, ad muidr Feirgur fobairt loca Ruoraidé, ocuf facbaró a ara ocuf a carpat for hri in loca; [alluid for loch] co nacca in muirtoir ann, peirt uirce [uacmar.] Alannair roiriced araidé nor imairced amail bolc ngobann. La deérain do fuirri no riabna a beoil do oib culadais, ocuf do luio ar for tih ar omun, [ocuf arberc fria araidé, cia cum acci?]; ocuf irberc in tara friu: “ní maicé do gne,” ol fe [acé nib lia; bercei corlud oic]: “Fo duic cia no cotailtea.” [Iarodan dona luig Feirgur ina éarpat ocuf contuil.]

C. 777. In cein iarum contuilrium, téit in t-ara co gaeta Ulad, bacur 1 n-Émain Macha, ocuf acpet doib imteca in ruz, [ocuf ambuirair]; ocuf friucomarcar doib, cia ruz no geidair tar a eir, ar ní bi urara ruz co nainim 1 n-Émain.

 Dairi oin comairli gaet n-Ulad, in ruz do éirdect dia éig, ocuf glanad ar a éno o cac daercuirfuaas, ar na beirir dhuit na oinmici ano, na aef airdreoda ainme for incaid ino ruz, ocuf folcad faen do do gnef, ar nac aiced arcat 1 n-uirce. Do roirpat iarum a imcoimet co cenn tri mbliadán, cin fir [a ainme] don ruz.

C. 777-8. Laiti iarum arberc friu a éumail folcad [do dénam] do. Da mall laif oin do gein in ben in folcad, do berc buillid 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 Emhain-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 coirpri, ocuf tuba a ainim fhuif in ruz; do beip buillí oí co cloíom co nderna oí blairí oí.

C. 777. Imfoi iarfuioiu conluio for loé Ruoraióe [la co n-ardée].

C. 777. Ro ríuch in loch de [ocuf in muirtoir] co teiged a tonngar forcip. Do luioium iarum combu uaf in loch, ocuf cenn na biarta na laim, conacatar Ularo uile, ocuf arberc fhuu, mufi íf tuigbeo, “a Ulu,” ol fe. Teit fon loch iar rín, com ba marb, ocuf ba derg in loé iarum co ceno mif, ocuf íf de rín ro cet:—

“Fergur mac Leti, in ruz,

“Lair a Fergair Ruoraió.

“Uat do nairaf fa gann gle,

“Ba rí rochunn a ainmí.”

Ro cumtoigrit Feini iar rín eipic a cumailí, ocuf tairic a tiri, uair rect ríct blairain ro bui tiri Feine ro Ulu, fe fe Fergura, ocuf fe fe Concobair, ocuf fe fe Coirpri nGnatóir; ocuf nír damao dlígéd do Feinib a tuair co haimfir Coirpri Gnatóir; no nír gab rí tiri ar Ulaib o Fergur co Coirpri Gnatóir, ocuf roib uafreim deitín dlígéd do Asal, mac Cunn, feinneó, aitéc foréa ruz Temrac eipíoe. Ocuf rof cuirfatar a eochu íf in n-Innbir n-Clibne, ocuf tairic Muí, mac Nuatar, aitéc foréa Coirpri Gnatóir, ocuf ro cuirfatar ar íat, ocuf arberc, “in uime ro cuirf t’ech and ro ara tabairt uair fecht naill?” “In uainn tucad dono?” ar fe; no cuma do do deérat cena do gabail athgabala, ocuf do tobach in tiri ocuf na cumailé a tuair, ocuf ro gab in t-athé 1 fur tiri bu í n-athgabail, ocuf ro elairic uair, ocuf ro gab fe bu iar rín co na laegair 1 n-athgabail, ocuf toxul tuc forru, uair nír damao doib dul fhu laif, robit in cocta bui tiri Feine ocuf Ula. Íf de ro gabad athgabail toxal tiri cucharb imderrgab. Ocuf ro tincad dlígéd ruf umpareic.

[Cio ro derna in feruio d’airiucc a tuair, ocuf cuná hairictur

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 ^{DISTRESS.} and reproached the king with his blemish ; whereupon he gave her a blow with his sword and divided her in twain.

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'-fine' 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 héirucc foglu tuccat ceéttar de? 1^{re} in rá^t ro deira, do rinne in bean tuair foguil in bu uilur hí, ocuf nochu deirnu in feruud foguil, in bu uilur hé; ocuf ro tuir fein i n-riannur don foguil rin. 1^{re} aine na hairictur a tuair, ocuf bu in feruud a tuair ne né Concubuir, ocuf Ferúra, ocuf Coirpui nGnathóir.

Ció ro deira in feruud d'airucc a tuair ocuf abeé a muir ére ne trír, uair, "uiruigeó rúg iar trí platuib fuirurtur na coméaróe, nech nerurtur fer féine fogluarát," .i. 1^{re} in rá^t rodeira, comárduagá do rinneó iur na fogluib ann, .i. Eocha Deiburóe ro marbat ar cumuirce Ferúra ann, ocuf rúg cuicó hé, ocuf ro ulgurur óct cumala décc iur irar ocuf éneaclann ina ráruagá; ro ulgurur nói cumala ina leé ainer ocuf ina leé éneaclann, i tuba na hainme ne Ferúur, uair ní ro bu pollur an ainm air; cono feé cumala ríct rin uile do Ferúur. Ro cono éneclunó a marbat a gill, uair ba geall gan cindeó né in geall tuat amach, trí cumala ríct do i n-airar ocuf i n-éneclun. Uair ro buí rreabria ac Ferúur rir in tan rin. Ro ulgurur úirde, mac Ainmirrech, éneclann a marbat a iníne, .i. aine foirgill meorunuch he, ocuf fé cumala do ina éneclann. Ro ulgurur a deirbháctir éneclann do ina marbat; aine aró hé, ocuf ceitri cumula do ina énuclun; cuna trí cumula décc ar ríct rin ro acrutur in lucht arur, ocuf feé cumula ríct ro acrutur inlucht a tuair; ocuf do rúgneó comárduagá etuiru, ocuf ar é leáirde rriuch etuiró, fé cumula d'umuircuir ar in lucht a tuair, cunat innci rin ro hairicé in t-Innbir n-Deblinne a tuair arí.

Ocuf ir pollur ar rin in éirucc do béra duine amac, dá teciuó foguil do denum rir in tí ó mberur, cu n-úrálunó ulgeó air a éirucc buóem do, damat ferri hi ina éirucc 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 athgabail, ocuḡ cía no gab, ocuḡ cía núc cét bḡet fúirne? [Sen mac Óige beḡt cét bḡet forḡ in athgabail fo írín dáil críche buí laíḡ na trí cínela bácuḡ íḡ in inḡí fo, .i. Feiní, ocuḡ Uluíó, ocuḡ Láigín. Fúigelleḡtar óin Sen mac Óige imín athgabáil fo, ocuḡ im a éir ocuḡ iumun cumuíl. Deḡtḡrós tairiucc in tíḡe a feilb Cuinn Céccorúig, ocuḡ a cínuíl, ocuḡ beḡrós óilḡí na cumuile ón ré no ainmeḡtar in níg, ocuḡ ar aḡe maḡbuḡ Feḡḡur ina cínḡa, íḡ óe ata: “óiba a cín la cínḡuch.” Deḡt tairiucc na athgabala a gríchíḡí, ocuḡ in tobuch íḡn óo beḡ la tuait ocuḡ a cínuíl óo ḡrér íḡ in inḡí fo cubráth.]

C. 779.

Sean mac Óige beḡta cét bḡetha for[ath]gabáil co dáil críche buí la trí cenela raera maḡḡat in inḡí fo. Íḡ anḡ bḡeta leo, oena óo neoch neḡom, ḡreírí óia tanaíḡ; cuicthe fḡí conḡ cuinḡeḡar, dechmaḡ fḡí maḡḡat, aile óo mnaib, aile dec doib in roe, ḡreírí óo níg, ḡreírí uachairḡ óo hí camuḡ, ar a moch-óingbail óo thuaith; ḡreíre dec óo tar crích ar a necmaí a raíḡbḡe cach; ar forbḡíre nḡ cach a fíad-naíre, ar íḡ tualaing rom forḡell for cach pecht, acht a óa comḡraḡ ó'íḡraicáib, no fúí, no eḡcop, no deoraḡ de.

Sean mac Óige, .i. óo Conáctab óo, .i. Sen mac Óigí, no Sencha, mac Óilella, íḡ e nucuḡtar in cét bḡethemnuḡ, .i. cét bḡethemnuḡ atbair fenchur for in gabail aít, no aḡa, .i. a faíl for ain ba ain for upóera, ocuḡ a faíl for ḡreírí ba ḡreírí for fúroḡna, .i. óia roḡna in feicem toicheḡa ḡreírí fḡí nḡ naruíó cuinḡí fécceman, nḡ óleḡur nḡ 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.

DISTRESS.

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.*

* 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. **---** ffu cuinge pécheman. Co baíl epichí bui la tri cenela ræra, .i. cuiceða do ðenam oi, .i. cuí in baíl do rinned icir na ræpélannaið, .i. Ulaíð ocuf feni Tempach ocuf Eina ðeosa; no Ulaíð, ocuf Gaileom, ocuf Eina, .i. írin epich i morðaið Uirnið i Míoe. Randoíat in in oíri fo, .i. cuiceða do ðenam oi. Ír ano breta leo, .i. ír ano do bpetemnas leo, .i. laíř na heolcaib, .i. i n-Uirneð; ocuf no bui in athgabail cen anao, cen apað, cen wíom. Oena do neoch neíom, .i. anao naen lae ar in řec, .i. lailgach ár itat na ceteora neíam ino, [neíam toirgeða, neíam íř toirgeða leíř do gabail ře caiteín fo cédoir, gan a íaríarð ar neð aile, ocuf neíam comairið, woið a leíř ina caemta nauireið, ocuf neíam cinaro dó hé ře íc a cinaro fo cédoir; neíam íarobne dó hé ře beít na řoarðar buðeín gan a íaríaroi ar nech eie.] Treíř i oi a tanairið, .i. anao treíř i foíř in řec íř tanairi oi, in bo innaeð, ocuf noða tereca aét aen neíam oi, .i. tanuiri toirci, .i. caé řéc atá wa tabairt ar neíam, no wa caíem fo cétoir, anao ane ar, ocuf wíom treíř, ocuf íř in a cinaro řeín řilro na hanca řin, ocuf íř a naen muíř řin; ocuf íř řu íc, no řir, no řena, no řeíchemnuř, uair in ře, no in tanao biař ar na řecaið, řurub eo beř ar in řir; ocuf amail řatařic muíř ocuf epicha anao na řec, íř amlaíð řateiřic anao na řir, no cona řateřoiar muíře icir anao na řir. Cuiceðe řu cono cuin-toeđar, .i. cuicéi řu cuingro na řamairce on coonach i epich, no ře íaríaroi na řeícheman i epic in cuicéi, in tan na bi in řoarðar in epairairce no in řeíchemnuř.

- O'D. 31. [Epich i meoðun řin, ocuf cúicéi toirmuířur caé cu řia in mi řeónom Eruinn uile, no cuic la ðéc ířin cúicéð; ocuf ní řuíl in řechumnuř aice ann řin, ocuf wa mbet, noða mbia řé do ře hiaruioð i řechumun]. No etir coiř aírneíř in fo řu cuingro řeícheman, .i. ma ectenza in řer [řuc] an athgabail laíř, anao cuicéi co řuca caé a cono, .i. a airge řine, řur a [cuinneřur] cin comocuf.
- O'D. 31. [Epich i meoðun řin, ocuf cúicéi toirmuířur caé cu řia in mi řeónom Eruinn uile, no cuic la ðéc ířin cúicéð; ocuf ní řuíl in řechumnuř aice ann řin, ocuf wa mbet, noða mbia řé do ře hiaruioð i řechumun]. No etir coiř aírneíř in fo řu cuingro řeícheman, .i. ma ectenza in řer [řuc] an athgabail laíř, anao cuicéi co řuca caé a cono, .i. a airge řine, řur a [cuinneřur] cin comocuf.

Ðechmao řu řuðrao, .i. iní um ano ecin řeñcáro do éuingroð, cio řec aine, .i. anao ðémaroe řoř na řecaið bir ře nech amích ře comat řuðaréta, cemaó řec aine he ar a ðualřur řeín, cio neíam cio nemneíam. Oile do mnaib, aile ðec ðoið in řoe, .i. aile ðec ðoið, do na mnaib, inon řerann, .i. cach uair íř apað teora noðémaroe do beřat řu, íř apað teora cétřuimte do beřat mna, .i. cach athgabail uil řeður 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-chaidhe* stay of ten days for the things which are out of a person's possession during the 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,

G

DISTRESS. ιφ απαδ ναιλι, οσυρ απαδ ναιλι οσυρ οϊτιμ οεθηρνωιμει. Τρειρι το ριζ, .ι. comlogos ιτη τυαιε οσυρ ριζ ινηο, .ι. νι cuiugio fom abiao ap ain, οσυρ νι cuiugio fom απαδ, .ι. τρειρι ιαρταιγι ρο, οσυρ νι ρο τυιρμ ιν απαδ, οσυρ βιαδ τρειρι υαθα το, .ι. τρειραε, ιφ ιν τρειρ νι το βειρ ιν ρι ιμα αε, ιμα αιηγιη, .ι. απαδα, οσυρ τριοραδ, οσυρ τρειρι ιμδειμνιγχι μαρ αρ γρადαιβ ρλατα αερυρ. Τρειρι υαθαιο το ηι ααμυρ, .ι. τρειρι δεσ αβειρμ, .ι. υαθαδ το τρειριβ, .ι. ιν ιαρταιγι βεορ.

Αεν τρειρι το αε ιν αιμριυζαδ α αε, α αιηγιη, το cach, no ac αιμριυζαδ α ριach, no ac ααμυρ, ι μυιζ bic ι εριχ αιημνιη η-ιναο, .ι. magh bec αρ να ολιζ γιαιλ, αιηαιλ Ciarraige Cuirche, αιηαιλ ατα ρι Ciarraige Luachra ρορ Corca Βαιρμν, no ρορ ριζ Raithleno, no αιηαιλ ατα ρι Crumthann ρορ Corco Muince.

Ιφ αιρε ιφ γαιρτ α ρε τοιχεδ ρο, .ι. θαερτυαθα το να ριζαβ ρο ιατ, .ι. απαδ ειαβειδ αυρροορνο απο cenibe υρρδρα, αετ δομιοεο μο ολιζεδ: οσυρ νι δεδμαδ να κυιει βειρ ρριρ, αρ νι βρυιζλιθαρ ρριρ ιμβι, οσυρ ιφ ρριρθε αρ eccen υρροορνο κυιει no δεδμιοε.

Ιηανν ιν τρειρε ειμειμνιγχι οσυρ ιν τρειρε ιαρδαγε, οσυρ ιν τρειρε δεδμιοε. Υαδα το τρειρε ηι αηαιναρ ιν τρειρε ιμειμνιγχι, ειμειμνιυζαδ το can αηγαβαιλ το γαβαιλ, οσυρ τρειρε ιαρδαγε, .ι. ιαρρηνο απαδα ατα ριη. Ιη τρειρε δεδ[μαγε] ρρεορα το δεδμιοε απαδ, οσυρ το τρειρε ιαρδαγ; co ρο ειμειμνιοε ααδ α τοbach ριρ ιν ρε ριη. Οι να γρადαιβ ρλατα ατα ριη, αρ υαιρλιαταιγε το βεραρ οδιδ.

Αρ α moch οιηγβαιλ το τηυαιη, .ι. αρ α οιηγβαιλ να τορα co moch τον τυαιε; ιφ αιρε ατα ιν τρειρι υαθαο το no, αρ οιηγβαιλ amach ρρι ρε να τρειρι. Τρειρε δεδ το ταρ εριχ, ι. δεδμαδ απαδ οσυρ τρειρι ιμειμνιγχι; οσυρ ιφ αρ ριη ιφ ρολυρ conao ι ιν αοαιζ οειγμιοαχ τον απαδ αοαιζ ιν τριοεχι; no η απαο, οσυρ α τρειρι ιαρταιγι ρο τυιρμ ριη. Αρ α ηεομια α ραιοβρθε, .ι. κυρ εμειμνιγχιηρ το ιν ρο ιν ταοβυρ ολιζερ, ιφ υιμε το βειρ α τοιειο, .ι. το να ρεχημναιβ. Αρ ρορβριρθε ρι, .ι. αρ αια ρορβριρτο ιν ρι αρ cach ηουιμε ιφ ιρλι ιμαρ ιμ ρρεραη ριαοηαιρε, ηοδαν ρορβριρθε ιμ ραιιυζαδ α τοιχεοα, αετ μαρ βιαρ το ααδ γραιο υαρλ cena, οσυρ ρι αετρωο γομα γαιρθε α τοιχιο ριη

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 *Raithlen.*—The Island of Rathlin, north of county of Antrim.

⁶ *Crumthann.*—Now anglicised Cruffon, comprising barony of Killyan, and part of barony of Ballinoo, 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 leryng 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 Baiscinn,⁴ or upon the king of Raithlenn,⁵ or as the king of Crumbthann⁶ 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 tandering

DISTRESS. icsuch ar foruairíocht. Ar íf tuálaing rom forgeill for cach
 ———— nechc, .i. in fírean fiaónaire for cach nechc uaine íf ífí inar. .i. íf
 e cuic in ara ano, uair a dubrumair romann, .i. tpeiri tuc do tar
 crué. For cach necc, .i. ma tír. Achc aca comgraó dínraicuib,
 .i. acé na graio inoraice uata uá currumuf eneclainnó icir penoat ocuf
 eiric, .i. no uá ríleó no uá brucearó no uá fláca. No ruí, .i. in fer
 léiginn. No in t-erroc, ocuf íf arf rin gabtur penoat do na
 graoib ecnaí. No uoiraó ué, .i. ar boóin.

O'D. 84. Ní tuálaing roó gaba aígabail na uí foruairc, manif
 [comíteit] fuíteingáó ró fearnaó airpechta conio fpu
 roic fuirthe, ar ní fuirgle nech la feine ní naó
 airithe. Íf uítepe o leraig airpechta neich naóiergeoin.

O'D. 84. Ní tuálaing roó gaba aígabail, .i. noé cumcech ro gabala na
 hachgabala. Na uí foruairc, .i. manib pechem argar, .i. in tí na
 cumcech a uairí ronoma ar anao ar fut i laim cincaig táll. Manif
 [comíteit] fuíteingáó, .i. mana roib aca comec in uogcengaro uair,
O'D. 610, in breitein [no comao e in caighe] ina comitecc ac agabail. Ró
611. fearnaó airpechta, .i. no foiruchnicenn roic co ruice in baile i mbi [in ae
O'D. 84. ropecc] no in ae rooirgeocaro, .i. fer gaec eolac in caé tacra, .i. rreáig
 dligeó in airpechta. Conio fpu roic fuirthe, .i. cur ab i fiaónaire
 a ruirc ro aircoo amach hi, .i. cur ab do ruir eolais ro fira. Ar ní
 fuirgle nech, la feine, ní naó airithe, .i. noá forglaci do neoch
 do ruir in feinechaf in ní naó uaimin laif, .i. mana be a fiaónaire
 gabala na achgabala na ro bairer, .i. tobairc. Íf uítepe ó leraig
 airpechta, .i. íf uí toirpechta o ler íf in airpechta in tí nach aithnenn
 amail gebrar in achgabail.

Nif gairbet ecuma airpechta, na aircuille rath[a],
 na ecoir naóma, na uair nairpechta; nif gairb muí, na
 buachail, na fulla, na fuioir, na fer uirairam.

O'D. 85. Nif gairbet ecuma airpechta, .i. nocha gabait hi in luéc ro hec-
 curumairó lan ruir na huir[ac]uib [bit] íf in airpecc, .i. na uoiraó,
 no co tucait uirraó leo ro lan leo, .i. cu laif 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.

DISTRESS.

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.

^a Ir. Eloquent speaker.

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.

^b Ir. Good speaker.

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. — cuiúlte raetha, .i. baró, ocuf lécepo, ocuf cámti [.i. in ti ír uicuilte do gabail aratácur, .i. na teoruitó ocuf na murúurta], .i. in raeth do cuaro for in urroera cor mbel.
O'D. 35.

Μαρ ρε αιριε να ρετ το έυαιο ρι, αιρ[ι]εταρ υαιρε ιατ, μυηαρ ιευταρ ρυη; ocuf μα ρο ιευταρ ιρ ρλαν ειρμυ. Για τυατο ρεοιτ ρορ culu, μαρ ρε υιρμ να ρετ το έυαιο in ραιτη, ιρ ecen δι αιτηγιν δ'ic ταρ α η-ειρμ.

Να έκοιρ πασμα, .i. mac beo achar, .i. in ti ιρ εκοιρ το gabail 1 πασm παρραιρετ. Να υαιρ η-αιρечта, .i. ρυι, ρυε, ρυεamna, .i. να in λυέτ ιρ υοιρμ το nech in camgim ρυρ ιρm οιρечт.

In θεωρητό για βειτ λιαρ ocuf macha aice, cin cobe, nochá η-ηολιγτεε nemurpaema α τοιχεδα α η-υρηαδυρ, ina nemlecur το gabail na hatgabala, no co τυατο υρηατο μαρ aen ρμρ.

Ιρ ηολιγιο ημορμυ α cain nemurpaema α τοιχεδα in θεωρητό οα τα λιαρ ocuf macha, cin co τυατα υρηατο μαρ aen ρμρ, ocuf οα λειρερ α ελόδ, ατα ριαch ελορδε το, ocuf οα ηορηνα ηολιγεο α gabail na hatgabala, ατα ριαό ηολιγιο αηgabala υατο.

In θεωρητο ημυρηο ac na ρυιλ λιαρ ηά machaτο, ηοάτο η-ηολιγτεε nemurpaema α τοιχεδα 1 cain na 1 η-υρηαδυρ, no co τυατο υρηατο μαρ aen ρμρ.

Να θεωρηαδα ocuf na μυρηυιρτε, να ημρ, ocuf na η-εκοσηαιε, ocuf na υαιρ, ηοά η-ηολιγτεε nemurpaema α τοιχεδα, ηαά nemlecur το gabail αηgabala, cto in α λερ υοοειη, cto in λερ ηειό ειλε, no co τυατα υρηατο μαρ aen ρμ, για γαβατ ηε αρ λοε cin co ραεbut.

Μαρη αιρβειρεο ρυη υρηατο το ταβαιρ leo, ocuf ηι τυερατ [ocuf ηι έαρυρ υιγέο δόιβ, ειρμ έρμρρε ταρ υιγέο υαιηιβ, ocuf α η-αηευρ το ηρηρ. Ocuf] ρλαν α η-ελοδ το λευό, ocuf οα

¹ *Contract.*—The following words are added in the margin, and they are also in C. 787:—αρ na ρορμαιρ ocuf ρορ na τυρβαρ αρ ηι ηαιρ λα ρέιηη nec ρορ na ηαρυρ, ηι τοδυηε nec ρορ na τοδυηαρ, one who cannot bind, cannot levy, for he cannot bind with the Feini who cannot himself be bound. No person can levy who cannot be levied upon.

² *Chief professor,* ρυι.—This word is applied to a man of eminence in any particular department of learning. In the Book of Ballymote, c. 1,573, the ρυι λιρμ, 'the man learned in written history,' is called ρεαρ λειγμ, or chief professor, 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 cowshed 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-suited. 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 $\alpha\alpha\tau\eta\ \eta\text{-}\alpha\tau\eta\epsilon\chi\tau\alpha$ are described as being $\tau\acute{\upsilon}\iota$, $\alpha\alpha\tau\eta\ \tau\eta\iota$, $\alpha\alpha\tau\eta\ \epsilon\pi\tau\eta\upsilon\epsilon$, 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. n-*deirnat* in-*olig* a-*hgabala*, a-*ra* f-*ach* in-*olig*í-*ó* a-*hgabala* u-*at*aib,
O'D. 36. [.i. l-*et* c-*uic*r-*é*t-*a* ó-*n* d-*eo*r-*ai*o, o-*cu*r l-*et* d-*il*r-*i* a f-*ach*; c-*eth*r-*u*i-*m*e
c-*ú*i-*c* r-*é*t-*u* ó-*n* m-*ur*-*ch*u-*r*-*é*t-*h*a, o-*cu*r c-*eth*r-*u*i-*m*e d-*il*r-*i* f-*ach*; o-*cu*r
n-*och*a n-*fu*i-*l* r-*in* a-*é*t o d-*ao*r-*u*.]

Mun-*ar* a-*ir*-*b*e-*ir*-*e*ó r-*iu* u-*rr*-*a*o d-*o* t-*ab*-*air*t l-*eo*, d-*a* l-*ei*-*c*t-*er*-*n* a
n-*e*-*l*o-*d*, i-*f* f-*ach* e-*l*o-*i*o-*d*e d-*'*i-*c* r-*iu*; o-*cu*r c-*i*a d-*o* n-*e*t-*r*-*um* in-*olig*í-*o*
a-*h*-*gabala* n-*o*-*c*a n-*i*-*c*a-*t* n-*a*c n-*i* a-*n*n; o-*cu*r f-*r*-*e*-*c*r-*a* d-*o* t-*ia*-*c*t-*a*i-*n* r-*o*
ó-*r*-*a*i-*b* n-*a* n-*de*-*o*r-*a*o o-*cu*r n-*a* m-*ur*-*c*ú-*i*-*r*-*é*; o-*cu*r f-*a*-*e*-*r*-*a*o d-*l*-*i*-*g*-*e*o n-*a*
m-*ir*, o-*cu*r n-*a* é-*c*-*o*-*t*-*n*-*a*-*i*-*g*, o-*cu*r n-*a* d-*air*.

M-*a* t-*u*-*c*-*r*-*a*t u-*rr*-*a*o l-*eo*, i-*f* d-*ir* a t-*oi*-*ch*-*e*o d-*'*u-*r*-*r*-*a*-*e*-*m*-*a*o, o-*cu*r d-*a*
l-*ei*-*c*t-*er*-*n* a n-*e*-*l*o-*d*, i-*f* f-*ia*-*c* e-*l*o-*i*o-*d*e d-*'*i-*c* r-*iu*, r-*o* a-*i*-*c*-*n*-*e*o d-*eo*-*r*-*a*-*d*-*a*
n-*o* m-*ur*-*c*ú-*i*-*r*-*é*; o-*cu*r d-*a* n-*de*-*ir*-*n*-*a*t in-*olig*í-*o* n-*a*-*h*-*gabala*, i-*f* f-*ach*
in-*olig*í-*o* a-*h*-*gabala* d-*'*i-*c* d-*o*i-*b* r-*o* a-*i*-*c*-*n*-*e*o in u-*rr*-*a*o, o-*cu*r i-*c*-*a*o in
O'D. 36. t-*u*-*rr*-*a*o in in-*a*-*r*-*c*-*r*-*a*o a-*r* a-*r* t-*u*r, [l-*et* n-*a* c-*u*i-*c* r-*e*-*t*, n-*o* n-*a* r-*u*-*i*
c-*eth*-*r*-*u*-*i*-*m*e,] o-*cu*r t-*e*-*c*-*a*-*i*-*t* i c-*u*i-*b*-*o*-*i*-*u*r r-*o* l-*a*n in d-*eo*-*r*-*a*-*d*-*a* n-*o* in
O'D. 36, 37. m-*ur*-*c*ú-*i*-*r*-*é*, c-*o* n-*-*i-*c*-*a*-*i*-*t* e-*t*-*a*-*r*-*r*-*u*, [in t-*u*-*rr*-*a*o in l-*et*, o-*cu*r in
d-*eo*-*r*-*u*-*i*-*o* n-*o* in m-*ur*-*c*ú-*i*-*r*-*é* in l-*et* e-*l*e; n-*o* in c-*eth*-*r*-*u*-*i*-*m*e n-*a* c-*u*i-*c* r-*é*t,
o-*cu*r in l-*et* d-*il*-*r*-*i* f-*ach* d-*o* r-*o*-*r*-*m*-*u*-*c*-*h*-*t* ó-*n* d-*oe*-*r* o-*cu*r ó-*n* d-*eo*-*r*-*u*-*i*-*o*
o-*cu*r o-*n* m-*ur*-*c*ú-*i*-*r*-*é*; c-*i*-*o* d-*eo*-*r*-*u*-*i*-*o* a-*c*-*a* t-*a* l-*i*-*a*r o-*cu*r m-*a*-*ch*-*u* c-*i*-*n* c-*u*
b-*e*-*o*-*h*, n-*o*-*ch*-*u* n-*fu*-*l* a-*n* d-*e*-*t*-*b*-*i*-*r* in u-*rr*-*u*-*o*-*u*r, o-*cu*r a-*t*-*a* a c-*a*-*i*-*n*.

In-*olig*í-*o* d-*o*n f-*e*-*c*-*h*-*u*-*m*-*i*-*n* t-*o*-i-*c*-*e*-*d*-*a*, a-*r*-*a*o, o-*cu*r t-*r*-*o*-*r*-*c*-*u*-*o*, o-*cu*r
a-*h*-*gab*-*a*-*i*-*l* d-*o* g-*a*-*b*-*a*-*i*-*l* u-*m* n-*i* n-*a*r d-*l*-*i*-*g*-*u*-*r*-*t*-*u*-*r*.

In-*olig*í-*o* d-*o*n b-*i*-*u*-*b*-*u*-*o* a e-*l*-*u*-*o* r-*u*-*n* d-*o* l-*e*-*c*-*u*-*n* in d-*l*-*i*-*g*-*e*o; o-*cu*r
a-*o*-*d*a n-*-*in-*olig*í-*o* a-*o*-*a*-*i*-*g* i n-*-*a-*o*-*a*-*i*-*g*. D-*i*-*a* t-*a*-*i*-*r*-*c*-*e*-*t*-*u*-*r* d-*l*-*i*-*g*-*e*o in-*o*-*r*-*r*-*u*
d-*o*, o-*cu*r t-*r*-*o*-*r*-*c*-*u*-*o* t-*a*-*i*-*r*-*u*r, i-*f* f-*ach* in-*olig*í-*o*, n-*o* f-*ia*-*c* r-*o*-*n*i d-*o*n in-*e*-*t*
u-*o*, o-*cu*r c-*ú*-*i*-*c* r-*e*-*o*-*t*.]

In f-*a*-*e*-*n*-*o*-*l*-*e*-*o*-*a*-*c*-*h*, o-*cu*r in t-*u*-*r*-*r*-*o*-*c*-*r*-*a*-*c*, o-*cu*r in b-*a*-*r*-*o*, o-*cu*r in
l-*e*-*t*-*c*-*e*-*r*-*o*, o-*cu*r in c-*a*-*i*-*n*-*t*-*i*, o-*cu*r in r-*u*-*i*, r-*u*, r-*u*-*g*-*o*-*a*-*m*-*n*-*n*-*a*, o-*cu*r in m-*a*-*c*
b-*e*-*o*-*a*-*t*-*h*-*a*-*r* i-*f* g-*o*-*r*, n-*o*-*c*-*a* n-*-*in-*olig*í-*o* n-*e*-*m*-*u*-*r*-*r*-*a*-*e*-*m*-*a*o a t-*o*-i-*c*-*e*-*d*-*a* n-*a*c
a n-*e*-*m*-*l*-*e*-*c*-*u*-*o* d-*o* g-*a*-*b*-*a*-*i*-*l* n-*a* h-*a*-*h*-*g*-*a*-*b*-*a*-*l*a in l-*e*-*r* n-*e*-*c* e-*l*e, n-*o* c-*o*
t-*u*-*c*-*a*o u-*rr*-*a*o in-*a*-*e*-*n* l-*eo*, m-*a* r-*o*-*g*-*a*-*b*-*a*-*i*-*t* h-*e* a-*r* c-*o*-*m*-*l*-*o*-*g* n-*o* i
n-*-*a-*i*-*r*-*c*-*u*-*o*; o-*cu*r c-*i*-*n* c-*o* f-*a*-*g*-*b*-*a*-*t*, i-*f* d-*ir* a t-*oi*-*ch*-*e*o d-*'*u-*r*-*r*-*a*-*e*-*m*-*a*o, o-*cu*r
a l-*e*-*c*-*u*-*o* d-*o* g-*a*-*b*-*a*-*i*-*l* n-*a* h-*a*-*h*-*g*-*a*-*b*-*a*-*l*a, m-*a*r u-*m* a l-*e*-*r* u-*o*-*e*-*i*-*n*; n-*o*-*c*-*a*

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'¹ 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-ínoligíteé nemurraemad a toicheoda, no co tucac urrad leo da ragat he cin los.

O'D. 37. [Mac no airbeireo riu urrad do tabairt leo ocuf rogebdair he zin los, rlan i n-elud do lecan, ocuf da nderinat inoliged athgabala, olc in fein.]

Man no airbeireo riu urrad do tabairt leo, da leicteu an elod ata riach eloidte doib; ocuf cia do netrum inoliged athgabala, noco nicat nac ni, ocuf rreera do tiactain fo coraib in raenolegais ocuf in rirpocrais; no ir rreera da nemtarraictain; ocuf rreera da nemdetin oliged ac in baird, ocuf ac in letceud, ocuf ac in cainti, ocuf ac in trai, ni, ruzdanna; ocuf rreera do tiactain fo coraib in inic inoair gairu, uair ir cin co rruthe do. Ir ped ir cin co rruthe ano, urraemad a toicheoda, no aurraemad do gabail athgabala, no aurraemad i reicheinnur, no i riatnairu, no i mbretemnur. In mac raerleicti, ocuf in mac ingor, noca tecar fo coraib im a cin co rruthe, ocuf tecur fon doaraib uile.

Ma tucac urrad leo, no cin co tucac, muna ragbair hé cin los, ir dir a toicheo d'urraemad, ocuf da leicteu a n-elod, ir riach eloidte d'ic riu; ocuf da nderinat inoliged athgabala, ir riad inoliged athgabala d'ic doib, ocuf noca tecur fo coraib uim rin, uair ir oliged urraemur a toicheo.

Nir gair muz na buachail, .i. ni ba maictnad cin cor gabair muz na ruiru, cio on, ar atair cuic reoit i na gabail cio on ti ir coir da gabail, dia rechmallad ni dia oliged. Muz .i. daer. Duachail, .i. buachail cometa na mbo. Fulla, .i. fo tabair in dia fulla. Ruiru, .i. in daer ruiru. Fer dirraeraim, .i. comgraid no ar no munar min tiri no comnoell tuaithe.

Ar atair cuic reoit ina gabail etechta, no ina porgabail, inge tri baegail nairneoda no raerad la feine; a tuidme cin chinair; a tuidme riu cinair dia nder-

¹ *Lumatic*.—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 any thing required by the law respecting it. A labourer, i.e. the bond-man. Cowherd, i.e. the herd who minds the cows. Lunatic, 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 hī fāithei uaral nemid, īf tuālainz a taiten. Al tabairt do fnaoūd ar tuālainz a turtaitzēhī maō cenairiz fnaite, maō doon fnaoūd ron gabthar, arpenar loz nenech in fnaite, ocuf fuitē na hachgabala in fen co ro gabaiter aithepach.

Al atait cuic feoit, .i. cuic feoit da tecait da ba fīn, .i. da fūmaiz ocuf tū colpacha tūn; ar atait cuic feoit ma gabal co hinolizthē, cē bet nī īf mo uair eile ann [inōāt] cuic feoit. If e cuic mo ar anō, uair a dūbrumaz romann nif gabet ecuma airēta. Ina forgabail, .i. fīrgabail uimri dar zellāib ocuf dar airzib, ic a ēiz fēin, .i. īfīn tūrim fīu liar, no īfīn mbac-nachāt.

O'D. 612. Na cuic feoit iar fut, no cuic ba amūil īfberī īf in nai nΘmnaitē, lēt caā hachgabala ma hinolizēō achgabala, co ruice deic mbu. Nī teit inolizēō n-achgabala tar cuic bu, cia ro fia co tūcāit fēt cūmala, ocuf īf do na fīachāib dūnāō īf tūlēr na [fīacha] fīn, cia tomaiter iat fūf in achgabail. Lūza lēt na hachgabala ann fīn nait cuic feoit, no īf cutrima fē cuic fetaib; ocuf dāmaō mo lēt na hachgabala maic cuic feoit. If tūlēr lēitē caē achgabala ma hinolizēō achgabala do tuata fē napāō ocuf fīa tūpōca co fūici cuic bu; no tūlēr na hachgabala uile ma hinolizēō achgabala do eclair fīa n-apāō ocuf fīa tūpōcāō, co ruice deic mbu. Rīa napāō ocuf tūpōcāō fīn; ocuf mar iar n-apāō ocuf tūpōcāō, atāt cuic feoit do tuata ann, ocuf nōā n-fūil nī do eclair, uair do nī eīfīnnhāic lāin doon eclair elōō do lecan, ocuf īf cōir cīn co beit nī tō. Nōā denāō eīfīnnhāic lāin do tuata elōō do lecan, ocuf cōir cia ro beitēf cuic feoit do.

Inzē tūi baēgail n-aignēōa, .i. tūi h-ēpnaile ma baēzlanther in t-aignē, no in tūpōi īf baēgal doon tī aigēf in aē, ocuf nī haigē fūmīpāō; uair īf eīfēpēf marē in nī fīl fūnn do aignē. Cro ōn? Al atait cuic feoit fōr nech eile, muna be aignē oga agabail a achgabala, nī fūil imūpō fūfīpūm. Ro fāēpāō lā fēine, .i. cīn nī be aignē oca, atē cōr ab aignē fēin, .i. ro fōpāōōō do fūir in fēinechar cēn nī 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

DISTRESS. 770. **Α** ταιόμε ειν εηναίο [·i. τον αιγερό], ·i. he ein aice, ocuf m
 O'D. 39. ιτιριυμ να ροιβι, ·i. γαιβιο ρυμ in aehgabail [ocuf 'do muinuir biu
 ein; ecmaing imorru ní bí, ní herunur ρυμ ein ano 770]. **Α** ταιόμε
 771. εηναίο, [·i. γαιβιο ρυμ in aehgabail, ecmaing imorru γαιβερ ρυαμ
 im in einuirin], ocuf 'dillathar; ·i. icar, ·i. ρο 'berbailo ροιμε, ocuf
 noch a ηριτιρ ρυμ 'berbailo. [Ní riacach imorru 'do, ar ιf aubruar
 ocuf 'reimpla a 'dionair 'do].

O'D. 40. **Α**ιροι 'δειβιρ eparru [770] ocuf in baile ata i can, "ni γαιβ-
 'ερ aehgabail nac aicme tar cenn arailē"? In 'uime dar gabad
 in aehgabail ann 'ein, no'ca riact in ein air ano ara 'ualzur
 'ein na a 'ualur imbleogain, ocuf ρο 'riuir in ti ρο gab in
 aehgabail nar 'lig, ocuf coir cia no beit riach in'ligio aehga-
 bala air. Sunn, imurro, no' 'legur in ein 'e iri, ocuf no'can
 'riuir in ti ρο gab in aehgabail na 'legar, no ce ρο 'ligio ρο
 'laid ροιμι; ocuf no'ca ηριτιρ ρυμ a 'oil, ocuf coir cema' rlan
 'do.

Δια 'perar in 'per tauomer in 'aehgabail 771. εηναίο cona
 'legur einair 'oi, riach ρο ni 'donimet uad, ocuf cuic 'reit dia
 'oircter 'liged 'do. Muna 'oircter 'liged 'do, cuic 'reit 'do,
 O'D. 40. ocuf cuic 'reit uad, ocuf in riact in'ligio ρο ρairi' i ngabail na
 hahgabala, ma 'erb lair [cu in'liged] no ma cunnabairt.
 Ocuf 'ligio 'do cunnabairt, cuic 'reit uad ocuf 'ilri in 'reich i
 ce'car 'de. Ma cunnabairt lair, ocuf ni 'ligio, cuic 'reit uad
 nama ocuf tincaithe' ['liged] 771. in ca' gne 'oib ρο.

Μαο in 'per acar'har ann elar, ocuf ρο 'riuir co 'nlegur 'de,
 'diablad riact uad, ocuf cuic 'reit.

Μαο cunnabairt lair, ocuf 'legur 'de, aichsin uad, ocuf cuic
 'reit. **Μ**αο cunnabairt lair, ocuf ni 'legur 'de, no ma 'erb
 lair, cona 'legur 'de, cuic 'reit uad i ce'car 'de; ocuf ιf 'oier
 a aehgabail ρυμ 'do ταιόμε ein einair ocuf 771. εηναίο dia

O'D. 41. [nerluir].

Μαο ταιόμε ein einair imurro 'dogne, ocuf ρο 'riuir ηα 'lig,
 ιf riach ρon ni 'do nimet uad, ocuf cuic 'reit, ma tar'cur
 'liged 'do; muna tar'cur imurro, ni 'rail ni 'do na uad; no

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.

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

DISTRESS. — dono, cuma imlecat dono cuic reatib, ocuf riach fo ní do nimec uas rum. Maó cunnatabairt laif co nólis, ocuf tarcur olígeó [do], íf cuic reoit uas rum [nama]. Muna tarcsur olígeó do rum íf cuic reoit do o bióbuíó. Ma fuair nech dia n-iarraigeo, ocuf ní ro riarraig, íf cuic reoit uas, ocuf leé cutruma in reic acruf, ma tarcur olígeó do. Muna tarcur imuirio, ní fuil ní uas na do.

Α ταβαιρε η ραιτχι uaral nemio, .i. a tabairt i raiche in neimio uarail, íf cumncech a oitín, .i. gnaó reachta, .i. ahrif do, ní rictir cumao raicéi uaral neimio.

Cio fo uera co fuil eiric i reímaíl na atgabala do brieit i n-airliiri airéé airt no eclara a cain, ocuf co fuilit cuic reoit i mbrieit na hathgabala i raicéi gnaíó reéca i nuirraóuf? Íf e rat fo uera, doóca rogaíl do denam ruf in athgabail i raicéi gnaíó reéca i n-uirraóuf na ruf in athgabail i n-airliiri airéé airt, no eclara i cain, ocuf coir cia no beé cuic reoit on ti rucur-tar in athgabáil i raicéi gnaíó reéca i n-uirraóuf; no dono luga lamar rogaíl do denam ruf in aró nemeo im in n-athgabalaó i cain na i n-uirraóuf.

O'D. 48, 48. [In duime ruic in athgabáil i raicéé neime, mun reitir curub raicéé neimio, ocuf ní fuair coonuch dan riarraiuéó, no cé fuair, ní ro riarraiuo, ocuf rlan do; no cin cur riarraiuó, muna reoir buóéin gnaub raicéé, íf rlan do. No cumao lechriach cach ahrif ann.

Maó ro reitir réin gna ub raicéé neimeoh, cin cu reitir, máó fuair coonuch dan riarraiuéó, ocuf ní riarraiuó, íf cúic reoit rruir na raicéé ann, ocuf cúic reoit rruir na hathgabála; no cumao aon cúic reoit doib aroen, ocuf a dá rruian rruir na raicéé, ocuf aon rruian rruir na hathgabála.

¹ *Septenary grade.*—In a subsequent part of the Senchus Mor, it is provided that in certain cases part of the distress was to be carried to one of seven foruses, viz., the forus of the Ollamb, of the Brehon, of the Aire-iter-da-aire, of the Aire-desa, of the Aire-tuise, of Aire-ard, and of the Aire-forgaill.

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-aif icca leōirne no riarrfuō, ocuf do zeba coonue, cūic feoit uadarum ann, ocuf let cūic feoit ón mac. Μάρ το mac 1 n-aif icca aithgina no riarrfuō, ocuf do zeba coonuch, cūic feoit uadarum ann, ocuf aithgina na n-aile ocuf na n-airbe ón macc.

