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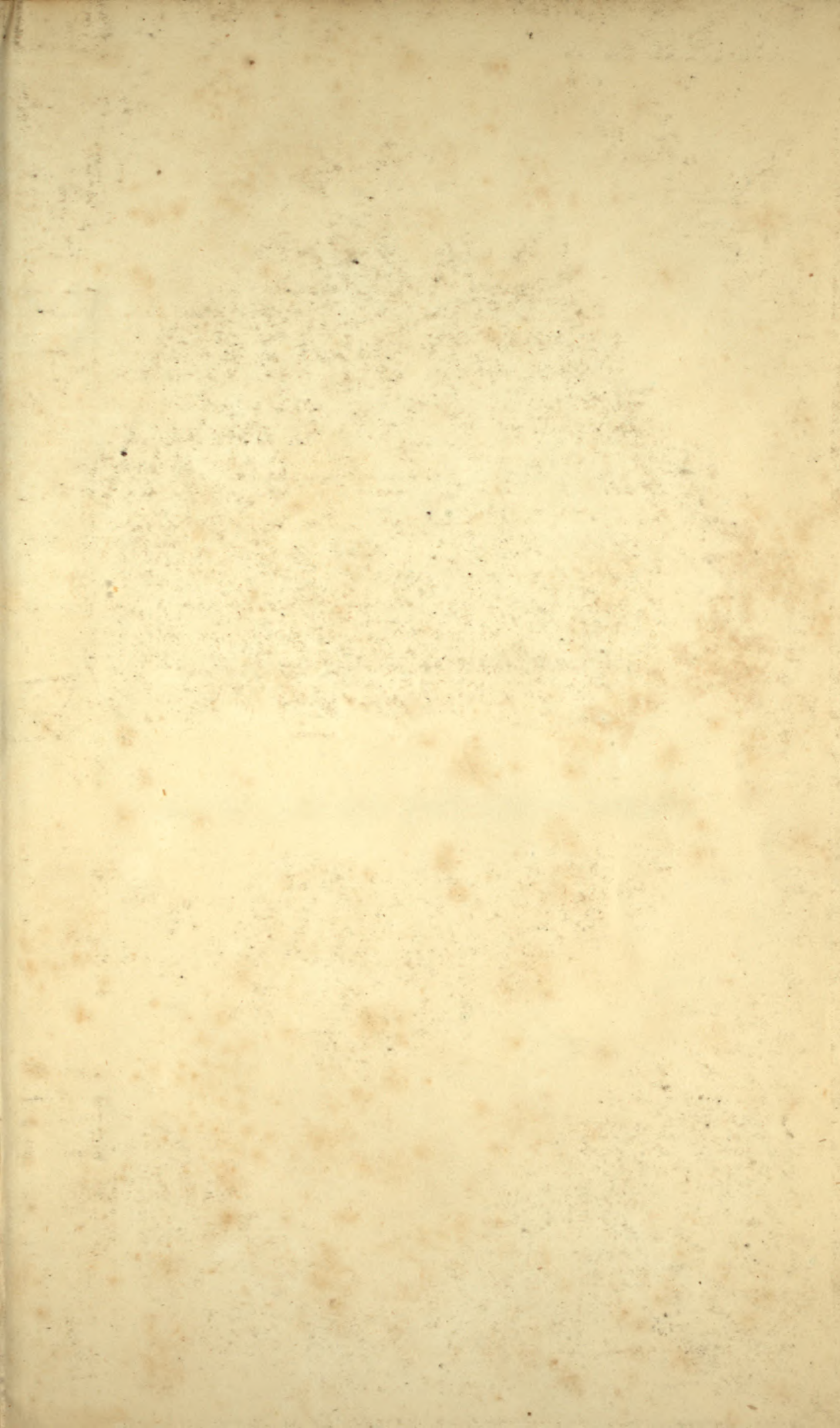
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*Antiquæ Leges*

*et Institutiones*

*Antiquæ*

HIBERNIÆ LEGES ET INSTITUTIONES  
ANTIQUÆ;

OR,

ANCIENT LAWS AND INSTITUTES OF IRELAND.

THE  
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ANCIENT LAWS  
AND  
INSTITUTES OF IRELAND.

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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.

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



ANCIENT LAWS OF IRELAND.

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senchus mor.

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INTRODUCTION TO SENCHUS MOR,

AND

Ἀθηγαῖα;

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.

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VOL. I.

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1865.





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. NEILSON HANCOCK.

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





## PREFACE.

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THE SENCHUS MOR has been selected by the Commissioners Reasons for selecting the Senchus Mor for early publication. 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.

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).<sup>\*</sup> Throughout the rest of Ireland the Brehons still administered their ancient laws amongst the native Irish, who were practically excluded from the

<sup>\*</sup> 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 juriconsults, 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 —“*Ṣon̄r* (*Nofis*), therefore, is the name of this book, *i.e.*, the knowledge of nine persons.”\* Authors  
of the  
*Senchus*  
*Mor*.

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

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

These verses are also quoted to explain the word “*Ṣon̄r*,” *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 *Bérta Feini*, and Fergus, *i.e.* a poet.”§

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

† Ibid., p. 5.

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

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

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

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

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

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

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

*Dubhthach*  
*Mac ua*  
*Lugair*.

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

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

\* *Annals of the Four Masters*, A.D. 488.

† 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 chariotceer, 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 Tóé) at the end of the eighth century, there is a hymn ascribed to Dubhthach,‡ so that there is evidence from many sources of his having been a remarkable poet and author.

Fergus is described in the commentary as a poet, and Rossa as a doctor of the Bérla Feini,§ the dialect in which Fergus and 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 celebres 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 "ḡuī ḡeṛla," Doctor of the Bérla Feini; but in the Commentary, pp. 38, 39, as "ḡuī ḡeṛla," Doctor of Literature; and Rossa as "ḡuī ḡeṛla Feine," Doctor of the Bérla Feini.

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

The composition of the Salic law contemporaneous with Senchus Mor.

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

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

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

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

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

† Gibbon's Roman Empire, p. 627.



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

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

St. Benignus, acting probably in the character of secretary St. or amanuensis to St. Patrick, wrote out the Irish part of <sup>Benignus.</sup> 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 Cairnech.”\*

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 Laeghaire, Corc, and Daire. King  
Laeghaire.

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

\* Irish Topographical Poems, p. 15.

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

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

"O'Coindealbhain of troops

Is the surpassing-wise king of Laeghaire."

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

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

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

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

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



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

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

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

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

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

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

\* Irish Topographical Poems, p. 99.

† *Leabhar Na g-Ceart*, pp. 29, 51.

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

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

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

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

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

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

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



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

There would appear to have been two Daires cotemporary 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 Finnochadh, 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 "*corp*," 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 Bér-la 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 Bede, 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-Geart*, that King Corc was a contemporary of St. Patrick; and in the poems of *Dubhlthach* 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 Ere, who died in A.D. 534. But Colgan mentions two St. Cairnechs; one whose day is the 28th of March, and the other whose day is the 16th of May. This second St. Cairnech he identifies with St. Cernach or Carentach, whose day in the English calendar is the 16th of May, and whom he mentions as having flourished about a century before the other St. Cairnech, and as having been a contemporary of St. Patrick.

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

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

Alleged  
anachron-  
ism as to St.  
Cairnech  
considered.

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 Whitewood 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 Pimroe," 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 Altinoyshé—derived, according to Dr. O'Donovan, from *Alt Mair*, beautiful heights, or beautiful brae or piece of a hill; the origin ascribed in the locality to this name being the glens which are in these townlands.\* The rest of the name, "na-mbodhur,"† has left no trace in the locality. The only names which might be supposed to be a corruption of it, are Nobber,‡ the village and parish; and Nobber-beg, the spot where Patrick's stone is situate; but Dr. O'Donovan has given "an obair," (*hoc opus*) as the derivation of Nobber.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

Harleian  
MS

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

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

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

† Fol. 18 a, 196 and 206.



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

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

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

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

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

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

† End of p. 450.

size, and the volume in which it is contained is "composed," according to Dr. O'Donovan, "of various fragments, written at different periods by several hands." The words "Senclur Mop" 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 *Senclur Mor* manuscript.

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

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



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

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

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

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

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

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

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

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

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

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

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

MacEgan, and most probably brother of Hugh MacEgan, already referred to as connected with the manuscript in H. 2. 15. He was arch-ollav of the Fenechus law; and in the same year died Boethius MacEgan, a man extremely skilled in the Fenechus law. Even so late as 1529, it is recorded that Corenamhach, 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 Dunslavy 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'Corrin, 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.

Age of different portions of *Senchus Mor*.

there is gloss and commentary of more recent composition. Dr. Todd\* considers portions of the *Senchus Mor* of great antiquity, and that the remainder, making allowance for comparatively modern alterations, can scarcely be regarded as of later date than the ninth or tenth century. Dr. Petrie† has noticed that the *Senchus Mor* is quoted several times in Cormac's Glossary, the greater part of which was most probably composed in the ninth or tenth century,‡ and that upon the word "Noinn," 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, "Ἀδισταῖν,"—"Law of Distress," a reference is made to the case of the distress taken by Asal from Mog son of Nuadhat, as stated in the *Senchus Mor*,|| a fact which places beyond a doubt the high antiquity of the portion of the *Senchus Mor* contained in this volume.

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

\* Todd's "St. Patrick, Apostle of Ireland," p. 484.

† Petrie's "History and Antiquities of Tara Hill," p. 71.

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

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

|| Page 65.



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

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

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

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

Etach fpu lúth,  
 Cúm fpu ních,  
 Ech fpu aige,  
 Dam fpu h-ap,  
 Do fpu blícht,  
 Mucc co nup,  
 Cauru co lí;  
 Toichneó ru,  
 Diathao aipeé,  
 Efburo pleoi,  
 Inreab nealpa,  
 Comopuir cach aul,  
 Tincup tigi cach,  
 Dír i mbro baile,  
 Aiel ocup caipe,  
 Lopa ocup cuathar;  
 Foaul meich aipech,  
 Captao parte,  
 Captao aenag, 7c.

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

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

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

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

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

Transla-  
tion of  
*Senchus*  
*Mor*.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Untrans-  
lated  
words.

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



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

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

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

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

\* Page 261.

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

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

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

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

'Athgabhall,' 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 lawagent, 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 ('*athgabhall 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 '*seids*' 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 '*dherma*' 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."‡

"Dherma" is described by Elphinstone somewhat differently: "Common creditors also resort to the practice which is called '*dherma*,' 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. xliii., 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 husy throng the forum fill'd:  
There between two a fierce contention rose,  
About a death-fine; to the public one  
Appealed, asserting to have paid the whole;  
While one denied that he had aught receiv'd.”

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

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

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

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

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



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

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

W. NEILSON HANCOCK.





Corrigenda: Stokes, Academy, Dec. 5<sup>th</sup>, 1885, pp. 376-378  
Jan 15<sup>th</sup> 1887, p. 44.

senchus mor.

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SENCUS MOR.

A Harl. 432 f. 1a (O'D. 1752) - followed

B H.3.17 col. 1 (O'D. 1 ff.) - text almost identical, but comm. different-

## senchus mor.

### INTRODUC- TION.

O'D. 1.

Locc don lairdé Teamuir, ocur loc do Seanchur hi rampaò ocur i fogmur, ar a glainni [ocur ar-a-haidne] i<sup>r</sup> na haimpeuib rin; ocur Raith suè airò, in baili a<sup>o</sup>ta lea Patruac anu, i n<sup>o</sup>glind na mbodur, i pasur s do Nith nemundach, a loc a ngeimurò ocur a n-epuac, ar saire leo a conat ocur a uirce, ocur ar zeraideet i naimpir in geamruacta.

inn

Rait suè airò dono, i<sup>r</sup> aru atberur Rait sutairò, .i. rait i nairgiti nech ina suè nairò, no na suè n-inoligteè; no a ngotuib na nairò, na 10 neolac, no na nairò, na nuaral.

*inairthla B*

O'D. 1.

Ar bhu Nitha, .i. Nith ann don abunò, no Nith, ar in conliet no lairò na seimti anò fpu Pátruac; no [Nemancé] nemfohaimec, .i. um iare ocur um toraò; no Nith nemundach, .i. mill nemunn fo gabtar ina t<sup>r</sup>ais; no suma sum do panta i rampaò Nemanochi; no Nith nemneac, .i. 15 deos neime do raòat inoti do Patruig.

Cuach lan do neim do rat urui do na uruib do, ocur no failirget do Patruac eirid, ocur sunat annrin do rinne Patruac na bhuathuara i<sup>r</sup>an lino:—

“Iubu fir fpu ibu, fir ibu anfir,

20 “Fpur bpu uacta, ibu lictu, Xpurci lepu.”

Ocur crote gabur rin for nim no liun ní bia i<sup>r</sup>éoit de. No comat e “in nomine Dei Patruir” do net anò, ocur no éanar i<sup>r</sup>in lino.

Ocur it inunda aimpur doib, aimpur laegaire mic Neil, i<sup>r</sup>g Eipenn; ocur Tetorur rob airò i<sup>r</sup>g in domain

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

<sup>2</sup> Place, i.e. where it was composed.

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

*=VT 2549 f*

*4 VT. p. 54, (14.)*

*wh. r. trans.*

*ZCP 20, 488*



## SENCUS MOR.

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THE place<sup>1</sup> of this Poem and the place of the Sencus was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird, where the stone of Patrick is at this day in Glenn-na-mbodhur, near Nith nemonnach, was the place,<sup>2</sup> during the winter and the spring, on account of the nearness of its fire-wood and its water, and on account of its warmth in the time of winter's cold.

INTRODUC-  
TION.  
—

Rath guth aird was so called as being a fort ('rath') where a person was ~~pun-ished~~ for loud speaking,<sup>3</sup> 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.

*bound (ad. rig)*

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 'nemhshomaoinech,' 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.

*round pearls ?*

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:—

"Iubú<sup>4</sup> fis fri ibu, fis ibu anfis,

"Fris brú 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 they<sup>5</sup> were composed at the same time—in the time of Laeghaire, son of Niall, king of Erin; and Theodosius was monarch of the world

<sup>4</sup> *Iubú*, &c.—These words, like some of the charms of the middle ages, appear to have no meaning.

<sup>5</sup> *They*, i.e. the poem and the Sencus.

(O.D. 1753)

INTRODUC-  
TION.and in tan rin, ocur deirmepeēt aipriōe, ut | diait in  
fileō—

“Patraic no baithuir go li,  
 “In aipriū Tethorī,  
 5 “Pritcuir roircela cen meē,  
 “Do tuait mōlraiz mac Mīleō.”

Ocur pepra do seancur līn pepranna in tSencura,  
 .1. :—

“Laegairi, Corc, ‘Dairi dur,  
 “Patraic, beneoin, Cairneach coir,  
 10 “Rora, ‘Dubthaē, Fergur co seib,  
 “Naei raiłi rin tSencuir moir.”

*B diverges here*

Pepra na laōe imorro ‘Dubthaē Mac ua Lugaip, rił  
 fileō bpep nEpenō.

Tucait a denmu in tSencura; Patraiz do toirdeēt  
 15 1 nEpinō do rilaō bañur ocur cpeōme do ‘Gaideuib,  
 .1. iŕ in nomad bliadain do flaitear Tetorī, ocur iŕ in  
 ceēramad bliadain do flaitiur Laegaire mic Neill, rił  
 Epenm.

|| C 756

Tucait a denmu na laōi imorro: .1. Laegaire da  
 20 urail ar caē ſep do muinntir Patraic do marbaō;  
 ocur a bpeē ſein o Laegaire don ti no muirpeō, co  
 ſinudrim in dilaō do bepaō do. Ocur do cualaō  
 Nuadu ‘Derg, mac Neill, deſbpaithair do Laegaire  
 eirideic, ocur e a ngiallirdeēt ac Laegaire, ocur a  
 25 dubairpide da ſuarlaictea de, ocur go tucta cumā  
 elī do, no muirpeō neē do muinntir Patraic. Ocur  
 tucaō tairideēt marſluaił Laegaire do, ocur po ſu-

|| C 757

<sup>1</sup> 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 <sup>as an example</sup> ~~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 Gaedhil, 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 Derg<sup>1</sup>, the son of Niall,  
brother of Laeghaire, who was in captivity in the  
hands of Laeghaire, heard this, and he said that if he  
were released, and got other rewards, he would kill  
one of Patrick’s people. And the command of Laegh-  
aire’s cavalry was given him, and he was released from

INTRODUC-  
TION.

(O.B. 1754)

απλαϊατεα δια ζιλλινδεετ, ocur po zaburtair planu um  
α comullaδ rin pur; ocur po zaburtair a pleis a ce-  
doir, ocur do cuair d'indraiζi na cleirec, ocur tar-  
luiz in pleis fuicib ocur po marburtair Odran, aru  
5 πατραις.

No zuma inu carput no beτ in clerech and, ocur  
Odran oc coruζaδ in carput, ocur zuma cuiz budem  
no beruδ in turcup. Ocur po perζairδeδ in clerech, ocur  
po toζair a lamu ruar docum a Tizerua, ocur po b<sup>1</sup><sub>1</sub> i<sub>1</sub> /  
10 eporrigill; ocur tainiz cpietnuζaδ ocur talumcunirζaδ  
mor irin baile, ocur dorichetu ar inn ζrem, ocur tar/  
in / i<sup>2</sup>roillre; ocur irpeδ α<sup>3</sup>deruicrem co noplaiateα dour  
i<sup>4</sup>rrun and in uair rin, ocur ζo rabur aζ impoδ na  
Temrac; ocur conro ain rin po clacenta Temuir. Ocur  
15 po aiciteα a Tizerua pur na lamu do toirnem um  
breτ do ζabail ina fer muindairu do marbαδ, ocur a [f. 16]  
poζa bretemon i n-Eirinn do; ocur po aemurtair rom  
rin o po haicceδ dia pur.

Ocur ire poζa puc, .i. dul a reir iuzgilid innri  
20 hEirenn, .i. Dubthaδ Mac ua Lugair, lertair lan do  
ann no / paτ in rpirra naim inrin. Irar rin zabthur, o bur tar  
muir ticra [neτ] d'acra a dala, a poζa bretemon i  
n-Eirinn do; ocur o bur tar cpiε cuicid ticra, a poζa  
bretemon irin cuiced do. Ocur po pa doilid la  
25 Dubthaδ in rin, ocur ac beru. Durrain duit, a paδ  
rrum, a cleiruz, olre; ir amnur dam berch irin dail  
rin icir Dia ocur duine; ar maδeaδ arberpa a ne-  
meipuc in ζnumara ber, bid ole dot incaibriu, ocur ni

<sup>1</sup> Came.—This event is related in Probus and the Book of Armagh.

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



captivity, and he <sup>asked</sup> gave guarantees that he ~~would fulfil~~ <sup>INTRODUC-</sup>  
~~his promise~~ ; and he took his lance at once, and went <sup>TION.</sup>  
 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 came<sup>1</sup> 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.<sup>2</sup> And the Lord  
<sup>asked</sup> 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~~ <sup>asked</sup> 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 cus-*  
*tom*, that whenever a person comes over the sea to prose-  
 cute 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,  
<sup>for saying</sup> "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

*Me to*

//C 758  
O.D. 1755

INTRODUC-  
TION.

po lat. Maðeað arþer dono, a eipic ocur a inðechað  
ber, nī bīð maīð la ʾDīa pon; uair aped/tucairi let 1  
n-Eipenn breð forcelā, ocur iped pīl inñitirīðe oğdīl-  
gað caða uīlc o cach coimneram dī arailī. Iped po  
5 bai for do cinð inð Eipinð breð pechta, .i. inðechað  
eipīdī cor 1 cor, ocur pīl a pīl, ocur aīnm 1 n-anm.

C. 757.

Maīð tra, ol Patraic, in do bepa ʾDīa for hepla-  
bra, paīð. [Non uor eptir qui loquimini,] ped ppi-  
tur patrir [ueptir] qui loquitur in uobis, 7pl.

10 Þennachair Patraic iarpum a ġinrum, ocur do lūīð  
paī in ppiṛata naīm for a eplaibra, con debairt, .i.  
Inñitintuð 1 ngeintliçt, ocur inbreð.

Ceðarða do pime ipin lūīð reo, .i. pīar o cach aḡairþer  
ocur toğað do cach aḡairþer, .i. uair ipert do pağða, ocur  
15 pīar o pēpaīð Eipenn.

[1nīn tīn] tuð<sup>1</sup> ngeintleçta <sup>x</sup>

ġnīm olc mað inðechur;

Ar īr do coimet cpeīðmī, pīaḡut,

foracbu cumuchta do corc ġacha claine.

20 Cauinðpech la hainm nechtranð

Eluð baḡir, pecað cin dīğail;

ʾDociallathar pīpīnðī, for ʾzeī a nennacc.

Ar nī dīğ demun dīlğur,

1 naīpīr impūīðmīche.

25 Nīmtha pamlauð tuīne,

<sup>1</sup> 1nīn tīn 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. neptāð anð) a gloss upon it.

Intud ing inðechta O.D. 11

Intud in ġintleçt 8 pl C 758.



"thou wilt not deem it good. And if I say that 'eric'—  
 "fine is to be paid, and that it is to be avenged, it  
 "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,<sup>2</sup> 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."<sup>3</sup>

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~~; *I avenge*

For it is to preserve religion, they relate,

Power was left to check each vice.

By a foreign soul<sup>4</sup> was corrected

The neglect of baptism, sin without atonement; *vengeance? or r. delinqu?*

Truth is balanced, by which they go into purity. *it forgets truth, it helps*

For the demon is not entitled to forgiveness

In the day of judgment. *transgression*

Not so the *sinful* man,

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

<sup>3</sup> *In you*.—Matthew x., 20.

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

INTRODUC-  
TION.[fol. 1<sup>c</sup>]

O.B. 1756

C 2263 f

'Dian dia dílathar ír díler abthain;  
 Abthain a dānāi i tairmhteche  
 Tar timna nairdriach.  
 | Aipio bui mod cāich in aithirí;  
 5 Aipilliuo iar cprochad | Cuir,  
 Cenibad in olc nall naithippēd.

Cio fo deira co tabuir logud don duine, o do rigne peccad, aet  
 co ndeina aetirí, ocur nach tabuir logud don angel o darigne  
 imarbar, cia no éiríad ne aetiríge? Ír e in faet fo deira, corp  
 10 aithiríge daenāa ata in an duine, ocur ata ic 'Dia forad ír aithirí  
 na in forad a raibí; corp remíde glan imorpio ata imon angel,  
 ocur nocho nuil ic 'Dia forad ír aithirí na in forad i raibí; ocur  
 ír uime na taro logud do o do rigne imarbar, cia no éiríad ríā  
 aetiríge.

15 Ailiu 'Dia, | rígned mo ret, |  
 Sinu aithirí, | aithirí nae nept,  
 Naō clāen coicept coimdiu;  
 Co na forcparad forbar  
 Forruilechar per.

20 Fompoir rí ríadāe,  
 Ríadāirí naerāhā,  
 Nuadāe imbith fompūigled.  
 Forrūir, forpetar, rí deoda |  
 ('Diamchuibre cāatā),

25 Cach mac ina cīnāō | also C 14 1303.10  
 Cingid ar chel. |  
 Congeib dā pecht deirmipecht díglā.  
 Demnigur dim gnuadib  
 Naō goirpet gel mīad,

midir?

30 Mīdāir meremnacht rān;  
 Sechim iar mo bāthir pātrāic

<sup>1</sup> Hear me.—Ailiu is glossed clumtí, hear ye, in the margin. The word generally means, to beseech, and this meaning would perhaps be better, notwithstanding the authority of the gloss.

ll. 25-6 occur in  
 C 2254 f. w. glosses.  
 Also other lines  
 omitted here?



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.

*destruction smells in transgression  
(Pl.)*

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.

*he (God) grants*

*did*

*I teach* Hear me, ~~God~~ God! *direct* my path,  
The oldest fathers, the fathers of potent knowledge,  
*he?* Perverted not the judgments of the Lord; who,  
That I may not heap aggravation  
Upon the bloody crimes of men.  
The truth of the Lord, *may it help me*  
The testimony of the New Law, *of Nuada*  
~~Warrant that Nuada shall die; I decree it.~~ *in the world it was decreed (?)*  
Divine knowledge, *it is known, decides* *I confess, I know (?)*  
(To which veneration is due),  
That each man for his crime  
Shall depart unto death.  
The two laws, indeed, contain examples of vengeance. *sq. vb. after death?*  
~~I shall be~~ *proved* by my cheeks  
That I shall not stain their white honor,<sup>2</sup>  
I ~~shall~~ pass a sound judgment;  
I follow Patrick since my baptism.

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

INTRODUC-  
TION.

C 2555

Piantar leir lam ardroille,

Ar is cach beo beirer breth

Der ahae a toga.

Dui is in cetna nour per nEpend

5 Na Dia deplaig inna nua pecht.

Ni dam trocaire|trinoit,

7 Tpe nime nept(na) nad nAodam nanacht,

Ar ba bithnuasud

Inidtoirpat Dia dia trocaire,

10 Conid aitheppach adroille,

I naipillud bar.

Baad cach oen oirger duine;

Deibh-nis roda rluasab rept|raigit, C 2255

Ec elgnar dearg,

15 Dia mbi marb neach (de);

|| C 2255 Naé nanis ruail rnaite,

Na raire|rruaithe:

Deo brondur bar,

" A míter mignima, ar baðar barra.

20 Bribu cach leicer bribudu;

Dearu bar bribudu.

Breath peachta dompuir|heir meir,

" Is olc nod nois mignim;

Conceptaim breithemnact bar,

25 Baud ina chinard cach.

Breth ar neim Nuada,

Ocur ni ar bar dearar.

1r amlaro po comalltea in da peacht; po hopta in bribu ina chinard, ocur do ruigler [nem] dia hanman; irread imdeirto

30 Ia rpu Epeann cach ina chinard, ar na po forbpe in peccat aitheppach irin moiri reo.

<sup>1</sup> 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 Cainbrethach is said to have taught the ancestors of the Scoti in Egypt.—See page 21.

(6A. 1757)

large hpu!  
C 2255

CIH 1303.17



del

Every hand <sup>be</sup> is punished as it deserves,  
For <sup>it is</sup> every living person who gives judgment  
Must have been chosen to it. *to whom the choice belongs*

bes a hac.

There was in the First Law<sup>1</sup> of the men of Erin  
That which God has not ~~vouchsafed~~ in his New Law. *pardoned*

The Trinity did not vouchsafe mercy,  
Through heavenly strength to save Adam,  
For it was perpetual ~~existence~~ *renewal?*

~~God gave him~~ of his mercy, *for which he created him*  
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. *or 'criminals shall bear death'?*

In the judgment of the law which I, ~~as a poet~~, have  
received, (?) *acc. to my sense*

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~~ *again* increase in the  
island.

(fo-?)  
adjudged? or  
*promised*,  
*or = dovetailed?*  
*as trans.*

*Let each one die*

[f. 2a]

INTRODUC-  
TION.

1r reo tuictheip triairin mbreitepa anuar, no faillyis Dia do Dubthaic, .i. tiactain itip oilgud ocuf indechad: uair indechad no bi ria Patraic i n-Eirinn, ocuf oilgud tue Patraic lair, .i. Nuada do marbad ma cinad, ocuf nem o Patraic do. Ait ata oilgud ipin mbreit ren, ocuf ata indechad. 1r e tiactain itip oilgud/ocuf indechad do nithip inniu, uair nach fuil comuf nime ac neoch inniu, amuil no boi in la rin, cen duine do marbad ma cinatib compaiti, an cem fogaba eipic; ocuf cach uair na fuighe eipic, a marbad ma cinatib compaiti, ocuf a chur ar muir ina cinatib anpoit ocuf inderibhipe torbu; ocuf fognam uat ina cor ocuf ma cunorad.

(O'D. 1758)

cf. C. Ad. p. 43

Small print! || C 756

1airin mbreit rin tria no forcongriat o Patraic for feruib Eirenn ar co tirtair co haen maigin rru haentair imac[a]lma do. 1ar tiactain imurpo doib  
15 don daul no pruitad forcela Cruir doib uili; ocuf ot cuar dferuib Eirenn marbad na mbeo ocuf beouga do na marb, ocuf uili comacta Patraic, iar tiactain do i n-Eirinn; ocuf ot condacatar laegaire cona dmuirib do faruiga do tria rirta ocuf mibairle dermapa i riad-  
20 nairi fer n-Eirinn, porlectrat for, ogreir De ocuf Patraic.

O'D. 11

C. 758.

1r and arbep laegaire: "Ricai a ler, a riru Eirenn, ruiriuiga ocuf orduiga cach pechta lind [cud cenmocta in ni reo]". "1r feru a denam" ol Patraic.  
25 1r and rin tarucomlad cae aer dana la hEirinn co tarpen cach a ceirp ria Patraic, ar beluib caa plaia la hEirinn.

cf. III. 30ff.

5

1r and no herbad do Dubthaic tarpenad breitem-  
3 Retaliation. In O'D. β, this is somewhat more clearly stated, thus:—"Oilgud d'anman Nuadair, .i. abpēt for nim, ocuf innechad for a corp, .i. a marbad ma cinad, 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.<sup>1</sup> 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~~; <sup>a</sup> and service is required of him for his *unfulfilled* contract and covenant.

INTRODUC-  
TION.

<sup>a</sup> Ir. Unnecessary inadvertence.  
possible

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 arrival<sup>2</sup> 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.

*it has been told to*

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

<sup>2</sup> Since his arrival.—Instead of *iaṛ tīaṛtāin do*, it is *iaṛ tīaṛtāin im doib* in the original, but corruptly so.

*mitto*

INTRODUC-  
TION.

(O' 1759)

C. 758.

nura ocur uile filidecta Eipenn, ocur nach pechta ro  
palnarat la firu Eipenn, i pect aicnid ocur [a pect  
paroi] ocur i mbreataib innri Eipenn ocur i filedaib.

f. V 92.17

C. 758.

rocht C 759

Toairngeptatur do nicpat bepla ban biar, .i. pecht  
5 litre; ar in Spirit naem ro labaratar ocur do air-  
cechain tria gnu na per pipeon cet rabatur i n-infir  
Eipenn, amail do n-aircechain tria gnu na [prim paroi]  
ocur na n-uagal aitre, i pect petarilaise; a ro riact  
pect aicnid map nat rochat pecht litri.

|| C 2276f.

cf. III. 130. 31f.

C. 759.

= Cretim (acc)

f. 16 C 2 183

10 Ina brecta fir aicnid tra din ro labairatar in  
Spirit naem tria gnu breitemon ocur filid pipeom  
per n-Eipenn, o congabad in innri ro co cretium anall,  
dor airpen Dubthaic uile do Patraic. Ni din nat  
taudair firi breitir n'oe i pect litri ocur nupiaonaire,  
15 ocur firi cuibrena cretium, conairged in ord breitem-  
naicta la Patraic ocur eclairi ocur plaitre Eipenn; do-  
neoch robbra dir pect aicnid [uile] ingi cretium, ocur  
a coir ocur comuam n-Eclairi firi tuait. Conide Sen-  
chur map innren.

englasa O' 12

20 Nonbur tra do epglar do ordugad in liubairi, .i.  
Patraic, ocur beneom, ocur Cairnech, tri epruib;  
laegaire, ocur Copc, ocur Daire, .i. tri rug; Rora, .i.  
mac Triaim, ocur Dubthaic, .i. ruí bepla, ocur fepgur,  
.i. filed.

25 Nofir, din, ainn in liubaire ro ordagret, .i. fir  
nonbur, ocur ata a dermepect pinn anuar.

<sup>1</sup> *The letter.*—In C. 758 the reading is, 'Do aircechainatur do icpat in bepla  
mban mbairt .i. canon, "they foretold that the white language of beatitude  
would come, i.e. the canon," viz. the New Testament.

<sup>2</sup> *Chief prophets.*—For prim paroi there is per pipeon in Harl., 432.



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

They had foretold that the bright word of blessing would come, i.e. the law of the letter;<sup>1</sup> 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 prophets<sup>2</sup> and noble fathers in the patriarchal law; for the law of nature had prevailed where the written law did not reach.

Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island, down to *the reception of* the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons<sup>3</sup> 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.

*included*

<sup>1</sup> 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 *Bérta Feini*,<sup>3</sup> and Fergus, i.e. a poet.

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

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

INTRODUC-  
TION.

(O'D. 1760)

1r 1 ro tpa in Cain Patraic, irpeð nað cumais nað  
bpeitem daenna do Gaedelaib do | taitbiuch nach in  
rogeba 1 Senchur moir.

1r é lin imoipio moirteir Patraic do tairdeét 1 n-Eipno, .i.  
5 deénebar ar peét pichit, (no deénemair ar pichit).

11 LU 118<sup>6</sup>12~~4 JI III 185 JI~~

Co tainic Patraic tpa in tabairta uilabha aét do tpiur 1  
n-Eipno, per conigne ppi arndéir ocup réluðad; perpeita ppi  
inolad ocup air; bpeitem ppi bpeitemnuir a rogeadab ocup  
paraisib. O tainic imoipio Patraic, ir romam ata caé uilabha  
10 do na pib ro do ppi in berla bain, .i. ma canoine.

On uair dona ponuc Amuigim Glungel cet bpeit 1 n-Epe,  
robu la pibéu ananuir bpeitemnuir, cur in macallam in Da  
Tuar 1 n-Eman Mache, .i. perceipne ppe, ocup, Mece mac  
Aona, mic Uithir, imun tucan puad bui ac Aona, mac Uithir.  
15 Da doréa om in labhad ro labairpet na pibéa ir in puiigel  
pin, ocup npi bu ppeil donab plaitib in bpeitemnuir ro nuirac.

"Lar na ppiu ro ananuir a nibpeitemnuir ocup a n-eolur,"  
olad na plaité. "Mí tuicamne cetumuir aradit." "Ir me-  
nann," ol Conéobar, "biao euit do cach anpcom o nnu, aét in  
20 in buir duthaig doibpcom de, npi puca; gebar cach a dpeéta de."

Do allad om bpeitemnuir ar pibéab iar pin, aét a ndutag  
de, ocup ro gab caé dpeab/Epenni a dpeét don bpeitemnuir,  
anail ro gabrat [ugdar na in-bpeit ro ppor]:—Dpéta Gaéac mic  
Luéta, ocup bpeéta Paétna mic Senchat, ocup subpéta Capatna  
25 Teipéte, ocup bpeéta Moiraio [mic Mann], ocup bpeéta Eogan  
mic Dupacht, ocup bpeéta Doet Hemtinne, ocup bpeéta Dpize  
Amibue, ocup bpeéta Dencheét ó leigib, ce ro batup ppe 1 tur.

1r in amuiri pin tpa do aentaispet maé per n-Eipenn  
tomur naé [anail] ocup mupci do cach iar na mhad, anail ro  
30 gabrat ir na Dpétaib nemed, 7pú.

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

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

<sup>3</sup> *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,<sup>1</sup> and no human Brehon of the Gaedhil is able to abrogate any thing that is found in the Sencus Mor.

INTRODUC-  
TION.

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

Until Patrick came only three classes of persons were permitted to speak in public in Erin, viz., a Chronieler, 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.<sup>a</sup>

<sup>a</sup> Ir. Of the Canon. *whole passage in Reprinted*  
J. T. III 186-7.

From the time that Amergin Glungel passed the first sentence in Erin, the judicature belonged to the poets alone, until the time of the *dispute* 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."

*nothing shall come to them save what is proper for them*

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 Neimhthinn, and the judgments of Brigh Ambue, and the judgments of Diancecht, the physician, which, indeed, were first of all.

Car. p. 304

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

INTRODUC-  
TION.

[Cetna uḡdour cetā no buir̄ i n-ḡirinn Ḃimeir̄sin ḡluinḡeal, in r̄ile, dālta Cai Caimbnechar̄ḡ eir̄de, in dālā d̄er̄cipul lxx.at  
O'D. 6, 7, r̄coir̄e F̄eniuḡa F̄ar̄ar̄d̄. Ir̄ e in Cae ir̄in f̄or̄f̄oḡl̄ainn r̄ech̄t  
and 8. Muiri r̄e t̄air̄dēt̄ anar̄i, oc̄ur̄ iṯ b̄r̄eṯā r̄ech̄tā no b̄er̄iṯēd̄. Oc̄ur̄  
5 ir̄ anl̄ar̄o m̄oir̄ur̄tur̄i r̄in:—

In tan imor̄p̄io no f̄uir̄i F̄eniuḡ a dā d̄er̄cipul r̄ēct̄moḡet  
do f̄oḡl̄uin̄ na m̄ib̄r̄ilā f̄on d̄oman, Cae d̄nā ir̄ e no r̄iā̄ct̄ co  
ḡis̄ir̄t̄, ḡer̄ bo do ḡb̄r̄ar̄oib̄ a b̄un̄ur̄ur̄, oc̄ur̄ no f̄oḡl̄uin̄ an  
b̄er̄ilā n̄ḡeḡb̄t̄acca; oc̄ur̄ ar̄ e at̄ c̄uār̄o do f̄or̄ainn do r̄is̄  
10 ḡeḡpt̄aca. Oc̄ur̄ [ar̄] r̄c̄ar̄oilēd̄ na r̄coir̄e f̄on d̄oman uile, ir̄ lā  
Cai do ḡuādur̄ na t̄ēṯtā ó f̄or̄ainn do c̄luin̄c̄īo F̄eniuḡa c̄uice.  
Oc̄ur̄ b̄a r̄i t̄r̄iā f̄och̄r̄iāc̄ t̄uēc̄ d̄oib̄ ḡcot̄, m̄ḡen f̄or̄uin̄n̄, do  
t̄ab̄uir̄t̄ do m̄el̄ mac̄ F̄eniuḡa. In̄n̄de d̄ic̄it̄ur̄ ḡc̄uit̄ f̄or̄ ḡcot̄ar̄ib̄.

Iar̄ t̄ēṯt̄ don r̄coir̄ c̄unā n̄ar̄t̄i l̄eo co f̄or̄uin̄n̄, no f̄oḡl̄uim̄ētur̄i  
15 an b̄er̄ilā n̄ḡeḡpt̄aca lā Cai.

Ir̄ir̄in an̄ir̄ir̄i i n̄d̄en̄tā na h̄air̄iḡe m̄or̄iā i n̄ḡeḡpt̄, .i. an  
ḡeḡr̄l̄aiḡ, et̄ ailia que in l̄ege r̄eḡr̄pta r̄unt, ḡr̄il̄.

O do c̄on̄nuir̄e t̄r̄iā F̄eniuḡ oc̄ur̄ na h̄uile f̄uir̄o na b̄r̄eṯā m̄or̄iā *suidh?*  
do m̄oir̄ f̄er̄i f̄er̄uor̄ d̄ei, do t̄eḡḡoir̄ d̄iā f̄oḡl̄uin̄ l̄eo, ar̄ do  
20 f̄uair̄m̄en̄ar̄ter̄i b̄a t̄r̄iā f̄or̄eḡr̄ar̄o n̄eol̄ur̄a oc̄ur̄ f̄r̄iṯḡn̄ain̄a no  
f̄ar̄uir̄ōir̄ Ir̄r̄iālēid̄ar̄o don na d̄r̄uir̄e ḡeḡpt̄aca, oc̄ur̄ do ḡn̄oir̄  
inā āir̄iḡe in̄d̄ā, ḡr̄il̄. In tan t̄r̄iā no c̄uātar̄i Ir̄r̄iālēid̄ar̄o f̄or̄i  
t̄eir̄ēd̄, t̄aim̄ic̄e Cae lā Muiri.

Inā ḡcot̄i ol̄c̄enā no ḡl̄uir̄iur̄t̄ ar̄ oman na n̄air̄iḡe r̄eim̄-  
25 eḡer̄it̄a, ḡin t̄ēṯt̄ ir̄in f̄l̄uair̄ḡēd̄ lā f̄or̄uin̄n̄; oc̄ur̄ ar̄i oman  
f̄or̄uin̄n̄, oc̄ur̄ a āiṯ̄b̄ir̄i iar̄ t̄iā̄ṯ̄uin̄, do l̄uir̄o F̄eniuḡ f̄or̄i m̄uir̄i.  
Ro b̄ui t̄r̄iā Cai i c̄ar̄im̄ē̄t̄ Muiri f̄ur̄ in r̄é r̄in, oc̄ur̄ r̄ob̄ui inā  
ḡn̄ar̄ ac̄ t̄uir̄ē̄t̄ t̄air̄ir̄in d̄iṯ̄r̄ib̄, ḡur̄i f̄c̄air̄ur̄tur̄i r̄iu, iar̄i f̄oḡl̄uin̄  
r̄ech̄tā Muiri; oc̄ur̄ in do T̄ir̄i T̄air̄ir̄inḡir̄e [d̄or̄iā̄̄t̄] f̄on, āē̄t̄  
30 ir̄in n̄ḡr̄eḡ, co r̄oir̄be i T̄r̄iāc̄iā.

In tan imor̄p̄io t̄anc̄ut̄ur̄ l̄uinḡer̄ inacc̄m̄ilēo co r̄ab̄atur̄i i  
n̄ḡer̄uin̄am̄, .i. inā h̄air̄ir̄ṯ̄ur̄i, do c̄huādur̄i iar̄i r̄in dā nōē̄t̄ d̄ec̄  
m̄il̄o do m̄ilēd̄uib̄ f̄or̄i l̄uinḡer̄ ar̄ a t̄ir̄i, iṯēo do d̄ech̄ud̄ur̄ f̄o  
c̄lu oc̄ur̄ āir̄ir̄d̄er̄c̄ur̄ na l̄uinḡir̄i ut̄, co r̄ab̄atur̄i a n̄ar̄ont̄ar̄o mac̄  
35 m̄ilēo, oc̄ur̄ do ḡell̄at̄ur̄i r̄iḡe r̄iu t̄ir̄i d̄iā no ḡab̄ud̄ar̄i f̄eir̄ir̄in t̄ir̄i.  
Iar̄i t̄air̄ṯ̄iul̄ in̄ar̄a iar̄i r̄in, no c̄uir̄et̄ur̄i ḡar̄oir̄il̄ na m̄il̄ō r̄in do  
l̄ot̄ur̄i a T̄r̄iāc̄iā i t̄ir̄i C̄h̄r̄iur̄t̄h̄n̄ē̄ ar̄i eir̄in, c̄un̄ar̄o uar̄t̄h̄ib̄ C̄r̄iur̄t̄h̄n̄is̄.

<sup>1</sup> This interpolation is in O'D., 6, 7, and 8 only.

<sup>2</sup> *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.



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

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TION.

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

He Ir. means 'told'.

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

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

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

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

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





Now Cai went in the fleet which had sailed from Thrace to meet his own people, and he showed them his work since they had parted, i.e. the law of God to men, and his judgments. After this Cai was Brehon to the whole fleet. From him is named, Brethchath or Brathcail.<sup>1</sup> '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,<sup>2</sup> &c.

After her came Conula 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. *he was a famous author*

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 Dublithach Mac ua Lugnuir, who put a thread of

*bound*

INTRODUC-  
TION.

*one of*

## INTRODUCTION.

*de aruidib éinn* — Patraic; sinnotha anghlam ro bai ar a cinn do bheitha naile nugasuir doghnuirtear; .i. Sen mac Aghe ocuf Doorn mac Uin; ocuf Moenach macc Hine, ocuf Fiachna Fialbheithuic, ocuf Cneime Ceir, ocuf Luchtaine raor, ocuf Dianceét, et alii qui s in libro manepertantur.

Uir buó eicin dín doibrium aét tairpenaó a coimne doneoch ro cachnutar a ceile reinnib, ocuf a ceirtuáó ríao Patraic ríua reét lúre do ucc Patraic lair, 7rl. Ocuf orduáó ocuf fuilleo uaidibrium.

*= nad 1*  
*sub. v*  
10 Ceo ríarú tía tíaó Patraic ro batuir aomhíu dī foillíroib. Intan no neppuaititir ina hieitennu a rir aicned, do cuireó [bolga for a ngruadab]; do cuireó bolga cetamur for deirruaíde Sen mic Agí, in tan no beireó claonbeiret, ocuf dor lectair itirum iar mbiret rir, 7rl.

15 Connla in rucírode gair itir la ríach in Spíríata naomú ro bui ríar.

*scrutazad ?*  
Sencha mac Col Cluín in conbepetó bheith conbaporrucadoo in aóche ríam ina briu. Paclana, a mac, aét in tan rucet ríde bheith ngrá, maó i nannirí meir do éinte meir in tíre i mbíó i 20 naon aóche, 7rl.; maó a nannirí laéta not pentair na ba a laeá; maó rir imorpo a nobepetó ba hogrlam in meir for in ríó; ocuf íro íranní Paclna Tulbheithach.

Sencha mac Alílla in conbepetó bheith ngrá gín teora [r]aílche artuó cachá bheith. Rir naicne ro bui a ríthel, cona rúca 25 gaoí. Moruno ní conbepetó bheith cin ríu ina bpaáuit; in tan dín no beireó gaoí no teannat in rín ina bpaáuit. Maó rir a mbepre no lebrung me rir.

*ro ?*  
Píleó dāna ro batuir írín inorí rí, .i. Peargúr Píanaé (imorpo ír a Píanaach a cūch Cíaríaríge Luachra), Pícepírne 30 Píle, Heóhe mac Alóna mic Uíthí, Althírne Alimur, Pírgúr Píle mac Althírne, ocuf Píleó Eíuno dāno olchena in conbepetó loá enech la cach ríu no beireó gubret, ocuf ba eícomin a ceir, ocuf in conbepuaititir teinn laódu no imbar for orna, 7rl.

Ír eó tía ríannuio íraáab cach ríu a uátarar, fonn Senchúra 35 morí cetamur, la Sen mac Aghe, a inoíomach la Pírgúr ocuf Dubtách; gá neorúáret ríde lam do oírechtaib alanaí áuáus-

<sup>1</sup> Tulbrethach—i.e., hastily judging.

<sup>2</sup> Fianach, now Fennet, in Kerry.

<sup>3</sup> 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.

*patron saint who was present there were*  
 INTRODUC- brought other  
 TION. authors of the  
*wise men [of Ireland?]*

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.

*(as midius)  
 did not understand*

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.<sup>1</sup>

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.

*He 3 rocks which  
 fasten  
 q. I 30.27*

Now, the poets who were in the island—viz., Fergus Fianach (so called from Fianach,<sup>2</sup> 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 osua,<sup>3</sup> &c.

*They were not attain*

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





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

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TION.

What is the reason that it is the place<sup>1</sup> 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 ;<sup>2</sup> 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

masses

INTRODUC-  
TION.

corpóra bit; in uaine ocur in glar itir in uirid ocur in glegil  
bit; in liat ocur in éiar itir in uirid ocur in ciroub bit; in  
temin ocur in alao itir in dub ocur in corpóra bit. Coni dī  
pozat in caē prumgāt inrin.

5 Ro delb dono ocur po tomair in pī cetna ina fuil ó talmain  
co firmamint, conio prupin do miter tiset in talmain.

Ro puz iaprin na peēt panna ó ēa firmamint co talmain:—  
Satorn, Eoir, Mercur, Mart, Sol, Luna, Uenir. 4 | (O.S. 1763)

1r e dono po tomair o ēa erca co gnein, .i. dā cet .m.  
10 ocur a cetar cethraāt; conio do īf annm nem neēpda cin gāt.

1r e dono po tomair o ēa a|ēpī cutpuma rin itir firmamint  
ocur gnein, ocur do pūnaāt do pūmarib; conio hī rin in Olimp  
cen cumrcuāt dūno annm in tpef nem.

1r e dono po tomair ina fuil o ēa firmamint gō talmain, .i.  
15 dā mile dec ar cuic cetab dec mīl, ocur ina fuil ó talmain co  
firmamint ata o firmamint co pūgēc, ceitpī mile pīet ar pax. 2.  
do mīlb, cenmoēa firmamint. In met dona fuil o talmain co  
pūncepūde īf pēd dono fuil o talmain pīf co pūdoman īpīn.