Μάρ το mac 1 n-aif icca aithgina no riarrfuō, ocuf do zeba mac 1 n-aif icca let óirne, let cūic feoit uadarum ann, ocuf aithgina na n-aile ocuf na n-airbe ón macc; ocuf in mac do teclumuo na h-atgabála in zac inao tob rin can attoice impe. No tonoo, cibé tuine óar riarrfuio, muna ruair tuine bu ólefru, ir rlan do.]

Α ταβαιρε το rnaouo, .i. do comairci. Αρ τυαλαιγς α τυρταιγτεhi, .i. raeram oracbañ uiru, .i. cruu. Μας cen airuif rnaite, .i. uol for culu, .i. in raerma irlan do, .i. mas cin rir raerma 1 n-écmar gabur in athgabáil. Μας do rnaouo no gabtar he, .i. mas do rnaouo no gabtar he, .i. iar rir τυρτυγαó accruu, irrechmaró n-eneclainne ocuf cuic feoit. Αρ rnenar los nenech in rnaite, .i. ir uar epuithep los enech rir in raerma ton athgabail do lecon fon cail, ocuf am bia fon los enech ano do bet na lam re re na raire, re re anta aicenta in feoit, .i. no feótmaró eneclainni ma óar cru no gabal tire. Suire na h-athgabála, .i. imrait in athgabail in ni hirin in a hanao lam aicraig. Co no gabaiter aitheppach, .i. co no gabítep athappach fechtuira eile, .i. iar mbliatann mas tar cru no gabail tíri, no attoicheó ro óctoir mas ar raerma cenae.

Μας no urraem in brobaro apadó 1 raeram, ocuf no airbeirp rra rporcáó airgeibíó zneim ton feichemain toiceoa, a apadó conach ecin do athapadó, ocuf raeraió ólígéó in brobaró can rporcáó air re re in raerma.

Μας no urraem in brobaró apadó, ocuf rporcáó 1 raeram, cia no airbeireó a raeram rra ngabail athgabala oe, teit τυρτυγαó lá rogail ann; ir rlan athgabail do gabail oe.

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. DISTRASS.

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. — **Ραεραμ ριν ταινις ρε ρε n-αραιό οκυρ τραιορτέι, οκυρ μαρ ρε ρε na τρειρι ιμκειμνιζτι τανις in ραεραμ ριν, ατ na ρο αιρ-βειρεδ a ραεραμ ρο ceτοιρ, ραεραιό διζεδ he can αθηγαβαιλ do γαβαιλ δε ρε ρε in ραεραμα.**

Μαη ρο αιρβερεταιζ a ραεραμ κυρ γαβαό αθηγαβαιλ δε, ιρ αναό δεchmaoε αρ in αθηγαβαιλ.

Μα ρο γαβαό αθηγαβαιλ ταρ ριρ ραεραμα, ι n-εcμαιρ, ρο ταρ αιρβερετ ραεραμα ι ριαόηαιρε, cuiс ρεοιτ δ'ρην in ραεραμα ann, οκυρ cuiс ρεοιτ δ'ρην na haθηγαβαλα; ρο cumiaσ aen cuiс ρεοιτ τοιb αραen, οκυρ da τηιαη δ'ρην in ραεραμα, οκυρ aen τηιαη δ'ρην na haθηγαβαλα.

Μαρ cen ριρ ραεραμα, ι n-εcμαιρ, ρο γαβαό αθηγαβαιλ δε, λογ enech ριρ in ραεραμα don αθηγαβαιλ do lecun ρο caiλλ, οκυρ a ρυιλ ann o τα ριν amaс do biε ι ραιρε ρε ρε in ραεραμα, οκυρ αναό αιcenta na ρετ ιαρ ριν.

O'D. 45. **Μαρ cen αιρβερετ ραεραμα ι ριαόηαιρε ρο γαβαό αθηγαβαιλ δε, αναό δεcμαιoε αρ in αθηγαβαιλ οκυρ διχηim name dec, οκυρ ατα in [ρoεραμ] ι comρειμνιυζαό ρε δεcμαιo οκυρ ρε αιne dec υιλι annρην.**

Μαο τα in ραεραμ ι comρειμνιυζαό ρε δεcμαιό, οκυρ ηι ρυιλ ρε αιne dec υιλι, αναό δεcμαιoε υιρρη, οκυρ ciσ be τοιb δυρια, a ρυιλ [ann] don ραεραμ ιαρρ in δεcμαιό, ρο διχηim αιcenta na ρετ, κυρ ab eo δυρ διχηim το ιαρ ρην δεcμαιό.

Μα τα in ραεραμ ι comρειμνιυζαό ρε δεcμαιό, οκυρ ηι ρυιλ ιαρ ρην δεcμαιό, αναό δεcμαιoε υιρρη οκυρ a διχηim αιcenta δυoειη, υαιρ ηι ρυιλ in ραεραμ ιαρρ an δεcμαιό.

Μαρα γαιρτοι in ραεραμ na δεcμαιό, οκυρ ιρ ρια in ραεραμ na αναό αιcenta na ρετ, οκυρ ιρ eo ιρ αναό το ρε in ραεραμα, οκυρ a διχηim αιcenta ρειη ιαρ ρην.

Ραεραμ ταινις ρην ρε ρε αραιό, οκυρ τραιορτέι οκυρ τηρειρ ιμκειμνιόι; οκυρ μαρα a ηαιρηρη anτα ταινις an ραοραμ, comρειμνιυζαό ιορη in ραοραμ οκυρ an τ-αναό, ciσ be τοιb δυρ ρια, ζυρ ab eo δυρ αναό τοι.

Μαρ a η-αιρηρη διχηim ταινη an ραοραμ, comρειμνιυζαό

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 adjustment¹ 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. — ʳoir an bʳaoram ocuʳ in ʳiichim, ocuʳ cro bé ʳib buʳ ʳia, ʳur ab eð buʳ ʳiichim ʳi.

Μαρ α η-αιμην ʳobta, noá ʳaorunð ar ʳogelt na ar bleit na ar ʳobad hi, uair ni téit an ʳaoram amað'na ʳeaʳað, ocuʳ téit in tuʳbað.

Cuic ʳeoit hi ʳobud cacha haʳhʳabala ʳo miðir Moʳann; noch ʳil ʳri ʳeota cacha ʳraʳha ʳo ʳollaiʳ-ʳheʳ co auʳlainð a ʳiichma, ach ni conanaiʳ ʳeicʳheʳe.

Cuic ʳeoit, .i. ʳi ba. Hi ʳobud cacha haʳhʳabála, .i. cinʳaiʳ, .i. cuic ʳeoit ʳʳ e ni ʳo meʳemnaicʳeʳaiʳ Moʳann ʳo ʳul illobað ʳo caé aʳhʳabail ar caé laite η-aiçenta o ʳicʳa aiμʳen ʳobta, .i. im-bʳeʳhaið neμeð ʳoillʳicʳhʳi ar ʳin, ocuʳ ic inunna na ʳri ʳeoit ocuʳ na cuic ʳeoit iar ʳut, .i. a cuic i η-aʳhʳabail cinʳaiʳ, ʳeʳ cacha ʳraʳha; ʳri ʳeoit imuʳo caé ʳraʳha i η-aʳhʳabail in bleoʳuin. Noch ʳil ʳri ʳeota, .i. noé ʳeicim no inoʳaiʳim co ʳuileʳ ʳri ʳeoit uada caé ʳraʳa o ʳo ʳollaiʳʳeʳ hi co huʳal cinʳo a ʳoʳma; inano iaʳ ocuʳ na cuic ʳeoit ʳoʳaino. Cacha ʳraʳha, .i. ʳʳ cach ʳraʳa ʳon aét in çet ʳraʳ, cuic ʳeoit i ʳuiʳ, ocuʳ ʳri iaʳam cach ʳraʳ co uʳlainn a ʳiichma, .i. ó ʳe ʳogelta amach aʳá in ʳiichim. ʳri ʳeota, .i. ʳri ba inlaeʳa ar ʳa m-buaib ʳe ʳaeʳa. Ach ni conanaiʳ ʳeicʳheʳe, .i. aét an i ançeʳ a ʳeicʳhʳi tuʳbaða; uair noá ʳaʳha in aʳhʳabail illobað ʳia ʳabat na ʳeicʳhʳi ʳo ar, .i. anʳiʳ, no ançeʳ, no econnuʳ, no eʳeʳo.

Ni bi ʳeʳach nach ʳuanach; ni tuʳlainʳ ʳaxal na ʳiʳoʳnaiʳe; ni ʳuillend conð çnaima; ʳaiʳgeʳh cach a comʳeʳ; iaʳað ʳoʳ ʳeʳe ʳrebaib hi comʳuðuib ʳraʳh; ni bi açʳai ʳi ʳaeʳam; ni açaiʳ nað çaemçlai o çʳoib in ʳoʳaiʳ, co çuʳiuð ʳoʳ ʳiaðnaiʳe ʳi aʳhʳabail ʳeʳha.

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 extenda. 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 bír ina ruan iar riacéain a fairc cuic ír uaró tuicir na ba feir, .i. ceithruime cach athgabala], .i. nocha bí léf óg don tí bír ina ruan can fairc na hathgabala do bhré; no in tí bír ina ruan iar mbhré, can dul ó'uarluacó na athgabala, no cen toicheó coitechta, .i. gataro léirí léroc. Ní tuálaing toxal naoi for-nairc, .i. noca cuimcec toxal na hathgabala amach in tí nach cuimcec a uaral ponarom ar anaró ar fut illaim cirtas tall, [.i. munab fechem].
- O'D. 46.** Ní fuilleno cono cnaimá, .i. nochan folechano torbatu do connach bír ar a cnaimab can fairc na hathgabala do bhré.
- O'D. 47.** [Iar mbhré faircc do; uair nocha rachuro in atgabail a fog-eilt nach i mbhré nacha loburó, no cu ruccur a faircc; ocuf maró atgabail inbleogum om hí, bet cuic feoir fe taob rin, ocuf nochu nruil ní don cirtach; ocuf cumaró ann no bet rin ír in faircc fhuil rúicé in tan tainic in t-inbleogum amach i noeguro a atgabala; ocuf muna táinic cin cu faircc fhuil flecc he nocha nruil eiruc ann ó'inbleogum.]

Saigeth cach a comleir, .i. in uara fer do bhré a fairc ocuf in fer eile óa fuarluacó, no amail no cumaró do ruir dlígró. Iaró for terec tpebáib, .i. iarórum uirru ír na tpebaib óa terea uirne, .i. ír in uruim fhu líar, amail no comairóagréó iar cas uiró na tpeach, no ír na tpeachab ina comairóagréó doib itir tpeir ocuf noim, no iar n-aráó ocuf tpeoró, no iar tpeir iaróagré, .i. itir turgabail gheine ocuf a ruine, arno coir a gabail a naoi, munab ecin. Ní bí acraí óirféram, .i. nocha bí acraí athgabala don tí bír ar fáeram neich; in óeoraíó nocha bí acraí in fín éall tar fí fáerma órachail air, .i. fer bír for fáeram ní tuálaing acraí, ni acarur fúm dono. Ní acraí nao caemclai, o cnoaib in forair, .i. noá nacraí athgabail do gabail inoi oc na claechmaicheir cru co nioi forair, no cru co nioe arair, .i. in óeoraíó muna ruib uiraró mar aen fí óa taruirtar a lan [no] muna ruib fecc tigi ingabala lair, .i. óeoraíó, co ruib occu i techta no gabtar air. Co cuiruro for fáerair, .i. co tocuircheir fáerair ac gabail na hathgabala imaille fí. Ó athgabail techta, .i. cur ab dlígheó gabur in athgabail, .i. co ruib techta oca.

Ní mug, ní fúiróir, ní fúlla, ní augairé, ní buachail, ní cpette cuaine, ní gaircheir an-aetairm fhu dlígró na uródlígró na forpuechtu tuaithe he, acht cor in glair,

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 *fines* 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 ðlegait bia-
tharð acht bochtan, no ur̃chaelan, no bair̃gen huar̃al
lait̃he, cona hanðlonn, conarð f̃ru a cenð cuinðriug̃ther̃
romama techta.

Ní mug, .i. noca n-athgabail aile gabur don mug ðaer aét ma fo f̃r̃.
Ní f̃ruioir̃, .i. ðaer f̃ruioir̃, no in ðeorair̃, .i. ðaer aicenta, .i. [ðaer]
gabla. Fúlla, .i. rait̃ech, .i. bir̃ for̃ ullateét, .i. ðuine ðilmain bir̃ for̃
ribal a hinarð ð'inarð. Clugair̃e, .i. bir̃ ac gair̃e ai, .i. na cair̃ech.
Duachair̃, .i. cuil cométa na mbo. Ní cr̃ette cuair̃ne, .i. cair̃at na
nos̃s̃e, in r̃acair̃e, no in tamain r̃ilí, .i. gilla na r̃ilí, .i. gilla ur̃r̃ait̃,
.i. cometecht; cach bir̃ abair̃iu imbar̃iu, co cuir̃tar̃ cach ir̃ur̃ r̃air̃; gilla
ur̃r̃ait̃ inñro. Ní gair̃b̃ther̃ an aet̃aim, .i. noca gabur̃ a net̃manuðar̃
neich eile f̃r̃ur̃, no ðlegur̃ ðib ar̃ a ðualg̃ur̃, no ina ciñtaib r̃eim, .i.
ciñðeo athgabala ðib, .i. a cin uoðeim, no cin a n-athar̃ no a r̃enathar̃.
Ur̃ol̃ig̃ið, .i. a ðualg̃ur̃ neid̃ eile, .i. in ciñtaib a com̃ocair̃. Na
for̃r̃ech̃tu tuair̃he, .i. nach in r̃iach r̃iur̃riug̃roet̃u ðlegur̃ ir̃ in tuair̃,
in in r̃iach cor̃ur̃a r̃ine, no r̃maét̃ cair̃oi no r̃uba oc̃ur̃ r̃uba, .i. coit̃cenð
ðoib uil̃ iñr̃in, .i. cin tuair̃i i coit̃cinne. Acht cor̃ i nglair̃, .i. cem bit
i cuir̃riug̃. No brait̃ f̃ru f̃iam, .i. brait̃i r̃ur̃ i mbi amail r̃eim, no
r̃ur̃ ino l̃uim, r̃ur̃in r̃labr̃ar̃, a cin for̃ in tuair̃ a coit̃cinne. F̃riuum
a f̃reir̃lige, .i. ir̃ r̃ur̃ a m̃bet̃ na l̃ige r̃ur̃ in cinar̃, no r̃ur̃ in r̃labr̃a.
Na ðlegait̃ biathar̃, .i. noca ðlegait̃ biathar̃ aét lan eim in boicht̃
in r̃oolain in meir̃r̃in, in com̃at̃ bechi cuir̃beét̃, no lan eim in bochtan
do l̃uim, .i. l̃eirt̃ar̃ bec, oc̃ur̃ ða lan ðec uir̃i c̃ir̃i ir̃eð teit̃ ino [in ðala-
nai ðib], in-aim̃r̃in loma, oc̃ur̃ ar̃aile a naim̃r̃in ar̃ba, .i. l̃et̃ bair̃gn.
Ur̃chaelan, .i. cael a ða hor̃, a ða himel, .i. in l̃et̃bair̃gen, .i. céin bit i
cuir̃riug̃. Bair̃gen huar̃al lait̃he, .i. bair̃gen cair̃c no noelac, no
ðomnaig̃. Cona hanðlonn, .i. do im no do l̃uim. Conarð f̃ru a
cenð cuinðriug̃ther̃ rom̃am̃u techta, .i. co t̃irat̃ a ciñn f̃ru ðlig̃eð
.i. cur̃ ab ðar̃ a cenð cair̃riug̃ther̃ in mo mamuðar̃, no in g̃r̃eim ðlegur̃
ðib, no com̃ar̃ig̃ther̃ cuinn tar̃ a ceñn r̃on g̃r̃im̃ar̃ techta ðlegur̃ ðib
ambet̃ ar̃hlair̃ r̃in, no co ñoech̃rat̃ a lobar̃ uile.

C. 2664.

O'D. 48. [Rur̃ol̃er̃ athgabala na ðaoiñe fo do r̃eir̃ liubar̃, .i. ar̃ a
n-ðer̃oile, oc̃ur̃], a r̃oga don ðuine ðgl̃ig̃ir̃ r̃iach̃a do na ðuif̃-
nib r̃eo iniat̃ bur̃ein g̃ebur̃ in athgabail, no iñe a r̃roð; no ðono
cena, cemar̃ he a r̃oga a r̃roð do gabail i n-athgabail noca ðir̃;

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 'tmain 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-

DISTRIB. ocur cemad e a rozarum athgabail do gabail doib, noca zebthar ac̄t riat bodein, ac̄t a mbēt ina ruioleḡ athgabala do peir Senchura, c̄to im a c̄naso bodein, c̄to im c̄naso a comocair, c̄to im c̄naso ḡ luga inat, c̄to im c̄naso ḡ cutruma rru, c̄to im c̄naso ḡ mo inat; no dono, cumad ano ro bēt a ngabail ina i n-ac̄gabail, in tan ḡ im c̄naso ḡ cutruma rru, no ḡ mo inat, ocur ni ruilet feoit acu.

Mára cin ḡ luga ináit, ocur atait feoit acu uodein, ḡ cuic feoit̄a doib uodein ina gabail a n-athgabail. Muna ruilet feoit̄ acu [ḡ] ancer athgabala do ruagail ru; ocur a ngabail uodein in athgabail, ocur inoethem in duni ro gab iat i n-athgabail do ruagail umru. Ocur mar e a inoethem co nac̄ meḡam leir iatrum na in cutruma ro dlig, no cuma peir̄ leir iatrum [ná in cutruma ro dliḡiḡ], amuil ro bēt in uilidetai i laim ocur in pe iarra raga in uiliat̄a i lobud ḡ i pe iarḡ a tiasatrum. Mar i inoethem cono meḡa leir iatrum na in cutruma ro dliḡiḡ, noca gabano ano rum ac̄t zreim cumail̄e, ocur in pe ar̄ a ruazur cumal̄ ti r̄etaib i lobad ḡ i pe iarḡ a tiasatrum, ocur zaidet ar̄aen athgabail do r̄etaib eile; ocur mo na cumal̄ in cutruma ro dliḡ ano rin; ocur mara luga na cumal̄, in pe ar̄aga in dec rin do r̄etaib i lobad ḡ e pe iarḡ ar̄aga a cutruma doib r̄um; ocur ruar n-athgabala do ruagail ruḡ in imar̄c̄raio ruil r̄uno co ru cumail̄.

Ánaso ocur d̄ic̄him orra ro aic̄neḡ na r̄et imar̄ gabad̄ i n-athgabail iat, ocur rogeilt̄ ocur bleit̄ aen anmann do rūt leo, ocur lobad̄ do dul ina cen̄o o do raga aim̄reḡ lob̄ta.

O'D. 49. Mar im c̄naso in uḡraio ro gabad̄ [in-athgabail] iat, ḡ cuic feoit̄ do dul i lobad̄ doib ar̄ cāc̄ láit̄i naic̄n̄ta. Mar im c̄naso deoraḡa ḡ lēt̄ cuic feoit̄. Mar im c̄naso muḡcuir̄te ḡ ceḡruime cuic r̄et.

C. 2666. In daer̄, mar im c̄naso na nuḡraio [no a t̄gear̄na] ro gabad̄

distress 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.

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 ocur let cuic fet, mar im cinair do-ora-da, ocur cethruimi cuic
 jet, mar im cinair murcuirte.

Mar ina cinair bu-ein no gabad in daer in-athgabail, fogelta
 ocur blet do dul ina cenn, ocur noca teit lobad; ocur if fe in
 O'D. 614. [fogelt] teit na cenn miach do dul i lobad de ar cac laite
 naicenta, mar ima cinair bu-ein, no fectmao meic mar im
 cinair inbleogain.

In luas rin fognuma no-can fuil deitbir cinair na inbleogain
 i let rin; acit mar ealadach no bui aca comet, rcpall do
 O'D. 50. ar cac laithi naicenta. Mara nemelonaic, no glar, no gemel
 no geibeno [no rlabrao cu pein] if let rcpall do ar cac
 laiti n-ai-centa.

C. 2668. [Mara luga nairi, ocur no gabad iatrum i nathgabail, ancer
 athgabala do riasail ann; cethraime cuic fet don uirad, oet-
 ma do cuic fet don do-ora-da, ocur in feirit rano deo cuic fet don
 murcuirte; ocur no-a nfuil rmaic do daor ocur no-a nfuil
 uada. Ocur no-a nfuil oil in cinair aga anrin do fetair;
 ocur da mbeic, ocur no gabad rom i n-athgabail, if cuic feoit
 don uirad, ocur in cobroail ceona air.

Ocur comao ann bu ruider athgabala iat in tan na fuil
 oil in cinair oca; no cir bec cir mor ber acca do fetair, if
 cuic feoit ina gabail fein, co no gabter in bec rin no in mor
 rin ar tur.

Mairi ocur rucha d'atpaga ar in baile in no gabad iat co
 forur in feicheman toichda, ocur anao ocur ditrim orra fo
 aicne na fet, ocur fogelt ocur blet aon anmann do rit ru
 uile, ocur lobad do dul ina cenn o ticra aimrin lobda; ocur da
 tairmuirte diaf ne comed, do beoir da blet. Ocur da-a
 rlabra do beic euirra, do beic letrcupall ann gaé lae, cir a
 cain cir a n-uiradur.

Ocur ifed if amelonaic ann, glar, no gemel, no rlabra; ocur
 ifed if elonaic ann cac ni o ta rin amach. Ocur no-a 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. DISTRRESS.

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. *deébir ambro cíó im a cinad bósein, cíó im cinad n-inbleogam, ocuf noáa nfuil deébir a fogeilz nach ambleré. No ono, co mberé amail inoifri lebar.*

Μαρ ιατ ρειν γαβαρ ι n-αθηγαβαιλ δαμα ρερρ λειρ α ρεοιτ το γαβαιλ ι n-αθηγαβαιλ, ocuf ni ρυαιρ in ρε ιαρρ α ραχαδ cumal α λοβαδ ιρ e ρε ιαρρ ραγατρom ρειν. Μαρα ρερρ λειρ α ηγαβαιλ ρim α n-αθηγαβαιλ nar α ρεοιτ, in ρε ιαρρ α ραγα in uilιαταρο α λοβαδ ιρ e ρε ιαρρ α τειοριm.

Μο ina in κοιρροιρe in ni ρο δλεαχετ απο ρin, no ιρ cufpuma ριρ. Ocuf δαμαρο λυγα in ni ρο δλερτεα απο ina in κοιρροιρe, cuiρ ρεοιτ το ουλ α λοβαδ δε αρ γαδ λαιτι παριντα, ocuf in imαρpια διαρ ann ρειρ n-αθηγαβαλα το denam δε; ρογειλτ ocuf λοβαδ αον anmann το ριαγαιλτ ριρ.]

Όρετ αυρροpια cach n-αθηγαβαλα λα ρéine, inγε μα το nemtchib no μα ρορ nemtchib; τορετ τρωρcυδ α τοδ-αχηραιδε. Nech narδ zella δι τρωρcυδ ιρ eluthach na nuile; in τι ρoluing na huile ni θιρpenαρ ο θια na θuine.

Όο ρετ αυρροpια .ι. ιρ ρεmτεδταιγi λιum αει ροpιασ απαρδ αρ na ρεινib na αθηγαβαιλ το γαβαιλ τοib cena inoυρ ειλε, .ι. απαδ nama ρορ ηραοαib ρειne. Inγε μα το nemtchib, .ι. inγε αρ αέτ. Ατα αέτ λιum απο, μα το nemo ρορ ηραιλε ηραο ρλατα ρορ αειli, .ι. θα nemo ηραο ρλατα ρορ ηραο ρλατα. No μα ρορ ηειmτchib, .ι. ηραο ρεινι ρορ ηραο ρλατα.

O'D. 52. .ι. απαδ nama ρορ ηραοαib ρειne ρια ηγαβαιλ αθηγαβαλα τοib, απαδ [ocuf τρωρcασ] imυρηo ρορ ηραοαib ρλατα. Όια naρpιατ na ηραο ρεινι na ηραο ρλατα cin comηραδ [ρλαθαειλε] ι mailli ρυu, ιρ cuiρ ρεοιτ uαιτιb, ocuf atchuyr, amail αρβειρ α mηρeτα ηειmeδ. Ocuf ιρ cin ταιρηγριn ολιγεσ τοib ρin; αρ θια ταιρeτeα, ρο ba τοιρi α ριαch το ηρeρ.

Μα το cυαρ in ηραο ρειne ο'αpιασ in ηραο ρλατα cin ηραο ρλατα ειλε λειρ, ocuf ρο αρβειρeδ ριρ, ocuf ni ταρcυρ ολιγισ 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 'cumbal' 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. ἴφ κυε ρεοιτ, οκυρ ατχυρ σο λαίτε φορ ρέτμαιν φορ μηρ φορ βλιαδάιν. Μα ρο αιρβερεο ριρ, οκυρ ταρχυρ ολιζεό σο, ἴφ κυε ρεοιτ οκυρ ατχυρ σο ζυερ. Μυναρ αιρβερεο [.ι. ιμυρην] ριρ, οκυρ ηι ταρχυρ ολιζεο σο [οκυρ ρο τρωιρcc,] ἴφ α οά ηινολιζεό αιζαιό αν-αιόαιζ, οκυρ να ρειχ ο'ιc.

Τορετ τρωρεσο α τοbachραιο, .ι. ἴφ ρεμετταcu λιυμ τρωρεσο ορηαρσο να τοbach αηγαβαλα οιβ, .ι. λα ταεθ αραιό, .ι. αρ ηι υρρορα nama ριλ τοραιοιθ.

Όια τρωιρσι ρειχημ τοιχεσο αη ζελλ σο, ἴφ διαβλαό ριαχ σο, οκυρ διαβλαο ιμβιο, οκυρ ρέτμαό μαρβέτα, οκυρ enecclann, μυνα ταρχυρ βιαο σο. Όια τοιρκετηρ βιαο σο οκυρ ηι ταβαιρ ζελλ, ἴφ διαβλαό ριαχ οκυρ κυε ρεοιτ σο nama. Όια τοιρκετηρ ιμυρηνο ζελλ σο, οκυρ ηι ταρχυρ βιαο ἴφ οίρι α ριαό υαο οκυρ κυε ρεοιτ.

Nech ναο ζελλα οι τρωρεσο, .ι. nech να ταβαιρ ζελλ σο ρχυρ τρωιρσο, no να ζελλανν ολιζεό σο ταιρρυη οο ροιμε, .ι. ιαρ παρο. ἴφ ελυτhach να η-υιλε, .ι. ρεχτα, .ι. ἴφ ελυοach να ηυιλε ολιζεό, no να ηυιλε τοιχεσο.

.1. ινολιζιο οον ρεχημαιν αραο οκυρ τρωρεσο, οκυρ αηγαβαιλ σο γαβαιλ οε ιμ ιηι ναρ ολιζερταρ; ινολιζιο οονο οον βιοβαοό α ελοορυμ ιμ ολιζεό .ι. αοα ηινολιζιοό αιζιο ι η-αιζιο. Όια ταιρκετηρ ιμυρηνο ολιζεό σο οκυρ τρωρεσο ταιρην, ἴφ ριαχ ροηι σο ηιμετ υαο οκυρ κυε ρεοιτ.

Μαο ηε ιη ρερ ακαρηρ ανη ελαρ, οκυρ ρο ριτηρ σο ηολεζυρ ηι οε, ἴφ διαβλαο υαο οκυρ κυε ρεοιτ. Μαο κυηοταβαιρτ λαη ι ηολεζαρ οε, αηο κυηοταβαιρτ, ἴφ λετ διαβλαό υαο οκυρ κυε ρεοιτ. Μα οερηβ λαη οηα ολεζαρ οε, οκυρ ηι ολεζυρ, ἴφ κυε ρεοιτ nama αρ α ηελοο; ριc οονο μαο κυηοταβαιρτ λαηρ, μυνα ολειρτηρ ιαηταιη.

ἴη τι ρολυηηζ να ηυιλε, .ι. ιη τι ιμρυιηηηζιρ να ηυιλε ιηολιζεο αιοι βυοειη, no να υιλε τοχεσο ολιζεθεό σο βειρ nech ειλε αρ cen ρηερα ολιζιοό ιμρυ, .ι. ιη τι leceρ ελοό να ηυιλε ολιζεό no να η-υιλε τοιχεσο, .ι. να ηυιλε τιμηα. Νι οιρθηαρ ο οια να ουιηε, .ι. ιη pennac

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

Distansa. ocuf im eiric, maro e a ber do zner elod caich; uair eirinoirac lan do no don Eclair elod do lecon, ocuf noá denann don zniro tuaithe, áct eirinoirac leiti, ma ta toéuf aici co noenam matyra do.

Aras cuicéi for cirtach zniro feine, ocuf athgabail do gabail do. Aras deémarde for inbleogain mara zniro feine if inbleogain do, ocuf noá n-eicen tporcad, na tpeiri imceimniéti for ceétar do. Aras deémarde for cirtach zniro flata, ocuf aras deémarde for inbleoguin, mara zniro flata if inbleogain do, ocuf tporcad ocuf tpeire imceimniéti for neétar do. Mara zniro flata if inbleogain do zniro feine, aras deémarde air, ocuf tporcad, ocuf tpeiri imceimniéti. Mara zniro feine if inbleogain do zniro flata, aras deémarde air, ocuf noá necen tporcad na tpeiri imceimniéti.

In tí loingerr na doige rair di tporcad, if a bnech la rani, arren diabul neich ara tpoirccher air.

In tí loingerr, .i. in tí loingerr ni, ocuf na comoigeno rair oligro im in ni ima ra tporcad air, .i. bnoair, .i. don tí bir ac tporcad air im in ni oligir. La rani, .i. do rair in feimechair. Arren diabul, .i. if uair icuf diablad na fiac im a noentair in tporcad.

Muna tairgter bia do if diablad mbro ocuf diablad fiach, ocuf in cumal ocuf cuic feoit; ocuf dia taircter bia do if diablad fiach do ocuf cuic feoit. Dia tinceftar maoin ni elair nachae.

C. 2678. Ma tainic zniro rani d'acra [an zniro flata] cin zniro flatha imalli rir, mar aras tucurtar, cuic feoit uas; ocuf mara tporcad cuic feoit uas, ocuf ni aicepat iarum aiternach.

Doine nac riló rin; ocuf mara rileo he, mar aras tucurtar, cuic feoit uas; ocuf mara tporcad cuic feoit uas, ocuf ní bí co tí bliadain ba dia betamnuir zil.

Doine do cuair d'acra a fiach ano rin, ocuf nir tincas he, in tí loingerr in fer tall, cuic feoit uas ocuf diablad fiac ocuf enecann. Ma tairgur riar do, ocuf nir gab, in tí tpoircer tar taircirin rairi, zil, cuic feoit, ocuf riló 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. **O'D. 55.** **DO** gner. Ro dlis na ríada anó rin, ocuf munar dlecht, ocuf do cuaid da pacra [ir] ríad foni do nimet uad. Munar tincad icir, aca niondlisio aigaid i n-eneé.

In tí tpoircef tar taircfin ruir do, abail a dlisio a fuigiull fene. Ir ped coir cach tpoircthe la feine arach for foraithe naó elai, no gell do gellaid tpeibi nech fuir a tpoircithep aipe.

In tí tpoircef tar taircfin, .i. in tí tpoircef tar taircfin ruir dlisio, in for amuis, .i. in fechem toicheoa. Ceabail adlisio a fuigiull feine, .i. eiprio uad in dlisio do ruir fuigiull in fenechair, .i. a feich, ocuf acat cuic feoit ocuf eneclann ma ro ba chinnti leir na ro dlis in ni ro acair.

.1. Dlí a ríach, ocuf cuic feoit o neimtib i tpoircad tar taircfin ríada; ocuf ma gnaó feine dobera apad for arailt tar taircfin ríada, ir dlí a ríad nama.

Ma gnaó feini tpoircef for gnaó ríada co taircfin ríada, ic cuic feoit, ocuf a tinncti co fechtmain for mif for bliadaín. Maó gnaó ríad ic cuic feoit, ocuf a tinncti dia mbliadaín ghl.

O'D. 56. Ir ped coir cach tpoircthe, la feini .i. ir e ni ir coir do fcuir tpoircit do ruir in fenechair. Arach for foraithe [no forarach] .i. ni roib tpeabair rir na ríachaid roime, .i. for dagané do gnaóaid feini. Na leicfe elod, .i. neé dia mbi cuma eibne ocuf aicoi, .i. noá n-elod do lecen can raé rir in dlisio. No gell do gellaid tpeibi, .i. no gell do gellaid bir aice ina tpeib, .i. ir aicair no bui rir na ríachaid roimi funo [.i. lan gille no rmacc gille ocuf eitipe in torruis]. Nech fuir a tpoircithep, .i. nech ina noentair air in tpoircad, uair comair rir in gell ocuf in tpeabair ir cuma epeit ocuf aicoi.

fasts after what should be accorded has been offered to him, &c., *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. DISTRESS. →

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.

DIRECTIONS. [Cáite] deitbir eagaru rin ocuf in baile [atá íf in Finnrueth Fithil]; “gabur raít do cumung ocuf aithe do raít [ocuf zell do aithe, fech do zell?”] 1llo tarraítur cáé ní oib rin oar a cenó, ocuf íf tincirín coir cáé arach oib tar cenn a cheile illo. Sunó imurro do rcur troidce in aidoi tucaó ro, ocuf cipe arach uil tarraítur do rcur troidce in aidoi íf zell íf raíatí rir; in zell imurro cio illo cio in aidoi tarraítur, noá tincirí choir ní ailí tar a cenó aét feich.

C. 267k. [Mana roibe arác rir na riachaib a buna, íf tincirín coir do rcur troidce raít. Ma ro bui, íf tincirín coir tar cenn raíatí aithe, ocuf zell o’aithe, ocuf feic do zill.

O bof ben do beiraig in toitheo do zner, aét mara ban zrao plata íf arao n-aile do beir ocuf troidcaó; ocuf mara ban zrao fene íf arao n-aile zen troidcaó do beir.

Ocuf o bur fer do beiraig in toitheo do zner aét mar ar ban zrao plata íf ara ocuf deámao ocuf troidcaó do beir. Ocuf mar ar ban zrao fene íf ara cuicéi zan troidcaó do beir.]

Fir do sin cona moidir naé íarai aena tar aile. Ní oam enecland anao. Ní aufruiz zo ainechta tar ní be riru huin.

O’D. 57. Fir do sin cona moidir .i. [ní tufrunao] do sin mac Aigí, no do Sencha mac Ailélla, iní do cainaimrizegair noo coaimgair co na hintraigter aena ilaróa ailí oar in oara ailí nain, no oar an oara hain rí. i. nain, no oar ailí rí. i. n-oen, no oara oen uil i n-aile, .i. fir n-aieno co naimioir [lar]. Naé íarai aena tar aile [.i. ár ní oia tnerí ar coir zell oí, aét zellca oí íf in lau i nzaibtar no ara baruoh, .i. maó beira neé buit cin íarobne íf in la rín, zillit oí comao e ara baruch aró rula oí. eca íarobne]. Ní oam enecland anao, .i. noa oamann in lanáó imoegla enech in lúzach anao íf íra fuirru na anao naine; no i ní clannur in n-inchaib oib ro uil, ní oam anao íra ina anao naine, .i. enec na hoizi ar epcerur oí.

Anao huine ino ro rir uil, ocuf arao cuicéi o írú zraoair,

¹ *Finnrueth Fithil*.—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 :¹ "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 apad dechmarde o uagal gnasuib, ocuf if eo forno ac̄t
 C. 2766 ríleða, cuicthi oruioiri, ocuf dechmad̄ [forno], daig if e for gnab
 oia ceile.

Νί αυρπιρις γο αιρεχτα .i. nōan riu riuiget in aipēt apad̄
 ifia uiri na apad̄ nane, uair do ba go doib oia uirpuigetir.

Μα πο γατα nech do torc orcela aipēt, no mol̄t no ni ber
 cormail do, ocuf ma do ti dam caem, ber enec̄ ruice dūit,
 erennat do tinneta ifi lau rin, no ara barach, ni conriga tairir.

If an̄o po aipēt̄ etach riu litch, arim riu nitch, ech
 riu aige, dam riu h-ar, bo riu blícht, mucc co nur,
 cauru co lí; toichned̄ ru, biathad̄ aipēt̄, erbuiō rleoi,
 mteub n-ealra; comopuir cach ciul, tincur tigi caich,
 oir i mbiō baile, aiel ocuf caire, loyat ocuf criathar;
 foxul meich aipech, carpat̄ raite, carpat̄ aenais, im
 dingsbail tarcur lir, im tuin̄de raicig; im corur lin,
 im chian n-inbir, im othruir cāt ain, hi tair̄ec a leḡa,
 hi tair̄ec a biō, hi tair̄ec a thincuir hi tair̄ec a tige
 techta, im dingsbail aircuil̄te a reir leḡa; im corur
 duin, im corur t̄reibe icir comorbais, im char̄r
 inaimp̄raib p̄ōna; im corur puir̄t i n-aimp̄raib

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. tochuir, im d'ingbail fairthe, im telcuð mbroga, im log nenech noige, im duilchine, im poburthe, im opartain, im airniri tair, im airniri gobann, im chaire cigi gníad, im rcabul cáic raicé, im chomm, im rcazagach, im foldeub, im cach lefcar nað cumpanað, im fecht feotu cigé airrech, im chopur etha, im mef, im pocenn, im ríð, im ocbail ðroichit, im rabra mil moir ðo chobrainð, im boin foruðethar caruð im biacharð ðunaid; im copur cimeða, im gaire nðruicé, im gaire mipe, ar ðofet a cept ceptaib; im gaire n-athar, im gaire mathar, im éairec ar cenð naðma ðo liuð fiaðnaire, im chobair ðo fuirðir cach tair etechtu; im rcin, im rcaðarcc, im epprechta macru, im telcuð mbroga, im rruian, im all, im aðarcor, im biaill, im ríðbae, im lomain cigé gníad, im chpoman cigé ban-crebthaire, im raball i n-airniri etha, im ichlainð i cuicib, im ocht mbullu ara rognat muillonð; topur, tuinide, tir linde, liae, mol, inðeoin, herintiu, oircel, milaire, cup comla—ar ðligið cumalae a comet; im d'ingbail mic ðo chich, im d'ingbail mic ði chru, im d'ingbail mic ði moir, ði ðeclaim, ði buirðir, ði claim, ði chaich, ði ðaill, ði anboprachte, ði baclaim, ði ðara-

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 'fuidhir' 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 imorcori a ruir 1 porr, im
 fichill cigi airrech, im falund cigi bruiagair, im glar
 cona allmuire, im chloc fo cain ceitra, im chomar, im
 chomairchech, im chomlepta comuirchech, im lainn, im
 lainnion, im chaindelbra cigi caich, im trefet cigi
 rrotha; im tharb for rlabra, im echcullach for
 eochu, im mucullach for mucu, im reichi for
 caerchu, im choin for a mbi ottrach, im con buachaill
 cacha ceitra, im oirce, im archoin, im arphocair
 techta.

Αηζαβαιλ αιλε ιτιρ υιη οκυρ τρειρε ρορ μιθιρ δενχα
 1 pechtaib aicnō im cach mbandte.

1r ano no airleō, .i. 1r ann no airleō, no no hepaluarōō 1
 noligeō na haine, no 1r in focal 1r fenchur iar na rcanorao 1 nol-
 geōaib. Etach rri litch, .i. cumtachta, .i. aenais 1r in errach, .i. no lic
 rollaman; 1r ano atair na ceitri nerram air. Arri rri nithe, .i. oebta,
 .i. no rri comrac. Ech rri aige, .i. 1 n-airriri impuine, .i. rri hinorais
 aenais; 1r ann atair na ceitri nerram air. Dam rri har, .i. in-airriri
 trebta 1r 1 n-errach rri. Do rri blichet, .i. 1 n-airriri laeta 1r in
 tramarō; 1r ann atair na ceitri nerram air. Mucc co nur, .i. co
 meite uirre a n-airriri a marbta, no cua na nur. Caura co li, .i. co
 lai a olla a n-airriri a lomareta, .i. co n-olainn Toichneō ri .i. im
 a biao nairbide, .i. biao pechta rrele na rre, no biao rracha ceirialla,
 .i. in brathair nos biata, ocyr 1r apas naine. Diathar airrech, .i.
 na ngrao rra, doneoch 1r rrat ceirialla, ar ane, .i. rraen cuma,
 .i. o ceilib na n-airre, .i. brathair nos biathar la lai ocyr 1r apas
 uine uine, ocyr apas oemaro via rreirre rri. Erduio rreoi,
 .i. mas erbarach ni so rreio ceirine rracha ceirialla beor ar
 ane, .i. ni so buo na rreio so rre. Inreō n-ealra, .i.
 nreor oirreann cach via, rre a nreor caē via, .i. comorir in
 airrion 1 n-airriri oirreann, 1r ann atair na ceitri nerram air. Co-
 morir cach cuil, .i. cran glerca 1 n-airriri airrion rri no rre.
 Tincur cigi cach, .i. so bracanair ocyr so ceirialla. Tincur .i.
 caeb eor. Dri 1 mbi baile, .i. baile in berlam, .i. in ni 1r oir 1r in

1 *Bacon-making.*—In a Glossary in C. 1459 the word cuarō is explained to
 mean flesh, and the text and gloss above given quoted as authority cuarō .i.
 rreoi, ocyr rreirre rreor air “muc co nur .i. a n-airriri cuarō.” Cuarō
 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. mbias for ambio bail ne bio pecca peile, no ne bio cuir no cun-
 —————
 varra, .i. arairhib ara, .i. bal na zaire oc abrot. Aiel ocuf cairne,
 .i. nefam iac i n-aimyir znyimrad, ocuf anad naine ar an athgabail
 gabur umpu. Lorat ocuf criathar, .i. in tan necar a ler beor,
 .i. faenan cuma beor. Foxul meich airrech, .i. miach do na tri
 miachairb on airch, ar aine olegar a tiactain, .i. miach bracha zil, no
 air met tohair. Carrao raitre, .i. r6e, .i. i n-aimyir cua ocuf
 aenais, .i. an-aimyir cua no aimyir cocta a noyur ocuf a noyaisne do
 beim sib. Carrao aena, .i. rru bhuiois aise, .i. aithgin ngnoma, ro
 leic in brathair ar a ceili, ocuf in brathair gabur athgabail da ceile
 ann.

Im oingebail tarcuir lir, .i. biathao na loingrech, .i. no arne
 in puirt na tora tarcur don lir; no a comaire iar tiactain, .i. biathao
 na murduiri, .i. tarcur, .i. fer puirt gabur im tuioct do comairinn
 na bairi no ima comer; no fer puirt biatcur luot na bairi, uair y la
 tir rru a ruioctar olegar a to.x.aid, a nioisiois, a mbiaohao, a tarrech-
 tair; no fer rine ro biatcur don a ar cenno a ceili ann rin, ocuf
 aithgin a bio ar aine do.

C. 791. Tar muir tancatar na daine ro, ocuf niho tancatar na
 daine tirr. [Siche raet do cuireoar hi tracht maru co tuaithe,
 im luchtlae do doimib, no mil mar, olegar do tuait huile a
 oingebail don puirt, .i. tet aise rine ar a tir i mbi co rug tuatha,
 ocuf troicair airne. Arcongar rine don tuait no zairao an
 athgabail, ocuf oingair lin uile iarum.]

Im tuioct raitre, .i. im in tenn uio beirur ar in ti danna tech
 in roe. Arao naen lae air, no bet ma comitect ne ne naen lae, no co
 hor cruchi ocuf doirn ma brolac. Im corur lin .i. a cae do lin coit-

¹ *Boiling.*—In C, 790, various conjectural explanations are given of “*Dirre*
mbithbairle.” 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 *Bor*
 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 necessities 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.

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, $\alpha\alpha\tau\alpha\delta$ $\rho\alpha\tau\iota$.i. $\alpha\alpha$ $\rho\acute{o}\tau$.i. α $\rho\sigma\tau\epsilon\tau\tau\alpha$ $\sigma\upsilon\tau$ α $\rho\sigma\tau\alpha\iota\gamma\eta$ $\tau\sigma$ $\beta\acute{\epsilon}\mu\sigma$ $\tau\sigma\delta$ α η - $\alpha\mu\tau\eta\tau$ $\acute{\epsilon}\mu\alpha\delta$, 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, $\alpha\alpha\tau\alpha\delta$ $\sigma\epsilon\eta\alpha\iota\zeta$ is explained by .i. α η - $\alpha\mu\tau\eta\tau$ $\acute{\epsilon}\mu\alpha\tau\eta$, 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 fíne, .i. neřam he i naimřir ġnimir, .i. in břathair řo leic a cuit ar a cailc ce, .i. uifci no eifc icir comorbaib. Im chaitn nion břir, .i. i nı cuirřer a hinn in uifci ar inn in beřa, in cıarř; no if im a denam ġabar, no in cora coicenn na fíne; ocuf if neřam in cıarř; ocuf in břathair řo leic a cuit ar a cailc ce. Im ocřiruf caé ain, .i. imm ařoirřichin uair ocřirufa olřir caé aen uinne, řirř mama moř, ocuf ocuib toca, ocuf to bıř ocuf to liař. Nı cıarřec a leřa, .i. amuil olřer. Nı cıarřec a bıř, .i. ar aine.

Cıř řo beřa anao naine ar in acřgabail ġabur im bıř ocuf im lino řunao, ocuf ře aca řao if in duil, “Oia řerřar řuil řerř co tořa,” ġıl. ? Re olřeđ cıarřic in uinne tall, ocuf if řeđ oleřar a tabairř řo cetoir, na tecma řořail don řir uicřir; řunao imurřo in řolluřad řuil anao, ocuf nı cıarřic ře olřeđ řo cetoir, ocuf anao amuil cach neřam řor in acřgabail ġabur im a bıř ocuf im liař; ocuf i cen beř a acřgabail řor anao, řmacht meřa uicřir uao.

Nı cıarřec a cřincuir .i. to břecanuib ocuf ceřcailc .i. leřao coceřta. Nı cıarřec a cıře ceřta, .i. narř ar tech řalac řem-velleé; no narř aen to na cři teřoair, .i. ceřri tořair arř, conacaroar in řer řiric řor cach leč, ocuf uifci cıarř a lar. Im uinřbail auř-cuilře a řeř leřai .i. ar na řo cuilři in lobur, .i. mna ocuf coin .i. na leceř řair i tech, řirř na cıarři. .i. bıřao urcuilři, ocuf uinne naé cunnacarıac bair he, ocuf ar aine beř.

Oia n-urřořa in liař irřan to. Mına urřořa if řıacřacř, .i. uairř, ocuf a řairřirře in ce, icř řerř na řıacřana ocuf řerř na řola. No dono if řerř na řıacřana icuf in uairř řri řerř na řola iar nıurřořa to liař, ocuf ġabar iar řacř a cřıan to liař.

Im coruf uin, .i. a cuit irř uan coicenn na fíne; ar aine beř, ocuf in břathair beř. Uin, .i. to denam .i. coicenn anoir. Im coruf cřeıbe icř comorbaib, .i. a cuit don cıř to denam, .i. in cřeb coicenn. In břathair ġeřeř o a ceil, ġıl. Im chıarř 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.

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.** ƒeraiþ ƒeona, .i. nefam he i n-aimƒur ƒeona ƒin ƒogmar, no in cae
aimƒur. 1m doƒur ƒuirte i naimƒeraiþ tochuir, .i. moim coitceo
hi, .i. a tocur don eis ocuf hi tium, .i. im coirƒuir, ƒuir coir in m cur-
thar ar in ƒurc mona, in moim cnuao [ƒr in ƒe ƒuchain a tochuirtur.]
- O'D. 61.

Nefam hi ocuf a gabail a doea do buain to atathar don uime
no co [nraƒabar hi nó co] nraaba athgabail imri; ocuf anao
naine uirre; uair noea ba nefam iarain in moim manu bentar
hi ina haimƒur coir; no ƒr moim tium hi cena in aimƒur a
caite, ocuf ƒait ƒo ƒatao hi; no ƒr a n-oleŕtenur oleƒar, ocuf
noea nraƒabur hi no co nraabar athgabail imri, ocuf anao naine
ƒuirre.

- 1m uingbail ƒaithe, .i. don ƒaithe ƒoir no arba .i. do na ƒortab
mach i mbellaine, no uel ó ƒaiti in ƒenliƒ ƒor airi, .i. im uingbail
na nioiri ocuf na muinotiu ar an ƒaithe arar ƒenbail. 1m teliƒu
mbroga, .i. im teliƒu in brog ƒoir don ƒenbail im Saman. 1m loƒ
nenech nois, .i. ƒical ocuf coibc o ƒir, .i. o ƒir uoein, .i. ar ƒƒce-
tur don ois ocuf don ceimuitiu [.i. in muclunno teliƒur in ois ina
ƒarua.] 1m uuilchine, .i. uehmao caha uila a uilaine im buo
ocuf im linn. 1m ƒobruiche, .i. loƒ beirte, .i. im in ƒat ƒubaroe, im
in imboim beirte, .i. ƒuban, oetmao baingne, ocuf comƒat eim na ƒeime
to ƒail, ocuf comleat a uil do tuino [air].
- O'D. 61.

- O'D. 61. [Oetbir ecurruo ƒin ocuf in buim ƒceota] .i. moir do caƒna
itala iarri na ƒene to cach let ina ƒeram ocuf ƒoaloin; ocuf
lan bel in oemer ƒarƒna ino airle ƒir tiset ocuf letet.

1m oparain, .i. ƒonoc ƒebi'mu tabarain, .i. ƒeetmao lanbata in
ƒnair na ueina in benoachao na h-aeoi ac connair, ƒabar ƒin arar-
tain. Smaet ƒuirri cinoeod ƒin ar [a h-] airi ƒein, ce taimc ƒogail ce
cen co taimc ƒogail ce; ocuf anao naine ar in athgabail ƒabar uime
munar tinea cen a ice no cur ƒabao athgabail uime.

1m airniri ƒrair, .i. nefum iat, ocuf anao nefaim ƒoƒro. 1m
chairne tigi gnao, .i. imon chairne bir i eis in ƒir gnomaƒ 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.

DISTRESS. gniúctig .i. in bhuigub. 1m fca b u l caé raite, .i. in fca bel o ll b i r caé raite, in taigen bellatan, .i. i n e a r a l e r . 1m c h o m m , .i. i m a c u a r t , .i. i m b e l c u m a n g , .i. i n m u r o e . 1m f r e u a g a c h , .i. c i l o r n , .i. b i r o c u r a n f r e u a s a r a t a i b , n o i n m i l a n o u i r n , n o i n m e t a i r o u i r n , 1m f o l d e r b , .i. b i r o c u r i n f o i l a r a t a i b , i n c u a c l a i c . 1m c a c h l e r t a r , .i. t o m u n l e r t a i b . N a o c u m f a n a o , .i. n a c o m a n a o n o n a c o m e a i r u r e n o . 1m f e é t f e o e t u t i g e a i r e c h , .i. g n a o f l a t a .i. a n - a i m f i r n a f e c h n a i t e r :—

“Seéta feotu aineé eiraím naíng,
 Fo gnait eneéclmaib leaíng,
 Cairne, tabac, eíreua, ían,
 Cluathain ech-íruan no delg.”

1m c h o r u r e t h a , .i. m e o t o c r u a i c h e , .i. i m l e r u g a o i n o a r b a . 1m f o é e n n , .i. f o e a c e n n i n t a r b u r a p a r o , n o c i o h é i n f o c e n o í r r a i m e , o c u r i m a g o r e t g l a n a o f o g a b a o i n a t h g a b a i l , .i. f o t o t o n o e i r a c e n o f u i c t i , o c u r f i a p a r o .

Cro fo deua in athgabail gabur imin foceno do bíé for aem, ocuf conao meicé, no fiach duine caite fil anto? Ire in faé rodeua aca milledé atathar anto, ocuf ír neraim nemlecun a milledí.

1m f i o , .i. f i o d e i r o a r t o n . C u m a o a i t h g i n f e o a d e i r o a r t o n i t i r b u n o c u r g a b l a i b o c u r a c r a e b a i b f o r a i m , o c u r a o i r u f o r t r e i r i . A i t h g i n f e o a c o m a i t é r a f i c f o r t r e i r i , o c u r a o i r e f o r c u i c t i . A i t h g i n c a c h f e o a o t a r c e l l c o o i r a i n o o c u r i n o i r a i n o f o r c u i c t i , o c u r a o i r e f o r d e é m a i o . 1m d e b a i l o r o i c h i t e t , .i. c i o c l o c h o r o i c t i , .i. i m t o l i f i n f i o t o b e r a r t o t o c b a i l o r o i c h i t c o i t e i n o n a f i n e ; a i t h g i n n g n o m a f o l e i c i n b r a t h a r a r a c e i l e ; a r a i n e b e o f , .i. i m b e i m a o b a r o r o i c h i t , i t i r b r a i t r u i b , o c u r f i o n e m e o ; o c u r í r a m a b e i m .

1m f a b r i a m i l m o i r t o c h o b r a i n o , .i. n e r a m h e a n o f i n f e d e n a m c u l c r u a t h a r o c u r c l a r f a o a l l t e . N e r a m f e f a i n n f i n , c i n c o p n e r a m a r f e i n , .i. t o d é n a m a r c a l l t e i n b a i l e i n a b i f i o . I r a i r e í r f o r u i n i . 1m b o i n f o r f u i o e t h a r c a r r u o , .i. m e i t , .i. b o c a c a o r b a t a r a c u i n g e l l a c e n o , .i. i m i n m b o i n f o r a i g e r n o f o t a i g e r c a r r a n o c a i r t l o c t a n a t u a i t i c i n t e i é r o t o l e c u n t o i b , .i. b o m a r t a , .i. b o h i a t a n a f l a t a f i n i n t a n b i r o c d e n a m [e á n u o c u r] c a i r t o t a r a c e n n ; o c u r i n b r a t h a r f o l e i c a c u i t a r a c e i l e t o a i n n , o c u r a n a o n a i n e a r i n a t h g a b a i l g e b t a r i m p e .

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¹ *Pitchee* ('Cilorn')—This word is quoted by Zeuss, *Grammatica Celtica*, vol. i., p. 17, as a gloss. to the Latin *urceus*,

i.e. for the caldron which is in the house of the man of work or business, i.e. the Brewy. 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 — Ορνυθ ε ρυζ co ρλοζεο ρορ υπ ερυε, τιμναιζθερ υαο co τυαιτ co ρυαταρ βοιν ζαβαλα δια ρυιρρυ, .i. bo cacha haicme, ocuf ζαιβτερ αθηζαβαιλ αρ in τι na comreca in mboin ριν :—

“Cia bec tin capru ipin τυαιτ
 Oc bpeθ i mepze ρε ρλυαζ,
 Ip apcaθ τοιθ in αιθει ριν,
 Όια mbertheρ bo caθ αιcme το ρυζ.”

O'D. 63. Δερ τονο δω aen ρερ τοιθ ο mberar in bo ριν ταρ cenθ λινα υιλε. Cong mat ρυε τον in βοιν ριν τορυν [ναμα.] Mat coiρυζ cobarθ; in cen ber coiρ τοιθ cto aenar, ni ραζα αιτ αιτηζιν nama ραρ; in τι ιουρπο δια τοιθζιτυρ αθηζαβαιλ, αρρυρε βοιν ocuf αιτζιν, ocuf λοζ enech in τι ρο ic βοιν ρρυρ ινο ρυζ.

Im βιαααο τυναιο, .i. combiaααο in λοαα βιρ ip in τυναθ ρε ιατ ρε ορ coiρυχι; αρ αιθε βεορ, .i. ρερ cach ορβα ocuf α mβιαααο huαοαιθ υιλε; no ip ρλατ ip ecen το βιαααο απο, ocuf in βρααααρ τοο mβειρ α mβιαο ip θ ρορ ζαιβ, .i. αιτ ip mach βεραρ on, .i. βρααααρ ζεβυρ δια ραile im αιτζιν α δω. Im coiρυρ ciμεθα, .i. ciμιο coiτεceni, .i. α coiμιαρ ocuf α combiaααο. Im ζαιρε n-ορυιθ, .i. co ραα .i. neρam in βιαο ocuf in τεαα ρο αιτηριαα ρυ. Im ζαιρε n-ορυια, im ζαιρε μιρε, .i. ben μερ, .i. ζιν ραα.

.1. Smacht nemdenma ζαιρε ζαθ οιζ ζααα τηρι co ρυιαι cuiρ τηρι dec, ocuf nocon ρυιλ ρεραnn ζυρ na hocaiθ ρυνο; ocuf δια mβeo, comao cuiceο δυο ερβααααα τον ρμαατ; no ce ρωιθ, cin co ρωιθ ρερονο, cumao he ριν α ρμαατ. Αλ τι υιαμιο νερα ιηζαιρ ni τοοιν τοιθεθ ραιρ ιμρι; αιτ ο οδυρ ρειν ζαιρε, in ρμαατ υαο, ocuf ni icann in τιμβλοζον ip νερο ταρ α cenθ cin co ταρραια θ ρειν co ρο λειαι ρειν ελωθ, ocuf icao ιαρταιν. Cuiρ ba ρμαατ nemdenma ζαιρε in ορυιθ co n-ορβο ocuf co n-οβλορρεατ, ip αιρε ip bec in ρμαατ. Όειθ mбай ρμαατ nemdenma ζαιρε caθ μιρε,

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 aine 17 mo rmaét ina rmaét in tnué, ar ní hairfriuig in meir, ocuf ní bí ferann aici. Muine roib orbo, no obloiréct ac in tnué 17 commor rmaét a zaire riuin meir cin raé.

Nóí mbai deébir 1 tui in fen fine ocuf in cunntabarbach aifi. Deic mbliadna ocuf ceitru fichit don tpen fine, ocuf cuic fichit bliadain don cunntabarbach aifi, no 17 iarf na deic mbliadnaib óctmoáat.

Cumal óct mba rmaét nemdenam zaire zac fen fine oca mbi ferann iarf na hoct mbliadnaib óctmoáat. Zac cunntabarbach aifi iarf na deic mbliadnaib óctmoáat, racharó a ferann o fine na denann in zaire do anfine do ne in zaire. Fach fen fine ocuf caé cunntabarbach aifi cin oira, 17 cumal deic fet rmaét nemdenma na zaire; ocuf iarf ceitru orbo ocuf obloiréct acon rin fine; ocuf dia mbetir anoir aigi, 17 cuic bai rmaét nemdenma an zaire; muna be imurro 17 óct mba rmaét nemdenma an zaire.

Ar do féc a ceit ceitruib, .i. 17 nemteátaig lium aifneir da nimfulang rin na dimfulang a machar ocuf a n-athar, ocuf tairce do zena imfulang a machar, ocuf a athar, .i. a fuil for ain, .i. a fulang Ceitruib, .i. gléithe ría cach. 1m zaire nathar, .i. bráthair zairer dia raile. 1m tairruic ar cenó naoma do liuo ríadnaife, .i. in tairéctain na ríadnaife ar cenó narcaire do oil a ríadnaife, ocuf ríadnaife fet aine ro gab do lam, .i. zairther rruir rano. In feichem zairer do ríadnaife co noerna a ríadnaife laif; no dano 17 fechem zairer do naomaim do teét laif do tobach ino naoma ro naife. 1m chobair do ríuoir, .i. in n-athgabal don tizerua muna ti do cobair na roair do beirar 1 coitrocha co himoligéé, .i. ríuoir coit-cenó na fine, ocuf in bráthair zairer a chuit da celi. 1m ríu, .i. tairget ríona ríu, .i. nefam 1 do zruer, .i. acat na ceitru nefam uirru. 1m ríadnaice, .i. in ríadain, .i. in ríu, .i. 1 naifruer dechra ríach ar. 1m eirrecha maceru, .i. anaitgin, ar ain, .i. na hi ro uairi zairer ríng dona macaib beca, .i. camana, ocuf liatruite, ocuf laboca ac [no oirce] no acat, uair ar tzeirí aitéin na cat. 1m telcuó mbroga, .i. in telcun in broga ríuoir, .i. ti tui roiraice no ona, .i. don tpenbaili in Samain. 1m ríuain, .i. in taen ríuétach. 1m all, .i. uillití he in da ríuét do beo air, .i. uilliu inoairill, ríu heochu na cappat no bío. 1m aóarfor, .i. iauirer arais ino eich, no car or moingí inn eich, .i. cenó, .i. iauirer tor, .i. cenó. 1m bíailé, .i. bíu ina ail ina

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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. —

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. ατιτιν; no αλλ no ιφ in bit, no bit hail le no na hail, .i. in tuat conaró. 1m ριοβαε, .i. bιρ oc eibι in ρεoa.

1m lomuin tige gníao, .i. lomán capn ocuf beapc ρín; ocuf cío a tige neich eile beρ, ιφ αmluó ρín beρ a beít ina neρam, .i. imín lomáin cain bιρ ι tige in ρín gnímaíς, in bνuεaíο, .i. a n-aimιρn gnímpaíο uilí ρín. 1m chpoman tige banephebtaiεe, .i. corpan íapn, .i. ρai epomchar a cenó; ρo nain ρon tuige bιρ ι tige na mbanephebtach, ocuf ρep lεpach ρo gabupcap aichgabail uime, .i. bac no corpan buana eíοaínn no caílnn.

O'D. 502. 1m ρaball, .i. [im an ρaeó béll oll ιφ in ρé ρuthain a ρpaeatnaíεter in t-ich, in t-arpur]; no ιφ im a oenam gabup; ocuf ρaball coiceno he, .i. ρae béll, .i. apup abél. 1m ιchlainoi cuicib, .i. ima éota ιφ in íclainn, .i. ícla éoiceno. 1m ocht mbullu ap a ρoεnate muilno, .i. im na hoét mballa bιρ ac ρoεnam in muilno, map a oepam nap noεεaró. Topup, .i. ap a tige uipci, .i. in tuipci tapuεicther ap in topup ιφ ann bιρ tapupmecu ap icup na linne. Tuinnnoe, .i. ó topup co lino. Tionnoe, .i. aen ρaeo, .i. bιρ ι n-ino in ena in uipci. Liae, .i. a o, .i. in cloch uaétair. Mol, .i. a epu, .i. ap ρoin. Innoon, .i. a céair, .i. in cloé íaétair. Heponnoe, .i. a cuic, a cloe bec bιρ ρop eínn in muil, uipup impap in mol. Oipceí, .i. a ρe, .i. oap a cel ρilip in tuipci. Milaie, .i. ρéct, .i. heip in muil, .i. in gamul. Cup, .i. a hoche, .i. íapup an cupup in tapup uait in cloé uaétair, .i. in tuat, .i. in taponn toll. Comla, .i. comal oo neoch íat uilí, .i. in muilno, .i. coiceno oib uile. Ap oluio cumalaε a comet, .i. oluio cach no ιφ cain aolac ρe nech oib ρín a comet; no oluio caé no ιφ ρu cumal bιρ ac nech, comla ρup ac a chomet, .i. in muilno uile, .i. o comla naobuo ingno a coibeip oo beít ρop ain; cio on ap oluio cumal a comét [ocuf no] oiaclat oo beít ρop oin, .i. o comlaró oia ρaibí log cépu ρingnne caé ρín ιφ in mbull. Mano apchar an oip ano, ιφ lan logenech, map lu, ιφ let log enech. 1m oingbaíl mic oí chich, .i. íap mop. 1m oingbaíl mic oí chpu, íap nec a machap, no ní halap o mapbeup ac beip leap, .i. aichin a bio. 1m oingbaíl mic oí mop, .i. in ben mep. Oí oelaim, .i. in ben bpenanalach. Oí buioip, .i. in ben booup. Oí claim, .i. in ben clam no bpenanalach. Oí chaich, .i. bec oe ρupc ace. Oí oailí, .i. in ben ían oall. Oí anbobpachc, .i. in ben epupε cin ρug noip, ac oiaε Coipmac:—

“Conberbar bpaét
Nepnon bpu ρeipí cin íaét
Ninpoipna.”

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. *Al comat .i. a camla no ιφ cumal ippen in t lapi tét múrou iní ano alla ιφ leip comét.* “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 ('aill 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 leprosa, 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. *Ṭi baclaím, .i. in ben ír bacach lám, .i. in ben ceirí, .i. cia do fasch a tinn, ní tuallanḡ a tairíngne. Ṭi uaracha tairḡ, .i. fo tabar mólai fulla.*

Ánab náine ar an athgabail ḡeabaí a fer léraíḡ na mban fo anuar uilí im uingbail in alernuma oib, muna uingbaiter oib he ar in ne ar a nolesar.

Im ethur bír ocimorcór a purt í porc, .i. uon ethar (.i. coitceno) bír ac imurchar ar in purt ina ceile, ar aine beor, .i. aithin. Im ríchilí tigrí airé ch, .i. ḡraio rlaḡa in airmír imerca, .i. ḡeibro ḡraim bío uoib. Im rálunó tigrí bríuḡaíó, .i. nefam he in caé mbairó, .i. mianach caé ain. Im ḡlar conaí allmúiré, .i. uanne no eich, .i. im in ḡlar cometar na hí do bepar uar oll in mara, in ḡall ḡlar. Im chloc fo caín cethra, .i. uaralí, .i. rocatur im bríuḡaí na ceirí, .i. do ní nemeó ceirí oib .i. impa cach nairí, no fo bríuḡaí oia n-aithne, .i. iní fo bia uoram ír in nemeó cethra do gabail í n athgabail, ír do bí uoram í nemeó cethra do uenam oib co taircain tairmír na hacgabala ué. Im chomair, .i. aithin in comair ar ainí; uair noá nefam íarcan muna gabtar [athgabail] uime [í nairmír a buana no í nairmír a caithé mara bentá he.] Im chomaircheor, .i. cac comairceor do airtin, .i. brathair ḡeber oia rlaí. Im chomleptá, .i. im iní cumchar ar in comairceó, in lébar; aithin nḡnma fo leic in brathair ar a ceile, .i. commuine ríne.

O'D. 65.

O'D. 65. [Áitíre on brathair oia rlaí ar na híca cin in uorairó fo ḡab cuice; ocuf ar í comleparíó rlaí ann, bratharó uaimé tairluic in brathair ar arlaí; no im iní do níter ar comleparíó in comairce. Áitíre nḡnma fo leicc in brathair ar a ceile, amair uobrumur roimuro.]

Im laínó, .i. in ḡrael. Im laínnon, .i. in tirlí in ḡrael, .i. oc imruo na bairíne, .i. benar uon ḡrael. Im láinóelbira tigré caich, .i. im in ail tigré for a mbí in bréo tairnemach amail cannoil í

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. DISTRESS. —

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 'all

DISTRESS. τίς cach uaine; no im anail toirneis. Im tpepet τίς γρηοθα, .i. incheite, .i. bíf oc impud, .i. tpeiti peten in teni, tpepa an leioib; no im in peit tpeim tpepa peitep teni, τίς cach uarail, .i. in peitipi. Im tharb for rlabra, .i. n-aimipi uara. Im echcuillach for eoche, .i. naimipi echmarpa. Im muccuillac for mucú, .i. naimipi laic. Im peitchi for caerchu, .i. n-aimipi peite. Im coin for ambí oetpach, .i. cu peitair uoirup. Im conbuachail cach a ceithra, .i. neipam he cipe conbuachail do na tpi con buachailib, .i. anao naine ar in achgabail gabur im aithgionib na con pin. Im oipce, .i. bíf ar cae, oipene na ruina imegan; no ac mnaí toircepach; ocur a pep no gab achgabail ime, uair da ma ben no ba anao aile. Im archoin, .i. cu arais, cu na tpi ngnim, .i. uingaid pep forpiana [γρη.] .i. anao n-aine ar in achgabail gebtar im aithgonaib na con pin uile. Im archoic, .i. in cu bíf ar cae aiceoa na ncaiaoe, in cu lan oligtheé; no na nairi, n-aimipi riarais. Achgabail aile, .i. itpi aine na pep ocur tpeipi na pep, ata alia na mban. Ar a pail anao nail. Rof mior Sencha, .i. no meipemnaigepar Sencha, do uoir uirgoretaro a aicnoé pin. Im cach mbanoe, .i. in cach teetugaoé mbanoa, .i. in caé ni olegat na mna.

Ip co pe conamur achgabail huine, acht ni ima thormais cubur ocur aicneó la pene, a cormailrib, iar fir [ocur ole] chta. Ni techtat for dail ip for dail anoligio. Nach mil conbeip deiche ip coibne ppiu no ucc bpiug bpiuguid bui i pepen. Caé achgabail aile a oligio for ceithraimthain, a uichim for ochtmaro.

Ip co pe co namur, .i. ip co nuice ro no cotaimpizeó anao naine ar in nachgabail, .i. cur in achgabail aile, .i. arput. Cubur, .i. na tpepen, .i. in laeta legar. Ocur aicneó, .i. na pep ppen, .i. in laeta na legano. A cormailrib i ar fir, .i. in neoch ip cormail fir ocur na tuc ar aip, .i. etach do noét ocur fir bpiu in ni puacta, no biao do boctair.

Ha huile nei chi pin anuar uile, ac rubnamar inoligioé na haine, ip ano ata anao naine oipra i n-inbair naip tince 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 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 equivalentents 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. ^{Ir. Who} clothes to the naked and ^{do not read.} to such as require them at the approach of cold, or food to 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 ɔlɔɔɔ ɔat, no cur gabat athgabail ɔe, ɔro ɔ n-eɔɔc ɔɔɔla ɔo ɔlɔɔɔ ɔe ɔat, ɔro ɔ cor, no ɔ cunnɔat; ocuf ɔa ɔɔɔɔɔ ɔa ɔic can athgabail ɔo gabail ɔe. ʒɔt ɔa ma [ɔ] cor no ɔ cunnɔat ɔo ɔlɔɔɔ ɔat, ɔa n-aɔtɔɔɔɔ ɔe ɔɔɔɔ ɔɔɔa, ɔoɔat ɔa ɔic ɔa cɔɔɔɔ ɔ ɔoɔa na ɔe ɔin. Munar haɔtɔɔɔɔ ɔe ɔɔɔɔ ɔɔɔa ɔɔɔ, ɔɔ no ɔoɔ na ɔɔɔɔɔɔɔɔ ɔɔɔ, ɔɔ e ɔɔɔ ɔ ɔɔɔɔɔɔɔ. Mar ɔ ɔualcuf ɔɔɔla ɔo ɔlɔɔɔ ɔat, ɔa ɔica in ɔi ɔa ɔoɔɔɔɔ ɔat cen athgabail ɔo gabail, ɔɔ ɔa ɔo ɔicne na ɔɔɔla, ɔɔɔ ɔa ɔoɔɔɔat ɔat ɔo comɔatɔe, no ɔ'arɔt, no ɔo ɔunɔɔatɔe.

C. 794. Nɔ tɔɔtɔat, .i. ɔoɔa tɔɔtɔatɔɔɔ no ɔoib ɔoɔ ɔal nac ɔile ɔt cur-ɔama .i. no ɔoɔ in ɔailɔi. ɔɔ ɔoɔ ɔail ɔa ɔoɔɔɔɔ, .i. ɔɔ ɔoɔ ɔal na hail ɔa ɔoib ɔai ɔlɔɔat, .i. ɔɔ ɔoɔ ɔailɔi ɔo ɔeɔlɔɔɔ ɔoib. Nach mil conɔɔɔɔɔɔ ɔoɔɔ, .i. nac ɔr caɔ, caɔ mil conɔɔɔɔɔɔ ɔoɔ, .i. ɔa ɔan ɔar cae, .i. an curɔ. ʒeiche, .i. ɔiabɔat buair no emann. ɔɔ ɔoibne ɔɔɔ, .i. ɔɔ e no ɔoibnɔɔɔ ɔoib ɔo ɔɔɔ ɔe ɔon tɔɔtɔatɔat, ɔɔ ɔɔ comɔatɔi ɔu ɔo gabail ɔ n-athgabail, ocuf ɔo ɔɔɔɔ ɔ tɔɔtɔatɔat, .i. ɔɔ ɔoɔɔail ɔɔ haɔhgabail ɔile, ɔo in ɔhgabail ɔine gabatɔa na mila [ɔoɔɔ] ɔin, ɔɔ ɔoɔat ɔile tɔɔt ɔoɔa ɔr ɔa ɔɔɔɔtɔe. Ro ucc ʒɔɔɔ ʒɔɔɔɔɔɔ, .i. ban ɔɔɔɔɔɔ ocuf ban ɔoɔɔ ɔoib in tɔɔtɔat ɔoɔ. ʒuɔ ɔ ɔeɔen, .i. ɔo buɔ ɔin ɔ Muɔ ʒeɔɔɔɔ ɔ n-ɔɔɔɔɔ, .i. ann in ɔune. ʒhgabail ɔile, .i. ɔoɔ ɔa ɔaɔo ɔail, ocuf ɔaɔo ɔil. ʒ ɔlɔɔɔɔ ɔoɔ ɔeɔɔɔaɔaɔn, .i. ɔa ɔɔɔɔɔ, .i. ɔɔɔ ɔaɔo ocuf ɔaɔo, ɔoɔ ɔeɔɔɔaɔaɔaɔn, .i. ɔeɔɔɔ ɔatɔe ɔicnɔtɔe. ʒ ɔoɔɔɔ ɔoɔ ɔoɔtɔatɔat, .i. ɔɔɔ ɔaɔo ocuf ɔaɔo ocuf ɔoɔɔɔ, .i. ɔaɔo ɔail, ocuf ɔaɔo ɔail, ocuf ɔoɔɔɔ ɔeɔɔaɔaɔ; ɔɔ ɔoɔtɔat ɔaɔɔɔɔ, .i. ɔoɔo in ɔann ɔin ɔoɔtɔat ɔo.

ʒaɔo ɔail ɔ mnaɔ ɔoɔ mnaɔ, ocuf ɔ mnaɔ ɔoɔ ɔeɔ. Mar ɔeɔ ɔeɔaɔ ɔoɔ mnaɔ, ɔɔ ɔaɔo ɔuɔɔtɔ no ɔeɔtɔatɔe ɔuɔɔɔ. Ma ɔeɔ ɔeɔach ɔeɔɔɔ ɔeɔtɔar ɔe, ɔɔ ɔaɔo ɔuɔɔtɔ no ɔeɔtɔatɔe ɔiaɔ ina ɔiachu, ocuf ɔɔ ɔaɔo ɔicnɔtɔ na ɔeɔt, ocuf ɔa ɔoɔtɔɔ ɔicnɔtɔ ɔiaɔ ɔo.

ʒhgabail ɔile, ɔo inɔin in comoɔɔɔɔ amathar, ɔ mɔɔocul mna ɔia ɔailɔ, in ɔinɔɔail mbannɔllatɔ, ɔr

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 *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 Bruighaidh, *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. — **ni bi i mbantellach aét co coirib, ocuf lofat, ocuf cniathar, do cach mnai for a raiie.**

Αθηγαβαίλ αιλε, .i. αρ ατα αναδ ναίλ. Το ιηγιν im comorbur a mathar, .i. im caem orba uair a mathar, .i. cairug ocuf cnela, .i. orba feirtir, .i. orba cnaib no rliarfa a mathar. Mifocul mna dia raiie, .i. in orochpocul do beir in ben ar acéil im a lefainm, no apocul na bi fuirru, .i. diablad in feid olomur, .i. mifocul nao ru fuirru, .i. in gell, .i. riac oligr ben dia laile. Im oingbaíl mbantellais, .i. im oingbaíl in ceécaigtí banra, .i. in oligr, .i. in oligrcheé beirat irin ferann, .i. mainp a[é]t cairug. Ar ni bi i mbantellach aét co coirib, .i. uair nochan fuil ni oligrcheé do na mnab, .i. ni oligrach do bhoit do ceécaigtí ferann aét cairug ocuf lamtorao. Co coirib, .i. a ceoir, .i. oi cairug in cet fecht. Lofat, .i. ar a cpod uil i forba na tri cethraman. Cniathar, .i. in fecht doebenach.

Nochan fuil deitbir nefaim na nemnefaim imn aθηγαβαίλ gabait na mna, ocuf noáa nfuil deitbir cirtaig na imbleogaim, ocuf noán foálat muije na cniacha anao na oichim doib; aét anaδ naile, ocuf apao naile, ocuf oichim cethraman. Ocuf ben tuc toicheδ for ru no for mnaí ano rin; ocuf maia fer tuc toicheδ for mnaí, apao cíictí for ban gnaio feime, ocuf apao dechmaide for ban gnaio flata, ocuf eporeao ocuf epieiri imcéimnigtí.

Deitbir epairu rin ocuf in baíl ata: “arpen riachu dia cethruime lo on oétmao lo.” Banaitre tainic tar cenb banbribair fe laima banfecheman ano, ocuf tri apao fuil ano, .i. apao naile on banfeichemair for an mbanbribair; ocuf apao aile on ban feichemair for ban airtre; ocuf apao naíli on ban airtre for in mbanbribair; conao fe laite rin, ocuf anao naile conao ocht laici, ocuf oichim cethraman, cona da laite dec; conao e rin arpen riachu, dia cethruime lo in anca ocuf in

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.

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 *serv'd* 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. *ḡíctma on oéctmaro lo in aparo. Suno imurpo nočan púil aít aparo nái, ocuf anab nái, ocuf ḡíctim ceethuman, conro oét la.*

Athgabail aile im log lamthoraid, im Duilchine, im pobruiche, im aparvain mna dia nái, im cach naóbuir bir i feiruib, im feruair, im rnuimair, im per bolg, im feithgeir, im aiceo rige uile, im flepc lin, im cuicil, im luagarman, im cloidem corthair, im abruir, im comorair nabair, im éorair, im aíte lamthoraid, im iadaas cona eorair, im criol, im criandobol, im rinde, im churail, im rnaithair, im rnaithe liza, im rcaidheir pocoirle ben ar nái, im baicne cat ban, im oirne rigna, im tincuir roe, im tairec nairm, ar iŕ im rir ban ciato imarzaet roe.

Iŕ co ŕe conaimet athgabail aile por uc ōruŕ ōruŕŕad bui hi feirín, ocuf Senca, mac Ailella, mic Cuiclain; fongallair Ulad. Iŕ iarpunó ro laca oena tar aile, ar iabach rir fene mana tairair tairir; ar ni aircrenaó nech a óligeó naé upóligeó, nach a gair, nach [a] rairbhe, cia beith do iar cul, la ruirchiu aine, ocuf taubhrechta Ailella, mic Matach, conro tainic Coirpne Snathchoir naó ro damair nach nóligeó naó beith for um, acht a beith for tairir ocuf cuicil 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 tird a rir cach a mbuidib breithe.
 Ir i achgabail treiri ciata ra zba in Eri i mech rloizid
 Cilella mic Matach.

- Othgabail aile, .i. ar ata anso naili. Im los lamthorais, .i.
 im los in torais do ni ri o laim, .i. bocao ocuf brecao ocuf rize, .i.
 seimao cach a dala. Im fodbrithe, .i. let na ruda don mna igi, .i.
 ruda beirte, .i. luas rize. Im Ararctain, .i. fectmao lanbiata na
 mna na veina in bennachao, no na mna dia ngeibthe, .i. nembennachao
 do ni in ben ar aicoina mna eile anhrate. Im cach naasbur, .i.
 glar lin. Dir i feirte, .i. rnat glar olla. Im perctair, .i. lin.
 Im rnomair, .i. olla no in perctair loim, .i. nioich. Im per bolz,
 .i. imon bolz bir fo per fo trais ar a crann a abru, .i. in crbolc.
 O'D. 504. Im rath zair [.i. do beir rait zair in rize, no rto zair do beir rath ar
 in rize]. Im aiceo rize uile, .i. comobar na rize do garmonib ocuf do
 claoimib, .i. na rlatia rize. Im rleor lin, .i. da rleorthe in lin.
 Im cuicil, .i. cuicel lin, .i. in perctair, .i. nolla. Im luga rman, .i.
 luga garman, no lingua garman, .i. in garman cen buir, .i. cen rubar.
 Im cloisem corcthair, .i. [crann beca a cinn corctair] ara rize
 in corcthair. Im abru, .i. abur uair ac a rize, .i. na ceirle zela,
 O'D. 504. .i. rnat rinn. Im comorair nabairre [.i. ini ar a comorbuzenn
 in abairre] a h-abru, .i. crann tocharctai no tocrar. Nabairre,
 .i. gnim ar gnim. Im corctair, .i. uirru rion. Im airt lamthorais,
 .i. urate le in torais do gnio laim in uat leob ina rionair, .i. ruat
 in riera innti. Im iasas cona ecorctair, .i. in rias cur ani ecar-
 ctar innti, in tabur, .i. aiceos, .i. in loman bir imbe, .i. im a beolu.
 Im crbol, .i. im crbol, cru ruzgthe do allaid, no cru a rruallaid.
 Im crannbolz, .i. lethair, .i. bolz ar ambio crannbelan anallu, .i.
 bir fon rait rait. Im rinne, .i. in rora. Im churail, .i. zair,
 .i. cruno ruzno. .i. crannoga beca no bit aca anallot in an abru.
 Im rnatthair, .i. rait in rnat ina cru. Im rnatthe liza, .i. rnat
 vata. Im rcaisoir, .i. rait veir na mban, .i. rcatan. Focoirle
 ben ar arail, .i. beir in ben o ceili. Im baircne cat ban, .i.
 in baircna, na rren, tucao a bairc Orerail Oruc im-bit caic bronnna
 vuba. Im oirne ruzna, .i. inoair 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 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 ('asdiallaib,') 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 'bairc-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 ('oirne') of a queen, i.e. after the foot ('orcan') of the queen he follows, i.e. the lap-dog.

DISTRESS. 1m tincur ne, .i. oia fer lefach gabep. 1m cairne nairm, .i. ben in fir gabir oife, .i. arn comraic bir oca do gner, .i. uatepe oia feichem, .i. don coibdelac eile. An ir in fir ban ciato imarzaet noe, .i. ar ir in na mnab iar fir no heimfuchachnaise in comaric ar cur a ne [.i.] i feruann, .i. in Anni, ocur in Iain, .i. da ingin Parataloin.

Ocur da mac Parataloin ir iat do ruigne in comraic, .i. fer ocur ferghna, ocur ir uime no comraicret, .i. in daia brathair oib, .i. ferghna tuc a fiar i Uamannur, .i. Iain, ocur tuc in brathair eile, .i. fer, in tuiur eile, .i. An; ocur no bi a cet coibci, ocur no ba leirim do reir oligib in coibci, uair nri mairu a athair; ocur a veir i Racholl m-brath [a]. “Lech cet coibci cachu mna da aigi rine, maó iar neaib a hachair;” ocur no bai ferghna ac iarua a cotach don coibci; ocur eirinoiric he, ocur ni olig ni; no ir coibce na fethair tucad aigib i nairib na coibci ro, ut oiaic:—

“Da mac Parataloin, cen acé,
 “Ir iat do ruigni in comaric;
 “Fer ir ferghna, co meit ngal,
 “Anmanua in da brathair.”

Ocur deirimirect ar in cetna:—

“Fer ocur ferghna na fir,
 “Ireó inniur na rin,
 “An ocur Iain do ceitair rloig
 “Da prum ingin Parataloin.”

O'D. 69. Ir impurin fsetharet in ne ciata imairget; ocur a veir i mbail [eile] Anne ocur Aifpe anmanua na da ingin.

Ir co fe conaimet athgabail aile, .i. ir co naice ro no canaim-riget no no cotaimrig anad aile for in athgabail nacurcar Dru, ban Drugeth, machair Sencha, ocur Dru Dretac, a ben. For ac Dru Drugeth, .i. ban ugoar fer eirino, .i. landruichec. Dai hi feirino, .i. do be i Mug Dertan; n-Uleab, .i. ann in daire, .i. immonne. Ocur Sencha mac Ailella, .i. a fer, .i. mac in fir no roeo nech o oir no o caingin clann, no aib raine aca, .i. aib ne cloeo cae aen epe na eolur. Fongellicair Ular, .i. teiguir Ular ina ruigil. Anad n-ane ocur anad tuiur for in riac ro uile. Ir iar ruho no iata oena tar aile [.i. aine na fear tar aile na mban, so tuiur 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.

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. Ian, 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-Deuten 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. ιφ ιαρφ ανισοαιφιν να λαοσ αινε, .i. ιφ ιαρφ αν ανασο ναλι. Ταρ αιλε, .i. ταρ ιν οα λα ριλ ιφιν αιλε. Αρ ιεβατφ εφρ εεεε μανα εφρταιφ ερσειρ, .i. υαιρ οο ειπλεδ αφ εφριννε ονα εεινιθ μυνα εφρσ ανασ ερσειρ φορ να εεταιβ ερσειρ, .i. οον cach ιφ οαιλ ερσειρ. Αρ ηι αιρεενασ νεch αφ ολιγεδ, .i. ηι αιρεεβασ, ηο ηι υαιργενεσ νεch αφ ολιγεδ εειν, .i. ηι ροφφ αφ ολιγεδ εαεειν, .i. οο ναομανοαιβ, .i. οο να ραθαιβ. Nach υρσολιγεδ, .i. ειν ινβλεογαιν, .i. nach αιλι, .i. οο ραθαιβ. Ναε αφ εαυφ, .i. ειαμασ amnuφ εο ηεαυφ ηε, ηο υασ εειν, .i. αφ εερυεαν εαοφφιν, .i. οο ηρειθι. Nach εαισθερε, .i. εια εειτ οο εοαοευρ αιε, .i. ο νεoch αιλε, .i. οο εεchemuιν. Εια εειτφ οο ιαρ ευλ, .i. ιαρ ευλ ολιγεδ ιν εοαοευρ ιφσ. Λα ρυιρτιυ^οινε, .i. λα ρο λυαρ εετα να ηαινε. Οευρ εαυλ-ερεθα, .i. να ηρετα ευλλα ρυευεταρ Αιλελλ, mac Μαεαε, .i. να ηρετα εαν εμυαιν, .i. οι μαεγιν. Εοηιο εαινιε Εοιρρρε Εηαε-εοιρ, .i. εο εαινιε Εοιρρρε Εηαεεοιρ ρο εηαεαιγεδ εοιρ, ηο ρο εαυασ εηαεαεα. Νασ ρο οαμαιρ nach ησολιγεδ, .i. ηοεα ρο αιεεηεεεταρ φιν nach ολιγεδ οο εετ φορ αιν, εομ εειτ φορ ερσειρ, .i. ηαευσ ινβεε ιαρ ηαιδ φορ οιν. Αεετ αφ εειτφ φορ ερσειρ, .i. ανασ ερσειρ αρ να εεταιβ ερσειρ. Οευρ ευιεε, .i. αρ να εεταιβ ευιεε. Οευρ οεεημαισ, .i. αρ να εεταιβ οεεμαισ. Αρα εφρσ αφ εφρ cach αφ ινβυισιβ ηρειεθε, .i. εο εφρσ ιν εανασ ευ οφρ οοιβ αρ cach ηι οιβ φιν αφ ηυοιβ ιν ηρεθε; ηο ιφ ηε ευιεαν ευ οφρ οον ηρεεημαιν ιν ηρεε οο ηρεε. Ιφ ι αεη-εαβαιλ ερσειρ, .i. ιφ ι αεηεαβαιλ αρ αφ εα ανασ ερσειρ ρο εαευεταρ Αιλιλλ ιν ερσειρε ευιεε, εουφ ρο λαεθε ιν αιλε οο να ηηαιε αναιενυρ. Ειαεα ραεεα ιν Ερ ι μεεη ερλοιγεδ, .i. εεε αεηεαβαιλ ρο εαευεταρ αρ ευφ ι η-Εφρηνν αεηεαβαιλ ρο εαευεταρ Αιλιλλ mac Μαεα, ι μεε αφ ερλοιγεδ, .i. αε ροεε, ηο αρ να ρο ροεε αιε, αρ ερσειρ.