1r e dono in pūz rin, .i. pī nime ocur talmain, po tep in pīp-  
20 mamint ar an mair moir necpūthar; ocur pūpdaē cuic cpepa  
mīti, .i. cūp tēpīde (.i. itir in dā mēpīarēthi) ocur dā uarōa,  
ocur dā mēpīarēti, .i. uarōa anep, ocur uarōa a tuarō.

1r amlarō rin dono po hōpdaēgēa cetpūē na firmamintī,  
uair/amair bīf a blaepe in uīē| īf amlarō ata in firmamint in  
25 talmain īpīpīrō; ocur īnacūarēp dono pōcepē a tomur, ocur nī  
tūpīna tomurtar.

Ocur po opdaē in pūē iap rin dā pē pāpīti do bēē mōti, ocur  
dā pē mīr ina nīpcomair, ocur uīde mīr do gne in gāt pāpīti,  
conio hī cīnn blāona nōf tīmōillenn. Se pīnīrtī caēa pāpīti dīb  
30 rin tpef in firmamint do ēatēnēī pōillī tpeitīb, conio pēpa  
ocur|pē pīnīrtī pīl do pīnīrtīb anō, ocur comla glame|pī caē (O.S. 1764)  
pīnīrtī, co pīl in firmamint na tpein brat gēnnāde ocur ina i/h 27

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 tpi mile.

3 Sixty-six.—Recte, seventy-two. ✓ (as in orig. text!)

See dans rotomais ina fuil  
o talmain co fessa.

[fol. 2c]

cet/

= SR 165

da/



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.

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 ~~ether~~ 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,<sup>1</sup> 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,<sup>2</sup> 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-six<sup>3</sup> windows in it, and a glass shutter for each window; so that the firmament is a mighty sheet of crystal and a protecting bulwark round the earth, with three heavens, and three heavens around it, and the

INTRODUC-  
TION.

in rim n-anna n-etharda  
~~a-anna n-anna n-etharda~~  
SR 20.

etheral ?

and he gave it to ?

which it rests ?  
he fixed ?

strong mantle of hide & a  
a .... tunic ?

INTRODUC-  
TION.  
—  
tionaig̃ toriãc̃ta im̃ talman, co t̃ri nimib̃ ocuf co t̃ri nim̃e im̃p̃i;  
in rectmão im̃oip̃ro po ceptão i t̃ri nimib̃. Hí he dono riñ for̃ao  
angel, ãet̃ a bẽt̃ am̃ãl̃ põt̃ im̃ãc̃hãĩr̃t̃, ãtã dono ar̃ iñ p̃ãt̃  
riñ, .i. iñ p̃rim̃am̃iñt̃ ocuf nã p̃ẽt̃ nãĩrõp̃enñãĩg̃, õ t̃ã iñ ũãĩr̃ po  
5 ep̃ũt̃ãĩg̃t̃ã.

Rof̃ p̃anñ iñ p̃ũg̃ cet̃na i noib̃ p̃anñaib̃ dec, ocuf do p̃ãt̃ anñ  
do cãe p̃anñ põ lẽt̃; ocuf ãtã p̃ũãt̃ cãc̃a p̃anñã oib̃ ã tim̃c̃ell̃ nã  
p̃rim̃am̃iñt̃e, coñrõ donã uel̃baib̃ anñim̃ĩg̃t̃hẽr̃.—.i. Aqũãĩr̃,  
p̃ĩr̃c̃, Ar̃ũẽĩt̃, Tãũĩr̃, Gem̃e, Cañĩr̃, Leo, Ũĩr̃go, Lib̃la, Scõĩr̃p̃,  
10 Sãĩg̃et̃õr̃, Cap̃p̃icõr̃nũr̃. Coñrõ iat̃ riñ iñ dã p̃anñ dec̃ p̃ũr̃ i  
p̃ẽt̃̃ ž̃rĩañ ocuf̃ ep̃cã; coñrõ t̃rĩc̃ã lãĩt̃ĩ ocuf̃ dẽc̃ nũãĩr̃ẽ ocuf̃  
lẽt̃ ũãĩr̃ bĩr̃ ž̃rĩañ iñ cãẽ p̃om̃ñ oib̃ riñ, ocuf̃ ã cuic̃ dec̃ t̃et̃ iñ  
ž̃ãẽ p̃inñ.

1 mĩr̃ Eñãĩr̃ donõ bĩr̃ ž̃rĩañ i n-Aqũãĩr̃; i mĩr̃ Fẽb̃rĩã bĩr̃ ž̃rĩañ i  
15 p̃ĩr̃c̃; i mĩr̃ Mãr̃tã bĩr̃ i n-Ar̃ũẽĩt̃; i n-Ãĩb̃rĩũl̃, i Tãũĩr̃; i mĩr̃  
Mãĩ bĩr̃ i nGem̃e; i mĩr̃ Iũñ bĩr̃ i Cañĩr̃; i mĩr̃ Iũl̃ bĩr̃ i Leo; i  
mĩr̃ Aug̃ũĩr̃t̃ bĩr̃ i Ũĩr̃go; i mĩr̃ Sept̃im̃bĩr̃ bĩr̃ i Lib̃rum̃; i mĩr̃  
Oct̃im̃bĩr̃ bĩr̃ i Scõĩr̃p̃; i mĩr̃ Nõũim̃bĩr̃ bĩr̃ i Sãĩg̃et̃ãr̃; i mĩr̃  
Dec̃em̃bĩr̃ bĩr̃ i Cap̃p̃icõr̃nũr̃.

20 Iat̃ anñriñ iñ dã p̃anñ dẽacc̃ p̃ũr̃ i p̃ẽt̃anñ ž̃rĩañ.

Ac̃ cuic̃ õlẽž̃ur̃ dõ p̃ĩr̃ cãc̃ã lãẽ dõ cãẽ iñt̃lẽc̃t̃ãc̃̃ doneõc̃ bĩr̃ põ  
ž̃rĩãoib̃ Ẽcl̃ãĩr̃ĩ: lãĩt̃ĩ mĩr̃ ž̃rĩẽmẽ, ocuf̃ ãẽr̃ ep̃cã, ocuf̃ p̃ũt̃  
mãrã, ocuf̃ lãĩt̃ĩ p̃ẽc̃t̃mãnẽ, ocuf̃ p̃ẽĩt̃ĩ nãẽĩh̃.—F̃iñit̃.

Seanchur̃ p̃ear̃ n-Œipeaño : cĩõ coñĩõp̃ũĩt̃ear̃? Com-  
25 cuim̃nẽ dã t̃reañ, t̃ĩõnacul̃ el̃ũãĩr̃ẽ oiã p̃ãĩlẽ, dic̃et̃al̃  
p̃ĩlẽ, tõp̃mach̃ õ Recht̃ lĩt̃rẽ, nẽp̃tãõ p̃rĩ p̃echt̃ ãũc̃ĩõ;̃  
ar̃ ĩtẽ t̃rẽ n-ãl̃cẽ iñp̃eiñ p̃ũr̃ ã n-ãr̃tãĩt̃er̃ b̃rẽtã iñ  
bethũ.

Seanchur̃ .i. cãĩr̃ ĩr̃ p̃anñ p̃ũr̃ nã hõp̃cũraib̃; ar̃ iñ tuic̃ãt̃ ãc̃t̃ eol̃ãĩg̃, .i.  
30 cãĩñg̃ cãiñ iñgẽnã .i. cãr̃ cãiñg̃inẽ, cũĩr̃ã nẽĩt̃eñr̃, .i. Señchãẽ p̃ĩr̃ nã p̃er̃  
n-Œip̃ũnõ, nõ p̃eñchãĩñg̃nẽ b̃rẽar̃ n-Œip̃ũnõ.

Cĩõ coñĩõp̃ũĩt̃ear̃ .i. cã cãẽ nãẽ p̃ũr̃ ĩ p̃ãtẽr̃; nõ cĩõ põ cõmẽtãr̃-  
tãr̃ iñ ñĩ p̃ũr̃ ĩ p̃ãĩt̃ĩr̃ p̃eñcũr̃ p̃anñ; nõ [cĩõ] põ cõmẽtãr̃tãr̃ p̃eñcãr̃.

Đuñãõ, ocuf̃ iñdẽ, ocuf̃ ãĩr̃bẽr̃t̃ coñãž̃ar̃ doñ põcul̃ ĩr̃ p̃eñchũr̃.  
35 Đuñũõ dõ p̃oñ ã Ẽb̃rã, põenã ã ž̃rĩẽĩg̃; nõ p̃ũõr̃ ã Ẽb̃rã, ocuf̃

*Text from here to p. 54  
Revised & transl. in  
ZCP 16, 174 ff.*



*eternit-SR 196.*

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

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

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

These are the twelve divisions through which the sun runs.

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

The Sencus 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 Sencus, 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 Sencus preserved ; or how was the Sencus preserved.

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

INTRODUC-  
TION. rúene a Sreig, ratcio a Láiten, Ólígéō a Sairdelg, ocur ólígéō  
a oirberc.

Al inde, a inoathmeac, a tathmeach a inde in focail ir  
rencur: Senchur, .i. ren chai fir fer n-Eiriond, no na ren, .i.  
5 caí, conair, conuir fir na ren. Amuil tiasar ar conuirib inoā  
do chum ppim airir, ir amlaid tiasur ar ólígéō an trenceara,  
oirir eolur cacha cangne:—Déirmirect ar in ir cae conuir;

Silla domanic ar cae,

Ocur a silla noḡadlig rinā.

10 No rencar, .i. ren cae fir na ren, tech fir na ren. Amuil  
oitner in tech nech ar ruact ocur ar doinnid, ir amlaid rin  
oitnear ólígéō ocur eolur an trenchura nech ar inóligéō ocur ar  
aneolur cach cangne; ocur deirmirect [ar] an in ir cae teē:—

“Cenāai, muilend, caill reā.”

(o'g. 1766) “No rencur .i. rencuir, cuir, tucart, .i. tucart fir na ren. No  
rencar, .i. in ren fuil and on in ir renex ren [ata:] ocur in car  
fuil and oní ir curtoia, .i. comet óligio na ren. No rencar, .i. ren-  
cair, cair, cangen, renācngne fer n-Erinn ata and. No ren-  
cú; in ren fuil and ir onní ir renex [ata] ocur in car fuil and  
15 onni ir cairr, barr, .i. renbarr óligio fer n-Erend. Ólígéō  
tarcar no tacmaingef tar caē nólígéō ólígéō in trenceara;  
amail tacmaingef barr in craind tar bun in craind, ir  
amlaid rin tacmaingef ólígéō in trenceara tar caē nólígéō.

Rencar in focail fein, rnechai, cae fir na rne, .i. conair  
fir na rne, no na rne. Ocur rne o Fenur Rairard. De-  
irmirect ar:—

“Feni o Fenur arberatatar” 7rl.

Ocur a centrocur in focail do rigneo and, .i. ef tallao  
ar rā ner. Deirmirect airirde, amail a dubairc in rle:—

30 “Fegrat rilro Ral i for

“Rencar co reig la Ferur;

“Ma iar mal cach mane imach,

“Do roirce dāne Dubāch.”

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

“Feni ó Fenur ar breta bpi go boēta,

Sairdíl ó Sairdál glar ar garra Scuit ó Scota.”

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



Hebrew 'suos,' which is 'suene' in Greek, 'ratio' in Latin, 'dligedh' <sup>INTRODUC-</sup> in Irish, and law is its import. <sup>TION.</sup>

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, <sup>i.e. the way of the knowledge of the ancients.</sup> As people go <sup>by</sup> many <sup>ways</sup> roads to a chief residence, so they come <sup>to</sup> the law of the Senchus <sup>by</sup> the knowledge of every <sup>case</sup> ~~covenant~~. *Here is an example to show* that 'cae' means a way:—

*cf. CCF RE 27*

"A youth protected me on the way ('cae'),

*came to ?*

"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 chaiss,' 'cais,' a contract, i.e. the old contract of the men of Erin. Or, 'Senchus,' the 'sen' which is in it is from the word 'senex,' and the 'cas' which is in it is from the word 'casus,' top, *i.e. the old top of the law of the men of Erin.* The law of the Senchus is a law which excels and overtops every law; as the top of a tree overtops its trunk, so the law of the Senchus overtops every law.

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

"Feini from Fenius are called," &c.

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

*no, the other way round*

"The poets of Fail here look upon

*sharply with*

"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."<sup>1</sup>

INTRODUC-  
TION.

Cio armato conraim do beara i torach in focail iŕ senchur iŕir? [cú] naé ſuítaiſſi tucaſo anſo? Coir am i ndeſina, uair eir ſuil i torach in focail iŕ ſoirſela, no iŕ annim do Cuirſ Sotheſ.

Cio cuinaſo ſenſar ſer n-Eſenn aſo beuio ſir, uair naé mo

5 aſa aſirneir do dliſeo ſer n-Eſenn aſo na do dliſeo ban?

Coir ein a ndebairſ ſoin aſo, aſrechuſ do tabairſ don ſaſo iŕ uairſi aſo ar ſur, .i. don marſul, uair Cuirſur caput uir, uir capat mulierſ, Cuirſ iŕ cenſo dſir, ocuſ ſer iŕ cenſo do minai; ocuſ uairſi in ſer inar in ben, ocuſ ar ſiruarſidetaſo

10 ro tairſelbaſo he i leiſ ſir in ſer.

Cia inaétnuſaſo do ſone ſenchur ſer n-Eſenn do ſaſo ſir i ſir? Ar meit do inaitair ſer n-Eſenn do bui 'ca denam; ocuſ noé do cenel eirle do horſaſeo, aéſ dſerairſ Eſenn. Iſ aſre i dſerair ſenſar nioſ ſir ſor, ar meit do maſtib ſer n-Eſenn no

15 bui ſa denam. Ocuſ ni uirne aſo beuair ſenchur mar ſir, ſenchur aile do beſ aſo iſir; no cia no beſ ſenchur aile aſo oc na ſenſarſaſb, no oc na ſileſaſb, iſ bec caé ſenchur dſib i n-aéſreſaſo ſum, ar a n-etarſaſe iar ſirinde, ocuſ ar uairſi in lucta do ſiſne e.

20 Ocuſ a cinſo noi mbliarſaſa iar tairſaſa ſatſaſe i n-Eſenn iſ aſo tairſic in ſenſar uile do denam. [ſatſaſe ocuſ dſeomſ, ocuſ Cairnech uil ac Tuilen, iſ iat ſo ſeriburſur i caile liuburſ do marſum dſeruirſ Eſenn.]

Iar ſeanchaſtib na ſaſeſiſi annſo annar. Iar ſenchur in

25 ecna imurſo ſo ſir.

Senchur dono, a ſen ſil ann iſ onni ar ſenſaſ aſa, ocuſ a caſ ſil aſo iſ [onni iſ] caſra, .i. tuſaſo, .i. ſen tuſaſo inſirſin ó cenſ marſ. No dono a ſen ſil ann iſ oni iſ ſenſur, ciall; a caſ ſil

<sup>1</sup> *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-Mór*' (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 '*Domhnaeb Mór*' (great Lord's house or church) to be found throughout Ireland; there is not a single church called '*Domhnach Beg*' (little *Domhnaech*), 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-

(O'D. 1767)

[f]

[fol. 36]

|| C761. O'D. 3.



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

INTRODUC-  
TION.

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

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

according to?

And it was at the end of nine years after the arrival of Patrick in Erin that the Sencus was completed. Patrick, and Benen, and Cairnech who is buried at Tuilen,<sup>2</sup> were they who wrote it in a chalk-book<sup>3</sup> to preserve it for the men of Erin.

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

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

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

<sup>2</sup> Tuilen. Now Dulane, near Kells, in Meath.

<sup>3</sup> 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.

INTRODUC-  
TION.

*l. coméd déigid gach  
duine in sin*

*duine*

ann <sup>= of</sup> ip oní ar cairtísatúr, .i. taimarḡtíḡ, .i. ciall taimarḡtíḡ ḡaí  
raeda ina ḡlḡeḡ. Mo dono a ren pil ann ip oní i[ḡ] rueni a  
ḡreic, ocur raetio a laetm, ocur ḡlḡeḡ a ḡaetolḡ; ocur a car  
pil ann, ip oní ip curtoḡa, .i. cometo, ata, .i. ḡlḡeḡ cometo ḡach  
ḡaín inḡm. <sup>d</sup> Ocur in ḡlḡeḡ rin ip e ḡrém ocur bunato ar a n-ḡara  
ḡaḡ rir, ocur ip ḡi ar ainm don poirí ocur don bḡḡ ascenḡa o  
4. cuimneḡ ainmí caḡ réḡ ḡlḡtíḡ. In cuimḡio inuipio iariuiḡ;  
ip ḡo ip ainm don toḡaḡ ocur don ḡaḡh, ḡo ḡnḡ in ainmí ic iariuiḡ  
ḡaḡ raeta. In rir inuipio iariuiḡ; ip ḡo ip ainm don toḡaḡ  
10 ocur donḡ epulaima arar ḡoinn iariuiḡ, co ḡacab a ḡuilleḡt ip  
in etepḡḡa; aḡt nama ip ḡo ḡrḡḡ inarur ḡlḡeḡ an etarḡḡaḡthe,  
ocur ní ḡo ḡrḡḡ inarur ḡlḡeḡ in cuimḡi. Ocur cḡo in rir donḡ,  
ní ḡo ḡrḡḡ inarur, uair amail aḡhḡḡḡ ḡoraiḡmet, ocur ní beḡuḡ  
ḡepinuḡ eipḡe co inuic.

*comad ead bus?*

*cf. doairrthe in m. 140 31)*

- 15 Comcuimne ḡa tḡean, .i. in ḡa eolach, .i. cinnur ḡo beariar in  
cuimne ón tḡm don tḡm eile. Iḡḡeḡ ip comḡarḡ tairḡeḡo anḡ in cuimne,  
cur an m cometaḡ inḡ; no coma ḡeḡḡḡ comḡarḡ tairḡeḡa anḡ an  
cuimne, ocur comatḡ eḡ bur penḡur anḡ an ní cometaḡ inḡ, .i. caḡ ren  
oca tḡonacul ḡo alaile, amail ar beariar “tḡonac ren ḡo tḡm;” no Sen  
mac Aḡi, ocur Sencha mac Aḡilla, mic Coil Clom; ip leo ḡo marurḡar  
bḡeḡa, .i. na penḡleḡa, ocur ic he ḡo opḡaḡḡḡḡar cetaḡḡḡḡḡ [atḡabala]  
ip in ḡail oc Uirnech; no ip caḡ ren oca tḡonacul ḡia laile. “Tḡonac  
ren ḡo ren,” .i. inarḡḡar ḡo ḡeipḡal, ocur ip eipḡe m ma ḡomai  
ḡo nach ailiu, .i. cuimne cumaiḡe ḡo bí ac in ḡa Sen, ac Sen niac Aḡe,  
20 ocur ic Senḡa mac Aḡilla; iḡe in ḡa ren inḡaḡḡḡḡ rḡnḡ, uair ḡeipḡuḡ  
ḡeḡḡḡa Sin nḡc Aḡe ḡarḡarḡ Sencha mac Aḡilla, ipḡḡ rir i rāḡḡḡ  
Senḡar Sin; no ḡo cometaḡḡar Senḡur.

Tḡonacul cluairḡ ḡia rāile, .i. tḡonacul ataḡ in ḡleḡḡa ḡia incoi-  
met, .i. canḡell ataḡ in ḡleḡḡa .i. caḡ ḡia incoimḡt, .i. tḡonacul ḡleḡḡa  
30 o cach ḡib ḡa ḡeili, o Roḡḡa ocur o ḡubtach ocur o ḡepḡur; no[i]r accu  
rin ḡo bui in ḡleḡḡḡ eile, .i. pecht liḡu; no ḡleḡḡḡa in inarḡḡḡḡḡ  
ḡia rāile, don ḡeipḡbul; no mḡae ḡo inḡell i cul i comet ip m rir rāiteḡ  
ḡenḡar, .i. ḡai mḡil col in cloḡḡ, .i. amḡil ataḡ a cul, a comet, (.i. ar

<sup>1</sup> Joint-memory, comcuimne.—In O'D. 13 is given a Latin derivation of this compound word as follows:—"The 'com,' which is in 'comcuimne,' is the same as 'cuma,' i.e. equal memory; 'cuma' quasi 'communis,' 'cuimnes' quasi 'communio,' i.e. strengthening."

<sup>2</sup> Seniors, or men whose names began with Sen.



it is from the word 'sensus,' sense; the 'cas' which is in it is from <sup>INTRODUC-</sup> 'castigat<sup>o</sup>r,' i.e. corrected, i.e. the <sup>correcting</sup> 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.

From the joint-memory<sup>1</sup> 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 Seneha 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, <sup>which</sup> ~~or what is preserved in the memory~~ of the two seniors,<sup>2</sup> i.e. Sen mac Aige and Seneha mac Ailella; they are the two Sencs who are mentioned here, for ~~it was the philosophic knowledge which Sen mac Aige had~~ <sup>when an old man that Seneha mac Ailella learned</sup> from which it is called Sen's Law; or it is so called because he preserved the Sencus. (*Chronicon* I 129)

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 preserved<sup>3</sup> what is called Sencus, i.e. the storehouse in which this famous knowledge was arranged and treasured up for preservation; for hearing is conveying.

<sup>1</sup> Preserved.—In C. 764 and O'D. 14, *Tronacul cluair* is explained *inmú* *toctanach incommét, ocur ní cluair do n-ionúir aét ipreua do n'ionacur, ocur ip í purmnote*, 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.

N.B. C 762 says Seneha mac Ailella was of Ail Cluaidle

INTRODUC-  
TION. It is the correcting;

rational?

Senior to senior  
preserves it (amb-com)

Seneha mac Ailella over-  
looked (lit overtook) the  
end of the life time of S. mac

silent

INTRODUC- tion. *ip tothanach in t-eirtecht*). [Cluaip], .i. clopera, .i. in pera po comilai in maigirtin dia maile; cluaip .i. i cluaip in deirgipuil; cluaip, .i. clumipin, .i. clupip ino ro, no eirtecht in ro dia maile.

10 *Diactal pille*, .i. ippeó po cometar anó dicetál na pilleó, (.i. i leacab 5. *Persar pille*, ocur Dubtach machui lúgar dicitur hic), .i. ic Rop, rái Deila Feme, ocur ic Dubtach, rái lúgar, ocur ic Persar, rái pilleó. Ip in pír a raiteir penéur rin, 7il, .i. in aobul cantain olisgheé po bi ac na pilleab, ac Rop ocur ac Dubtach, ocur ac Persar ip in pír raiteir penéur rin; no po cometarar penéur; no raite pille do raí puannemam 10 rái ma Patraic, po marparar co tairpenta do Patraic. Ipeó ip com-  
parar tairceó anó, in pilleóé cur a in cometar innti; no comadó bu comparar tairceó ann, in pilleóé, ocur comadó bu penéur ann, in in cometar innti.

*Tormach o pecht lútre*, .i. o pecht petairlaeti ocur o Hupiaonaire, 15 .i. tuilleó pír do canon, .i. tairmoigé, .i. po tairmoé tam a tairgi-  
oetu lútre in pír po cometar anó, .i. cuíruigéó pír breitir nDe, ocur ata a pírben, .i. canome, .i. a tairm co moó o tairgióetá na lútre po bui cur in tairpá, Patraic, ocur Benem, ocur Cairné, .i. pírban  
raí do cur aip, .i. ocúlur pír ocúl, ocur tuilleó a nerbaó ocur a 20 n-anpírúime tairmúigé. Ipeó ip comparar tairceó anó, in lútre comé-  
tar innti; no cumadó bu comparar tairceó ann, in lútre, ocur comadó bu penéur ann, in in cometar innti. Copar Cluaip o tuat ocur tuaiti o Cluaip, ip in pír a raiteir penéur rin; no, po cometarar penéur.

*Meraró pír pecht aicnó*, .i. poó pír ner aró rin, anó raíbe 25 ipin cétaró tairpé romannó, raím “neraró pír aicnó,” .i. in in na  
tannic po na tairchó pír breitir nDe, don aicné ar a mberoir na  
genti a mberé, ipé do pír i penchár, .i. a éinnó co nerpar in pera  
po cometar anó cona inntormach do pír tairpá aicnó na pír; no a  
ner roeu co nerpar do pír tairgióetá aicnó Aóam, do laegar, 30 ocur do Corce, ocur do Dairé, uair ip péo po bui do pír aicnó Aóam,  
cúrruigé na cínó. Ip ní pír a raiteir penéur rin; no, po come-  
tarar penéur. Ipeó ip comparar tairceó anó, in t-airné cur an  
cometar anó; no comadó bu comparar tairceó anó in t-airné; no  
comadó bu penéur anó in ní cometar anó.

35 *Alí ite tré n aile inyein pír artaitheir bretha in  
bethu*, eóon in dicetál, no tpe n-aile, .i. “dicetál pilleó,” tairmá o pecht

<sup>1</sup> *Thread of poetry*, puannemam rái, 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 reailing is no Sicip hé píl do raó dicheál po breá co po marparar co tairpenta do Patraic, i.e. or whoever was the poet that put the judgments into poetry, they lived until exhibited to Patrick.

The same copy adds at the end of this article, *dicetál píl* .i. po coméó dono in aobul cantain do raó raó na píl i leacab, i.e. ‘Dichetal filidh,’ i.e. the great recital preserved it which the poets inscribed on flagstones.

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

? du soth ?



*reil of knowledge?*

Cluaisi,' i.e. 'clo-fhesa,' 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. 'Cluinsin,'

*from-knowledge* i.e. this is 'Clufis,' or this is hearing ~~for another~~ *from*

The composition of poets, i.e. what is preserved here is the composition of the poets (i.e. in inscriptions,\* i.e. Fergus the poet, and Dubhthach Macua Lughair, <sup>Ir. on</sup> are here alluded to), i.e. by Ross, a doctor of the Bérla Feini, and by Dubhthach, <sup>Flagstones. no. 12 Ériu 217.</sup> a doctor of literature, and by Fergus, a doctor of poetry. This is called Sencus, &c., i.e. the great lawful recital which the poets had—i.e. Ross and Dubhthach and Fergus—is what is called Sencus; or they preserved the Sencus; or whoever was the poet that connected it by a thread of poetry<sup>1</sup> before Patrick, it lived until it was exhibited to Patrick. The preserving shrine in this case is the poetry with what is preserved in it; or the preserving shrine is the poetry, and the Sencus is what is preserved therein.

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

Strength by the law of nature, i.e. to turn to strength what is in the first four matters before mentioned, i.e. before "strength by the law of nature," i.e. such part of the law of nature, from which the Pagans passed their judgments, as did not or could not agree with the word of God, is what was taken from the Sencus, i.e. to return mightily the knowledge which was preserved therein with an increase of it according to the rules of the nature of men; or, to change its strength mightily according to the rules of the nature of Adam, by Laeghaire, and Corc, and Daire, for the balancing of crimes was the thing dictated, according to the nature of Adam. And this is what is called Sencus; or, it is it that preserved the Sencus. The preserving shrine<sup>3</sup> is nature and what is preserved in it; or, the preserving shrine is nature; or, the Sencus is what is preserved in it.

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

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

*Addition from the law of the letter.*—There seems to be a defect in the text here. It should probably be "increase and diminution from the written law." The allusion is to what Patrick added to the Pagan Irish laws from the Gospel, and what he removed of the over-severity of the Mosaic law—an eye for an eye, &c.—which the old Irish are said to have learned from Cai Cainbhrethach. 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.

<sup>3</sup> *Preserving shrine.*—Conan is in original, but it is wrong.

INTRODUC-  
TION.

1. *litri, neipatō ppi peēt aicnō, .i. cinmoēa penēap, .i. uapir ip iat rin ailēi nemcumfāeēa ppi a napratheir bpeithemnur do bpeit t'atpriebtachab in beēa; ocur biē rin ap aēriebachab, amuil atā iō quoto cōtiniet ppo eo quoto continetur; ocur ip ē cuit antō apā antō, uapir atpūbriamur 3. romantō, tōietul pīlēō, torimāō ō peēt litri [7pū.] .i. nō ap ite antō pō pō pūatip tpe nailēi nemcumfāeēi nā cumieitheir do cumfēuēāō a n-Ōpunn, ocur ip pōpūa do aptattheir cō bpeēa ipin domun uilēi; nō donō, ap ite antō pō amuar nā tpi ail ois pōp a tapriapreir bpeithemnur an domun uilēi, .i. pīlēi, ocur litri, ocur aicnō.*

10 *1r antō pō hāiplēō pūg ocur atthech, pūgan ocur ampūgan, pūor ocur dāor, pōthcedach ocur dothcedach, pōna ocur donai.*

*1r antō pō aiplēō tpe cāich pō mīatō; ap pō bui in biōth i cūpūma conīō tainic Senchur Mār.*

15 *1r a Senchur Mār pō aiplēō comōipe do pūg ocur epircop, ocur aige pēchta litri, ocur pūat pīlēō pōpūan 1. centāib pōpōrūā, ocur do bpiuēāō tpe napir cetāib, oca mbi cāipe anpīc cō nā thochur techta.*

20 *1r a Senchur Mār conamur ap nā pūchta mātch do ulēc, ocur olc tō mātch.*

*1r a Senchur Mār pō aiplēthā nā cetheora cana:— cāin iapriatō, cāin pāepriatth, cāin aicillne, cāin lamam-nurra techta; Ōpūatō cāich hī copūib bel, ap pō bui in biōth i mbailiutth manī aptatip cūipe bel.*

25 *1r antō pō hāiplēō, .i. ip in Senchur pō hepaluātō. Rīg, .i. onni ip pēgenō, pōllamnuēāō; nō onni ip pēctitūōine. Atthech, .i. intī tōiānā cōip aēi pīach, .i. ic pīach ppi in pūg, .i. a pāepceilī ocur a pāepceilī, ocur a tuatthā olcēnā, .i. nī atthech gūat pēimī apbeip pūnō, .i. aēēē pēich imbleōgān ap. Rīgan, .i. uppē uōōēim, .i. cēctumintip comcēneōil, 30. .i. comatō ben pūg Ōpenn, .i. gēim ip cōip do pūg. Am pūgan, .i. am pō*

*imbias*

*dicain  
C76*

*modal?  
But see MS. No. 6°13.*



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.

*Strong*

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

<sup>a</sup>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.

4 III 2.2

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-

INTRODUC- tion. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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<sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> 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gan'), i.e. 'amh,' a negative, i.e. that she is not fit for a king, but only for a vassal, INTRODUC-  
and that it is right for him to divorce her. Chief, i.e. of the chieftain grade. TION.  
Dependent, i.e. of the inferior grades ('Saer,' and 'daer,' i.e. certain, for uncertain, are applied to all men in the Sencus Mor.)<sup>1</sup> 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 *Bér-la-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 Sencus, *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 Sencus to each person in proportion to his wealth.

In the Sencus 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 Sencus Bec.<sup>2</sup> 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;<sup>3</sup> but the bishop has penance as excess. Bishop, i.e. with a sign or without a sign. = *miracle*, of II. 16. 11, 252. 24

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. *fulfills*

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. the 'ollamh'-poet *did this* after his appointment by the king of territories.

INTRODUC-  
TION.

1 Inniu ír do cendais colla tall, co rinuio rionuio trit beor. [Feb. 3d]  
 Ocur ír amlaíó do nícheií fon;—i. in tan adóio in ríio in duine  
 anall ma doóum, no in tadbuir, do gúio compac<sup>†</sup> do pocetair do  
 cendais a cnamá, no a meninai cen rputai, ocur ír maíe no  
 5 canaó ocur do gúio. Ocur ír iari nuaríatnaíe in rin; ocur ni  
 amlaíó fon do bui ríia Patraic, acé do beíeo in ríle auríano  
 10 forí in colamín<sup>†</sup> no forí in cenó, ocur ró rínnat a anní ocur anní  
 a atharí ocur a maítharí, ocur do rínnat caé aíríí do cuírtea  
 éince, co [cenó] nomaróe fo dala no trí; ocur ír Teimí laega,  
 15 no ír Imur Foróína írin, ar ír maíó ní do ríallíítea tréota;  
 ocur ba ríam imoríio aínai do gúítea céctar de, i. ríam cínél  
 nuobairt do gúítea oc céctar de.

colamain // C 767.  
 de  
 cf. Corm. p. 28, 16.

[Oct. 1774]

n/?

2. 767.

Ro móríob Patraic imoríio an tréíoe ró o naib ríleobíob, in  
 tan ró cnetret, uairí rob anróan, ar ní dentá Teimí laega,  
 15 na Imur Foróína, gúí uobairt do deib íoal ocaib. Mí heó om  
 foríacab acu iari rín ní oca mbet uobairt do díabal, uairí rob  
 íoan [maí ceíó]. Ocur ró facab acu iari rín [díacat do cendais,  
 ar ír foríeríó forí ocur ríutígnaiíia ríoeíia fon ró leceó do naib  
 ríleobíob; ocur] geneláíge ríer ní-Éírenn, aírí caé aírceobal,  
 20 ocur dúilí ríuínntí, ocur dúile ríeóá, ocur céluííat co laíobí, i. scé-  
 ríeé caecat la hollanai, ocur trí caecat co leé la haníuít,  
 octmogat la elí, ríerí la cana, caeca la dor, cétríacá la mac-

<sup>1</sup> *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."

<sup>2</sup> *A minute.*—*De* is in the original, but it is incorrect—it should be *cenó*; the right reading is inserted from Cormac's Glossary, voce *imbar foróína*.

<sup>3</sup> *Two or three.*—In C., 767, the reading is, co *de uníur uel duoríum uel tríum plur miníuríe*, 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 *Teimí laega*, as performed by the celebrated Finn mac Cumhaill. In Cormac's Glossary, voce *Imbar foróína*, the text is much better, thus, "co cenó nomaróe no a do no a trí," i.e. to the end of a minute or two or three. In the latter work, the manner of performing the Imbas

.viii. X



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 staff<sup>1</sup> 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 minute<sup>2</sup> or two *days*? or three;<sup>3</sup> 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 Foehluc with his thirty, the Drisac with his

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

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

INTRODUC-  
TION.

impure, unclean

steadfastness

i. genealogy O'Don. 61

INTRODUC-  
TION.           

7/

riurinn, triá la pócluc, ríe la dhríac, deé rceoil ac in tamuin,  
reét rceoil oc in oblaire. Do pprincea ocur do porcela anó  
rin. Ir iat moirpo pprinceil moirer anó, .i. tosla, ocur tana,  
ocur toémarca, caá, ocur iréa, ocur iréala, faite, ocur perra,  
5 ocur porbára, éetra, ocur aróeda, ocur airgne.

(O.A. 1775)

Ir iat na tana, .i. Tain bo Cuailgne, ocur Tain bo Regamuin,  
ocur Tain bo Rídar, Tain bo Daríada, Tain bo Ríaré, 7hl. Ir  
iat na tosla, .i. Treccairt tise dhríadais, ocur rmutáil tise,  
Dumach, Togáil tise Heétain, ocur dhríone dadeis, ocur Dáóc.  
10 Ir iat na Toémarca, .i. Toémarc Meirbi, Toémarc Etaine,  
Toémarc Eimire, Toémarc Sarobe, ingine Seirchú; Toémarc  
Ailbe, Toémarc Ríthi ocur Dairine, da ingin Tuathail, 7hl.

Ir iat na caá, .i. caé Muíge léa, ría Paictolon, ocur caá  
Heimí re Pomoríab, ocur caé Taillten, re Clannab Míleó,  
15 ocur da caé Muíge Tuire, 7hl.

Ocur bpeithemnuir ppeon a corur a cepte, aihail ro gab: “ar  
a éet ar a alair ar a cor.” Ro facaib inrin oc na ríleab;  
ocur aribairt Patraic naé catu porpogán doib a n-Éirinn in  
tan do ghuir a trierí ríemeperí da tabairt doib iaguin, ar ir  
20 ríerí an ro gabíat olóar an ro éreíeré.

~~toe~~

q. V. 76. 15

¶ Ocur do bpuígar dhrénar cetaib, .i. an diabal totsurá, ocur ní  
aca bíp in coipe anríce, .i. aca bpuígar ir ríerí nar in ríerí ro, .i. in  
bpuígar oc ambi in coipe anríce, .i. íca n-Éirinníer ceta imóa, .i. in  
bpuígar léitech, .i. da cet do caé crúó aei, cinmóta coin ocur cata, ocur  
25 da cet ríerí in bérab mógar léir, ocur ir éirí bpuígar.

Oca mbí caíre anríce, .i. aice ríe bíp in coipe ríerí ríuchur por a  
gablaib, no ar a n-Éirinníer a mbíada coipí do cach, .i. ir éiríe in bpuí-  
gar léitech. Co na thochur techta, .i. co na éocur olícheé .i. muc  
ocur cupu ocur bo tpebítea anó rin oc in bpuígar ro comair in caíre, na

the withu?  
or telttha (fl.)

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

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

<sup>3</sup> *Tuathal*.—Most of the stories here referred to are still extant.

<sup>4</sup> *Magh Tuire*.—The stories here referred to are all extant.

<sup>5</sup> *If it has been sung* (ar a cet).—The words in the text occur in II. 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 Oflaire, 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,<sup>1</sup> 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.<sup>2</sup>

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

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

And he left them also just judgment in right of their profession, as we find:—“~~It~~ it has been sung,<sup>5</sup> ~~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*,<sup>6</sup> 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~~ <sup>many</sup> hundreds ~~are kept~~ <sup>are paid</sup>, 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,<sup>6</sup> 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

απαρ αετ:—“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.”

<sup>6</sup> 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.

INTRODUC-  
TION.

6/

cf. C 1890, 2462, 2024, 4  
it has been brended

should still be paid to them

apart from

|| V 78.1

INTRODUC-  
TION.

O'D. 17

tri deis éanna, ocu na tri bhuí [canna], ocu na tri beo éanna. No  
co na tócu techta, .i. ar n-ghraiait tri haige bhuí an, a daum no a  
bom, co na timéad di faill no éanna.

(O'D. 1776)

Cio ar mbuó tri haige nama do beó an? Fouté ní teige leo-  
5 ram daum no tarcuiri tar da fei decc.

Cio in ní in coipe aineic?

V 78.

11in. Cairic olegar do beó for tme do gref ar cno cáe  
tarcuiri do daumic, .i. cairic anairic, in ní do beap in do airuc  
ar in-oi, ocu legar in cáe cairic oleana; ar cia beó a mbuó  
10 anorun co ti dam, ní conragar tairu (no a muga), ocu ní

w/

C. 771.

12 gabar an do bhuí aet daein na daime, conit ar no gabar  
a buó con do cach; ahuil no gab lauae do ius, ocu erroc, ocu  
riu; colpta ocuigerna, cuinn arad, ler iugna, eroichet prepa-  
15 brait ius, no tanairi airénnis [ius] 7rl. No, anricc, .i. an,  
16 potuilead; conac riccu, conach tihum, aet maó pluch do gref.  
No anricche, .i. cona ricuichet dia gablaib. No anairic, .i.  
cia beó co pota an, ní legeto co ti a gnao comatup.

17 a Senchar Mar conamur, .i. if a Senchar mor no canamprigeó,  
no no cotamprigeó. Ar na puctha maith do ulec, .i. ar na puctha  
20 maith, .i. enecann mor don ti oligir enecann beg; no maí enecann  
do ule don ti na oligir enecann; no diu moir do peppam deppail.  
Ocu ole do maith, .i. enecann beg don ti oligir enecann mor; no  
ole beó cáe enecann do maí, don ti oligir enecann; .i. ut est, "ar if  
25 po gnimab mroiter. Dia for dume," cio dono ar nab po gnimab no mef-  
emnaigter dume for arailé fon innur rin.

sic?

t can?

-ed?

(O'D. 1777)

-asa?

C. 771.

18 a Senchar Mar no airletha, .i. if a Senchar Mar no he-  
aluareó na ceiriu maíla po:—Cain iairuait, .i. maíla na iairuait  
do beap leiriu lenum. Cain rairuait, .i. maíla in rairuait rairu.  
Cain airuile, .i. maíla uca ceiriu in rairuait. Cain lanamna  
30 techta, .i. maíla in lanamna oligthi, .i. in techta cia no bui.  
Ar do catich hi copuib beó, .i. in cuicéó lebar [no Cain beccna]

chorusa bona

O'D. 18

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

<sup>2</sup> 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 airic, .i. tairu app an do beap in uile, ocu in teit mudo ann,  
cia beó co cenó mbliaróna in, la rin in ti iua cairic, 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.<sup>1</sup> Or it is with its legitimate wealth, i.e. that three boiled joints may always be in it, i.e. of the ox or the cow, with the accompaniments of fat or lean. INTRODUC-  
TION.

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

What is the ever-full caldron? Answer. A caldron which should be always kept on the fire for every party that should arrive, i.e. the ~~ever-full~~ caldron, i.e. that which returns in a perfect state whatever is put into it, while every other caldron would dissolve it; for although the share of food sufficient for a company should remain in it till their arrival, it would ~~neither increase~~ (nor be wasted), and there would not be more found boiled than what would be sufficient for the company, and his own proper kind of food ~~is~~ got out of it for each person: as, for example, the haunch for the king,<sup>2</sup> bishop, and literary doctor; a leg for the young chief, the heads for the charioteers, a steak for a queen, a 'croichet' for a king opposed in his government, or a tanist of a ~~monarch~~, &c. Or, 'annsic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anscutithe,' i.e. that which is not removed off its hooks. Or, 'anaistic,' 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 Sencius it was provided, i.e. it is in the Sencius 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 evil~~ 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 Sencius Mor were promulgated the four laws, i.e. in the Sencius 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 Béscna, i.e. the binding of every one to the thing

<sup>3</sup> 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.

not boil over?

can be

High (or read ces?)

or 'tis an ill deed not to give honour-price

NB



## INTRODUCTION.

.i. ardað cacha ip in ni rure tuc trebairi co coir o belairb, [.i.] cori da roðonn co rir ocuf trebairi, .i. ardað air in neich rir a tabair trebairi co coir o belairb; no cuirar neð uad, [.i.] na ceitri tabairta; no taruirim do cacha oib ipin cori ro lá o belairb, .i. inac oc in airt, na da éilí oc na sraib, in ben ac in rir. Arro bui in bisech i mbailiuch man ardaip, r. .i. ar robu cuir ba elodac a ba, a maic, ar in mbié man tirta da ardað i neich rir a tuc trebairi co coir o belairb, no ro cuirid uad o belairb, in tabairt.

Atair teorai aimiria imbi bailetach in bich: re chuairt duinebad, tuarathlia cocca, ruarlucað cori mbel.

cf III 2. 3. 6.

(v. 1770)

Atair teorai aimiria imbi bailetach in bich, .i. atair tri re ruchtaine mað elodach a ba (.i. a maic), o neach ipin mbié, .i. atair teorai hinbadac, no ata treide i naimperairb, i mbi helodach a maic o luét in bea. Ipe treide elar uadair ip na tri aimiriaib, .i. a noame, ocuf a n-inoile, ocuf a n-inorucur. Re chuairt duinebad, .i. baad eipitri ar na daui hi cae uirio na re, .i. cuairt re, .i. timéll re, .i. aihuil ro bui in buio Connall, no in morelac muirire Parcolain, .i. aihuil goira, no aihuil goirte ingabala, .i. oibad na noame. Tuarath lia cocca .i. ip e tuar no tar ip lia bir aca cocca; [no] torad lia, .i. lia, imac, ip e imac cocca .i. imbeith cocca, ip é torad ip lia aro; no ip tuar ninoligid, no cocca bir aro, co coirceð in ni iat; ut ept "bairi flata of caé."

Ruarlucað cori mbel, .i. uaruarlucað in neich rir tucad trebairi co coir o belairb, no cuirir nech uad, in tabairt .i. a rena ocuf a naimperitru, cona bet cipinour ponuarluacetheri ar eicir.

Atat a tri noða icat, dechmadac, ocuf pumitri, ocuf almiria, aragairt re cuairt duinebad, traethad cairde la ruz ocuf tuath, aragair tuarathlia cocca. Ardað cacha in rochar ocuf ina dochur aragair bailiuch in becha.

Acht na cuic cupu ata taitimechta la peime, cia ro naratar: cori moza cen a flath, cori manais cen arad,

cf IV 206. 15.

<sup>1</sup> *Destruction of the people*.—In O'D. 18, the reading is duinebad .i. oibad na noame .i. in tamlaét, in treðuit, no in buio cunnall, i.e. 'Duinebadh,' i.e. the carrying off of the people, i.e. the dysentery (flava icteritia), or the Buidhe Chunnall.

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

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

INTRODUC-  
TION.

There are three periods at which the world dies: <sup>(1)</sup> the period of a plague, <sup>(2)</sup> of a general war, <sup>(3)</sup> of the dissolution of verbal contracts. *is crazy*

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. 'euaire-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.<sup>(1)</sup> General war ('tuarath lia coetha'), i.e. the evil omen or disgrace that prevails most in war; or, 'toradh lia,' i.e. 'lia,' much, i.e. much war, i.e. prevalence of war is the fruit that most exists in it; or it is a prognostic of illegality, or of war that exists, until the king checks them; for example, 'Barr flatha os each,'<sup>(2)</sup> 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.

?  
*So that it is an ill deed in whatever manner it is dissolved? of last page*

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 <sup>lord</sup> labourer without his <sup>lord</sup> chief, the contract of a monk without his abbot, the contract of the son

INTRODUC-  
TION.

copr meic beoathair cen athair noca, copr dpuith no  
mire, copr mna pech a ceiti.

Olcena atriuter cuir bel amail adrodoad Aldum in  
deibduibairt: acbath in bith uile ar aen uball.

cét /

1. Catat a tri, .i. trebairt iour rin, no tri epnaile iour rin, .i. ip  
iat rin na tri neichi ac ie aen neich. Dechmata, .i. co cinnuio. Pui-  
miti, .i. topach gabala each nuatorat, .i. each cet lae, ocyr cae cet uan,  
ocyr cae / tri tuirmit ac neoch. Cinnpana, .i. ein einuio, no almpana, .i.  
ailim pon; no ailio in doin on tpon, ocyr noco nruil cunneo ar in almpan  
10 do reir dligir, ac ahuil arlangper Dia a tabart. Uirgairt me  
cuairt duinebat, .i. urgairt rin co na bia baad epiltin ar na  
damaib, i cae uir na re. Duinebat, .i. ahuil gortat. Traetha  
cairde la rig ocyr tuait, .i. trenaito no trenitpiancan na  
tuat don rig po rmaet cana no cairde, ut ept "each cno a cunnrech." III, 34. 20  
15 Arasair tuarathlia coetha, .i. argairt conac e tuar no tar ip  
lia ann cocao o bet rin ano, .i. uicup na cat ocyr no congat. na?

[fol. 4<sup>hr</sup>]

x. 08. 1412.  
Th. IV 216.

Artao caich ina rochar ocyr ina dochar, .i. ero itir da  
rian, ero itir da praer, ero itir da roconn no puaruas cuir, ip paratge.  
Sochar, .i. copr comloise. Dochar, .i. nach rochoho ar pntar  
20 dpuith, .i. duibarta pera hi ocyr trebairt. Arasair bailiuth in  
betha, .i. a urgairt conac elatad a ba, a mar, ip in bit i mbia rin.

quite diff. comm. O.A. 19

II 364. 20f.