Αεηεαβαιλ ερσειρ ερλοιγεδ, εφρ, εοηεαβαιλ, εενυμ ερλιε, εενυμ εραιεε, εεναμ οεναεγ; ευβα εουφ ευβα; ειν cach ειρρεεετα; ιμ ειναισ οο ηιε, οο ιηεγινε, οο ηυαι, οο ηηα εοεηραιεε, οο εφρ εαιφελ, οο ηυιρεεηυιρ, οο ορυιεε, οο οβλαιρε; ι ειναισ οο λαεμε, οο ευλα, οο εηεεεασ, οο εειλ, οο εραεεημνυρα; ι ευιλλεμ οε εεβε, αεε μεεη ελεδε, ηο μεεηλε εγαιλνα: αε αενα, εια εειτφ ιεφρ ερσειριβ.

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 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.

Distances. *Atgabadail* treiseiri *flóigeó*, .i. caé *ymaét* *meá* *flóigeó* *uile* *ar* *treisiri*, .i. *cipa* *flóigeó* *do* *na* *tri* *flóigeobai*, .i. *cino* *ir* *guro* *tuairé* *do* *uile* *ir* *oach*; *ocur* *caé* *foé* *ry* *creich*, .i. *caé* *aen* *ar* *a* *mbaré* *foé* *ar* *a* *foach*, *do* *neoch* *bur* *imoomlanno*, *do* *uile* *ar* *in* *creich*; *ocur* *oach* *opba* *do* *denam* *ohana* *ocur* *chuirbe*, .i. *foi* *oach* *foinno* *guro* *flata* *ma* *aen* *ry* *in* *ry*, *ac* *denam* *cana* *no* *cairbe*.

Cyrr, .i. *lethgabail* *diabailta* *m* *cira* *ar* *treisiri*. *Cro* *bes* *cir* *do* *na* *eru* *oirab*, *cir* *noincir* *o* *anrine*, *ocur* *cir* *ninruilain* *o* *ryne*, *ocur* *cir* *nainroibde* *cuma* *bir* *ó* *ryne* *ocur* *ó* *anrine*.

In *tan* *amratar* *m* *rynoir*, *ocur* *gabur* *biathad* *cia* *beith* *loig* *do* *ruatad* *do* *aire*, *cro* *ryne* *cro* *anryne*, *muna* *trihcurtar* *im* *biathad* *ry*, *ir* *anad* *naine* *ar* *in* *athgabail* *zairbe* *ime*. *Muna* *ruagba* *biathad* *imurro*, *ocur* *ro* *ingellad* *do*, *ir* *anad* *treisiri* *foi* *in* *athgabail* *zairbe* *ime*; *no* *ir* *brathair* *zairbe* *oia* *raile*; *cia* *ro* *gabad* *biathad* *im* *combiathad* *m* *rynoirach*, *no* *im* *oirruagad* *a* *loig* *do*.

Congbail, .i. *tri* *congballa* *do* *cuirn* *la* *ryne*: *congball* *ry* *oc* *denam* *cana* *no* *cairbe*, *congball* *ryeno* *na* *h-Clairi* *oc* *cuingio* *cuarba*, *congball* *tuairi* *ry* *rua* *ocur* *rua*; *no* *congball* *tuathgabala*, .i. *in* *gabail* *bir* *oir* *oi* *tu[a]it* *oc* *denam* *cana* *ocur* *cairbi*; *lethgabail* *diabailta* *caé* *biata* *congballa* *uib* *ry* *ar* *treisiri*.

Ir *anad* *naine* *iar* *rut* *foi* *in* *athgabail* *zairbe* *in* *brathair* *oia* *raile* *im* *biathad* *ry*, *no* *ryeno*, *no* *tuairi*, *ry* *na* *mbiathad*, *ocur* *iar* *nurroca*, *Ma* *iar* *mbiathad* *imurro*, *ir* *anad* *treisiri* *foi* *in* *athgabail* *zairbe* *in* *brathair* *oia* *raile*, *cro* *im* *biathad*, *cro* *im* *loig*.

Denam *rlige*, .i. *i* *n-aimry* *cua*. *In* *ymaét* *ruil* *an* *ar* *treisiri*, .i. *oap* *caile*. *Denam* *ruairte*, .i. *ymaét* *nemglanta* *na* *ruo*; *in* *ymaét* *ruil* *ann* *ar* *treisri*, .i. *oia* *clad* *ime*. *Denam* *oenais*, .i. *ar[in]ann* *anry*,

¹ *Rack-rent*.—‘*Cis nincis*.’ *In* *O’D.* 2,398, this is written *cir* *ninroir*, i.e. *wearisome* *rent*. *In* *C.* 807, it is explained *bó* *bichbliét*, *Imaé* *caé* *mif* *co* *ceno* *mblairna*, 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.

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 claidse ocuf a feirta, ric et oc, .i. rmaict. Fuba, .i. na tri fuba, .i. fo-diubha in loingsreachaib, ocuf in echtaobair, ocuf in macu triu, .i. fuba fhu loingsreachaib cacla laiti, ocuf fuba fhu hechtar tuata cacl laiti, fuba fhu macu triu a cno cacl feictmune. Letgabair diabulca in fuba ar triu. Ocuf fuba, .i. na tri fuba, .i. roime ruio ocuf belat ocuf crucha do iasao fhu, .i. roime fhu ruio na neictaruo ocuf belota, .i. na belata uatha ocuf ci crué na n-éctarann. Cin cach eirrecha, .i. na peatá, .i. fet aine ro loictar, ocuf ni fuil oíl in cinao ano uoiein, ocuf inbleogain nom bein co triu.

Cacl uair in aithair a cin uoiein do cin a ruip, fet triu ro mil; no cio fet aine, nocla fuil oíl in cinao ano uoiein.

Cacl uair in amair cin inbleogain do cin a ruip, fet aine ro mil, ocuf inbleogain nof bein co triu. Ocuf in ano in amair a cin boiein do cin a ruip in tan in ruop do melar he, ocuf a ta oíl in cinao ano uoiein; ocuf a chuip ino fo ceoir. In ann in amair cin inbleogain do cin in ruip, in tan in ruop na toimlither he, no cio ruop do melar e, nocan fuil oíl in cinao ano uoiein.

In cinao do mic, do inaine, do huai, .i. fet aine ro bnonnar; ocuf ric doib uil, .i. nefam toirioe do fhu conaig (.i. icerfuar) ocuf ni nefam cinao do fhu cur a cuinogair, .i. in t-inbleogain ar nera ruio uil, ocuf fet aine ro loictar ann, ocuf in inbleogain nom bein co triu, .i. fet aine do m. Anad triu doirio me, ocuf doim naime, fet triu doir fein, anad triu ocuf doim cuicla ata foir in triict fo anoir. Do mna focheaice, .i. in ruim ben, no ben buf foir foichill acat, .i. foieit triu in fo uil anad triu imbu ocuf doim nuime in inbleogain in nera uil ruo ocuf foieit aine ruo a foilaiter. Do fhu toiricill, .i. in gilla tuirua buf foir foichill acat, .i. fer a neictar foar aen aicéit lat, in foir a cin co triu, muna gabair 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.
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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.

M

Distress. uair, no co polomge lair nach aile. Do mairchuiréi, .i. cairn, .i. uair. Do oruich, .i. co nach. Do oblaire, .i. fuirreoir. I cinaid do laime, .i. fét treiri no marburcar, .i. uire feoit aine ocuf atgin feoit treiri, feoit treiri in fo uili. Do fuba, .i. feoit treiri aca noibi fellcét; if meclann olegar ifin felluocét ar tairi. Do thengar, .i. aer, no ainneo, no brat, no garogell, no guradnairi. Do beil, .i. fét treiri no blairi ac bel; no fmacht na gubreiti. Do flaitheimnra, .i. forrbruiru do do céili, .i. in eneclann olrigi ic cor ar do flaitemnur, .i. in eneclann olrigi o céilib i rogail rui, .i. forgiallra inn fo; no ni olrigi flait dia acillnuir; no do boing in olrigi dia acillnuir [ar tre]. I tuilleam do feibe, .i. in fmaét eam floga, .i. in i tuillef a feib tochura do, in eneclann ocuf in cumal fmaéta cana, ocuf trian eirai a cuirp, ocuf a feoit, .i. trian a ecala. Acét meth fléve, .i. athgin bis flata cetsiallra, nocha ne a uoirum, uair if ar aine olegar a tiachtann, .i. man cairi treiri, if atgabail aine gabur ime. No meth le, .i. do neoch if flait cetsiallra, .i. athgin gnima: letgabail diabula in gnima ar treiri. Acé aena cia deich icur treiri b, .i. if anad naine ar an[á] athgabalanb do neoch if toirceum uib ana, cia beit a fmacht no a n-eneclann ar treiri.

Acé gabail treiri i n-epi do feva, im duaba ti chuire, im chinaro do chlaro, im chinaro do flégaro, hi cair, hi cairne, h-ic aurráire, hi fuba do grega, hi foaxal do eirrechta, hi triad ic aít, i mbleich ic muilunb, i n-aicreb do chigi, ina polomparo, ina pollrcuo, ina orlucuo, hi foaxal do moza, do chumaire, i n-apat do meicc, i n-apat do ingine, hi fléich do mna, ina forcar. Cach gref, cach enechraice, if for cirtaib treiri aca.

Acé gabail treiri i n-epi do feva, .i. athgin in feva comacepa, no fmaét ocuf uire in fo nemio; no uire na feo comacepa ar treiri.

¹ *The 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 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. Oítegin cachā feda for ain, a tiri for trefiri; aítegin a gabal for trefiri, a tiri for cuicé; aítegin a craeb ocuf a fnomta for cuicé, ocuf a tiri for dectmaio, .i. cin mocta fto neimio no veioio.

Im tuabai oi tihre, .i. im fmaét to mona, .i. cuic ftoit i n-inao da cuaili dea, .i. fmaét foctbaig. Im chinaiio do chlaio, .i. fet ane no millerpar ann do clao ocuf imbleogain nor beir co trefiri. Im chinaiio do rlesao, .i. ir in cin do ni do rles ait do cuaili bir aich, .i. fet ane no loiterpar, ocuf imbleogain berer co trefiri. Ni tair, .i. co hinoligtheé, .i. eneclann ar trefiri. Ni tair, .i. illecon do tfoirce co hinoligtheé, .i. in eneclann oliger ann ar trefiri. Ni tauirgair, .i. bhuirio curraige, .i. doirn ina brollac ar daigin a parraite re riachaid; in fmaét fuil anto ar trefiri. Ni fuba do grega, .i. ic uante fuit, .i. corruimeét no toépono foro co mbuifcer; cuic ftoit io, .i. ceit, no rlat, no in tuabae; eneclann oliger anto, ghl.

O'D. 74. [Maio ó ammine] do grega [currair], co teora para pupail bro, .i. maio cuirne nech ni do breit daibinoid do grega, ir e airt biaf eneclann anto co fuice in tuiuir ir uairli bir ir in pupail.

Ir in maigin ar a ngataitheir in tech, eneclann don tuiuir ir uairli bir anto ar a nairio uoem.

Cio fo deira co na fuil eneclann aét do tuiuir anto fo, i ngait neich a henmaigin fuu, ocuf in bail i n-airair ir na bretaib: “Treboire tiri, arrenar eneclann cach puim perraio ar a mioduairt co moirfeirir,” co fuil eneclann don moir feirir anto-rioe i ngait in feoit a haen tiz fuu? Ir e rat fo deira tallad in moirfeirir antoie ar a n-agaio uoem, ocuf coir ce no bet eneclann doib i ngait in tfeoit a haen tiz fuu.

Suno imuirio noáa tarla aét tuiuir uairli [anto] ar a n-agaio uoem; ocuf da mbeit ni buo lia ann do biao doib co moir feirir; no, dono, cumao ime na beith co moirfeirir he, aigmeili lair in ugoar in fet do gait a haentiz fuu oluar a haenmaigin fuu amuich. Ocuf anao trefiri ar in eneclainn biaf in cach ni oib rin, munar hicao iat no cur gabad aégabail umpu.

¹ *Hill of meeting.*—The reading in the Harleian Copy is *minn arminn*, in O'D. 72, it is *minn arminn*; but the word *ammine* occurs in C. 797, and hence the reading, “Maio ó ammine” above.

The restitution of every kind of wood in one day, the 'dire'-fine DIRE-FINE 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 soda. 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.

Darránáil. **Í** fozáil do eiríochta, .i. na petarda, .i. a fmaéda uil ino fo rir, cuic feoit ino, .i. aúgin eiríochta na coonac; enecclann ar tpeiri. **Í** tpeira ic aité; .i. fiac fo impim [i] ar tpeiri; cuic feoit no deic feoit inn. **Í** mbleith ic muilun, .i. rimiteter. **Í** n-aittereb do thigi, .i. beé minoe tpeibi do tigi gan rir; fiac foimime vit ann ar tpeiri, .i. cuic feoit i n-ordugad, .i. fet ina ordugad máo rár a taige dichmaric; bo inbairin ino, do rcaio i nolaio do. **Í** na folompra, .i. gait a tuigi oib; no fmaé ann ar tpeiri, .i. cuic feoit. **Í** na folbca, .i. a colba ocup a n-urcair; fmaé no enecclann ann ar tpeiri, .i. in folofca. **Í** na ordugad, .i. cio for fetu, cio cin fetu, .i. cuic feoit i noul tpe tech tpe liar, .i. ar ameson; cuic feoit inn. **Í** fozáil do moza, .i. féich a fozáil; .i. enecclann oite i ngait do moza. **Do** chumail, .i. ye et oc i n-apao do meic, .i. ina apocra cen a diachad, .i. ina gabail tar apad, .i. cuic feoit fencupa ann ar tpeiri, no in cumal ban apad ril i mbiathao do mic, no éingine tar farugad. **Í** rleith do mha, .i. cen forba ngnima, .i. coirpoiri in enecclann ar tpeiri. **Í** na forcair, .i. ar ecin; enecclann ino ar tpeiri. **Cach** grep, .i. do neoch i nolegar lan. **Cach** shechruic, .i. o ta lan amach, .i. léet ocup fectmaio. **Í** r for cin-éaid tpeiri áta, .i. ir for tpeiri ata anad na hachgabala gabter in caé cinno oib.

Áchgabail tpeire i n-impim do eich, do noe, do cleib, do cairn, do charpait, hi fomailt do ene, do daibche, do rcaibaile, do chairpe; i n'pne do tpeibi, i folompra do lubguiric, i ngait do muc, do chairpech; i fomailt do bela, do f'obai; in chairthem tarcair do chuinne, in lot do aibinne, i fothla éairgeclais, in turpogaim do bechoin, in dupach do thene, in ratar do murmaige, in tpe do daire arba, do foctair, do focheo, do racha, do atinn, do luachra, diam dichmaric; illobu do chana, i lobad do chairde, in arad do urpadair;

For carrying off thy pet animals, i.e. the pets, i.e. the fines for them all 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 *net*, 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 *persona* 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. րօալտար, միալտար, յարիաժ քրիւր նա րօ ալտար, Եւտիւժ
 լեւիւ; իմ տօճա՛ն յարիւժե՛ յօմա՛ժժերա, իմ տօճա՛ն յարիւժե՛
 յօմա՛լտար, իմ տօճա՛ն յարիւժե՛ յանամնարա շեճտա, իմ
 շօիճե՛նժ Եւտեճտա, յարիւժիւմրեճ քօր Եօճիւ, քիա քիաճարա
 հի քեր, արիւժ քիա լաճարիւժ յօ Եւալիւ. Աւիճիւն մեճեճտա
 իք քօր սիւն աճա.

Աւիճարաճիւժ քրիւր, .i. ար ա քիւլ անօժ քրիւր, .i. ա քիաճժ սիւլ քօր
 քրիւր, օճար աւիճիւն ա յարիւժե՛նժ սիւլ քօր սիւն.

Շաճի Եւալիւ քիւլ իմքիւն քիւնժ իք քիաճի քօրիւմքիւմ; Շաճի Եւալիւ իճա
 քօմալիւ, իք քիաճի քօրքրարա քօմալա քօր օիւն.

Մ իմքիւն յօ Եւիճ, .i. քիալիւճա, .i. քիաճի քօրիւմքիւմ քեճ անք, .i. ա
 քիւլ իմքիւնժիւճ սիւլ լան աւիճիւն; յարիւժիւժ սիւլ քօր սիւն.

O'D. 75, 76. [Շիւ քօճերա շիւնա շիւրքիւմա յօ Շաճ յիւնք իք իմ քիաճի քօրքրարա
 քօրիւմա քօր օիւն, օճար շիւ նաճ շիւրքիւմա իքիւ քիաճի քօրիւմքիւմ ?

Մք Եւ նաճ քօճերա, ար քիւրքիւմաժ շիւրքիւմք աճա իմ քիաճի քօրքրարա
 քօրիւմա քօր օիւն, օճար նի հեճ աճա իմ քիաճի քօրիւմքիւմ.

Շիւ Եւալիւ իք իմ քիաճի քօրիւմքիւմ յերիւժե ?

Շիւրքիւ Եւ յօ քիւրքիւմա շիւնա յօմքիւրաճիւմ, օճար աւիճիւն յքիւրքիւմա
 շօ յեճիւմա, յիա մեճ յիւճիւրն շերտ քիւ. Սա Եւ իմքիւնք յօ
 յիւրքիւմա քիաճա, օճար յօ յիւրքիւմա քիւնք, օճար աւիճիւն յքիւրքիւմա
 յիւրքիւմա յիւրքիւմա; օճար շիւ Եւալիւ յօմքիւմա, յիա ն-Եւալիւ, իք յիւրքիւմա
 Շաճի քիւնք քօր քիւրքիւմաք. Օճար շիւ Եւալիւ, մաճ յար նօճիւմա
 Եւալիւքիւն անք ? Մք լանքիաճ յիւրքիւմա քիւնք անք; օճար իմ շիւրքիւմա
 քիւնք ի ն-Եւալիւ շօ յեճիւմա, իք Եւ քիւլ անք յար նօճիւմա, շիւ
 շիւ լեճիւքիւն ա Եւալիւ իմքիւնք, օճար յիա ն-Եւալիւ յար նօճիւմա, շիւ
 յիւրքիւմա յիւրքիւմա; օճար յօ անքիւնք իմ քիւնք քօ. Շիւն իմքիւնք յօ
 քիւնք շօ քրիւրքիւմա յօ շիւնք, քօ անքնժ քիւնք; լաճա յօ յիւրքիւմա շօ
 շիւնք, յօ քեճ յիւրքիւմա լաճ յիւրքիւմա; օճար յարքիւմա յիւրքիւմա
 քիւնք անք.]

case of bad fosterage, the fosterage fee in the case of 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.

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.

DICTA. Do noe, .i. aenlathair, cuic feoit: co lin fepa, veid feoit inn. Do éarir, .i. ailich no arbu, cuic feoit inn riac foimrime. Do charpait, .i. cuic feoit no cumall inn; riac foimrime ar tpeiri. Ni romailt do ene, .i. bice; cuic feoit riac romailta for oin ar tpeiri. Do vaibche, .i. moire, cuic feoit. Do rcaibailé, .i. cuic feoit. Do chairp, .i. cuic feoit. I noire do tpeirib, .i. eneclann tuit ingat ar do tpeirib. I folomrao .i. rmaét anro, ar tpeiri. Do lubguire, .i. in bo. Ingait do muc, .i. mucá co nuir ipunn; a naithgin for oin, ocuf a noire for tpeiri, .i. ar tpeiri; n-eneclann, .i. a noire in fo in tan naé it mecha. Do chairpech, .i. cen li no cen iuir. I romailt do béla, .i. colpaé vuir abela, cuic feoit. Do riodai, .i. cuic feoit in rmaét. Im chairthem tarpair do thuinne, .i. in tarpair do cuircheir do tainn, .i. in do cuircheir; riorit vuir, .i. in vuirpé rliuch, .i. ronnach no vuirpé, .i. rmaét, ocuf abeit ar tpeiri; cuic feoinro, ocuf no tecluma in ronnach no in vuirpé anro. Im loc do aibinne, .i. do ruidé vaia, .i. rmaét; tocaite na tulcha; riac foebad ann, no alan d'ich no bliét. I fothla cairgeclais, .i. loc i mbi mein airge, .i. mein in airge, no in uma, no in iaraino; cuic feoit ar tpeiri. Im turoraigain do bechoin, .i. ingat na ceptach beé, .i. diablar in cleib, no in eneclann anro, .i. in caí cpaéchar; no in rcurp do luidib. Im buirach do thene, .i. in buirpé ríar rogní, .i. cin in teno aonann, .i. riet ane no loite ann, ocuf inbleogann beirp co tpeiri; no rmaét in forloirce, .i. inro va cuaili dec gíl. Im rarfap do murmaige, .i. in ino no rarfap ar ep na vumaise in maíra; no in murann ar ambi techcuá, .i. ceiruro no no ar, .i. in murpéch cin buann; [no ip luachair in murpéce do buann eirpéir, .i. a rcurp no a clavo do vaimb ocuf mnab]. Na cuic feoit ar tpeiri. Im vuirpé do vaipé, .i. it cpaéich arba, .i. diablar in arba, ocuf eneclann ar tpeiri.

C. 797.

Cro fo veira a beit ar tpeiri rann rmaét in arba abair, ocuf a beit ar ain tuar? Ir é in rat rovera in aenpéct no gabar athgabail in aithgin ocuf imin rmaét tuar, ocuf ip raine péct no gabar anro fo, vaip cach rmaét ocuf cach eneclann rarfap a ruirpéir aithgina, mar a raine péct no gabar athgabail in in aithgin ocuf in in rmaét, anro tpeirpé orpa, ocuf vithim

¹ *The hill*.—In C. 797, the reading is do ammine, .i. rífoé, no rerp no bile can gíl, i.e. Thy 'aimine,' 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, DISTRESS,
 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 'duileac,' 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; 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.
 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 kins-
 man being *sued* extends the time to three days; or there is 'smacht'-fine for burn-
 ing, 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.

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. cuicti; no cuma dól íf in anasó íf nera dón aithgín. Mar a naenreét ro gabad aithgabail imín aithgín ocuf im in rmacht, íf anasó uiríu ro aicned ná haithgabála.

Do focbaig, .i. uiré ná mona, .i. cuic feoit anó ar trefirí. Do focheo, .i. in rmacét fuil i lot i focino runo; anasó trefirí ar in aithgabail gabur uime.

Cio ro dera anasó trefirí ar in aithgabail gabur im in foceno runn, ocuf anasó náine ar in aithgabail gabur ime tuar? Ire rat fodeira, im a nemlot gabur in aithgabail tuar, ocuf anasó neraim uiré uair nocha neraim i artain he da loiter e ina foceno; ocuf im in rmacéta fuil i lot in foceno gabur in aithgabail runo, ocuf anasó trefirí ar in aithgabail gabur uime.

Do racha, .i. cuic feoit ma ro boingeo. Do atinn, .i. ma for a coif, .i. ar a fuil techusao. Do luachra, .i. nocha cuic feoit diaf innti ría ná buain, .i. cuic feoit anó, ocuf íf inán ocuf romann, aht fir luachair ro, ocuf murluachair tuar, no murin; ocuf rmacét fuil in çach ni dib, ocuf a beith ar trefirí. Dian díchmaírc, .i. can riarráigib d'fir bunaró, bercar ná heinnailí rin uile, íf ann ata rann inoetu do. Ullobuo do chana, .i. cin a comallad, .i. rogail i nolesur enecclann i can, no rmacét i noul a luig cana, .i. ná cáic feoit filat forru, ocuf anasó trefirí ar in aithgabail gabur umpu. Ullobuo do cána, .i. polluzad, .i. laebao no i licao do riagla. Ullobuo do cháirde, .i. rogail i nolesur enecclann, .i. i trefirí, i cairto; uair nocha nraíl rmacét i cairto, ocuf in-uiraróur ro hacraó. Im arcao do uiraróair, .i. imocartao in t-uiraróur, no arcao fir epcaroi ná bi i n-uiraróur; ocuf arcuiter forr, .i. ná cuic feoit filat for in for rine ar tóct o ine. Soalcar, .i. forruao in alernama, .i. diabla a iarata dón aite, .i. in taiti zober im letgabail ná iararata. Mialcar, .i. diabla do racha on aite; iar neló ro, no ni neraom coifcúe in tairrath. Iararao rruí na ro alcar, .i. fet trefirí tucao íf in iararao anó, .i. in tathair gabur im letgabail diabla in bit ocuf in etag in lenim, .i. in tate gabur, .i. íf denam for tuirech an deioenach, .i. noca tucao in let ro ruar. Eituo cluib, .i. in tetach olesur aite írin cluaban; ro

¹ Above.—Vide supra, p. 135.

² 'Eccairde.'—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.

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? 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,' 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

DISTANCES.
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 aineó gnaro a athar ocuf amathar vlegar rin leir. 1m tobacé nairde comatcepa, .i. dairt caða .iii. naoimcoir nainde; ar if nearam toircebe in ime dia dicit ar foğail. 1m tobach nairde comaltair .i. rmaét iac, ocuf a mbeé ar tpeiri. 1m tobach nairde lanamnarfa techta, .i. in rmaét bir itir in lanamain uar vligchig, .i. cuic dairti dec pilet o ceatar de, .i. rmaét iac beor. 1m choibneó eitechtta, .i. athgabail inoigcheó; no langfiteil itir a cenn ocuf a cora, ocuf in far co rite roinnig, .i. in tan if ar daisin marbta, cen diaéann in marbta. Sarchuimrech, .i. in far co rite fo mbraigt, .i. ruainne im a riacail, no gat ralach ina beola. Airba ría rlabra hi fer, .i. cuic feoit do rmaét ann, ar tpeiri, .i. darpairt i rí cuailib, .i. bripit in ail riar na buaib. Curb ría laeguib, .i. eneclann ano ar tpeiri, no rmaét cuic feoit. Aitigin mblechta, .i. a diabla, ar tpeiri, .i. in lachta. Ir for uin ata, .i. if rair ata aneó naine.

O'D. 78. Ach mar ar daisin bripit in aile, ocuf loitide in feoir, ocuf [caitine] in laéta, no bripit in taile, ceatarra ocuf eneclann if in loét ano, ocuf rmaét ino feoir ocuf in laéta, no in aile, cit be dib buf mo, ocuf in aitigin mar aen. Ocuf if inano rin ocuf a venam ar daisin bripit in ail a aenar, ocuf tainic lot ino feoir ocuf in laéta de. Mar ar daisin loitide in laéta a aenar, ocuf tainic lot in feoir ocuf ino ail de, ceatarra ocuf eneclann if in laét ann, ocuf aithgin ino feoir ocuf in ail; ocuf

O'D. 78. mana caemnuv éna in laét do milleó ann [can in fer] ocuf can in t-ail, rmaét ino feoir no in ail, cit be dib buf mo. Mar ar pat loitide ino feoir a aenar, ocuf tainic lot ino ail ocuf in laéta de, rmaét ocuf aithgin if in ferano, ocuf aithgin in ail, ocuf ceatarra ocuf eneclann if in lacht.

Athgabail tpeiri i polompaó do mairb, i corair tuilte, i cumpana dunaid, im ainme, im eadach, imm on, im ainbed, im efbard, im marbchneai narimarge, i polompaó catha, im chumlueth ngurcan'dail, i rubtuó cach omnair, 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.

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 fines 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 fines 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 fines 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. menժ, im րարարիսի մեան րի սառե, տիրիեժ տար
արսժ մեոսի in սեբալ, ecen միրե, ben նա տարիս և
շումս, բա նոմժ, collսժ մերեի, im արիօր արիսի,
մումս ժո օր ժո օր, ժանտմս ժո քրեժ օ րի
բերա սի.

Ո՛ր բօլօմրատ ժօ մարի, .i. սեաի ժօ չար ժօն մարի [սի] սար և
նօրա մարի, .i. ժօ քրեի ժօ նա օրիսի սի օս տա նօր մարի, .i. նեմ-
նօրա in տ-էսի օս նօրնատար և օրիսի, օսի ժօ չար րի մարի in
սումս, .i. in քրե սար նաժ ուրի. 1 օրիսի տիւն, .i. սեոլան in
նօրնատ inնի, no օրի in օրիսի; no սար in տիւն; no սար in
սումս, .i. քրե սար նօրնատ, .i. սալ; օս մի սար inնի inնի, no րիս,
.i. քրե ժօ սար րի in տիւն օսի տի օս, .i. օր in սի րի սար.
1 սար inնի սումս, .i. րիս, .i. տիրիս սար inնի inնի, .i. սի
նօրնատ, .i. սեոլան տիւն սար, .i. սարիսի սար. 1 մ սումս, .i.
սի սար, .i. սար, no սար, օսի սեոլան սի սար, սարի. 1 մ
սարի, .i. սարիսի սար, .i. սար սար. 1 մ սումս, .i. inնի.

1 մ սումս, .i. օս սար, .i. in սարի սարիսի սարի in օրիսի
[ս] սար. 1 մ սարի, .i. սարի, .i. in սարի սարիսի սարի, .i.
inնի սարի սար; սեոլան սար սարի. 1 մ սարիսի սարի սարի
սարի, .i. inնի սարի սար inնի րի in սարիսի սարի սարի; օսի սար
սի սար, .i. մարի սի սարի, .i. սարի սարի, .i. սար րի սարիսի
սարի. 1 բօլօմրատ սարի, .i. inնի սարի սարի սարի սարի օսի
սար. 1 բօլօմրատ սարի .i. րի in սարի սարի սարի, օսի սար սի
սար, .i. սարի սարի, no in in սարի սար, սար րի սարի սարի.
1 մ սարիսի սարի սարի, .i. սարիսի սարի սարի, in սարի-
սարի սարի սարի, օսի in սարիսի սարիսի սարի սարի.

Օսի րի քրե օս սար in սարի սարի սարի [սար] in սարի
օսի սարի սարի; րի սարի սարի սարի. 1 սարի սարի
սարի օսի սարի սարի inնի inնի սարի, no սարի սարի սարի [ս] սարի
սարի, օսի սարի սարի սարի սարի օսի սարի սարի սարի.

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.
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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.

N

DISTRESS. 1 fubtuσ cach omnaiϑ .i. tpep bunopach, .i. a pmaéca, .i. in sub-
aige no in cept for cuaille, anpot e.

Λαν fíach íf in fubtuσ fo fát maibéca cío be baíli, ocuf tic maibao de; muna tí íf fíach eígní. Ma tpe efbairt, íf let fíach, oia tí puσup de; muna tí íf flan; no lan fíac for iní oo gní in fubtuσ, gní í nionnól cío í n-eífhonnól, maσ fo fát puσup oo gnecher.

1 tabairt mic for muin í tech, .i. ar na tecmaíϑ a cenn, .i. oia topa conio fínne, no cenni topa ar ne ecmaíϑ acenn, í. inoébir topba, aíchín ano an ar lúga de; no cío be fát ar a tucaσ acé nar ab tpe com-
raic, in ní fuil ann (.i. aíchín) ar tpeírí.

Maía coónach fuc in lenaí ar a muin íftech, cío olíctheé cío innoílícthech fuíoiuϑaó in tígní, flan fep in tígní, uair íf coónac oo fínne in tarϑain; ocuf in coónac oo fínne in tarϑain, acé muna faice bepa no fléga, íf tpuan aíchína ino uao. Maσ connaic bepa no fléga, ocuf ní fuíbi fíf fuáctana aicí íf aíchín comlán uao.

O'D. 80. Maía ecoónac fuc in lenab ar a muin íf tech, maí innoílíctheé fuíoiuϑaó in tígní íf let aíchín for fep in tígní ano. [Maía olíctheé inoénta imupno íf let aíchín for ino écoónach.]

Maía mac í naíf íca let oírí oo fínne in tarϑain oá feéctmaó tpuí na haíchína uao, muna acaro bepa no fléga, ocuf mac connaic íf deéctmaó na haíchína uao.

Maía mac í naíf íca aíchína oo fínne in tarϑain, in cethruime fupao dec tpuí uao, muna acaro bepa no fléga; ocuf mac éconnaic, in cethrumao fupao dec na aíchína uao; ocuf com-gnóm fcuíreí in let eile oo teéctar de; no oono co na fcuíreenn comgnóm ní oib íar.

Maía mac í n-aíf íca let oírí oo fínne in tarϑain, íf ceítrí feéctmaó tpuí na aíchína uao, muna acaro bepa no fléga; ocuf mac connaic íf ceítrí feéctmao na aíchína uao.

For scaring the timid, i.e. a battle of sticks, i.e. its 'smacht'-fine, i.e. the **DISTRESS** mask or the rag upon the pole, it is inadvertence.

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.* 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. * 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. Μαρά mac 1 nair 1ca aithgina do fuign in tarfgain, fectmaró
 trun na aithgina uas, muna acasó beira no rlegá; ocuf mac
 connais, 1f fectmaró n-aithgina uas; no dono cto be tuine wo
 fuigne in tarfgain, muna accasó beira no rlegá, 1 rlan wo.

- 1 mór meno, .i. mian mna torrcha, .i. gan a mian a éabairt oi, .i.
 ó á fir féin, ocuf ar uaisin fectmaró no cunnacáta ro gabaró im in
 mbiasó ann, no cumasó ar uaisin eirba. Ocuf a fuil ann ar tréirí, .i. in
 coirpoirne. Im rarrarrach mbán fíu uatne, .i. wo bneit lenim;
 aithgín inn anuf luga os; no in turtaó 1f tar wo beirar ar na mnasó
 fuí in uatni, in turtaó, ocuf ní beirinn fe deébirer. In eiric fuil anó
 ar tréirí, .i. urtach faser wo beir in ben fíu uatne, no a bfuíro oc a
 gabar, no a marbáto a zeine, .i. an urtaó wo beiríro [wo] denam le wo ní
 ríá nontar, .i. ríatnairé ríá toing in ben fíu huatni, [cenip accorair
 lair forrteóll fer óa mber, no ar wo nímaré aithgabail]; uel quos ueruf
 eir, ríatnairé mna, no ríá ríá na toingó in ben, in ben fíu uatni, ganar
 cobur lair forrteóll fer óa mber, no ar n-imairé [aithgabail] wo, mac
 bela in ben don toiréer. Toirchéo tar aruo, .i. tar a rarraró
 fein, no a tuíroin, no a ríne; eneclann co bar, ocuf coirpoiré iar mbar;
 uair cto comraite in ruatich, 1f anpot in eirlein; ocuf 1f ann rín wo
 gabar in t-anpot lanraóach. Eóen mór, .i. eneclann uil don fuí ar
 tréirí, no rían neneclanne in óa mbi ana forrur, .i. muna tora
 oruich ar óácti. Den na cairic a gníma, .i. in ben ruatich, .i. a
 lanamur, .i. im óablaró a gnímaro, .i. mí ríá n-arair ocuf mí iar
 n-arair. Fuba n-imóa, .i. ríroca 1f in lepuó, .i. enam corair, .i. anó-
 legar eneclann, .i. a ben wo bneit uas, .i. cona bi tuatnig lanamur.
 Colleso mbrethi, .i. a lemaró, .i. nemoul cuice na imóa, .i. 1f ó arar
 deiró, .i. gabar cumairé, no clannó, .i. na .f. uríata combera. Im-
 archor arpcha, .i. cipe wo gne, .i. let ríacó ann o tuicra rogar: ocuf
 anpot rín uil. Mí mór wo cor wo coín, .i. óa ríomao, .i. im rímaó
 in coín, no ineclean, .i. ríoma urta ur in buo amairí; letoirí ino, uair
 ní ro rat marbáto, .i. ríomaó felmarí, .i. ríomaó ná ríro; ocuf anpot
 inóeébiré he. Danr mór wo breith o fíu beira ai, .i. curao mór,
 .i. wo breith on fíu 1f a hae he, .i. óablaró in curamír no eneclann, .i.
 amail ro beira o Coinclann; eneclann anó ar tréirí.

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.

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. Frobretha, fine bretha, orbretha, muirbretha, do neoch do ruirniuir, a naithegn for uin, a noire for treiri, acht ní fo coirle cuicthe de a cumlechtaib feini.

Frobretha, .i. im pro imobail oriochit, .i. veit, .i. acrubairt tuar im pro. Fine bretha, .i. im corur duin [.i.] im corur treibi. Or bretha, .i. im corur lin, im cain n-inbir. Muirbretha, .i. im caith-im tarfair do tuinse, .i. na muiróirte.

Ma dorraio nech do zort, ocuf ma alait aitégn, ír for oligeó ainu in aithegn, ocuf a noiri for treiri. Ireó a cumbairt tra, aithegn treiri do imairz fine bretha, or bretha ghl; on uair fogellaithir, ír eicn a naithegn do cairic ar aine, ocuf a noire ar treiri, do neoch do ruirniuir, .i. do nech ro nemraortum-ar romann ar treiri, .i. cach ní ata rmacc.

Onaithegn for uin, .i. anad naine for cad naithegn do ruirniuir. A noire for treiri, .i. anad treiri for in ní ír oir anó, for in rmacc ocuf for in eneclann. Acht ní fo coirle cuicthe de, .i. anad cuicthe ar na rcaib cuicthe, .i. tra deóiruir donoi; íreó in oligeó do ruirniuir for treiri; a n-aítegn uil for an. Cuicthe de, .i. no inbleogain meonach, .i. sí treiri, .i. for treiri a aithegn, a rmacc for cuicthe. A cumlechtaib feini, .i. a comleccib in feinechair.

Cin do indui, cin do iarmai, cin caía comocair co a reét dec ic glicthe for cuicthe, ar a narenai cach a napaó ar a toraib cach a rlan.

Cin caía comocair, .i. feoit aine ro oleét oib, .i. im feoit huine, ar ír anad amic ocuf a hui for treiri, ocuf a anad faróirín for uin; im feoit huine in fo uil. Co a reét dec, .i. in t-inbleogain. Ic glicthe for cuicthe, .i. ic breiteannaígeó, .i. feoit aine ro oleét oib ann, ocuf in tinbleogain meonach no beir co cuicthe. Ar a narenai, .i. cora, .i. for in for ar a cin aróir ann, .i. donoi ima ngabtar cinas, .i. curra-huaral inoraigé incaó do beir in tapas a toraéttain do inéich no rlanraigéno o brobaro a toicheó; no curra uair gna an cach for a tabair

¹ Above.—Vide supra, p. 185.

² Consumed by.—Vide supra, p. 129.

³ The pledge is given.—In C. 799, the reading is em for hui iar fuigél brútemon imbi, ocuf ír anó fogellaítróe iar tabuirt lair do brobaro a athgabail in feómon iar namas. 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. DISTRRESS.

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 apadó im éinair in riallaig go, tobach neich nos rianaisgter von riallaé go if a cin acanar air. Ura torairb cach a rian, .i. se a maig, .i. in cach do rat in apadó aní no rianaisge on cach oia toibais achgabail.

Uchgabail cuicthi i marbhabail, i tiuglomrad, im nemthairecc ferpad do flatra, im accra icir cpoairb, im tobach do comorbairb fir maib, im a rinodad iar na eairb, im sumairdeam mna maib, im a rinodad iar na eairb, im dinodaf duinethairde, im a eiric iar fir, im foxal camtirre, im crinad cachá pedá, im denum liacc bpon, im aithne n-aretha, im chinaird do mimairc, hi foxal ar aer forairre, im clairde alla for ruo, for umad, im firc rlabra a rinole, im eocho, im damu pad be taircéra, im fulura cachá cethra na torbenat, im rubu foichlige, im rubu cethra, im tairtellach tuairte, im cinaird meic deoirad, im dingbail muc bairrige, im cept filid tar crich, im imchomuf n-airre, imon ler anna, im su-liud mec a oib, im cach padbur na ru cuinodrigther, no na ru cruthairgther.

Uchgabail cáicti i marbhabail, .i. bo co na gamaino i cennaisge, .i. in flat seorbais, ocuf if a fairfuiso gnuma aile adá, in achgabail gabur im in no segur lairín marb mbo co n-a meirtin (i meirtime) meiram sine oairtara.

Ocuf ní fuil in a fairbre in comorba, uair if do na ceilib segur cenaisge na flatá do ic, ocuf a gabail ar timcell do na saer ceilib co ruib trian loz enech na flatra ann; ocuf inbleogann norbeir co trairi, ocuf acra for rocharde nos beir co

¹ *Last fleece.*—'Tinglomrad,' 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. cuiccti; no inoimion in olegar in cennoati, no cen a narom, ifeð
 — nor beir co cuiccti; bo cað aen fir oib a epocan, no fect mba
 a lin uile don eclair a epocaire o deilid in ruz.

1 tuuglomrao, .i. i forba na bliadna no a cinn let bliadna if marb
 he; ocuf dama reithe, if ceprao gan ni ino, .i. in biað tanuife eca on
 ceili, muna tannic amferu biaa in tan ac bat in flait, .i. biað na
 bliadna i n-abuil, ocuf ni he fein do boingse, ocuf if e in rmaect fil runo.
 O'D. 83. [Diað flata ceugialla ar epairi, ocuf acra rochuire beir cu cuiccti.]

Mao in flait timgarar a biað on ceili ó callaino co himic, if
 anao naine for in aghabail gebur ime. Maoa comorba in fir
 rin timgarur in inbair rin, if anao epairi, uair if inbleogain
 raiçti, no ní bi for epairi. Munab i n-inbair rin timgarar,
 ifeð dom beir do epairi for cuiccti, añail if beir: “1 fut fenech-
 air ni narcat cum a comorba o raðair ronathar i rathar.”

1m nemthaircec ferat do flatha, .i. im nemtiactain do
 O'D. 83. uenan ulao cumoact imin flait. [In rmaect] uil ann ar epairi; acra
 for rocharoi, gl. Tri feoit, .i. tri ramairi hi ferat, ma no metað
 tir, .i. aighin in ferat fo epairi, oas ni he fein do boing; a rmaect for
 cuiccti, .i. ceora ramairi for in ceile, im nemtiactain do anacul na
 flata.

1m accra iair epairi, .i. iair da comorba bir imin acrao, ero
 nectar de abala, do roa epairi, oas if anoir do roich cuiccti.—&D.

.1. colann éiric do cuingro, no nectair oib ac acra ar a ceili
 ero na flatha no ero in ceili; no imin comaccra do niat a
 comarba in locta ro epairgeð ano, comarba na flata ac acra
 tiruairi in biro, ocuf comarba in ceile oc acra tiruairi in
 raða, ocuf in feoit turclairi; ocuf cin inbleogain do cach oib cin
 a ceili, ocuf inbleogain nor beir co epairi, acra for rocharoi,
 no nefam na fet nor beir i cuiccti.

¹ &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 fir mairb, .i. comarba flata mairb, ocuf ceile mairb, .i. comarba na flata oc acra tiriuaifir in bio, ocuf comarba in ceili oc acra tiriuaifir in ratha. Inbleogain co trefir; acra for rocharoi co cuicti, .i. ir inbleogain, ocuf ni ril ina rai[ō]bri; no tonno, nir epla in t-achair ina becharō pluf. 1ma rinnoao iarua ecaib, .i. enecclann fuil ann ar trefir; ocuf anfir ca cinel aine nor beir for cuicti, .i. ir inbleogain ocuf ni fuil in raiōbri; no tonno nir epla in tachair in a becharō, .i. aef iar n-ecab irfēō roera anāō a enecclanne for cuicti for coir cetna. 1m sumaiream mna mairb, .i. im in maom nēua do bepar ar in mna mairb, .i. for coir cetna oas ir enecclann, .i. enecclann ann ar trefir, ocuf nembēi na raiōbri beiruf co cuicti. 1m arinnoao iar n-ecab, .i. enecclann oi na haerua, .i. atantain aine. 1m oinofir oinethaioe, .i. luigi na oinethaioe ar cuicti; irfēō roera in oinethaioe ar cuicti ar [meio] in cuil ocuf ar meio na rath; ir aine naō for trefir. 1ma eiric iar na fir, .i. coirprie na oinethaioe ar cuicti, .i. ar met a cuil [cin co] cē do necma bar [ir ó oēbri]. 1m roxal camtir, .i. meitir bir im cairio claim, .i. forbrata mil, .i. cuma bir meitir caē oata ann, in tuarcan. O diablāō ar trefir, .i. in ni camthar tar in laes, in tuarcan; enecclann uil anō, ocuf in inbleogain gataroi beiruf co trefir; acra rocharoe co cuicti, .i. oā uigi a rmaēt. 1m erinao cachā rēoa, .i. oiri in rēoa comāioera, .i. a rmaēt ar trefir, .i. in-a rnomao. 1m oenum liacc bion, .i. ir i cēt cēpā ar cuicti, ri cēt uilum ar trefir, ri lan uilum ar aine. 1m aithne n-arthā, .i. inbleogain do cin in gataroi, ocuf ne rna iaruir ar trefir; rēna na olegur co cuicti, .i. in athgabáil gabur im in ni ro eplertar aca, .i. gac. 1m chinaiō do mimairc, .i. do comla, .i. a mberar for do oiruf amach, .i. cin inbleogain do cin na comla; inbleogain beiruf co trefir, rēna na olegar co cuicti, .i. a mber for oiruf in tigi, .i. ni e rōoirin bionnuf; ocuf ombēir inbleogain co trefir, ocuf rna inraio rōraio cuicti, .i. do comla for nēne cēna, .i. coicenn do tuath anuio, ir aine ir for cuicti. Ni roxal ar aef foraire, .i. in rmaēt fuil ar luēt na norpich, oā ructhar rēoit na ruchi rēocha amāc, .i. rēoit trefir “ocuf for rocharoi.” 1m claiōe alla for ruo for uar, .i. foroi, .i. in ruō no in cuma for a clatēr in ail, .i. in iarman in caerab, ocuf in cuma ina tinnib; no in cuma ina claitib ar cuicti, na tanalaig ar trefir, na aicōib uiluma ar aine. In ru na

O'D. 84.

¹ *Difference.*—In O'D. 84, the reading is cin do necmao bar ir ó oēbri. It should be cin co necmaō bār ir o oēbri. 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 'trillsains' has a

DISTRESS.

stay of five days, in 'scrapalls' of three days, in ore or its unprepared state of one DISTRESS.
 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 ('dartadha,') 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,* for he frequents a certain bed, and that an act of choice. The crime of *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. **U**erann ma, .i. in ni atá i rín ainm i r' len no i r' lírta lenur he, .i. ni r'or in líleoir in tainm, .i. in enecclann uil ann ar tréir, nembet na r'arobhu not beir co cuicé. Im gúliu mec a oib [.i. in in líu n'gua 'oo beirur ar in mac i r' in r'puno], .i. im amur ceneoil 'oo 'oenam 'oe, 'ur i nar'atb-ther, no tuilite 'oo r'ad r'ur, .i. ma r'ad tuilite r'ur ar'ur ima r'ur fan go, ar i r' let in r'ur, lan ma go; in enecclann r'ill ann ar tréir. Im cach n'adbur na r'o cuin'oir'icther, no ná r'o cr'uchai'icther, .i. meir i'aruno, .i. na 'ontar 'oo can'oir'ech 'oo cr'uch'ad, .i. in cr'ano cet cet'ea ar cuic l'atí, cet ur'um ar tréir, lan ur'um ar aine, .i. cen cenomila.

Fallach cach r'ud'rad, athgabail 'dechmar'oe r'íl im cach r'ud'rad, im cach n'óail cr'iche, im inbleogain naitiri cair'oe, im tobach a r'lain; athgabail lobuir dia mbe r'ur gaimniu, athgabail lobuir ecuin'oo co r'o g'leitir maithre oc'ur aithre 'ur cet'ea lína no 'oo g'ella.

Fallach cach r'ud'rad, .i. r'itil, .i. i r' r'ail og 'oo neoch a r'oit 'oo beir r'ur amuig r'oe comat r'ud'rad, .i. im r'ean'ur'ur cin'ao, oc'ur im r'entair'mech—8.º. Athgabail 'dechmar'oe, .i. im cac ni b'ur r'oe nech amuich r'oe comat r'ud'rad, c'it be r'et he cema r'et aine ar aig'ó b'oein; 'o' a'it ain'olig'ó ar in r' r'ur r'ur'ic imuig he r'oe comat r'ud'rad, conro an'ad 'dechmar'oe ar, .i. 'dechmar'oe im cr'uch, oc'ur ar'orac muig 'oo i r'ur cr'uch tall i'ar r'ur la taob na 'dechmar'oe. Im cach n'óail cr'iche, .i. beir'oe co 'dechmar'oe e no g'ro tullat'ad, .i. an'ad 'dechmar'oe [mar] im cr'uch im na h-uil r'ecu cen r'eg'ad muig na inbleogain, .i. 'oo cac 'uine o bur tar cr'uch cr'ucha cet, .i. cach n'óail ac'ar'at'ar tar in cr'uch; cin mo ta in r'il'ó. Im inbleogain naitiri cair'oe, .i. ina h-ait'oe ar a nac'ar'at'ar cin inbleogain i cair'oi, ar ni r'uil r'lan leo [cuice] co r'ocet 'dechmar' [in] a'la cr'uch. [O' 'oeir i r'ur cair'oe], ait'ur in r'echeman r'oi'che'oa 'oo b'reit ait'ur in b'rob'it' leo amach [r'o ec'ur'c athgab'ala tar in cr'uch co r'o b'uit a cam'ur] r'ur r'oe 'dechmar'oe, oc'ur i r' r'ur 'dechmar'oit'ur ann, no a 'oeir ann, .i. b'reit cair'oi, u'ar i r' im cr'uch, .i. r'ur r'oe 'dechmar'oe b'it a r'ic r'echeman r'oi'che'oa. Im tobach a r'lain, .i. im tobach n'ed no r'lan- aig'et'ar 'oon r'echeman tar cr'uch, oc'ur i r' 'oo r'echeman 'oar cr'uch g'ab'ur

O'D. 86.

O'D. 86.

O'D. 87.

of satire it extends it to five days. For a nickname ('lesanna'), i.e. the thing DISTRESS.
 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.

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-oiri oisig uime; tiasait co tech aitari in brobaró. Achgabail lobuir dia mbe fpi gaimniu, .i. achgabail gabur don suine truas maola roib fe ocuf a taeb iuf na gemnib. .1. arao ocuf troicad ro urraem i turbaró, ocuf ni ro airbercnaig cur gabaró achgabail.

Ro raem toich ocuf fe na turbaro, ocuf ría in turbaro na in deómab, ocuf ría in deómab ina anabó aicnra na fet, ocuf fuilleó on turbaró fe anabó aicnra na fet, co roib deomab anu, ocuf anabó deomabde fuirru.

Achgabail lobuir ecuinó co ro glaitir maithre ocuf aithri, .i. achgabail gabur im cinab in ecsonaig cura theisgeir icir fine mathar ocuf fine athar, dia oib gellur de.

Ocuf ir feó fodeira achgabail do gabail o' fine mathar ocuf athar i naenfecc im cinabó in mic, cin altruma he; no ir e tuicrin in ci oisig co noisigó oib arasen; ocuf inbleogain beirur co truir, accra for rocharó co cuicéi, fenaó na olegur co deómabó.

Uur ceoa lina no do gella, .i. ur dia de na ra fine bir fo cinab; no dono nocon oc nechur de bir, acc abailiu i mbailiu.

Achgabail fir cehrachac airdhe; achgabail fir cairruid cen airur pecheman toich, ponglen noill aenfir; achgabail fir mirciul; achgabail fir for a tuic ro; achgabail fir for a narcar fir cairne; achgabail fir bir ben fpi huaitne; achgabail fir congrenn fled flata; achgabail fir a n-uair uobara; achgabail fir ruic; achgabail fir im a tuic zor; achgabail fir muider muilenó, do na bi uiruaracht do cach; a chumac a aith; achgabail bhuigaid ar lin a tarcair.

from the suitor outside the territory it is taken, or for levying the full 'eric'-fine 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. Distress. —

He submitted to the suit though being within the period of exemption, 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 person 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 knowing 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 respecting* 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.** Աժհցաճաճիլ բիր ըժհրաժաժ ալոժհե, .i. աժհցաճաճ ճաճսր ըժժ բիր ըժժ ըժ cum na heclayr [inun] ղե ղե ըժհրաճաժ ալոճի in ըժրճար; աթաճ ըժսր ըրօթաճ ղո սրաժմ 1 ըսրճաճ, ըժսր ուր ալրճերժնաճ ըսր ճաճաճ աժհցաճաճ; աթաճ ըժժմաժոժ ըսրրս [օժսր ըլժիմ ղ-ալոժ ըժ], ըժսր ղեմ- ղեթաժ ղո ըլժեժ [աժ], սալր ըաթաճ ղեթաժ ղոժա ճա ըսրճաճ in ըժրճար [1 let] ղսր, .i. ալլերև, ըժսր ու ըժ ճրթ, աժժ բրս ղե մճեժ ըժ ղեթաժ ղաթա, .i. no [բժժաճ ղրժ; neժ ըալմճո] ղոճ ևեժ inա ըաժ, nach բոլր մցաճաճ in ընաժո բրն ըժ ըսաճ; .i. no neժ ըալմ ղոճ ևեժ in ըլժիմ ղա ըսլժա ըժ- ըժնաճ; սալր ղեժ ալոժ ղո ճաճաճ աժ, ըժսր յրթժ ըժրճար ղա բլժր ալր մս ըժ no ճաճաժ աժհցաճաճ, ըժ ղաթաժն ալր ղոճաճ, ըժսր ալր ըլժիմ բրս ղե ղա ըսլժա ըժրճաժ. Աժհցաճաճիլ բիր ըալրս, .i. ու ըժր աժհցաճաճ ըրրս ղո ըրր, ըժճ յր աթաժ ըժժժոն ըժ ղաժաժ բոլր ճրաժիսս մոն ու ղե, .i. աժհցաճաճ ճաճսր ըժժ բիր ըժժ բոլր ըսրսր ըն բիր բլր ալր ղա ղեժեթաժն ըժ ըաժժժ [ըա ըճ] ըալր ըլր; մճեժոճն ոմ ճելր ըժ ըրթլր, ըժսր ղեթաժ ըժ ըսլժա, ըժսր ալրսր ալր մս ըժ no ճաճաժ ոմճելր ըժ ըժժ- մաճ. ըն ալրսր ղեժեթաժ, .i. ղա բլժր աժհցաճաճ ըժ ճաճաճ. Ղոժ ըժ ղոնճն ուլլ աժբլր, .i. ըժժեժ ըսաճ ալր ղոժաժ ըժ ճրաժիս in բրն 1 ղաժն inա, ըժսր ըժ ըսաժ ճրաժիս ըժ ղե ըժրճաժ ըժճիսս աթա, ըժսր ըժ ճաճաճ աժհցաճաճ ըժ ըալր ա ըլր, .i. յր ըժժ, ու յր ղաժ ղոն ճլոնաժ ղաճաժ աժ բլր յր in ընաժո բրն; աժ ղեթ ըլժ ըա ղոնճն ղալր nach բոլր մցաճաճ in ընաժո բրն ըժ ըսաժ.

1մճեժոճն ըժժոն ըժժ բլոժ յր ա ըն աթաժն ըրրա աժ, ըժսր ըժ ըժ ղեթա in ը ըլժիժ ղե ըժժեժ ըրրա inա inա, ղլաժ ըժ ը ղե ըժ ըժ ղա ղաճսր աժհցաճաճ ալր ալժիլ; ըժսր ղեժ ալոժ աժն ընժաժ ղե, ըժսր աթաժ ղալոժ ղո ճաժ ալժա ալր ըժսր ըլժիմ ըրթլր; ըժսր յր ալլաճ ղո ճաժ մաժե ճելժ մճեժոճն ըժ ճրաժիս ըժ ըրթլր, ըժսր ըժ ըա, աթաժ ըրթլր ալր ըժսր ըլժիմ ղալոժ: ըժսր յր ալլաճ բրն ղո ճաժ մալմճեժ ըրրա բոլր ղոժաժ ըժ ճրաժիս ըժ ըսլժա; ըժսր ըժ ըա, աթաժ ըսլժա ալր ըժսր ըլժիմ ղալոժ. Ղոժ յր ալլաճ բրն ղո ճաժ մալոժ ճել ալրսր աժհցաճաճ աժ ճրաժիս ըժ ըժժմաժ; ըժսր ըժ ըա աթաժ ըժժմաժե ալր, ըժսր ըլժիմ ղալոժ. Ղոժ յր ալլաճ ղոժսր ը: ըժսր neժ ըաթա ղոճ ևեժ ղա ըսլ ղեթա ղա ղաժաժ 1 ղոճաժ ալր ըաժ ղալժի ըժ ղա ըսլ ղալժե ըժժեթաժ ղաթա, ըժսր ղոճաժ ըժսր ըլժիս ըն ղալժի, ղա բլժր աժհցաճաճ ըժ ճաճաճ; ըժսր յր ալլաճ ղաթալր ղե ղե ղա ըսլ ղալժե ըժժեթաժ; ըժսր ըսրսր nach ղաթաժո

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 bfuoin do cuairé amach anó rin e, ocuf da raeráó ní do bfuoin do raeráó ní do muinntir daí a eirí. Ní bí fogeláó ná bleit fóirfa ná deithbíríob moíraib fíl anó fúí n-anta gú díctim, ocuf díó fóirfa becaib, amail ata athgabail fúí fúic; ocuf afbóirar “daí anáó cáé atgabála, maó tulla, ní bíáó fogelláó fúirfúí fúí n-ane, ocuf tóiríe, ocuf cuictí, ocuf deímaróe, áct a fúil ó fúin amach gó díctim, íf anó díó fogeláó ocuf bleit;” maine be deithbír ní bíá fogeláó ná bleit.

Atgabail fúí mírciul, .i. turbaio do ainef beí oc ic eiric in deíb-
fóirgíl.

O'D. 89. — Áráó ocuf tóiríeáó nó úraem í turbaio [ocuf ní ainefírciul; á turbaio nó cuí gabaó a atgabail ina fíáonúirí. Áráó dech-
múíóe fúiríe, ocuf díctim núine de]. Ní fep fóirfa líteí gó, nó da tabúir tárc do éon; nó ba turbaio do co nó gléit in mírcel, maí gabaó áráó í turbaio.

Atgabail fúí fóirfa á tuic nóí, .i. áráó ocuf tóiríeáó nó ainefírciul í turbaio; ocuf í fíeáírc eiric da cuí do deam in comíarc an, .i. do nála do deé in comíarc. Athgabail fúí fóirfa á nárcar fúí cáiríe, .i. tuí do cáiríe fúí, ocuf nó ba turbaio co tóiríe on cáiríe muna gabaó áráó í turbaio, .i. í fíeáírc eiric tárc anó; dámao a eiric nóá bíá turbaio in fát rin aír. Athgabail fúí bíf beí fúí huáiríe, .i. in uáir gabaó ná athgabaó táiric in turbaio an; ocuf íf í á turbaio cáiríe, ocuf íf af rin gabaí in turbaio táiric í n-uáir gabaó ná athgabaó conáó eó íf anáó dí n-á turbaio, .i. nó ba thurbaio deímaróe nó mír muna gabaó áráó í turbaio. Athgabail fúí conírcenn fíeó fíáta, .i. fárcum eiríe; ocuf da tóiríe á bíáta da fíáat fíon, nó tóiríe á bíáta do fíáat éctírcann, .i. áráó nó gabaó í turbaio, ocuf nó ba mí n-áiríe ocuf deímaróe ina deíaró muna gabaó áráó. Athgabail fúí á n-uáiríe uobárcá, .i. lan bíátháó tuáó do líáctírcírc eáírcírc éctírcann anó rin, ocuf fárcam in líáctírcírc in dechmaró rin, .i. nó

¹ *Liachtoir* usually means lecturer. In some cases, however, the *liachtoir* 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 τυρβαρό το σο ρο κατε α λαν ραιρε ιν τι οια ταρσοτο ιν πορραρε, μα τυς λαν διαθαρό νο λοξ λαν διαθαρο το, .ι. ραιρε να ηεclairi ραιρ ιαραιμ.

Ανατο θεόμαιθε ιν ρο υιλι αρ θειθηβεραι, .ι. νο βρο ι πολιγιο ρρι nech, νο βι νεό ι πολιγιο ρριυ.

Αθηγαβαιλ ριρ ραιε, .ι. αθηγαβαιλ γαβυρ τον ριρ ιρ α ροc ρο μεβαρό, .ι. ιρ ιν ερηnach, ραερ αιρ ρεότμαιο, ραερ δυατα ρεότμαιό; τρειρι ιν .ρ. ριρ, cona θεό λαιτε, ocuf απαρό ρο υηραεμ α τυρβαρο. Αθηγαβαιλ ριρ ιμα τυιτ εορετ, .ι. ιριρ ροεμυρ, ocuf ρεν ειη, υαιρ θαμαο δυα ειη ρο βα ρεότμαιό; ocuf απαρο ρο υηραεμ ι τυρβαρό. Αθηγαβαιλ ριρ μυιθερ μυιλεηο, .ι. απαρό ρο γαβ ι τυρβαρό; ocuf ροβειρ τρι μυρ man γαβαρό απαρό, .ι. noca τυκυρταρ υαιη νειχ το νεοch ρεό α οειλι οιβ, ocuf θα τυκαρό ρο βα ειρηνηραιε ηε, ocuf noca βιαο τυρβαρό το.

Ειο ροδεραι σο ρυιλ τυρβαρο τον ειρηνηραιε ιρ ιν ιναό αιλι, ocuf σο να ρυιλ ανη ρο? Ιρ ε ιν ραό, noca η-ιμ ιν ρετ ρα ρειη ιρ ειρηνηραιε ιν δυινη ταλλ ιτιρ, ocuf coiρ cia ρο βεό τυρβαρό το, ocuf ιμ ιν μυιληο ρειη το ριγνι ιν δυινη ρυηο ειρηνηραεμ, ocuf coiρ ειη cu βεό τυρβαρό το.

Α chumac α αιτη, .ι. ριc et hoc. Αθηγαβαιλ βρυυγαιο αρ λην α ταρκαρη, .ι. ροειο αν ιν ρην, ocuf γαιβτερ ειη αιρημ αραι θαε ηι βι ειη τραιρε ραιρ. Νο δυοιο ιρ ο'αιτεeh ρορτα γαιβτερ ιν αθηγαβαιλ ι ρυιουο, αρ νο βιρημ οειη τραιρε ραιρ, .ι. αρ ερσορταρ ρην τον βρυυγαίο; αναό O'D. 90. θεόμαιθε αρ cach η-αθηγαβαιλ γαβυρ θε [αιό ηεραιμ no ηemηεραιμ].

Comloga ο τυαιό το βρυυγαίο, ειη ιμ α ρετ υινη, ειη νο βε ραιρε ραιρ, ocuf comloga υαορμ. Cia βεό ρυιρι ραιρ το ερηρ, νο ιμθειτιη γαβαλα αεγαβαλα θε; no cumac e ραεραιμ ιν αιρεό τυιρ ιν θεχμαιό; ocuf ρακαβαρ ραεραιμ ιμ ριαό αρ ιη η-βρυυγαιο, ειη σο ραγαβαρ ιη βιαο.

Αθηγαβαιλ ριρ lech ειηηο cia ρο δυιλα λα αιρηετ; αθηγαβαιλ θεχμαιθε ιμ ειρηχαό ρελβα, ιμ ρυιγελλ, ιμ οιρηηο υαρ caó, ιμ ροδαρc tunne [ιμ ρετ ροδεραι] 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 **DISTRESS.**
 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.

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 Brewy 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 Brewy; 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 Brewy 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 Brewy, 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. Diubh nuire, im comorzuin enama, im aipe fhu rruach, im folach riann do thairceala, im cranó ngabala bir 1 n'óichrib, im cept cach penneða, im orba mic n'iath [do comruind,] ar ir foglaio feibha cach micoraç. Ni tualainz ruða feibha ranna nech no do ren nað eairce.

At h gabaíl rir lech cuino cia ro uila la airche, .i. in fep let cuino no let ceilla, .i. imbleogann nombeir co t'reiri, acra fop rocharoi co cuicti, fena co deçmaró, .i. beiri imbleogann fop t'reiri; beiri fop cuicti, co fepcar in coonach, no fep let cuinn [no] letceinaió. Deiri fop deçmaró co roirç airceð do timurcan, .i. co fepcar iaram cia oib fop ambia a cin, itir maítri ocuf aítie, no deçmaró bir fop a lepaíó. At h gabaíl deçmaróe im crichao feibha, tiri oibao no rliab, .i. im ruino fepanno na fine, .i. nemneram nof beir co t'reiri, acra fop rocharoi co cuicti, fena co deçmaró, .i. munab fhu har no iti feoir, ir ar t'reiri; oia mbe imfena eairru, ir fop cuicti; mað in alamuis, ir fop deçmaro. Im fuigeil, .i. cumal ce aca mbe. Im oirino uaf caç,

O'D. 2354. .i. 1 n-inouf ceina; nemneram [nof beir] co t'reiri, acra fop rocharoi co cuicti, fena co deçmaro. Im ruoairc tuinne, [.i. no oie do cein, .i. mað chi nech do cein fop tuinn, ir laif ni oe, .i. uinge ocuf eçra fiona, no fiaç no neçtar oe. Set ruoairc], .i. na oie ocuf na coirpára fhu bhuinni naenais ar uin; munap fhu aenach, ir ar t'reiri; ocuf na foizgi fhu bhuinni n-aenais ar t'reiri, munap fhu bhuinni n-aenais, ir ar cuicti, na tinoe ar deçmaró. Im oiu bu n-uire, .i. na oie mba no in r'ichie bó 1 n-çait eiri, .i. in eneclann uil ano ar t'reiri, ocuf nembet na farobru, no acra fop roçair, co cuicti, fena co deçhuio, .i. in ní ata 1 n-robul t'epi na huire, .i. fmaçt, ocuf a bet ar t'reiri, ocuf acra ar roçair, ar cuicti, fena ar deçmaro, .i. in fep foiaici uing, no in fep fe f'epall, no in fep ruoairc; ocuf nemneram beiruf co t'reiri, acra fop rocharoi, g'le. Im comorzuin enama [.i. cille cin at'coirpára in .f.] .i. ac tabairt a f'p'era eirib do up'airb, .i. a'haíl ata comceinn foicheoiaç, .i. in cnám ina noenar in com'raç, .i. in fmaçt ocuf in eneclann ar t'reiri, ocuf acra fop rocharoi co cuicti, fena co deçmaró.

O'D. 92. [Máð eppuz cin uoucht foiluzteir on ecluif, ocuf damuro ulizú, ir lan fmaçt ocuf lán eneclunn ino. Muna damuro

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 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 ^{a Ir.: Who is on his bed.} for the partition of land, 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 'scrapalls,' 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. **DLIGUO,** ιφ λέτρμαάτ ocuf let eimeclunn ino. **IFPEO ONO MA IF**
 —————
 manuch beupir ina ruáτ.

Μαθ εppuc φορυ α mbró uouάτ, ιφ in gne cétna paur etir lan ocuf let, muna τοιρξίτεp in cumul; dia τοιρξίτεp in cumul, ιφ let pmaάτ ocuf let eimecluno ina puaoué, dia noamuro dlíguz in ecluif aca mbró; muna damuro dlíguz ιφ lan.

Μαθ nach eile beupir ina ruáτ, iap τοιρξίτη na cumuile ιφ leth eimecluno ocuf λέτρμαάτ, dia noamuro dlíguz an ecluif aca mbró; muna damuro dlíguz, ceépuime pmaάta ocuf ceépuime eimecluin de, ocuf ιφ e pmaάτ ao beip puno in pmaάτ ao beip cin.

If ano α pι α tuicpín curi ub let in tan no pacuib huóuchτ. If ano ιφ í α tuicpín curi narbuó let in tan nauir pacuib uouάτ. Ifeo ιφ uouάτ ano α pacbúil do ac α pime α puarluccú cío be inuó α tecmu é. If é ιφ cin uouάτ ano cin α pácbail do ac α pime α puarluccú cío bε inuó α tecmu é. If in ecluif tucaó inuó α pueléra do ano pin. Mar α tuait amuich tucaó α puelér do, ocuf ιφ ann no haónuicédo é, áτ maó no puauigédo uaitch e, cío ne nauuro, cío ne epocúó, cío iap nauuro cío iap epocádo, ocuf cinneti let in tí no puauig cunach let, lain píaé foóbuiró ann, ocuf lain eimecluno, ocuf aipuc in cnaína, no cumul tan épí. Ocuf ap é cnaíη at beip puno pí báitep φοp ppoúuib, no ιφ ueopuáó dε no dlíguro don muip ocuf do gait, ocuf α dlípi do luáτ in pεpuinn cur α tápnu é, cu tuctup cumul tan α cenno. ocuf compuino baipce dlígúó ap in cumul pin.]

Im aipe ppi ppuach, .i. ime ap cino in ppoá, .i. ime cur ap ino ime apuip ni ap mo 'na á tuic.

Ma no imepian in duine ap cino in epnoá ni ιφ mo na pεipé do caé leit don abaino, mara leit impi do cach leit, no epian 'aen leit, manip leit áτ aen leit, da epian na himapcpaáa eip

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 rós aile rir no ruar, cis be conair tób dech in
 tairc. Amail rmaét rin, ocuf a bié ar ttreiri, ocuf nembitch na
 raibri co cuicé, ocuf rera co dechmaró.

Im polach riann, .i. both polachta, .i. im cach rce, .i. bias na reoit,
 do bepar ar an uarboé; uair ir amail reri tar crich, .i. enecclann do
 cach reinit do na tri reitsoib, a tairc ar ttreiri, .i. ní bié i noliúso rru
 nech, ní bi nech a noliúso rru. Im crann ngabala bir i noliúsoib,
 .i. in crann cróca, ar dechmaró, rce cec cepta ar cuicé, cec urlam ar
 ttreiri, lan urlam ar ane. Im cept cach rennosa, .i. cach rce
 ólagar don rennro, uair ir amail reri tar cric, .i. in tairc óca.

O'D. 93. [Cis fo deira rcectmaró enecclunne don reinitó ir in crann
 rúlacht rianaéta, ocuf a beé ina fogluige?

Ir e in raé, foglu oirí do ní, ocuf nochá milled a enecclann
 im duine fogla oirí do denum, ocuf munub oirí etir íat,
 nochá mbia ní etir anó.]

Im orba mic niasc [do comruinó] .i. mac rcehar, .i. in formac;
 .i. ní n-aimriri ar. Nemneram beirir co ttreiri, acra for rocharo co
 cáicé, rera co dechmaró, .i. rcectmaró tairc oibá, .i. in a tabairt do, no
 cipe rriir ní rera.

Cumal renorba, cis rine maítri nor rera, ocuf ciara neram
 toircioe rora anao n-aine, uair ir nach eile not ren, ir ar
 ttreiri. Cis rine maítri nos rerao, ocuf munar neram toircioe,
 ir ar ttreiri. Uair ir naé eile, ocuf naé neram toircioe, ir ar
 cuicé; uair ata for rera oc in rine oca n-aróbricthe, ár ma la
 rine maítri itir, ir ar dechmaró.

Ar ir foglaio rēlbaó cach micoraé, .i. ar ir foglaio do'n reri-
 anó ino cuir o-rocheuir óe.

Ní tuálaing rora rēlba, .i. ní coimgech comrales in reriaino, .i.
 ro gata no ro rana. Nech no do ren, .i. neé reraí amach. Naó
 e tairc, .i. na taircenn amach, .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 **DISTRESS.**
 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.

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.'

¹ *Aire-echta*.—He was the champion of the territory.

² *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. If corpe conamar athgabail huine, ocur aile, ocur tpeiri, ocur cuicthe, ocur dechmaide la feni a comairleib eclairi, a nnoiriú tuat, a firrechtaib fíleó, a comcearraoib flatha, a comairle breitheman, acht ní ima torraiz cubur ocur aicne a firbrethaib iar cubur.

If corpe conamar, .i. if co fe no cainamriú, no no cotamriú anó n-uine for in athgabail ar ut. Ocur aile, .i. ar ut. Ocur tpeiri, .i. ar ut. Ocur cuicthe, .i. ar ut uilí fo anuar. A comairleib eclairi, .i. a comairleib locta na heclairi, patrúic ocur Deneoin ocur Cairnech. A nnoiriú tuat, .i. a huiruarcaú loctana tuaiti, laesairi ocur Corc ocur Dairi, .i. fer n-Érenn. A firrechtaib fíleó, .i. Rof ocur Dubtach ocur Férgur. A comcearraoib flatha, .i. laesairi ocur Corc ocur Dairi, .i. fer n-Érenn o rin amach. A comairle breitheman, .i. fer n-Érenn, .i. do neoch do bi ar airo, .i. Érc ocur Dubtác, .i. fencharó. Acht ní ima torraiz, .i. aét a ní torraiz na cruicairi do ríer a cubur. Ocur aicne, .i. na fer ríer o rin ille. A firbrethaib iar cubur, .i. do ríer na fir breé cuibrech, .i. cach ní if corraiz ríer rin, ocur na tuc ar airo.

O'D. 94. [Athgabail ar fut fo anuar; ocur if amúir gabur in athgabail ar fut: a tabuirt a noruim ríer iar, no a m-bac n-achuir, ocur a taircru ón fechemuin toicheoá don biúbuir ina láim ríer né n-anta, ocur gell a láim in fecheman toicheoá tar cenó na athgabála ríer in ríer rin; ocur muna tucuir in biúbuir in gell cia muo athgabail ar fut í, do ní athgabail tuála oi.]

Ma do beir in biúbuir in gell ríer in athgabail i láim in fecheman toicheoá, beirú in fechem toicheoá a gell ina láim amach ríer né n-anta, ocur tabruo an gell ler amúir a forbu anta, ocur tabruo a gell don biúbuir, ocur tabruó in athgabail do fechemuin toicheoá; ocur muna tucuir in biúbuir in athgabail don fechemuin toicheoá, if araoá athgabála ar in gell ó rin amach: fogelt ocur bleé, ocur lobuó do uil ina cenó.]

Athgabail ar fut fo anuar, ocur if a haraou a beir i láim

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

P

- DISTRESS.** in broburó re re n-anta, ocuf langille na hathgabala, re hairc don feichemain toicheoda i forba anta; ocuf da n-airicteer in athgabail don feichemain toicheoda tar cenn in gill, fogelcaró ocuf blet do rúe ría re re noicma, ocuf lobaró do uil ina ceno i forba oicma. Muna h-airicteer in athgabail don feichemain toicheoda tar cenn in gill i forba anta, in arada do biao ar in athgabail, in arada cetna do bet ar in gell; no dono co na bet arada athgabala ar in ngell iar, [uair i ar fuiriuuró tioneice bir in gell], ocuf ní heó bir in athgabail, uair ní fuil uilrí in gill do gref no cu ro cinnceer re oicma air; no dono co tucthar toicheo in a uilrí, ocuf o cinnceer re oicma air, i a uilrí i forba oicma, ocuf o do bercthar toicheo ina uilrí, i a uilrí iar toicheo, 7rl.
- O'D. 94.**

- O'D. 94,95.** [Má do beruir in atgabail do fechemuin toicheoda a breit ler amach, ocuf fogelc ocuf blet do uil ina ceno re re noicma, ocuf lobuo ó ticra aimrír lobta.

Már ac fuairucú na hathgabála uil in broburó, noch a n-ur-áileno oligeó ar in fechemuin toicheoda in atgabail do lecin uada, no cu tuctar gell do reirín uiliacúo oligeur uili, re cúic réuib, ocuf re eimeclano, ocuf re íc in éinuis, ocuf re diablaró.]

Acht athgabail tuil aine, ocuf taul tpeiri, ocuf taul chuicthi, ocuf taul dechmaide, na fuidec for naomano na anta a fairchib fpu a ngaircther, ach i r indib do muidceer aimrepa a noicma. I r in cach nota gair i r fair nafeair a mbicthuidib. Achtgabail i fairchí ar cinn gill, ocuf oligeo dib i forur fpu mbleith, ocuf oicim ocuf uilrí co uilmaine, maní gelltar dib cipe coir, amail i rber a m-Drathcae: “Anao cach athgabala iar fut ipeó oicim cach athgabala taulla cen anao iar.”

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."

DISTRESS.

Ácht athgabail tuis, .i. beirar imach co hopann, .i. áct na hathgabála beirar ar in tuillata, ar a mbi anad naine, .i. ní co ro cam-aimriúgód an anad roe, áct o runn amach. Tuis tréiri, .i. fir bío muig ar tréiri cin lobad do tuis na cenó. Tuis chuícthi, .i. picc. Tuis dechmaiúe, .i. picc. Na rúioet, no naé raiter, .i. nochan raiter a ronaíom ar anad ar a ut ullaím cincais. Á raiterchib rúir a n gaidtér, .i. in feicheman toicheoa, .i. i raitéi in fir ro gaburpar in athgabail; i rúioe bir anad, oas i r tulla, .i. i r tall anaf oca.—S.D. Ách i r inoib do míoiteor aimrepa a noicthma, .i. áct ar innoib meíemnaigter a bet co rúe rúthain a toema i r anad ocuf oicim. Á noicthma, .i. lobad na cenó. I r in cach noa gaid i r rúir narcair, .i. cin roinóell, .i. i r in cach ro gabur in athgabail, i r rúir ronaíterer abet ina úioe anta coir i raiter. Á mbicthuib, .i. rúir rúe anta. Áthgabáil i raiter ar cin gáil, .i. in cincais [o] rúir gab, .i. cen roinóel, .i. oar a cenó, .i. rúch oar cenó in gáil rúir. I rúir, .i. oar, .i. i r-arúir úroalca. Rúir mbéit, .i. in rúerhail, .i. los rúir rognama ocuf meí. Ocuf oicim, .i. na cuic rúioe. Ocuf oicir, .i. on cincais na hathgabála uib. Co oimaine, .i. coir oia mane oe. Mani gáilcar oib eirer coir, .i. muna tuetar gáil car a cenó do rúir eirer i r cae coir. Ánad cach athgabála i ar rúer, gáil, .i. in rúe i ar amib in athgabail ar rúer ar anad i laim cincais cin rogelcar, cin blet, cin lobad do tuis ina cenó, i r e rúe i ar a toic rogelcar ocuf blet i cenó na hathgabála tulla cen anad i r, áct rogelcar ocuf blet do tuis ina cenó ro cetoir, .i. bío anad rúir cach athgabail bir i ar rúer oc cincais; i r oicim inuúro ro cetoir i cenó na hathgabála tulla, rúir rúe a anta ocuf a cair ocuf cuic rúioe i lobad oi o ta rúir anad.

I rúe do ní athgabail ar ut oi comperpaimna da gabail. I rúe do ní athgabail tulla oi, uaral rúir i rúel da gabail.

Áthgabail tulla ro rúir, ocuf i r e a harúoa a breit don feicheman toicheoa co rúir buein ro cetoir i nuair a gabála, ocuf rogelcar ocuf blet do rúer rúia (no le) rúe rúe nanta, ocuf oicma, ocuf lobad do tuis ina cenó i rúerba oicma.

C. 2685. Cetrú herpaile beirar in athgabail rúir tulla: oiglaím rúer, ocuf oiglaím noaine, ocuf uaral do i rúel, ocuf rúich. [Ocuf rúic rúir ar rúir in feicheman toichíoa, no ar rúerann, ocuf ní

¹ *Measures.*—A measure of wheat, of barley, and of oats is here alluded to. *Vide* c. 561.

² ' *Diglaím.* '—This word probably means distinction.

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.

DISTRESS. — cμúε τμχασ cέo.] 1ρεó ιφ οιγλαιμ ρετ ανη να ρεοιτ ρυαμαμαρ ανυατανα αρ αινε αρ ρυτ, no αρ τρηιρι αρ ρυτ, no αρ κυιcτι αρ ρυτ, no αρ δεχμαιο αρ ρυτ, α ραζαιλ ρίρανα αρ αινε τυλλα, no αρ τρηιρι τυλλα, no αρ κυιcτι τυλλα, no αρ δεcμαιο τυλλα.

1φ ρε ιφ οιγλαιμ ηοαινε ανο, αχαιρ οκυρ mac οκυρ υα, οκυρ ηρααχαιρ οκυρ ben; caé ηι ιφ τυλλα οο ιμ α cιναó ηυοειν ιφ τυλλα ιμ cιναο ιη κυιcιρ ρο, οκυρ caé ηι ναc τυλλα οο ιμα cιναο ηυοειν noca τυλλα οο ιμ cιναο ιη κυιcιρ ρη; οκυρ cιamao τυλλα οο [mac] ιμα cιναο ηυοειν é, οκυρ ιη cιναο ιη κυιcιρ ρη, noca τυλλα οο ιη cιναο ηειc ειλε cenmoéa αν οιαρ α οεραμ υαιηη ρηρ, ιη ραenoleoach ρο ηηoλε ρηne οκυρ ιη ραenoleoac ρο ιηoλε τυαιc.

O'D. 96.

1φ ρεο ιφ υαφαλ οο ιφη ανη cach αηgabail ζεβυρ ηραο ρεcτα οο ηραο ιφ ιφη ιμαρ, no ιφ eclair ρορ cach; ιφ αηgabail τυλλα.

1φ ρεο ιφ cμúε ανο caé αηgabail ζεβταρ ταρ ιη cμúε, .i. cη be ουιη υηι ολιγιρ να ριαcα ο βυρ ταρ cμúc κυιcο ολερταρ, ιφ αηgabail τυλλα; οκυρ cη ι ηη cεηηυιηe epηαιλ βepeρ ιη αηgabail ρορ τυλλα οιγλαιμ ηοαινε, ιφ αηαιαο βeιpeρ ηι, οκυρ [nechταρ] οο να cμú ηeρηαιλιβ αιλε, .i. οιγλαιμ ρετ, no υαφαλ οο ιφελ, no cμúc.

C. 2686.

1ce αηgabala τυλ αιηe ιηο : αηgabail ραιηοe ιαιρ comορβαιb; αηgabail ιη ιηe, ιη ηαιρηγιλλe ρηη ηυρτα, ρηη ραιηcηι; αηgabail ρeicheman αρλυι ολιγιο; αηgabail ναομα οο ναοβατ ναρce; αηgabail ριαοηαιpe οο ναοbet ιηοραιce; αηgabail ραιηe αρλυι coiρ; αηgabail αιαιpe αρλυι ρeile; αηgabail cμúι ρορeιη α ραιοβpe; αηgabail ειρηγ αρλυι comalτ; αηgabail denma ουιη; αηgabail αιρλιcτε; αηgabail comuine

plaintiff, or to his land, and not to a cantred. ‘Dighlaim’ of ‘seds’ ^{DISTRESS.} 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.

‘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-elotó; aθhγabail paitē don aypβiaτap, ocuf**
ιαpπaitē pπup nap aλτap; aθhγabail comapba con-
pan'ot acup u nactup; aθhγabail otota i n-aite mu-
lanot in donat, i penchleitū cunctait itip comopbaib,
i pencaipiu, ocuf copup bit flatba o comopbaib.

Itē aθhγabala tul aine, .i. itē inpo na hachγabala bepar ap in
tullata pē pē n-ane. Aθhγabail paitē itip comopbaib, .i. pēoit
ann po pacab a n-athap acu, ocuf aca pānn atait; ap aine olegup a
tiactann, .i. pēt aine i n-athap pānnait etepiu, ocuf ic nepam toipcoē,
.i. no im pānn a pēpānn, ocuf nepam in pēp ocuf in tuipci pānn in tan
ata anad naine pōp in pēpant, ocuf oiglam pēt nom bepa pōp tulla;
in tan imuppo ata anad tpeipi tuap pait, nemnepam in pēp ocuf in
tuipci pē canthem annpaitō. Aθhγabail im ime, .i. im a denam, .i.
in aθhγabail gabup im nemoenam na himi bip itip na gupca apba ocuf
na paitēi pēoit ocuf ip pua pīn to bepar in gell toipchnech, .i. gell ta
pēpēpall ppi oigun ocuf tūpγabail. Ppi gupca, .i. apba, .i. ap aine
olegup, ocuf ni don oēapnoa beipip i tulla; acua pōp pōchaitō beipip co
cuicti, ocuf pēna na olegap beipip co dēctaitō. Aθhγabail pēiche-
man apūi oigūid, .i. pēicemnuip pēt aine ocuf napcaipēct ocuf
paitōnape pēt uine po gabupcar in tpiup pō to laim, ocuf ip aipē naē
paitōgenō anad pōpua, uap naē eicm oōib a ic, .i. uapal gaitēp, .i.
aitipē nof gait iap n-elotō to pēchēman; no aigūi pēitōen a aigpēpa
iap nūll a loḡi ppiip co nōepna iapum. Aθhγabail napōma to
nato bat napce, .i. pōpēgellatō napcaipē co nap pait [.i. a gabail don
napcaipē cu po tairbēnunn a napcaipēct ocuf napcaipēct pēt aine po
gab to laim ann.] .i. co nōepna comtobach ppiu, .i. aigūin to ic don
napgūipi muna tē to tobach a napcaipēctā, ocuf tpi pēoit, ut oicunt
ip in Dēpuppo; pīan to imuppo oia nōech. Acpa pōp pōchaitō beipip
cach ni oib pō pōp cuicti, pēna na olegup beipip co dēctaitō; ni don
oēthapnoa beipip i tullataitō.

O'D. 98.

Alatūl, pēichemnuip ocuf napcaipēctā ocuf paitōnape pēt aine
po gabpat in tpiup pīn to laim, ip ime naē cin imbleogain oib
he, uap nach eicm oōib 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 necessaries 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* 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. Աժհգաբաւ բաժնայրս յօ յաճե՛տ Իճօրայս, .i. աժհգաբաւ ճաբար յօն բաժան յա յի՛ս յօ յայրձե՛նա Իճօրայս ա բաժնայրս, .i. յար յա բնօ՛ն յօ բօն, .i. բաժնայրս յետ անս, օսար յի յօն շտարձա՛ն ճարար [ա յաւլատարօ]. Աժհգաբաւ յաժի՛ս արլու շօր, .i. շօ յօթը՛նա տօbach; յօ յի յաժ բիճեմնայր Իճօր.

O'D. 98.

Բաժ բիճեմնայրս յօ՛ւտ անս, օսար յաժ աճարարս յօ՛ւտ անս յօ ճաբարար Իճօր յօ յաժ յօ յօ յաժ, օսար յի յար յաժ շի Իճօրայս յօն յի, յար յի յօ ճարար յօ յաժ ա յի. օսար յի յօն շտարձա՛ն ճարար; յօ յա յօ ճարարս յօ յաժ ա յի, յօ յիճարարս անա՛ւ շիճարօ Իճօր.