(O.A. 1780)

Olcena, etc. /

Accht na cuic cupu ata taitmechta la peine, .i. mge ar  
aet, ata aet lum ano; aet na cuic cuir taitmithep do reir in peine-  
char. Cia ponartep iatpian lum ocyr na cuir dligtecha romann, .i.  
15 ar na huib coparb ip taitmithep, no petar do taitbiuch. Cia po nar-  
atar, uair noa taitmithep iatpade. Copr moga, .i. puoir no pen-  
cleiti, .i. dair. Cen a plait, .i. ar aip, .i. a plait tic po coparb.  
Copr manais, .i. daerpanais. Cen apair, .i. ar aip, .i. in tar tic  
po coparb. Copr meic beoathair, .i. in tathair tic po coparb, ero  
20 gop, cyo mgor, cinnota in mac paerleiti. Cen athair, .i. do bea ar  
aip. Copr dpuith, .i. co rat, .i. pep oimmit. No mire, .i. cen rach,  
.i. in ben mer. Copr mna pecha ceili, .i. in adatpac cen clann, .i.  
acht cuic cupu po ceip, peca pep ata cope, .i. aptaithep na cuir cuirp nech  
co copr o belab uile ceta. Ocyr ip e cuit in olcena, uair cuir dligtecha

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

<sup>2</sup> 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 dligtecho anuap, cuir indligtecha po rin—"The foregoing are lawful contracts, those which follow are unlawful."

<sup>3</sup> 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.

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~~ <sup>deserves prosperity</sup>; and there is no limitation of the alms according to law, but as God ~~requires~~ <sup>will enjoin</sup> 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 possible adult~~ <sup>normal person knows</sup> ~~whom his fraud is known,~~ <sup>his dishonesty</sup> ~~i.e. fraud or concealment of the circumstances and of the security.~~ <sup>who is not a</sup> 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,<sup>2</sup> 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~~ <sup>are recondite</sup> 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,<sup>3</sup> i.e. a base<sup>a</sup> tenant of ecclesiastical lands. Without <sup>a Ir. Base</sup> his abbot, i.e. being present, i.e. the abbot impugns the contract. The contract of the son of a living father, i.e. the father opposes the contract, whether the son be ~~obedient or disobedient~~ <sup>obedient</sup>, 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

the poor gets it from the prosperous man

who is not a normal person knows his dishonesty

are recondite

a Ir. Base manach.

cf I 432. 2 INTRODUCTION.

romann. Amail adrotao Am, .i. amail do no aithnegeo Am  
parao ina diuairt co deinnin. In derbdiuairt, .i. derg cach nom  
caé nindigé; no derg cach nom deolaró. Atbát in bicti uile ar  
aen uball, .i. do eiplear in bít uil ar in aen abail, ar an aen  
don uball, no ar in aen don abail imar gaburtair Eba éill, no imar  
gaburtair eill Eba.

<sup>458</sup>  
= I 201.

Atat ceitheora rabair tuaite noda dermuithethair.  
i mbecair: ruz gabretach, eppcop tuirledach, ríle diub-  
artach, aipe eirindraic, naó oiget a mamu, Ní dleghai-  
o der doib dipe.

Atat ceitheora rabair tuaite, .i. ceitri rapair iat, no co nber-  
nat ro; no a ceitri no co nbernat ro ip in tuaite na dermuithethair  
erbur uada dia nberna maí dia tochur; uile imurpo erbur on ríleó  
ocur on eppcop, cia do gniat maí dia tochur. Dermuithethair i mbe-  
cair, .i. mbecair co mibit itir becair de, .i. bec na pei iarra nbenat rin;  
no ip bec na neid tuiar ata doib rin. Ruz gabretach, .i. for a ceitri,  
berur breá gae; cio im lu, cio im cleit, ip com'noir do in eirindraic  
de. Eppcop tuirledach, .i. i mbreitir, .i. toairledach acae/ a gae  
ro co hipe oc acae/par; no acae, a ole, no nirligenn; tuirlino in dae  
in ole. Ríle Diubartach, .i. urain eperach berur diubairt, aob  
eiberach, .i. cuingir ni. Aipe eirindraic, .i. gnair pláta, .i. cipe  
oib do ni gait ocur brait, .i. ar anhracar. Naó oiget a mamu—i  
dleghai doib dipe, .i. in ti oib rin na comoigenn a moamuádo no a  
grem oigíó, noca oigenn pe eneclann, .i. noca oiginn dipe eneclann  
do co comlán in mama nooigí. cf. III 24. 29

g = d?

no/

i-adhar?  
(adhar)  
ZCP 4, 348

O'D. 20, 21. [Dia inbe innrucur ocur tochur cú maí do denum oib, ip  
lan emeduno oruio. Maó innrucur cin tochur, ocur maith  
do denum de, ar let emeduno in gnair ar gnai gabur. Maó  
innrucur ocur tochur cin maith do denum oib, ip rgnrebull  
naina oruio. Maó tochur cin innrucur naina, ocur maith do  
denum de, ar let emeduno dono beop. Cio innrucur dono cin  
tochur, do berur rgnrebull aipe, uair cia bet tochur occa ni  
torinuio emeduno do muna dena maith de.

<sup>1</sup> Eve.—This is an attempt to derive 'uball,' an apple, from 'eba eill,' Eve corrupting.

<sup>2</sup> Due to these.—This text is fuller in C. 1130, 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.

<sup>3</sup> 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. **INTRODUCTION.**  
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 'abauu,' apple, on account of which 'Eba enu,' Eve contracted corruption, or 'enu Eba,' corruption seized on Eve.<sup>1</sup>

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.<sup>2</sup>

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')<sup>3</sup> 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. *Transl as tho' not ought*

*persons after which they do that .?*

*large animosities*

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



INTRODUC-  
TION.

Subreicemnuir, ocuір зиратнуир, ocuір зиройгил, ocuір зир-  
аггигуир, ocuір зиретерей, ocuір зиртатиртуд, ocuір зирайней,  
ocuір зиреттуй, ocuір миротул ocuір миргел, ocuір ethuch i coitcenn,  
etir Ecлuir ocuір tuath, a leť emeclunō dibur umpu cach epnuil  
гоиб фуй интй фуй i ndenunō in tolcc cu ruice in tpep feťt, ocuір  
ni diubunn uime fpi zach naon čena cu ruice in tpep feťt, ocuір  
terburō imoprio a leth emeclunō fpi cach itir on tpep peťt  
amach. Re duine eile diubur in leťemeclunō; ocuір lan eme-  
clunō aleť fpi pen, no peir inтй фуй i ndenunn in pođuil.

C. 1130.

16 [Dia ndenaro gait, no] gat oitheō a tig cach grait, no a beť  
ann do gpep, ocuір fell ocuір fingal ocuір duineťaiģe, a lan eme-  
clunn dibur uime cach epnuil dib po cetoir.

aut-commdul C1131, O'A. 895

C 18 35

Acupcuinne no acupcuirbeť imoprio in biatō ocuір poplopecatō,  
ocuір bpatth ocuір rapuigēi, ocuір guin tpe epcce, ocuір gat do  
ndenum amuich, ocuір fpi a comprainne, ocuір a cunnpurō, ocuір a  
airitūō amuich; a leťemeclunn dibur uime cach epnuile diubir  
fpi gac aen čena cu ruice in tpep feťt. Alān emeclunn imoprio  
dibur fpi gac aon itir on tpep feťt amach, cinnothā gpađa  
Ecлypa. Mať iatoparōe imoprio doģne ir a lan emeclunn dibur  
wumpu pocetoir, cupu icuit, ocuір cupu pennit, ocuір cupu inuģu-  
chuit gpađ. Ocuір dono fon coir cetna cřo atultpuy do gnet.

Dia ndenut guin, no fell pop corpuib no colluib, fingal no  
duineťaiģe, no etech daime, no atultpuy do gpađuib Ecлyri,  
terburō a lan loģ emeť iumpuđ po cetoir cupu icuit, ocuір  
wuprio pinnet na gpađa Ecлyri, ocuір po rothut na gpađa cetna  
cinnothā in τ Epoc, ni poichpide aťt aiblecteoir; no cupuđ  
eppucc oiģi na poirpē a gpađ no a oiģi doipōir; ocuір po roith  
eppucc enreicthe (reicthi), .i. aithpige ap tpepi do ni reic.

4 ALT IV 362 f.

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

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

INTRODUC-  
TION.

Bach. p. 50.

to wanting to

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.

through intent?

covenant?

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,<sup>1</sup> 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 riú a letemeclunn terbur uata dia nderna maith dia tochur; uile imorpo erpuir on Erroc ocur on filed, cia dognet maí da tochur.

11a gráda tuaithe imorpo ro roídet na gráda cezna, dia storumuipet reb; cele terbaró do cach gráda dia raile o tha riú su ruige aire itir da eriuí. Aréet do riú. Samairc do occeiruí, bo do bo-eriuí. Ailred naom, no raith, no eteru, no supiath-  
nui, no supoirgiull, no subreitemnuir, no sumer, no sum inuil, no porlorccad, dia ndenut cu ra tri, troetharó a loí emech umpu. Aultruir imorpo, no teet por coibdeuluch do cach aen dena, ir munu ocur in terimurucur in brietir.

nadma C 1135, O.A. 896

-14?

O.A. 576

1m camte imorpo, ocur crecha coiténna, ocur zona, ocur rcoilte, ocur coillte rechtge, ocur bain-beimeanna tre ropach, ocur debtia comaitcepa, eró ar aon lur do gneuir, ni digbunn a lan emeclunn ium nech, cunepila oligeó umpuó, aet um graduib Eculpa nama; in sum, in crech ir anuil adaltur doib.

C 1836

i.e. the file diupartach

1n file dono cunnuio porcpuio duairi, no acrair in mied na oligenn, no do ni air indligtech, ar a letemeclunn digbur uime cach erpuil duib ru gaó aon co ruice in treir feet, ocur a lan emeclunn imorpo on treir feet amach.

Maó sum, no gair, no ethuch, no aultruir, dogne erpu, no airéimdech do nach duir aultruir, ni roichet in gráda cezna, ce pinde, no ce erpa; no cumao Erpu oige na roireó; ocur ro roich Erpu aconreice ma ni aithrige ar treiri. Maó supoir-  
gell no supiathnui, no subreitemnuir, no ailred naom, no sumer, no guteru, ro roich in gráda cezna, aet cupo peinne, ocur cupu erice ro met in cinuio; ocur dia ndernut innrcuchad, ro roichut an gráda ber airde.

C 1837

Ocur are an innrcuchad ro in per leginn do dul a neppucoroeet,  
30 ocur in terpu do dul in abiltetiraet no indepurigeet De;

<sup>1</sup> *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.

C 224, 1083



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. INTRODUCTION.

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.<sup>1</sup> 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,<sup>2</sup> or theft, or lying, or adultery be committed by a bishop, or by a Herenach to whom marriage<sup>a</sup> 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.

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.*

<sup>2</sup> *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.

*Brchr. p. 50. of V 368.7 etc*

*Much replies?*

*hood/*

<sup>a</sup> Ir. Adultery.

*Back p. 59, 60.*

INTRODUC- ocuf maó iadriúe doígne foígal, ní fíl emeclunn doib do íneí,  
TION. cia pinuit, ocuf cia eipíat.

do síndé / C1837  
ar aithigi n'calsa / "

Ír ar gabur eirídec, "maó tuirleó fo íneáib uairí, ní etar  
dineí aét cumal do na íneáib eaná ocuf ní fíl ní do na  
5 íneáib Eculra, ar ír ann ro foígalídeó ru ocuf ar a duálíur  
robui emeclunn doib eiríaríat."

mana secht O'D. 898

Ná huile daine donarib oró Ecluir d'aitígró eiríaríat, ata  
cumal doib ar aithígró neclíra. Maó na íe íneá Eculra  
doígníat na íneá ro, ísúcha an íneá buí aine, aét eirí  
10 pinuit ro uairí in íneá, eirí ír in eirí. Ocuf cu ro íeíat in  
eirí dono; maó na íneá eaná, no uirí eaná, no eculra, no ísú,  
no ollamain, no bhuígrá, in uairí na fíl torumuch tochurí  
doib, ar pennuit uairíib dia n'Ecluir íeí, do rochtuín a neme-  
clunne ro met eiríur uairíib, ocuf penníat don tí ír íeíatíur,  
ndleisid O'D. 898 15 dia m'oleíro penníat; ocuf ní mo ír m'oleígréach doib aolíuríur  
olíar cach m'oleígréach oiríeá.

Maó na íeíat íneáíat íneá do íneá na íneá ía, .i. aileó  
a uairíeíat, no a íneá, no aine, no íneá m'oleí, no íeí-  
íeí, ar torumuch tochurí íneá doib do rochtuín a íneáíat,  
C. 1135. 20 ocuf penníat ocuf eiríat, no eiríat [.i. cumal] ta m'oleíro don  
tí ír íeíatíuríat, maí íneá nach oiríat penníat.

C2267

C. 1135. Secht mbíatíat ac in aineí íeígríll ír íeíur. Ocuf [íeíat n'íeí  
eirí uile ac] cach íeí do na íeííat; ocuf in eiríat do íeíat  
íeí a íneá do na íeíat n'íeíatíat íneá, cu íneá e in eiríat  
25 íneá do íeíatíat torumígríat don bhuígríat eiríat, ocuf a íeíat  
don bhuígríat íeíat. Ocuf do eiríat bíatíat o íeíat íneá cu íeíat  
aíne íneá íeíat, ocuf aon bíatíat m'íneáíat íeíat íeíat íeíat  
íneá. Ocuf aí íeíat íeíat, no íneá íneá cach bíatíat íneá. Ocuf  
in eiríat do íneá do íeíat in íneá íneá íeíat ar in mbíatíat  
30 íneá, ar íeíat íneá do íeíat (.i. íeíat) do íeíat in íeíat íeíat  
íeíat no dono cach íeíat a íeíatíneá; ocuf a íeíat o cach íeíat.  
No íeíat íeíat íeíat a nemeclunne, [.i. íeíat do íneáíat íeíat,

<sup>1</sup> Corn.—The contents of a 'miach,' or measure of corn, cannot now be accurately ascertained. Its value was estimated at one 'screpall' of silver.

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

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

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

*He is entitled to p.*

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.

*Bachr. p. 40.*

The best Aire-forgaill has a right to the maintenance of seven persons. And every king of the kings has seven base tenants; and the amount of stock which he gives to the seven base tenants, is equal to the number of 'seds' that the Brey-'cedach' should have; and the Brey-'lethech' should have twice as many. And the same proportion less has every grade of chieftains down to the Aire-itir-da-aire, who has a right to the maintenance of one person in addition to his former property. And the maintenance of one person in these cases is worth a calf of the value of one or three measures of corn.<sup>1</sup> 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 platha, .i. féet ndaorí ceile torumaisiur cuigi  
TION. iuthíde ocuf sur ab a coibeir rin torumaisiur sach ius.]

C. 1136.

11a ghráó fíleó ar foguill laim doib cach foguill do denuit, ocuf  
a mbeí cin emeclunn, no cu ro pinne ocuf cu ro eirce; ocuf o  
C. 1136. 5 do denuit; ata [in] emeclunn [cetna] doib, cin co deirnat inifsu-  
chao ghráó. 1r ar gabur rin: "Do em doí dicitin ar nuntenúir = *nemthenich*  
don fílig," no cu na beí aét aihuil ata don Ecluir, ocuf fécthuir  
a cana.

C. 1136.

Cach aon da fuil emeclunn a duaisiur airi [ir] foguill laim doib  
10 cach foguill do denuit, ocuf a mbeí cin emeclunn no cu ndeirnat  
pennuit, ocuf eirce, ocuf inifsuchao airi, ocuf ata emeclunn  
doib iarfíuioúga; ocuf afeó ro deira emeclunn doib iar pennuit  
C. 1136. ocuf eirce ocuf inifsuchao airi [no gin go ndeirnat inifsuchu *[ok]*  
airi], uair nar comuirce a n-erinnirucuf for a tochuir; no uair  
15 na deirnat maí dia tochuir. Afeó ro deira eirub foguill laim  
doib cach foguill do denuit.

C. 1136.

Cach aon da fuil emeclunn a duaisiur a cenn ocuf a coibdeuch,  
ir foguill laim doib cach foguill do denuit, ocuf a mbeí cin  
emeclunn no cu ndeirnat pennuit ocuf eirce, [ocuf su taríaoat  
4. V 120. II 20 fíreiteac a mifíuina;] ocuf o do denuit ata [in] emeclunn cetna  
doib.

C. 1137.

11a baill ro tairleó ann [rin:] ocuf maíó ríat na cinn, ir feó  
ro on: .i. o tair in baill emeclunn aín féet a duaisiur in cinn, a  
beí do ghré. Ar ar gabur rin: "Feir dono ciaringsbu ar a  
25 ghráó," 7rl. 11a eirub cinní a nemtiachtuin re vligéó, ocuf o  
bur cinní, noch u nuil nach in doib a duaisiur.

O tair in duine emeclunn aoin féet a duaisiur a coibdeuch,  
ata in emeclunn rin do do ghré, ce éi cin co ti rin vligéó. 1r  
ar gabur rin, "Cio maib in tathuir," 7rl.]

C. 1137.

30 [Do gabur emeclann do neoch a duaisiur a dāna ocuf a tōcuf  
etarígaréa a naonféet, ocuf noāa fagbair a duaisiur a cinn  
ocuf a coibdeāā, na a duaisiur a dāna, ocuf a cinn, ocuf a  
coibdeāā; no dono go fācār emeclann dō a duaisiur a dāna  
ocuf in cinn āga ndeirna uiríneó.]

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~~ *renunciation of* 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<sup>a</sup> who have stumbled in this case; and if it be the chiefs,<sup>b</sup> 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.

.III.  
DO CETHR SlicT athgabala.

DISTRESS.

Teopa pēba pīa dor<sup>2</sup>nacht Aral ar Mug mac  
Nuadat, gabail co toxał; co poetar aīochi fētai por  
Doīno; aīuīet huadaib; facubrat a laegu, laith pīno  
por tellpāis. Etha anīarair co tocta re delecharib  
treibī ar toīdriuch. Sella dīb iarum la Coīppe  
n<sup>2</sup>Snatchōr, dī gabail, dī athgabail, dī detiu, dīchom-  
detiu, diaīpēiu, dī aītīu.

co Faicht .i. co tachtā E  
condocht B

Saibh ZCP 18, 102f.  
+ Ériu XVI.

Tip-ba Chuīno Cetchopais, | ar a ngabair ilbēda, |  
bera fēsur fēgleteē | i n-digail a thīomspēir, | dī  
"guīn Echach dēlbūide. | Upetha Dorīn in anīarē. | Do  
ceīrī mā pīunde | rīch i ngnūir fēsurā. | fēpar fēsur  
pepēchtur | fīneclī i Uoch Rudraide | dī mābair a māp-  
cīnta. | Tairīc a thīr, imurpo, | pōelba hī Cuīno co- a sēlt B  
mābā.

cf. CCF, HII, Conn. 585.

imaigēstā Gr

[imā] māīnēstā  
from imāīn?

Yes. see Gr

<sup>15</sup> Teopa pēba pīa, pīa .i. pīna .i. teopa bā iar pīr nō moīcēp-  
tar nō pō mānēptar Aral māc Cuīno, fēnnēda, aīthēch tēpōta pī  
Tēmpach, pōr Mug māc Nuadat, aīteē pōrta Coīppu n<sup>2</sup>Snatchōr, nō  
aīteē pōrta Cuīn cētāta, .i. teopa bā blēta, .i. bā pīr a mbeīē co rūt.  
Dorīnacht Aral ar Mug, māc Nuadat, .i. athgabail ecnīntē  
wīr a pāīlter tīāctān pē olīgēō. Gabail co toxał, .i. na hāthgabala  
.i. amach, .i. bā dīrūm pīr līar lāeg ann pīn. Co poetar aīochi  
fētai por Doīno, .i. co pō fēptar pōr fēptarēis pōr bīu Doīnē,

<sup>1</sup> Loch Rudhráidhe, now the Bay of Dundrum, in the County Down.

<sup>2</sup> 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.



- A. Harb. 432 fol. 4 r. b. - 20 v. l. (O.D. 1781-1929)  
 B. H. 3.17. 397-412. (O.D. 1781-1929). down to I 162. 22.  
 C. " 24 - (O.D. 24 - ) Extracts.  
 D. <sup>88</sup>g. <sup>56</sup>ol. ~~56~~ra - ~~60~~ (C. 2652 - ) " fr. I 90. 2. (ext.) I 92. 12.  
 E. H. 3.18 35a - (C. 772 - ) Extracts  
 F. H. 3.17. 457 - [ 65 ] (O.D. 610 - ) Extracts fr. I 84.  
 G. H. 2.12 p. 2 (O.D. 1705) beginning only - extracts fr.

## OF THE FOUR KINDS OF DISTRESS.

THREE white cows were taken by Asal from Mogh, 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 Gnathechoir, for the seizure, for the distress, for acknowledgment, for triple acknowledgment, for acknowledgment by one chief, for double acknowledgment.

DISTRESS.

with carrying off

then (i.e. the Ferta pl)

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

F. III (1) 185 §2.

see ML 215 (4. Judas)

!!

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 Gnathechoir, 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-Feig<sup>2</sup> on the bank of the Boyne, which is called



Craebh-Patraic at the present day. They escaped from him, i.e. they strayed away from him. Had left their calves, i.e. with Mogh, son of Nuadhat, i.e. this was the reason of their straying. Their white milk on the ground, i.e. the milk of the cows upon the earth. In the bright beautiful day upon the face of the ground, or on the surface of the earth, 'talamh,' i.e. from the word 'tellus,' earth. He went in pursuit of them, i.e. Asal went after them quickly or with haste, or, people were sent by him to seek them. And seized six milch cows at the house, i.e. from the door of Nuadhat's house, i.e. and they brought six similar cows with them from the house at the (dawn) of morning, or at the red-streaking of the morning, i.e. six milch cows, i.e. three cows, and three cows more as the second seizure at the house of Mogh's father. At day break, i.e. the separation of day and night, or the first dawn of the light. Pledges were given for them afterwards by Coirpri Gnathchoir, i.e. king of Ulster, called Gnathchoir (the ever just), as having always observed justice, or as being one by whom contracts were confirmed, i.e. he offered to submit to law respecting them, i.e. after the seizure of them. For the seizure, i.e. of the three first cows; but so as there was (established law) at the time. If there was not (established law), it was evasion that was effected with respect to the three first cows, and the six cows are the double restitution after the evasion. For the distress, i.e., the six cows, i.e. a second taking, i.e. this was the first time that distress was taken in Erin. For acknowledgment, i.e. of one man, i.e., during the time of Fergus or his father. For triple acknowledgment, i.e. during the time of Coirpri Gnathchoir or his grandfather. For acknowledgment by one chief, i.e. during the time of Conn, of the Feini of Temhair, i.e. during the time of two chieftains of Eamhain, i.e. there was acknowledgment and double acknowledgment and triple acknowledgment in the east, at Tirba, during the time of three persons, acknowledgment by one chief only in the west, i.e. at Temhair. For double acknowledgment, i.e. in the time of Conchobhar Gnathchoir, i.e. during the time of Asal, i.e. this is double acknowledgment in ignorance. 'Detiu' means the acknowledgment of one person, 'aitiu' 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,<sup>1</sup> i.e. it was adjudged to Fergus who fought with bravery, or he was called Fergus-Fergliathach, because of his horses that grazed or eat grass. In atonement for the great injury done him, i.e. in atonement for the great injury inflicted on his protege, i.e. as 'erie'-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-monthed, son of Feidhlim, son of Tuathal Techtmhar, and brother of King Conn. Eochaidh Belsbuidhe 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 Aimmire, was awarded to him. 'An' is here a negative, and 'anshaire' means that she was given not in

DISTRESS.

to obtain fr. them that they shd go to ask them

\* right birth ?

? legal privilege (exempt)

it was a redress of

6 cows without their ploughing horses (i.e.)



**DISTRESS.** aét i nglil tucad do Fergur, .i. a cniaró a meic, Forúine, in peireó per  
 ro bui oc marbadh Echach Delburde; uairi mac deoraid he, ocur tar  
 raruigad fine mathair, no i n-anrur fine mathair, do rugne he; ocur  
 ipeó do fineó a mathair do éiríacáó ma éinard do Fergur anóaire, no  
 5 cum a nglil.

Ocur in τ-Inber nGlibine i cniaró in cuicir uiríad, ar marbadh  
 doib a peireir Eochard Delburde, ar comairge, iari na inóarba  
 do Cono Cetáacach da bhrathair nemu. Co nteóacatar in peireir  
 do éuaruigad i Sliab n-Uair, conno anó do maia doib a marbadh;  
 10 ocur deirmiréct air:—

“Arat, Eochu, garas a nglé,

“Forúine, ocur Tibhrate,

“Enna, Glibil, an a clu,

“Seper lar toiréair Eochu.”

45 Do ceirir ina firinnóe, .i. ceirb fir vi inni no rairi, .i. do rochari  
 rin na firinnóe ip in tuba naimne do rugneó ne Fergur; ocur ip e rin  
 foia anóda Fergura. Ocur ip anó rin no marb Fergur Duiri don clóich  
 foiríacáe ne noul pon Loch. Sich i ngnuir Fergura, .i. da pecheó  
 20 no ro hinóraigéó por Fergur ina gnuir in tuba n-aimne nurr. Ferair  
 Fergur peirechur, .i. no perurair Fergur echtar firia ar in  
 innai, no ar in peirt, .i. pecht peria. Finech i Uoch Ruorairde, .i.  
 forcent, .i. for sinis loca Ruorairde; no ip anó tainic riuir, euchi  
 abair i Uoch Ruorairde ac in tsinis, no in peirt, .i. inber ocur inden.  
 Oí marbadh a marcinta, .i. via marbadh ma cinuib moia in innai, no  
 25 marbadh in muirgurr, .i. in-uataó. Tairic a thir muirio ro reilb in tí ro ba  
 lu Cuino comarba, .i. aircio a perann muirio ro reilb in tí ro ba  
 cometad orb do Conn, .i. i reilb comarba Conno. Ocur comarugad ro  
 bui riuir itir in raruigad, ocur in innai do marbadh, ocur ippeó riuir  
 30 oímarcraíó anó in tiri; ocur ni petatar ril Cuino ar maó leo, ip  
 aipe nar bo uiler uathib riuir ne tiri. Ip e cuit in muirio anó, cia  
 tucad in perann muich, noia tucad in ben; no dono ce ro bui in perann  
 muich ne ne ruorairde, .i. ne ne tiri tucad muich he, .i. uair doib anrur;  
 ni huanó ocur in ben, .i. Doru, ingen Duiri, mic Cinniréct, uair i nglil  
 cin cinneó ne tucad.

35 Ar teora perba tic ro, mar riuir don duil a roib.

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

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

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

(5A. 1784)

q III 346.21

(6D. 1785)

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

DISTRESS.

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,<sup>1</sup> 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,<sup>2</sup> 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.

See another version in  
St I. 250

That is why it was not forfeited  
by them after a period of 3 h

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

E (C 774)

DISTRESS.

Cia cin imar gabað in athgabail ro, ocur cia ro gab, ocur  
cia ruc breð fuisi? .i. batuir tri rrim cinela i nEri: Pemi,  
ocur Ularð, ocur Galeom. Ocur bui compluicht mori itir  
Penib ir in amuiru rin; .i. itir Conn Céccatath ocur Eochard  
délburde, mac Tuathail Teétmar. Ro hindaibéð iaram  
in t-Eochard délbuide iari foglaib moria, o Cuno co Fergus  
[mac Leiri] co ius Ularð, [do chuinnchro neirt ocur rochrao.]  
C. 774. Dui iari rin ie ciana i maille riu Fergus. Pecht anð imuiru  
C. 775. do Eochard iari reib cianaib, luro co émel do ceit riu, co  
tarla ina docum ir sléib fuait, Aral mac Cunn Céccathais,  
ocur ba peimtoirde, ocur ceitru mic buide, mic Annuricé, .i.  
Eochard Orepach, ocur Enda Aigenbriar, ocur Ailill Antua-  
riar, ocur Tibrari Traislethan, ocur Fotline, in mac rucartair  
Dorin, ingin buiri, don deoraid. Ir de ro cet:—

“Foglaio forin mac do Dorin,” 774.

C. 775. Ocur ro marbrat Eochard délbuide ar comairgi Fergus.  
[Siacht Fergus co rluasab a diguin ocur] ro hacra rin a  
tiarð/ocur do breða ceit do, .i. tri pect cumala;—pect cumala  
C. 775. di ór, ocur [pect cumala di] aigait, ocur [tri pect cumala] in  
tInber nAilbine, i cinar in cuicir uirad; ocur tacad Dorin,  
ingin buiri, i ngeilhe cin amic, uair mac deorad, no Albanais  
he, ocur tar raruig, no i nanir rine maithre, do rinne he.

C. 776. [Dogeni Fergus ogcuru taru an epic ro, ocur] luro Fergus  
dia tiri iari rin, ocur beir a cumal luir i rognam.

cf B.M. Cat. p. 272  
Heldensage 539ff.

25 Pect naen ann iari rin, luro Fergus ocur a aia, Muena a  
amin, do cum mara; reicir ocur ro cotairit fori briu in mara.  
Do lotar imuiru lucorpan cur in ius, cona mberatuir ar a

<sup>1</sup> *Ulaith*.—In C. 774 it is written *Ula*.

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

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

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



For what crime was this distress taken, and who took it, and who pronounced judgment upon it? There were three principal races in Erin, the Feini, the Ulaidh,<sup>1</sup> and the Galeoin.<sup>2</sup> 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 Techtmlar. 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:—

DISTRESS.

"Bruid Pór"?

"The son of Dorn is a trespasser on us,"<sup>3</sup> &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 ~~given~~ <sup>owed</sup> to him, i.e. three times seven 'eumhals':—seven 'eumhals' of gold, and seven of silver, and land of seven 'eumhals,' Inbher-Ailbhine,<sup>4</sup> 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 <sup>of</sup>, 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 fairies<sup>5</sup> 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 'eumhals' for every hand engaged in the killing.

<sup>5</sup> 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 *luŕ-ŕuŕcan*; in West Munster, *luŕruŕcán*; and in Ulster, *luŕŕŕuŕcan*. See Croker's "Fairy Tales," and Keightley's "Fairy Mythology."

DISTRESS. caipat, ocuf rucrat a clorídem uat 1 torac. [Roucrat iaram

C. 776. coranuc a muipe], ocuf nor naimz Perzuy iari ym [ó náicatar

C. 776. a éora a muipe. "Do ruchtaratar laíodann], ocuf ro zab triar

oib, .i. per ceétar a da láim, ocuf per por a biumuib. "An-

C. 776. smain 1 nanmann" [.i. anacal]. "[Taratar] mo tri dunnioirce."

(.i. roza), ol Perzuy. "Rotbiach, ol in tabac, aét [nac] ni ber

ecmaét dunnio." Ro éumne Perzuy rari eolur roberita po

lecharib ocuf lindab ocuf muiuib. "Rot biach, ol in tabac,

aét aen uréuillim ariuut, ni deochair po loé Ruorairde ril it

erich feirín. Toberitatar na lucuip lube do iari ym ma

cluaia, ocuf imtegeto leo po muiuib. Atberit ariale if in

tabuc atberit dhorat do, ocuf at capat Perzuy po cenn, ocuf

imtegeto po muiuib raihlaró.

do-?  
dorab a brat E

Laiti ann iaram, aomoir Perzuy robairt loia Ruorairde,

C. 776. "ocuf racharó a aia ocuf a capat poru bhu in loia; [alluio pon

C. 776. loch] co nacca in muiuib ann, perit uirce [uacmar.] Ala-

nuaia rogriceo ariale nor mairiceo anacal balc ngobann. La

deirann do ruihu po riabha a beoil do oib euladab, ocuf do

C. 777. luit ar poru tri ar omun, [ocuf atberit rui ariale, cia cumi

C. 777. uacc?]; ocuf irberit in taria rui: "ni mair do zne," ol re [aét

C. 777. nib lia; berit cotlud oit]: "Po duit cia no cotailtea." [laro-

dann dona luis Perzuy ma capat ocuf contuil.]

!! int ara "

In cem iarium contuilium, téit in t-ara co zaeta Ularó,

C. 777. batuy 1 n-Eman Macha, ocuf atpet oib imteéta in iuz, [ocuf

amuibrai]; ocuf ruiromairai doib, cia iuz no geirbitar tari

a eiri, ari ni bi uruia iuz co naimm 1 n-Eman.

-ar "

Barí oim comairib zaet n-Ularó, in iuz do éurdeét dia éiz, ocuf

glanad ari a éno o caé daercuipuas, ari na beirir duiat na

omunni and, na aef arobreða amne poru mearb mo iuz, ocuf

polcat raen do do zner, ari nac aiced ariat 1 n-uirce. Do

C. 777. ponrat iarium a imcomet co cenn tri mbliaóan, cin rui [a

amne] don iuz.

C. 777-8. Laiti iarium atberit rui a éumail polcat [do dénam] do.

Ba mall lair oim do zem in ben in polcató, do berit buillio di co

= dogéni

supimus opp. ti cláin'brun.

so

as authorinit  
a amonae B.

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 Loeh 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.

DISTRESS.

*or a brat? his cloak*

One day after this, Fergus took it into his head to enter Loeh 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~~ *take it from thee*": it would be well that thou shouldst take a sleep." Upon which, therefore, Fergus went into his chariot and slept.

*a bit of looking*

*take it from thee*

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 <sup>*by on his back*</sup> 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,





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

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

"Fergus, son of Leidi the king,

"Went into Fertais Rudhraidhe.

"He saw a form of no great beauty, *a horror which appeared to him, it was a poor shape,*

"Which was the cause of his blemish."

After this the Feini demanded 'eric'-fine<sup>1</sup> 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 Gnathechor ; and their right had not been ceded to the Feini by the *people of* the North until the time of Coirpri Gnathechor ; or no king had at all ruled over the Ultonians from Fergus till Coirpri Gnathechor, 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 Gnathechor, 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. *unyield*

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 *offered*

DISTRESS. in ben, ocuf cupub re hérucc foglu tuccat ceétau de? I ré in pá  
 O'D. 29,30. fo deia, do rinne in bean tuat foguil in bu oilur hí, ocuf nochu  
 dernu in feruud foguil, in bu oilur hé; ocuf ro tuir rem i nup-  
 rannur don foguil rin, I arpe na haircetur a tuat, ocuf bui  
 5 in feruud a tuat re ré Conéubur, ocuf Ferigara, ocuf Comrpu  
 nGnathóir.

4. IV 384. 4

Ciō fo deia in feruud d'airucc a tuat ocuf abeé a muir éne  
 ré tñir, uair, "uiridiged riš iar tñi plaitib fuirurtur na  
 coméadair, nech neirtur fer réme fogluarad," .i. iré in pá  
 10 fodeia, comárdušad do rinneó itir na fogluib ann, .i. Eocha  
 Deiburde ro marbat ar cumuirce Ferigara ann, ocuf riš cuicó  
 hé, ocuf ro oilurtur oét cumala décc itir irar ocuf eneclann  
 ina rárudat; ro oilurtur noí cumala ina leé arper ocuf ina  
 leé eneclann, i tuba na hainne re Ferigur, uair ní ro bu pollur  
 15 an annu ar; cono réét cumala réit rin uile do Ferigur. Ro  
 conda eneclann a marbat a gill, uair ba geall gan cindeó ré  
 in geall tuat amach, tñi cumala fichit do i n-airar ocuf i  
 n-eneclann. Uair ro bui rreabur ac Ferigur riur in tan rin.  
 Ro oilurtur úirde, mac Amuirrech, eneclann a marbat  
 20 a ingne, .i. arpe foirgill meodunuch he, ocuf ré cumala do ma  
 eneclann. Ro oilurtur a deirbbááir eneclann do ma marbat;  
 arpe aró hé, ocuf ceitri cumula do ma eneclann; cuna tñi  
 cumula décc ar fichit rin ro acurtur in lucht arur, ocuf réét  
 cumula fichit ro acurtur in lucht a tuat; ocuf do rišneó  
 25 comárdušad eturru, ocuf ar é leáirde rrit eturud, ré  
 cumula d'iumurpuru ar in lucht a tuat, cunaó innti rin ro  
 hairceó in t-innir n-Deblinne a tuat arir.

Ocuf ir pollur ar rin in érucc do béra duine amac, dá tecnuó  
 foguil do denum riur in tí ó inberur, cu n-árluud oilged ar  
 30 a érucc budein do, damat ferur hi ina érucc ele].

<sup>1</sup> *The heirs.*—Compare C. 2216.

<sup>2</sup> *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.

<sup>3</sup> *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 Gnatheoir.

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,"<sup>1</sup> *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.<sup>2</sup> Buidhe, son of Aiumirech, 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 Debhlíne 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.<sup>3</sup>

fine exceeded the former, the former, if possible, should itself be returned in part payment of the fine.

DISTRESS.

*aver*

*! C. was entitled to his honor-price*

*by/ damn the injured!*

DISTRESS.

C. 779.

*fuigellsat C (O'D. 30)*  
*fuigellsat E*

Ciað cin maí gabað athgabail, ocuṛ cia ro gab, ocuṛ cia ruc  
 cét bpet fuppe? [Sen mac Aíge beṛt cet bpet for in athga-  
 bail ro in dail críche bui lair na trí cinela bátuṛ in iní  
 ro, .i. Feini, ocuṛ Uluró, ocuṛ Laísin. Fuigelleṛtar dín Sen mac  
 5 Aíge inin athgabail ro, ocuṛ in a trí ocuṛ iunm cumuail.  
 Beṛtíróe tairiucc in tíre a reilb Cuinn Cétcopuís, ocuṛ a éinuail,  
 ocuṛ beṛtíróe díri na cumuile ón ré ro annmeṛtuṛ in rúg, ocuṛ  
 ar aipe maṛbuṛ Feṛṣuṛ ina cinṛa, in de ata: "diba a cin la  
 einṛuch." Beṛt tairiucc na athgabala a fúthiṛi, ocuṛ in tobuch  
 10 in do bet la tuait ocuṛ a éinuail do gṛéṛ in in mṛi ro cubráth.]

*Sen mac Ailalla 7 Sen mac Aíge beṛt tairiucc athgabala add C (O'D. 30) E*  
*(C 779)*

Sean mac Aíge beṛta cet bṛetha for[ath] gabail co  
 dail críchi bui la trí cinela raeria maṛduṛat in mṛi  
 ro. In and bṛeta leo, oena do neoch nepom, tṛeiri  
 dia tanaírib; cuicthe fú cono cuindegair, dechmao 4 I 264.  
 15 fú puṛuṛat, aile do mnaib, aile dec doib in roe,  
 tṛeiri do rúg, tṛeiri uathair do hícamuṛ, ar a moch-  
 dínṛbail do thuait; tṛeire dec do tar crích ar-  
 necmaí a raíobṛe cach; ar forbṛe rí cach a maṛ-  
 naire, ar in tuailiṛ rom forṛell for cach pecht, acht  
 20 a da comṛuṛat d'impaircib, no rui, no eppcop, no  
 deoṛuṛat de.

Sean mac Aíge, .i. do Conaétar do, .i. Sen mac Aíge, no Sencha,  
 mac Ailalla, in e rucurṛar in cet bṛethemnuṛ, .i. cet bṛethemnuṛ  
 atbair fenchair for in gabail aṛ, no aṛa, .i. a rú for an ba an for  
 25 uiróera, ocuṛ a rú for tṛeiri ba tṛeiri for fupogṛa, .i. dia roṛa in  
 reicheṛ toicheṛa tṛeiri fú re naíuṛ cuinṛi péceman, ni deṛuṛ re eile

<sup>1</sup> 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.

*They then submitted it*  
*to /*

*Had is not*

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.\*

*i.e. the brunne & the ollam filed?*  
*or*

\* Ir. Exile of God.

Sean<sup>1</sup> son of Aighe, i.e. he was of the Connaghtmen, 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)

*sueing an advocate?*



DISTRESS. fpu cunze pécheman. Co dail cnuich bui la tri cenela ræra,  
 .i. cuiceta do denam di, .i. cup in dail do iunneó itir na ræpélannaib, .i.  
 Ularó ocuf Peni Temrach ocuf Euna Deoat; no Ularó, ocuf Saileon,  
 ocuf Euna, .i. ipin cnuich i moroail Uirneis i Míre. Randoat in inoip

C. 1190.

570, .i. cuiceta do denam di. Ip anó breta leo, .i. ip anó do  
 bretenmaig leo, .i. laip na heolcabb, .i. i n-Uirneé; ocuf no bui in ath-  
 gabail cen anao, cen apat, cen dicitim. Oena do neoch neipem, .i. anao  
 naen lae ap in pet, .i. lúgach ár itat na ceteora neipam ino, [neipam = CCF, 430  
 4 AL 790-92  
 toirgeat, neipam ip toirgeat laip do gabail ne caitem po cétoir, gan  
 10a iarpait ar neé aile, ocuf neipam comaitrib, doib a leit ina caemra  
 naipreib, ocuf neipam anao do hé ne íe a cunao po cétoir; neipam raobhie  
 do hé ne beit na roatoban buóem gan a iarpait ar nech ele.] Treipir  
 10a tanairib, .i. anao treipir for in pet ip tanairib di, in bo muilae,  
 ocuf noa tepta aet aen neipam di, .i. tanairib toirgeat, .i. cae rét atá  
 15a tabairt ar neipam, no da caitem po cétoir, anao ane air, ocuf dicitim  
 treipir, ocuf ip in a cunao peim pilro na hanta rin, ocuf ip a naen muig  
 rin; ocuf ip fpu ic, no fip, no fena, no peicheminnur, uair in pe, no in  
 tanao biar ap na petab, supub eo beip ap in fip; ocuf anail ratagis  
 muig ocuf cnuich anao na pet, ip anailat ratagis anao na fip, no  
 20 cona ratagis muig itir anao na fip. Cuicthe fpu cono cuin-  
 degar, .i. cuicthe fpu cunigro na ramairce en coonach i cnuich, no pe  
 iarpaita na peicheminnur i cnuich i cuicthe, in tan na bi in roatoban in tanairce  
 no in peicheminnur, no *dit tech cirt aineisin so fri cunigro feichem .i.*  
*ma etenge in for at atgabail lais ana cuicthe eo tuca cark a conu*  
*.i. aige fine gusa cunnge cin comotup. O.D. 1790.*

- O'D. 31. [Cnuich i meodun rin, ocuf cuicthe tormuigur cae cu na in in  
 in/ ræcnoó Eipunn uile, no cuic la dec ipin cuicet; ocuf ní fuit in  
 pechuninnur aice ann rin, ocuf da mbet, noa mbia pé do pe  
 hiaipit in pechuninnur]. No etir coir airneip in ro fpu cunigro  
 O'D. 31. peicheminnur, .i. ma etenga in pep [tuc] an athgabail laip, anao  
 cuicthe co tuca cae a cono, .i. a aige fine, sup a [cunneigur] cin  
 30 comotup.

~~to do~~  
 Dechmao fpu ruotao, .i. iní um anó ean penáto do cunigro, cto  
 pet ane, .i. anao dechmao for na petab bip ne nech amúich ne comat  
 ruotaita, cenao pet ane he ap a uatagur peim, cto neipam cto neinneipam. -C-?  
 Clie do mnaib, aile dec doib in roe, .i. aile dec doib, do na mnaib,  
 35 himin neipam, .i. cach uair ip apat teora uoechmao do beipat fip, ip  
 apat teora ceipumite do beipat mna, .i. cach athgabail uil gebur ben,

<sup>1</sup> *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,<sup>1</sup> 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. necessary <sup>a</sup> 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; <sup>b</sup> necessary for (compensating for) wrong done, i.e. (able to) pay immediately for one's wrongdoing; <sup>c</sup> necessary for (compensating for) wrong done, i.e. such as are asked for immediately passing for his offences; <sup>d</sup> 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 necessities 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 <sup>within the</sup> 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,<sup>2</sup> though it be a thing on which the stay is one day, i.e. there is a <sup>1r. Sean-</sup>stay of ten days for the things which are out of a person's possession during the chaidhe period of prescription, whether it be a thing on which the stay is one day in its own nature, whether it be an indispensable thing or not. Two days for women, twelve days for the same respecting land, i.e. they, the women, have twelve days respecting land, i.e. whenever it is a notice of thrice ten days men give, it is a notice of thrice four days women give, i.e. in every distress that a woman takes,

**DISTRESS.** 17 apad naid, ocur anad naid ocur dicit cethruimé. Treiri do ruz  
 .i. comlogod itir tuat ocur ruz innro, .i. ní cumgto rom abiat ar an,  
 ocur in cumgto rom apad, .i. treiri iartaisi ro, ocur ní na tuimni in  
 apad, ocur biad treiri uatha do, .i. treirae, iri in treir in do beir in ru  
 5 ina ae, ina canngin, .i. apad, ocur trocead, ocur treiri imdeimnigthe  
 niar ar gniadab plata acruir. Treiri uathaid do hi camur, .i.  
 treiri déc atbeirim, .i. uathad do treirib, .i. in iartaisi beor.

C 786

-III- ?

no a champus .i. nagh  
 bec O.A. 33. q. O.D. 604

Alen treiri do ac in amruigad a ae, a canngin, do cach, no ac  
 amruigad a riach, no ac camur, i muig bic i crich annmhi inaid,  
 10 .i. magh bec ar na dlig dail, aiaid Ciarraghe Cuirche, aiaid  
 ata ru Ciarraghe Luachra for Corca Baiscinn, no for ruz  
 Raithleno, no aiaid ata ru Crumthann for Corca Munce.

17 aine ir gairt a re toicheo ro, .i. daerituaitha do na ruzab  
 ro iat, .i. anad ciabert aipocro and cenibe uipocra, aet domic-  
 5 ced mo dliged: ocur ní deimad na cuicé beir ruz, ar ní brugit-  
 liar ruz imbi, ocur ir ruzioe ar eccen uipocro cuicé no  
 deimioe.

Inann in treire emceimnigthe ocur in treire iartaisi, ocur  
 in treire deimioe. Uathad do treire hi aiaenar in treire  
 20 imceimnigthe, emceimnigad do can athgabail do gabail, ocur  
 treire iartaisi, .i. iarpino apad ata rin. In treire deimioe  
 rreca do deimioe apad, ocur do treire iartaisi; co no em-  
 ceimced cad a tobach ruz in re rin. Di na gniadab plata ata  
 rin, ar uairiataise do beir dób.

25 Ar a moch dingsbail do thuaith, .i. ar a dingsbail na tora  
 co moch don tuat; ir aine ata in treiri uathaid do no, ar dingsbail anach  
 ru re na treiri. Treire déc do tar crich, .i. deimad apad ocur  
 treiri imceimnigthe; ocur ir ar rin ir polur conat i in adais deignach  
 don apad adais in troceith; no n apad, ocur a treiri iartaisi ro tuimni  
 30 rum. Ar a necim a raitbire, .i. curia emceimnigthe do in ro in  
 taobur dliger, ir uime do beir a toicé, .i. do na pechemnab. Ar  
 forbriure ru, .i. ar cia forbriure in ru ar cach noume ir rli niar in  
 rrepan raitbire, noan forbriure in raituigad a toicheo, aet mar  
 biar do cad gnao uaral ceta, ocur ri cetao goma gairio a toichio rin

<sup>1</sup> *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.

<sup>2</sup> *Ciarraghe Cuirche*.—Kerrycurrihy, a barony in county of Cork.

<sup>3</sup> *Ciarraghe Luachra*.—County of Kerry.

<sup>4</sup> *Corca Baiscinn*.—The two Corca Baiscinn originally comprised the baronies of Clondinlaw, Moyarta, and Ibrickan, in the west of the county of Clare.

<sup>5</sup> *Raithlen*.—The Island of Rathlin, north of county of Antrim.

<sup>6</sup> *Crumthann*.—Now anglicised Cruffon, comprising barony of Killyan, and part of barony of Ballinroe, in the county of Galway.

ex. plainty  
 breise t. ... saidre  
 below?