Աժհգաբաւ աճարարս արլու բօն, .i. յի Իճօր օսար Իճօր յաժ Իճօր. Արլու բօն, .i. ճար ար անար; յետ անս օսար յի յօն շտարձա՛ն, յի. Աժհգաբաւ շի յօ յօ յիճար ա յիճար, .i. ա յօ՛ւտ բօն Իճօրայրս, օսար յի յար յի-նօժօ Իճօր յա յար, .i. յօ յօ՛ւտ անս յօ յիճար յօն աժար ան, օսար յօ յար Իճօր Իճօր աժար յօ յար Իճօր; օսար յիճար յարար, յօ յարար, օսար յի յօն շտարձա՛ն, յի. .i. յի յօ յար յաժ յարար, օսար յա յա յարար Իճօր, օսար յարար Իճօր աժար Իճօր անս յարար, օսար յի ճար Իճօր, .i. ճար յար յարար յիճար յօն յիճար օ շիճար յօ յարար; յօ յարար յա յարարարս ա յիճար Իճօր յարար յիճար յօն յիճար օ յարար յօ յարար յար յար; յիճար յօն յիճար օ յարար յար յար յար յար անս ար յա յար յարարարար. Աժհգաբաւ յիճար արլու յարար: յիճար, .i. շի յար. Արլու յարար, .i. Իճօրայրս, .i. յօ յարար ա յար, .i. յարար Իճօր Իճօր Իճօր յարար յարար, օսար անս յարար ար, օսար յիճար յար արարար; յօ աժհգաբաւ ճաբար յօն յի յար յա յի յար Իճօրայրս, օսար յարար յար անս յար. Աժհգաբաւ յարար Իճօրայրս, օսար անս յարար ար, օսար յիճար յար արարար, .i. ճարար յարար օսար. Աժհգաբաւ յարար Իճօր, .i. յարար անս յարար ար, օսար անս յարար ար, օսար յիճար յար արարար, .i. ճարար յարար օսար. Աժհգաբաւ յարար Իճօր, .i. յարար անս յարար ար, օսար անս յարար ար, .i. յարար, .i. աժհգաբաւ յարար յարար, օսար յարար յար յար յարար, .i. աժհգաբաւ յարար Իճօր Իճօր Իճօր Իճօր, .i. Իճօրայրս. Իճօրայրս յարար արար, .i. Իճօրայրս յարար [աժհգաբաւ] Իճօր աժհգաբաւ յարար Իճօր, յօ յարար Իճօր Իճօր Իճօր Իճօր.

O'D. 99.

O'D. 99. [Աժհգաբաւ յար յար յարար Իճօր; յար յարար օ յարար

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.

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 *suing* 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, .1. α νγαβαιλ ειν αρυδ, ειν τρορκυδ, νο ταρ τυιερν εινε, .1. τρι ρεοιτ το βροδουδ δια νελουδ δια ρεchemuin τοιχεδα ζιν ζελλα ζιν ετιρε, ocuf cumul— ρεετμαδ μαρδεα—muna ταρζαδ βιαδ; ocuf διαβλαδ ιν βιδ ocuf διαβλαδ ριαδ, ocuf τρι ρεοιτ ελοιδε ιμ λυ, ocuf τρι ρεοιτ α nemlézen ορομα ρρι λιαρ. Δια τοιρζιυρτυρ, βιαδ ocuf διαβλαδ ριαδ; ocuf τρι ρεοιτ ελοιδε ocuf τρι ρεοιτ α nemlézen ορομα ρρι λιαρ. Let cumul ονο δ ρεchemuin α ροχαλ ατζαβαλα ιμ λυ α ρυιχ co ρριμ ecluif no ζο ρι, ocuf νι ρο ελοιδ ιμ ορυιμ ρρι λιαρ; ocuf let cumul ονο δ βροδουδ μα ρορνηζαβαο το ρεcheam αα βρετ co ρριμ ecluif no ρι, ιμ ελοδ ορυιμα ρρι λιαρ. Cumul ονο ο ρεchemuin α ροχαλ ατζαβαλα ιμ λυ ταρ ρυιδ cen α βρετ co ρριμ ecluif no ρι, ocuf ειν ελοιδ ιμ ορυιμ ρρι λιαρ; no ανα βρετ δια ειζ ραοερν α ρυιδ ειν α βρετ co ρριμ ecluif no ρι, ocuf ειν ελοιδε ορομα ρρι λιαρ; ocuf cumul ονο ο βροδουδ μα ρορνηζαβαδ το ρεchemuin ιαρ. να βρετ αμαδ ταρ ρυιδ, ιαρ νελδδ ιμ ορυιμ ρρι λιαρ, ocuf ιαρ να βρετ co ρριμ ecluif no ρι.

Δια τέ ονο βροδουδ ι ποεαζιυδ α ατζαβαλα ταρ ρυιδ, ocuf co ταρζε γεαλλα ocuf αιτιρε δια εινν το ρεchemuin, ocuf νι ζαβαδ υαδα, ρλαν το α τοχαλ υαδα, ειν τοιχεδ αετ α ηαιριε ρορ ευλα.

Μα απαδ ocuf τρορκαδ ιμορρνο το βερν βροδουδ ρορ ρεchemuin τοιχεδα ιμ α ατζαβαιλ, ocuf νι εινευιχαρ, ocuf ιρ ευρυμα ριαδ α ηελοιδε ocuf α νελδδ ριμ το ρατ ριμ ρορ ρεειμ ογα ειζ ιμ να τρι ρεευιδ co ραοι, ocuf ιμ cumul ρεετμαδ μαρδεα, ocuf ιμ διαβλυ ιμβιδ αμυιλ ρο ραιδυρτυρ; αετ ζαιβιδ ιν ρεεem ιαρ να τοιδι ευρυμα ιν ρετ ρο ζαδυρτυρ αρ τυρ. Δια εινεαιθερ ειν ελοδ, ιρ ρλαν οον βροδουδ ιν διαβλυ ρο ζαδ δ ρεεem μαυλλε ρριρ ιν ριαχ ρο, αρ ευρυμα ινολιζιο ρεεem ocuf βροδουδ ανη ρο, ocuf ροχαλ ταρ ρυιδ δ ρεchem ειν α βρεth co ρριμ ecluif no co ριζ, αετ co τεζ ραοερν.

'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.

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.
—

DISTRESS. Cúic feoit dono ó fecheam im inoiligéó atgabalá throma fhu
 — liar, ocuf·ma gabail cin apud cin tpoicud no tar tairgim cipe
 o ta lu ruar. Cúic feoit dono ó biuibuid dia neloid fechem cin
 zella, cin aithe, ocuf cumul—feéctmaó maibéa—muna tairgéo
 biad; ocuf diablu, ocuf diablu fiaé ocuf cumul eloidé, ocuf
 cúic feoit a nemlécaó throma fhu liar.

Leé fiach gaitti, a tozal atgabalá, ó ta lu ruar, a crié co
 pnum ecluif no rúg, ocuf nír eloid an thruim fhu liar. Leé fiach
 gaitte dono ó biuibuid ina forngabail do fechem a crié oc a bnet
 co pnum ecluif no rúg, iar nelóó i thruim fhu liar.

Lán fiach gaitti dono ó feéem atgabail ó ta lu ruar tar crié
 cin a bnet co pnum ecluif no rúg a crié cin a elóó in thruim fhu
 liar.

Cin gaiti dono ó biuibuid ina forngabail do fechemuin ina
 bnet tar crich, ocuf ro eloid in thruim fhu liar; if iar na bnet
 co pnum ecluif no rúg a crich if cuipuma fiach a tozal, amuil
 arribarctamuir, do fechemuin ocuf a fórngabail do biuibuid
 de if na gnéitib fo uile, amuil arribarctamuir an rliét buí ar
 túr.

Deuir atgabail do cum ecalra, .i. ar tagathuir agharada
 ac na hírlib, ocuf leth fiach fair ina bnet co nech if ifli ná aipe
 áro; ocuf leth fiach fair ina bnet fhu a foruir féim fo cétdoir,
 citacra beuir, ocuf lethfiach fair ina bnet fo cétdoir tar crié;
 ocuf if oír a tozal co pnum ecluif no rúg a crich.

Óichuín tpeiri for caé nachgabail, .i. tpeiri co noichmuim
 caé atgabala na mbo feiri, no co tagaitt ba feiri ina cenn iar
 na ngabáil, .i. cúic laíi déc iar na ngabail cin bu feiri ina ceno;
 ocuf dia mbe teorá crícha euirra, no ce beé lin if 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. críchairb eturru ní do rime [cúicte caía críche] con tic tar
O'D. 621. cuiceo, ocuf íf mí fechnon Erienn, .i. íf cethruime don athgabail
 a mbia feét cumulu déc imba feiri, ocuf do tuitet a colann feich
 olchena, ocuf gabur athgabail eile de co ro ícthur in ceth-
 ruime do rochair íf in feir, .i. cío bec ci moir, ocuf íf ar dech-
 muio fiach feiri cach athgabala, .i. na feét cumala déc; co
 cuicte imurro fiac feiri caé atgabala co ruigi lú ocuf im lu
 féin; no íf dechmaró cach atgabail a coitchenne; ocuf arub
 dechmarde imorro ar zach nuine as cain beuf nach athgabail
 do beuar fpu zaitt ocuf brait.

Seét naatgabala gabur um feét cumula, ocuf fé ba in cach
 athgabail, ocuf fiach féiri do gabail moiaig caé athgabala; no
 dono íf ar noithim athgabala uile gabur athgabail imuin féir,
 ocuf ic fe ba gabur in zach athgabail umun feir.

Ceteora atgabala zaidter um leé feét cumala, ocuf fe ba in
 caé atgabail oib ro, acé non atgabail, ceoru bai moitirde, ar ní
 hurzaréa ní íf luzae do gabail nait tpu bai; ro hurzaréa ní
 buo mo; ocuf íf cutruma aitéina imurro gabur im lú a naon
 atgabail, cío cumul cíó leécumul cíó tpu feoit. Cutruma fiach
 imurro gabur a naon athgabail im zuin nuine ocuf im marbad,
 ocuf im elod zeill, ocuf íf toxal doibeir ocuf fpu fechtur
 fadóirín; no ono ciatt comarlécuo cutruma fiach gabur in aona
 atgabail im zuin nuine, ní ro comarlécuo a toxal nach a
 tabuirat fa ráiti fadóirín.

Aliter, nach athgabail do beuar fpu zaitt ocuf brait, gíl.,
 .i. cío mór d'ércib olígiur nuina, ní zebenn acé fe bai no olepeo
 oin, ocuf damad luza naiti, cuma luza naiti ro zabéa in ath-
 gabail ampu; ocuf nuine nac olígró toxal é, uair damo zreim
 no oleir íf cutruma fpu no zebad; ocuf diamtoir féich cuir no
 connarata iatt cuma cutruma no zabad caé nuine an atgabail
 ampuó.

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 'cumbals' 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 'cumbals;' 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.

Seven distresses are taken for seven 'cumbals,' 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 'cumbals,' 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.

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DISTRESS. 1^o ecin móirfeirear as gabail athgabala inbleoḡuin in uirru-
 O'D. 618. túr, .i. mion tíre, ocuf [cominnell tuaité], ocuf teallach ren-
 aithre, ocuf do foalad truar do .iiiii. ocuf fafe rriérlíét, ocuf
 fafe in trer bhréir, ocuf fafe cin anad itir, ocuf riatonuirí dia
 mbi logeinúach.

Nach athgabail do beurr rri gait ocuf braitte 7^ol., .i. cio moir
 asruar do gaoib, ocuf do turuirgnib, do braituib, do cneachuib,
 ocuf do ruathruib, ní rúil do gabail a nachgabala do ní ir mó
 na fe bai. 1^o ann ata rin, in tan ir mó ná fé bai ro ólíg; ocuf
 mara fe bai buóéin, no ní ir luḡa ro ólíg, curub ní ir luḡa na
 feig gabur a nachgabail.]

Atgabail comarba conranad cura an athuir, .i. cenoadhi
 coibolaiḡ do, ocuf re n-ec tuc curó inri, ocuf anad naine ruirri, .i. rúit
 ocuf cenoadge, ocuf ir bhrathair geber dia rúile; ocuf atait ar air do
 rúit in athair ríon, .i. no ir cin ro rúit orra, ocuf athgabail gabur
 oib no co roinneet etarru rura taré anatur cuir ocuf oibad do, .i.
 oiglam daine feo rúit acu, ir air naé cin inbleoḡam doib he, rúit
 aine ocuf ní don cetharó, 7^ol.

Atgabail éota i n-aith muiand in duna, .i. in-innur cerna
 ocuf oiglam fet etarru, monetur coruib cur caé oib ann, .i. in
 bhrathair gabur ar a ceile. 1^o renchleithiu cunruir itir comor-
 baib, .i. cio ren he ir neram re denam gnimraio, .i. in in cleití ren
 tuitir itir na cometaib orba, in a cur doib de, ocuf ní don cetharó, .i.
 ren tech, no renleití aicille. .i. in bhrathair ruc a cur on bhrathair
 aile do caé ní oib rin, ocuf anad naine air, ocuf oiglam fet ar beir for
 tuillatá. 1^o rencairiu, .i. cio ren he do nicher ní ar, ocuf ní don
 cetharó beor. Corur bio flatha o comorbaib, .i. atgin [no
 athgabail] bio flata cetgialna for ane, ocuf uaral for ipel beirir for
 tuillatá, .i. atgin in bio ona comorbaib gab de in n-inad a n-athair,
 uair ir e a cin ríon, uair do gabur do laim a ioc, .i. rúit geber,
 ocuf ir air rónaromam do for comorba; no bhrathair gabur uairúle.

Atgabail aithe; athgabail rocuóa cairr; athga-
 bail dingsbala meic dia marb chích a mathair; athga-
 bail huithir do dingsbail iar n-díroilgí.

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. Ատհգաբաւ ասէնք, .i. թէ ասն եւս ար ասնք ան, օգար իր ք թոյն յո ասէ ք, օգար ու ծոն շետարձա. Ատհգաբաւ քօտստա ասարք, .i. տիցլամ թէ, .i. ահգաբաւ գաժար. ւոյն ու քօչաւցիք ասարքս նա շտաւէ—ն քօ մեւէ; օգար նո քրաժարքս յօ լեւս աստ ար աս շեւք տ, օգար ար ասնք տեղար աս տաժտայն; ու ծոն շետարձա քօթք, .i. քրաժարքս քաժեք տարաւք նո ւք քար աս քօտա ծոն քոյն, .i. ւոյն քոյն քօքաւցիք քարքս; տօ նաւմտօն տօ քարք, .i. քօ քրաժա նա քրաժա. Ատհգաբաւ տիցքաւա մեւք տօ մարք շիժի աս մաժար, .i. տիցլամ թէ, .i. քնք քաքս, .i. նո քիք ար նո քեւ, օգար իր մարք նո քեւ, .i. արք ն-քասն աս մաժարք; ու տօնօ իր քիք քոյն լաժտ, .i. նո քաժոք նո մաժարք, .i. ահգաբաւ քաքս նո տիցքաւ նո մուք տօ քիք նա մաժարք մարք, արք ու ակար օ մարքեք, աս տարք լեքար, .i. նքրա նո քրաժ օգար նո տօժաքս յօ քաժեք յար. Ատհգաբաւ քիւտիք տօ տիցքաւ նո արք ու քօւլքիք, .i. ահգաբաւ քաքս նո տիցքաւ նո քարք տարք արք նա տօւլքիք, .i. նո քարքս ու ւոյն նո քեւք իր քօ քաքս. արք նա տօւլքիք, .i. արք նա [տ] քի.

Շիք արք նա անաք նա քաժգաբաւ քօ? Քնք. Արք նոք քարաւցիք ու քա քեւտեք, ու քօքնաւ քամ քամք; ու տօյն քեւքանք անաք քաժ լեք քեք տարք ասարքօքնոյն օգար նո-քօնոքնոյն օգար ու քեք տարք քեւքանք. Լքտեք նո քա քարաժարքս նոքա քեւտեք տօւք.

Շիք արք նա անաք? .i. Շիք արք նաք անաք արք տք քիլ քօքնոյն? ու նաք անաք իրք նա քօ քիլ քօքնոյն? .i. նաք արք տք անաք? Արք նոք քարաւցիք, .i. արք աս տարք քօքնոյնք. Նօքա քեւտեք, .i. ոքր քօքնք. Քնք քօքնաւ քամ քամք, .i. ու քօքնքա տօ քամքս, արք ուք քրաք, .i. ոքաք քօքնոյն քամ նո քօքնոյնքս յօ քաժ նո ահգաբաւ տօ քամ նո քօքնոյնք իր աս ահգաբաւ քօ քաժաք անք ն-արքօն ու իրք նա քօ արք աս մքա քա քրաժեք քարք նա ահգաբաւա տօւլա քոյն քօքնաք, քոյն քեւտեք տօ, .i. ու քօքնոյնք քամ նո քրաժարք տօ քամ նո քօքնոյնք քրաժարք քեւք, նոքնոյնք աս քօտա նո արք նո մարքնք, քիլ. Քնք տօյն քեւքանք անաք, .i. ոքաք ոքամանք անաք իրք նա անաք նաքնք (քօքն ու ու քանտարք տօն օքն նո քաք քեւք, նո քեւքանք, արք քօքնքարք տօն օքն քոյն քեք քաժ տօյնք). Սքք տարք ասարքօքնոյնք, .i. քրաժ քօքնաք. .i. աս քիլ քօքնաք ասարքս օգար նաք, քիլ; նոքօնոյնք, տօւքաք, .i. նո աս քոյնք, ու քօ տօքնք, ու քօ քօքնաք. .i. ու քիլ քօքնաք քեւք քեւք, .i. նո քոյն աս քօքնաք, .i. ու քօ քօքնաք. Քնք քօքն քեւքանք, .i. քիլ քօքն քրաժարք, .i. անաք իրք նա քոյն արք քեւքանք նա քօքն արք քօքնքարք, .i. քօքնաք նո տօքաք տօ ասարքս օգար տօ նաք, քիլ.

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 nairi ogra nor foiricnigean uili:—Ní foḡuann laín do laín; ní daim eneclann anad, 7rl.

1te athgabala taul tpeire inro. Cif lip congellat for tpeiri? Nin. A tpi: recht, ocur enech, ocur ainim. Cio a recht? Nin. Flata, o tha airig depa co ruice ruḡ. Cio ar in rechtai fon? Nin. Ar ip rechtai cach fon a deif foḡeirín, cio bec, cio moḡ.

Taul tpeire, .i. tar anuar atae feim. Cif lip congellat, .i. cia lip da ta comḡellad, no comḡeilt, .i. co comḡoirḡit. Recht, .i. flata. Enech, .i. feim, .i. ocur rilió. Ainim, .i. eclair, .i. inar oir do eclair, .i. aorodair a tpiur oi caé has oi ruḡo rir. Reét ocur enec ocur ainm do ruḡ, enech ocur ainm do cach olcena; cona deiri do cach olcena, .i. enech ocur ainm; tpeiri inuiri do ruḡ, .i. reét ocur enec ocur ainm. Ip recht a timaircan, ip enec do beé focharos, ocur im comet ainm do in rín. Recht, .i. inoiracti icir no inoirḡieta. Flata otha airig depa, .i. na gnad flata uili rín. Cio ar in rechtai fon? .i. cairi ni ar a n-inoiracti ainm fo on? Ar ip rechtai cach fon a deif foḡeirín cio bec, cio moḡ, .i. ar ip inoiracti cach ar a ferann no ar a ceilib, cio bec cio moḡ do ferann beḡ aca oib, .i. do ferann no do ceilib.

Cirne lepa do na id fen tarḡnat tpeire? Sloḡed, cif, congbaib, ruba, ocur ruba, meth feire la ruḡ, rlan cairde [ruḡ], rlan naitire, roḡ, ramat, rath dinairebiathar, folach cetmuntire, folach cif lobair, aer, aiper, diburduo, meḡcbuid aenairḡ, urḡal cuirḡmḡhize, roḡra narḡa, amleḡ 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;" "Honour-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 nao neirtao tuatha, tecor folao mbreit-
 heman, banclath bnuoga for tuata do eirdobuo;
 eorizain do mic, do moza, di mna—on itinchuib, ath-
 cuma do conlomma, aithme altoire, reoit aenais, letria
 cuimthige, meth maire, facbail obele itir bu ocur
 laeza, urba itir feruib, airdbe naindeilz.

Cirne lera do na ib ren, .i. cia ler no cia lin do na hib oad
 cuma geit a lera o'acra for treiri culla? .i. do treiri iar fut, .i. an
 ip neom toiride don treiri iar fut do nalla runo for tul treiri.
 Slosed, .i. rmacet meta rloisid ar treiri, .i. cipeo rloisid, 7rl. Cir,
 .i. let, .i. cipeo cir do na tri cirib, 7rl. Gabar diabalta ar treiri, .i. in
 rmacet ata inoib rin uil ar treiri, ocur uagal for iril beiri; i tulla-
 taio cae ni oib uil. Meth feire, .i. in rmacet meta ar treiri, ocur
 uagal for iril ric. Slan cairde, .i. iped ip lair in lanao n-erai
 olizir i turbro a cairto oara plan, ocur ni don cetharoda ric, .i. eneclann
 don ruz i mbriyrid a cairto, .i. ip e fein ip airtre euy. Slan n-aitre,
 .i. in lanao neirci olizid in t-aitre i telzuo airtre ar. Rot, .i. bec, .i.
 im a mbi clao. Ramat, .i. moir, .i. im na bi clao, .i. ramet cur a retenn
 cae iar fet, iar conaire, .i. rmacet nomglanta na rot ar treiri ocur ni
 don cetharoda [7rl.] Rath oinaurbiata, .i. aithin rata foizialla;
 a rmacet ar treiri, ocur uagal for iril ric, .i. faeriat. Folach cet-
 muintre, .i. imfulang na cetmuintre ru ne tri mbliadan, no do
 grey, ocur letgabail diabalta in bio; ocur do don cetharoda ric, .i. athair,
 ocur mathair, ocur oiruit, ocur mer, for uin, ocur cach folach olcena for
 treiri. Folach cir lobair, .i. im fulung cir in uine troiz, .i.
 diablad in cir, .i. in rmacet ril inn ip ril runo. Aer, .i. eneclann, .i.
 ar lan, uagal for iril. Airer, .i. ar reetmad, .i. la eneclann; uagal
 for iril. Diburo, .i. in aenmao rann richit do neoch; no cumao e
 in coirpoire airtre i bail i roich a bet ar treiri, no a enechguy.
 Mercbuio aenais, .i. debaro ano, .i. in rmacet; eneclann olizid 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 Brewy 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. ‘Aिरer’-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 cecharoa. **Υρηζαλ** cuirmchise, .i. ric et oc. **Ρορρα** n-αρτα, .i. rmac̄t biaa do mic diébiniz̄ tar̄ ap̄at̄. **Αμλερ** do ρλατα, .i. a ρλατ̄ d'amm̄er do neoch, .i. abrait̄, co noliz̄īō eneclann do, in eneclann rin ar̄ t̄reiri; no am̄lur, .i. b̄rach. **Ροιμπριμ** eich buaia, .i. rmac̄t, .i. riach roim̄p̄ime ann ar̄ t̄reiri; ni don cecharoa, .i. siglaim̄ r̄et̄. **Θοιμ** naīlech naō neptāō tuat̄ha, .i. in rin̄ luiz̄, .i. do-aine no oc-aine, .i. naīll̄ cinn̄tī in eneclann in tan nach̄ t̄ren̄ mōr̄ lārin̄ tuait̄, ar̄ ma tuar̄p̄tal̄ r̄ar̄taīō r̄iac̄, .i. luiz̄ō cinn̄ēō cinn̄it̄ in tuait̄ oc̄ur̄ nōcā neptāmar̄ leō r̄ē ip̄ia [at̄abair̄t̄] ime na t̄reiri, .i. rin̄ na do inolaiz̄i, oc̄ur̄ anaō na hāth̄gabalā z̄eb̄tar̄ imp̄i ar̄ t̄reiri; oc̄ur̄ ni don cecharoa beirīr̄.

O'D. 105.

In tana diār̄ r̄or̄ cāc̄ r̄et̄, it̄in̄ beōōil̄ oc̄ur̄ mār̄bōil̄, ip̄ ērin̄ r̄ē iār̄p̄tā luiz̄ī cāc̄ r̄eoīt̄, .i. rin̄ na lūlaici ar̄ aine, rin̄ na bō in̄n̄laiz̄i ar̄ t̄reiri, rin̄ na r̄am̄air̄ce oc̄ur̄ na d̄air̄t̄e oc̄ur̄ na d̄ar̄taoa ar̄ cuici, **γιλ**.

Τεορ ρολαο̄ mb̄rīt̄hem̄an, .i. dā t̄eap̄ar̄tar̄ ni dā ρolāō ep̄uiō on b̄rēit̄em̄an, no aileoec, eneclann ar̄ t̄reiri; ni don cecharoa, .i. diāblāō na ailē oec. **Θancloth** b̄rīūḡaiō r̄or̄ tuat̄a do eir̄ōiōbuō, .i. air̄ōidāō im̄ in mb̄rīūḡaiō in̄i dā nōenann̄ ā enēc̄ t̄ait̄nem̄āc̄ ip̄ na tuat̄aib̄, .i. na dā in̄lāēga, no na mucā r̄er̄ca; oc̄ur̄ ni don cecharoa, .i. r̄eoīt̄ t̄reirī r̄éin̄, no ip̄ luiz̄ r̄ine. **Ερρηζα**in̄ do mic, .i. r̄eoīt̄ ainē r̄ō loit̄, .i. eneclann ar̄ t̄reiri; oc̄ur̄ ni don cecharoa. **Θομοζα**, .i. ric. **Θιμνα**, .i. op̄cain̄ ip̄ in̄n̄ra, a mb̄uālāō no a r̄ar̄ūḡāō. On̄ it̄ in̄chūib̄, .i. r̄ein̄; .i. ip̄ on̄ a t̄in̄cāib̄ ep̄ōr̄cain̄ do m̄na oc̄ur̄ do mōza; in eneclann uil̄ ann ar̄ t̄reiri, oc̄ur̄ ni don cecharoa. **Αθηcum**a do con̄lōm̄nai, .i. eneclann do cum̄a cō hāt̄ no c[̄o]̄ hāōā don̄ cōin̄ b̄ir̄ ar̄im̄ lōman̄; in eneclann, oc̄ur̄ ni don cecharoa, .i. a r̄mac̄t̄ r̄un̄ō ā āt̄z̄in̄ r̄or̄ ain̄. **Αισμο** ᾱλ̄τοῑr̄e, .i. cuach oc̄ur̄ cailech, oc̄ur̄ ni h-aim̄p̄ir̄ oir̄p̄un̄n; eneclann ar̄ t̄reiri oc̄ur̄ uārāl̄ r̄or̄ ip̄il̄, .i. a r̄macht̄ oc̄ur̄ āt̄z̄in̄ r̄or̄ ain̄, .i. a diāblāō. **Σοοιτ** āēn̄aiz̄, .i. in̄ p̄rim̄ dōil̄z̄e, .i. na r̄eoīt̄ z̄nāt̄ait̄her̄ do b̄rēit̄ i n-aenach, oc̄ur̄ i naīmp̄ir̄ āēn̄aiz̄ r̄on̄ n̄ḡnē cet̄na, .i. in tan nach̄ aim̄p̄ir̄ āēn̄aiz̄ in eneclann, oc̄ur̄ ni don cecharoa. **Λερτρα** cuir̄m̄chise, .i. in tan nāc̄ nēp̄am̄, no ni r̄rū b̄rīūn̄ni cuir̄m̄t̄iz̄i, eneclann, oc̄ur̄ ni don cecharoa, .i. a diāblāō. **Μεθ** māīr̄e, .i. et̄ach̄ ōōar̄, oc̄ur̄ nīt̄air̄ic, .i. in̄ r̄cat̄an, oc̄ur̄ ip̄ i aim̄p̄ir̄ ā d̄ēanā in̄ r̄cata; oc̄ur̄ a diāblāō ar̄ t̄reiri, no diāblāō

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.** —
ꝥc. 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 'seda.' 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," *ꝥc.*, i.e. they are 'seds' of three days' stay themselves, or it is 'loigh-fine.' Injuring 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," *ꝥc.* 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; honor-price with a stay of three days for it; and "chief from inferior," *ꝥc.*, 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," *ꝥc.* 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," *ꝥc.*, 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

DISTRESS. inbho 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 diabla in laéta. Uirba itir feruib, .i. foit ane no loiteó ann, .i. cuic foit, .i. oi ba mo irin aile ar tpeiri, .i. rmaét ocuf ní .o. Airóbe nainóeilis, .i. in deilce, .i. no in cuaili, .i. rir epi co mbi ocuf a rinn birait amail deic, .i. letrao rin, ocuf rcaileó romaino; ocuf ní don cetharóda, ocuf foit ane no mullertar in pal, ocuf inbleogann [774].

Ciú ara cuirtheir do tpeire ina lepa ro? Co taróda neach [cach] urcomdeó de. Ciú ar na ro mecha fair if ecen anao tpeire ruir? Ciú dono ar na rēgat cuicé, no deómaó? *Óais aenech na damet anao.*

Ciú ara cuirtheir do tpeire? .i. ciú ní no cia ní ima cuirtheir ar tpeiri na lepa (.i. co tpeiri) ro rēch cuicé no deómaó no? Co taróda nech urcomdeó de, .i. co tarca cach in comdeóbirur degar de lairin comeit rin do rē; no co tair do neoch a uaral comdeó rri oligeó, ar na ro mecha fair he. If ecen anao tpeire ruir, .i. if ecin anao ruir in rē tpeiri rē gabail; no if eicin anao rir comdeóirchar in rēc degar de amail ata maní nimde tpeiri, no cuicé, no deómaó. Ciú dono ar na rēgat cuicé, .i. ciú oin naé anao cuicé no deómaó inoraicteir orra. *Óais ainech na damet anao, .i. óais noa damann in enecclann anao iria uirru ina rin, .i. in rait, .i. anao tpeiri ar na rēcaib tpeiri.*

Ite athgabala tul cuicé in ro : im thobach do cho-morba rir mairb, im a rindao iar na ecaib, im oinóir duimechaidé, im a eiric iar na rir, im foal camthir, im oingbail mec buicrige, im cept riled tar rrich, im imcomur nairu, im on leranma, im zuliú mec ahoirba.

Ite athgabala cuicé in ro, .i. ite in ro na hathgabala beirar ar in tul[α]caid, ar a mbi anao cuicé, .i. oiglanm rēc ro rir no airó nemio, .i. an ar toiróde don cuicé iar ruc do rēpēo ruro 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.

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. cuicti. 1m a rinuas, .i. in eneclann uil ann ar t-riuir. 1m uinuir
 uinethais, .i. luigi na uinethais ar cuicti. 1m roxal camthir,
 .i. in tuarcan. 1m uingbail mec buirige, .i. mac na mban tairi
 aranair. 1m cept fileo, .i. ar exepcy don fileo. 1m imcomur
 nairi, .i. im coiruir, ruir coir im an eneclann olegar ina acras.

Hi ce a thgabail tul chuicthe in ro. Ro cet urdairc
 de cuicthe i cuic, cumu la cuic cirta do rliat cach ae ar
 a laim, co mbi cuicthe cin cuicir, atair, ocuf mac, ocuf
 ua, ocuf brathair, ocuf ben. Cuic cirta cach ae rde,
 cin laime, cin coir, cin tengad, cin bel, cin rula : cin
 laime, de guin, no gait, no mi-imir; cin coir, dibemium,
 no forumtecht mignoma; cin tengad, di air, di anmet
 do gurorill; cin bel, di iche meirle; cin rula, di
 aithniu no foirciu mignoma.

Hi ce a thgabail tul chuicthe, .i. cae ni ir tulla doib ir tulla
 do nimblesan, cipe anad ber rair, .i. uiglam fet an ro rir no aru
 nemio. Ro cet urdairc de, .i. ro cindeo no ro canao de co urdairc-
 i cuic, .i. ro cumao cin in cuicir ro for cuicti, ocuf feoit; no ro cum ad
 a cuicti uiglam noaine runo for tullaair.

Ceirni eirnaid tulla do rime runo; uiglam fet, ocuf uiglam
 noaine, ocuf uaral do iril, ocuf crich.

La cuic cirta do rliat cach ae ar a laim, .i. la cuic cirta tuillir
 no ariblesir cae ogas oib o laim, .i. tuillir cach ae ar a laim tinch.
 Co mbi cuicthe cin cuicir, .i. cumtha cin in cuicir ro for cuicti; no
 dono ir cae a thgabail gabur don cirtach in cuicir ro, do neoch ic feoit
 cuicti ro, ic tulla in ro, ocuf iar fet o runn [amae], act cio be do na
 cuic cirtaib [ro] na cuicti nama. .i. Ictat ro in cuicir imar gabao
 a thgabail tulla do neoch; no na cuic eirnaid im a tucad anao cuicthe
 for in a thgabail amaid ariblesir romaio tuar cur tairta.

O'D. 107.

diate 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 bux tulla do cintach bio tulla oc imbleogain ra; no cach athgabail zebux cach doib diairailé if tullaata biar fuiriri.

O'D. 107. Maó fex tul aine dlextar don athair if tul tpeiri don mac; riuiliter in [taáuir], 7rl., tpeiri ocuf cuicéi ocuf deámad. Set tpeiri ro millertar; ocuf imbleogain nof beir co cúicéi; cin in imbleogain if nera, ocuf cach ni if tulla don imbleogain if nera ocuf iar fut do cach imbleogain cena.

Cach fex bux tulla don cuicir curab tulla don ti icuf a cirta; no dono cumad eirceptur in riallac ro, .i. cach fex tpeiri ro gabta do neó ima cinad cumad cuicéi a anad, ocuf cumatulla ar a comairde. Tre forgnuir a duhramar na uiglaime ro cin copeó coir iat; fen lebar rin.

Cin laime do guin, .i. na daime. No zait, .i. na fex. No mi-
imiret, .i. in oir, in iarann, in airgit; no orochimiret a fcaileo no a
buiro. Cin coiri, dibemium, no forumtecht mignoma, .i. inlua
a focuf, .i. firumteét do neó denam orochgnimrad, cio i cein, cio a
focuf; no firumteét fpu mignim ocuf ní aicenn. Cin bel, do icu
meirle, .i. do ite na mairle, nagait. Cin tenzao, do air, do anmet,
do zupozzil, .i. in brat, no in lan aer, no cipéó cinel aipe, .i. in glaim
wicenn, .i. in tuba naimé, no in lepanmad. Cin rula, do aicthiu, .i.
a porc por nech nairbalta, .i. a cein in fmeiteó. No foircriu mi-
gnoma, .i. cio i cein, cio i focuf in fellcét.

Ar a taá[τ] ceitpe fellaiḡ la fene i rain cácae;
fellaḡ lan feich, ocuf fellach leith feich, ocuf fel-
lach ceithramtan feich, ocuf fellach rlan. Sellach
dorli lan fiachu, fep tairdelba ocuf co nimtet ocuf
do comet ocuf buacótar a gnim i tuait, acht nio zoin
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 doḡrlí lech fíachu ní tairḡelbai, ní ḡoin, do ḡnī ḡnīmu olchena, lech fíach fíair.

Sellach doḡrlí cethramthain feich, ní tairḡelbai; ní dena ní don[á] ḡnīmaib feo, aít do caeméet nama, ocur naḡ nupḡair, ocur na tērfairḡ.

Sellach fílan ní tairḡelb, ní dene ní dī naib ḡnīmaib feo, ocur ḡairber oca caé nīrḡ ocur cach foluḡ, acht do caeméet á heflinn co innill, co netairḡarḡo fíru í n-inill.

ḡit fellais fíana and chena, .i. cleirḡ, ocur mna, ocur mec, ocur aer naḡ meirí ḡona ná anacal ná upḡair, ocur eccuinḡo ocur epcuinḡo.

Ar atá ceitri fellais lá Féine, .i. atar ceitri fáltais óa nairneisinn in Feinechar.

Cinour no foich lan fíac fop in fellac lam? .i. let fíar ar tēt co maigín ocur dūtráct marbta aici, ocur cethruime fíar ar fellcect, ocur cethruime eile ar coimitecht í muḡ leo í n-inill; cethruimi dona fop in fellac leti ar feillcect, ocur cethruimi ar coimitect amuis í n-inill. Cethruimi dono fop in fellach cethramthain ar coimitecht amuis ocur ní caemnacar anocol; connecar imurpo in diaf eile, ocur amuis bír in fellac lete, ocur in fellac cethramtan, [tall forḡair fellais lam.]

O'D. 111.

Sellac doḡrlí lan fíachu, .i. fellac tuillir no airíleisḡir lamso fíach. Feḡ tairḡelba, .i. dūtráct marbta occa, .i. do ní in tairḡelb tall icir ná tḡib á raḡ tairó amach, .i. dul co maigín no in timraoáb. Ocur coniméet, .i. amach, .i. co har in marbta, .i. bír ina comitect oc denam in marbta. Do coméct, .i. leo iarḡ an marbta ó maigín anacá. Duacair á ḡnīm í tuaitḡ, .i. buacairḡo fe in ḡnīrao fíru in tuaitḡ.

A looker-on who incurs half fine is he who does ^{DISTRESS.} not instigate, does not wound, but does all the other acts, by which he incurs half fine.

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 Fenechas 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 cuiboi ocuf fer laime, oi cumail oiri ocuf cumal aithgna fo fer laime derge laef na gona ano, ocuf da cumail for fellac lanriachach, 7rl. Manbet cuiboi, acé na fellac nama, tu cumala oire, ocuf cumal aithgna for in fellac lanriachach, a let for in fellac letriacac.

1 tuait, .i. fo ceo ilach. Nió goin a lam, .i. do gona da roiro. Sellach doiri lech riach, .i. tuillir no arulcniyir let riach, .i. amuis rriach, ocuf ni outhracair marbac. Ni cairuolbai, .i. noco teit co maigin, noco oein in timrausacó ar menman. Ni goin, .i. ni uingne goin ce do roiro. Do gni gnoma olchena, .i. co nimtet do cuomteit ocuf buacaisder a gnim, .i. caithceét amuis ocuf felligcht, .i. let coirpoire rair cen mota in aithgin. Sellac doiri cethramthain reich, .i. tuillir no arulcniyir cethraime riach. Ni cairuolbai, .i. noco uenano in cairuolb, .i. uil co maigin, .i. ni oein in timrausacó ar menman. Ni uena ni uona gnomaib reo, .i. do caemteét, no do cairuolb, na gnim, na ilac, .i. ni caemnacair anacal. Acé do caemteét nama, .i. acé abet ina cuimteét nama oc uenam in marba, ota eirnoil cu himil, .i. in a riacónaire. Nas nuygair, .i. o bhréir, no co na nire, .i. nas porocair. Na teryairge, .i. o gnimraoib ce do irac, .i. co na ruchraite, .i. ni for aige dia teryaib. Ni uene ni uinaib gnomaib reo, .i. do cairuolb, no do caemteét, acé ó ta eirnoil co inil. Gaibef oca, .i. ar ualgyr fein. Cach foluo, .i. auualgyr neich eile, .i. a rchraite nire. Acé do caemtet a heplinn co innoil, .i. a baile a uerina in marbacó co riacóar co himil, ocuf ir ime ro ban uair na caemnacair rcaracó rruu a n-eirino. Dit fellaiy riana, .i. cia co nuycair anacal. Chena, .i. cen mota rin. Cléiriy ocuf mna ocuf meo, .i. ni eacit gnim ar a tpuaisge ocuf ar a clait, ocuf ni cuimac anacal. Nas meiri gona, .i. ó laim. Na anacal [.i. ó gnimraoib Nas nuygair], .i. ó bhréir ni uentair forina ciat uenair. Eccuino, .i. na meic beca no nuy. Ercunio, .i. na renoraig no baileoig.

O'D. 110.

O'D. 110.

Acáit ceitri fellaiy, 7rl. Se cumala oire roinnter rann, .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.

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In the territory, i.e. he raised the shout.³ 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

³ *Shout*.—O'D., 109, reads: "he boasts of that as a victory in the territory, i.e. in his own territory."

DISTRESS. mbraith, ocuf cumal co leť for fellac lan riachac; tri cethruim cumail for fellac letriacac; bo ocuf tri rreparill for fellac cethramthan; bo ocuf tri rreparill irređ tuarreit ann. Tabair fe rreparill for in triar lain, ocuf tri rreparill for fellac leti, ocuf rreparill co leť for fellac cethramthan; teora pinginne dec ocuf leť pinginn irređ tuarreit; fe pinginne oib do triar lain, ocuf in rectmad pinginn do fellac leti, ocuf leť pinginn do fellac cethramthan. Se pinginne ann iarum; in cuic rilet ann cuic ranna dec do denam oib, da rann dec oib for in triar lain, ocuf a do for fellach leti, ocuf aen rann for fellach cethramthan, conio bo ocuf dairt ocuf trian pinginne, ocuf in cuicē rann dec do pinginn.

Mao cuiboiur iur fellach lain ocuf leti, ceitri cumala for fellac lain, ocuf da cumail for fellac leti. Mao cuiboiur iur fellac lain ocuf cethramthan, ir cumal co cuicē cumala for fellac cethramthan.

Mao cuiboiur iur fellac cethramthan ocuf leti, ir cumal for fellac cethramthan, ocuf a do for fellac leti.

- O'D. 111. It he in fo aithgabala tul dechmaid:—[athgabail ardo neime]; athgabail fet co nim cloi oilri; athgabail
 O'D. 111. tobag dar crich; [athgabail foindlechais fonindlea rine;] athgabail foindlechais fonindle tuacha; marbthobag; rlan ngeill; rlan ngill; athgabail anfir.

It he in fo aithgabala tul dechmaid, .i. acē ann fo na athgabala ar ambī anad dechmaioe iar na bnech for tullata; ocuf gnao

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.'

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-

DISTRIFA. féceta gebur do uinne íf írle nar, ocuf na fácha rin anuaf beiruf 1 co
 —————
 O'D. 111. doechmuó. [Afhgabáil ar do neime, .i. a fhgabail gabur do neime áro
 for tulla for 1 nibid anud doechmuioe; gnaó féceta gebur don uinne íf
 írle inár, ocuf na fácha rin anuaf beiruf co doechmuio; inbleoóain
 beiruf cu trerir; acra fochoiuoe beiruf cu cuicthe; féna ná óleóuf cu
 doechmuio.]

Sé huafal neime do ruine runn : ruí, ocuf brúóuio, ríle, ocuf
 erroc, airchinnech, ocuf ollam gáirí, ocuf cach cenó for a
 memur olchena.]

O'D. 111. Afhgabáil féc co nimclo óilrí, .i. a fhgabail gabur imin féc
 ocuf imar claechlo a óilrí im fer mbuna a neómuir, féc óna no aine e,
 ocuf no féc in tí dá tucá ar oin no ar aine [1 n-ainbírí for bunuio é];
 ocuf nemneram nom beir co trerir; ocuf nemmbet ina fairóbrí, no'f fe
 n-innruíóí, nom beir co cuicé; ocuf féna na óleóan nom beir co doému;
 ocuf óiglam féc nom beir for tollatu.]

O'D. 112. [Cio fo óera anud ar in féc ngairí runo? Íf é in fáé,
 ó'airhe a inóilóíó ar in tí no féc in féc 1 n-ainbírí for bunuio;
 ocuf cóir cé no bet foóelt ocuf blet do. No féc comairíó do
 beir nech 1 ngill, ocuf ní fécuio in tí dá tabuir cu n-airóruóchur
 occa; anud doechmuioe fíruíóe for in tí ó tuc.]

Afhgabáil tobag óar erich, .i. in a fhgabail óuibócher ear in
 erich, .i. erich beiruf co doémuio 1, ocuf erich beiruf for tollatu.
 Afhgabáil foínóleóthaig foínóleóa ríne, .i. in a fhgabail
 gabur im cina in ríne bí ar in raoneola, ocuf do éru óigib írin ríne
 aitéfer; ocuf inbleoóain íf ría nom beir co doémuio, ocuf óiglam féc, no
 uafal for írle, beiruf for tollatu. Afhgabáil foínóleóthaig
 foínóleóa tuathá, .i. a fhgabail gabur im cina in tí innléer ar
 raoneola írin tuat, ocuf do éru óigib írin tuat aitéfer; ocuf inbleoóain
 íf ría nom beir co doémuio, ocuf óiglam féc, no íf uafal for írle nom
 beir for tulla. **M a r b t h o b a g**, .i. acat éru marótoóair áno, .i.

O'D. 112. for trerir, for cuicé, for doémuio; gnim anróe [ocuf a ríe] for trerir
 O'D. 112. íar fút; uinne óairí [ocuf a ríe] for tul cuicé; no'af fereó [ocuf a ríe]
 for tul doémuioe.]

O'D. 112. [M a r b t h o b a g] .i. in óuibócher íf in marb [.i. coluno éruc];
 in óoirróirne óoirróir ar doémuio, ocuf uio ico foin; uair

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.*

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-

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tress that was taken for it, there would be a stay upon it according 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 ‘dighlaim’ of ‘seds,’ or “chief from inferior,” causes it to be immediate.

DISTRESS.

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 property of his rank, or suing from many, brings it to five days ; denying that it is due brings it to ten days ; and ‘dighlaim’ 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 woman ?” “Cuicthi,” said she, “is my name.” “Let the combat be delayed,” said Sencha, “in the name of the woman, for five days.” From which is derived—“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 fhuir napaḡar, .i. cio fhuir napaḡther ana cuicti for in achgabail, .i. fhu ana fhu upoḡna; fhu upoḡna no figeó. Duil ír ḡnathu do ḡreḡ, .i. in duil ír ḡnathá do ḡreḡ na cach achgabail aít no eardá. Fobith na roe, .i. fon fat in comruis no fiḡi, no no fairḡi, no no fuaétnaó uoir in noir a Maíḡ uoir, ainm in inaró; no com e Conall Cernach ocuf laḡḡairḡ Duabach inn fín. O tainic co tabairt a nairm do aib, .i. o tanḡarup inni co tabairt a n-airm doib. Achc fiaóna nama, .i. noá roibe fuirnech aca ḡan comruis do denam aít ḡan fiaónairḡ nama do bet aca. Do feirió ben occaib i maíḡin na roe, .i. tarpuḡtar ben oḡa a comoguf uon ne comruis; com i ben Conclainn no bet ann, .i. Úruḡi inḡen Sencha, .i. Cuicti inḡen Senca; no com í Niam inḡen Celtra. Fuiriuir, .i. no fuidḡer em ana fairḡe. Afrberc maó mo cheile no bet aib, .i. no orpuḡtar da me ma ceili no bet aib, ar fi, do beḡuio ana ar eíḡin foruib, muna beḡna ió cena. No aib fairuio, .i. no anfairuiri ar in uara fer uib, ar in bróbaro ar Conall. Achc ír anora, .i. aít ír uoilḡi uon ti uil aḡ in tobac air eḡem, ír é a ler anuf ann ma da n-anta. Ainfairḡe, .i. anfairḡa eḡat, ol ri fe, ol laḡairḡe. Immaná, .i. no ana ueréó dona comruis írin ré. Achc ní fetaḡar, .i. aít noco neouuoir cia faro no cuirḡe orra anaó. Co fuigleó, .i. do cuatóur a fuigill Senca ocuf Concubuir, ocuf no inḡuoir atairmeḡe uime fín. Co nimchoimarcair Senchae, .i. co no fairfairḡtar Senca cia ainm, ar fe, na mna do mala cuḡib feru im comairc do iunne ann, uair nob i a inḡin feim i, nof rial bui eḡuira ocuf hi. Cuicti, ol ri, mo ainm fi. Imaná in roí, .i. emtoiruirim ar in comruis ar Senca, .i. muna roib [arouir] oligeó ann a ír feó fín do mala ann, ocuf ma no bui ír inann ocuf eḡeiri ar teḡmuirín ruḡ no eḡruic tír, ḡan a denam ne ne anna na mna ro.

O'D. 114.

O'D. 114. [Cio fo uera cúicté ne tecmuirín na mná fynn, ocuf nach fuil aít eḡeiri ne tecmuirín ruḡ no eḡruic tír? Ír é in fáct, no ḡabaó in comruic tír, ocuf nochur ḡabaó fynn; no ír inunó in cúicti ri ocuf in eḡeiri fuil ír na Seéctuib iar tecmuic ruḡ no eḡruic, .i. láithi aicnta ocuf ceithri láithi faerda.]

Ír ué aca, .i. ír do ni hifen aca no eḡli a fírinne o na Feimib, no no eibli a fírinne o na Feimib, in no uleḡoar muna tuca ana Cuicti ar in achgabail, amail no ana in comruic ar Cuicti do tacur cuḡi, .i. ír i fín oḡ inno ar a tuca ana cuicti for in achgabail, no ar in comruis do tarimeḡe i n-ainm Cuicti.

¹ *Heptiad.*—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 oligeo irreo rin do rala ann], aet má
 O'D. 114. ro buí araruc oligeo ann, ir aínail rin do rala iao; no at
 O'D. 114. bela nectur in da [Feime] iar fir, .i. Conall ocuf laesgure.

Cair-cio ar a neirinar athgabail? Nin. Ar inoi adzairter tpebairne iar n-erpebairne, ar ni athgebad nae tpebair a chenna-daich ar tpebairi, maní tpeo athgabail tpebairne ocuf adólce, ar ni ro threirite la inoligeo namberca, maní tpeo athgabail tpebairne do reit do bércna; conio de ar bepar athgabail, ar ainoi adzairter torbae iar n-erórbu, main iar n-anmain, techt iar n-ditech, fir iar n-anfir, oligeo iar n-inoligeo, cept iar n-eciupt, techta iar n-etechtu, coir iar n-ecoir, pecht iar n-anpecht; co tagaib h-uile.

Cair-cio ar a neirinar athgabail, .i. comaircim cio ar a raiter iur in athgabail aet no eada. Ar inoi conao zairter tpebairne, .i. ar inni gabur i co oligeo, .i. gell ocuf aicri a gabala anora. Iar n-erpebairne, .i. in a nemgabail gur tpearta. Ar ni aithgebad nae tpeabairne, .i. noa n-uairal aignema nae uine tpebair a cenn iacha [.i.] a cenn, a ferainn ar tpebairne do denaib. Maní tpeo, .i. muna tpeo in gabail aet no eoa tpebair peo do ima a oligeo adólce. Ar ni ro threirite, .i. uair noe n-oinne nae am co tpebair la inoligeo in oroch berca ro buí nemainn gur tpearta. Main tpeo, .i. muna tpeo in gabail aet, no eoa tpebair ro da rourchin do reir da fir gnae no abino. Conio de ar bepar athgabail, .i. conio de rin raiter no aineithep in gabail aet no eoa, .i. a nemgabail gur tpearta. Torbae iar n-erórbu, .i. a gabala anora. Main iar n-anmain, .i. gan oligeo do damtan. Techte iar n-ditech, .i. techtuó riach aep nempe ro; a gill anora, .i. techtu a gabala; no iar nemdenam gur tpearta. Fir iar n-anfir, .i. firinne a gabala anora iar n-anfir a nemgabala gur tpearta. Oligeo iar n-anoligeo, .i. a gabala anora iar n-inoligeo a nemgabala gur tpearta. Cept iar n-eciupt, .i. ceptu agabala anora iar n-egoeptu a nemgabala gur tpearta. Techta iar n-etechtu, .i. oligeo a gabala anora iar n-inoligeo a nemgabala gur

If there was not established law this is what would happen, DISTRESS.
 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.

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. **τραρτα** **Coir** **iar** **n-ecoir**, .i. **a gabala**, .i. **in conair** **ruigill** **if coir** **natcomair** **anora iar néscóir** **a nemgabala** **cuf trarτα**. **Recht** **iar** **n-anrecht**, .i. **oiriatair** **anora iar nemoiriatair** **cof trarτα**. **Co tagaib huile**, **co gaibter** **fin uile ar** **in ngabail** **aic no eoda**.

Ar an achgabail **if ainm coitcenn** **do cach aruch** **rruf tobug cach a ler**. **Aichgabail** **in fin ad penar fo** **pio, ad penar olcc anmuinib, ad penar maith muinib,** **gaibter a cin in cach cirtach**. **Gaibid fer rruf a ruachar eiraicc**.

Ar an achgabail, .i. **ar in ni if ainm coitcenn do cac rru oē rru** **oē rru** **coibgenn** **neē in ni olrigur do rruir oiriatai**, .i. **achgabail** **in ni fin**. **Cio pé ni rruer a coibgenn cac coma aichgabail** **ba raiti rru**. **Ar penar fo** **pio, .i. achairgiteher maith don maithib**. **Ar penar olcc anmuinib,** .i. **achairgiteher olc don ci na denano maith da muinib**. **Gaibter a cin cac cirtacé, .i. gaibter gaé cirtacé ina cina, in tan nac rraa eric**. **Gaibid fer rruif a ruachar**, .i. **gaibid in fer rruif noentar in ruachtan eric a cein fo gabur do**.

O'D. 115. **Cair** **cio ar a nepnar cethirliche** **for [achgabail.]** **Ar mōi ar cetharda do da fer foda fera, .i. cinuō** **iar tuirciu ocuf cin iar cinuō, fail** **iar cin, aruō** **olrigō iar fail, ocuf eluō olrigō iar n-aruō, ocuf** **ionairiu fiaō fiaōnairib**.

Cair, cio ar a nepnar, .i. [**comair**] **cin cio ar a maithen no cio** **ar a n-airneten cethirpulleēt, no cethen airneten no cethen gneiti for** **in ngabail aic no eoda**. **Ar ionoi ar cetharda**, .i. **ar in ni if cetharda if nemteētach** **ne na gabail, .i. rruirruif a gabail**. **Cinuō iar tuirciu, .i. gheimain do o maithen iar na tuirciu achair**. **Cin iar cinuō, .i. cin do venum do iar na gheimuin o maithen**. **Fail** **iar cin, aruō olrigō iar fail, .i. ara do tabairt ar [o fechemuin coideōa] in olrigō iar fail do venum um cina fin cin ic**. **Eluō olrigō, .i. elo do leca um olrigō iar tabairt ara uime**. **Ocuf ionairiu fiaō fiaōnairib, .i. ocuf ar nembēt do fetem coideōa a n-urruair a fiaōnairfe fiaōin co inorair**.

O'D. 116. [**Ar cethir fin if ne biuōbuō, ocuf a rri ne fechemuin** **coicheōa**. **If iac na cethir if ne biuōbuō, cinuō iar tuirciu,**

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

DIETILLES. Ocur cin iora cinno, ocur fual iora cin, ocur éibó dl-igro iora n-urro. If iac na tpi if pe fechemoin techeda cinno iora tuiriu, ocur urro iora fual, ioraíra fca fcaíraib.]

Ocur ar ino hi ic ceteora athgabala gaidéir ann, .i. duine, ocur hiriu, ocur marbóilí, ocur beoceatna.

Ocur robé ic ceteora fódlaí, ocur ceteora athgabala fca cach ae, fca duiniu, fca hirino, fca marbóilíab, fca beoceathraib.

Ocur ar ino hí ar cethardae fca gaidéir athgabail; cin, ocur gnímaí, ocur eipaic.

Ocur ara ino hi ar cethardae co noí athgabail iarfuiriu: toxul iar nelud dl-igro, comnaeth iar toxul, fca iar comdech, aurfnaide dl-igro fca fcaur techtae
OD. 118. [iar fca] co cuingelnu coir in n-inbaro dl-igec.

Ocur ar ino hi ar ceataro fca fca ron maní gelltar di; fcaíltar, ocur mbleic, dióm, ocur dílri co ndilmaine.

Ocur ara ino hi ar cetharo fca ngaidéir athgabail: fca, ocur dl-igro, ceic, ocur techta; [ocur coir naícomairc; ar in coir naícomuirc if ainm] coicend doib uile, du i mbeí coraí fechemoin fca aiccomairc a bpeici don bpeithemuin.
OD. 118.

Ocur ara ino hi ar cetharo conreichtaig fon; cin ocur tobaé, fcaig ocur inableogain.

Ocur ara ino hi ic ceteora eipca do cuirín di feoca caé urcuino; aicgin ocur díre, cairgille ocur enec-lano.

Ocur ar ino hi ic ceteora pum fódlaí fil fcaíraíob, .i. lan ocur leth, tpiann ocur cethramthu.

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. 18, 8391.

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.

DI. TK. 254. Ocur ar inD h1 ic cétheora fine ata nerosm con-
beirac cinaid caða bunadaiḡ: ḡelfine ocur ḡerbrine,
iarfine, ocur inḡfine.

Ocur ar inD h1 ic ceteora feibá bit for cach adḡair
ocur adḡairter: feib firi adarḡai, ocur feib flata ocur
feib Ecalra, ocur feib maithrai, no feib altrama; no
bi co compaircet huile for oen; rom bi imbet a ḡi, no a
a tpi, no nachae aenar nacha techta.

Ocur ar inD h1 do nairḡella cach ara cethrai a
coir comatcera fpu na cethri comatchiu ata nerosm
inmiodbiat fpu ḡa taeb ocur fpu ḡa n-aircino.

Ocur ar inD h1 ic ceteora urrachar do cuirin:
urrachar brata cai, ocur urrachar cana, ocur aurrachar
cairḡi, ocur aurrachar fpu neimtiu.

Ocur ar inD h1 ic ceteora aras fpu tobḡiter na
ceirri auratair; aithḡabail fpu brata cai, ḡiall fpu
cain, aicire fpu cairḡi, ḡell fpu neimchiu.

Ocur ar inD h1 ic ceteora foḡlai fil for ḡellaib: lan
ḡille, ocur lechḡille, trian ḡille, ocur fmaét ḡille.

Ocur ar inD h1 ic ceithri pechta no merraiḡret ar
bretemnacht: pecht naicneḡ, ocur pecht peḡarluḡ,
O'D. 124. [pecht fairḡe,] pecht nuḡriatḡair.

Ocur ar an1 iḡ cetharḡa conoḡe peét: firi ocur
ḡell, comic ocur comlaine; firi fpuir narraiḡter bre-
temnaét; ḡeall fpuir timarḡar a coruib bel; comic
iar cairmteét; 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 ^{DISTRESS.} 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 ir ceáirṑa fṑiri ruiṑmíṑṑer ríṑe :
elṑuin ocur toirṑíṑ, anrír ocur eitṑe, áṑ in eitṑe i
fṑoṑ fṑṑal rṑn ; rṑp toirṑíṑ rṑba elṑuin.

Ocur ar in ni rṑbṑur ceṑri uíṑi rṑ baṑar rṑr
fṑroṑru ṑlíṑe : aon, ocur tṑeirí, cuicṑe, ocur ṑeṑmu,
• o. d. 125. ṑenmo bi turṑuṑṑ, occur [fṑuirṑiu ṑal]

Occur ar in ni rṑ bui ceṑerṑlíṑṑ a rṑṑra ṑo athṑa-
bail : occur ba aon ṑach athṑabail, ar ni fṑuilṑenṑ nech
cin arailṑ, áṑ a éinaṑ fṑṑeirín ; ocur a fṑuil rṑr aoin,
ba ain rṑr urṑṑru, a fṑuil rṑr tṑeirí, ba tṑeirí rṑr
urṑṑru, ocur a fṑuil cuicṑi, ba cuicṑe fṑi urṑṑra, ocur
a fṑuil fṑi ṑechmaíṑ, ba ṑechmu rṑr urṑṑra.

Oṑur ar in ni ir ceáirṑa fṑṑera rṑn : eṑir-cianuṑ
rṑáṑ ocur aṑṑilṑene, .i. eṑir-cianu eṑíṑh, ocur toirṑíṑ,
ocur coibneṑ, ocur rṑiṑbri no turṑa, o nairṑerṑaṑ
fṑeine cin cach comṑoṑuir rṑr arailṑ, amuil beṑer a
eiric ocur a ṑíba.

Ocur aṑa ṑi athṑabail fṑil la fṑeine : athṑabail cina
[íṑ], ocur athṑabail inableṑain.

[ṑ]o airṑíṑṑer anṑa rṑr athṑabala, ocur ṑa nara ṑo
cuirín ṑo cach athṑabail cen turṑaṑ ocur ṑen eṑruṑ ;
araṑ cuicṑe ṑo fṑechemuin, ocur araṑ ṑeṑmaíṑe ṑo
fṑeine. Maṑ athṑabail inableṑain ṑaibṑer ann, [r]o
teṑṑraṑ rṑm ceáirṑlíṑṑ in urṑṑra ṑo athṑabail,
ocur ni rṑ teṑṑraṑ imurṑo anṑa na ṑíṑṑmanṑa áṑ
ṑíṑṑim n-aoine nama. ṑo ṑṑer im rṑ emcláṑ in ni

And because there are four things by which these are regulated: cognizance and intention, ignorance and unlawfulness, except the unlawfulness* which is full trespass; that which is intention is cognizance.

DISTRESS.

* In 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. fein iarum, conad ceíre anca, occur ceithri díchmanó,
ocur da h-apadó.

Do feo urfogra cac athgabail la feine, acé n1 ro
car urfogra cac aon fainlegairó, na diforair urhaci.
Cuicci fpi fupogra dlige nia n-athgabail do fechemain,
mapo farar urfogra, co comud cac a faróbrí fpi geall,
fpi breac, fpi cogur, fpi comacur, fpi cura. Ar ur airé
irperar cuicci fpi conó cuinóiger; ir de ro ceo, [n]1
faelair athgabail nia cuicci, n1 fuadur la foxul; ar ur
de ro ceo, ariceó fpi ir cac mpirainne a moğa.

Ad fogarar dechmu do feine fiachair a fiadain
fpecnarair; arur dechmuó fpi faróir, ocur inbleoguin
coirneradó fine fpi cac fairger cin.

Cintac cac fine iar neló, iar n-apa, iar n-urfogra
ocur iar n-íonuig dlígir.

Dichceall cach neirlir; fiachac cach folluó iar fir,
iar n-apaó, iar n-urfogra dlige, gen comdeó fpi
dicheach na fiacha a neircaich befa fiaracha; cac coir
fpi impenuó.

Cirne a tpi imma trenairéó ar cach athgabail
inbleoguin, fpi a cinnegar dlige fpi inórucur n-
inbleoguin, arur inóruic cac n-inbleoguin?

Tain, farc, forur, co coinóllib 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 tairnídeter, co coimtideter, co farcídeter, co
airnídeter fú inóruic inableoguin? 'Do foala tairní
do ceithir.

Coir oró ura díze dia lentar leir la teir[r]c do
gnáuib airéachta tairí.

O tairí coirí cenáur do gnim fúir tairí do
coir a coingilla, nádmunúib, rathuib, fiadnair.

Fecem fomia feicheman fúiríairí aghrá.

Náó bí doiríairí feir rairí, ná fiadnairí, ná
forúir, ná fechem fúir a tairíbenair.

Fuadach, comde, forúir, farc ir zeib. Nir fuadaí ná
dairíairí; ní forúir náó fúirí; ní fúirí náó
airíairí ná bí meirach rian, ná ferech; ní fúirí
náó gairí; ní gairí náó fúirí; ní fúirí náó
oirí gnim fúir rairí; ferech, tairí, occur im
iréachc im airí airí inuairí fere breicheman, co
dicend airí occur dílmaine cáé coir.

Farc inóruic inableoguin gen anáó airí acé anáó
deiríre.

'Ólomtar tairí; a tairí anáó: tairí ríairí fo
mendáó; airíairí airí, no coirí; no gabala, no
oirí, no fúir mairíre coirí 1 n-airí, no coirí
comna, no leza do neoch bíir fúir bar, no breic ríair

How is it carried off? How is it kept? How is ^{DISTRESS.} notice given respecting it? How is it sought back with worthiness of the kinsman? Three carry it out to four persons.

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 ոճեւծիբրե; տեի՛ շեն Ծիւլլ Ծօ շե՛րսիւ, Ծօ քօրտիւ
 Ծօ Ծսուոն; Կուոց մոն Ծօ մոն Կի քի սաի՛ռնե; Կօմ-
 քուի՛ թի նե՛ շի Կօ տալմու՛Ծե; Կուիքե՛ ճարաճտա՛ծ;
 շեալլ Ծօ մոն քի նե՛ շա մ Կաւմ Կարտ: մոցերտ
 Կրուճեա՛ն.

Աւիթրօճ քա՛ծ; ճաեճիւ արմ ու Էճար՛; օլ Ծիցե;
 աւթրաճ Ծու մ-արա; շաբալլ Կուր Ծօ քեր քերճա քիւր
 մնի Կօր. Կաճ Ծերճար՛, Կաճ Կարճար՛ Կօ ոճեւծիբրե
 յար ոճա օԿր Ծսուե, Ծլօմտար քա՛ճար քի՛ծ ԿօմԾե Կրտ
 Կօր.

Քրիճիքեճար քար քի՛ճրի՛ճ; Ծլօմտար Ծար լաւերտ;
 տաճար Ծօ Կմ քա՛ճե քի արա Կր տալաւիթեր, Ծօ Կմ
 քօրսիւ յար քեր քի ար ա քիւլ քլօմոնքեր. Ծար քի
 քերքեր, քար Կրք Կրեճար ա մ քերա մ ուր. Կօ Կեր-
 շարե քրեճա շեն քօրսիւ քե՛ճեմ, .i. Կմ քիւր ու շարքեր,
 քօրսիւ քիւր ոցիւքեր, քեճեմ ար Ծա լաճրաճար.

Ծլօմ Ծիցի քօրսիւ քի քա՛ճե քի, քի մոճրսիւր ուն-
 Կլօցում, Կմ Կաճ Կրտար՛ Կրսում.

- c. 2007. օԿր քա՛ճե քիւր քիւրմու՛ճեր Ծարցեն մա [Կմ-
 Ծարճա] Կարճ, շեն Կմարճ ուլար Կեճրա, Էիճ, մարճ,
 c. 2700. մաճա, Կարիճ, շաբար; [Կիճ շաճ ա քօ լեիճ մա Կման
 Կօր].
- O'D. 116. օԿր ար մ հի, .i. ար մ ու յ Կեճարա շաբալլ աւ ու Էրա. [Ծսուե,
 .i. քե Կրեմ մ ա Կրտար քեմ, օԿր մ Կրտար ա Կօրքար.] Ուրսիւ, .i.
 ա քերառն. Մարճուլլ, .i. մա մարճ աւա Կիւր քե նեճ. ԾօօԿարա,
 .i. մա Կօ Կօրա Կօ շաբար ու աճաբալլ.
 օԿր քօի՛ Կ Կեճարա քօլալ, .i. քօն քա՛ Կ Կեճարա նեճ

notice of necessity; carrying off of cattle without 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*.

DISTRESS.

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

DISTRICA. ina fodeiglaíodtear athgabail do gabail an athgabail, .i. a cin fén ocuf tpi uídi inableogán. Ocuf ceteora athgabala, .i. na cétu fétu, .i. fét aoini, ocuf fét tpeiri, fét cuicti, ocuf fét wechmaide For uuinu, .i. uaine do gabail a n-athgabail in tan naé fuil in eile aisi. For hirino, .i. ferann do gabail a n-athgabail. For beoceathraib, .i. for na cétu bto aisi do gabail a n-athgabail.

O'D. 116,
117.

[Leat gacha hathgabala ina hinoligeó atgabála, co ruice wech mbu do Ecluir, ocuf ní tét etuim (.i. fmaíct) taru cúic há do tuait cto im ní doflí .xxiii. cumala. Maó cin apadó, cin tpořcud gabur: ocuf ipbeir dno, cach uaine carthe doř li cumal, cúic feoit a fmaíct imitecta. Maó iar napud ocuf tpořcud imurpo, ip cúic feoit, da tecuit da ba, i n inoligeó gacá athgabála a mbet ceitru ba; ocuf cto ní bur mó, ni tét tairip, .i. taru dá ba. Ma lua ináit na ceitru ba in atgabail gabur ría napud ocuf tpořcud, .i. ip leé fuil ina ngabur im inoligeó, óir ní hinganta a taburta ina gabala cin apadó, cin tpořcud. Mář iar napud ocuf tpořcud; no dno ic cúic feoit i n-inoligeó gac atgabala iar n-apud ocuf tpořcud, cto bec, cto mór, uair ní hinganta a tabuirte ip in mbec iná gabail ip in mór.]

Ocuf ar in hi ar cetharodae fpuř gaidtheu athgabail cin 7rl, .i. ar in ni ro ceteora epnaile fpuř ngaidteu in gabail at no eoda. Aithgabail cin, .i. in uoini fodein aonur. Gnoimá, .i. mar aon fe neé eile. Eiraic, .i. tpe, .i. atgina.

Ocuf ara ino hi ar cetharoda conozi, .i. ocuf ar in ni ro cétu epnuili comlanuigtheu iarann um a n-athgabail gabur im ib eoda ipn. Toxul iar n-élud, .i. toxal na athgabala amac iar lega elui in feteman toicheoda innoigedó don bodbud. Comnaeth iar toxul, .i. a tabairt a cae cin mann gen bia ip in tpuim fpu liar no ip in mbacnaca iar toxal a gabala. Farc iar coimwech, .i. farc na atgabala do bpeit iar na tabairt a cae cen man cin bia. Anraide oliged, .i. iar mbet don feteman i n-urpadó co oliged a n-arup iar mbret a fpuř, .i. upna in neé olęur ann dpuř a cenó, gella ocuf aigi ip in n-arup oliged. Co cuingelnu coir, .i. cuř na coma tpebuire olęur oi do řep coir do padmannab ocuf do narcaurib, .i. in moř-řeipre. In n-inbaid olig, [.i.] ip na inbuib ata do řeip oliged.

Ocuf ar ino hi, .i. ocuf ar in ni ip cetharoda řpethnarótheu aipni ann řo on. Mani gelltar oi, .i. muna tuctar gealltar a cenm in a řařlęud. Fogeitad, .i. in ni do berar ip in ni řogeitup 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 'etuim,' (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 amuich, .i. na meit. Ocur inbleit, .i. in ní do bepar don lúct um luad umpi, fo aigne elana no nem elana. Dúitím ocur díle, .i. in ní díoimur a lobadó dí .i. na cuic feot tét a lobadó dí, ar cach laithe naisinneta o tucra amfyr lobta. Co noidmaine, .i. díle ná athgabala fein don fechemain toicheoa, cor díle maine de .i.

Ocur ara ino hí ar cetharua ffrí ngeibcheu athgabail; ffrí, ocur díle, .i. ocur ar in ní íf cétu epnail ar a ngeibcheu in gabail at no eoda, .i. ocur ar in ní íf cétora hepnail ar a nagurp-ar in cin in ar gabad in gabail at no eoda, ffrí ocur díle, ghl. Coir n-atchomairc, .i. ar in ní íf ann díle uile, .i. íf ler a ffrí in conair ar a n-aigne in cin in ar gabad in athgabail, in conair fuigill; íf cor n-atchomairc. Du imbet corai fechemoin ffrí atcomairc, .i. du, baile no inao imbro na fechemain um in cangen a ffrí cor fe riarra a bpete do bpetemain.

Cio rat fo depa in conair fuigill do tabairt ar aird díle in athgabalaib ann fo, uair náar conair fuigill díle tiascúr do gabail na athgabala? Ífe in rat fo depa, maí ler in fechemain díle a ffrí in conair fuigill ar a n-aigne in cin ima ngebaró in athgabail.

Ocur ara ino hí ar cetharua conteitcheaí fon, .i. ocur ar in ní íf cétara ima coicennaróter ann fo athgabail do gabail, .i. fét cuicti no deámaró. Cin, in cin do ní in díne budoen. Tobach, .i. in díbleogain íf nepa [cin a mic ocur a uí]. Saigí, .i. in díbleogain me-wonach [.i. cin comocuir co a fét tét]. Inableogain, .i. in díbleogain íf ra, no cin, .i. fét aine, ocur tobad, .i. fét tpeir.

O'D. 118.

O'D. 118.

Ocur ara ino hí íf cétora eirca do cuirín, .i. ocur ar in ní íf cétora eirca díle díle no tarraírtar do fét cach uair do díle. Díle, ocur díle, cuirín, .i. in díle díle díle díle na fétar oná no díle.

Ocur ara ní íf cétora díle díle díle díle díle, .i. ar in ní íf cétora díle díle díle díle díle. Ífe ocur díle, díle, ar ocur cethraimcheu. Ífe, .i. íf in cét fét. Díle, .i. íf in fét díle. Díle, .i. íf in díle fét. Cethraimcheu, .i. díle díle díle díle díle.

Cétara na díle, .i. díle a díle díle díle; díle díle a díle díle, no díle, no díle díle; díle díle a díle díle díle a díle díle díle; díle díle díle díle díle a díle díle; díle díle; no díle díle cá díle díle; no

¹ *Seventeen.* This number has reference to the divisions of a Finé. *Vide O.D. 1008.*

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. ὄσονο σετρύιμε αἰτζίνε φορῖν ἰν φερῖν βίρ σετρύιρ ἀς ἰνοειτβίρε τορῖβαρό.

Σετάρῶα ἰνοίρε: λαν ἰνοίρε ἰ γέτ ἀραβῖ γεταῖβ, λετ ὀίρε ἰνα τάνιουῖβ, τριαν ὀίρε ἰφ ἰν τριεφ γετ; ὀορῖν σετρύιμε cubur ἑρααθ.

Σετάρῶα ἰν ταιργίλλ: λαν ἡ-οίρῖν ἀρ ὀῖ λαίτε dec, λετ ὀίρῖν ἀρ φε λαίτε, τριαν ἰοίρῖν ἀρ σείτῖρῖν λαίτῖβ, ocuf σετρύιμοῖ ὀίρῖν ἀρ τῖρῖν λαίτε.

Σετάρῶα ἡα eneclainne: λαν eneclann ὀο νετ ἰ ἡ-αιτῖρῖν, λετ eneclann ἰνα ὀερῖβῖρατερῖν ἀθαρῖν, τριαν ἡ-εινεclainnῖ ἰνα ἡαc φῖδε [no ἰνα ἡζῖν], σετρύιμε eneclainne ἰ ἡ-α. Σετάρῶα ἡα σετάρῶα co σετάρῶα φορῖν ζαc ἀε α σετάρῖφῖτ.

Οcuf ἀρ ἰτ σεθεορα φῖνε, ἰ. ἀρ ἰν ἡῖ ἰφ σετῖρῖν φῖνῶ camberuf cῖν ἡα καίε ἰφ coibneram ὀοῖβ ἀ βανα. Selb φῖνῖ ἀταρῶα, ἰ. φῖνε ἀθαρῖν ἀα φελβαῶ. Selb φλατῖα, ἰ. ἀ φλατῖ ἀα φελβῖ. Selb ecalfra, ἰ. εγῖλῖφ ἀα φελβῖ. Selb ἡαιτῖρῖν, ἰ. φῖνε ἡαθαρῖν ἀα φελβαῶ. No φελβ ἀετραῡα, ἰ. ἡν τῖ ὀο ἡῖ ἡν ἀετραῡ ἀα φελβαῶ. Ro βῖ co com-φαιcετ, ἰ. ἡο βῖ ἡαιρῖ ἀ comφαιcῖο ἡα φελβα φῖν ἡῖλε φορῖν ἀοῖν ὀῖνε, ἰ. ἡν ἡνβαῶ ἰφ ἡαc ἡρῖαῶ. Imbet ἀ ὀῖ ἡο ἀ τῖρῖ, ἰ. ἡο βῖ ἡαιρῖ ἀ ἡνβῖ ἀ ὀῶ ὀῖβ ἀα φελβαῶ, ἰ. φῖνα ἀθαρῖν ocuf φῖνε ἡαθαρῖν. No ἀ τῖρῖ, ἰ. φῖνε ἀθαρῖν ocuf ἡαθαρῖν ocuf ἀ φλατῖ. No ἡαcῖαε ἀεναρῖ, ἰ. ἡν ecufῖφ ἀρ ἰ ἡοῖλ ἀ ἡαιῖτῖρῖν, ἡαιρῖ ὀο τεγμα ὀῖνε ὀο βετ ζαν φλατῖ, ocuf ἡοcῖα τεγμα ἀ βετ ζαν εγῖλῖφ.

Οcuf ἀρῖ ἡνῖ ὀο ἡαιρῖζεῖλα cach, ἰ. ἀρ ἡν ἡῖ ἀρῖ ταβῖρταρῖ ζεαῖλ τοῖρῖνεc ταρ cenn ἀ σετῖραῶ. C coῖρῖ comatcepa, ἰ. ἡο comilleῶ ἡν ἀταcῖφ comῖῶ ὀο ἡεῖρῖ coῖρ. Φῖρῖφ ἡα σεῖτῖρῖν comatcehu, ἰ. ἡῖ φῖνα σετῖρα comῖτῖζ ἀο comῖερα ὀῶ φῖρῖ βῖφ ἡῖμε. Φῖρῖ ὀα ταεβ, ἰ. ἡν φῖρα. Φῖρῖ ὀα ἡαιρῖοῖν, ἰ. ἡν ζαιρῖο.

Οcuf ἀρῖ ἰτ σεθεορα ἡρῖαθαρῖ, ἰ. ocuf ἀρ ἡν ἡῖ ἰο σεθεορα ἡαιτῖφ ὀῖφῖνῶτερῖν ὀο ταρῖφῖρταρῖ. ἡρῖαθαρῖ ἡρατῖα cαι, ἰ. ἀ cῖν ἀ ἡρῖεῖηαcτ Cαι Cαιῖβῖεταῖῶ ἡρῖφῖ, ἰ. ἰφ φαιρῖ ἀραcῖφῖ ἀ cῖν ἰφ ἡν ἡαζῖνῖ. ἡρῖαὀαφ cαιρῖο, ἰ. ἰφ φαιρῖ ἀρῖατῖφῖ ἀ cῖν ἡα φῖζῖα ὀο ἡῖὀεθερῖ ἰφ ἡν cαιρῖο. Cῖφῖρῖαὀαφ φῖρῖ ἡεῖρῖοῖν, [.ῖ.] ἡῖῖὀεφ τοβαc cαcῖα βεφcῖα ὀῖβ φῖο, ocuf τοῖβῖτερῖ ὀο cαc ἀρῖc ὀῖβ φῖο λετ ἡν cαc βεφcῖα. Οcuf ἀρῖ ἰτ σεθεορα ἀρῖαζ φῖρῖ τοῖβῖῖτερῖ ἡα σεῖτῖρῖν ἀῖρῖαὀαφῖ, ἰ. ὀῖφῖ-ἡῖὀετῖρῖ, ἡο ταρῖφῖρταρῖ, ἰ. ἡα σεῖτῖρῖ ἡρῖ[ατῖ]ῖφ ἡφῖο. Cῖτῖαθαβῖλ φῖρῖ ὀρατῖα Cαι, ἰ. αcῖαθαβῖλ ὀο ζαβῖρῖ ἡῖ ἡν ἡῖ ὀεζῖρῖ ἡ ἡβῖρῖεῖμῖαcτ Cαι Cαιῖβῖεταῖζ ἡρῖφῖ. Ζῖαῖλ φῖρῖ Cαιῖν, ἰ. ἀ τοβαc ὀο ζῖαῖλ ἡν ἡῖ ὀεζῖρῖ ἀ Cαιῖν. Cῖῖῖο φῖρῖ Cαιρῖοῖν, ἰ. ἀ τοβαc ὀα ἀῖοῖρῖ ἡν ἡῖ ὀεζῖρῖ

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 Cainbhreathach, 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 Cainbhreathach. A pledge in 'Cain'-law, i.e. to distrain the hostage for what is due in 'Cain'-law. A hostage in

DISTRESS. α καιροε. Zell fpu neimchíu, .i. zell don Deiair, ar ata nemtrena cur
 ríurín ní olígiur. Ruioleir tobairé na mbercna rín.

Ocur ara ic ceteora foela fil for zellaib, .i. ar in ní íf
 ceéru foelaí fil for na zellib. Lan zille, .i. fpu nepam iar mbreiteim-
 nur. Let zille, .i. fpu nem [nepam] iar mbreiteimnur. Trian zill,
 .i. a n-urp[uié]ill. Smacht, .i. rmaét zille réctmarí do rcur tpoirce
 im nepam, ocur a let im nemnepam.

O'D. 120. [Smaét zillí ecinneté fpu fuizell cuir ocur cunnurta etir iní
 íf nepam ocur naé nepam, cíó í Cáin cíó í n-urpáduir, fpuir in ní
 íf nepam ocur naé nepam do zatuib ocur hiautuib ocur zonuib,
 77l., co techt nupfuizill, ocur rmaét zill réctmarío fuíóro ainn-
 ríóe. Letzille fpu ní naé nepam í corí ocur í cunnurao iar
 mbreiteimnur, ocur lanzille fpu ní íf nepam ría mbreiteimnur,
 ocur trian zille iar mbreiteimnur fpu zata ocur zóna, 77l., cíó
 a Cáin, cíó í n-Uirpáduir, acé Cain Adamnain. Trian zille ría
 mbreiteimnur inntríóe, ocur letzille iarum, ocur láinzille ó
 veoruríó ocur o tinnba, munab etrebuiré; oia mbe, íf foré zne
 zille cach aoin.

Lanzille fpu romúine porerbut, ocur fpu cach nepam toircíóe
 iar mbreít, ocur let zille ría mbreít, ocur trian zille fpu rzuir
 tpoirce. Let zille fpu mucca réeo rércta iar mbreít, ocur trian
 ría mbreít, ocur rmaét zille cinnetéa do rzuir tpoirce.

Ocur na epnuile eile oicena, .i. fuizell zairí, 77l., rmaét
 zille ecinnetéa do rzuir tpoirce, rmaét zille cinnetéa ría
 mbreít, ocur trian zille iar mbreít, etir Cain ocur Uirpáduir, acé
 Cain Adamnain, ocur rmaét zille cinnetéa ocur trian zille ocur
 letzille ípparíóu.

Cach fuizell cuir ocur cunnurta, ona ocur aítne ocur
 airlicé, ocur cach ní íf nepam toircíóí, muna be for oíul ocur
 pena, íf trian zille fpu rcur tpoirce, ocur letzille ría mbreít
 ocur lanzille iar mbreít.

Caé fuizell cuir ocur cunnurta, ocur ona ocur aítne ocur
 airlicce, ocur cach ní íf nepam toircíóe, oia mbe for oíul 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 DISTRESS.
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 'bescnas.' —

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, wounding, &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 for 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 tpoírcté, ocuf tpuan gille ríá mbreíé bpeíte, ocuf lanngille íar mbreíé bpeíte.

Caé fuígeall cuíř ocuf cunnurta, óna ocuf aítne ocuf aírlicce, ocuf caé ní íf tainurí neřum toírctó ná bí řor óíul ná féna, íf rmaáct gille féctmuíó řu řaeráó tpoírcté, ocuf tpuan gille ríá mbreíé bpeíte, ocuf let gille íar mbreíé bpeíti.

Caé fuígeall cuíř ocuf cunnurta, óna ocuf aítní ocuf aírlicce, ocuf caé ní íf táinurí neřum toírctó, óia mbí řor óíul ocuf řena, íf rmaáct gille ecinnreá óa řřeapull óéc řu řaerlucáó toírctó ocuf rmaáct gille, féctmuíó ríá mbreíé bpeíte, ocuf lanngille íar mbreíé bpeíti.

Bpeé imzata ocuf tpuírřne ocuf řaruíří, íf řamluíó íf rmaáct gille ecinnreá in óa řřeapull óéc řéctair ríá mbreíteemur, ocuf tpuan gille bí eřu Cain ocuf uřřuóar.

Má geall beř aírde ináit a řech, ocuf řoiche óe óon aírřet, ocuf ní bí řonairóm a táírcc, íf óíur cin a íc cé beé urain ann. Óia mbe řonairóm a táírcc, íf íc in urain bíř ann, no íf a let óo ícc.

Ma comáró řu řiachairb, cé beé řonairóm cin co be, íf óíur.

Ma ířle ináit a řéč, íf tuilleó řuř cuíř ub řu a řiacha, ce beé řonairóm cin co be.

Ma geall beř áírde inait a řéč, ocuf níóat řoiche óe óo aírřet, ocuf ní bí řóónuíóm a táírcc, íf ícc in urain bíř ann. Óia mbe řonairóm, a táírcc uile, .i. annann amuil é řéin, ocuf a řéé óia éno.

Maó comáró řu řiachairb, ocuf ní bfuil řonairóm a táírcc, íf a tuíctim ina řiachairb. Óia mbe řonairóm a táírcc, íf annann amuil é řéin, ocuf a řéé óia éno.

Má ířle ináit a řéč, ocuf ní bí řóónuíóm a táírcc, íf a óíří ocuf tuilleó řuř cuíř ub řu a řiacha. Óia mbe řonairóm a táírcc, íf annunn amuil é řéin inn, ocuf řéč óia cinn.

Maó amluíř óo béřur ná gealla řo co nairi uma, no óíř, no aírřeat, no óiam galur bunuíó nor beřa, íf ícc ná řiáé.

Muna cinnreř aite řorřuó, íf let a řuachtuina ina řiachairb, ocuf tuilleó řuř 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. — **Ἐ**ὐα σινντιυρ εἰν αιτι φορμυο, ιφ α ριαὲ ὀια σινν, οσυρ α παρρεα
 εἰο ιτ ολσα.

Ἐὐα σινντιυρ εἰν φοιμυρμ να ηγεαλλ ρο, οσυρ ὀια ποέντιυρ α
 φοιμυρμ, εὐε ρεοιρ νο δεὲ ρινν.

Ἐμνα σινντιυρ εἰν φοιμυρμ, ιφ λεὲ εαιε ρεοιρ νο δεχ ρεοιρ
 ιφιν ευνιταβυρτε ρην.

Ἐὐα κοιιυρλέετυρ ὀον τι νορ δερ ι φοιμυρμ, ιφ ρλάν ὀό μανυὲ
 φορρερμυῖ ηγηνίηα. Ἐὐαμ φορρερμυῖ ηγηνίμα ὀο βερυρ φορρμυο, ιφ
 α τυετιμ ινα ριαχυιὲ, μαὲ κομαρὲ. **Ἐ**μνυὲ κομάρὲ, ιφ αμυιὲ
 ρο ράιγρμυο. **Ἡ**ο ὀνο α τρη τρὲοσυρ, .ι. ὀιρ ιν ρεὲ, μαὲ λυγα
 ινα ριαχ φοιμυρμε ιν ζιλλ, νο ὀιρ ι [ιφορβαρτα] κολλα, νο
 ὀιαβλαὲ ηγηνίμυο.