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,<sup>1</sup> and three days grace if he sues persons of the chieftain grade. Three days only for him *for levying a distress* in a subordinate territory, i.e. thirteen days verily, i.e. one instance of the three days, i.e. the three additional days also.

DISTRESS.

He has three days to prosecute his cause, i.e. his contract, or to sue for debts, or to sue in a 'camus,' in a small plain in a territory, *the name of the place* in a rugged position, i.e. a small plain out of which he is not entitled to a hostage, such as Ciarraighe Cuirche,<sup>2</sup> or as the king of Ciarraighe Luachra<sup>3</sup> in Corca Baiscinn,<sup>4</sup> or upon the king of Raithlenn,<sup>5</sup> or as the king of Crumhthann<sup>6</sup> is in Corca Muinche.

Bach. p. 74<sup>4</sup>.

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.

Let my right come to  
surrender in his jurisdiction

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.

(run concurrently)

clm. 86. on. clma

So as quickly to get rid of him from the territory, i.e. to send him quickly out of the territory; it is for this reason that the three days only are allowed him, i.e. to drive him out within the period of three days. Thirteen days for him to go across a territory, i.e. the ten days for notice, added to the three days of avoiding; and from this it is evident that the last night of the notice is the night of the fasting; or his notice and his three additional days are reckoned here. Where all have the property of their rank, i.e. that he may here get the thing to which he is entitled from the debtors, is the reason that he brings his suit. For the king excels, i.e. for although the king excels every person who is lower than himself respecting testimony, he will not excel them in extending the time of his suit, but he is like every other person of noble grade, and it is thought that his suit is shorter in a territory on account of his nobility. For he can decide against every kind of person, i.e. with respect to tendering

that he may not come  
(return)

[aid]

**DISTRESS.** icpuich ar foruairliobet. Ar ir tualaing rom forgeill for each  
 pecht, .i. im fprean fiaðnaire for each iucht duine ir irli mar. .i. ir  
 e cuic in ara anó, uair a dubrumair romainn, .i. treiri dec do tar  
 cruic. For each pecht, .i. ina tír. Acht arda comgnao dionraicib,  
 .i. aet na gnaio inoraice darta da cuthumyr enecclainni itir penoait ocyr  
 eiric, .i. no da pileo no da bhuigao no da plata. No rui, .i. in per  
 leiginn. No in t-erroc, ocyr ir arf rin gabtur penoait do na  
 gnaoib ecnai. No dooraio de, .i. ar bodoin.

Ni tualaing roo gaba aegabail na di foruairc, manir

O'D. 490, 34

**O'D. 34.** <sup>10</sup> [comteit] ruitengtao pó reágnao aipechta conio rui  
 rore ruitheir, ar ni ruitgle nech la feine ni nao  
 aipthe. Ir diere o leaib aipechta neich naoiergeoin.

C 644

cumu C 645

foruairc airuicht O'D 34  
 foruairc airuicht O'D 492  
 foruairc O'D 1792

dubir O'D 34

Ni tualaing roo gaba athgabail, .i. noe cuimcech ro gabala na  
 hathgabala. Na di foruairc, .i. manib pechem arfair, .i. in ti na  
 cuimcech a uairl ponatma ar anao ar put i laim cinatag tall. Manir  
**O'D. 34.** [comteit] ruitengtao, .i. muna roib aca comet in dectengao uair,  
**O'D. 610,** in breitem [no comao e in taighe] ina comiteet ac agabail. Po  
**611.** reairao aipechta, .i. no foruichnicenn reic co ruice in baile i mbi [in ae  
**O'D. 34.** forpeet] no in ae foruiguetaro, .i. per gae eolaic in cae taera, .i. rreitas  
 20 oligeo in aipecht. Conio rui rore ruitheir, .i. cup ub i fiaðnaire  
 a ruire ro aiceo amach hi, .i. cup ab do reir eolaig ro rure. Ar ni  
 ruitgle nech, la feine, ni nao aipthe, .i. noa porgliti do neoch  
 do reir in feinehair in ni nae veimin lair, .i. muna be a fiaðnaire  
 gabala na athgabala na no bhuirer, .i. tobairc. Ir diere o leaib  
 25 aipechta, .i. ir di toipechta o ler ir in aipecht in ti nach aithnenn  
 amail gebtar in athgabail.

re gabail O'D 34

Nir gaibet ecuma aipechta, na aipcuillte rath[<sup>e</sup>],  
 na eoir naoma, na uair naipechta; nir gaib mus, na  
 buachail, na pulla, na fuidir, na per dieraerain.

O'D. 35.

30 Nir gaibet ecuma aipechta, .i. nocha gabait hi in luét ro hec-  
 cuthumairio lan rui na huir[ao]aib [bit] ir in aipecht, .i. na dooraio,  
 no co tucait uirao leo ro lan leo, .i. cu lair ocyr macha. Na aip-

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<sup>der geschickten 'unverfremt' (die Grundlage gibt)</sup> 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.

certain

<sup>a</sup> Ir. Eloquent speaker. So that it is verified before his eyes or carried out? (a fraud)

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,<sup>b</sup> 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.

in wisdom?

<sup>b</sup> Ir. Good speaker.

so that

Nor should it be taken by those unqualified for the court, by those who are <sup>excluded from their ranks</sup> forbidden to go security, by those incapable of making a contract, <sup>being natives</sup> 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. <sup>not entitled to protection</sup>

Buhr. p. 59.

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. *cuilte paxha*, .i. *baro*, *ocur letcepo*, *ocur cainti* [.i. *in ti ipurcuilte*  
 — *vo gabal apatacupo*, .i. *na tocupuro ocur na nupicupeta*, .i. *in paxh vo*  
 O'D. 35. *cuaro xori in upocupa cor mbel*.

cuato por in uipocria cor mbel.

Ha ecoir na dma, .i. mac beo athar, .i. in ti ip ecoir do gabail i

натом напрепет. На uair n-air, echta, .i. pui, piis, piisamna, .i. V. 226, 34

na in lucht is volge do nech mi cangin / prap ipin oipecht. - f. anna fonnaisc / f. na  
ais ar ni naisc lu f. nech fonna nescut, ni tobuing nech fonna tobun [g] ar

In deoparò cia beit liar ocuy macha aice, cin cobe, nochā n-moligēc nemiuppaema a torcheōa a n-uppiāour, mā nemilecso to ḡabarī na liatḡabala, no co tucarō uppiat map aen pur.

15 ὅσα ταῖς ὁσὺν μάχῃ, εἰς τοῦτο τῆς ἡμετέρας ἀντιλήψεως, ὁσὺν  
 ὅσα λείπεται ἀπὸ τοῦ, ὅσα πᾶσι ἐλπίδι τοῦ, ὁσὺν ὅσα πᾶσι ἀποδοῦναι  
 ἀγαθὰ καὶ ἡμετέρας, ὅσα πᾶσι ἀποδοῦναι ἀγαθὰ καὶ ἡμετέρας.

10  
20

Ին յօրօրսո մարմնս ևս չիւ իւր ճախար, ոճոսո յ-նորոյն-  
տէ՛ն յմարմնատ ա յօրիւնս 1 ևս յո յո 1 յ-մարմնոյ, ոս օս քսարօ  
սրարօ մար ևս յիւր.

Ha deoradā ocup na mupcūmte, na mup, ocup na h-ecotnas,  
ocup na dapi, noā n-moligteē nemupcematō a toicēda, naā  
nemlecurō do gabaił athgabala, ero mī a ler uodem, ero mī ler  
neic eile, no co tucac uppiatō map aen jui, eia gabat he ap loš  
25em co pasbut.

Μαγοι αιρεσητες ρου υπραθ το ταβαιαρ λεο, ουρ νι τυερατ  
[ουρ νι ταρκερ ολιζεθ οοιθ, εριε ετοιρρε ταρ ολιζεθ υατθιθ,  
ουρ α η-ατθευρ το ζυερ. Ουρ] ραν α η-ελοθ το λευαθ, ουρ τα

<sup>1</sup> *Contract*.—The following words are added in the margin, and they are also in C. 787:—ap na ponnaylocup por na turbay ap ni naye la Péne neé por na nayeup, ni tobung neé por na tobungap, one who cannot bind, cannot levy, for he cannot bind with the Peini who cannot himself be bound. No person can levy who cannot be levied upon.

<sup>2</sup> *Chief professor*, 푸이.—This word is applied to a man of eminence in any particular department of learning. In the Book of Ballymote, c. 1,573, the 푸이 ᄡᆞᆫ, ‘the man learned in written history,’ is called 푸이 버그님, or chief professor, and is said to have the same honor-price as the king of one territory.

O'D. 36.

=  $i - r$  risk?

(2 eq. effective per subj.)

DISTRESS.

Beck p. 40

Bochr. p. 37.

By those incapable of ~~making a contract~~ <sup>being raiders</sup>, i.e. the son of a living father, (but only as yet his father's) i.e. the person whom it is improper to receive as security in a contract.<sup>1</sup> The chiefs of the court, i.e. a chief professor,<sup>2</sup> a king, a prince,<sup>3</sup> i.e. persons against whom it is difficult for one to urge a cause at the court.

But it is unlawful in 'Cain'-law not to submit to the suit of the stranger who has a fold and a milking-yard, even though he does not bring a native along with him, and if there be evasion, a fine for evasion is to be paid *by the person who evades*, and if illegality has been committed in the taking of the distress, he (*the stranger*), has to pay a fine for illegal distress.

But when the stranger has not a cow-shed or a milking-yard, it is not unlawful not to allow him to levy his suit in 'Cain'-law or 'Urradhus'-law, until he brings a native along with him.

As to strangers and foreigners, lunatics, infants and idiots, and bondmen, it is not unlawful not to allow them to levy their suit, or not to permit them to take distress, whether in their own behalf, or the behalf of others, until they bring a native along with them, whether they procure him for a fee or not.

If they were ordered to bring a native with them, and have not done so, and law was not offered them, they shall pay 'eric'-fine for fasting illegally,<sup>a</sup> and they shall, in every such instance, be non- <sup>a</sup> laue suited. It is safe to evade them, and if they have taken illegal distress,

<sup>a</sup> Ir. *Out of law.*

<sup>3</sup> *A prince.* In C. 787, the  $\omega\alpha\tau\ \eta\text{-}\alpha\pi\epsilon\chi\tau\alpha$  are described as being  $\rho\acute{\iota}$ ,  $\omega\alpha\tau\ \rho\alpha\iota$ ,  $\omega\alpha\tau\ \epsilon\pi\pi\upsilon\varsigma$ , a king, a chief professor, a bishop.

<sup>4</sup> *Milking-yard*.—‘Macha’ is still a living word for farm-yard, in the county Kilkenny, and in some other counties.



**DISTRESS.** nōernat inrlig athgabala, ata riach inrligíó athgabala uataib,  
**O'D. 36.** [.i. leť cuigréta ón deopaid, ocur leť dílri a riach; cethruime  
 cúic rétu ón murchurtha, ocur cethruime dílri riach; ocur  
 nochá nruil rin aét o daor.]

5 Munar airbeiréó ruu urrao do tabairt leo, da leicther a  
 n-elóó, ír riach elóirte d'ic ruu; ocur cia do nectrum inrligíó  
 athgabala nóá micat naé in ann; ocur ppechra do tíactain fo  
 óraib na ndeopaid ocur na murcúirte; ocur raepaid óligéó na  
 mri, ocur na écoronais, ocur na daor.

*lethairde* = O'D. 36.

10 Ma tucrat urrao leo, ír dír a toicheó d'urpaemaó, ocur da  
 leicther a n-elóó, ír riach elóirte d'ic ruu, fo aicneó deopaid  
 no murcúirte; ocur dá nōernat inrligéó nathgabala, ír riach  
 inrligíó athgabala d'ic dírib fo aicneó in urrao, ocur icat in  
 15 t-urrao in inarcpaid ar ar tur, [leť na cuic ret, no na tpi  
 cethruime,] ocur tēcat i cuibduir fo lan in deopaid no in  
 O'D.36,37. murcúirte, co n-icat etarpu, [in t-urrao in leť, ocur in  
 deopaid no in murcúirtu in leť eile; no in cethruime na cuic réť,  
 ocur in leť dílri riach do porumucht ón doer ocur ón deopaid  
 ocur on murcúirtu; cio deopaid aca ta liar ocur machu cin cu  
 20 beoh, nochu nruil an deťbir in urpuoir, ocur atá a cáin.

Inrligíó don pechumun toicéda, apad, ocur tpoicúó, ocur  
 athgabail do gabail um ní nar óligurtur.

Inrligéó don biuibúó a elúó rin do lécun in óligéó; ocur  
 aóá n-inrligéó aóais i n-aóais. Dia taircetur óligéó inorpu  
 25 do, ocur tpoicúó tairur, ír riach inrligíó, no riach poní doirmet  
 uad, ocur cúic reoit.]

In paenoleodach, ocur in t-urpocraó, ocur in baio, ocur in  
 leťcepo, ocur in cainti, ocur in ruu, ru, rugdamna, ocur in mac  
 beoathar ír gop, nóá n-inrligéó nemurpaemaó a toicheó naé  
 30 a nemlecuó do gabail na hathgabala in leť neé eile, no co  
 tucaro urrao mar aen leo, ma rogabat he ar comlog no i  
 n-airíó; ocur cin co ragbat, ír dír a toicheó d'urpaemaó, ocur  
 a lecuo do gabail na hathgabala, mar um a leť uoem; nóá

<sup>1</sup> *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'<sup>1</sup> 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-peet, 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

\* only the latter !

or this arises from the impugny of their contracts

was /

fact

wandering physician

DISTRESS. n-inolizítec nemurpaemad̃ a toicheoda, no co tucac urrad̃ leo da pasac he cin loḡ.

(In margin by later hand)

O'D. 37.

[Mac ro arbrerēd̃ riu urrad̃ do tabuir̃ leo ocuḡ rogebdair̃ he ḡm loḡ, rlañ i n-elud̃ do lecan, ocuḡ da nderir̃at inolizēd̃ athgabala, olc in rein.]

Man ro arbrerēd̃ riu urrad̃ do tabuir̃ leo, da leicteḡ an elod̃ ata riach elorōte doib; ocuḡ cia dānetrum inolizēd̃ athgabala, noco micat naē ni, ocuḡ rrecria do tiaēt̃ain fo coraib in paenolegais̃ ocuḡ in fuprocraīs; no iḡ rrecria da nemtarraē-tain; ocuḡ rrecria da nemdet̃in olizīd̃ ac in baḡd, ocuḡ ac in leēceḡd, ocuḡ ac in cainti, ocuḡ ac in tḡai, ri, riḡdamina; ocuḡ rrecria do tiaēt̃ain fo coraib in mic inḡair̃ ḡair̃e, uair̃ iḡ cin co rriḡtheḡd̃. Iḡ red̃ iḡ cin co rriḡtheḡd̃ anō, urpaemad̃ a toicheoda, no arpaemad̃ do ḡabail athgabala, no arpaemad̃ i rēichemnuḡ, no i riad̃nair̃e, no i mbrēchemnuḡ. In mac rāerleic̃ti, ocuḡ in mac inḡor, noca tēcar̃ fo coraib in a cin co rriḡtheḡd̃, ocuḡ tēcuḡ rōn doaraib uile. =frithaigid

O'D. 37. i deagaire

frithuic̃he

Mā tucrac urrad̃ leo, no cin co tucrac, muna pasbaic̃ hē cin loḡ, iḡ oīḡ a toicheō d'urpaemad̃, ocuḡ dā leicteḡ a n-elōd̃, iḡ riach elorōte d'ic riu; ocuḡ dā nderir̃at inolizēd̃ athgabala, iḡ riach inolizīd̃ athgabala d'ic doib, ocuḡ noā tēcuḡ fo coraib uiri rin, uair̃ iḡ olizēd̃ urpaemur̃ a toicheō.

toiche O'D. 38

Nir̃ ḡair̃ muḡ na buachail, .i. ni ba maētnad̃ cin cor̃ ḡabail muḡ na ruiḡir̃, cō on? ar̃ at̃at̃ cuic̃ rēoit̃ i na ḡabail cō on ti iḡ cor̃i dia ḡabail, dia rēchmallad̃ ni dia olizēd̃. Muḡ .i. daer̃. Buachail, .i. buachail cometa na mbo. Fulla, .i. fo tabair̃ in d̃la fulla. Ruiḡir̃, .i. in daer̃ ruiḡir̃. Rēi d̃ir̃aer̃aim, .i. comḡair̃ad̃ no ap no munap̃ min t̃iḡi no cominḡell tuat̃he.

Dr. Rich p. 9511  
Text. C. 2652  
Inipit. D (Sg. 88 fol. 56 v. a.)  
trebaegail

Ar̃ at̃at̃ cuic̃ rēoit̃ ina ḡabail etechta, no ina for-  
gabail, inḡe t̃iḡi baegail naig̃neda fo raer̃ad̃ la fēme;  
a tuīd̃me cin chinair̃; a tuīd̃me r̃iḡi cinair̃ dia nder-

forngabail O'D. 38

<sup>1</sup> Lunatic.—The 'fulla' was a man of the same description as the 'geilt,' but was supposed to have been set mad by throwing a wisp at him which had been saturated with magical charms.

if in their own behalf; it is not unlawful, however, not to submit to their suit, until they bring a native with them, if they can procure him without a fee. DISTRESS.

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 have been exempted by the Feini—to take it without a debt being due; to take it for a debt which has been dis-

in command  
liability with Feini  
to him. cf. V 364. 19

Ans. cf. 92. 30

nothing in the Irish about that

??  
Zurückhaltung des Bankes  
replevin ??  
J. R. 1911.

have been  
make fact





charged ; to remove it into the green of a noble dignitary, ~~expecting him to be able to protect it.~~ To take it from a protection in which it could be protected <sup>if it be without previous knowledge of</sup> 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.

replevin?

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. 39. րմ. Ա տւոմե ԿՆ ԿԻՆԱԻԾ [․․․ զօն ահնեօ], ․․․ ԿԵ ԿՆ ԱԿԵ, օԿՄ ՆԻ  
 ԻԿՄՐՄ ՆԱ ՔՈՒԻ, ․․․ ԶԱԻԾ ՔՐՄ ՈՒ ԱԿԶԱԲԱԼ [օԿՄ ԾՈՒՄՈՒԿՐ ԲՐՈ  
 ԿՆ; ԵԿՄԱՆԶ ՈՒՍՐՄ ՆԻ ԲԻ, ՆԻ ԿԵՐԱՆՍՐ ՔՐՄ ԾՈՒ ԱՆԾ ՔՆ]. Ա ԿՐՈՄԵ  
 ՔՐՄ ԿՆԱԻԾ, [․․․ ԶԱԻԾ ՔՐՄ ՈՒ ԱԿԶԱԲԱԼ, ԵԿՄԱՆԶ ՈՒՍՐՄ ԶԱԻԿԵՐ ՔՐԱՆ  
 ԿՆ ՈՒ ԿՆՍՐՐՈՒՄ], օԿՄ ՎԻԼԼԱԿԱՐ; ․․․ ԿԵՐ, ․․․ ՔՈ ՎԵՐԾՈՒԼՈ ՔՐՈՄԵ, օԿՄ  
 ՈՒՇԱ ՈՒԿՐՐ ՔՐՄ ԱՎԵՐԾՈՒԼՈ. [ՆԻ ՔՐԱԿԱԿ ՈՒՍՐՄ ԾՈ, ԱՐ ԻՐ ԱՆԲՐՍՐ  
 օԿՄ ՔԵՄՔԼԵ ԱՎՐՈՆՈՒԾ ԾՈ].

O'D. 40. ԿԱԾԻ ՎԵԻԾԻՐ ԵԿՐՐՄ [ՔՆ] օԿՄ ՈՒ ԲԱԼԵ ԱԿԱ Ի ԿԱՆ, “ՆԻ ԶԱԻ-  
 ԿԵՐ ԱԿԶԱԲԱԼ ՆԱԾ ԱԿՄԵ ԿԱՐ ԿԵՆՆ ԱՐԱԼԵ”? ԻՆ ՈՒՄԵ ՎԱՐ ԶԱԿԾ  
 16 ՈՒ ԱԿԶԱԲԱԼ ԱՆՆ ՔԵՆ, ՈՒՇԱ ՔՐԱԿԵ ՈՒ ԿՆ ԱՐ ԱՆԾ ԱՐԱ ՎԱԼԶՐ  
 ՔԵՆ ՆԱ Ա ՎԱԼԿՐ ՈՒԼԵՅԱՆ, օԿՄ ՔՈ ՔՐՐՐ ՈՒ ԿԻ ՔՈ ԶԱԲ ՈՒ  
 ԱԿԶԱԲԱԼ ՆԱՐ ՈՒԶ, օԿՄ ԿՐՐ ԿԱ ՈՒ ԲԵԻԾ ՔՐԱԿ ՈՒԼԵԶԻՐ ԱԿԶԱ-  
 ԲԱԼԱ ԱՐ. ՏԱՆՆ, ՈՒՍՐՔՈ, ՈՒՇ ՎԵԶՐ ՈՒ ԿՆ ՎԵ ԻԿՐ, օԿՄ ՈՒՇԱՆ  
 ՔՐՐ ՈՒ ԿԻ ՔՈ ԶԱԲ ՈՒ ԱԿԶԱԲԱԼ ՆԱ ՎԵԶԱՐ, ՈՒ ԿԵ ՔՈՒ ՈՒԶԻՐ ՔՈ  
 15 ՎԵԼԱԾ ՔՐՈՒՄ; օԿՄ ՈՒՇԱ ՈՒԿՐՐ ՔՐՄ Ա ՎԵԼ, օԿՄ ԿՐՐ ԿԵՄԱԾ ՔՐԱՆ  
 ՎՈ.

NB.  
 = do n-dimen?  
 O'D. 40. ՕՐԱ ՔԵՐԿԱՐ ՈՒ ՔԵՐ ԿՐՈՄԵՐ ՈՒ ԱԿԶԱԲԱԼ ՔՐՄ ԿՆԱԾ ԿՈՆԱ  
 ՎԵԶՐ ԿՆԱԾ ՎԻ, ՔՐԱԿ ՔՈ ՆԻ ՎՈՆՈՄԵՒ ԱԾ, օԿՄ ԿԱԿ ՔԵՐԵ ՕՐԱ  
 ՎՐՐԿԵՐ ՈՒԶԵԾ ՎՈ. ՄԱՆԱ ՎՐՐԿԵՐ ՈՒԶԵԾ ՎՈ, ԿԱԿ ՔԵՐԵ ՎՈ,  
 20 օԿՄ ԿԱԿ ՔԵՐԵ ԱԾ, օԿՄ ՈՒ ՔՐԱԿ ՈՒԼԵԶԻՐ ՔՈ ՔԱՎՐ Ի ՆԶԱԲԱԼ ՆԱ  
 ԿԱԿԶԱԲԱԼ, ՄԱ ՎԵՐԾ ԼԱՐ [ԿՆ ՈՒԶԵԾ] ՈՒ ՄԱ ԿԱՆՆԱԿԱՐԿ  
 ՕԿՄ ՈՒԶԻՐ ԿՐՈ ԿԱՆՆԱԿԱՐԿ, ԿԱԿ ՔԵՐԵ ԱԾ օԿՄ ՎԵԼՐ ՈՒ ՔԵԻԿ Ի  
 ԿԵԿԱՐ ՎԵ. ՄԱ ԿԱՆՆԱԿԱՐԿ ԼԱՐ, օԿՄ ՈՒ ՈՒԶԻՐ, ԿԱԿ ՔԵՐԵ ԱԾ  
 ՆԱՄԱ օԿՄ ՎՐԱԿԱԿԵՐ [ՈՒԶԵԾ] ՔՐՐ ՈՒ ԿԱԿ ԶՆԵ ՎԵԾ ՔՈ.

18 ՄԱԾ ՈՒ ՔԵՐ ԱԿԱՐԿԱՐ ԱՆՆ ԵԼԱՐ, օԿՄ ՔՈ ՔՐՐ ԿՈ ՎԵԶՐ ՎԵ,  
 ՎԻԱԼԱԾ ՔՐԱԿ ԱԾ, օԿՄ ԿԱԿ ՔԵՐԵ.

ՄԱԾ ԿԱՆՆԱԿԱՐԿ ԼԱՐ, օԿՄ ՎԵԶՐ ՎԵ, ԱԿԶՈՒ ԱԾ, օԿՄ ԿԱԿ  
 ՔԵՐԵ. ՄԱԾ ԿԱՆՆԱԿԱՐԿ ԼԱՐ, օԿՄ ՈՒ ՎԵԶՐ ՎԵ, ՈՒ ՄԱ ՎԵՐԾ  
 ԼԱՐ, ԿՈՆԱ ՎԵԶՐ ՎԵ, ԿԱԿ ՔԵՐԵ ԱԾ Ի ԿԵԿԱՐ ՎԵ; օԿՄ ԻՐ ՎԵԼՐ  
 30 Ա ԱԿԶԱԲԱԼ ՔՐՄ ՎՈ ԿՐՈՄԵ ԿՆ ԿՆԱԾ օԿՄ ՔՐՄ ԿՆԱԾ ՕՐԱ  
 [ՆԵՐԼԱՐԿԱՐ].

O'D. 41.

ՄԱԾ ԿՐՈՄԵ ԿՆ ԿՆԱԾ ՈՒՍՐՔՈ ՎՈԶՆԵ, օԿՄ ՔՈ ՔՐՐ ՆԱ ՈՒԶ,  
 ԻՐ ՔՐԱԿ ՔՈՆ ՈՒ ՎՈ ՈՒՄԵՒ ԱԾ, օԿՄ ԿԱԿ ՔԵՐԵ, ՄԱ ԿԱՐԿՐ  
 ՈՒԶԵԾ ՎՈ; ՄԱՆԱ ԿԱՐԿՐ ՈՒՍՐՔՈ, ՈՒ ՔԱԼ ՈՒ ՎՈ ՆԱ ԱԾ; ՈՒ



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~~<sup>by</sup> ignorance and simplicity ~~he was led to take it.~~ *with impels him to it (ll.)*

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.

*No person is distressed*

**DISTRESS.** dono, cuma imlecat donā cuic petair, ocuṛ fiach fo ní do nimet uad rum. Maṛ cunnatabairt lair co nólz, ocuṛ tarcur ólizeṛ [do], iṛ cuic reoit uad rum [nama]. Muna tarṣur ólizeṛ do rum iṛ cuic reoit do o bṛobuṛ. Ma fuair nech dia n-iarṣaizeṛ, 5 ocuṛ ní ro iarṣaiz, iṛ cuic reoit uad, ocuṛ leṛ cutruma in reic acruṛ, ma tarcur ólizeṛ do. Muna tarcur muirio, ní fuil ní uad na do.

II 52.7

O'D 494, 42

Ac tabairt hī faithi uairā nemio, .i. a tabairt i faiche in neimio uairā, iṛ cumcech a uirtin, .i. gnaṛ feachta, .i. anṛir do, in piti 10 cumao faicēi uairā neimio.

dochum

Cio fo deia co fuil eipic i reṛmaḷ na aṛgabala do bṛeic i n-airliṛi aipeṛ aipṛo no eclara a cam, ocuṛ co fuil cuic reoit i mbṛeic na hathgabala i faicēi gnaṛ reṛta i nupraṛuṛ? Iṛ e 15 faṛ fo deia, ṛoṛa foṛaḷ do denam rir in athgabail i faicēi gnaṛ reṛta i n-upraṛuṛ na rir in athgabail i n-airliṛi aipeṛ aipṛo, no eclara i cam, ocuṛ coir cia no beṛ cuic reoit on ti rucur-tar in athgabail i faithi gnaṛ reṛta i n-upraṛuṛ; no dono luṛa lamair foṛaḷ do denam rir in aipṛo nemo in in n-athgabalaṛo i cam na i n-upraṛuṛ.

C 2654

O'D. 48, 43.

20 [In duine ruc in athgabail i faicēe neime, mun petir cupub faicēe neimio, ocuṛ ní fuair codnuch dan iarṣaizeṛ, no cé fuair, 25 na ro iarṣaizeṛ, ocuṛ rlan do; no cin cup iarṣaizeṛ, muna reoir buoéin gupub faicēe, iṛ rlan do. No cumao lethriach cach anṛir ann.

35 Maṛ ro petir péin gur ub faicēe neimeoh, cin cu petir, máo fuair codnuch dan iarṣaizeṛ, ocuṛ ní iarṣaizeṛ, iṛ cuic reoit ṛriur na faicēe ann, ocuṛ cuic reoit ṛriur na hathgabala; no cumao aon cuic reoit doib aroen, ocuṛ a dá trian ṛriur na faicēe, ocuṛ aon trian ṛriur na hathgabala.

<sup>1</sup> *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*,<sup>1</sup> 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.

Már do mac i n-aíř ícca leóirne no riarfuir, ocuf do zeba<sup>[d]</sup> coonuch, cúic reoit uadaim ann, ocuf leť cúic reoit ón mac. Már do mac i n-aíř ícca aithgima no riarfuir, ocuf do zeba coonuch, cúic reoit uadaim ann, ocuf aithgima na n-aile ocuf 5 na n-aířbe ón macc.

Már do mac i n-aíř ícca aithgima no riarfuir, ocuf do zeba mac i n-aíř ícca leť díre, leť cúic reoit uadaim ann, ocuf aithgim na n-aile ocuf na n-aířbe ón macc; ocuf in mac do teclumud na h-aířgabála in zed maó díb ym can aítóide impe. No 10 doono, cibé dúine dár riarfuir, muna fuair dúine bu díleíou, íř rlan do.]

a gorm 6/43  
 U tabairt do rnaíou, .i. do comairci. Ar tuálaing a tur-  
 taigchi, .i. raeram oíacbaíl uirri, .i. cnuí. Maó cen aírur rnaíte,  
 .i. dúl for cúlú, .i. in raerma rlan do, .i. maó cin íř raerma i n-écmair  
 15 gabur in aithgabáil. Maó do rnaíou no gabtar he, .i. íar íř turthuáó acóru, ířrechmaó n-enecl-  
 rnaíou no gabtar he, .i. íar íř turthuáó acóru, ířrechmaó n-enecl-  
 lanne ocuf cúic reoit. Ar nenaíř los nenech in rnaíte, .i. íř uar  
 ernitheíř los enech íř in raerma don aithgabáil do leáon for cáil, 20  
 ocuf am bia for los enech aro do beť na laim íe íe ná raíre, íe íe  
 aita aicenta in reoit, .i. no íećmaó enecclanne ma uar cno no gabal  
 tíre. Suíte na h-aithgabála, .i. ímpair in aithgabáil in ní híř in a  
 hanaro laim cinéing. Co no gabairer aitherrach, .i. co no gabairer  
 aitherrach íechtuíř eile, .i. íar nílbiaóain maó tar cno no gabáil tíri,  
 no aítóicheó ío cétoir maó ar raerma cenae. 25

Maó no uirraem in bíobair apadó i raeram, ocuf no aírbeir  
 íra tiorcaó aírřeibířó gneim don íeichemam toíćeó, a apadó  
 conach ecim do aithapadó, ocuf raerairó dířeó in bíobair can  
 tiorcaó aír íe íe in raerma.

Maó no uirraem in bíobair apadó, ocuf tiorcaó i raeram, cia  
 30 no aírbeirer a raeram íra ngabáil aithgabála de, teit turp-  
 zadó la íogáil ann; íř rlan aithgabáil do gabáil de.

<sup>1</sup> Exemption.—There were periods at which persons were entitled to certain ex-  
 emptions 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.

l.e. hirbada

Indeant h. abm  
 g. h. k. g. h. k.  
 g. h. k. g. h. k.

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.

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 sned for again immediately, if it had been taken while under protection.

If the defendant has submitted to receive notice during a period of exemption,<sup>1</sup> 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,<sup>2</sup> 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.

<sup>2</sup> Second notice, i.e. after the expiration of the time of the exemption or of the protection.

DISTRESS.

Ʋaeram rin tainic ne ne n-aparó ocuf tpoircéi, ocuf mar ne ne na tpeiri imceimniúgá tainic in Ʋaerum rin, acé ma po aip-beirpé a Ʋaeram po cetoip, Ʋaerapó olúgéo he can athgabail do gabail de ne ne in Ʋaerma.

5 Man po aipberpnaig a Ʋaeram cur gabaró athgabail de, ip anaró dechmarde ap in athgabail.

Ma po gabaró athgabail tap Ʋir Ʋaerma, i n-ecmaip, no tap aipberp Ʋaerma i Ʋiarónaip, cuic Ʋeoiré d'Ʋir in Ʋaerma ann, ocuf cuic Ʋeoiré d'Ʋir na hathgabala; no cumaró aen cuic Ʋeoiré doib  
10 aipae, ocuf da tpuan d'Ʋir in Ʋaerma, ocuf aen tpuan d'Ʋir na hathgabala.

Mar cen Ʋir Ʋaerma, i n-ecmaip, po gabaró athgabail de, los enech Ʋir in Ʋaerma don athgabail do lecuin po cail, deuf a Ʋuil ann o tá rin amac do bié i Ʋaipne ne ne in Ʋaerma, ocuf anaró  
15 aicenta na Ʋet iap rin.

O'D. 45. Mar cen aipberp Ʋaerma i Ʋiarónaip po gabaró athgabail de, anaró dechmarde ap in athgabail ocuf dithim name dec, ocuf ata in [Ʋoerum] i compeimniúgaró ne dechmaró ocuf ne aine dec uili annrin.

20 Maró tá in Ʋaeram i compeimniúgaró ne dechmaró, ocuf ni Ʋuil ne aine dec uili, anaró dechmarde uipri, ocuf cio be doib buipia, a Ʋuil [ann] don Ʋaeram iap in dechmaró, no dithim aicenta na Ʋet, cur ab eo buip dithim di iap rin dechmaró.

Ma tá in Ʋaeram i compeimniúgaró ne dechmaró, ocuf ni Ʋuil  
25 iap rin dechmaró, anaró dechmarde uipri ocuf a dithim aicenta buoem, uapri ni Ʋuil in Ʋaeram iap rin an dechmaró.

Mará Ʋaipri in Ʋaerum na dechmaró, ocuf ip Ʋia in Ʋaerum na anaró aicenta na Ʋet, ocuf ip eo ip anaró di ne in Ʋaerma, ocuf a dithim aicenta Ʋein iap rin.

30 Ʋaeram tainic rin ne ne aparó, ocuf tpoircéi ocuf tpeiri imceimniúgá; ocuf mará a naipri an tá tainic an Ʋaerum, compeimniúgaró ipri in Ʋaerum ocuf an t-anaró, cio be doib buip Ʋia, Ʋur ab eo buip anaró di.

Mar a n-aipri dithim tainic an Ʋaerum, compeimniúgaró

<sup>1</sup> *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.

If the exemption was not announced until the distress had been taken, there shall be a stay of ten days upon the distress.

If distress has been taken, notwithstanding the knowledge of the exemption, in the absence of the owner, or notwithstanding the announcement of the exemption in his presence, five 'seds' are due to the protector of the exemption for it, and five 'seds' to the owner of the distress; or it is a single fine of five 'seds' to them both, of which two-thirds are for the protector of the exemption, and one-third for the owner of the distress.

If the distress has been taken from him by a person without a knowledge of the exemption, in his absence, the honor-price of the protector of the exemption taken out of the distress is to be forfeited, and what remains thereafter is to be free during the period of the exemption, and the natural stay of the 'seds' besides.

If the distress has been taken in his presence without announcement of the exemption, there is a stay of ten days upon the distress, and a delay in pound of eleven days, and the exemption is concurrent with both the ten and the eleven days then.

If the exemption be concurrent with the ten days, and not with ten and eleven days both, there is a stay of ten days upon it (the distress), and whichever of them is longer, viz., the remainder of the exemption after the ten days, or the lawful delay in pound of the 'seds,' it shall be the delay in pound after the ten days.

If the exemption extends to the ten days, and does not go beyond the ten days, there is a stay of ten days upon it, and its own lawful delay in pound, because the exemption does not go beyond ten days.

If the exemption is shorter than the ten days, and longer than the lawful stay of the 'seds,' then its stay is the period of the exemption, and its own lawful delay in pound remains afterwards.

This is an exemption which occurred before the period of the notice, and the fasting, and the three days grace; and if the exemption occurred in the time of the stay, there shall be an adjustment<sup>1</sup> 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.

see p. 98

Hereafter

the whole of the /

exist after

**DISTRESS.** — iorin an bpaorain ocuṛ in dithim, ocuṛ cío dé oib buṛ ría, sup ab eò buṛ dithim di.

Maṛ a n-aimirir lobṛa, noṛa paoraino ar rogeit na ar bleit na ar lobad hí, uair ni téit an paorain amac'na deaṣaró, ocuṛ 5 téit in turbadó.

Cuic peoit hí lobud cacha hathgabála ro m'ioir Moraind; noch pil tri peota cacha trathá ro pollaig-  
theṛ co aurlaind a dithma, ach ni conanais deithbeiré. NB

Cuic peoit, .i. di ba. Hí lobud cacha hathgabála, .i. cirtas, .i. 10 cuic peoit iṛ e ni ro meiremnasgeṛtar Morainn do uil illobad do caé athgabail ar caé laite n-aianta o tiora aimirir lobṛa, .i. im-brethaid nemeó poillirgeṛir an rín, ocuṛ it munna na tri peoit ocuṛ na cuic peoit iar fut, .i. a cuic i n-athgabail cirtas, ṛet cacha trathá; tri 15 peoit imurro caéa trathá i n-athgabail inbleogum. Noch pil tri peota, .i. noé reidim no inoraigim co fuileṛ tri peoit uada caéa trathá o ro pollaigseṛ hí co huafal cirtas a totma; manó iat ocuṛ na cuic peoit romaind. Cacha trathá, .i. iṛ cach trathá ron aét in oet trath, cuic 20 peoit i ruis, ocuṛ tri iarain cach trath co uilainn a dithma, .i. ó ne rogeit amach atá in dithim. Tri peota, .i. tri ba inlaega ar da m-buaid tre laega. Ach ni conanais deithbeiré, .i. aét an anseṛ a deitbir turbadá; uair noṛa racha in athgabail illobad dia rabat na deitbiré ro air, .i. anseṛ, no anseṛ, no econnup, no etgeṛ.

II 48.12, 50.19, 52.1

Ni bí leṛach nach ruanach; ni tualamg toxal na 20 diorpnairc; ni fuillend cond cnaima; raigeth cach a comleṛ; iadad por teṛc trebaib hí comaradib trath; ni bí acraí di paerain; ni acair naṛ caemclai o croid in forair, co cuiruid por riadnairé di athgabail techta.

ni fuilleth cond cnama O'B 495. ni fuilled caom chloth C 788

ni fuillend cond cnama C 2662

O'B 495, 612, 46, 1803  
C 2655

NAP. aslaid?  
(deme?)

V 404.22

emacht  
O'B 613

O'B 495 C 2662  
C 789+9.

i comairib trath  
C 789



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~~ *prohibition* does not follow the distress out, though the exemption on account of a death does.

Five 'seds' for neglecting to *redeem* every distress was the *fine* fixed by Morann; and there are three 'seds' for every day that it is neglected *to be redeemed* to the end of its period of delay in pound, except what the law of *exemption* protects.

Five 'seds,' i.e. two cows. For neglecting to *redeem* every distress, i.e. of a debtor, i.e. five 'seds' is the fine which was fixed by Morann to be paid for the neglecting to *redeem* every distress for every natural day since the period of forfeiture arrived, i.e. it is in the Bretha Nemedh this is set forth, and the three 'seds' are equal to the five 'seds' in distress with time, i.e. five for the distress of the debtor, a 'sed' for every day; but there are three 'seds' for every day for the distress of the kinsman. And there are three seds, i.e. I insist or maintain that there are three 'seds' due of him every day since the period of forfeiture set in until the full completion of the forfeiture; they are the same as the five 'seds' mentioned before. Every day, i.e. for every day except the first day, for which there are five 'seds,' and three for every day afterwards to the end of the delay in pound, i.e. from the period of the feeding forth delay in pound extends. Three 'seds,' i.e. three incalf cows for two cows after calving. Except what the law protects, i.e. except what the law of exemption protects; for the distress shall not be forfeited if these exemptions exist, i.e. ignorance, or incapacity, or minority, or injury through inadvertence.

To be asleep avails no one; he cannot take *immediate distress* who is not able to bind it; nothing saves the active adult; let each attend to his proper duty; let it be closed up in the sheds at the proper hours; no person who is under protection is qualified to sue; no one sues who cannot recover it from the sheds of the residence, until it is put to witnesses to *decide* that it is legal distress. I 84.9



**DISTRESS.** **U**í bí lebach nach fuanach, .i. in tí no do gab in athgabail, .i. in tí bírrí na fuan iar fuaicéam a fapre cuic ír uada tuicir na ba fepir, [i. cethruinne cach athgabala], .i. nochá bí lef os don tí bír ina fuan can fapre na hathgabala do bpeit; no in tí bír ina fuan iar mbpeit, can 5 *u/* **S**oul d'uarluacá na athgabala, no cen toicheó correchta, .i. gataro leirí lefóc. **N**í tuálaing toxal naoi forinairc, .i. noa cuimcec toxal na hathgabala amach in tí nach cuimcec a uapal ponarom ar anas ar put illam cirtang tabl, [i. munub pechem]. **N**í fuilleo cono 10 **C**naimá, .i. nochan foletham torebata do connach bír ar a cnaimab can fapre na hathgabala do bpeit.

**O'D. 46.** [Iar mbpeit fapre do; uair nochá rachuro in atgabail a fos-eilt nach i mbleit nacha loburó, no cu ruetur a fapre; oenr mac atgabail mbleoşum om li, bet cuic feoit pe taob rin, ocur nochu nfuil ní don cirtach; ocur cumao ann no bet rin ír in fapre fpué 15 *C2662* **r**ilect in tan tainic in t-mbleoşum amach i ndeşuro a atgabala; ocur muna tainic cin cu fapre fpué **r**ilect he nochá nfuil eiruc ann ó'mbleoşum.]

*gl. cuicir?* **S**aigeth cach a comler, .i. in dapa fer do bpeit a fapre ocur in fer eile da fuarlucá, no amail no cumao do fer dligiú. **I**aduo for 20 **t**ere trebair, .i. iaduoşum uirru ír na trebair ata terica dume, .i. ír in drium fpu liar, amail no comairtoigeó iar cae uirru na trath, no ír na trathair ina comairtoigeó doir itir teirte ocur nom, no iar n-aparó ocur trofcaró, no iar trírí iardaise, .i. itir tuigabail greme ocur a fume, arioi coir a gabail a nardai, munab ecm. **N**í bí acraí dīrāerā, .i. 25 nochá bí acra athgabala don tí bír ar fāerā neich; in deorairó nochá bí acra in fpu tabl tar fīr fāerā dīrāerā air, .i. fer bír for fāerā ní tuálaing acra, in acarur fūm dōno. **N**í acair nāo cāemclai, o cpoair in forair, .i. noā nāerāo athgabail do gabail iní oc na clāechmātheir cru co nīnōi forair, no cru co nīnōe arair, .i. in deorairó 30 muna roib nīrāo mār aen fīr dā tārīrāerā a lān [no] muna fāib fēct tīgī mīgābala lār, .i. deorairó, co fāib occu i techta no gabtar air. **C**o cuiruro for fīarōnairc, .i. co tocūrtheir fīarōnairc ac gabail na hathgabala mūille fīr. **D**í athgabail techta, .i. cur ab dligtheó gabur in athgabail, .i. co roib techta oca.

*0A 496. 613*  
*C2663* *creit 0A 613* **N**í muş, ní fūirū, ní fūlla, ní augairc, ní buachail, ní cpette cuaine, ní gaibtheir an-aetam<sup>r</sup> fpu dligiú na uprdligiú na forpreehtu tuathe (he,) achit cor in glair, !

To be asleep avails no one, i.e. the person who has taken the 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.

DISTRESS.

trespassing

? receiving? 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 'erie'-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.

pen with a stable  
forming a pound?

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

C 2676

C 2681

DISTRESS.

no briaig fhu riam, fhuum a fheirleige na dlegait bia-  
thao acht bochtan, no uphachalan, no bairgen huafal  
laithe, cona hanolonn, conao fhu a cenó cuinorugtheu  
pomama techta.

5 Ní mus, .i. noca n-athgabail aile gabur don mus daer aét na ro rir.  
Ní fuioir, .i. daer fuioir, no in deoraid, .i. daer acenta, .i. [daer]  
gabla. Fuilla, .i. raitch, .i. bir por ullacéet, .i. dume dilmain bir por  
ribal a himao d'imaó. Agusaire, .i. bir ac gaire ai, .i. na cairrech.  
Duachail, .i. cul cométa na mbo. Hí cnette cuaine, .i. caprat na  
10 nosceine, in facaire, no in tamam ríob, .i. gilla na ríob, .i. gilla upraíe,  
.i. i cometeche / each bir abailu imbaílu, co cuiréar each iur fair; gilla  
upraíe mío. Ní gairtheu an aetaim, .i. noca gabur a ndetmanuáó  
neich eile fhu, ni dlegur oib ar a nuaísur, no ma cincaib peim, .i.  
cincoo athgabala oib, .i. a cin uoiein, no cin a n-athai no a penathar.  
15 Upoligio, .i. a dulaíur neic eile, .i. in cincaib a compocair. Na  
porrechta tuaithe, .i. nach in riach fhuorugioetu dlegur ip in tuait,  
in in riach corura pine, no rmaét cairó no ruba ocur ruba, .i. coitcento  
oib uil mrim, .i. cin tuait i coitcenne. Acht cor i nglair, .i. cin bit  
i cuimruis. No briaig fhu riam, .i. briaig fhu i mbi amail peim, no  
20 fhu mío lúim, fhuin plabpa, a cin por in tuait a coitcenne. Firum  
a fheirleige, .i. ip fhu a mbet na lize fhu in cinao, no fhu in plabpa.  
Na dlegait biathao, .i. noca dlegait biathao aét lan ein in boicht  
in poalan in meirun, in compac bechi cuibneé, no lan ein in bochtan  
do loim, .i. letpar bec, ocur da lan dec uioi cpi ipeó teit ino [in dala-  
25 na oib], in-aimpír loma, ocur arailé a naimpír aiba, .i. leé bapim.  
Upchaelan, .i. cael a da hor, a da himel, .i. in leébaipgen, .i. cén bít i  
cuimruis. Bairgen huafal laithe, .i. bairgen capc no notlac, no  
domnaig. Cona hanolonn, .i. do in no do loim. Conao fhu a  
cenó cuinorugtheu pomamu techta, .i. co tpar a cinu fhu dligéó  
30 .i. cup ab daer a cenó cuinorugtheu in mo mamuáó, no in gneim dlegur  
oib, no comairgtheu cuinn tap a cenn pon gnimpao techta dlegur oib  
ambet ahlaoí rin, no co noechpat a lobao uile.

V 108

C. 2664.

O'D. 48.

[Ruioley athgabala na daime ro do neir liubair, .i. ar a  
n-depoile, ocur], a roga don dume d'glair riacha do na dui-  
35 nioí seo imat buieim gebur in athgabail, no me a crio; no dono  
cena, cemao he a roga a crio do gabail i n-athgabail noá oir;

H C 678

<sup>1</sup> Kinsmen.—Called in Anglo-Irish records, the law of Kincoogus.

<sup>2</sup> 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.

No labourer, i.e. no other distress is taken from the bond-labourer *but his body*, except as follows. No 'fuidhir,' i.e. the bond-'fuidhir' or the stranger, i.e. the natural bondsman, i.e. the hereditary bondsman. Imbecile vagrant, i.e. the wanderer who is moving about, i.e. an honest person who is moving from place to place. Shepherd ('ai-gaire'), i.e. who is minding 'ai,' sheep. Cowherd, i.e. the keeper of the cows. Cart-boy, i.e. the cart of the farmers' children, i.e. the 'sacaire,' or the 'tamain file,' i.e. the servant of the poets, i.e. the young guide, i.e. who accompanies all from place to place, and every information is asked of him; he is called the 'gilla urraith.' Is not distrained in a decision about debts, i.e. is not distrained in a decision about debts due by another person, or for the debt which is due of him on his own account, or for his crimes, i.e. the decision respecting distress to *be taken* from him for his own liability, or the liabilities of his father, or his grandfather. Or others, i.e. on account of other persons, i.e. the liabilities of their kinsmen.<sup>1</sup> 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 'meisriu,' 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,<sup>2</sup> and the other in the time of corn, i.e. half a cake. 'Urchaelan,' i.e. it is narrow at both extremities, at both ends, i.e. the half cake, i.e. while he is in confinement. The cake of the noble festival, i.e. the Christmas or Easter cake, or the Sunday cake. With its obsonium, i.e. of butter or of milk. Until their chiefs compel them to submit to law, i.e. until their chiefs submit to law, i.e. until the obedience or the claim due of them is adjusted, or their chiefs are bound for them that they do the proper duties due of them, and if they do not, they shall so remain *imprisoned* until they shall all become forfeited.

These persons are themselves liable to be taken in distress, according to the book, i.e. on account of their insignificance, and the man to whom debts are due of these people has his choice whether he will take themselves in distress or their cattle; or, indeed, according to others, though it should be his choice to take their cattle in distress, it will not be lawful to do so; and though they should wish that *such* dis-

DISTRESS.

cf II 54.24; II 396.1

immune (excluded)  
from

**DISTRESS.** ocur cemað e a rogarum athgabail do gabail oib, noca gebthar  
 — aét riat bodein, aét a mbeð ina ruioleir athgabala do reir  
 Senchur, cío im a cmað bodein, cío im cmað a comocair, cío  
 im cmað ír luga inait, cío im cmað ír cutruma rriu, cío im  
 5 cmað ír mo inait; no dono, cumað anð ro beít a ngabail ina  
 i n-aégabail, in tan ír im cmað ír cutruma rriu, no ír mo inait,  
 ocur ní ruilet reoit acu.

Mára cin ír luga ináit, ocur atait reoit acu uodein, ír cuic  
 reoit a doib uodein ina gabail a n-athgabail. Muna ruilet reoit  
 10 acu [ír] anceir athgabala do riasail riu; ocur a ngabail uodein  
 C. 2664. in athgabail, ocur inoethem in duni ro gab iat í n-athgabail do  
 riasail umpu. Ocur mar e a inoethem co naé meram leir  
 O'D. 49. iatrum na in cutruma ro olis, no cuma ferru leir iatrum [ná in  
 cutruma ro olisíð], amuil ro beé in uilidetai i laim ocur in pe  
 15 iarfa riasa in uiliatard i lobud ír i pe iarfa a riasatrum. Mar  
 i inoethem conio mera leir iatrum na in cutruma ro olisíð,  
 noá gabard anð rum aét greim cumail, ocur in pe ar a riasur  
 cumal oi retail i lobad ír i pe iarfa a riasatrum, ocur gairbet  
 arasen athgabail do retail eile; ocur mo na cumal in cutruma  
 20 ro olis anð rin; ocur mara luga na cumal, in pe arasa in bec  
 rin do retail i lobad ír e pe iarfa arasa a cutruma oib rium;  
 ocur riar n-athgabala do riasail riu in marcuarda ruil runo co  
 rra cumail.

Anad ocur dithim oppa ro ained na ret mar gabad i n-ath-  
 25 gabail iat, ocur rogeilt ocur bleit aen ammann do rué leo, ocur  
 lobad do dul ina cenó o do riasa amper lobta.

O'D. 49. Mar im cmað in urriard ro gabad [in-athgabail] iat, ír  
 cuic reoit do dul i lobad oib ar caé láiti naicinta. Mar im  
 cmað deorad ír leé cuic reoit. Mar im cmað murcuirte ír  
 30 cethruime cuic ret.

C. 2666. In daer, mar im cmað na nurrard [no a riasarua] ro gabad

tress should be taken from them, it shall not be taken, but they themselves shall be taken, ~~provided they be persons liable to be themselves taken in~~ distress, according to the Sencus, whether for their own liabilities or the liabilities of their kinsmen, whether for a liability which is smaller than their own value, or a liability which is equal to their own value, or a liability which is greater than their own value; or, *according to others*, they may themselves be taken in distress only for a liability which is equal to their own value, or which is greater than their own value, and when they have no property.

DISTRESS.

*but they are to be  
immune from*

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.'

97

If a bondsman has been taken in distress for the liability of a



**DISTRESS.** in athgabail he, if cuic reoit do dul i lobad ar cae laiti n-ai-centa  
de ocur let cuic ret, mar im cinad deora-da, ocur cethruimi cuic  
ret, mar im cinad murcuirte.

Mar ina cinad bu-dein ro gabad in daer in-athgabail, rogeita  
5 ocur bleit do dul ina cenn, ocur noca teit lobad; ocur if pe in  
foguil (?) O.D. 614. [rogeit] teit na cenn miach do dul i lobad de ar cae laite  
naicenta, mar ina cinad bu-dein, no reitmad meic mar im  
cinad imbleogain.

|| II 76. 7-12

fnadmu 0.2.50 (note?)  
In luas fir fognuma noan fuil deitbir cirtas na imbleogain  
10 i let fir; aet mar eala-danach ro bui aca comet, rcrepall do  
ar cae laithi naicenta. Mara nemeladnae, no glar, no gemel  
no geibento [no rlabra cu peih] if let rcrepall do ar cae  
laithi n-ai-centa.

4. I 296. 16

ain-0.2.50

O'D. 50. [Mara luas naithi, ocur ro gabad iatrum i nathgabail, ancer  
15 athgabala do piagal ann; cethraime cuic ret don uirad, oet-  
mad cuic ret don deora-d, ocur in feirid rano des cuic ret don  
murcuirte; ocur noea nfuil rmaet do daor ocur noea nfuil  
uad-a. Ocur noea nfuil uil in cinad aza anghin do retair;  
ocur da mbeir, ocur ro gabad rom i n-athgabail, if cuic reoit  
20 don uirad, ocur in cobro-dail ceona air.

Ocur comad ann bu ruirdeir athgabala iat in tan na fuil  
uil in cinad oca; no eto bec eto moir ber acca do retair, if  
cuic reoit ina gabail peih, co ro gaibteir in bec rin no in moir  
rin ar tur.

maigre?

25 Maigi ocur crucha d'atpegad ar in baile in ro gabad iat co  
porur in feicheman toich-da, ocur anad ocur dithim oirra po  
aicne na ret, ocur rogeit ocur bleit aon anmann do pit riu  
uile, ocur lobad do dul ina cenn o ticra aimpir lobta; ocur da  
cathmuirte diai pe coimeo, do beirir da bleit. Ocur da-ma  
30 rlabra do beir eturra, do beir leircurpall ann gaic lae, eto a  
can eto a n-uiradur.

ma recur a les C2667  
(which is translated!)

Ocur ifeo if aneladnae ann, glar, no geimel, no rlabra; ocur  
ifeo if eladnae ann cae ni o ta rin amach. Ocur noea nfuil

native or of his chief, five 'seds' of *the value* of him shall be forfeited every natural day, and one-half of five 'seds' if for the liability of a stranger, and one-fourth of five 'seds' if for the liability of a foreigner. DISTRESS.

If a bondsman has been taken in distress for his own liability, *expenses of feeding and keeping* shall accumulate upon him, but forfeiture shall not; and the feeding which shall accumulate upon him is a measure of corn to be forfeited every natural day, if taken for his own liability, or the seventh of a measure if for the liability of a kinsman.

As to the wages of his keeper, there is no difference of debtor or kinsman with respect to it; but if it is an 'eladhnach' that secures him, there shall be a 'serepall' 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 'serepall' 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 'serepall' for it for every day, whether in 'Cain'-law or 'Urradhus'-law.

X 'Aneladhnach' means a lock, a gyve, or a chain; and 'eladhnach' means everything besides. And there is no difference in the expense of

?? *Misunderstanding. Commentator prob. meant if the custody consisted in the mere holding by an aneladhnach or in tying up the animal.*



**DISTRESS.** Dečbir ambro cró in a cinad bodein, cró in cinad n-inbleogain, ocur noča nruil dečbir a pozeilt nach ambleit. No ono, co mbeit amail inoiri leabair.

Mar iat fein gabair i n-athgabail dāma pepir leir a reoit do gabail i n-athgabail, ocur ni fuair in pe iair a rachad cumal a lobad ir e pe iair ragaiprom fein. Mara pepir leir a ngabail rin a n-athgabail nar a reoit, in pe iair a raga in uiliatad a lobad ir e pe iair a teoirim.

Mo ma in coirpōire in ni po oleacht and rin, no ir eutpuma 10 rir. Ocur damad lusa in ni po olerdea and ina in coirpōire, cuic reoit do uil a lobad de ar ga laci naicinta, ocur in imarera biar ann pepir n-athgabala do denam de; pozeilt ocur lobad aon anmann do ragaile rir.]

O.B. 497, 51. C 2669, 678

O.B. 539

Topet aiprocra cach n-athgabala la fēine, inge ma 15 do nemthib no ma for nemthib; topet troircud a tob-achraide. Nech nad gella di troircud ir eluthach na nuile; in ti poluing na huile ni dipenar o dia na duine.

Do pet aiprocra .i. ir nemteētaigi lum aei pocrao apad ar na 20 feimib na athgabail do gabail tob cena inoir eile, .i. apad nama for ghabail feine. Inge ma do nemthib, .i. inge ar aēt. Aēt aēt lum and, ma do nemeo for aiaile ghabail plača for aceil, .i. da nemeo ghabail plača for ghabail plača. No ma for nemthib, .i. ghabail feim for ghabail plača.

25 .i. apad nama for ghabail feine ma ngabail athgabala tob, apad [ocur troircud] inuipio for ghabail plača. Dia nacrut na ghabail feim na ghabail plača cin comghabail [plachaeile] i maili f. C 679. 30 ru, ir cuic reoit uatib, ocur ačhur, aiail arbeir a mbrēta nemeo. Ocur ir cin tairgim oligeo tob rin; ar dia taircēta, po ba uilri a riach do ghabail.

Ma do cuat in ghabail feine o'acrao in ghabail plača cin ghabail plača eile leir, ocur po aipbeireo rir, ocur ni taircur oligeo do,

no! O.D. 52.

cerco n-afad inaille  
fuu



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 'eumhal' 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.<sup>1</sup> 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

<sup>1</sup> *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.

Text fr. here to 118.7  
revised & tr. by Thurneysen  
15CZ 260-276.

DISTRESS. 17 cuic reoit, ocur atcur co laite for reéctmain for mif for  
 — bliadain. Ma ro airbered nif, ocur tarcur oligeó do, 17 cuic  
 reoit ocur atchur do snef. Munar airbered [.i. imfirin] nif,  
 ocur ni tarcur oligeó do [ocur ro troirce,] 17 a dá nholigeó  
 5 aigad an-aóad, ocur na feich o'ic.

Toré troirce a tobachraide, .i. 17 nemtectacu lium troirce  
 orraide na tobach athgabala oib, .i. la taeb apad, .i. ar ni urroera  
 nama ril doiruib.

10 Dia troirce feichem toicheó cin gell do, 17 diablaó fiach  
 do, ocur diablaó mbio, ocur reéctmaó marbta, ocur enecclann,  
 muna tarcur biaó do. Dia toirctep biaó do ocur ni tabair gell,  
 17 diablaó fiach ocur cuic reoit do nama. Dia toircthep  
 imurro gell do, ocur ni tarcur biaó 17 oirí a fiaó uad ocur  
 cuic reoit.

15 Nech naó gella oí troirce, .i. nech na tabair gell do feur  
 troirce, no na gellann oligeó do taircín do roime, .i. iar napad. 17  
 elutach na n-uile, .i. pechta, .i. 17 elutach na nuile oligeó, no na  
 nuile toicheó.

.1. nholigio don pechemain apad ocur troirceó, ocur athgabail  
 20 do gabail de im imi nar oligerar; nholigio dono don biobad  
 a elodum im oligeó .i. aó nholigio aigio 1 n-aigio. Dia  
 taircthep imurro oligeó do ocur troirceó tairif, 17 fiach fori  
 do nimet uad ocur cuic reoit.

Maó he in per acarar ann elar, ocur ro fitir co nolegur ni  
 25 de, 17 diablaó uad ocur cuic reoit. Maó cunotabairt laif 1  
 nolegar de, cio cunotabairt, 17 leó diablaó uad ocur cuic reoit.  
 Ma derb laif cona olegar de, ocur ni olegur, 17 cuic reoit  
 nama ar a nelod; fic dono maó cunotabairt laif, muna  
 oleitir iartam.

30 In tí poluing na huile, .i. in tí imfwilingsir na huile nholigte aic  
 buoin, no na uile toicheó oligtheó do beir nech eile ar cen fpecra  
 bligio umpu, .i. in tí lecer eloó na nuile oligeó no na n-uile toicheó,  
 .i. na huile timna. Ní oirpenar o oia na duine, .i. im pennat



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.

*postponement [of enforcement] and a day*

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 paid him]!*

He who does not give a pledge to fasting, i.e. a person who does not give a pledge to stop fasting, or who does not offer what the law requires before it, i.e. after the notice. He is an evader of all, i.e. rights, i.e. he is an evader of all laws, or of all suits.

That is, it is unlawful for the plaintiff to give notice, to fast, and to take distress for a thing to which he was not entitled; it is also unlawful for the defendant not to have offered him what the law requires; thus there are two illegalities face to face. But if what the law requires has been offered to him, and that he fasts notwithstanding, he shall be fined according to the length he went, and five 'seds' besides.

If the defendant evades *the law*, knowing that the debt is due of him, he shall pay double *the debt* and five 'seds.' If he be doubtful that it is due of him, and that there is cause for doubt, he shall pay half double the debt and five 'seds.' If he be certain that it is not due of him, and that it is not due of him, it is five 'seds' only for having evaded; thus, also, if he were doubtful, and if it were afterwards *found* not to be due of him.

He who disregards all, i.e. he who is guilty of all illegalities, or who *evades* all lawful suits which another may bring against him without giving a legal answer respecting them, i.e. the person who evades all laws, or all suits, i.e. all order. Shall not be paid by God or man, i.e. as regards penance



**DISTRESS.** ocur im eiric, maó e a ber do sneir elod caih; uair eirintaric lan do ni don Eclair elod do lecon, ocur noða denann don gnaó tuathe, aét eirintaric leiti, ma tá toður aici co nōenam maður a de.

Αρα cuicēi for cintach gnaó fime, ocur athgabail do gabail de. Αρα dečmarde for inbleogain mara gnaó fime i f inbleogain do, ocur noða n-eicen tporcaó, na tpeiri imceimniģēi for cečtar de. Αρα dečmarde for cintach gnaó plaá, ocur apaó dečmarde for inbleoguin, mara gnaó plaá i f inbleogain do, ocur tporcaó ocur tpeire imceimniģēi for nečtar de.  
 10 Mara gnaó plaá i f inbleogain do gnaó fime, apaó dečmarde air, ocur tporcaó, ocur tpeiri imceimniģēi. Mara gnaó fime i f inbleogain do gnaó plaá, apaó dečmarde air, ocur noða necen tporcaó na tpeiri imceimniģēi.

O.D. 497, 54

In tí loingerr na foige peir di tporcuó, i f a bpeeth  
 15 la peni, arpen diabul neich ara tporctheir aipe.

1 n ti loingerr, .i. in ti loingerr ni, ocur na comoigento peir oigro im in ni ma ra tporcaó air, .i. brobaó, .i. don ti bir ac tporcaó air im in ni oigir. La peni, .i. do peir in peimechar. Arpen diabul, .i. i f uair icur diablaó na piac im a nōentair in tporcaó.

(O.D. 1812)

20 Muna tairctep biad do i f diablaó mbró ocur diablaó piach, ocur in cumal ocur cuic feoit; ocur dia tairctep biad do i f diablaó piach do ocur cuic feoit. Dia tinceptar maicim ni elaid nachae. *Muna lincesta ni (?) nach al add. C. 2673*

C. 2673. Ma tainic gnaó peni o'acra [an gnaó plaá] cin gnaó plaáa  
 25 imallu rir, mar apaó tucurtar, cuic feoit uad; ocur mara tporcaó cuic feoit uad, ocur ni aicepat iarum aiterpach.

Quine nač pilió rin; ocur mara pileó he, mar apaó tucurtar, cuic feoit uad; ocur mara tporcaó cuic feoit uad, ocur ní bí co di bliadain ba dia bečamnuir 7rl.

30 Quine do cuad o'acra a piach and rin, ocur niri tinceat he, in ti loingerr in per tall, cuic feoit uad ocur diablaó piac ocur enecclann. Ma tairctep riar do, ocur niri gab, in ti tporctep tar tairctep riri, 7rl, cuic feoit, ocur oirí a piach do nemacra

Irish co dubladh (?)  
 O.D. 55

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 'cunhal' 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 he has offered in the morning he does not abscond from anything.*

If one of the inferior grade come to sue one of chieftain grade without having one of the chieftain grade along with him, and if notice has been given, he is fined five 'seds;' and if he has fasted upon him, he is fined five 'seds,' and shall not sue again.

This is a person who is not a poet; and if he be a poet, and has served notice, he is fined five 'seds;' and if he has fasted, he shall be fined five 'seds,' and shall not be entitled to his refection for two years, &c.

This was a person who went to sue for debt, and he was not responded to, the defendant who refuses shall pay five 'seds,' and double the debt and honor-price. If what should be accorded to him be offered to him, and that he has not accepted of it, he who



DISTRESS. do gheir. Ro dlig na riach anó rin, ocuf munar dlecht, ocuf  
 O'D. 55. do cuaid da nacha [ir] riach foni do nimet uad. Munar tincad  
 itir, ada nindligio aigaid i n-enech.

O'D. 1812. 55

C2673

scathach naid elaid  
 neich O'D. 497  
 "

In ti troircear tar taircein peir do, acbaill a dligio  
 5 a fuigiull pene. Ir ped coir cach troircthe la peine  
 arach for foraithe naó elai, no sell do geallab treibi  
 nech fup a troirctheir aipe. no ann (O'D. 55)

(O'D. 1813)

In ti troircear tar taircein, .i. in ti troircear tar taircein  
 peir dligio, in per amuig, .i. in pechem toichea. Acbaill a dligio  
 10 a fuigiull peine, .i. eipio uad in dligio do peir fuigiull in penechar,  
 .i. a peich, ocuf atait cuic reoit ocuf enechann ma po ba chinnti leir na  
 po dlig in ni po acair.

.1. Dili a riach, ocuf cuic reoit o neimtib i troircear tar  
 taircein riach; ocuf ma gead peine dobera apad for ariale  
 15 tar taircein riach, ir dili a riach nama.

Ma gead peini troircear for gead plata co taircein riach, it  
 cuic reoit, ocuf a tinntu co pectman for mif for bliadain. Maó  
 gead pibó it cuic reoit, ocuf a tinntu dia mbliadain 7rl.

x-na

Ir ped coir cach troircthe, la peini .i. ir e ni ir coir do fup  
 20 troircti do peir in penechar. Arach for foraithe [no forach]  
 .i. ni poib trebairi fup na riachab noime, .i. for dargat do geadab  
 peni. Na leicpe eloó, .i. neó dia mbi cuma eipio ocuf acioi, .i.  
 noó n-eloó do lecen can pat fup in dligio. No sell do sellab  
 treibi, .i. no sell do sellab bir ace ma treib, .i. ir ataire po bui  
 O'D. 56. 25 fup na riachab noimi fup [i. lan gille no fmac gille ocuf eipio in  
 tormuig]. Nech fup a troirctheir, .i. nech ina noentair ar in  
 troircear, uar comar fup in sell ocuf in trebairi ir cuma eipio  
 ocuf acioi.

What MS. is this  
 reading taken fr.?



fasts after what should be accorded has been offered to him, &c., DISTRESS.  
*shall pay* five 'seds,' and forfeit the right of ever again suing for the debt due to him. In this case the debt is due to him; and, if it were not, and that he went to demand it, the fine should be according to the length he went. If he was not responded to at all, there are two illegalities face to face.

He who fasts notwithstanding the offer of what should be accorded to him, forfeits his legal right according to the decision of the Feini. The just rule of *stopping* each fasting with the Feini is to give the security of a good surety who would not evade, or a pledge of the pledges in the house of the person who is fasted upon.

He who fasts notwithstanding the offer, i.e. he who fasts after the offer of his lawful right to him, i.e. the man outside, i.e. the plaintiff. He forfeits his legal right according to the decision of the Feini, i.e. he loses what is due to him according to the decision in the 'Fenechus'-law, i.e. the debt due to him, and if he be certain that he is not entitled to what he demands he shall pay five 'seds' and honor-price.

That is, the forfeiture of the debt is *incurred*, and five 'seds' are paid by persons of distinction for having fasted after being offered what should be accorded to them; but if one of the inferior grade has served notice upon another after the offer of what should be accorded to him, it is forfeiture of the debt only *that is incurred*.

If one of the inferior grade has fasted upon one of chieftain grade after offer *made to him* of what should be accorded to him, *he shall pay a fine of* five 'seds,' and ~~shall not sue~~ for a week and a month and a year. If he be one of the poet grade, *he shall be fined* five 'seds,' and shall not sue for ~~two~~ years.

The just rule of *stopping* each fasting with the Feini, i.e. this is the proper thing to stop the *legal process* of fasting according to the 'Fenechus'-law. To give the security of a good surety, i.e. when there was no security for the debt before, i.e. of a goodly guarantee of the inferior grade. Who would not evade, i.e. one whose word is as good as his deed, i.e. who would not evade but give security for what is due. Or a pledge of the pledges in the house, i.e. or a pledge of the pledges which he has in his house, i.e. it was a ~~hostage~~ <sup>pledge</sup> 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~~.

*is the same as his bond*

(Sorath in text).  
 Here active = rather  
 Back p. 35  
 of / for the inactive  
 to the full-pledge  
 (smacht-g = 4y!)

DISTRESS.

O'D. 56.

(O'D. 1814)

[Cáide] deirébhí etairru rin ocuf in baile [atá í in Finnrruth  
Fithil]; "gabur riat do cumung ocuf aithe do riat. [ocuf gell  
do aithe, fech do gell?"] Ulo tarpréur cáe ní díb rin dár  
a/cenó, ocuf íf tincirín coir cáe apach díb tar cenn a cheile  
5 illo. Suno muirio do ícuf tpoirce in aicéi tuacá ío, ocuf cipe  
apach uilí tarpréur do ícuf tpoirce in aicéi íf gell íf riat  
íur; in gell muirio cíó illo cíó in aicéi tarpréur, nóca  
tincirí choir ní ailí tar a cenó aét feich.

C. 2675.

[Mana roibe aráé íur ná riachab a buna, íf tincirín coir do  
"ícuf tpoirce riat. Ma ío bui, íf tincirín coir tar cenn riat  
aithe, ocuf gell d'aithe, ocuf feic do gill.

O bor ben do beirag in toitheo do gneí, aét mara ban gnao  
plata íf apao n-aile do beir ocuf tpoirce; ocuf mara ban gnao  
pene íf apao n-aile gen tpoirce do beir.

15 Ocuf o bur íep do beirag in toitheo do gneí aét mar ar ban  
gnao plata íf apa ocuf deímar ocuf tpoirce do beir. Ocuf  
mar ar ban gnao Pene íf apa cuicéi gan tpoirce do beir.]

O'D. 1814, 498, 5<sup>b</sup>  
C 2676, 789-90

Fír do Sin cona míoín nat íarai aena tar aile. Ní  
dam enecclano anao.\* Ní auríuríg ío aipechta tar ní  
ube íruu huin.

saíse O'D. 56, nalab sasa O'D. 497 (i. -sabad  
(par. sub.))

huríuríg O'D. 498 auríuríg C 790

inú aine O'D. 498

O'D. 57.

Fír do Sin cona míoín .i. [ní turcurnao] do Sin mac Áligi, no do  
Sencha mac Áilella, mí do cannaímpígeur no do cotaimígeur co  
na hiníoraígeur aena ilaíra ailí dár in dára ailí nain, no dár an  
dára hain íil í n-aile, no dár ailí íil í n-oen, no dára oen uil í n-aile,  
15 .i. íur n-aicéio co naimíaoín [dár]. Nat íarai aena tar aile  
[.i. áí ní aia tpeir ar coir gell dí, aét gellta dí íf in laí í n-aibéur  
no ara baruch, .i. maó beia neé buicé cín íaróiré íf in la ím, gillíre  
dí comao e ara baruch aítí íula cín eta íaróiré]. Ní dam ene-  
clano anao, .i. nóca damann in lanáo míoegla enech in íulíach  
20 anao íf ía íuríur na anao naine; no í in clannur in n-ínchaib díb  
íó uilí, ní dam anao íra ma anao naine, .i. enec ná íoígí ar ípcep-  
tur dí.

Ánáo huine ino íó íur uilí, ocuf apao cuicéi o írú gnaoab,

<sup>1</sup> Finnsruth Fithill.—This is a law treatise, extracts from which are given in  
O'D. 711.

\* inú 228. 16, 236. 12

What is the difference between this and the case which occurs in the Finnsruth Fithill: "There is to be obtained a competent surety, and a <sup>to write an agreement in oath for 'Könner'</sup> ~~hostage~~ <sup>should not be taken</sup> for the surety, and a pledge for the <sup>the</sup> ~~hostage~~ <sup>debt</sup>, 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.

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 Aillell, 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.

more fully in H 317, 519  
(00711) Bahr p. 68-9.

part of one night  
(1000-1010)

part of one day  
(1000-1010)



DISTRESS.

ocur apad dechmaide o uasal gnaoib, ocur ir eo forpo aet  
 C. 2766 rileda, cuicthi oruioy, ocur dechmao [forpo], daig ir e for gaib  
 dia ceile.

Ní aurfuiris go aipechta .i. noéan fir fuirget in aipeét anad  
 5 iria uiriu na anad nane, uair do ba go doib dia nifurirgair.

C 790

(O.B. 1815)

Ma ro gata nech do tope orcela airt, no molt no ni ber  
 cormail do, ocur ma do ti dam caem, ber enec ruice duit,  
 erennat do tinnat ir lau rin, no ara barach, ni conriga tairur.  
*erennat de tinnat O.B. 57*  
*errenad detintai*

O.B. 1815, 498, 58

C 790

dire bid baile O.B. 58

dire mirth baile C 790  
 (w. various games)

Ir and ro apleo etach fir lith, arm fir nith, ech  
 10 fir aige, dam fir h-ar, bo fir blícht, mucc co nup,  
 cauru co lí; toichned ri, biathad aipec, erbuio pledi,  
 inreb n-ealra; comorur cach ciul, tincur tigi cach,  
 20 dir, mbrd baile, aiel ocur cairre, lorat ocur cruathar;  
 foxul meich aipech, carpat raite, carpat aenais, im  
 30 dingbail tarcur lir, im tuinide raite; im corur lin,  
 im chain n-inbir, im othpur cac ain, hi tairrec a lega,  
 hi tairrec a bíd, hi tairrec a thincuir hi tairrec a tige  
 techta, im dingbail aircuilte a reir lega; im corur  
 duin, im corur treibe itir comorbaib, im charur  
 40 inaimrepaib feona; im corur purit i n-aimrepaib

Linn  
 O.B. II 167

4 V 474.

days *is to be given* by the inferior grades, and a notice of ten days DISTRESS.  
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.

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 guard-  
ing 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,

300. #  
22 & orcel 'trough'?

'ein (zum sofortigen  
Schleppen bestimmtes  
Marktschwein'. Bdh. p. 24 n.  
4 V 78.3

pool?







? *throwing open land*

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 leprosy, 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.

CCF p 72.

V 250.40

Bachs p 60<sup>9</sup>

1. fuidhir?

mirror

4 cups l. 1.

away/ from a dead woman? cf. V 308 18

paralytic?

2. N. p. 79.

*du Nis.!*

DISTRESS.

45 484. 3f.

C793

(6<sup>th</sup>. 1817)

chtaig; im ethur bir oc imoricor a purt i porp, \*im  
 picill tigi aipech, im salund tigi bhuigaid, \*im glar  
 cona allmuire, \*im chloc rocan ceitra, im chomar, im  
 chomaithech, im chomleptcha comuichech, im laim, im  
 slannin, im chaindelbra tige caich, im trefet tigi  
 ppotha; im thairb for plabra, im echcullach for  
 eochu, im mucullach for mucu, im reithi for  
 caerchu, im choim for a mbi oetruach, im con buachaill  
 cacha cethra, im oirce, im aichoim, im aypchocaid  
 techta.

Atgabal aile itir um ocuf trefe for muidir Sencha  
 i pechtaid aicnid im cach mbandte.

1 ip ant no aipleo, .i. ip ann no aipleo, no no hepaluandeo i  
 nobiseo na hane, no ip in focal ip penchur iat na pcanpao i nobi-  
 15 seorab. Etach ppi litch, .i. cumtachta, .i. aenais ip in epnach, .i. no lit  
 pollaman; ip ant atant na ceitru nepam air. Airp ppi nithe, .i. webta,  
 .i. no ppi coinpac. Ech ppi aige, .i. i n-amypir imypine, .i. ppi hinopais  
 aenais; ip ann atant na ceitru nepam air. Dam p i har, .i. in-amypir  
 trefeta ip i n-epnach 7nl. Do ppi bliecht, .i. i n-amypir laeta ipin  
 20 tpanpao; ip ann atant na ceitru nepam uirru. Mucc co nuir, .i. co  
 meite uirre a n-amypir a maibta, no cua na nuir. Ca na co li, .i. co  
 lai a olla a n-amypir a lomapta, .i. co n-olant. Toichneo ri .i. im  
 a biat naipobide, .i. biat pechta peile na pus, no biat platha cetgianna,  
 .i. in brathair no biata, ocuf ip anao name. Diathao aipech, .i.  
 25 na ngrao plata, doneoch ip plat cetgianna, ar ane, .i. paenan cuma,  
 .i. o ceilib na n-apeo, .i. brathair no biathair la lair ocuf ip anao  
 uine uine, ocuf apao deamte dia fuiglithep ppi. Erbuio pleoi,  
 .i. mar erbadach in do plero ceilpne platha cetgianna beor ar  
 ane, .i. in do biat na pleio do gait. Intreb n-ealpa, .i.  
 30 noentair oiprenn cach dia, pech a noentair cae dia, .i. comopair in  
 aiprinno i n-amypir oiprinno, ip ann atant na ceitru nepam air. Co-  
 mopair cach cuil, .i. epao gleria i n-amypir aipritio 7nl no teta. In. gl. no 719  
 Tancup tigi caich, .i. do bpecanad ocuf do cepcailib. Tancup .i.  
 taeb eop. Oir i mbi baile, .i. baile in bi epnam, .i. in ip oir ip in

II 488. 26

*of bird... wlam II 208*

<sup>1</sup> Bacon-making.—In a Glossary in C. 1459 the word cuao is explained to  
 mean flesh, and the text and gloss above given quoted as authority cuao .i.  
 peoil, ocuf deipmirect air “muc co nuir .i. a n-amypir cuao.” Cuao  
 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. *of Can p. 346.*

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.<sup>1</sup> 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 ~~trap-comb~~ in the time of music, &c.; or the strings. The furniture of each person's

*distress, stay-chance*  
*I 142. 11*

*of roscullach Fraas 114.*

*see note on 142.*

*withholding !*  
*basis what is done ?*  
*tuning very*



of C. g. 184 f. q<sup>iv</sup>

dligidh a bhoide a na  
mbrathach idmide a  
tarrachait 05 60

1 Boiling.—In C, 790, various conjectural explanations are given of "Dipe  
 mburhbaile." It is stated first, that it is a name for the cauldron, because of the

<sup>1</sup> *Boiling*.—In C, 790, various conjectural explanations are given of “*Dirre mibichbarte*.” It is stated first, that it is a name for the cauldron, because of the ‘baile,’ fury of the steam which rises from its edges on the fire. It is added that it may have been applied to the larder in which is good fare for preventing the blush of honorable shame, or that ‘baile’ is applied in the case of a house in which a king’s food is being prepared, and that his ‘dire’-fine is due for anything committed in the house until the food is prepared and consumed; or ‘baile’ is the name of a wooden goad or spear, or it is the name of the poet.

2 *Cleansing of the roads.*—It is stated in Cormac's Glossary under the word *Ror* that there are several kinds of roads or ways from the 'sed,' which it explains as *semita unius animalis*, up to the 'bothar' or great high road; that all the neighbours in a territory who frequent the 'urscur' which is fronting the seats of kings, are bound to keep it clean; that there are three cleanings of each kind of road and three periods at which they are cleaned, i.e. the time of horse-races, the time of winter, the time of war, that they are cleared of brushwood, of water, and of weeds.

*'Side-arrangement'*

house, i.e. of plaids and bolsters. 'Tineur,' 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.<sup>1</sup> 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,<sup>2</sup> i.e. of the ways, i.e. in the time of winter<sup>3</sup> and of a fair, i.e. in time of war their brambles and blackthorns to be cut away. The cleansing of the fair-green,<sup>4</sup> 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 trihe 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

<sup>3</sup> Winter.—In C. 1459 it is stated that 'cuadh' means winter, as,  $\epsilon\alpha\pi\tau\alpha\theta$   $\mu\alpha\tau\iota$  .i.  $\eta\alpha$   $\rho\acute{\upsilon}\tau$  .i.  $\alpha$   $\eta\sigma\eta\epsilon\pi\pi\alpha$   $\sigma\epsilon\upsilon\pi$   $\alpha$   $\eta\sigma\eta\alpha\gamma\eta\sigma\epsilon$   $\tau\omicron$   $\beta\acute{\epsilon}\mu$   $\tau\omicron\upsilon$   $\alpha$   $\eta$ - $\alpha\mu\mu\eta\mu$   $\epsilon\upsilon\alpha\theta$ , 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.

<sup>4</sup> Fair-green.—In C. 790,  $\epsilon\alpha\pi\tau\alpha\theta$   $\sigma\epsilon\alpha\gamma$  is explained by .i.  $\alpha$   $\eta$ - $\alpha\mu\mu\eta\mu$   $\epsilon\lambda\mu\eta\eta$ , 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 Chohnain, or Magh Life, &c.

DISTRESS.

*fragrant?*

*? fragrance balad? of the steam while it is boiling*

*? a measure for weighing*

15-CZ 275



(O' 1819)

DISTRESS. cenn na fine, .i. nepam | he i naimriri gnimrao, .i. in briahtair po leic a  
cuit ar a ceile de, .i. uirce no eirce itir comorbaib. 1m chain nimbir,  
.i. i nri cuirtheir a hinn in uirce ar inn in beira, in tiare; no ip im a  
denam gabur, no in cora coitcento na fine; ocur ip nepam in tiare;  
5 ocur in briahtair po leic a cuic ar a ceile de. 1m othruir cae ain, .i.  
innm aspoirichin uair othruira olgair cae aen duine, oirir mama moe,  
ocur ocaib toca, ocur do biuo ocur do lias. Ni tairrec a lega, .i.  
amuil olgair. Ni tairrec a bio, .i. ar ane.

-ail-

in O' 60

Cio po deira anao naine ar in athgabail gabur im biuo ocur  
10 im lino runo, ocur re aca raio ip in duil, "Dia perthar fuil  
perir co toira," 7rl. ? Re olgair taimic in duine tall, ocur ip reo  
olegar a tabairt po cetoir, na tecma rogail don fir uithir;  
runo imurpo in pollugao fuil ano, ocur ni taimic re olgair po  
cetoir, ocur anao amail cach nepam for in athgabail gabur  
15 im a biuo ocur im lias; ocur 1 cen beir a athgabail for anao,  
rimacht metha uithir uao.

b. 60

B. 60 61

Ni tairrec a thincuir .i. do breacanab ocur cepteille .i. lepario  
cotechta. Ni tairrec a tige techta, .i. narar tech palae rem-  
velle; no narar aen do na tri tegdair, .i. ceitri dorair ar, conacatar  
20 in per riric for cach leth, ocur uirce tar a lar. 1m oingbail aur-  
cuilte a reir lega .i. ar na po cuil in lobur, .i. mna ocur com .i.  
na lecter rair i tech, oiruit na cainti. .i. biua upcuilte, ocur duine  
nae cunntabairtach bair he, ocur ar aine beor.

Dia n-urpocra in lias irlan do. Muna urpocra ip riachach,  
25 .i. dairt, ocur a rannirde mde, itir per na fuactana ocur per  
na pola. No dono ip per na fuactana ocur in dairt fir per na  
pola iar nupocra do lias, ocur gabar iar path a trian do  
lias.

1m corur duin, .i. a cuic ipin dun coitcento na fine; ar ane beor,  
30 ocur in briahtair beor. Duin, .i. do denam .i. coitcenn anoir. 1m  
corur treibe itir comorbaib, .i. a cuic don tige do denam, .i. in  
treib coitcenn. In briahtair geber da ceili, 7rl. 1m charu i n-aim-

<sup>1</sup> Substitute, i.e. the man who does his work while he is sick.

<sup>2</sup> 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 <sup>part</sup> 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 substitute and a man to attend him, as well as food and a physician. For providing for him a physician, i.e. as he is bound to do. For providing him food, i.e. *the distress* has a stay of one day.

DISTRESS.

What is the reason that it is a stay of one day that is upon the distress which is taken for food and drink here, whereas it is said in the Duil: "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.

d. E. Bro. f

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 4~~ one-third of the fine, *it is got from (?) the task.*

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. *feraið petna*, .i. *neam he i n-aimrín petna ipin fogmar, no in caé aimrín. Im éorur púirt i n-aimreaið tochuir, .i. moim coitcenó h, .i. a tocur don tís ocuð h tium, .i. im coirreir, feir éoir in m cur-  
 — *thar ar in púit monaó, in moim cruaidé [ir in re fucham a tochuiréur.]*  
 O'D. 61.*

⁵ *Neam h, ocuð a gabail a éota do buain d, atathar don tuine no co [nragabar h, nó co] nragab athgabail mup; ocuð anao naine uirpe; uair noá ba neam iartain in moim man bentar h, ina hamrín coir; no ip moim tium h, cén in aimrín a caíme, ocuð zait no zataó h; no ip a n-óleirtenur ólegar, ocuð anoca nragabur h, no co nragab athgabail mup, ocuð anao naine fuprpe.*

[a]

O'D. 61.

*Im oingbail paithe, .i. don paithe peoir no arba .i. do na zortab imach i mbeiltane, no dul ó paité in penlir for airz, .i. im oingbail na nintóil ocuð na nuinóitir ar an paité arar penbail. Im telzuo im broza, .i. im telzuo in broz peoir don penbail in Samain. Im los nenech noige, .i. pical ocuð éibei o p, .i. o p, uoem, .i. ar eppcep-  
 — *tor don ois ocuð don cetmuintir [i. in muclunó óligur in ois ina pazuza.] Im duilchine, .i. techmaó cacha tula a duilcine in dhuo ocuð in lnu. Im robrithe, .i. los beppéa, .i. in in pat pubaróe, in an imboim beppéa, .i. rruban, óetmaó bairzine, ocuð comrat eim na peene do pail, ocuð comletat a cuil do tuino [air].**

maice lis / O'D. 61

O'D. 61.

[*Óetbir etuprúó rin ocuð in buin pceota*] .i. *mup do capna italla iarin na peene d, cach let ina neam ocuð potaloing; ocuð lan bel in demer tarina ino arle itir tiget ocuð letet.*

*beal na dmsi O'D. 62*

*Im opartain, .i. ponot geb'mu tibarain, .i. peetmaó lanbiata in zruao na wepna in benoachao na h-aidi at connair, gabar ipin apair-  
 — *tain. Smaét fuprmi cinóteó rin ar [a h] airz peim, ce tainic pozáil de cen co tainic pozáil de; ocuð anao naine ar in athgabail gabar uime munar tincó cen a ioc no cur gabao athgabail uime.**

*Im airnirí trair, .i. neam iat, ocuð anao neam porro. Im chaire tigi znuao, .i. muim chaire bir i tigi in p, znuais 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;

\* *im apurthun .i. brach fechtar fúil .i. forut gebé mup*

O'D. 62

(O'D. 1821)

f. I 152.7

O'D. 62. eiric fuinnidht

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.

*completely misunderstood*

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. <sup>from</sup> 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.

*Grable land embold at B; enclosures divided at S. ?*

CCF p 72.

There is a difference between this and the 'buim-sceota,' i.e. *wallet-morsel* <sup>?</sup> 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 scissors<sup>1</sup> is the bulk of the joint in thickness and in breadth.<sup>2</sup>

For the blessing,<sup>3</sup> i.e. ~~while 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.

CCF p 72

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.** gniéig, .i. in bhuigú. 1m reabul cáe raíte, .i. in reabel oll bir cáe raíte, in taigen belletan, .i. i pecar alep. 1m chomín, .i. ima cuairt, .i. im belcumais, .i. in muid. 1m reuasach, .i. alogín, .i. bir ocur an reuas ar a taib, no in milan tuirín, no in metair tuirín, 5 1m poldearb, .i. bir ocur in foil ar a taib, in eua eluic. 1m each leirtar, .i. do muleirtaib. Naó cumraíad, .i. na comanao no na coméarupena. 1m reét reotu tise aipech, .i. gnaó pláta .i. a n-aimpín na rechnaítep:— *cf. III 57c. 28*

*VII. Séad?*

“Seéta reotu aipeé epain naris,

10 Po gnaí enedmaib leais,

Cairne, tabaí, eirna, ian,

Crathain ech-rruan no delis.”

*an t-áir?*

*comad?*

*(O'D. 1822)*

1m chopur etha, .i. meo do cruache, .i. im leugao ino arba. 1m pocenn, .i. poe a cenn in tarbur arao, no *cro hé in pocenn* ipma 15 ime, ocur ima gortglanao no gabat in athgabail, .i. po si don deir a ceño fuí, ocur ri arao.

Cro po deira in athgabail gabur imin pocenn do bié por aem, *cumadh O'D. 62* ocur conao miet, no riach duine caite ril ant? 1re in pat 20 potera áca milled atathar ant, ocur ip neirain nemlecan a millet.

1m pro, .i. pro deir ar dun. Cumao athgin peoa deir ar dun i- 1 tpe bun ocur gabail ocur a crasbaib por ann, ocur a tpe por tpeir. Athgin peoa comatdeira ric por tpeir, ocur a tpe por cuicé. Athgin each peoa o taircell co tpeirno ocur in tpeirno por cuicé, ocur a tpe 15 por deémaró. 1m óebail tpeichit, .i. cro cloch tpeichit, .i. im tpe 1 rin pro do beirar do tocbaib tpeichit coicenn na tpe; athgin ngnima no leic in bhrathar ar a ceile; ar aine beor, .i. im beim atobar tpeichit, i tpe braitrib, ocur pro nemes; ocur ip aia beim. *ana O'D. 62*

1m rabra mil moir do chobraino, .i. neirain he ant rin pe 20 denam cul crathar ocur clar farall de. Neirain ne rann rin, cin cop neirain air sein, .i. do dénam cipall de in baile ina bi pro. 1r aine ip por uín. 1m boin foruioethar capruí, .i. miet, .i. do cada orba tapa cuingella cento, .i. imin mboin foruier no potaier capra no caput loéta na tuaiti cin teicir no lecan doib, .i. do marpa, .i. do biata 35 na pláta rin in tan bir oc denam [ánu ocur] cairni tar a cenn; ocur in bhrathar no leic a cuir ar a ceile si ann, ocur anao naine ar in athgabail gebtar impe.

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

*iman boin faidtrigias  
imad don tuaiti O'D. 63.  
O'D. 501*

*O'D. 1823*

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. *disposable with?*

"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 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 <sup>in front of</sup> 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 hailiffs 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.

for fencing & wedding it

a place

feeds the warren (?)

quad.  
No 02.501

pan

*fuirind?* DISTRESS — Oíub e ríú co ríogeo pop up epice, tiumnaigtheu uao co tuat co ríactar boim Sabala dia ríurru, .i. bo cachá haicme, ocu ríabteu athgabail ar in tí na comcreca in mboin rín:—

*not more at all!*

“Cia bet dín carpu rín tuat  
5 Oc bpeú i mpege pe ríuas,  
1r artaó doib in aóci rín,  
“Dia mbertheu bo cáé aicme do ríú.”

*or congruat?* O'D. 63. ber dono bíó aen pep díb o mberar in bo rín tar cenó lína uile. Cong mat ríde dín in boin rín do rím [nama.] X Mat coirúg cobaró; in cen ber coir díb cíó aenar, ní ríagá aét aithgín nama rár; in tí muirpo dia toibgítur athgabail, ar rípe boin ocu aithgín, ocu ríog enech in tí po íc boin ríur ino ríú.

*x mach coire cubaidh inti leus coir díb cid aín fer O'D. 63*

*f. III 240.25*

*.l. a inermet O'D. 501*

1m bíathao dúnaró, .i. combíathao in loéta bír ír in dúnaró pe íat pe op coiruchi; ar aine beop, .i. pep cach oíba ocu a mbíathao huatáb uile; no ír ríat ír ece do bíathao aro, ocu in bíathar do mber a mbíao ír e pop gab, .i. aét ír mach beap on, .i. bíathar gebur dia ríale in aithgín a bíó. 1m coirur címeo, .i. címo coircenn, .i. a comape ocu a combíathao. 1m gáipe n-óruít, .i. co ríath .i. nepam in bíao ocu in tetach po cáithríthea ru. 1m gáipe n-óruít, 1m gáipe mípe, .i. ben mep, .i. gín ríath.

*11019-934*

*neam?*

*éon? (O'D. 1824)*

.1. Smacht neimdenma gáipe gac ois gacá tpep co ríaci cuic ríurí dec, ocu nocon ríul pepam gur ná hocab ríunó; ocu dia mber, comat cuico bíó eíbadach don rímaét; no ce roib, cín co roib pepom, cumat he rín a rímaét. An tí dianro nepa mgar [e] 25 ní pcom toicheó rár mپی; aét o obur ríem gáipe, in rímaét uao, ocu ní ícan in tímbleogon ír nepo tar a cenó cín co taríath e ríem co po leici ríem elot, ocu íao íaríam. Cuic ba rímaét neimdenma gáipe in óruít co n-óibo ocu co n-obloipeét, ír aipe ír bec in rímaét. Deic mbai rímaét neimdenma gáipe cáé mípe,



*contribute to* 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.

*to fear him?*

"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."

*it may be* 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.

*on an encampment* 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 madwoman, i.e. an insane woman, i.e. who can do no work.

*brought (as opposed to the last item?)*

*for (maintaining them)*

*need not* 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

*cf. O'D. 934f. This comments on a rule for the maintenance of young people who are blind, deaf, lame or consumptive.*

DISTRESS. 1r aipe 1r mo rmaét ina rmaét in dhué, ar in harrpoidis in mep,  
 ocur in bi rparann aici. Muine roib orbo, no oblonreét ac in  
 dhué 1r commor rmaét a gaire iurim meir em rat, ~~ix mbai~~ *breast*  
*i. x. mbai*

~~Na mbai~~ deóbair 1r in ren fine ocur in cunnatabartach ari.  
 5 Deic mbliadna ocur ceitru fichit don tpen fine, ocur cuic fichit  
 bliadain don cunnatabartach ari, no 1r iarf na deic mbliadnaib  
 oétmoóat.

na?