Ἐμαὲ γεαλλ ὀο βερυρ ρρη ριαχυιὲ, οσυρ ὀιὲ λορ ρορ ιν ριαχ.
 ὀια μβε ρονυοιρμ ιν λυρ ιφ α ιεε. **Ἐ**ιν ευ βε ρονυοιρμ ὀνο, ὀια
 μβε αιτιεὲ ὀ α ιεε ιν εαὲ τρηαὲ αεϋρτυρ, ιφ λεὲ ιν λυρ ὀο ιε.
Ἐμνα βε ρονυοιρμ νο αιτιεὲ, νί ηίετυρ αὲε εὲολυνν νάμα; οσυρ
 ταιρμυε ιν ζιλλ, εἰο γεαλλ λυρ; οσυρ εια νο ὲρηνα ὀο ναὲ ζαλυρ,
 εἰν νί ὀον λορ ναὲ ὀο ὲρηνα ὀρηγβαίλ. **Ἐ**ιὲ βε ὀιὲ ὀονο εἰνιφ
 ιν φορβυρτε, ιφ α ριαχα ευνα ιφορβυρτε ὀο. **Ἐ**μνα εἰνοετυρ
 εετηρ, ιφ αιὲγμ ναμα.]

C. 2693. [Ἐμαρ ζαλαρ βυνα σινντι ρε ρε η-υβαίλ, α μαρτε ὀο βυβα,
 οσυρ α ρεὲ ὀο ρεὲαμ τοιτηὲ.

Ἐμαρ ζαλυρ κοννταβαρταχ ιμορρη ρε ρε η-υβαίε, λεὲ α
 μαρτε ὀο βυβα, οσυρ λεὲ α ριαὲ ὀο ρεὲαμ τοιτηὲ.

Ἐμαρ ιαρ ρε ὀιὲτμα ρο ζαταὲ αν γελλ, ὀρη οσυρ ενεελανν ὀον
 ρεὲαμ τοιτηὲ αν, οσυρ νοὲα η-υίλ ηι ὀον βυβα.

Ἐοσυρ μαρ ρε ρε ὀιὲτμα ρο ζαταὲ αν γεαλλ, ενεελανν ὀον
 ρεὲαμ τοιτηὲ αν, οσυρ ὀρη οσυρ ενεελανν ὀον βυβα.

Ἐταν ηγιλλ, .ι. ὀια ηγαταρ αν γεαλλ οη ρρη ὀια ταβαρταρ, εἰο λαν
 ζιλλε, ηηλ, ιφ ρρηρ ιεταρ ὀρη οσυρ ενεελανν ινο, αρ ιφ λαρ εὲ τυεταρ α
 ριαχα ὀια εἰρη.]

Ἐοσυρ αρ ινο ιε εειτηρ ι ρεεχτα ρο μερραγρετ, .ι. οσυρ αρ
 ιν ηι ιφ να εετρη ὀρηαταὲ ρο ρο μερρηναὲ α ηρηεεμαετ. **Ἐ**εχτε
 αιεηεὲ, .ι. ὀρηαταρ ρο βυι αζ Ὀοαμ. **Ἐ**εχτε ρεταρλμυῖ, .ι. ιφ ι η

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

which his Pater, his Father, spoke to Moses. Law of the prophets, i.e. Isaias, *DISTRESS.*
fc. 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. ania cin gac comroguir fua ceile. Amuil berper a eiric, .i. coirp-
— oirp. Oiba, .i. tirió, .i. fetocur manne.

Ocur ata oi athgabail ril la feine, .i. da gabail ait no egra gabur anso, .i. asur ip da athgabail uil do per in fenechuir. Athgabail ciontaig, .i. a dualgur a cina buoen. Athgabail inableoguin, .i. a dualgur inbleogain.

Ro airlichter anta for athgabail, .i. ane, ocur tpeiri, ocur cuicti, ocur deimató, .i. ro eualuairi antaimoa for in athgabail aich no egra. Da napaó do cuirin do cach athgabail, .i. da apa do can in fepa, no do can na innir, .i. apa ar cinteá ocur apa ar inbleogain. Cen turba, .i. galur; uair ni tabur a turba, .i. galur do bet ar in fechemann. Sen eppaó, .i. iarpaó; uair da roib ni oib rin air noa ras apa air, .i. sen eppaó in apa ce do ró turba. Apaó cuicti do fechemuin, .i. for in cinteá gnairó feine, .i. gan ní ip luá na ar[a] cuicti ar cinteá gnairó feine. Apaó deimairis do feine, .i. for in per fine ip inbleogain do neoch ip gnairó feine. Maó athgabail, inableogain, .i. ma inbleogain gnairó feine gabtur ann i n-athgabail, ip ann atá rin, .i. ma gabail ait no egra gabtur ann in cin inableogain gnairó feine. [R]ó techtrarom cetairlicit in urrogra, .i. ro techtourrom neomuin ceteri fuillecta, no ceteri airneris, no ceteri gnechi i n-ai rogra apaó, .i. ceteri apa do bet acu. Ocur ní ro techtara imurro anta, .i. imoa. Acit oichim naoime nama, .i. oitem n-aoime, ocur ana nanne. Im ro em clao in ni fein iarum, .i. ro clachlaró in ní rin iarum aginne, .i. ar in anao acu. Conao ceteris anta, .i. aoime, tpeiri, cuicti, deimató. Ceitir, oichman, .i. oich tpeiri, ocur cuicti, ocur deimairis, ocur ane dec. Ocur da haraó, .i. apaó cinteá ocur apaó n-inbleogain, .i. cuicti ocur deimató.

Do ro urrogra caé athgabail, .i. ip nemteatáó lim ae rogra apa ar na feinair na athgabail do gabail oib, ocur cunntabar i n-olegur in cin no na feich ann rin. Acit in ro car urrogra caé aon raonlegair, .i. ata acit lim ann; noa ro inoigeter ai rogra apa ar in cach ip raonligach ag na bi arur baile anurair, .i. urrograir apaó cuicti (.i. ni ipa na apaó raici ar in raonligac), ar in feichman do fein oigisó ria gabail athgabala de maia n-innairóter ae rogra apaó do bet ann, .i. fpegra da nemtaruictin. Oirrair urra, .i. na per urraó. Cuicti fpi furrogra oigis, .i. apaó cuicti ip é ar rogra apaó ata do fein oigisó for feichman gnairó feine ria ngabal athgabala de, .i. apa cuicti o gnairó feine for cinteac gnairó feine. Ma ro rair urrogra, .i. maia n-innairóter ai rogra apa do tabair ar, feó rin nesur ar. Co comuo cach a rairóbr, .i. co comoa caé a ro adbur per in pe rin, .i. co cumtar a bet ina roadbur; in feich na bí aige com uime do berpa ne do pe iarpaó. Fpi gail, .i. na feichman, .i. feichmanur cis eó oigis de, .i. fpi oigis, .i. do damtam; no in aicne na conair, Fpi breit, .i. in breteman. Fpi 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 ainec̄ta, ció be t̄ib ina uechrao. **F**ri comat̄ur, .i. com fo inoir, .i. icir na petemnuib, .i. cet̄rur. **F**ri cur̄a, .i. feib do ronca na cur̄i ecur̄ru fein (.i. rat̄), .i. do claochl̄o doib, no do inngar̄o. **A**ri ir̄ aine ir̄preir: “ar̄ cuic̄ti fri cono cuin̄oiḡer,” .i. ar̄ ir̄ aine rin raic̄ther no aineōther cuic̄ti, .i. oia rogr̄a in feic̄hem. toich fri r̄e apat̄ ar̄ in cintac̄ fechem do cuinḡi, ni olegr̄u r̄e eile fri conḡi pet̄man, .i. cuic̄ti ir̄ri r̄e rogr̄a apat̄ ata for̄ na ḡraoib feine fri conḡi cac̄ coonair̄oat̄o t̄ib rin. **I**r̄ oe ro ceo, .i. ir̄ oe ro cana no ro cine. **N**i r̄aelair̄ athgabail r̄ia cuic̄ti, .i. ni ro rogr̄ail̄uir̄e do gabail athgabala don ḡrao feine r̄er̄u do beuar̄ ara cuic̄ti ar̄, .i. ní ro gabair̄, .i. ni ro linḡe t̄ú r̄úiti. **R**ia cuic̄ti, .i. a roir̄c̄inn na cuic̄ti. **N**i r̄uasoir̄ la roxul, .i. ni ro r̄uat̄oai hi imma gabail tall la roxul amach, .i. ni ro r̄uac̄uiḡ anall, .i. co ropur̄ nach eile, .i. cot̄ ropur̄ ren. **A**rup̄ oe ro ceo, .i. ar̄up̄ oe ro canat̄ no ro cine. **A**r̄c̄i r̄eó r̄uir̄ir̄ cac̄ m̄ir̄ainne amógr̄a, .i. a roir̄ba ara, .i. ir̄ ar̄tar̄ōi do ol̄iḡeó uir̄u, ma da ngaba í co ol̄iḡeó, .i. ir̄ ano do beuar̄ moga ar̄ ir̄ gabailu imeōon r̄ainn na uechmar̄e, a roir̄bat̄o na cuic̄ti; oc̄ur̄ do cintac̄ gabur̄ athgabail r̄uno.

Arogr̄ar̄ar̄ uec̄mu do feine r̄iachaigr̄, .i. ur̄rogr̄ur̄thar̄ apat̄o uec̄muó ar̄ inbleoḡuin bir̄ oir̄ne, .i. ur̄rogr̄ur̄thar̄ ara uec̄mar̄e for̄ r̄ine in r̄ir̄ r̄iachar̄ ann, a r̄recc̄ar̄[c]ur̄ r̄iat̄uin, ar̄ na ro r̄ent̄ar̄ in tap̄a. **A** r̄iat̄oain r̄recc̄ar̄ur̄, .i. nom bir̄ ol̄iḡeó uat̄i ar̄ uec̄mar̄o, no gabar̄ athgabail in r̄ir̄ r̄iachar̄ ann a r̄iaonair̄e r̄iat̄oin. **F**recc̄ar̄ur̄, .i. ara uec̄mar̄e for̄ inbleoḡuin ḡraō r̄ene. **A**rup̄ uec̄hmar̄o r̄ri r̄air̄oib, oc̄ur̄ inbleoḡuin, .i. ar̄up̄ ara uec̄mar̄e inngar̄ōer̄ for̄ in cac̄ ir̄ in inbleoḡuin, [ar̄ in] inngar̄ōther̄ cin in caich ir̄ coibner̄am do da r̄ine.

O'D. 128.

Cintac̄h cach r̄ine iar̄ n-eloó, .i. ir̄ ann ir̄ cintac̄h in cach bir̄ do r̄ine, iar̄ leḡa elair̄ in cintac̄o ren, .i. iar̄ leḡa elair̄ ara do r̄ine. **I**ar̄ n-apat̄o, .i. iar̄ tabair̄e apat̄o ar̄ ar̄ rap̄. **I**ar̄ n-ur̄rogr̄a, .i. iar̄ na ir̄ r̄urogr̄a don inbleoḡuin. **I**ar̄ n-ol̄iḡeó, .i. iar̄ mbeó do r̄et̄em̄ain toic̄heōa i n-ur̄nar̄o co ol̄iḡeó, .i. in r̄reir̄e iar̄uōo ar̄at̄le.

Dicheoall cach neir̄lir̄, .i. ir̄ rochciall don ti do ni air̄i ler̄a elo do leca in cintac̄o, .i. ir̄ oit̄lech in cach do beir̄ air̄i um in ler̄, .i. cintac̄h in cach do beir̄ air̄eó um in ler̄. **R**iachac̄ cach poll̄uó, .i. at̄at̄ r̄eic̄h ogra ar̄ in cach do r̄inne in poll̄uó, .i. in inbleoḡuin. **I**ar̄ r̄ir̄, .i. iar̄ r̄ir̄ do a oleir̄oin oe. **I**ar̄ n-apat̄o, .i. iar̄ mbeó a r̄ir̄ ar̄i ara do tabair̄e ar̄. **I**ar̄ n-ur̄rogr̄a ol̄iḡe, .i. iar̄ r̄ir̄ rogr̄a ara ar̄ co ol̄iḡeoch, .i. iar̄ mbeó don r̄ir̄ amuiḡ aḡ ur̄na in neó olegr̄u am̄l̄uó r̄in, .i. com i in r̄reir̄i iar̄uōo. **G**en com̄oe r̄ri oit̄heach, .i. gen com̄oeóir̄ur̄ cur̄bat̄o ar̄, .i. ció r̄ena oleir̄ar̄ oé, .i. laiḡi aon r̄ir̄ ció be oleir̄ur̄ oe. **N**o r̄iach̄a, .i. ció r̄iaó oleir̄ar̄ oe. **A**r̄eir̄ caich beir̄a r̄iar̄r̄cha, .i. ar̄eir̄ in caic̄ [oana haóa in r̄iar̄ō, in

ing the knowledge of the path of *judgment*. For judgment, i.e. of the judge. 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 contracts 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.

DISTRESS.

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 absconding 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. bñechem], no aher in caé ir agra do riarub ann, in fechem toicheoda.
O'D. 129. Deora riarucha, .i. bñechem, ir e [riarub no] riaslur [caéa] coir.
 Cach cóir rri in ríenub, .i. aó eiríena dleatari de do réir cóir.

Cuirne a tui imma trenaigéó ar cach aghabáil inableo-
 guin, .i. comaircim cas iac na tui arnuile emtrenaigícheir don cach ir
 inbleoguin imma aghabail ar a cunnigícheir in ni ata dligé, cin in
 cincaó ocuf don n-inbleogain, aruf inhuic in caé ir inbleoguin, .i. ar
 ara a denuim do rine.

Tain, rarc, foruf, .i. a rarc do bñeít, .i. don tref bñechir, .i. a
 tabairt a foruf, .i. imain amach, dona feét foruib, .i. triar do cétur,
 .i. in ceptimain. Co comgillib techta, .i. gur na cuma trefuirub
 dleagar cuigi do naómunobab ocuf do narcairub.

Co toxluioícheir, .i. cinnuf do nícheir a toxal amach, .i. gur ab
 triar do cétur. Co comuioícheir, .i. cinnuf do bepar ai acó gen
 mann, gen bia, .i. gur ab manuóer dligéó a tuccar ai. Co rarcioícheir,
 .i. cinuuf bepar a rarc, .i. gur ab rarc rriérléet, no gur ab rarc in tref
 bñechir. Co aurnaiócheir, .i. cinnuf bepar in uruao aghabala
 inblegum. Ar inhuicuf.

O'D. 129. [O foxlu triarub do cétur, .i. foxluit in triar mall hí do cum
 in céturub amac, .i. i níónuigi bir in céturub, ocuf in triar do tabuirt na
 atgabala, .i. fear cairgille (.i. aighe) ríada, feóimh.

Ir iac in céturub, ríada, ocuf feóimh, ocuf nairm, ocuf eirne,
 .i. dámaó loí einuich, ar a cinn ic foruf in fechemun toicheoda.

.i. Nocha nécin don fechemuin toicheoda neac mar aoen rir ag
 gabail atgabala cinuig, má eol do buóein a gabail; ocuf a bñeít
 re foruf réin uile a cétoir cio bec cio móir in atgabail, ocuf
 a beé ann re ré díma ocuf re ré lobta cu noec alobuó uile :

Triarub ag toxul torruim nglé;
 Fear cairgille ríada feóimh;
 Ríada feóimh feom coíe,
 Tall nairm ocuf eirne.

O'D. 617. Triarub ag toxul na hatgabala mall, .i. fechem toicheoda, ocuf
 aighe toxul, ocuf ríadnuir da maó loíeinuic; [ocuf céturub aca
 huñnuíde a foruf in fechemun toicheoda, aighe tagra, ríadnuir
 diambro lígeimec], ocuf narcairne, ocuf eirne; no cumac ar in
 conuif amuig no beé in céturub aca huñnuigi. Loí einuic don
 atgabail do bñeít re aruf uóein do in fechemuin toicheoda, ocuf
 iní ata er loí einuic ann ir a bñeít re raiche don feét raichib;
 ocuf in céturub no buí aca huñnuige tall do dul amach cu rabur

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 'urmaidh' 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 fóruir do na féit fóruib, ocuṛ in triair ro baí aca
 toxul amad̄ cup ab uat beṛur a rúic, ocuṛ i da luas rir rúgnatú i
 do rith ríá, uair baí do bhaí uill oca comheṛ, co amfirr lob̄ta rin:
 ocuṛ o tucfirr amfirr lob̄ta, ir loḡ cúic féit do dul a lob̄ud ar
 caí laithe aicenta.

Commóir a lob̄ad̄ i muig ocuṛ tall ann rin; no camad̄ hé
 in loḡ einuá amain ar túr no dechraṛ a lob̄ad̄, no cu rúicṛṛ
 na cúic feoit deiginuch, ocuṛ ro rúicṛṛ, ir a mhíeṛ re fóruir
 donu féit fóruib cupud ann lobur. Ocuṛ muna mo in aḡabail
 ina loḡ einuá in fecheamun toicheṛa, ir a bhíeṛ don fecheamain
 toicheṛa re fóruir buḡem, ocuṛ abeṛ ann cu tí amfirr lob̄ta. .i.
 ocuṛ o do raḡa amfirr lob̄ta, mára mo maí cúic feoit, ocuṛ
 mó in loḡ einuach máit cúic feoit, ir cúic feoit do dul i lob̄ad̄
 don athgabail ar cach laíthe naicenta, cu rúicṛ na cúic feoit de-
 ḡinucha; ocuṛ a mhíeṛ re fóruir do na féit fóruib,

Cro cúic feoit beṛ ann, no cro luḡa; cro moa, ir a loḡ einuach
 buḡem do bhíeṛ don fechemun toicheṛa re fóruir buḡem oib,
 ocuṛ a mbia éairir do bhíeṛ re fóruir don féit fóruib. Ocuṛ ar
 ar athgabail imbleoḡum ata in arḡaḡa rin.

Ocuṛ ir amluá gabur ina aḡabala ro; cutrumur na haḡma
 cuna diabluḡ do gabail i naoen aḡabail do cirtuch; ocuṛ noch
 gabur aḡabail im na cúic fetuib na im in eneclunṛ, cu tuctur
 a toicheṛ ocuṛ cu ro gabur aḡabail de a raine uaire. Cut-
 rumur na haḡgabala do gabail i naoen aḡabail do imbleoḡum,
 ocuṛ ir éirde ir uileatuiḡ do cirtaé; ocuṛ in diabluḡ fuil uad̄ a
 lécrin elurde, gabail athgabala de a rain uaire cen a toicheṛ;
 ocuṛ na cuic feoit ocuṛ in emeacunn fuil uada a lécrin elurde,
 nochu gabur aḡabail de iumpa cen a toicheṛ.

Do foxlu triair do ceṛur, .i. arail; ir amluá gabur
 aḡabail imbleoḡum. Moirfeirur do beit aḡa gabail; triair
 toxul, .i. ríaduirí dáma loḡ einuá, ocuṛ fechum toicheṛa, ocuṛ
 aigne toxul; ocuṛ aigne ríurinnle muig ocuṛ ríaduirí damad̄
 loḡ einuá, ocuṛ narcuire damad̄ loḡ einuach, ocuṛ raíṛ damad̄
 loḡ einuach. Ocuṛ ir ann bíṛ in ceṛur amuiḡ ar clad̄ feruinn
 mbuḡbuṛ, ocuṛ in ceṛur muig acá huṛnuigé. Ocuṛ maṛa mo
 in athgabail iná loḡ einuach in fechemun toicheṛa, leṛ einuach in

of the seven pounds, and the three persons who had driven it out, 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. DISTRESS.

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. pechemun toicheժa ծօ Կրեժ րե քօրսք Կրժեժ, օսք ա Կրսժ քօր
 Լեժեժսժժ իժ pechemun toicheժa իք ա Կրեժ րե քօրսք ծօ յա քեժ
 քօրքրԻԿ: քօրսք Օլլաման, քօրսք Ծրեժեմսն, քօրսք աքեժ եքր ծա
 քրԻժ յօ ա եքր, քօրսք աքեժ ծքրա, քօրսք աքեժ շքրե, քօրսք աքեժ
 աքր, քօրսք աքեժ քօրքրԻԿ. Օսք իժ էքրար շեժսն ծա իման; օսք
 իժ շեժրսք շեժնա քօ Կրսժ աժա Կրքրսքժե ամսք ծօ ծսժ ԿրքրաԿսժ
 ա Կրսժ քօ յա քեժ քօրքրԻԿ; օսք իժ էքրար քօ Կրսժ աժա ծաժ
 իմաժ իժ էքրարսք շեժսն ծօ Կրեժ ա քրքր անսն, օսք ծա քօժեժ
 օսք ծա Կրեժ ծօ քրժ քրա, քրԿ. Օսք քօր Լեժ աքրժե ատա իժ աժգա-
 Կաժ իժր ամսք օսք տաժԿ, յօ Կր քրա յա Կրսժ քօրեժ ծքժքրսժա ծօ;
 իժ էքրար շեժսն ծա Կրսժսն, օսք իժ շեժրսք շեժնա ծա Կրքրսքժե
 ա քօրսք ծօ յա քեժ քօրքրԻԿ, օսք ա Կրեժ ան քր քեժ Լաե Կր յօրժե,
 Կր յօժեժսժ քօ ԼօԿաժ սքլե քօ; օսք քօրսք շքրաժ քեժա իժ քօրսք քրԿ.
 Նօ Կրսժաժ է իժ Լօժ եքեժ ամսն աք ծսք յօ ծաժեժաժ քօ ԼօԿաժ, յօ Կր
 քրքրեժ յա Կրսժ քօրեժ ծքժքրսժա, օսք օ ծօ քրքրե, իք ա Կրեժ քր
 քօրսք ծօ յա քեժ քօրքրԻԿ Կրքրաժ ան ԼօԿք.

Մսնա մօ իմաժ Լօժ եքեժ իժ pechemun toicheժa իժ աժգաԿաժ, իք ա
 Կրեժ քր քօրսք քեժն Կրսժ քօ շեժոքր, օսք քօրքրաժ օսք Կրեժ ծօ
 քրժ քրա, օսք Կրսժ քօրեժ ծօ ծսժ քօ ԼօԿաժ ծօ աք Կրաժ Լաժ յաքեժնա
 յօ Կր քրա յա Կրսժ քօրեժ ծքժքրսժա ծօ; օսք ծօ քօ քրա, իժ էքրար
 շեժնա ծա Կրսժսն, օսք իժ շեժրսք շեժնա աժա Կրքրսքժե աժ քօրսք
 ծօ յա քեժ քօրքրԻԿ; օսք ա Կրեժ ան քր քեժ Լաե Կր յօրժե, Կր յօժեժ
 քօ ԼօԿաժ սքլե. Մօ իժ աժգաԿաժաժ անօ քրն յա յա Կրսժ քօրեժ, օսք մօ
 Լօժ եքեժ յա Կրսժ քօրեժ.

Մսնա մօ իժ աժգաԿաժ իժա Կրսժ քօրեժ, օսք մօ յա Կրսժ քօրեժ իժա
 Լօժ եքեժսժա քրսն, քր օսք օժժ.

Ցօքր օրն սքրա ծքլք ծա Լեժար Լեքր, յ. իք քօ քօ օրնս ան սքրաժ
 ծքլք ծօ քրքր Կրսժ, մսնա Լեժար ծօ Կր Լեքր յօ Կր Լօքր. Լա շքր ծօ
 շքրաժսն աքրժաժա շաժքրսք, յ. իք Լեքր իժ շքր ծօն շքրաժսն Կր իք
 իժ աքրեժ, յ. շաժքր մարսն ան քր շքրքր (յ. քրաժնաքր) շքրաժ իք իժ աքրեժ
 ծա շաժաժ.

Օ շքրաժսն Կրսժսն Կրքրսք, յ. օ յա շքրաժսն Կրքր ամսն, Կրքրսք
 յա շքրաժսն անսն ծօ քրքր Կրսժ, ծօ շաժաժ յա աժգաԿաժա. ծօ շքրսն
 քրքր քօ շաժքրսն, յ. իք օ քօ շքրսն քրքր քօ շքրաժսն, յ. ծօն շքրսն քրքր
 քօ շաժքր իք ծօ աքրժեժսն, յ. ծօ ծքրսն Կր քօրսք քեժեմ. ծօ Կրսժ ա

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 Ollamh, 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,* 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.

* 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. coinnḡille, .i. a cuma tṛebuir do rḡir coir, .i. do aifher a comḡinne iar coir la taob in tṛeḡ, .i. a cenn coinnḡille don ḡrḡeḡem. Naomun-
 —————
 ταιβ, πατḡιβ, .i. ιρ ιατ ρο να παρκειυḡ, .i. ιρ ε ρο αρ ναομυηνα οσυρ
 αρ πατḡα οσυρ αρ ριαḡυη, .i. ιρ ριατ ρο αρ τṛεβυηε. Φιασḡαιρε, .i.
 ιρ ιατ ρο αρ ριαḡη, .i. ατα το ρεη ḡλιḡḡ.

Feḡem ρο μια ρεicheḡan ρṛιραισε αḡḡυτ, .i. ḡṛ αḡ ρο
 αιρḡιατ in ρεḡeman ρṛερḡḡḡeḡeḡ αḡαḡṛα ḡοτ αḡṛαḡα, βερ αḡυτ ḡομ
 αḡṛαḡṛα.

.1. in tṛian ατα αρ τοβαḡ ḡο αιḡḡε ταḡṛα ο ανḡυḡ ḡο ḡιλυḡ, ιρ ριḡηη αρ
 α ḡο εḡṛṛηḡ οσυρ in ταḡḡε τοḡυḡ.

Μαḡ ḡṛεic no ιαρḡḡ, ιρ ρο μια in ρεḡeman βṛ αḡ αḡṛα.

Munab ḡṛec, ηḡ cṛṛḡeḡ, no ιρ ρο μια ρεḡeman βṛḡβυḡḡ μα
 ḡṛec no ιαρḡḡ.

Munab nechḡar ḡḡ, ιρ ḡιλυρ ḡο ḡια ηβε ḡḡα.

Μαṛα ταιρεḡα ρυαιρ in τṛηβλεḡḡηη α ρεḡem παρ in ρεicheḡ
 τοicheḡα, οσυρ ρḡḡεḡ in ρεḡem τοicheḡα αρ comḡo no αναṛḡḡ
 ρecheḡ comḡṛḡ, cuiρ ρεḡṛ inη ḡḡ ḡαβαḡ ḡηḡαβαλα ḡον ηβλεḡ-
 ḡḡηη, οσυρ ḡṛḡḡṛ in ρεḡemun.

Muna ρḡḡba αρ comḡo no η η-αιρḡḡ ρeicheḡ comḡṛḡ, ḡεḡṛṛ
 α ρṛṛṛαεμα.

Μαṛα ταιρεḡα ρυαιρ in ρεḡem τοicheḡα α ρeicheḡ παρ ρυαιρ
 βṛḡβυḡḡḡ no in τṛηβλεḡḡηη, οσυρ ο ḡαβυḡḡ ρṛḡε αρ comḡḡ no
 αναṛḡḡḡ, ρεḡem α comḡṛḡ, ḡεḡṛṛ α ḡṛḡḡṛ, οσυρ ηoca ηυḡ ηḡ
 cen ḡο ḡṛḡḡṛḡeḡ. Mun ρḡḡba ρṛḡε αρ comḡḡ no αναṛḡḡḡ ρεḡem
 α comḡṛḡ, ḡεḡṛṛ α ρṛṛṛαεμαḡ, αḡḡ ḡο ρο ḡαβαḡ ḡο λαιη ηεṛic
 α ηηηḡḡḡε ḡ'ic.

.1. ḡα ḡḡε αρ α cuiηηḡḡeḡeḡ ρεḡ αḡ ḡαιρḡeḡ ρεḡem comḡṛḡ
 α η-ηβαḡḡ βṛṛ α comḡṛḡḡ no ḡṛαḡ βερ αιρḡε αḡ[α] αḡṛα, οσυρ
 ρεḡem βερ comḡṛḡ ρṛṛṛηη ρεḡemηηη βερ ḡḡḡḡḡḡ ḡḡṛḡ om oc ceḡḡṛ
 ḡḡ, ḡṛḡ ιαρḡḡ ḡen ḡṛḡ ιαρḡḡ ḡο; οσυρ αν ηḡβαḡḡ βṛṛ ρeicheḡ
 τοicheḡα βερ αιρḡḡ [αḡ α comḡṛḡḡ] ḡḡη ιαρḡḡ, no αḡ α ḡṛαḡḡ βερ
 αιρḡḡ, ḡṛḡ ιαρḡḡ cṛṛ cub ιαρḡḡ ḡο [ρṛḡε]. Ιρ ηυηε cuiηηεḡṛṛ
 ρεḡem comḡṛḡḡ ρṛṛηη, ηα ρο ιcḡṛṛ in ηṛαιη βερ ḡṛṛ ḡα eneclaiηη
 na ρεḡeman ḡα ηḡeηυḡḡ ηηḡḡḡḡεḡ αḡ ταḡṛα.

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. [Ho dono, cio curruama fua fechiumgam, cio irle, cio uairli
 O'D. 132. in fechium biar oc in fua acra, ni cuingidrium fechium ber
 comarð fua, muna ferra lair féin, acf icturn in uirain bír etir
 in dá emuclundo na fecheiuun dia nderhnut ferbur oc airdiurc.]

Hað bi doirruithe fein raith, .i. na bi doirruith, no na bi
 doerolaiße na rin in raith, .i. gur ab raith da ma lo eneac. Na fiað-
 nairi, .i. gur ab fiaðnairi da ma lo eneac. Na forur, .i. curab forur
 no n fect forur. Na fechem, .i. curab fechem fo mia fechem, .i. da ma
 lo enach.

Fuiri tuioðbenar, .i. fuir i cinnter in athgabail do gabail-
 fuaroch, .i. ir ruirde tuirpentar fuaroch na athgabaila, .i. gur ab
 da reir do bepar ai a cae cen mann cen mia. Comos, .i. ir da reir do
 bepar ae a cae cen man do cen mia. Forur, .i. ir da reir do bepar ai
 a n-airu oligec. Farc, .i. ir da reir do bepar ai a farc. Ir geib, .i.
 ar tet fechem da gabail. Nir fuarai, .i. amach in athgabail. Na
 doirruar, .i. in ti nac cuimgec a fir fonarom na athgabala, .i. munab
 elach ma fonaim a laim einta, ar ana ar uo tall a laim einta. Ni
 forruar nado fuioðli, .i. noea cuimgec a fir fonarom ar ana ar
 fut a laim einta in ti nac cuimgec fuigill fetemnuir tar a cenn. Nir
 fuigil nado erzeouin, .i. noea cuimgec fuioðil fetemnuir do gabail dar
 a cenn, .i. in ti nac atzeoin in ar seadtar in athgabail. Na bi merach
 rlan, .i. rlan tar a ceno buoin. Na frettech, .i. tar cenn noic eile,
 .i. tar cenn a fine, .i. iartain.

Maar cuimgec rlan ocuf frettech, nof geib gein cob tuainz a
 fuigill; cio e a lan oligec, nac ar no gabar coma tuainz a
 fuigill. Cio tuainz a fuioðil imuiru, munab tuainz rlan
 ocuf frettech nir gaib.

Nir fuirig nado gealla, la broba, .i. ni cuimgec a fir uiruch no
 no nanta na athgabala in ti na tabuir geall tar a cenn reir in no rin
 a laim in feicheman toicheoa. Ni gealla nado fuioðle, .i. noea
 cuimgec e geall do tabuir tar a cenn in ti nac cuimgec fuioðil rach
 tar cenn in gill rin, no in athgabail a forba anta, .i. munab tuainz e
 fuigill in bnetemnuir uime. Nir fuigil nado oigi gnim, .i. noea
 cuimgec fuigill rach tar a ceno in ti nach comoignu in gnim na olezur
 uime. Fir riachair, .i. cio noic olepua do iar fir, .i. cio lair cio rana
 olepua do. Frettech, .i. cio rana olepua do. Tagra, .i. do cenn
 cac an, .i. gn no airu cin no irli in aignep. Ocuf imioctech, .i. co
 tech narur, .i. co tec in bneteman. Im arcað ai, .i. emarta na ai,
 na caingne for conair fuigill airuithi, 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 his 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 [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 Dpetheman, .i. a n-em uaim rin aithil uf ruar do bpestemain, gen ro irle, gen ro apoe. Co dicens ai, .i. co ti adbal cinne na ai na caingne. Ocuif uilmuine caé coir, .i. co ro uila muine de hi don pechemain toicheoa do ruar coir.

Táin ann ro anuar, fure ann ro.

Fare inoiraic inableoguin, .i. fare athgabala do bpeit do inbleoguin gen aipurim icir ar na rochtain amach an inbaró ip athgabail tulla. Gen anao icir, .i. aét a bpeit ro cetoir, .i. uil da inhirin don inbleoguin ar inhracuf gen tapurim icir an inbaró ip athgabail tulla, .i. aét fare don tref bpeithir. Aét anra deébiré, .i. aét na anra deébiru a deirim rirana. .i. re re turbuiré no deirbada.

Dlomtar turbuiré, .i. ráter no aignéócher na turbuiré. Ateiridó anra, .i. io iao ro iao ríde. Tubá rloig ro menoa, .i. roirba rluaró comichig do tuoeét fon mianair, fon aic ina mianach re nech beé. Iarmpoact cruiré, .i. uil a n-iarmpoact in cruiré tic ip in crich. No coibdeoa, .i. co n-iarmpoact in cruiré, .i. co cuicir. No gabala, .i. a lo, .i. na athgabala. No cimíó, .i. uil do gabail na cimeó no da ruargalá, .i. in ti do ni argan no uairne ip tar ip in aóci. No fir muinotire conra i nairitirí, .i. no uil d'arao a fir muinntire can luour uaró in alicirí a tir aile. No congí comna, .i. do neoch in tan ip contabaracá dair, .i. on ni ip commenoa, aicnem. No lega do neoch birr fir dair, .i. olegur liag cuig iar rin noma, in tan ip cunntabaracá dair e ocuf ip cneó ro reraó air. Ip turbuiré do neoc gac ni oib rin uile, .i. iar tíaétain do gabáil na athgabala tecmuig na deébiré rin uile. No bpeit roga con deébiré, .i. raba do bpeit don ti bir a noébiruuf, .i. uin uilreé, ip turba do.

Mar uin uilreé ruca in roba, rlan ar in ti ruar a ruca, ocuf ip lan ar rir n athgabala.

Mar do uilreé rucaó in robaró, ocuf cinnai co tapruoa, ip riac dicit don ti ruar rucaó, ocuf cuic reoit do rir na athgabala.

Mará conotabairt in tapruoa róna tapruoa, ip riac lerríde ocuf comairlecti don ti ruara ruca in robaró, ocuf cuic reoit do rir na a athgabala.

Teicheo gen díeall do ceiruib, .i. don inmluib. Gen díeall, .i. ip coir uoib ríde. Do rortach do uinuib, .i. do rortaró in cruiré

out going from one path to another. According to the decision of the **DISTRESS.** 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.

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 commendo, 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 na caprlib, .i. in ni bir ag rirctuire na nech in marb crud, .i. rir
 tucthar enecclann do neoch ir in ni bir ag rir na nec, in marb crud, .i.
 luigi na colla; atgin gatu arann, .i. gpat beo comair dia luada in can
 ao gnuothar in coluno. Cuinge mna do mnai bir rri uaithe, .i. in
 ben cigerna; ir turbaro do. Comruiteh rri nech bir co tal-
 muioe, .i. comroth gal do denam rir in ti ar mbi in talmuioet ro
 baro ar fethgna; bennaet ar anamuin fectnad. Co talmuioe, .i.
 compruithin do rri nec bir ocuf arde rruirh talman; bennaet ar an-
 main fethgna. Cuibrach darachtai, .i. cuimrech in uaine moe, .i.
 ro tabur inoluige rulla. Geall do incaib na daim ceit, .i. in
 airnead alur tar cenn enaig in talger oligtech, .i. in talger oligte,
 .i. rir in ti na samann oliged do iar tabairt aligera air; ir rir iarf
 .i. in canit, no com e in rle. Ingerc bructhean, .i. ag bruit in nech
 ir can do loraig ocuf co eoluruib do neoch bir a ngalur, .i. do nec bir
 co ngalur.

Τορachs na derbarne, .i. turbaro ruar, ocuf derbaro ro rir.

Attheroch, .i. atheorach euid, .i. let bir rir de do cur ruar de .i.
 ole bir a brat. Claechlo airn no eadid, .i. ne nech eile, a cano
 ber ag a uenu, ir derbaro ro. Ol oige, .i. ir derbaro do nec in comao
 ber ag a ol, .i. na am uicid. Attheroch olui n-arra .i. [in
 oiruut] ber in clepach ag atharbach olui n-ara no curan, .i. [olui
 O'D. 137. tuige buir] bir ecurru ocuf a bnos in can bir do curan agi lot, .i. ag
 O'D. 137. uil ar in gort [ir in roghar]; ir derbaro do. Gabail cuirc do fer
 O'D. 137. rrepta rruir imbi corc, .i. ag erio ber ag congbal na oig cuir
 rruir in fer bir ir in rreptad ag erio bichep ca tegurc; ocuf ad ben ir
 ahuil diar. Cach derbarid, cach turbarid, .i. gur na debru rir
 do beo air uir bec ocuf moe. Iar nDia [.i.] rra Dia, na esur
 Ocuf uaine, .i. na tuaiti. Dolmetar rradain rruo coimoe,
 .i. raiter no airneidter rradain agi rra cao comdebruir uirer do
 rre rre iar cao rre; no ahail ir coir do rre rre, .i. aon rradain ag na
 athgabalaib, ocuf ag na turabalaib.

Mataro rradin ann, a uil rre do canuil rre rruir, co
 rabidar na turbarid rir ann, ocuf na rraduin dia derbaro iarfam.
 Muna rabidar inn rradin ann, a uil rre do canuil rre
 rruir, ocuf nec dia mbi lo enach na cuic rreit ata a nembret a
 rairc, ma diaig co roid in turbarid ann; ir rlan do.

O'D. 137, 138. [Már inoetbriur rre rra don fechemuin toicheoa can rair
 na hatgabala do breit, cuic rreit do imbleoim i nem mbret
 in rairc; ocuf ni tet roget, ná blet, na lobuo ina cenno 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 **DISTRESS**. 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. ruccar a farcc; ocyr nochá nruil ní don cirtuc i nem mbreic in farcc; áct ní tét fogelt ná blet ná lobud ina ceann, no cu ruccar a farcc.

Mára deébiruif fo deira don feichiumum toicheoda gan farcc a atgabala do breic, nóca nruil éruc uada i nemmbreic in farcc; ocyr ní tét fogelt, ná blet, ná lobud ina ceann no co ruccar a farcc; áct anad ocyr dithim do ruasail uirri a haicle a deébiruif.]

O'D. 138. Fricthirrethar farc fricthirlichc, .i. fir inuithen ar do fut a fir fuillecht do breic farc na athgabála; [raiter no airnegeter] in farc do breic a fir fuillec na athgabala. Cui feoit muna ruccar amlaio. Ulomtar diair la teiric, .i. raiter no airneocur diair ar teiric, no ba teiric do uil mar aon reiric fechem toicheoda do gabal athgabala, .i. raiter diair ano la taob na teirica, .i. retem toicheoda ocyr aighi, .i. raither no airnechar diair ip teiric maile rir as breic in farc; aighi tocuil ocyr riatonairi. Tiasur do cum faithe rir ar a tir toxlaitheir, .i. tiasur le do cum faithe rir ara perann da toslaitheir in athgabail, .i. co faithe in biduib do breic a farc, .i. in riatonairc ocyr in rir taruile. Do cum foruir iar ren, .i. do cum aruir iarum ar a aeile rin in rir ar a relb no airne do gabal ip in athgabail do breic a farc, .i. riaton foruir eile. Dian rir feirer, farc treir breithir, 7rl., .i. ma da ferur in ni ip oir uait, gur ab e orud do bepar do tuaral in ni rin; na tri brathra da farc na athgabala, no gur ab i in treir breithir a deira farc na athgabála do breic, .i. dia ferur iar rir eolur athgabála do gabail gur ab e adbeira don treir breithir i n-urto airnerin: no gabuir t'athgabail; ocyr cui feoit munad ipin treir breithir. Co tergaire, .i. gur in treidra d'uaral gaire ann, .i. d'innuirin. Cin firiri no gairteir, .i. ip fo cin inuir gabad ai. Forur firiri i n-geibteir, .i. ip e fo forur no arur rir i ngabuir. Fechem arda la brathar, .i. ip e fechem biair a dal a bratar a cenn noime.

Forur annro.

Ulom dliged forur rri raige rir rri inoircur n-inbleogain, .i. no aruir, .i. foruoir inuirin, .i. raider no airne in tarur iar rir rri rri inuiraigh athgabail inbleoguin ar inuircur, ar a nairuicir an cae tren cirtad.

Ocyr faithe firiri firimiother daingen, .i. ocyr gur ab daingen in faithe rir i firimiother ai iar cae urto a 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. βια, .i. απυρ τον ὀλιγοῦ φατι, .i. ὡ ροιβ ὄαιησεν ατ τιμαρσθερ ιρη φατι α ρυρμιοσερ δια γοβησα; [ocuf muna be ὄαιησιν βειτι cuiε ρεοιτ ιηη εηη cu τι ολε ὄε]. **Ο'Δ. 139.** Cυαιρσ, .i. cae upo a cae. Ξεν cumuρc n-ιλap ceτh ρα, .i. ξεν ceτpa ιλαρσα ειλε ὄο cυρ ι παση cumuρc ρια, .i. ιηηιλε ιοιρ ὄο cυρ α cumuρc να αησγαβαλα, no ξεν ιηηιλε ροιηε ὄο cυρ απ-αση cumuρc ρια ceιλε. Ιρρῶ ρηη ιρ cumuρc ηιλap ceτpa απη.

Ιη cumuρc ηιλap ceτpa cuiε ρεοιτ απη ὄση ιηαβλοσμη, ocuf μα ρο ραρ ροξαιλ ὄση αησγαβαιλ, ιρ αιτσηη ιη ηειῖ ρο λοιτι ὄση αησγαβαιλ; ocuf ηοῶα ηυιλ ηι ὄο εηηαῖ ιρη comuρc ηιλap ceτpa αῖτ ηυηαρ ροξαιλ ὄα αησγαβαιλ ὄε, ocuf μα ρο ραρ, ιρ αιτσηη ιη ηειῖ ρο λοιτι ὄι ὄ'ic ρυρ.

Ο'Δ. 139. · Μυηαβ ραρσ ρρυρλιῖτ, no ραρσ ὄση ηρηρ ηρηετηρ, [ῶε ηο] βηραῶ α ραρσ ιηηυρ ειλε, αῖαιτ cuiε ρεοιτ ιηη ὄο ιηαβλοσμη; ocuf ειαμα ραρσ ρρυρλιῖτ no εια ηο ραρσ ὄση ηρηρ ηρηετηρ ιηβηραῶ, ηυηαβ ιαη ιη ερηαρ ρο βυι ζα ὄααλ αμαῖ βερ αζ ηρηῖ α ραιρσ, αῖαιτ cuiε ρεοιτ ιηη ὄο ιηαβλοσμη; no ηυηα ηαηηερ

Ο'Δ. 139. ὀλιγῶε ζηη βηρα ζηη ρλεζαῶ; no μαῶ cumuρc [η-ιλ ceτh ρα] αῖαιτ cuiε ρεοιτ ὄο ιηβλοσμη, .i. ζαη ceτpa ιλαρσα ὄο cυρ απαση cumuρc ρια.

ὄια cumuρcταρ, cuiε ρεοιτ ιηη, ηυηα τι ολε ὄε; ocuf ὄια ὄι, ραζαῶ αρ ρση α ριῶη.

Ἐιη, .i. ρρηηηα. Μυσα, .i. ορηα ρειη. Cαιρηε ζαβαιρ, .i. ζηη η οιβ ρηη απαση cumuρc ρε ceιλε.

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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