Cumal oét mba rmaét nemdenam gaire gac ren fine oca mbi  
 rparann iarf na hoét mbliadnaib oétmoóat. Gac cunnatabartach  
 10 ari iarf na deic mbliadnaib oétmoóat, riachar a rparann o fine  
 na denann in gaire do aipine do ne in gaire. Sach ren fine  
 ocur caé cunnatabartach ari em orpa, 1r cumal deic 1et rmaét  
 nemdenma na gaire; ocur iari ceitru orbo ocur oblonreét acon  
 rin fine; ocur dia mbetir anoir aisi, 1r cuic bai rmaét nemdenma  
 15 an gaire; muna be muirio 1r oét mba rmaét nemdenma an  
 gaire.

(O.A. 1825)

[r]

O.A. 63 *tuwrecht* ~~am~~

*coi tsochla?*

III 492.3

C. 792.

IV 22.37

= tar árag?

Ar do rét a ceit ceitruib, .i. 1r nemteéatigi lium aipneir da  
 nimpulans rin na oimpulans a mathar/ocur a n-athar, ocur tairce do  
 gena impulans a mathar, ocur a athar, .i. a fuil for ain, .i. a pulans  
 20 Ceitruib, .i. gleithefua each. 1m gaire nathar, .i. bráthar geiber  
 dia raile. 1m táirne ar cenn nathar do oíl a rionaire, ocur  
 in tairéetan na rionaire ar cenn nathar do oíl a rionaire, ocur  
 rionaire pet ane no gab do laim, .i. gairtheir fur funo. In pechem  
 gairheir do rionaire co nathar a rionaire lair; no dano 1r pechem  
 25 gabir do nathar do teét lair do cobach ino nathar no nathar. 1m  
 chobair do fuiloir, .i. in n-athgabal don tigherna muna ei do  
 cobair na rionaire do berar i coitrochta co innoisgdeé, .i. fuiloir coit-  
 cento na fine, ocur in brathar geiber a chuit da celi. 1m rcm, .i.  
 tairget rcaia rair, .i. nathar i do gner, .i. atair na ceitru nathar uirru.  
 30 1m rcaia rcaia, .i. in rcaia, .i. in rair, .i. i nathar dechra rcaia ar.  
 1m erpnechta maccru, .i. anathar, ar ain, .i. na hi no uair gair  
 rirg dona macair beca, .i. camana, ocur biatpait, ocur luboca act [no  
 oirce] no cat, uair ar rair aigim na cat. 1m telcuo mbroga,  
 .i. in telcuo in broga rair, .i. oi rair rcaia no oia, .i. don tpenbail  
 35 in Samain. 1m rrian, .i. in taen rriach. 1m ail, .i. uillic he in  
 da rriach do bet ari, .i. uillic inoairail, rri heochu na carpat no bro.  
 1m avarcor, .i. iavurfar arais ino eich, no tar or monsi inn eich,  
 .i. cenn, .i. iavurfar cor, .i. cenn. 1m biail, .i. bir ma ail na

*radus tar or .i. cenn no iadus tar aing in ech* O.A. 64

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. *i.e. 10 cows*

~~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 'cumbal' 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 'cumbal' 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 ~~not~~ 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~~ <sup>creditor</sup> that arrests the witness to give evidence in his favour; or else it is the ~~law-agent~~ <sup>creditor</sup> 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~~. *now he employs*

For a halter, i.e. (*tiadustar*) 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 ~~the~~, i.e. the head.

DISTRESS.

*provided for?*

*on a path of gloom?*

*knives prepare a feast?*

*which closes over the head?*



DISTRESS. airtin; no aill ni ip in bié, no bié hail le ni na hail, .i. in tuat conat.  
 1m riodae, .i. bip oc eibi in peca.

(O.D. 1826)

1m lomuin tise gniat, .i. lomian<sup>1</sup> capur ocup beart pin; ocup cio a  
 tis neich eile beir, ip amluir pin beir a beir na nepam, .i. imin lomian  
 scan bip i tis in pin gniat, in bnuisat, .i. a n-aimpin gniat na uil  
 pin. 1m chroman tise bantrebethaige, .i. corpan ian, .i. pai  
 cromthar a cenó; po nain pon tise bip i tis na mbantrebethach, ocup per  
 lerach no gaburthar aithgabail uime, .i. bac no corpan buana eioann

412-11

O'D. 502.

no cuilinn. 1m paball, .i. [im an paeé bél oll ip in pé ratham a  
 rreathar<sup>2</sup> in t-ich, in t-arpur]; no ip in a denam gabur; ocup paball  
 coitcento he, .i. pae-bél, .i. arlip abél. 1m ichlaino i cuirib, .i. ima éota  
 ip in iélainn, .i. iéla éoitcento. 1m ocht mbullu ar-a fognat  
 muilinn, .i. im na hoét mballa bip ac fognam in muilinn, mar a  
 denam nar noégaró. Topur, .i. ar a tise uir, .i. in tuir, tairngithep  
 ar in topur ip ann bip tairngithep air<sup>3</sup> na linne. Tuinnioe, .i.  
 ó topur co linno. Tír linnoe, .i. aen paeó, .i. bip i n-inoe in ena in  
 uir, .i. a do, .i. in cloch uáctair. Mol, .i. a tpi, .i. ar pém.  
 Innoein, .i. a céat, .i. in cloé iáctair. Herintiu, .i. a cuic, a cloch  
 bec bip por cinn in muil, uirip impur in mol. Oirce, .i. a re, .i. dar  
 cel rlip in tuir. Milaire, .i. péet, .i. heip in muil, .i. in gamul.  
 Cup, .i. a hocht, .i. iarp ann cupur in tairbur uat in cloé uáctair, .i.  
 in tuat, .i. in tairponu toll. Comla, .i. comail no neoch iat uil, .i. in  
 muilinn, .i. coitcento uil uile. Ar uilgic cumalae a comat, .i.  
 uilgic cach ni ip can aolae ne nech uil pin a comat; no uilgic caé ni ip  
 cumal bip ac nech comla rir ac a choinet, .i. in muilinn uile, .i. o  
 comla narbuo ingnat a coibeip do beir por ain; cio on<sup>4</sup> ar uilgic cumal  
 a comat [ocup ni] uablaró do beir por ain, .i. o comla<sup>5</sup> dia raihi los  
 cetpi pinginne caé rir ipin mbullu Man<sup>6</sup> arthar and<sup>7</sup> ar<sup>8</sup> ar<sup>9</sup> lan  
 losenech, mar lu, ip let los enech. 1m uingbail mic oi chich, .i.  
 3eiar mir. 1m uingbail mic oi chru, iarp nec a mathar, no ní halap  
 o marberu at beir lebar, .i. aithgin a bro. 1m uingbail mic oi  
 mir, .i. in ben mer. Di declaim, .i. in ben brénanalach. Di  
 buirip, .i. in ben bopur. Di claim, .i. in ben clam no brénanalach.  
 Di chaitch, .i. bec de rirp aice. Di uail, .i. in ben lan uall. Di  
 35 anbobrachet, .i. in ben tairgcin rirp nirt, ut uixit Cormac:—

O'D. 64.

*hopeless wrong  
(O.D. 1827) in upanish!*

3eiar mir. 1m uingbail mic oi chru, iarp nec a mathar, no ní halap  
 o marberu at beir lebar, .i. aithgin a bro. 1m uingbail mic oi  
 mir, .i. in ben mer. Di declaim, .i. in ben brénanalach. Di  
 buirip, .i. in ben bopur. Di claim, .i. in ben clam no brénanalach.  
 Di chaitch, .i. bec de rirp aice. Di uail, .i. in ben lan uall. Di  
 35 anbobrachet, .i. in ben tairgcin rirp nirt, ut uixit Cormac:—

228. 10f.

442 358

“Conberbar bpaet  
 Hebrion bpu rirp cin laet  
 Nimpotnk” u/

<sup>1</sup> 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. A comat .i. a camla no ip cumal ipin in ti laip tét múou mí anó alla ip 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 Brey; 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 ('sabbhall'), 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 'gamnl.' The hopper ('cnp') 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') 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 leprosy, 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."

*etym. explanation of comla.*

*it would be strange that its equivalent should be if there was a price of 4 pence for every man (?) in the part (of the mill) that is damaged, in that case.*



**DISTRESS.** *Ói baclaím, .i. in ben ip bacach lám, .i. in ben ceirp, .i. cia do*  
*paeth a tinn, ní tuálaing a teipargne. Ói tarachtais, .i. ro tabar*  
*inolaí pulla.*

Ónaó naíne ar an athgabail geabait a pep leirais na mbán  
 5 ro anuair uili in dingsbail in altruma oib, muna dingsbaiter oib  
 he ar in pe ar a n-olsgar.

*q di ethur West 126-1)*

1m ethur bir ocimoricor a purt i porp, .i. don ethur (.i.  
 coriceno) bir ac imurchar ar in purt ina ceile, ar ane beor, .i. atghin.  
 1m pichilil tigi aipech, .i. grawo plata in amirp imepta, .i. geibto  
 10 gneim bit doib. 1m paluno tigi briugaid, .i. nefam he in caé  
 inbaí, .i. mianach caé ann. 1m glar conai alimúire, .i. wane  
 no eich, .i. in in glar cometur na hi do bepar, tar oll in mara, in gall  
 glar. 1m chloc ro cain cethra, .i. uarai, .i. pocanur im brawit na  
 cethra, .i. do in nemeó cethra oib .i. impa cach nardoi, no ro brawit dia  
 15 n-athe, .i. in ro bia dorum ip in nemeó cethra do gabail i n athga-  
 bail, ipé píl uatpam i nemeó cethra do denam oib co tlaetan tairmire  
 na hatgabala de. 1m chom ar, .i. atgin in comar ar ann; uar noá  
 nefam iartan muna gabtar [atgabail] uime [i naimirp a byana no i  
 naimirp a caéine mara benta he.] 1m chomaithechep, .i. cae com-  
 20 atcep do atitip, .i. brathar geber dia raile. 1m chomleptha,  
 .i. in in cumthar ar in comathce, in lebarp; atgin ngnima ro leic in  
 brathar ar a ceile, .i. commune peme.

*athgabail  
as tr.*

O'D. 65.

*O'D. 1828*

*in comur .i. athgabail geibus in fer fine da ceile in denum in  
comur O'D. 65*

O'D. 65.

[Atithe on bratuir dia raile ar na hica cin in deopaid ro  
 gab cuice; ocup ar i comlepuir píl ann, biathad daimie tarluic  
 25 in bratuir ar a raile; no in iní do nitep ar comlepuir in  
 comarte. Atigin ngnima ro leice in bratuir ar a ceile, amap  
 dubrumur roinuio.]

*leluin*

1m lainn, .i. in gnetel. 1m lainnun, .i. in trlipin gnetel, .i. oc  
 impur na baprgne, .i. benap don gnetel. 1m éaindeibpa tige  
 30 cach, .i. in in al oirp por a mbi in bneo tairnemach amail cannoil i

*iman dail C502*

*min ail hordhagh O.D. 65*

*q. O'Daw. 535*

*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.<sup>1</sup> 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 neighbor is to be faithful, i.e. they shall all be in brotherhood with each other.) For the common bed, i.e. for the thing that is transferred to the neighbour, i.e. the bed; the restitution of work which one brother left upon another, i.e. in the reciprocal obligation of the inferior grades.

A pledge is given by one brother to another that he is to pay for the crimes of the stranger whom he has invited unto him; and the "common bed," here referred to, means the feeding of a party which one brother transferred to the other; or it refers to what is done while occupying the common bed of the neighbour. *There is to be restitution of the work which one brother has left upon the other, as we have said before.*

For a griddle, i.e. 'gretel.' For the griddle slice, i.e. the little slice of the griddle, i.e. for turning the cake, i.e. which belongs to the griddle. For the branchlight of each person's house, i.e. the straight wand upon which the beautiful light is placed like a candle in the house of each person; or for the 'ail

*mugshafen  
crooked*

*— fall /*

*the fosterage (i.e. child)*

*pl. of cu glas?*

*not in the Irish text at all!*

\* tre-swigel-

DISTRESS. <sup>1</sup>tiḡ cach dume; no im <sup>2</sup>anail toirnis. 1m tpepet tiḡi ppotha, .i. inteite, .i. bīp oc impuḡ, .i. tpeitī ptepi in teni, tpepa an leioḡ; no im in peit tpein tpepa ptepi teni; tiḡ cach uapail, .i. in peitpi. 1m t h a r b por p l a b r a, .i. n-ainmīr t a r a. 1m echcullach por eo chu, .i. n-ainmīr echmarḡa. 1m mucullach por mucēu, .i. n-ainmīr laē. 1m peit h i por caepchu, .i. n-ainmīr peite. 1m coīn por amb i o t t r a c h, .i. cu pēētar t o i r p. 1m conbuachail cach a c e t h r a, .i. n e r a m h e c i p e conbuachail do n a t p i c o n b u a c h a i l l i b, .i. anao naine ap in athgabail gabur im athgimib na con p i m. 1m o i r c e, .i. b i r a p c a e o i r e n e n a p i s n a i m e r a n; n o a c i n n a i t o i r c e r a c h; o c u r a p e r n o g a b a t h g a b a i l i m e, u a i r d ā m a b e n n o b a a n a d a i l e. 1m a p c h o i n, .i. cu a p a g, cu n a t p i n g n i n, .i. d i n g a i b p e r p o p p a n a [7 p t.] .i. ā n a d n - ā n e a p i n a t h g a b a i l g e b t a p i m a t h g e n a i b n a c o n p i n u i l e. 1m a p c h o c a i d, .i. i n c u b i r a p c a e a i c e d a n a n s a t a i r e i n c u l a n d i s t h e c; ) n o n a n a i s i n - a i m p i r p i a t a i s. A t h g a b a i l a i l e, .i. i t p i a n n e n a p e r o c u r t p e i r i n a p e r, a t a a l i a n a m b a n; A p a p u i l a n a d a n a i l. R o p m i d i r S e n c h a, .i. n o m e i p e m n a g e r t a p S e n c h a, d o p e i r d i a g d e t a r d a a i e n i d p e i n. 1m c a c h m b a n t e, .i. i m c a c h t e c t u g a d m b a n d a, .i. i m c a c m d e l e g a t n a m n a. |

{ in mesan? no

DB. 1829

DB. 558; C1605, 2477.

dliged DB. 65  
dele DB. 66  
om.

20 1r co re conamur athgabail huine, acht n i i m a t h o p m a i s c u b u r o c u r a i c n e d l a p e n e, a c o r m a i l r i b, i a p p i r [o c u r d l e] c h t a. N i t e c h t a t p o r d a i l i f p o r d a i l a n d i s t i d. N a c h m i l c o n b e i r d e i c h e i f c o i b n e p p u n o u c c b r i s b r i u g u i d ( b u i i p e r e n ) C a c a t h g a b a i l a i l e a d l i s t i d p o r c e t h p a m t h a m, a d i t h i m p o r o c h t m a d.

1r co re coḡnamur, .i. i f c o n u i c e p o n o c o t a m p i r i s e d a n a d n a i n e a p i n a t h g a b a i l, .i. c u r i n a t h g a b a i l a i l e, .i. a p p u t. C u b u r, .i. n a c r e p e n, .i. i n l u c t a l e g a r. O c u r a i c n e d, .i. n a p e r p i p e n, .i. i n l u c t a n a l e g a n o. A c o r p m a i l r i b i a p p i r, .i. i n n e o c h i f c o r m a i l p u r o c u r n a t u c a p a i r o, .i. e t a c h d o n o e t o c u r p p u b r u i n p u a c t a, n o b i a d d o b o e t a i b.

N h a h u i l e n e i c h i p i n a n u a p u i l e, a t p u b p a m a p m o d i s e d n a h a i n e, i f a n d a t a a n a d n a i n e o p u a i n i n b a r d n a p t i n c e i n t i

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.

DISTRESS.

on the path of the.

For each of 1000  
O.W. 503.

Thus far have been named the distraints of one day, except those that are extended in accordance with conscience and nature, by the Feini, from analogies of truth and law. The latter do not become lawful by judgment; it is upon judgment their law is; all animals which bear twins are estimated by their equivalents as decided by Brigh Briughaidh who dwelt at Fesen; every distress of two days shall have its right upon four days; its delay in pound upon eight days.

prescribed?

increase in Dr. L.

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.<sup>a</sup> And nature, <sup>a</sup>Ir. Who i.e. of the just men, i.e. those who are not instructed.<sup>b</sup> From analogies of read, truth, i.e. the thing which is like it, but which has not been itself stated, i.e. <sup>Mr. Who</sup> clothes to the naked and 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





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~~ <sup>is</sup> 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.

DISTRESS.

for which or

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.

harmless? 4.V.126.29.

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.

(acc. to she is of gr. fine or gr. flash)

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-



q. IV

DISTRESS.

<sup>caerib</sup>  
 ní bí í mbantellach aét co coirib, ocur lórat, ocur  
 criathar, do each mnai for a raile.

q. III 404.3

Athgabail aile, .i. ar ata anad naili. Do ingin im comorbuar a  
 mathar, .i. im caem orba uair a mathar, .i. cairis ocur epla, .i. orba  
 speirt, .i. orba eplaib no rliarta a mathar. Mipocul mna dia  
 raile, .i. in orochpocul do beir in ben ar aeilí im a lepanm, no  
 anpocul na bí fuirfu, .i. diablaó in peic olomur, .i. mipocul naó fu  
 fuirfu, .i. in sell, .i. riac olisyr ben dia laile. Im dingsbail mban-  
 tellaig, .i. im dingsbail in teétagti banua, .i. inolisio, .i. inolisheé  
 10 beirat irin perann, .i. manir aet cairis. Ar ní bí í mbantellach  
 aét co coirib, .i. uair noéhan fuil ní olisheé do na mnai, .i. ní  
 olishech do bheir do teétagti perann aet cairis ocur lamtarad. Co  
 coirib, .i. a ceoir, .i. oi cairis in cet pecht. Lórat, .i. ar a cpo uil  
 í forba na tri cethraman. Criathar, .i. in pecht deoenach.

15 Nochan fuil deitbir neram na nemneram imn athgabail  
 gabail na mna, ocur noéa nfuil deitbir cirtaig na inbleogan,  
 ocur noéan foxlaie muige na cricha anad na dithim doib; aét  
 anad naili, ocur apad naili, ocur dithim cethraman. Ocur ben  
 tuc toicheó for rin no for mnai anó rin; ocur maia per tuc  
 20 toicheó for mnai, apad cúicé for ban gnaio peime, ocur apad  
 dechmaide for ban gnaio plata, ocur tpoicat ocur tpeiri  
 imcéimniéti.

(O.A. 1832)

|| C 988

Deitbir etarpu rin ocur in bail ata: "arpen riachu dia  
 cethruime lo on oétmao lo." Banaitpe tainic tar cenó  
 15 banbrobar pe laima banpecheman anó, ocur tri apad fuil anó,  
 .i. apad naili on banpeichemain for an mbanbrobar; ocur apad  
 aile on ban peichemain for ban aithe; ocur apad naili on  
 ban aithe for in mbanbrobar; conad pe laite rin, ocur anad  
 naili conó ocht laité, ocur dithim cethraman, cona da laite dec;  
 30 conó e rin arpen riachu, dia cethruime lo in anta ocur in



other, for <sup>repelling?</sup> 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. <sup>with</sup>

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.

baskets

if they are not

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.

II 104.21

There is a difference between the above and where it is said: "She pays debts the fourth day after the eighth day." A female surety came to surrender herself on account of a female defendant, into the hands of a female plaintiff in the latter case, and three notices were served on the occasion, i.e. a notice of two days by the female plaintiff upon the female defendant; and a notice of two days by the female plaintiff upon the female surety; and a notice of two days by the female surety upon the female defendant; making in all six days, to which add a stay of two days, which will make eight days, and a delay in pound of four days, which will make twelve days; so that this is the period at which the debts are paid, i.e. on the fourth day of the stay and the delay in pound after the eighth day of notice. Here

Bschr. p. 69.

DISTRESS. *diēma on oētmao lo in apao. Suid imurpo noēan puiē aēt*  
*apao naiti, ocuē anaō naile, ocuē diēim cethruman, conio oēt la.*

|| O.B. 503, 67; C 794  
 folbride C

ligda O.B. 68

(O.B. 1833)

Thurn. § 393.

Athgabail aile im log lamthopaid, <sup>x</sup>im duilchine, <sup>x</sup>im pobruiche, im aparatam<sup>x</sup> inna dia naile, im cach  
 5 naobur bir i feirteirib, im feratir, im rinnaire, im per  
 bolg, im feithgeir, im aiced rige uile, im flesc lin, im  
 cuicil, im lugaipmain, im clordem corthaire, im abur,  
 im comopar nabaire, im coratir, im aite lamthopaid,  
 im iadag cona ecoratir, im cpiol, im cpiandbolg, im  
 10 punde, im chupail, im rnatthait, im rnatthe lisa, im  
 reatdeir pocoirle ben ar apaire, im baipene cat ban, *single rugine*  
 im oipene rigna, im tincur poe, (im) tairec/nairm, ar *flora?*  
 ir im fir ban ciato-imargat poe. *om. O.B. 1832*

|| O.B. 505, 68

bil clasin  
 O.B. 505

O.B. 505 aiscenad 505

Ir co re conamer athgabail aile por uc bpuē  
 15 bpuēad bui hi feirín, ocuē Senca, mac Ailella, mic  
 Culelain y pongellatir Ulad. Ir iarpund po lata oena  
 tar aile, ar itbath fir fene mana tirtair treiri; ar  
 ni aiprenad nech a dligeō naē updligeō, nach a gar,  
 nach [a] rardbpe, cia beith do iap cul, la puiptiu *ruiriu*  
 20 aine, ocuē taubpetha Ailella, mic Matach, conio tainic *O.B. 68, 505*  
 Coirppe Snachchoir naō po damair nach nōligeō naō  
 beith por uin, acht a beith por treiri ocuē cuicēi ocuē



indeed there is but a notice of two days, and a stay of two days, and DISTRESS.  
a delay in pound of four days, making in all eight days.

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 ~~borrow~~s 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~~ *was first fought*.

*dipping?*

*bark-basket*

*takes away*

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 <sup>neighbour's</sup> 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

*The 3848  
2nd day fut. w. ro-  
fr. ad. woman  
slow for ?*



DISTRESS.

dechmaíð; ara tírad a fíur cach a mbuidib breithe.  
 Ír i athgabail tpeiri ciata-íra gba in Eru i mech fíoisíð  
 Cilella mic Matlach.

*1. dulseine fige in sin  
 iarna fael a garmain  
 1. x. mad lough in brait  
 infa dulseine ar in x. mad  
 cachu dulseine, etc. C 794*

Atgabail aile, .i. ar ata anas naili. 1m los lamthorair, .i.  
 5 im los in torair do ní ri o laim, .i. bocao ocup brecao ocup fige, .i.  
 deímao cachu dula. 1m robrithe, .i. let na ruba doí mnaí is, .i.  
 ruba beiréa, .i. luas fige. 1m Apairtain, .i. peétmaó lanbiata na  
 inna na deirna in bennachao, no na mnaí a nsaibthe, .i. nembennachao  
 do ní in ben ar acoi na mna eile annarao. 1m cach naabur, .i.  
 10 glar lin. Bír i peirteib, .i. rnat glar olla. 1m peirteir, .i. lin.  
 1m rnuirteir, .i. olla no in peirteir loim, .i. nintich. 1m per bolg,  
 .i. inin bolg bír po peir po traw ar a eirann a abur, .i. in eirbolc.

(O'D. 134)

O'D. 504. 1m peth geir [.i. do beir peit ger ar in fige, no pío ger do beir peth ar  
 in fige] 1m aiceo fige uile, .i. comobar na fige do garinnib ocup do

15 claramib, .i. na ríata fige. 1m pteir lin, .i. da pteirthe in lin.  
 1m cuicil, .i. cuicel lin, .i. in peirteir, .i. nolla. 1m luga rmain, .i.  
 luga garman, no lingua garman, .i. in garman cen bair, .i. cen raebar.  
 1m cloirem cortheir, .i. [crann a beca a cinn cortheir] ara figtheir  
 in cortheir. 1m abur, .i. abur uair a fíra figi, .i. na ceirteir gela,

O'D. 504<sup>20</sup>

.i. rnat rinn. 1m comoirteir nabairpe [.i. iní ar a comoirteir  
 in abairpech] a h-abur, .i. crann eoirtheir no eoirpeir. Nabairpe,  
 .i. gnim ar gnim. 1m cortheir, .i. uirpeir fein. 1m airteir lamthorair,  
 .i. upaite le in torair do gní o laim in ruat leob ina ríonair, .i. ruat  
 in gheir innti. 1m iatag cona eoirteir, .i. in eirteir an eoir-

25 their innti, in tabur, .i. aiceos, .i. in loman bír imbe, .i. im a beolu.  
 1m eiríol, .i. im eiríall, eirí ruagtheir d'í alluib, no eirí a fírbíalluib.  
 1m eiríobol, .i. letheir, .i. bolg ar ambro eiríobellán analluib, .i. *duígn. 2*  
 bír fon pat poileti. 1m rinn, .i. in ríata. 1m eiríal, .i. garit,  
 .i. eiríno rígní. .i. eirínoosa beca no bí aca anallóe im an abur.

30 1m ríathair, .i. pet int ríath inna eirí. 1m ríathle lisa, .i. rnat  
 ríata. 1m ríathleir, .i. ríath deir na mban, .i. ríath. Focoirle  
 ben ar rapaile, .i. beir in ben o ceili. 1m baircne cat ban, .i.  
 im baircne, nia eirí, tucao a bairc bpeiríl bpeir im-bí cat bpeirínnia  
 ríata. 1m oiríne rígní, .i. iníno oirínn na rígní bír, .i. meirínn.

<sup>1</sup> The price of weaving.—In C. 794 a, the following explanation of this word is  
 given:—*Im fofbridhe*, 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.' 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 hare 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 reet 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 'aiteag,' 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 ('scallailb,') For the leather scoop, i.e. of leather, i.e. a hag out of which there used to be formerly a stick, i.e. which is under the cleansing vessel. For the rods, i.e. the long. For the hoops, i.e. the short, i.e. tough rods, i.e. little rods, which they used to have formerly about the material. For the needle, i.e. the passage of the thread in its eye. For the ornamented thread, i.e. the coloured thread. For the looking-glass ('scaideirc,') i.e. the image reflector ('scat-derc') of the women, i.e. the mirror. Which one woman borrows from another, i.e. which one woman takes from another. For the black and white cat, i.e. the 'baire-nia,' i.e. the great champion which was taken from the ship of Breasal Breac, in which were white-breasted black cats. For the lap-dog ('oircne') of a queen, i.e. after the foot ('orcan') of the queen he follows, i.e. the lap-dog.

DISTRESS.

steeping & dressing

noble

little wing?

Hangs out of it?

yarn

yarn

*printed vol in hist!**1. im bride oir a feir leaigh a rri a comrae O.D. 504*

DISTRESS. 1m tincup (re), .i. dia fep lepac gabep. 1m tairpéc naipm, .i. ben in fip gabip díre, .i. apm compaic bíp oca do gíep, .i. uaitere dia feichem, .i. don coibdelac eile. An ip im fip ban ciatō imarfaet poe, .i. ap ip im na mnaib iap fip po heimpuachnaigeb in comāc ap tur a ne [.i.] i fepann, .i. im Anu, ocur im lain, .i. da ingin Parṭaloin.

Ocur da mac Parṭaloin ip iat do ruíne in compaic, .i. fep ocur fepignia, ocur ip uime no compaicret, .i. in daia brathar oib, .i. fepignia tuc a iar i Uanamnur, .i. lain, ocur tuc in brathair eile, .i. fep, in triup eile, .i. An; ocur po bi a cet coibcī, ocur po ba leirim do fepir oligib in coibcī, uair nír mair a athair; ocur a deir i Racholl m-brēth [a]. “Leth cet coibcī cachā mna da aigī fine, maō iar necaib a hachar;” ocur po bai fepignia ac iarua a cotach don coibcī; ocur eirindraic he, ocur nī olig nī; no ip coibcē na fethar tucāō aigib i naigib na coibcī po, ut dixit:—

*|| IV c. 2. 9*

“Da mac Parṭalain, cen aēt,  
 “Ip iat do ruíni in comupc;  
 “Fep ip fepignia, co meit ngal,  
 “Anmanṭa in da brathar.”

20 Ocur deirimireēt ap in cetna:—

“Fep ocur fepignia na fip,  
 “Ireō innirir na rin,  
 “An ocur lain do ceptar rlois  
 “Da pprim ingin Parṭaloin.”

*(O.D. 1836)*

O'D. 69. 25 Ip impurin fíethdret in ne ciata imarfaet; ocur a deir i mbailē [eile] Aine ocur Aíffe anmanṭa na da ingin.

*one wd expect hand-rethm*

*do chloidehdu nech ó oil  
 no e ar chlain no o cainigín  
 in chlaein → O'D. 505.*

Ip co fe conaimet athgabail aile, .i. ip co nuice po no canaim-  
 rígeō no po cotaimrís anad aile fop in athgabail nucupar dñs  
 ban dñugaid, mathair Sencha, ocur dñs dñetac, a ben. Rop ue dñs  
 dñugaid, .i. ban ugar fep Eirinn, .i. lānbercheē. Bui hī fepirín,  
 .i. do bui i Mug Dēpen i n-Ultad, .i. ainm in duine, .i. immenoit. 27?  
 Ocur Sencha mac Ailella, .i. a fep, .i. mac in fip po foēo nech o  
 oil no o caingin clain, no aibí fame aice, .i. ail no cloeo caē aen tpe na  
 eolup. Fongelitar Ulaō, .i. teigoir Ulaō ina fuisill. Anad  
 n-aine ocur anad tpeirí fop in rliēt po uile. Ip iar fūno po laēa  
 oena tar aile [.i. aine na fepar tar aile na mbān, go tpeirí na fepar],

<sup>1</sup> Marriage gift.—Coibcī. This was a present given by the husband to the wife at their marriage.



For attending in the field, i.e. from her guardian he takes it. For supplying a weapon, i.e. the wife of the man takes it from her, i.e. the weapon of combat which they always have, i.e. from her to her protector, i.e. to the other relative. For it is about the true *right* of women that the field was first entered, i.e. for in truth it was about the women the combat was first waged in the field, i.e. in the land, i.e. respecting Ain and Iain, i.e. two daughters of Parthalon.

DISTRESS.

And it was the two sons of Parthalon that fought the battle, i.e. Fer and Fergnia, and the reason for which they fought was this : the one brother, i.e. Fergnia, married his sister, i.e. Iain, and the other brother, Fer, married the other sister, i.e. Ain; and the marriage gift<sup>1</sup> *which she received* was her first marriage gift, and *half* the marriage gift belonged to him, according to law, because her father was not alive; for it is said in the Racholl Bretha "half the first marriage gift of every woman belongs to the head of her tribe, if *she receives* it after the death of her father;" and Fergnia was seeking his share of the marriage gift; but he was a disqualified person, and was entitled to nothing; or it was the marriage gift of the *other* sister that was brought face to face against this marriage gift, as *the poet* has said :—

"The two sons of Parthalon, without doubt,

"Were they who made the battle;

"Fer and Fergnia, of great valour,

"*Were* the names of the two brothers."

And this is an instance to the same effect :—

"Fer and Fergnia were the men,

"As the ancients do relate,

"Ain and Iain, who caused the hosts to be destroyed,

"*Were* the two chief daughters of Parthalon."

It was about these that the first battle-field ever fought was assembled; but it is stated in another place that Aine and Aiffe *were* the names of the two daughters.

Thus far we have mentioned the distresses of two days, i.e. hitherto has been ordained or established a stay of two days upon the distress which was adjudged by Brigh, the female Brewy, the mother of Sencha, and Brigh Brethach, his wife. As decided by Brigh Briugaidh, i.e. the female author of the men of Erin, i.e. full judging. Who dwelt at Feisin, i.e. who lived at Magh-Des-ten in Uladh, i.e. the name of ~~her~~ fort, i.e. of ~~her~~ residence. And by Sencha, son of Ailell, i.e. her husband, i.e. the son of the man who turned men from blemished or false covenants, or who had a peculiar merit, i.e. a merit which changed every one through his knowledge. To whom the Ulstermen ~~submitted~~, i.e. the Ulstermen ~~submitted~~ to his adjudication. There is a stay of one day and a stay of three days upon all this kind. It was by these one day was added to the two days, i.e. the one day for the men beyond the two days for the women, so that it is three days for the men, i.e. it is after this particular time the one became ob-

*He district  
went to fight?*

*went*

§ IV 22

## DISTRESS.

.1. ip iarp anitochrin na laao aine, .1. ip iarp an anao nait. Tar aile,  
 .1. tar in da la pil ipin aile. Ar itbath pír fene mana tirtair  
 tpeiri, .1. uair do eipleò a pínne ona fainib niuna tirta' anao tpeiri  
 por na petair tpeiri, .1. don cach ip dail tpeiri. Ar ni aipreao  
 5 nech a dliged, .1. ni ainebato, no ni uairsepo nech a dliged fein, .1.  
 ni por a dliged fadain, .1. do naomandab, .1. do na pachtair. Nach  
 upoliged, .1. cin inbleogain, .1. nach aile, .1. do pachtair. Naé a gair,  
 .1. ciamao amnuir co ngair he, no uao fein, .1. a pputan fadair, .1. do  
 breiti. Nach fadair, .1. cia beir do roadbur aici, .1. o neoch aile, .1.  
 10 do pechemuin. Cia beir do iap cul, .1. iap cul dliged in roadbur  
 ipo. La ruiréiu ine, .1. la po-luar petá na hame. Ocur taul-  
 bretha, .1. na bretha tulla rucurtar Ailell, mac Matach, .1. na  
 bretha can rmuar, .1. oi maigin. Conno tainic Coirpne Snath-  
 15 choir, .1. co tainic Coirpne Snatcoir no gnataiged coir, no po carao  
 gnatachu. Na po damair nach nolliged, .1. noa po airtinigeptar  
 rin nach dliged do beir por ain, com beir por tpeiri, .1. nabuo inbeir iap  
 naic por ain. Acht a beir por tpeiri, .1. anao tpeiri ar na petair  
 tpeiri. Ocur cuicé, .1. ar na petair cuicé. Ocur wechmaio, .1.  
 ar na petair wechmaio. Ara tirta a pír cach a inbuioib breithe,  
 20 .1. co tirta in tanao bu oir doib ar cach ni oib rin a huioib in breithe;  
 no ipre fuitain bu oir don brethemain in breir do breir. Ip i ath-  
 gabail tpeiri, .1. ip i athgabail ar a ta anao tpeiri, no gaburtar  
 Ailell in tpeire cuice, ocur po laithe in aile do na mnaib ananur.  
 Ciata ragda in Eri i meth plogid, .1. cet athgabail no gaburtar  
 25 ar tur i n-éipinn athgabail no gaburtar Ailell mac Mata, i met a  
 plogid, .1. at roet, no ar na po roet aig, ar tpeiri.

a/

(O'D. 1837)

naicned

|| O'D. 506, 70. 704

O'D. 520

C 1042

Athgabail tpeiri ploged, cipp, congbaill, denum plige, I 230. 2)  
 denum paitte, denam oenais; fuba ocur fuba; cin cach  
 eirpechta; im cinair do mic, do ingine, do huai, do  
 30 mna pochraice, do pír tairt, do muirchuir, do  
 dpuir, do oblair; i cinair do laime, do rula, do  
 chengad, do beir, do plaithemnura; i tuillem do febe,  
 at meth plede, no methle gailna: at aena, cia beir  
 itir tpeirib.

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.

DISTRESS.

on the spot, i.e. on

which/

? 200-250-50 ?  
His failure to come

q BM Cat. I p. 78

stake

where set

prophet



(O'D 1838)

DISTRESS.

1. Athgabail tpeiri rloigéó, .i. cáe rmaét meta rloigéó uilí ar tpeiri, .i. cipe rloigéó do na tpe rloigéó, .i. cinéir gnáó tuaité do uilí in cath; ocuf cáe rceit rru cpeich, .i. cáe aen ar a mbiaó rceat ar a rceath, do neoch bur imeomláno, do uilí ar in cpeich; ocuf cach orba do 5 denam chana ocuf chairve, .i. rpe cach rpeanno gnáó plaáa mar aen rpe in rúg, ac denam cana no chairve.

Cirp, .i. lethgabail diabulca in cirp ar tpeiri. Cio beo cir do na tpe cirab, cir nincir o anpne, ocuf cir ninfuilaing o pine, ocuf cir nairvbnoe cuma bip ó pine ocuf ó anpne.

O'D 2397

gairbh O'D. 70 *aid beo log doleat* O'D. 70

10 In tan airpeter in rpenoir, ocuf gabur biathao cia beith loig do ratad do aipe, cio pine cio anpne, muna tincurpar imin biathao rin, ir anao naine ar in athgabail gaiber ime. Muna-  
raíba biathao imurpo, ocuf no ingellao do, ir anao tpeiri por in athgabail gaiber uime; no ir brathair gaiber dia raile; cia 15 no gabao biathao im combiathao in tpeinorach, no im uilíruao a loig do.

Isenaid O'D. 70

7 gabail dia berthar  
cach brathad O'D. 70

Congbail, .i. tpeí congala do cuirín la peine: congail rúg oc denam cana no chairve, congail tpeano na h-Eclairí oc cuingio cuapra, cong-  
bail tuaité rru ruba ocuf ruba; no congail tuathgabala, .i. in gabail 20 bip itir oi tu[a]iú oc denam cana ocuf chairvi; lethgabail diabulca caáa biata congaila oib rin ar tpeiri.

Ir anao naine iar put porp in athgabail gaiber in brathair dia raile im biathao rúg, no rpenao, no tuaité, pe na mbiathao, ocuf iar nuppoera. Mao iar mbiathao imurpo, ir anao tpeiri 25 porp in athgabail gaiber in brathair dia raile, cio im biathao, cio im loig.

(O'D 1839)

C 331

Denum rúige, .i. in-aimpín cua. In rmaét ruil ano ar tpeiri, .i. rap caile. Denum raipete, .i. rmaét nemglanta na rot; in rmaét ruil 30 agh ar tpeire, .i. ra clao ime. Denam oenais, .i. ar[in]ann anoir,

<sup>1</sup> Rack-rent.—'Cis nincis.' In O'D. 2,398, this is written cir nincir, i.e. wearisome rent. In C. 807, it is explained bó bithbliét, lmaé cáe míf co cenó mbliáona, 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. rackrent<sup>1</sup> 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. jointly

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. contribution?

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~~ <sup>coshrine</sup>. 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 ditches about it

**DISTRESS.** .i. a claidhe ocup a penta, ric et oc, .i. rmaic. Fuba, .i. na tri fuba, .i. potubha im loingspechaib, ocup im echtaoat, ocup im macu tiri, .i. fuba fpu loingspechaib cacla laiti, ocup fuba fpu hechtar tuata cacl laiti, fuba fpu macu tiri a cinto cacl peitmuine. Letgabail diabulca in fuba ar  
 5 tpeiri. Ocup fuba, .i. na tri fuba, .i. noime rinto ocup belat ocup crucha do iadad fpu, .i. noime fpu rinto na neetranad ocup belota, .i. na belu uatha ocup eiric na n-eetranad. Cin each eirnechta, .i. na petada, .i. pet aine no loitertar, ocup ni fuil oil in cinad and uodein, ocup imbleogain nom bein co tpeiri.

cic  
 emm for crichi.  
 eirich?

10 Cacl uair ir amial a cin uadein do cin a ruip, pet tpeiri no mill; no cio pet aine, nocla nuil oil in cinad and uodein.

Cacl uair ir amial cin imbleogain do cin a ruip, pet aine no mill, ocup imbleogain nor bein co tpeiri. Ocup ir and ir amial a cin bodein do cin a ruip in tan ir rop do melar he, ocup a ta oil in  
 15 cinad and uodein; ocup a chur into po cetoir. Ir ann ir amuil cin imbleogain do cin in ruip, in tan ir rop na toimlichep he, no cio rop do melar e, nocan fuil oil in cinad and uodein.

Im cinad do mic, do ingine, do huai, .i. pet aine no bponnrat; ocup ric doib uili, .i. neraim toircoe do fir conas (.i. fergaine) ocup  
 20 nip neraim cinad do fir cur a cuindegan, .i. in t-imbleogain ar nera rin uili, ocup pet aine no loitertar ann, ocup in t-imbleogain nom bein co tpeiri, .i. pet aine do m. Alad tpeiri tuitir ime, ocup tuitir naine; pet tpeiri tuit fein, anad tpeiri ocup tuitir cuicli ata for in tpeit po anoir. Do mna pochnaice, .i. in pum ben, no ben fir for poichill  
 25 acat, .i. peoit tpeiri in po uili anad tpeiri imbu ocup tuitir nuine in t-imbleogain ir nera uili rin ocup peoit aine fur a roglaier. Do fir tairtill, .i. in gilla tairura fir for poichill acut, .i. fer a nechtar for aen aroio lat, ir for a cin co tpeiri, muna gabail nech bur uprat

mic

of  
 eirich

<sup>1</sup> *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

not in O'D.

awhinded



mounds; it is the same, i.e. *as to the fine*. Service of attack,<sup>1</sup> 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. (as typical explanation)

DISTRESS.

a strong force

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.

handic me for it

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,<sup>2</sup> i.e. the messenger whom thou hast on

prob. refers to mac.

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."

<sup>2</sup> Messenger.—This word might also mean a labourer travelling about looking for work.

V 364 22

DISTRESS.

uait, no co roloinge lair nach aile. Do murchuiri, .i. tairir, .i. tair. Do oruth, .i. co nach. Do oblaire, .i. fuirreoir. I cinaid do laime, .i. ret treiri no marbutar, .i. dipe reoit aine ocu aitsin reoit treiri, reoit treiri in ro uili. Do rula, .i. reoit treiri aca roibi pellceet; ip meclann olesar ipin pellceet ar tairi. Do thengaro, .i. aer, no ainmer, no brat, no supogell, no supadnairi. Do beil, .i. ret treiri no blairir ot bel; no ymacht na subreiti. Do plaithem-nura, .i. foruburur do do céili, .i. in eneclann olisir it cor ar do plaitemnur, .i. in eneclann olisir o celib i fosail rir, .i. forsiadluna inn ro; no ni olisir plait dia aicillniur; no do boing in olisir dia aicillniur [ar tre]. I tuillem do reibe, .i. in ymaet etam ploga, .i. in i tuille a reib tochura do, in eneclann ocu in duma ymaeta cana, ocu tpuan eirici a cuirp, ocu a reoit, .i. tpuan a etala. Ait meth plede, .i. aithsin bto plata cetsialluna, nocha ne a deirum, uair ip ar aine olesar a tiachtan, .i. man tairi treiri, ip atgabail aine gabur ime. Ho methle, .i. do neoch ip plait cetsialluna, .i. aithsin gnima: letgabail diabulta in gnima ar treiri. At aen a cia beith itir treiri, .i. ip anad naine ar an[a] atgabail doneoch ip toircedum'ois ann, cia beith a ymacht no a n-eneclann ar treiri.

O'D. 72.

.i. in meithel celsine  
O'D 507

a naithgiruib O'D 73

ara naithgiruib MS. 156. 156. 156.

O'D. 566. C. 2678. O'D 73

End of H. 3. 17. Text.

IV 98.17

20 Atgabail treiri i n-epi do peda, im diubai di chiipe, V 474.6  
im chinaid do chlaire, im chinaid do plegad, hi tairi,  
hi claire, h-it aursaire, hi ruba do sprega, hi foxal  
do eirrechta, hi tpuad it ait, i mbleith it muilund, i V 474.2  
n-aiteb do thigi, ina polompar, ina pollpuad, ina  
15 oplucud, hi foxal do moga, do chumail, i n-apad do  
meicc, i n-apad do ingine, hi pleith do mna, ina forp. u/  
Cach spreg, cach enechpuice, ip for cinatib treiri aca.

Atgabail treiri i n-epi do peda, .i. aithsin in peda comacepa,  
na ymaet ocu dipe in pio nemio; no dipe na ped comacepa ar treiri.

<sup>1</sup> *Thy fool.*—In O'D. p. 72, the reading is different. "If he is a fool who is with the king only, there is then no portion of the body-fine due to the tribe. It is for the crimes of him who is fool to the king alone, that he (*the king*), had undertaken to be responsible on this occasion. When a fool, who is between the king and the people, is accompanying the king, he (*the king*), does not undertake to be responsible for his crimes."

hire, i.e. a man not of thy tribe, who lies down one night with thee in thy house, the responsibility of his crime is upon thee for three days, unless a native receives him from thee, ~~so that he eats along with another~~. The foreigner that is with thee, i.e. the resident foreigner, i.e. the bond. Thy fool, i.e. who can do work. Thy jester, i.e. thy 'abhoire.' 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, 'etain sloigh,' i.e. the thing which his dignity derived from property gives to him, i.e. the honor-price and the 'cnmhal' 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.

or another eats with him

which thou art entitled to

not



## DISTRESS.

Em 4.3.17. glw20.

V 474.7

Cléigin cachá pódá/por ain, a díri por tpeiri; aitéigin a gabál  
por tpeiri, a díri por cuicéi; aitéigin a ghabál ocuf a rnoméa  
por cuicéi, ocuf a díri por deámaio, .i. cin móta ríó neimíó no  
deíouo.

cf. C 331

(O'B. 1842)

t'urtaige?

5 Im díubai dí t híre, .i. im rmaéit do mona, .i. cuic reoit i n-inao da  
cuaili dec, .i. rmaéit potbaig. Im chinaió do chlaio, .i. pet aine no  
milleptar ann do clao, ocuf inbleogain nor beir co tpeiri. Im chinaió  
do rleáa, .i. ír in cin/ao ní do rleá aité do cuaili bír aité, .i. pet  
aine no loíteptar, ocuf inbleogain beir co tpeiri. Hí tairé, .i. co  
hinoligheó, .i. enecclann ar tpeiri. Hí tairé, .i. illecon do tpoirce co  
hinoligheó, .i. in enecclann oligef ann ar tpeiri. Hí tau rleáa, .i.  
bíriú tpeirce, .i. díri ina bíolláa ar daigin a rparáite ne ríachab;  
in rmaéit ríú áno ar tpeiri. Hí ríú do gneá, .i. íe uaité ríú, .i.  
corfumeit no toérono ríú co mbíripter; cuic reoit ino, .i. ceir, no ríat,  
no in dubaig; enecclann oligef áno, 7rl.

= fultar

## O'D. 74.

[Maó ó aimmíne] do gneá [cúrtar], co teora rapa pupaill  
bíó, .i. maó cuiré nech ní do bíreí daibínóib do gneáa, ír e  
aíreí bíar enecclann áno co ríúce in tpeir ír uairí bír ír  
in pupaill.

III 460

= 1103?

26 Ír in maigin ar a n-gatáitheir in tech, enecclann don tpeir ír  
uairí bír áno ar a n-áigíó uodein.

Cíó fo deira co na ríúil enecclann aité do tpeir áno fo, i n-gat  
neich a henmaigin ríú, ocuf in baíl i n-aírair ír na bíreáib x  
“Treboirpe tír; arpenar enecclann cach ríúm perráno ar a  
25 míoúairé co morrfeirí,” co ríúil enecclann don morr feirí ar-  
ríóe i n-gat in reoit a haen tíg ríú? Ír e ráó fo deira tálláó  
in morrfeirí anóreic ar a n-ágaró uodein, ocuf coir ce no beí  
enecclann díóib i n-gat in tpeir a haen tíg ríú.

Suno imurro nóda rapla aité tpeir uarál [áno] ar a n-ágaró  
30 uodein; ocuf da mbéit ní búo líá ann do bíáó díóib co morr  
feirí; no, dono, cumao ime na beir co morrfeirí he, aigmeilí  
laír in ugar in pet do gáit a haen tíg ríú olóar a haenmaigin  
ríú amuich. Ocuf anao tpeir ar in enecclann bíar in cach ní díóib  
rín, munar hícaó íat no cúr gabáó átgabáil umpu.

cf III 230.9.

<sup>1</sup> Hill of meeting.—The reading in the Harleian Copy is múnó armmúnó, in  
O'D. 72, it is munn airmhinn; but the word aimmíne occurs in C. 797, and hence  
the reading, “Maó ó aimmíne” above.

The restitution of every kind of wood in one day, the '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.'

DISTRESS.

For breaking thy land, i.e. for the 'smacht'-fine on account of thy turf bog, i.e. five 'seds' for every twelve poles, i.e. the 'smacht'-fine for cutting sods. For injury caused by thy ~~fence~~, i.e. 'seds' of one day's stay were injured in thy fence, and the kinsman *being sued* extends it to three days. For injury caused by thy stakes, i.e. for the injury which the sharp spike of thy pointed stake caused, i.e. they have injured 'seds' of one day's stay, and the kinsman *being sued*, extends it to three days. For thy ~~ploughed land~~, i.e. for ploughing unlawfully, i.e. the honor-price has a stay of three days. For thy ~~weir~~, i.e. in letting the water go unlawfully; the honor-price that is due for it has a stay of three days. For infringing thy privilege, i.e. violating thy protection, i.e. to seize a person by the breast to arrest him for debt; the fine that is for it has a stay of three days. For scaring thy horses, i.e. ~~the country against thee~~, i.e. for frightening or driving them until they are injured; five 'seds' for it, i.e. by a rag, a rod, or a mask; honor-price is due for it, &c.

If thy horses are removed from the hill of meeting,<sup>1</sup> 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 *Brotha*:—"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.

Judgments of Honor-price below:

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.

dutch

V174.16

!!

## DISTRESS.

Hí poxal do eirpnechtā, .i. na petadā, .i. a pmaēta uili ino po rir,  
 cuic peoit ino, .i. aīgin eirpneēta na coonac; enecclann ar tpeiri. Hí  
 tīpao it aīē, .i. piac po impim [i] ar tpeiri; cuic peoit no deic peoit  
 inn. I mbleith it muilunō, .i. pīmilitē. I n-aīttreth do thigī, .i.  
 5 beē minōe tpeiribī do tigi san rir; piac poimpime vit ann ar tpeiri, .i. cuic  
 peoit i n-oplugaō, .i. pet inā oplugaō maō pāy a taise dīchmaire; bo  
 inōeicrim ino, dāpcaio i nōlao de. Inā fōlompaō, .i. gait a tūgi  
 oib; no pmaēt ann ar tpeiri, .i. cuic peoit. Inā pōllpcaō, .i. a colba  
 ocup a n-ūpcair; pmaēt no enecclann ann ar tpeiri, .i. in pōlōpcaō. Inā  
 10 oplucaō, .i. cīo pōr petu, cīo cīn petu, .i. cuic peoit i nōul tpe tech tpe  
 liap, .i. ar amēdon; cuic peoit inn. Hí poxal do moga, .i. pēich a  
 poxal; .i. enecclann dūit i ngait do moga. Do chumaile, .i. pic et oc  
 i n-apao do meic, .i. inā ūpoca cen a biathāō, .i. inā gabail tap apao,  
 .i. cuic peoit pēncupā ann ar tpeiri, no in cumal ban apao pīl i mbiathāō  
 15 do mic, no ēingine tap pāpugaō. Hí pēitē do mna, .i. cen pōpba  
 ngima, .i. coirpōirū im enecclann ar tpeiri. Inā pōpca, .i. ar eam;  
 enecclann ino ar tpeiri. Cach gpep, .i. do neoch i nōlegar lan. Cach  
 enechruice, .i. o ta lan amach, .i. lēt ocup pēctmaio. Ip pōr cīn-  
 taib tpeiri ata, .i. ip pōr tpeiri ata anao na hachgabala gāibēp im  
 20 caē cīnāo oib.

C 797

C 679

(O.D. 1844)

| Achgabail tpeire i n-impim do eich, do noe, do cleib,  
 do cairp, do chappait, hi pomaile do ene, do dāibche,  
 do pcaibailē, do chaipre; i nōipe do tpeiribī, i pōlompaō  
 do lubguirē, i ngait do muc, do chaiprech; i pomaile do  
 25 belā, do pīobai; im chaithem tapcair do chuinne, im  
 lōt do aibinne, i pōthla t'airgetlaig, im tūpōrgain do  
 bechōin, im bupach do chene, im pāpāp do mupmaige, rosas C 797  
 im dīpe do dāire apba, do pōthlaig, do pōchenō, do  
 pātha, do acinn, do luachpa, diam dīchmaire; illobuō  
 30 do chana, i lobuō do chaipde, im apao do ūpāpcair;

i naithiu cairdi (?) C 797 with obscure explanation

(or f) <sup>chairs into (?)</sup>  
 fochla [?] ?

intell 1246



For carrying off thy pet animals, i.e. the pets, i.e. the fines for them all **DISTRESS.**  
 are down here, i.e. five seds, i.e. there is restitution of the pets of sensible adults;  
 the honor-price has a stay of three days. For drying in thy kiln, i.e. the fine  
 for using it has a stay of three days; five 'seds' or ten 'seds' for it. For grinding  
 in thy mill, i.e. in like manner. For taking possession of thy house, i.e.  
 to be in thy house without thy knowledge; thou mayest have a fine for it according  
 to the damage, with a stay of three days, i.e. five 'seds' for opening it, i.e. a 'sed' for  
 opening it without permission if the house had been uninhabited, a cow for looking  
 into it, a young heifer ('dartaíd') for a wisp of its thatch. For stripping it, i.e.  
 for taking off the thatch: there is 'smacht'-fine for it, with a stay of three days, i.e.  
 five 'seds.' For burning it, i.e. its benches and furniture: there is 'smacht'-  
 fine or honor-price for it, with a stay of three days, i.e. for the burning. For  
 opening it, i.e. whether there be cattle there, or whether there be not, i.e. five  
 'seds' for going through a house of three sheds, i.e. through the middle: five 'seds'  
 for it. For carrying off thy bondman, i.e. there is a fine for carrying off thy  
 bondman; there is honor-price for stealing thy bondman. Thy bondmaid, i.e.  
 in like manner. For the notice respecting thy son, i.e. in warning a per-  
 son not to feed him, i.e. in receiving him notwithstanding the warning, i.e. there are  
 five 'seds' of those mentioned in the Sencus for it, with a stay of three days; or  
 the 'cumhal' for white-notice is for feeding thy son or thy daughter after disobe-  
dience. 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.

*milking (w parakeet)*

*in outrage (of the)*

Distress of three days for <sup>using</sup> thy horse, thy boat,  
 thy basket, thy cart, thy chariot, for wear of thy ves-  
 sel, 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 rob-  
 bing 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

*destruction (cf. rarus  
1. seds C119)*

\*  
cf. // im tobach ndartlann (lan- = lamamnasa?) C798

168

Senchur Mór.

frissi raltar C797)?

DISTRESS.

ndairte?\*

V 476.23

turba riaslabra  
a fer C679

roaltar, mialtar, iarrad rruir na ro altar, eiciud  
cleib; im tobac nairde comatcepa, im tobach nairde  
comaltair, im tobach nairte lanamnara\* techta, im  
choibned eitechta, iarchuimpech por eochu, rria rlabra  
shi fer, aurb rria laesair do buairb. Aithgin mblechta  
ir por uin ata.

airba/  
(sa gl.)

V 444.32

III 148.9

Aithgabair tairre, .i. ar a fuil anao tairre, .i. a rmaet uil por  
tairre, ocu aithin a tairre uil por uin.

Cach baill i fuil imrim runo ir riach poimrime; cach baill ita  
10 romailt, ir riach porcpaid romalta por oin.

(O'D 1845)

1 n-imrim do eich, .i. rliartar, .i. riach poimrime ret aine, .i. a  
reid noliuig uil lan aithin / tai[r]ci uil por uin.

also C566

O'D. 75, 76.

[Cio rodera cuna cutruma do cae duine ir in riach porcpaid  
poimultar por oin, ocu cu nae cutruma irin riach poimrime?

III 182.9f.

17. Ir é in ráe rodera, ar fuiririuó tironuice atá in riach porcpaid  
poimultar por oin, ocu ní heó atá in riach poimrime. 4I 210.8

Cio bair ir in riach poimrime deirde?

cirt C556

20 Ceitri ba do riuuib cuna comgráduib, ocu aithgin ngnimruio  
co dechmuio, dia mbe tinéirin ceitriu. Dá ba imurpo do  
gráduib plaeta, ocu bo do gráduib féine, ocu aithgin ngnim-  
ruio ler; ocu cio bair dóib cu dechmuio, dia n-élaio, ir dubluo  
cae neite ro ráigriumur. Ocu cio bair, maó iar ndechmuio  
elaither ann? Ir laimriac gaite icur ann; ocu in cutruma  
icur i n-eluo co dechmuio, ir é rin fuil ann iar ndechmuio, cin  
cu léctur a eluo ime itir, ocu dia n-eluo iar ndechmuio,  
ir lan gaite; ocu ó aithrine in rliet ro. Slán imurpo do  
fine co tairre no cúicti, ro aicneó reort / laeta no gnimruio co  
cúicti, no rét gan laet gan gnimruio; ocu tairgille ler ocha  
rin amach.]

nelaithe C556.25

cirt



case of bad fosterage, the fosterage fee <sup>for which there has been no fosterage</sup> in the case of <sup>DISTRESS.</sup> over-fosterage, for cradle clothes; for recovering the dues of the common tillage land, for recovering the dues of joint fosterage, for recovering the dues of lawful relationship, for unlawful tying, over-fettering of horses, breaking a fence to let cows into the grass, breaking it before calves to let them to the cows. The restitution of the milk is in one day.

Distress of three days, i.e. on which there is a stay of three days, i.e. all the 'smacht'-fine in three days, and the restitution of all necessities of life in one day.

Wherever there is use <sup>the</sup> there is a fine for use; wherever <sup>for small</sup> there is wear, <sup>it is</sup> 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: <sup>all necessities</sup> 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 <sup>not so</sup> in the fine for use this does not exist. <sup>It is as a result of something being handed over</sup>

What shall be the fine of use from this?

Four cows to kings and persons of the same grade, and restitution of the work with a stay of ten days, if what is right be tendered by them. But two cows to those of chieftain grade, and one cow to those of the inferior grades, and also restitution of the work; and though these are the things which are due to them, with a stay of ten days, if they are evaded, it is double of every thing which we have mentioned. And if after ten days they are evaded, what shall be due? Full fine for theft is paid then; and the proportion which is paid for evading within ten days is the same which is paid after ten days, although evading did not take place in the case at all, and if evading takes place after ten days, it is full fine for theft; and this from a man of a strange tribe. But the tribesman is safe till three days or five days, according to the nature of the 'seds'; the 'sed' which has milk or work till five days, and 'seds' without milk without work till three days; and there is 'tairgille'-fine therewith from that out.



## DISTRESS.

Do noe, .i. aenluairtí, cuic feoit: co lin sepa, veic feoit inn. Do  
 éarrí, .i. alich no arbu, cuic feoit inn piac poimpuime. Do charparí,  
 .i. cuic feoit no cumall inn; piach poimpuime ar treiri. Hi pomailt do  
 ene, .i. bice; cuic feoit piac pomailta por oin ar treiri. Do daibche, .i.  
 moire, cuic feoit. Do pcaibairle, .i. cuic feoit. Do chairpe, .i. cuic  
 feoit. Inoirpe do treibí, .i. enecclann suit i ngar ar do treib. I pol-  
 omrao .i. rmaect anó, ar treiri. Do lubguirte, .i. in bo. Ingar  
 do muc, .i. muc co nuir i sunn; a nathgin por oin, ocur a noipe por  
 tripi, .i. ar treiri i n-eneclann, .i. a noipe in fo in tan naect metha.  
 10 Do chairpech, .i. cen li no cen iuir. I pomailt do béal, .i. colpac  
 vici abela, cuic feoit. Do ptohai, .i. cuic feoit in rmaect. Im chai-  
 them tapcair do thuinne, .i. in tapcair do cuirpther do tuinn, .i.  
 in do cuirpther i port oibí, .i. in tuilepc fluch, .i. pemnach no tuilepc,  
 .i. rmaect, ocur abeit ar treiri; cuic feoit inó, ocur no tecluma in pemnach  
 15 no in tuilepc anó. Im lot do aibinne, .i. do fuidhe dala, .i. rmaect i  
 tocaile na tula; piach potbair ann, no alan d'ich no bliect. I pothla  
 cairpsealag, .i. loc i mbi mein airgit, .i. mein in airgit, no in uma, no  
 in iairann; cuic feoit ar treiri. Im turpogain do bechion, .i.  
 in gar na cepach beo, .i. diablaó in cleib, no in enecclann anó, .i. in cuí  
 20 epaethar; no ina pcur do luidib. Im bupach do thene, .i. in bop-  
 paró inar togní, .i. cin in tenio doannai, .i. pet aine no loite ann, ocur  
 inbleogair beipir co treiri; no rmaect in porloirce, .i. inao da cuaili deo  
 7rl. Im parar do mupmaige, .i. in iní no parar ar uí na dumaige  
 in magru; no in mupain ar ambi techtuíad, .i. ceisio no no ar, .i. in  
 25 mupnech cin buain; [no í luachair in mup muge do buain eypíer, .i.  
 a pcur no a claoir do dainib ocur innaib]. Na cuic péc ar treiri. Im  
 noipe do daire, .i. it epuach arba, .i. diablaó in arba, ocur enecclann  
 ar treiri.

= -9

f. I 134.30

(O'D. 1846)

rosas f. buain f. madrai C 797

C. 797.

scioluind  
both MS

C 2678. O'D. 710-71.

Cir po vera a beir ar treiri runo rmaect in arba abaro, ocur  
 30 a beir ar ain tuar? Ir é in rat rodera in aenpeet no gabao  
 athgabail im athgin ocur imin rmaect tuar, ocur ír raine peet  
 no gabao anó ro, uair cach rmaect ocur cach enecclann parar a  
 fuirpíu athgina, mar a raine peet no gabao athgabail im in  
 athgin ocur im in rmaect, anao treire oirpa, ocur dithimm

<sup>1</sup> The hill.—In C. 797, the reading is do ammine, .i. fuioec, no pect no  
 bile can 7rl, i.e. Thy 'aimmine,' i.e. seat, or mound, or beautiful tree, &c.

<sup>2</sup> Herb garden.—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.

*paidle?*

Thy boat, i.e. of one ~~hide~~ *paidle*, 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 'duilesc,' i.e. 'smacht'-fine, and it has a  
 stay of three days; five 'seds' for it, and in this case the seaweed or the salt-leaf  
 was gathered. For injuring thy meeting-hill, i.e. thy convention-seat, i.e.  
 there is 'smacht'-fine for rooting up the hill;<sup>1</sup> 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.<sup>2</sup>  
 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.

*etc?*

*where? 134 14f?*

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

*only those  
kindest  
2g. (p.)*

*cumad a dul O.A. 77*

DISTRESS. cuicé; no cuma dul ír in anao ír nea don aithgin. Mar a naenpeét ro gabad aithgabail imin aithgin ocur im in rmacht, ír anao uirri ro aicneó na hathgabala. *aithgira O.A. 77 C.2678*

Do roebais, .i. oipe na mona, .i. cuic reoit anó ar treiri. Do roehenó, .i. in rmaét fuil i lot i pocno runo; anao treiri ar in athgabail gabur uime.

Cio ro vera anao treiri ar in athgabail gabur im in pocno runn, ocur anao naíne ar in athgabail gabur ime tuar? Ire pat robera, im a nemlot gabur in athgabail tuar, ocur anao neaim uirpe uair noch a neaim i artain he da loiter e ina pocno; ocur im in rmaéta fuil i lot in pocno gabur in athgabail runo, ocur anao treiri ar in athgabail gabur uime.

*(O.A. 1847)*

Do ratha, .i. cuic reoit ma ro boingeo. Do atinn, .i. ma por a coir, .i. ar a fuil techugao. Do luachra, .i. noch a cuic reoit diar  
 15 inni ría na buain, .i. cuic reoit anó, ocur ír inan ocur romainn, acht fir luachair ro, ocur murluachair tuar, no murin; ocur rmaét fuil in cach ni oib, ocur a beith ar treiri. Dian richmaire, .i. can riapraigé o'fir bunaró beitar na hepnail rin uile, ír ann ata rian inotu  
 20 do. Ulobuo do chana, .i. cin a comallaó, .i. rogal i nolesur enec-  
 25 lann i can, no rmaét i noul a luigi cana, .i. na cuic reoit filat porru, ocur anao treiri ar in athgabail gabur umpu. Ulobuo do cána, .i. pollugao, .i. laebao no i licao do ruagla. Ulobuo do cháirde, .i. rogal i nolesur enecclann, .i. i treiri, i cairi; uair noá nruil rmaét i cairi, ocur in-urraóur ro hacraó. Im arao do urraóair, .i.  
 30 inotartao in t-urraóur, no arao fir epcairi na bi i n-urraóur; ocur aruiter poru, .i. na cuic reoit filat por in per fine ar teét o ine. So-  
 35 altar, .i. porraio in altrama, .i. diabao a iapata don aite, .i. in taiti geber im letgabail na hiarraata. Mialtar, .i. diabao do(ratha)  
 40 on aite; iap neloó ro, no ni nepom toircioe in tiarriach. Iarao  
 45 rriar na ro altar, .i. ret treiri tucao ír in iarrao anó, .i. in tathair gabur im letgabail diabula in bio ocur in etais in lenim, .i. in taiti gabur, .i. ír denam por tuirech an deidenach, .i. noca tucao in let  
 50 ro fuar. Eituro cleib, .i. in tetach olesur aice ipin claban; ro

*sin O.A. 77**q C 351**= Wi?**a lree O.A. 77**fi hescairde naa bid O.A. 78**(O.A. 1848)*

<sup>1</sup> Above.—Vide supra, p. 135.

<sup>2</sup> 'Escarde.'—This means a person from a territory with which there was no interterritorial law or regulation.

\* In this a direction to transpire glass?



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.

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?<sup>1</sup> 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,'<sup>2</sup> who is not within the 'Urradhus'-law; and it is fastened upon thee, i.e. the five 'seds' that are upon the tribesman for *coming from* the tribe. In the case of good fosterage, i.e. addition to the fosterage, i.e. double the fosterage-fee to the foster-father, i.e. the foster-father distrains for the second portion of the fosterage-fee. In the case of bad fosterage, i.e. double the fee from the foster-father; this is after evading, or the fosterage-fee is not a necessary of life. The fosterage-fee in the case of over-fosterage, i.e. a 'sed' of three days' stay was given as the fosterage-fee in this case, i.e. the father takes it (*the distress*) for the second portion of the double seizure for the food and the clothing of the child, i.e. the foster-father distrains, i.e. the last is to be done first, and the half above mentioned was not given. Cradle clothes, i.e. the clothes which by law he should have in the cradle; it is according to the grade of

DISTRESS.

134. 15

fresh

q O'law: 1123

havin

As the father!

DISTRESS. aicneó gnao a athar ocu amathar olesar rin leir. 1m tobaé  
 — nairde comatcepa, .i. dairt caéa .m. naimcoff) rairde; ar yr nepam  
 toirce in ime dia oitir ar foéal. 1m tobach nairde comatcepa  
 .i. rmaét iat, ocu a mbet ar treir. 1m tobach nairde lanam-  
 5 nara techta, .i. in rmaét bir itir in lanamain uar oisghe, .i. cuic  
 dairt dec rilet o cectar de, .i. rmaét iat beor. 1m choibneó  
 eitechta, .i. athgabail in oisghe; no langitil itir a cenn ocu a cora,  
 q. V 478. 17-18 ocu in far co rúe ronnig, .i. in tan yr ar daisin marbta, cen diaétain in  
 marbta. Sarchuimrech, .i. in far co rúe fo mbragis, .i. ruanne  
 10 in a riacail, no sat palach ina beola. Airba ría rlabra hi fer, .i.  
 cuic feoit do rmaét ann, ar treir, .i. dairtaro i tri cuailib, .i. buriro  
 in aili ruar na buab. Airb ría laegail, .i. enecclann ano ar treir,  
 no rmaét cuic feoit. Aithgin mblechta, .i. a diabla, ar treir, .i.  
 in lachta. 1r for uin ata, .i. yr fair ata anao naine.

add. C 798

O'D. 78.

15 Acht mar ar daisin buriro in aile, ocu loitide in feoir, ocu  
 [caitne] in laéta, ro buriro in taile, cetairde ocu enecclann yr  
 in loet ano, ocu rmaét in feoir ocu in laéta, no in aile, cio  
 be oib bur mo, ocu in aithgin mar aen. Oc uir inano rin ocu a  
 20 denam ar daisin buriro in aili a aenar, ocu tainic lot in  
 feoir ocu in laéta de. Mar ar daisin loitide in laéta a  
 aenar, ocu tainic lot in feoir ocu in aili de, cetairde ocu  
 enecclann yr in laet ann, ocu aithgin in feoir ocu in aili; ocu  
 O'D. 78. mana caemner éna in laet do milleó ann [can in fer] ocu  
 can in t-aile, rmaét in feoir no in aili, éro be oib bur mo. Mar  
 25 ar pat loitide in feoir a aenar, ocu tainic lot in aili ocu in  
 laéta de, rmaét ocu aithgin yr in ferano, ocu aithgin in aili,  
 ocu cetairde ocu enecclann yr in lachta.

Cont.

(O'D. 849)

C 798 C 2679 O'D. 79

[d?]

C 2317

Athgabail treir i polomrao do marib, i corair  
 tuille, i cumpana dunair, in ainme, in enaíach, inm  
 30 on, in ainbed, in erbur, in maribchnaí narmaige, i  
 polomrao catha, in chumlueth ngurcanair, i pubtuó  
 cach omnaig, i tabairt mic for muin i tech, i mup

\* of RC 43. 407 'diad plece' i.e. woven shroud ?? (dth)

for cumpanach 'Spaltung, Trennung' of ZCP 14, 6 f. (com-un-sann, to sain)

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 threedays. 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. 1s in one day, i.e. there is a stay of one day upon it.

DISTRESS.

F. IV

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-

splitting an encampment  
rinking  
starting setting in motion  
a sham fight

grass in  
this case



DISTRESS. men<sup>o</sup>, im sarantach mban f<sup>u</sup>i uatne, coirched tar  
 1. *ar-bela* apud inech in atbala, ecen mipe, ben na tairic a  
 gnumu, fuba nimda, collud mbrechí, m<sup>u</sup>garchor aurt<sup>h</sup>a,  
 mimir do cor do coin, dantmir do breit o fir  
 5 bepa ai.

= *tu**cin cub tu no marb*  
O'B.79

Hi polompa<sup>o</sup> do maib, .i. a etach do gait don maib [cin] cup a  
 noia maib, .i. do beim do na corpaib cin cob ta nof maib<sup>o</sup>, .i. nem-  
 neram in t-étach co noerinat<sup>u</sup> a coirp<sup>u</sup>ca<sup>o</sup>, ocuf do galan ip maib in  
 tuine, .i. in brat uair na<sup>o</sup> n<sup>u</sup>gter. 1 corait tuil<sup>u</sup>ce, .i. eneclann i  
 10 noebair<sup>o</sup> inni, no eipic in deirp<sup>u</sup>oir<sup>u</sup>gill; no cum<sup>u</sup>ca<sup>o</sup> i in tuigi tuil<sup>u</sup>ce; no cum<sup>u</sup>a  
 aith<sup>u</sup>il pep brat<sup>u</sup> no eigmei, .i. dala; co mbi debar<sup>u</sup> in<sup>u</sup>oib in<sup>u</sup>oir<sup>u</sup>no fcaile,  
 .i. brat do denam ip in tulais ocuf tic olc de, .i. oipe in uile rin aipe.  
 1 cumpana<sup>o</sup> duna<sup>u</sup>o, .i. fcaile<sup>o</sup>, .i. cin<sup>u</sup>cceta<sup>o</sup> de<sup>u</sup>ba i nduna<sup>o</sup>, .i. dul  
 don maib<sup>u</sup>o, .i. eneclann d<sup>u</sup>ig<sup>u</sup>o a<sup>u</sup>o, .i. acoir<sup>u</sup>g<sup>u</sup>i ar. 1m ainme, .i.  
 15 cin cub<sup>u</sup>u<sup>o</sup>, .i. lepanm, no aep<sup>u</sup>ca<sup>o</sup>, ocuf meclann uil ann, ar treip<sup>u</sup>i. 1m  
 echn<sup>u</sup>oach, .i. athcantain aipe, .i. tria cub<sup>u</sup>u<sup>o</sup>. 1m mon, .i. i n-incab.

1m ainbe<sup>o</sup>, .i. fo etach, .i. in let iap<sup>u</sup>mbreit<sup>u</sup>emnu<sup>o</sup> fur in coirp<sup>u</sup>oir<sup>u</sup>e  
 [a] nanpoc. 1m ep<sup>u</sup>bu<sup>o</sup>, .i. imballaib, .i. in t<sup>u</sup>ap<sup>u</sup>mbreit<sup>u</sup>emnu<sup>o</sup>, .i.  
 i ngait neich uad<sup>u</sup>a; eneclann a<sup>u</sup>o ar treip<sup>u</sup>i. 1m maib<sup>u</sup>ch<sup>u</sup>na<sup>u</sup> nar-  
 20 maig<sup>u</sup>e, .i. in cna<sup>u</sup> b<sup>u</sup>i<sup>u</sup> uar in maib ip in ap<sup>u</sup>muig ina buan de; ocuf ar  
 cin cat<sup>u</sup> rin, .i. maib cin ar peoma<sup>u</sup>, .i. muna tap<sup>u</sup>pena, .i. ar ip com<sup>u</sup>u<sup>o</sup>lu<sup>u</sup>  
 do cach. 1 polompa<sup>o</sup> cacha, .i. ingait a etais don maib ipin cat<sup>u</sup> ocuf  
 ar. ~~1 polompa<sup>o</sup> cacha~~ .i. ip in cat<sup>u</sup> for cula coir<sup>u</sup> fo, ocuf ar cin cat<sup>u</sup>  
 peout, .i. plo<sup>u</sup>ga<sup>o</sup> fuirp<sup>u</sup>echta, no im in etach fein, ar ip for pena a<sup>u</sup>a.  
 25 1m chum<sup>u</sup>lu<sup>u</sup>th ngurcan<sup>u</sup>ail, .i. coirp<sup>u</sup>oir<sup>u</sup>e anpoc ar treip<sup>u</sup>i, in coirp-  
 oipe tuine car<sup>u</sup>o ar cuic<sup>u</sup>i, ocuf in coirp<sup>u</sup>oir<sup>u</sup>e com<sup>u</sup>u<sup>o</sup>ate ar de<sup>u</sup>ma<sup>u</sup>o.

*meupit!**culu O'B.79**two bundach .i.  
O'B.79**11 O'B.2448.C 678*

Ocup ip pe<sup>o</sup> fo depa in tuine tar<sup>u</sup>o ar cuic<sup>u</sup>i ar [met] in cuil  
 ocuf ar meit na fiach; ip aipe na<sup>o</sup> for treip<sup>u</sup>i. Ina<sup>u</sup>o a uioi  
 anta ocuf uioi ica fia<sup>u</sup> i n-urp<sup>u</sup>u<sup>o</sup>u<sup>o</sup>, no cum<sup>u</sup>a uioi anta [a] uioi  
 30 gell<sup>u</sup>a, ocuf uioi d<sup>u</sup>itma cum<sup>u</sup>ca<sup>o</sup> e uioi ica fia<sup>u</sup> a n-urp<sup>u</sup>u<sup>o</sup>u<sup>o</sup>.

sel, for the oath of a woman in childbirth, for getting a woman with child notwithstanding being forbidden <sup>DISTRESS.</sup> when death <sup>if she die</sup> 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. <sup>Car. p. 355</sup>

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 <sup>dress</sup> 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.

*q. mid air Met. R. I. 26, 172*

*place he dies without violence*

*a body of 'stripping' (fo-do-ny) in R. p. 61 n.*

*20 p. 16, 271*



DISTRESS.

1 fubtuio caeh omniaiḡ, (.i. tref bunorach) .i. a pmaéa, .i. in dub-  
aige no in ceir for cuaille, anpot e.

lan fiach iḡ in fubtaó fo faé marbta cío be baíu, ocuḡ tic  
marbta de; muna éi iḡ fiach eigiḡ. Ma tpe eḡbaio, iḡ leé  
5 fiach, dia ti puoir de; muna ti iḡ plan; no lan fiaé for inṡi do  
ḡni in fubtaó, ḡi i ninnill cío i n-eirinnill, maó fo faé puora  
do ḡnethen.

(O.A. 1851)

maire for muin f. dia bairid conid rim(?) no eni bairid aḡa  
ecmange a ceid C 798

1 tabairt mic for muin i tech, .i. ar na tecmaḡ a cenn, .i. dia  
toḡa conio punne, no cenni toḡa ar ne ecmang acenn, .i. inoébir toḡa,  
10 aṡḡin anó an ar luḡa de; no cío be faé ar a tucaó aé naḡ ab tpe com-  
paiti, in ni fuil ann (.i. aṡḡin) ar tpeiri.

C 2387

Maḡa coónach ruc in lenaḡ ar a muin iḡ tech, cío oḡiḡcheé  
cío innoḡiḡchech fuioḡaó in tigi, plan fep in tigi, uairi iḡ  
coónaé do punde in tarḡain; ocuḡ in coónaé do punde in tarḡain,  
15 aé muna paice beḡa no rḡeḡa, iḡ trian aṡḡina ino uao. Maó  
connaic beḡa no rḡeḡa, ocuḡ ni roibi fḡi rmaéatana aici iḡ aṡḡin  
comlán uao.

cf III 168.11

Maḡa ecoónaé ruc in lenab ar a muin iḡ tech, maḡ innoḡiḡ-  
O'D. 80. theé fuioḡaó in tigi iḡ leé aṡḡin for fep in tigi anó. [Maḡa  
oḡiḡcheé inoénna inuipio iḡ leé aṡḡin for ino ecoónach.]

Maḡa mac i naḡ ica leé oiri do punde in tarḡain da fécmaó  
trin na haṡḡina uao, muna acaio beḡa no rḡeḡa, ocuḡ mat  
connaic iḡ deémaó na haṡḡina uao.

Maḡa mac maḡi ica aṡḡina do punne in tarḡain, in cethruime  
uḡaio dec trin uao, muna acaio beḡa no rḡeḡa; ocuḡ mat connaic,  
in cethrumaio rann dec na aṡḡina uao; ocuḡ com-ḡnim ruipeḡ  
in leé eile do fécmaḡ de; no dono co na ruipeḡ comḡnim ni  
oib iṡiḡ.

c/

Maḡa mac i n-aḡ ica leé oiri do ruiḡi in tarḡain, iḡ ceṡḡi  
30 fécmaó trin na aṡḡina uao, muna acaio beḡa no rḡeḡa; ocuḡ  
mat connaic iḡ ceṡḡi fécmaó na aṡḡina uao.

(O.A. 1852)



*doubtless a gl. on the preceding, see 179*

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

There is full fine for scaring for the purpose of killing in every case whatsoever when death results therefrom ; if it does not, there is a fine for shouting. If *it were done* through wantonness, it is half fine, if injury results from it ; if it does not, there is exemption ; or there is full fine upon the person who causes the scaring, whether in a place of security or in a place of insecurity, if it be done for the purpose of inflicting injury.

For carrying a boy on the back into a house, i.e. that his head may not strike, i.e. if he brings him so as that *his head does strike*, or if he does not bring him so as that his head may not strike, i.e. ~~when it is for a beneficial purpose, though unlawfully done~~, there is restitution for it at the least ; or whatever be the cause for which he was brought *into the house*, provided it was not done designedly, the thing which is for it (i.e. restitution) has a stay of three days.

If it was a sensible adult that carried the child on his back into the house, whether the construction of the house be lawful or unlawful, the owner of the house is free, because it was a sensible adult that committed the injury ; and the sensible adult who committed the injury, shall pay *but* one third of restitution for it, unless he saw the dangerous thing.\* 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. cf. II 64. 4. 158. 7.

*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.** Mara mac i nair íca aithgína do iugni in tarḡain, reṡtmáṡ  
 trun na aithgína uatṡ, inuna acatṡ beira no rḡṡa; ocuf mat  
 connatṡ, ír reṡtmáṡ n-aithgína uatṡ; no dono cío be tuime do  
 iugne in tarḡain, muna accatṡ beira no rḡṡa, i rḡan do.

cf. III 552.4

C. 798.

no fir fiad intorig  
 accopair → C. 798.

no as dominavig  
 (cf I 182.11) -fighe O'A 80

(O'A 1853)

cf. C. 674

§ 1 mipe menṡ, .i. mian mna torpcha, .i. gan a mian a ṡabairt oi. .i.  
 ó á pṡr péin, ocuf ar uatṡin reṡatṡa no cṡunnaṡta no ṡabatṡ im in  
 mbiaṡ ann, no cumatṡ ar uatṡin eṡba. Ocuf a pṡil ann ar tṡeiri, .i. in  
 coirpṡoie. Im rarpurach mban pṡi uatṡne, .i. do bṡeit leim;   
 aithgín inn anur lṡa de; no in tṡrṡatṡ ír tar do beira ar na mnaib  
 tṡpṡr in uatṡin, in tṡrṡatṡ, ocuf nī beirenn pṡe deṡbṡeipṡ. In eipic pṡil antṡ  
 ar tṡeiri, .i. upṡach pṡer do beir in ben pṡi uatṡne, no a bṡupṡo oc a  
 ṡabal, no a maṡbatṡ a gēne, .i. an upṡatṡ do beipṡoṡe [ṡo] denam le do nī  
 pṡa nṡentap, .i. pṡatṡaire pṡa tṡmṡ in ben pṡi huatṡin, [cenip accopair  
 laip forṡṡell pṡer da mbṡer, no ar do nimairṡ aithṡabail], uel quṡo uṡpṡur  
 [ṡepṡ, pṡatṡaire mna, no pṡi pṡa na tṡmṡ in ben, in ben pṡi uatṡin, ṡenap  
 cobur laip forṡṡell pṡer da mbṡer, no ar n-imairṡ [aithṡabail] do, mat  
 beṡa in ben don tṡrṡep. Tṡrṡcheṡ tar apṡo, .i. tar a rarpṡatṡ  
 pṡin, no a tṡrṡep, no a pṡne; enecṡlann co bap, ocuf coirpṡoie iap mbap;  
 uap cío comṡante in pṡatṡach, ír anpṡot in eipitṡin; ocuf ír ann pṡin do  
 rṡabap in t-anpṡot lanpṡatṡach. Eṡen mipe, .i. enecṡlann uil don iṡṡ ar  
 tṡeiri, no tṡian pṡeneclanne mṡi oca mṡi ana pṡocur, .i. muna tṡpa  
 tṡrṡch ar cṡicti. Ben na tṡpṡic a ṡuimṡ, .i. in ben pṡatṡis, .i. a  
 lanamṡur, .i. in diablatṡ a ṡuimṡatṡ, .i. mī pṡa n-apait ocuf mī iap  
 n-apait. Pṡba n-imṡa, .i. pṡoca ír in lṡpṡiṡ, .i. enam copait, .i. antṡ-  
 ṡṡṡap enecṡlann, .i. a ben do bṡeit uatṡ, .i. cona bī tṡatṡanṡ lanamṡur.  
 Colṡuṡ mbṡeithī, .i. a lematṡ, .i. nemṡul cuice na imṡa, .i. ípṡeṡ apap  
 deipṡe, .i. ṡabal cumainṡ, no clainṡe, .i. na .ṡ. upṡata comṡeta. Im-  
 apṡhor apṡcha, .i. cipe do ṡne, .i. leṡ pṡatṡ ann o tṡuṡpa pṡatṡ; ocuf  
 anpṡot pṡin uil. Mī mipe do cop do coin, .i. da pṡomatṡ, .i. mī pṡatṡ  
 do in coin, no inecṡlan, .i. pṡoma upṡa tṡpṡ in buṡ amainṡ; leṡtṡpṡ inṡ, uap  
 nī pṡo pṡatṡ maṡbṡa, .i. pṡomatṡ pṡelmaip, .i. pṡomatṡ na pṡoc; ocuf anpṡot  
 inṡeṡbṡe he. Tanṡmipe do bṡeith o pṡi beira aī, .i. cupatṡ mipe,  
 .i. do bṡeith on pṡi ír a hae he, .i. diablatṡ in cupa-mipe no enecṡlann, .i.  
 amail pṡo beira o Coinṡlann; enecṡlann antṡ ar tṡeiri.

stantmip .i. inti das coir airigid oc tochtur lochtu de C 798

\* Here O'A 1852 reads: cinip accobair fortgillfe and on imairṡfithṡ do cinip  
 la cobair fortgillfe as do mṡin airṡfithṡ do.

<sup>1</sup> 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, 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.

*vath?*

*free oath*

*in defiance of herself or*

*cf. Car p 351*

*is magical(?)*



|| 0884, C 799 DISTRESS.

Fiobhrechta, fine bretha, orbhrechta, muirbhrechta, do  
neoch do ruirniur, a naithegin for uin, a nōire for  
treiri, acht ní po coirle cuicthe de a cumlechtaib  
feini. *Gras C 799*

I 124.7

5 Fiobhrechta, .i. im pro imbeail oriocht, .i. deo, .i. atriabair tuar  
in pro. Fine bretha, .i. im corur duin [.i.] im corur treibi. Or  
bretha, .i. im corur lin, im can n-mbir. Muirbhrechta, .i. im caith-  
im taircain do tuinde, .i. na muircoirte.

I 166.25

Mad strand

(O.D. 1854)

Ma doirraio nech do goirt, ocuŕ ina alaio aithgin, ir for oligeo  
10 aini in aithgin, ocuŕ a nōiu for treiri. Ireo a cumbaŕ tra,  
aithgin treiri do imairis fine bretha, or bretha 7rl; on uair  
fozellathen, ir eicin a naithegin do taircain ar aine, ocuŕ a nōire  
ar treiri, do neoch do ruirniur, .i. do nech po nemraoirum-  
ar romainn ar treiri, .i. each ní aŕa rinaet.

Mad ed conair legedat  
uatha leirice indigid  
in x. thi C 799

15 Cnaithegin for uin, .i. anao name for cae naithegin do ruirniur.  
C nōire for treiri, .i. anao treiri for in in ir uir anō, for in  
rinaet ocuŕ for in eneciainn. Acht ní po coirle cuicthe de, .i.  
anao cuicthe ar na rētaib cuicthe, .i. tma deŕbniur donoi; ireo in oligeo  
do ruirniur for treiri; a n-aithgin uili for ann. Cuicthe de, .i. no  
20 imbleogain meonach, .i. oi treiri, .i. for treiri a aithgin, a rinaet  
for cuicthe. C cumlechtaib feini, .i. a comleētib in feinechair.

O.D. 81-2  
Strand (?) 0882

Cin do indui, cin do iarmui, cin caŕa comocair co  
a rēet dec it gleithi for cuicthe, arŕa narenai each a  
napao arŕa toraib each a rlan.

25 Cin caŕa comocair, .i. reoit aine po oleēt oib, .i. im reoit hune,  
ar ir anao amic ocuŕ a hui for treiri, ocuŕ a anao fōdeiri for uin; in  
reotu uine in po uili. Co a rēet dec, .i. in t-imbleogain. It gleithi  
for cuicthe, .i. it breitemnaitheo, .i. reoit aine po oleēt oib ain, ocuŕ in  
t-imbleogain meonach noŕ co cuicthe. Ar a narenai, .i. coru, .i.  
30 for in fer ar a cin arŕair ain, .i. donoi ina nŕabair cinao, .i. cupa-  
huaral inŕaigio inŕaē do beir in tapao a toraētain do meich no  
rlaantigēto o bōbair a toicheo; no cupa uair ſua an each for a tábair

<sup>1</sup> Above.—Vide supra, p. 135.

<sup>2</sup> Consumed by.—Vide supra, p. 129.

<sup>3</sup> The pledge is given.—In C. 799, the reading is em for hum iar ruiged  
briemem imbi, ocuŕ ir anō fozellatpŕoe iar tabuŕic laŕ do bōbair  
a aithgabail in peēmōn iar nanao. Quickly on one day after the deci-  
sion of the Brehon upon it, and the time that he decides is after the defend-  
ant 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.

Wood judgments, i.e. respecting timber for erecting a bridge, i.e. the sacred wood, i.e. what I have said above! 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 by<sup>2</sup> 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,<sup>3</sup> 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;

more likely 'same judgments'  
DISTRESS. III 448.15  
(51KZ66)

"take out"  
which the son can secure takes out  
excepts.

it is submitted to  
adjudication

for which there is (?)

so that each may  
attain (the effect of) his  
notice, in this case may  
bring his compensation

f 018931f



x no imacraí iter comarbaib .i. comarba flatha maíre 7 cili maíre  
no coland eiric do chuiningid C799

DISTRESS.

in apad im éinad in fiallaig ro, tobach neich not planagáep don  
fiallae ro ip a cin acapap ap. Acpa topaib each a plan, .i. de  
a muig, .i. in each do rat in apad am no planage on each dia toibais  
athgabail.

(O'S. 1855) || C799-800. O'S 82  
cf. V 306.5

i/

C 2679

repeated p. 236  
extra

5 Athgabail cuicethi i marbgabail, i tiuglomrad, im  
nemthairecc perpad do flatha, im accpa itip epaib, x  
x im tobach do comorbaib fip maib, im a pindad iar q I. 23624  
na ecaib, im gumaidcam mna maib, im a pindad iar  
na ecaib, im dindofr duinethade, im a eipic iar fip,  
10 im foxal camtipe, im cpinad cacha peda, im denum  
liacc bpon, im aithne n-archa, im chinad do mimaire, s/  
hi foxal ap aer foraire, im clarde alla for ruo, for  
umad, im rirc flabpa aghindole, im eocha, im damu nad  
be aipcepa, im fulura cacha cethpa na topbenat, im  
15 rubu foichlige, im rubu cethpa, im tairtellach tuate,  
im cinad meic deopad, im dingbail mic baipige, im  
ceip fild tar cpich, im imchomur n-aire, imon ler  
amma, im gu-liud mec a opb, im each nadbur na po  
cuintpugcher, no na po cputhaigcher.

probably a correction!

in O'S 82

20 Athgabail cuiceti i marbgabail, .i. bo co na gamaino i cennaghe,  
gamain O'S 82  
.i. in plae topboing, ocur ip a fuirpuro guma ale ada, in athgabail  
gabur im in ni olegur laipin marb mbo co n-a meipin (i meipine)  
meipin oine tapataa.

(O'S 1856)

Ocur ni fuil in a rapbre in comorba, uap ip do na ceilib  
25 olegar cendaghe na plata do ic, ocur a gabail ap timcell do na  
dap ceilib co poib trian log enech na flatha ann; ocur imleo- q I. 194.154  
gan norbeip co treip, ocur acpa for rocharde not beip co

<sup>1</sup> Last fleece.—'Tiuglomrad,' here translated last fleece, in C. 799 is glossed  
'Tigthine,' last food.



or the person upon whom the notice is served for the default of a person, makes the DISTRESS. —  
 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 of five days' stay for dead-seizure, for the  
 last fleece,<sup>1</sup> 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 pro-  
 fitable, for animals that scrape, for four-footed animals,  
 for the runner of a territory, for the crine 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

lost C has 'defacing charms'.  
 a different which  
 places

unprofitable  
 to be

removing

calf?

hearing

you the  
 boundary

DISTRESS. cuiceti; no inoiminn in dleagar in cen-daí, no cen a nairm, ipeo  
 — doí beir co cuiceti; bo caé aen fir dió a epocair, no peét mba  
 a lin uile don eclair a epocaire o ceilió in ius.

*hglomrad .i. hghine .i. gabail ecnairce dobeir do ecc C 799*

1 tiuslom raso, .i. i forba na bliadna no a cinn leé bliadna ií marb  
 5 he; ocuf dama peime, ií cetpao gan ni mo, .i. in biad tanuise eca on  
 ceili, muna tannic amper biata in tan at-bat in plait, .i. biad na  
 bliadna i n-abuil, ocuf ni he fein do boingse, ocuf ií e in rmaet ril runo.  
 O'D. 83. [biad plata cetgiallna ar treiri, ocuf acra pocharoe beir cu cuiceti.]

Maó in plait timgarar a biad on ceili ó callaino co hinu, ií  
 10 anao naine for in athgabail gebur ime. Maó comorba in fir  
 rin timgarur in mbair rin, ií anao treiri, uair ií mbloegain  
 raió, no ní bi for trebairi. Munab i n-mbair rin timgarar,  
 ipeo dom beir do treiri for cuiceti, aihail ií beir. "1 put penech- II 270. 15  
 aih ni narecat cuma comorba o raéaib ronathair i rathair."  
*urnascat O'D 83* *ronathair i rathair O'D 83*

15 1m nemthairecc perao do platha, .i. in nemtiactain do  
 O'D. 83. denam ulao cumoact imin plait. [In rmaet] uil ann ar treiri; acra  
 for pocharoi, ril. Tri reoit, .i. tri ramairi hi perao, ma no meao  
 fir, .i. aithgin in perao fo treiri, oais ni he fein do boing; a rmaet for  
 cuiceti, .i. teora ramairi for in ceile, in nemtiactain do aonacu na  
 20 plata.

for .III.

(O'D 1857)

1m accra iir epocair, .i. iir da comorba bir imin acrao, eio  
 neétar de atbala, do roia treiri, oais ií anoir do roich cuiceti. (S.D.)

*Sain dul?*

✓ 1. colann éiric do cuingio, no neétar dió ac acra ar a ceili  
 epio na platha no epio in ceili; no imin comaccra do niat a  
 25 comarba in locta no epocairé anó, comarba na plata ac acra  
 tiruairi in bio, ocuf comarba in ceile oc acra tiruairi in  
 raá, ocuf in reoit tiruairi; ocuf cin mbloegain do cach dió cin  
 a ceili, ocuf mbloegain noí beir co treiri, acra for pocharoi,  
 no neéam na ret noí beir i cuiceti.

*iv. B. S.*

*= nembailh' na saolbri*

1 S.D.—These letters indicate the name of some author or book, an authority upon  
 the subject of the text.



what is due for the chief's head *payment* is uncertain, or it is not secured by a contract, and this is what extends the time to five days: a cow for every man of them is the severe fine, or seven cows, the whole number, from the tenants of the king to the Church is the lenient fine.

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 <sup>*demands*</sup> ~~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 ratlar.'" *[during the period]*

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.<sup>1</sup>

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.

V 308. 8



*plus?*

*(O'D 1858)*

*in authni nauptha. 1. auptha do athniis hi hig la comaidchiu C799*

*(O'D 1859)*

*q III 204-1*

*for/?*

DISTRESS. 1m tobach do comarbaib firi maib, .i. comarba plaeta maib, ocup ceile maib, .i. comarba na plaeta oc acra tiriuaipiri in bio, ocup comarba in ceili oc acra tiriuaipiri in iatha. Imbleogann co tpeiri; acra por rocharoi co cuicti, .i. ip imbleogann, ocup in pil na ra[oi]bri; no dono, 5 nup epla in t-athair na betharó *plus*. 1ma rinnao iarna ecaib, .i. enecclann fuil ann ar tpeiri; ocup anup ca cinei aipe nof beir por cuicti, .i. ip imbleogann ocup in fuil in raibhne; no dono nup epla in tathair in a betharó, .i. aep iap n-ecuib ippeo poepra anao a enecclanne por cuicti pon coir cetna. 1m gumairdeam muia maib, .i. in in 10 marom ngua do bepar ar in muia maib, .i. pon coir cetna oais ip enecclann, .i. enecclann ann ar tpeiri, ocup nemberi na raibhne beirup co cuicti. 1m arinnoo iap necuib, .i. enecclann oi na haepao, .i. atcam-tann aipe. 1m oinnoir oinnetaroe, .i. lusi na oinnetaroe ar cuicti; ippeo poepra in oinnetaroe ar/cuicti ar [meio] in cuil ocup ar meio na 15 piach; ip aipe nae por tpeiri. 1ma eipic iap na fip, .i. coirpoipe na oinnetaroi ar cuicti, .i. ar met a cuil [cin co] ce do necma bar [ip o oebhir]. 1m roxal camtipre, .i. meithip bir in cairto clann, .i. por-brata mil, .i. cumu bir meithip cae raeta ann, in tuarpan. O oiaibao ar tpeiri, .i. in ni camthar tar in laes, in tuarpan; enecclann uil anu, ocup 20 in imbleogann gataoi beirup co tpeiri; acra/rocharoe co cuicti, .i. oá uing a pmaet. 1m epinnoo cacha peoa, .i. oip in peoa comaidera, .i. a pmaet ar tpeiri, .i. in-a pnomao. 1m oenum liacc bpon, .i. ip i cet cepta ar cuicti, pi cet uplum ar tpeiri, pi lan uplum ar ane. 1m atchne n-aptha, .i. imbleogann do cin in gataoi, ocup ne pua iapair 25 ar tpeiri; pena na olegar co cuicti, .i. in achgabail gabur in in ni po epleptar ace, .i. gat. 1m chinnoo do inmaib, .i. do comla, .i. a mbepar por do oipup amach, .i. cin imbleogann do cin na comla; imbleogann beirup co tpeiri, pena na olegar co cuicti, .i. a mbeir por oipup in tigi, .i. in e padeipin bponnup; ocup oimbeir imbleogann co tpeiri, ocup 30 pua inraio poipag cuicti, .i. do comla pon ngne cetna, .i. coicenn do tuath anuio, ip aipe ip por cuicti. 1i roxal ar aep poraipre, .i. in pmaet fuil ar luét na noipuch, oá pucthar peoit na epuch peocha amac, .i. peoit tpeiri "ocup por rocharoi." 1m clairo aila por puo por umao, .i. pororo, .i. in puo no in tuma por a claiter in aila, .i. in 35 tiarpann ina caepuib, ocup in tuma ina éinnib; no in tuma ina claitib ar cuicti, na canalaig ar tpeiri, na acoib uplumna ar ane. In pu na

<sup>1</sup> *Difference*.—In O'D. 84, the reading is *cin do necmao bar ip o oebhir*. It should be *cin co necmao báy ip o oebhir*. 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.

<sup>2</sup> *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.<sup>1</sup> 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.<sup>2</sup> 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 ~~fine~~ in 'trillsins' has a

DISTRESS.

— He balance?

He would sue for his life

" "

a satire/

spikes?

wood

read min? of  $\Pi$  420-6

**DISTRESS.** <sup>74</sup>τρίληπταις ἀρ. εὐκτεῖ, <sup>75</sup>να ῥοῖεπταις ἀρ. τρεῖρη, ἡ μέν νο να τὰτ  
 ὑπλαιν ἀρ. αινε. 1. coitcento το τυατ ἱρρυντο, ἱρ αιρε πορως εὐκτε. 1m  
 ριρς ρλαδρα ανιντολε, 1. να ταιρη, οκυρ να ταιρτατα, no να colπαα  
 οκυρ να ραμαρρε, 1. να ηιντολετρε τορβα. 1m εοχα, 1m τανυ ναο  
 5 be ταιρρερα, 1. το να τανις αιηιρη ζημηραις οκυρ να ριαζατθερ. 1m  
 ρυλυρα cacha cethρα, 1. ηη ηη πολοραρ no ἱ ρυρρ ο να cethραις; no  
 ἱ ροιλι λορτα ας neoch, 1. ραμαρρει οκυρ colπαα ἀρ. εὐκτεῖ, no ταιρη  
 οκυρ ταιρτατα, 1. μιιςετρα.

168. 25. ? 10 romann? Ἦ ἐν τῇ ἐν ῥωμαῖς κυρὸν οὐρ κυνναρεῖα πο δλεῖτ  
ιατ ρυνν, οὐρ ἢ ἐ ἀν-ἀνατ budēm ἐν κυρεῖ, ἐν ταν ἢ κυνναρεῖ.  
Smaet ροῖλα ἀτά romann; οὐρ ἢ ἐ ἀνατ εὐρη ἐν ρωμαῖα ἐν  
τρηρ.

[illegible]

36 Երբ զոմախար ըօ քսնե քսնո: քօր սւն, քօր շքեր, քօր շուճի.  
Մաօ օ մոռնի մերան ու օտարն չի, իք քօր սւն; մաօ օ մոռնի  
ուճեճա, իք քօր շքեր; մաօ օ Բարեճիան իք քօր շուճի.

Im cept piliō tar epich, .i. ar eceptur don piliō gemaō ar  
 techmarō do neoch eile, cuinarō ar cuicti dopuin, .i. cebe pet ar eceptur.  
 35 Im imchomur nairē, .i. im mī enncomirgter ira nair, i n-eneclainn  
 [uil ann ar tpeire], ocus ainmīr ca cmeol aipe nor beir co cuicti. 1mion



stay of five days, in 'scrapalls' of three days, in ore or its unprepared state of one day, i.e. it is common to the country here, and this is the reason that it extends to five days. For dry animals among cattle, i.e. the young heifers ('dairts') and the young heifer ('dartadhs,') or the two-year old heifers and the three-year old heifers, i.e. ~~the cattle before they are productive~~. For horses, for oxen not fit for work, i.e. for which their time of work has not arrived, and which are not trained. For the young of all animals, i.e. for what increases from or is produced by the cattle; or they yield but little of produce for one, i.e. the three-year old heifers and the two-year old heifers have a stay of five days, or the young heifers ('dairts' and 'dartadhs'), i.e. the small cattle.

DISTRESS. ?

*which are not yielded for profit.*

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.

*Cup*

*in secret?*

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.** *leparan ma*, .i. in ní atá i nín annm i nlen no i n lpa lenur he, .i. ní p<sup>er</sup> in  
*lile* t<sup>ir</sup> in tannm, .i. in enec<sup>l</sup>ann uil ann ar t<sup>re</sup>ipe, nemb<sup>e</sup>t ná p<sup>ar</sup>ob<sup>u</sup>  
 O'D. 86. not beir co cuic<sup>t</sup>i. 1m g<sup>u</sup>l<sup>u</sup>u<sup>o</sup> mec a o<sup>u</sup>b [ .i. in in l<sup>u</sup>o n<sup>g</sup>ua do beir<sup>u</sup>  
 ar in mac i<sup>n</sup> in p<sup>er</sup>un<sup>o</sup> ], .i. in t<sup>u</sup>m<sup>u</sup>r ceneo<sup>u</sup>l do denam de, t<sup>u</sup>p<sup>u</sup> i n<sup>ar</sup>t<sup>u</sup>b-  
 5 t<sup>h</sup>ep, no t<sup>u</sup>il<sup>u</sup>te do p<sup>ar</sup>o p<sup>u</sup>r, .i. ma p<sup>ar</sup>o t<sup>u</sup>il<sup>u</sup>te p<sup>u</sup>r<sup>u</sup>r ar<sup>u</sup>r ima p<sup>u</sup>r p<sup>an</sup> g<sup>o</sup>,  
 ar i<sup>n</sup> l<sup>et</sup> in p<sup>u</sup>r, lan ma g<sup>o</sup>; in enec<sup>l</sup>ann p<sup>u</sup>ll ann ar t<sup>re</sup>ip<sup>u</sup>r. 1m cach  
 n<sup>ar</sup>ob<sup>u</sup>r ná p<sup>o</sup> cuin<sup>o</sup>r<sup>u</sup>is t<sup>h</sup>ep, no ná p<sup>o</sup> c<sup>u</sup>r<sup>u</sup>th<sup>u</sup>is t<sup>h</sup>ep, .i. meim  
 i<sup>ar</sup>un<sup>o</sup>, .i. ná d<sup>en</sup>t<sup>u</sup>r do can<sup>o</sup>r<sup>u</sup>is t<sup>h</sup>ep do c<sup>u</sup>r<sup>u</sup>th<sup>u</sup>is t<sup>h</sup>ep, .i. in c<sup>u</sup>an<sup>o</sup> cet c<sup>ep</sup>t<sup>u</sup>  
 ar cuic l<sup>ar</sup>t<sup>i</sup>, cet u<sup>u</sup>l<sup>u</sup>m ar t<sup>re</sup>ip<sup>u</sup>r, lan u<sup>u</sup>l<sup>u</sup>m ar ane, .i. cen cen<sup>o</sup>m<sup>u</sup>la.

q C. 457, 472  
 (O'D. 1861)

10 Fallach cach p<sup>u</sup>ro<sup>u</sup>ar<sup>o</sup>, athgaba<sup>u</sup>il dechma<sup>u</sup>de p<sup>u</sup>l in  
 cach p<sup>u</sup>ro<sup>u</sup>ar<sup>o</sup>, im cach n<sup>o</sup>ail c<sup>u</sup>iche, im inbleog<sup>u</sup>an  
 nait<sup>u</sup>ri c<sup>u</sup>ir<sup>u</sup>de, im tobach a p<sup>u</sup>lain; athgaba<sup>u</sup>il lobu<sup>u</sup>r  
 dia mbe p<sup>u</sup>r g<sup>u</sup>im<sup>u</sup>iu, athgaba<sup>u</sup>il (lobu<sup>u</sup>r) ecu<sup>u</sup>in<sup>o</sup> co p<sup>o</sup>  
 g<sup>u</sup>l<sup>u</sup> t<sup>u</sup>r maith<sup>u</sup>re oc<sup>u</sup>r aith<sup>u</sup>re t<sup>u</sup>r c<sup>u</sup>da l<sup>u</sup>na no do  
 15 g<sup>u</sup>lla.

F 364. 10f.

Fallach cach p<sup>u</sup>ro<sup>u</sup>ar<sup>o</sup>, .i. t<sup>u</sup>il<sup>u</sup>, .i. i<sup>n</sup> p<sup>u</sup>ill o<sup>u</sup> do neoch a p<sup>o</sup>it do  
 be<sup>u</sup>t p<sup>u</sup>r am<sup>u</sup>is p<sup>o</sup> comat p<sup>u</sup>ro<sup>u</sup>ar<sup>o</sup>, .i. in p<sup>u</sup>an<sup>u</sup>m<sup>u</sup>r c<sup>u</sup>na<sup>u</sup>o, oc<sup>u</sup>r in  
 p<sup>u</sup>en<sup>u</sup>at<sup>u</sup>mech—8. D. Athgaba<sup>u</sup>il dechma<sup>u</sup>de, .i. in cac ní b<sup>u</sup>p p<sup>o</sup> nech  
 am<sup>u</sup>ich p<sup>o</sup> comat p<sup>u</sup>ro<sup>u</sup>ar<sup>o</sup>, c<sup>u</sup>o be p<sup>o</sup>t he cema p<sup>o</sup>t a<sup>u</sup>ne ar a<sup>u</sup>is<sup>u</sup> b<sup>u</sup>ro<sup>u</sup>in;  
 20 d' a<sup>u</sup>t an<sup>u</sup>is<sup>u</sup> a<sup>u</sup>r in t<sup>u</sup> p<sup>o</sup> p<sup>u</sup>is<sup>u</sup> im<sup>u</sup>is he p<sup>o</sup> comat p<sup>u</sup>ro<sup>u</sup>ar<sup>o</sup>, con<sup>u</sup>o  
 an<sup>u</sup>at<sup>u</sup> dechma<sup>u</sup>de ar<sup>u</sup>, (.i. dechma<sup>u</sup>de in c<sup>u</sup>ich, oc<sup>u</sup>r ar<sup>u</sup>o<sup>u</sup>ac m<sup>u</sup>is<sup>u</sup> do i<sup>n</sup>in  
 c<sup>u</sup>ich t<sup>u</sup>ll i<sup>ar</sup> p<sup>u</sup>in l<sup>u</sup>a t<sup>u</sup>as<sup>u</sup> ná dechma<sup>u</sup>de.) 1m cach n<sup>o</sup>ail c<sup>u</sup>iche, .i.  
 O'D. 86. beir<sup>u</sup> co dechma<sup>u</sup> e no g<sup>u</sup>o t<sup>u</sup>llat<sup>u</sup>, .i. an<sup>u</sup>at<sup>u</sup> dechma<sup>u</sup>de [ma<sup>u</sup>] in c<sup>u</sup>ich  
 in ná h-u<sup>u</sup>il p<sup>o</sup>tu cen p<sup>o</sup>ga<sup>u</sup> m<sup>u</sup>is<sup>u</sup> ná inbleog<sup>u</sup>an, .i. do cac d<sup>u</sup>ine o b<sup>u</sup>p  
 25 t<sup>u</sup>r c<sup>u</sup>ich t<sup>u</sup>cha cet, .i. cach n<sup>o</sup>ail ac<sup>u</sup>ar<sup>u</sup>t<sup>u</sup>r t<sup>u</sup>r in c<sup>u</sup>ich; c<sup>u</sup>n m<sup>o</sup> t<sup>u</sup> in  
 p<sup>u</sup>il<sup>u</sup>. 1m inbleog<sup>u</sup>an nait<sup>u</sup>ri c<sup>u</sup>ir<sup>u</sup>de, .i. ma h-u<sup>u</sup>is<sup>u</sup> ar a n<sup>u</sup>ac<sup>u</sup>ar<sup>u</sup>t<sup>u</sup>r  
 c<sup>u</sup>n inbleog<sup>u</sup>an i c<sup>u</sup>ir<sup>u</sup>o, ar ní p<sup>u</sup>il p<sup>u</sup>lan leo [cuic<sup>u</sup>] co p<sup>o</sup>et dechma<sup>u</sup> [in]  
 O'D. 86. ala c<sup>u</sup>ich. [Ac d<sup>u</sup>er i<sup>n</sup>in c<sup>u</sup>ir<sup>u</sup>de], aith<sup>u</sup>ri in p<sup>o</sup>ch<sup>u</sup>em<sup>u</sup>n t<sup>u</sup>iche<sup>u</sup>o do b<sup>u</sup>re<sup>u</sup>t  
 q.v. O'D. 87. aith<sup>u</sup>ri in b<sup>u</sup>ro<sup>u</sup>ar<sup>o</sup> leo amach [p<sup>o</sup> ec<sup>u</sup>re athgaba<sup>u</sup>la t<sup>u</sup>r in c<sup>u</sup>ich co p<sup>o</sup>  
 30 d<sup>u</sup>it a c<sup>u</sup>un<sup>u</sup>ar<sup>o</sup>] p<sup>u</sup> p<sup>o</sup> dechma<sup>u</sup>de, oc<sup>u</sup>r i<sup>n</sup> i<sup>n</sup>in dechma<sup>u</sup> [aith<sup>u</sup>ri ann, no] a  
 d<sup>u</sup>er ann, .i. b<sup>u</sup>re<sup>u</sup>t c<sup>u</sup>ir<sup>u</sup>o, u<sup>u</sup>ar i<sup>n</sup> in c<sup>u</sup>ich, .i. p<sup>u</sup> p<sup>o</sup> dechma<sup>u</sup>de b<sup>u</sup>t a t<sup>u</sup>is [aith<sup>u</sup>re in]  
 p<sup>o</sup>ch<sup>u</sup>em<sup>u</sup>n t<sup>u</sup>iche<sup>u</sup>o. 1m tobach a p<sup>u</sup>lain, .i. in tobach ne<sup>u</sup> no p<sup>u</sup>lan-  
 a<sup>u</sup>g<sup>u</sup>ter don p<sup>o</sup>ch<sup>u</sup>em<sup>u</sup>n t<sup>u</sup>r c<sup>u</sup>ich, oc<sup>u</sup>r i<sup>n</sup> do p<sup>o</sup>ch<sup>u</sup>em<sup>u</sup>n t<sup>u</sup>r c<sup>u</sup>ich g<sup>u</sup>ab<sup>u</sup>r

(O'D. 1862)



N.B. Some items in this list are cases of furbaud, tho' this word only occurs in the glosses. cf. RC. vii. 228 f.

of satire it extends it to five days. For a nickname ('lesanma'), i.e. the thing that is for the name which is an annoyance ('ainm is len') or which constantly sticks to a person ('is lista lenus'), i.e. when it is not known whether the name will stick at all; the honor-price which is for it has a stay of three days, not having the wealth of his rank extends it to five days. For the wrongful suing of a son respecting land, i.e. for the wrongful suit which is brought against the son respecting the land, i.e. to question his legitimacy to see if he should be retained, or be called a bastard, i.e. if he is called a bastard it is to be determined whether it is true or false, for if it be true it is half honor-price, if it be false it is full; the honor-price which is for it has a stay of three days. For every material which is not adjusted or shaped into form, i.e. iron ore, i.e. which is not shaped into any regular form, i.e. the bar first shaped has a stay of five days, in the first stage of its preparation (i.e. *as malleable iron*) of three days, fully prepared of one day, i.e. without ornaments.

DISTRESS.

Every prescription is a neglect, there is distress of ten days for every prescription, for every territorial meeting, for the <sup>das kinman</sup> ~~kinsman~~ <sup>active of</sup> ~~of~~ <sup>some inter-territorial</sup> ~~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~~ <sup>it is made clear between</sup> decide which of the two parties shall give a pledge.

Bach p. 65-66.

Bach p. 67.

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. <sup>die bei carole. für die</sup> ~~the hostage of whom the liability of a kinsman is demanded under an interterritorial regulation~~, for they have no <sup>and under</sup> ~~exemption~~ <sup>pass through</sup> until they go for ten days into another territory. It is said in the interterritorial law, the ~~hostages~~ <sup>he says</sup> of the plaintiff bring the ~~hostages~~ <sup>grains (from the place)</sup> 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

old dissolution?



DISTRESS. no im tobach in lanad n-eirce dligir uime; tiasait co tech aithri in  
 brobuid. Athgabail lobuir dia mbe fpu gaimniu, .i. athgabail  
 gabur don duine truaḡ maṡia roib re ocur a taeb fup na gaimniḡ. .i.  
 apad ocur tiorcad ro urraem i turbad, ocur ni ro aithreṡiaḡ cur  
 ḡ gabad athgabail.

cf I 98.5

Ro raem toich ocur re na turbad, ocur fua in turbad na in  
 deḡmad, ocur fua in deḡmad ma anad aicinta na ret, ocur fuilleḡ  
 on turbad re anad aicinta na ret, co roib deḡmad ann, ocur  
 anad deḡmaḡe fupfui.

10 Athgabail lobuir ecuinḡ co ro gleitir maithre ocur  
 aithri, .i. athgabail gabur im cinad in ecuinḡ cur deilisteḡ itir  
 fine mathar ocur fine athar, cia oib gellur de.

Ocur ir reḡ fodeḡa athgabail do gabail ḡ fine mathar ocur  
 athar i naenpeḡ im cinad in mic, cin alṡuma he; no ir e  
 15 tairin in ti dligir co ndligiḡ oib araen; ocur inbleogain beirur  
 co tṡeiri, accra fop rocharḡ co cuicṡi, renad na dleḡur co  
 deḡmarḡ.

cf I 154.26f

Dur ceḡa lina no do gella, .i. dur cia de na ḡa fine bir po cinad;  
 no dono noḡon oc nechtar de bir, acṡ abailu i mbailu.

*toich foglen naill aenfir C800*

20 Athgabail fup cethrachat airdhe; athgabail fup  
 tairinḡ cen aipur fecheman toich, fonglen noill aen-  
 fup; athgabail fup mirciul; athgabail fup fop a tuit  
 roib; athgabail fup fop a narpur fup caire; athga-  
 bail fup bir ben fpu huaitne; athgabail fup congrenn  
 25 fletḡ plaṡa; athgabail fup a n-uair uḡbarṡa; athga-  
 bail fup fuic; athgabail fup im|a tuit ḡoṡ; athgabail  
 fup muidḡ muidenḡ, do na bi uiriaracht do cach; a  
 chumac a aith; athgabail bpuḡarḡ ap lin a tairar.

*foglen*

*O'D 88*

*apartar C800*

|| O'D 88; C800-1, 2266

*miscvil O'D 88*

(b. 1863)

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.

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 <sup>*who has gone wandering*</sup> upon a journey without <sup>*previous*</sup> know-  
<sup>*ledge*</sup>ing of the plaintiff's suit, <sup>*and*</sup> the oath of one man shall  
~~quickly~~ relieve him; distress from a man by whom a  
calumnious story has been circulated; distress from a  
man who has lost the combat; distress from a man upon  
whom the test of the caldron is *enjoined*; distress  
from a man whose wife is in labour; distress from a  
man who collects the food tribute of a chief; distress  
from a man at the time of offering; distress from a  
ploughman; distress from a man who has lost his  
corn-field; distress from a man who breaks *the rule* re-  
specting the mill, who ~~does not give his turn~~ to every  
person; the same respecting a kiln; distress from a  
Brewy for the number of his party.

DISTRESS.

cf Th. ZCP, 17, 100-1.

(i.e. to prove that he did not  
go away to avoid his creditor.)

on whom a combat has  
been fallen (trial  
by battle?)

about whom one  
tribe (the king?)

whose mill breaks?  
see gl.

DISTRESS. Athgabail fir cethrachat aithe, .i. athgabail gabur don fir

O'D. 88. teit do cum na heclairi [immo] ne ne cethrachat aithe in corrair; apad ocuf troscad ro uraem i turbaro, ocuf nri airberthais cur gabad athgabail; apad dechmaro fuiriu [ocuf dithim u-aine dec], ocuf nem-

nefiam ro olecht [ano], uair damar nefiam nocha ba turbaro in corrair

O'D. 88. [i le] fur, .i. aileire, ocuf ni do gneir, acit fir ne mbec do penoat namu, .i. no [reclat bnet; nech dianibio] los enech ma diao, nach for mngabail

in cinaro rin do euaro; .i. no nech dian los enech in dithim na cuicti de-

denaisi; uair fet aine ro gabad ano, ocuf ipre do coisgir na ptiar ar mu

de no gabta athgabail, co raerann ar fogelcat, ocuf ar dithim fir ne

na cuicti deigenaro. Athgabail fir cairiuir, .i. ni iur a athgabail

cairiu no teirio, dais ir apad coitceim do matar for braitheiu immom

ni ren, .i. athgabail gabur don fir teit for turur cu fir fir aia na

reichemam do tairde [dia eir] dair eir; imbleogan nom beir co tneir

ocuf pena co cuicti, ocuf anfir ar mu buo e no gabta nombair co de-

maro. Cen airir pecheman, .i. na ptiar athgabail do gabail. Toich

ponglen noill aenfir, .i. toicheo tucao ar rocharo do braitheub in

rin i naen inao, ocuf do euaro braitheir dith ne toircaib dechmaro amac,

ocuf do gabad athgabail de dair a eir, .i. ir toich, no ir laet non

glenaro laigi aen fir ir in cinaro rin; aen pep eile dia poirgeill lair nach

for mngabail in cinaro rin do euaro.

(O'D 1864)

X i nain mud O'D 88

imbleogan coitceim don fine ir a cin acairtar ogha ano, ocuf

o do beira in ti dligro he toicheo orraha inao, xlan do ci be

dith da ngabur atgabail ar aithle; ocuf fet aine acun cirtach

he, ocuf apad naine ro biao aicci air ocuf dithim tneir; ocuf ir

amlaro ro biao mane beith imbleogan oca bneith co tneir, ocuf

o ta, apad tneir air ocuf dithim naine: ocuf ir amlaro rin ro

biao mainbet acra for rocharo 'ca bneith co cuicte; ocuf o ta,

apad cuicti air ocuf dithim naine. Ocuf ir amlaro rin ro biao

maine berit anfir athgabala aca bneith co dechmaro; ocuf o ta

apad dechmaro air, ocuf dithim naine. Ocuf ir amlaro roerur

e: ocuf nech damu los enech na cuic reoit na racharo i lobao ar

cach laiti do na cuic laite deidenaca huao, ocuf fogellat ocuf

bleith aen laiti, na ptiar athgabail do gabail; ocuf ir amlaro

raerur ne ne na cuic laite deidenach; ocuf turur nach raeraro

et MS.  
in Quarta a Corkinole  
Y

in O'D 88



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*.

DISTRESS.

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

*he takes not after  
any distress before  
he went*

**DISTRESS.** ní do badeim do cuairt amach an do rin e, ocuŕ da ŕaepaŕ ní do badeim do ŕaepaŕ ní do muintir daŕ a eirí. Ní bí ŕogelŕaŕ na bleit ŕopŕa na deithbíríŕ mopaib ŕil an do ŕpí ŕe n-anta ŕu dicitim, ocuŕ bíd ŕop na becaib, amail ata athgabail ŕip ŕuic; ocuŕ arberap <sup>dan</sup> anad caŕ aŕgabála, maŕ tulla, ní biaŕ ŕogellŕaŕ ŕupŕí ŕpí ŕe n-ane, ocuŕ tŕeipre, ocuŕ cuicŕi, ocuŕ deŕmaŕde, aŕt a ŕuil o ŕain amach ŕo dicitim, íŕ an do bíd ŕogelŕaŕ ocuŕ bleit;" maíne be deithbír ní bia ŕogelŕaŕ na bleit.

// C 2680, O'D 620

da:

unry su O'D 89

taŕpŕit deluchuid (?) O'D 89

10 Athgabail ŕip mŕpŕuŕ, .i. tŕipbaŕ do anŕeŕ beŕ oc ic eiric in deŕb-  
ŕopŕuŕ.

.i. ŕeŕ ŕaŕŕalŕŕŕ go ocuŕ de rod mŕne (?) C 800

longer in C 2680

O'D. 89.

(O'D 1865)

15 Aŕaŕ ocuŕ tŕopŕeaŕ ŕo uŕaem i tŕipbaŕ [ocuŕ ní arberŕpŕuŕiŕ  
a tŕipbaŕ no cuŕ ŕabaŕ a aŕgabail ma ŕiaŕŕuŕiŕ. Aŕaŕ deŕh-  
muŕde ŕupŕre, ocuŕ dicitim nuíne deŕ]. No ŕepŕŕop a lŕepŕ ŕo,  
no dia tabuŕiŕ taŕe do éem; ŕo ba tŕipbaŕ do co ŕo ŕleicŕi in  
mŕpŕel, maíŕ ŕabaŕ aŕaŕ i tŕipbaŕ.

diff. pl. in C 800 f.

20 Athgabail ŕip ŕop a tuit ŕoi, .i. aŕaŕ ocuŕ tŕopŕeaŕ ŕo auŕpŕaem  
i tŕipbaŕ; ocuŕ i ŕeŕŕap epuch do cuŕ do deŕnam in compŕaie ann, .i. do  
ŕala do teŕt in compŕaie. Athgabail ŕip ŕop a naŕcap ŕip  
caŕre, .i. ŕuŕ do caŕpu ŕipŕa, ocuŕ ŕo ba tŕipbaŕ co toŕpŕi on caŕpu muna  
25 ŕabaŕ aŕaŕ i tŕipbaŕ, .i. i ŕeŕŕap epuch tiaŕap anŕo; ŕamaŕ a epuch noŕa  
bia tŕipbaŕ in ŕat ŕin ar. Athgabail ŕip bŕp ben ŕpí huaitne,  
.i. in uapŕ ŕabala na athŕabala tannic in tŕipbaŕ ann; ocuŕ íŕ i a tŕipbaŕ  
coŕp, ocuŕ íŕ ar ŕin ŕabaŕ in tŕipbaŕ tannic i n-uapŕ ŕabala na haŕŕŕa-  
bala conaŕ eŕ íŕ aŕaŕ ŕi ŕe na tŕipbaŕde, .i. ŕo ba tŕipbaŕ deŕmaŕde  
28 no mŕp muna ŕabaŕ aŕaŕ i tŕipbaŕ. Athgabail ŕip conŕpŕenn  
ŕleŕ ŕlaŕa, .i. ŕaŕpŕum eŕpŕde; ocuŕ ŕa tŕian a biaŕa ŕa ŕlaŕ ŕem, no  
tŕian a biaŕa do ŕlaŕt eŕŕpann, .i. aŕaŕ ŕo ŕabaŕ i tŕipbaŕ, ocuŕ ŕo ba  
mŕ ŕemŕi ocuŕ deŕmaŕ ma deŕaŕ muna ŕabaŕ aŕaŕ. Athgabail  
ŕip a n-uapŕ uŕbaŕŕa, .i. lan biaŕaŕ tucar do liaŕŕŕeŕŕŕ eclapŕi  
30 eŕŕpann ann ŕin, ocuŕ ŕaŕpam in liaŕŕŕeŕŕa in deŕhmuŕaŕ ŕin, .i. no

1. dia nomaŕ o dicit  
in flaŕŕh uŕŕ C 801

1. do eclais C 801

<sup>1</sup> *Liachtreoir* usually means lecturer. In some cases, however, the *liachtreoir* seems to have exercised judicial functions among the clergy—*vide* C. 690.



went out on this occasion on a journey which does not give him any exemption, and should it give himself any exemption, it would exempt his people after him similarly. There shall be no *expense of feeding and tending* upon the great necessities which exist from the period of the stay to the delay in pound, but there shall be upon the small ones, such as distress from a ploughman; and it is said "during the stay "of every distress, if an immediate one, there shall be no feeding "charged for it for the period of one day, and three days, and five "days, and ten days, but from that out to *the end of* the delay in "pound, *expense of feeding and tending* shall be charged;" unless there be necessity there shall be no *expense of feeding and tending*.

DISTRESS.

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'<sup>1</sup> 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

*it chanced that the combat came upon him?*



**DISTRESS.** no ba turbaíð do co no caite a lan fairne in ti dia taruad in uðrair, ma tuc lan biathad no loð lan biathad do, .i. fairne na heclairi fair iaram.

Onaó deámarde in ro uili ar deithberur, .i. ni bíð i nolligíð fíru nech, ni bí neé i nolligíð fíru.

0'8 90  
dechtm  
(0'8 1866)

Athgabail fíru fuic, .i. athgabail gabur don fíru í a roc no mebað, .i. í in eirrach, faer air feámar, faer buana feámar; theiri in .i. fíru, cona deic laite, ocuf apad no uraem a turbað. Athgabail fíru ima tuic forc, .i. íru rosmur, ocuf ren cin, uair damad nua cin no ba feámar; ocuf apad no uraem i turbað. Athgabail fíru muirer muileno, .i. apad no gab i turbað; ocuf robcir tui mui man gabad apad, .i. noca tucurair uain neich do neoch feá a ceili oib, ocuf da tucad no ba eirinnraic he, ocuf noea biad turbað do. 7 is turbað do urat (=aireb) bias acu desingad in muileno add. 0'8 90 -

Cio rodera co fuil turbað don eirinnraic í in inaó aili, ocuf co na fuil ann ro? Ír e in faé, noea n-in in fet fa fein ír eirinnraic in duine tall itir, ocuf coir cia no beá turbað do, ocuf im in muileno fein do ruigi in duine rund eirinnraic, ocuf coir cin cu beá turbað do.

4. robruth mí madh i mairne nura gabul apad 0'8 90

sét aine

O'D. 90. Athgabail a aith, .i. pic et hoc. Athgabail briugad ar lin 20 a tarair, .i. feoit ann in rin, ocuf gabter cio airim aira dais ni bi cin traire fair. No dono ír o'aithech forca gabter in athgabail i fuiriu, ar ni bium cen traire fair, .i. ar eirceur rin don briugad; anaó deámarde ar cach n-athgabail gabur de [ció nefam no nemneam].

-u?

Comloga o tuait do briugad, cio im a fet uine, cin ni be 25 traire fair, ocuf comloga uadrum. Cia beá fíru fair do gner, ni imdeitín gabala aegabala de; no cumad e faeram in aipeá tuir in deámar; ocuf facabair faeram im fiaá ar in m-briugad, cin co pagabair im biad.

canaid C 801

||C801

Athgabail fíru leth cunn do cia ro dila la aipecht; 30 athgabail deámarde im cuchiað relba, im fuigell, im dírind uar caé, im rodaic tunne [im fet roderc] im

(0'8 1867)

<sup>1</sup> Aire-tuisi.—He was the chief who commanded the army of the territory.

rodercail C801

4V 484.4

the offering has been made has exercised his full power of giving freedom, if full food-offering or the price of the full food-offering has been given him, i.e. the freedom of the church is upon him afterwards. DISTRESS.

All these have a stay of ten days for necessity, i.e. they are indebted to no one, and no one is indebted to them.

Distress from a ploughman, i.e. a distress which is taken from a man for the ploughshare which was broken, i.e. in the spring, i.e. exemption of ploughing for seven days, as the exemption for reaping for seven days; and the three days added to the seven make ten days, and he had permitted notice to be served during exemption. Distress from a man who has lost his corn-field, i.e. in the autumn, and it is an old debt, for if it were a recent debt, it would be seven days; and he submitted to notice during a period of exemption. Distress from a man who ~~breaks the rule respecting the mill~~, i.e. he received notice during the exemption; and there would be three months if notice had not been received, i.e. he has not given one man's turn to another in favour of either of them, for if he had done so he would be an unworthy person, and would not get the benefit of the exemption.

What is the reason that exemption is allowed to the unworthy person elsewhere, and that it is not here? The reason is, it was not with respect to the very thing in question the man in the former case was unworthy, and it is right that he should have the benefit of the exemption, but it is with respect to the mill itself that the man here would be guilty of an unworthy act, and it is right that he should not have the benefit of the exemption.

The same respecting a kiln, i.e. in the same manner. Distress from a 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. *through* If he always has immunity, *it is no defence against* the taking of distress from him is not allowed; or the ten days are the protection given by the Aire-tuisi; 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 *common (natural)* high above all, for things of value seen on the sea, for

*hardly 'ambrosium & adjudication'?*



\* read folacht. cf folachta Fiann RC I, 54. But folach also in C 801!

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Senchur Mór.

*Handwritten:* Distress. Diubu nuire, im comorpguin enama, im aipe fhu rruith, im polach<sup>x</sup> fiann do thaircelad, im crand ngabala bir 1 ndiathub, im cept each penneoda, im orba (mid) niath [do comruind], ar ir foglaid selba each micorac. Ni 5 tualaing roda selba runna nech no do pen nad etairce.

|| C1990 ni tualaing selba sander .i. scailte tse.

*Handwritten:* Thumgar, ZP 14, 1 suffert selbait.

N.B. cf C801 (text)

*Handwritten:* im oriehu selba .i. im resianon  
thiri. 'iei no crich, ni si'.

C801

C801 has diff. gl.

(O'D 1868)

*Handwritten:* folacht from fiann

O'D 92 is somewhat diff.

Atthgabail fip leth cuind cia po dila la aipecht, .i. in pep let cuind no let ceili, .i. imbleogain nombeir co treiri, acra por rocharoi co cuicti, pena co deomaro, .i. beuti imbleogain por treiri; beuti por cuicti, co peptar in comnaci, no pep let cuinn [no] lethgabail. Beuti por deomaro co roir aipecht do timurcan, .i. co peptar iaran cia dib por ambia a cin, itir maeru ocup aipe, no deomaro bir por a lepar. Atthgabail dechmaro im cruchad selba, tiri dila no rliab, .i. im rianon sepiand na pine, .i. nemneram nor beir co treiri, acra por rocharoi co cuicti, pena co deomaro, .i. munab fhu lair no ite peoir, ir ar treiri; dia mbe impena etairu, ir por cuicti; ma in alannu, ir por dechmaro. Im fuigell, .i. cumal ce aca mbe. Im tiriand uar cae, .i. 1 n-indup cetia; nemneram [nor beir] co treiri, acra por rocharoi co cuicti, pena co deomaro. Im rocharo tuinne, [i. no deir do cem, .i. maõ chi nech do cem por tuinn, ir lair in de, .i. uinge ocup eirra pionu, no piac no neetar de. Set rodepe], .i. na deir ocup na corueta fhu bhuinn naenais ar uin; munap fhu aenaci, ir ar treiri; ocup na roizi fhu bhuinn n-aenais ar treiri, munap fhu bhuinn n-aenais, ir ar cuicti, na tinte ar deomaro. Im diubu n-uire, .i. na deir mba no in pichit do n-gait eir, .i. in eneclann uil and ar treiri, ocup nembe na parolu, no acra por rocharo, co cuicti, pena co deomaro, .i. in ni ata 1 n-arobul teiri na huire, .i. rmaet, ocup a be ar treiri, ocup acra ar rocharo, ar cuicti, pena ar dechmaro, .i. in pet rochari uinge, no in pet se rpepall, no in pet rocharo; ocup nemneram beir co treiri, acra por rocharo, 7ul. 30 Im comorpguin enama [i. cille cin aetairne in .r.] .i. ac tabairt a rmeia eirib do upraib, .i. ahaib ata comcenn porochtopach, .i. in enam ima ndentar in comrac, .i. in rmaet ocup in eneclann ar treiri, ocup acra por rocharo co cuicti, pena co deomaro.

O'D. 92.

[Maõ eirpug cin nducht <sup>r?</sup> roflurget on ecluir, ocup damuro 35 dliguõ, ir lan rmaet ocup lan eneclunn mo. Muna damuro



? *Incompetent to separate them from [their] possessions is he who sells them & does not acquire them (i.e. a corresponding amount) by his earnings*

valuable articles, for digging a church-yard, for breaking bones, for damming a stream, for robbing the hunter's tent, for the appropriated tree which is in the forest, for the right of each warrior, for dividing the lands of a sister's son, for he is a plunderer of the land who makes a bad contract *respecting it*. One who has sold land cannot unbind it or set it aside.

DISTRESS.

Distress from a man of half sense until the court decides who is to pay, i.e. the man of half reason or half sense, i.e. a kinsman being sued extends it to three days, suing from several to five days, denial to ten days, i.e. the kinsman extends it to three days; it is extended to five days, till it is ascertained whether he be a sensible adult, or a man of half sense or half liability. It is extended to ten days, that there may be time to assemble the court, i.e. that it may be ascertained afterwards upon which party his liability is to be, between fathers and mothers, or the stranger who lodges in the house. Distress of ten days for the partition of lands, i.e. waste land or mountain land, i.e. for dividing the land of the tribe, i.e. its not being an article of necessity brings it to three days, suing from many to five days, denial to ten days, i.e. unless it be for ploughing or grazing, its stay is three days; if there be denial between them, it is five days; if he be outside the territory, it is ten days. For a relic, i.e. a 'cumbhal' from him who has it. For the mountain land high above all, i.e. after the same manner; its not being an article of necessity brings it to three days, suing from several to five days, denial to ten days. For things of value seen on the sea, i.e. which he saw at a distance, i.e. if one sees any thing at a distance on the sea, he is entitled to some of it, i.e. an ounce, and a vessel of wine, or the value of it, or either of them. Valuable articles, i.e. the brooches and the borders at the approach of a fair-day have a stay of one day; if they are not for the fair, the stay is three days; and the rings at the approach of a fair have a stay of three days, if not at the approach of a fair, of five days, the rings have a stay of ten days. For digging a church-yard, i.e. the ten cows or the twelve cows for stealing out of it, i.e. the honor-price which is for it has a stay of three days, not having the wealth of his rank, or suing from several, extends it to five days, denial to ten days, i.e. the thing which is for the great cutting of the church-yard, i.e. the 'smacht'-fine, and its stay is three days, suing from several extends it to five days, denial to ten days, i.e. a 'sed' worth an ounce, or the 'sed' of six 'screpalls,' or the valuable 'sed'; and its not being an article of necessity extends it to three days, suing from many to five days, &c. For breaking bones, i.e. belonging to a church without asking permission of the several persons interested, i.e. to take their marrow out of them for sorcerers, such as the 'comchenn for ochtarach,' i.e. or it is the bone about which the combat is fought, i.e. the 'smaecht'-fine and the honor-price have a stay of three days, suing from many extends it to five days, denial to ten days.

*on me 2 R p 80 n.3  
(con's) & IV 284 y.*

*Ir.: Who is only sed. His*

*in matter with whom it is*

*charms*

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. *o*lígus, ír leírmaét ocur let emeclunn ino. 1<sup>o</sup>íreo ono ma ír manuch berup ina ríet.

Maó erpuic forp a mbro uduét, ír in ghe cétna fap eir lan ocur leé, muna toirgitep in cumul; dia toirgitep in cumul, ír leé 5 rmaét ocur let emecluno ina fuatúe, dia ndamuid oígus in ecluir aca mbro; muna damuid oígus ír lan.

Maó nach eile berup ina ríuét, iar toirgitep na cumuile ír leé emecluno ocur leírmaét, dia ndamuid oígus an ecluir aca mbro; muna damuid oígus, ceíruiñe rmaéta ocur ceíruiñe 10 emeclun de, ocur ír e rmaét ao beir runo in rmaét ao beir cñi.

1<sup>o</sup> and a rí a tuicpín cur ub ler in tan ro facuib huóuché. 1<sup>o</sup> and ír í a tuicpín cur narbuó ler in tan naup facuib uduét. 1<sup>o</sup>reo ír uduét and a ríabúil do ac a ríne a fuarlucúó cío be muo a tecmu é. 1<sup>o</sup> é ír cín uduét and cín a ríabúil do ac a ríne a 15 fuarlucúó cío bé muo a tecmu é. 1<sup>o</sup> in ecluir tucáó muo a ríecléra do and rín. Mar a tuat amuich tucáó a ríeclér do, ocur ír ann ro haónuiceó é, aét maó ro fuatuígéo uatñi e, cío re narpuo, cío re triorcuó, cío iar narpuo cío iar triorcaó, ocur cinnci leir in tí ro fuatuíg cunach ler, lan ríac roobuio ann, 20 ocur lán emecluno, ocur ariuc in cnañia, no cumul tar éri. Ocur ar é cnañ at beir runo rí báatep forp ríroúib, no ír deoruió dé ro oíruió don muir ocur do gairé, ocur a oírui do luét in feruinn cur a tárlu é, cu tuctur cumul tar a cenó, ocur compuinó baírce oígéó ar in cumul rín.]

4 m. bair a srothair  
C990

4 III 424.15

ima dñat 0'8 93

26 1<sup>o</sup> in aipe rri ríruet, .i. ime ar cínó in rírota, .i. ime cuir ar ino ime aripi ni ar mo 'na a éuit.

Ma ro imeptar in duine ar cínó in rírota ní ír mo na ríreó do cáé leé don abainó, mara leir impí do cach leé, no trian 30 'aen leé, manip leir aét aen leé, da trian na himaricraó eiré

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 *fin*es, 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 *fin*es 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.

*he says /  
which the cin (book) says?*

\* 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.** uat do lucht na roo aile rir no ruar, cio be conair oib dech in  
tairc. Amail rmaét rin, ocur a bié ar treiri, ocur nembith na  
raibri co cuicte, ocur rena co dechmaro.

*1. na conairae nech hurbatha fiann* C 801

*cf. in crann ful-fianna<sup>5</sup>  
VII. mad enclavido cash  
endula ann coruice tri  
pendela O'D 1676, C 2313.*

1m polach fianh, .i. both polachta, .i. im cach pet, .i. biad na reoit,  
do bepari ar an uarbot; uair ir amail per tar cnuh, .i. enecclann do  
cach feinro do na tri feinroab, a tpar ar treiri, .i. ní bié i noliuio fhu  
nech, ni bi nech a noliuio fhu. 1m crano ngabala bir i noliuio b,  
.i. in crann crioita, ar dechmaro, re cet cepta ar cuicte, cet uplum ar  
treiri, lan uplam ar ane. 1m cept cach penneoa, .i. cach pet  
10 olegar don pennio, uair ir amail per tar cnuh, .i. in tairc eéta.

O'D. 93. [Cio fo depa reétmaro emecclunne don feinroio ir in crano  
fulucht fianaceta, ocur a beé ina fogluige?

1r e in fac, foglu oibri do ni, ocur noch a milled a enecclunh  
im dume fogla oibri do denum, ocur munub oibur etir iat.  
15 noch mbia ni etir ano.]

1m orba mic niath [do compuinio] .i. mac pethar, .i. in formac;  
.i. ni n-amirir ar. Nemneram beirir co treiri, acra for rocharo co  
cuicte, rena co dechmaro, .i. reétmaro tairc oibao, .i. in a tabairt do, no  
crops fhuir ni rena.

*frised? ??*

*(O'D 1869)*

20 Cumal penorba, cio fine maiéru nor rena, ocur ciapa neram  
toircoide ropa anao n-ane, uair ir nach eile not ren, ir ar  
treiri. Cio fine maiéru noo renao, ocur munap neram toircoide,  
ir ar treiri. Uair ir naé eile, ocur naé neram toircoide, ir ar  
cuicte; uair ata for rena oc in fine oca n-aoibritheir, ár ma la  
25 fine maiéru itir, ir ar dechmaro.

*on O'D 93*

Ar ir foglao reibao cach micorac, .i. ar ir foglao do'n per-  
ano inri cuir oiocheuir de.

Ni tualaing rooa reibao, .i. ni coimgech comraeao in perano, .i.  
po gata no po ranoo. Nech no do ren, .i. neé pecar amach. Na<sup>o</sup>  
30 etairce, .i. na taircenn amuich, .i. in mac ingar.

<sup>1</sup> 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.

*on which heads have  
been placed ??*



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 tree<sup>1</sup> 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.<sup>2</sup>

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~~.

*wherever he may sell it to.*

As to the 'cumhal senorba',<sup>3</sup> 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 <sup>cf. Pl. I 114.</sup> 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. *alunahrij*? ~~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.'

<sup>2</sup> Aire-echta.—He was the champion of the territory.

<sup>3</sup> Cumhal senorba.—This was a portion of land retained by the chief in his own possession to provide for indigent members of the clan.

110'894, C2477<sup>DISTRESS.</sup>

fwrrechraib C2478

1r corpe conamar athgabail huine, ocur aile, ocur  
treiri, ocur cuicthe, ocur dechmaide la Peni a comair-  
leib eclairi, a nnoirib tuat, a rípechtaib ríleó, a com-  
cetpaoib platha, a comairle bpeitheman, acht ní ima  
5 tormais cubur ocur aicne a rírbrethaib iar cubur.

1r corpe conamar, .i. ír co íe no canaimrígeó, no no cotaimrígeó  
anaó n-uine por in athgabail ar ut. Ocur aile, .i. ar ut. Ocur  
treiri, .i. ar ut. Ocur cuicthe, .i. ar ut uilí ro anuar. A com-  
airleib eclairi, .i. a comairleib loéta na heclairi, patrúic ocur  
10 denoim ocur Cairnech. A nnoirib tuat, .i. a huparpuat loéta  
tuaiti, laegairi ocur Corc ocur Dairi, .i. íe n-Érenn. A rípech-  
taib ríleó, .i. Ror ocur Dubtach ocur Pírsur. A comcetpaoib  
platha, .i. laegairi ocur Corc ocur Dairi, .i. íe n-Érenn o ím amach.  
A comairle bpeitheman, .i. íe n-Érenn, .i. do neoch do bí ar airo,  
15 .i. Ére ocur Dubtá, .i. íenchao. Acht ní ima tormais, .i. aét a ní  
tormais na eiríaoi do íe n-Érenn. Ocur aicne, .i. na íe n-Érenn  
o ím ille. A rírbrethaib iar cubur, .i. do íe n-Érenn na íe n-Érenn  
íe n-Érenn, .i. each ní ír corpmail íe n-Érenn, ocur na eiríaoi ar airo.

11 C26843

11 O'D. 614

O'D. 94.

[Athgabail ar íe n-Érenn; ocur íe amúio gabur in athgabail  
20 ar íe n-Érenn: a tabuirí a nnoirib íe n-Érenn, no a m-bac n-achúio,  
ocur a tairpíu ón íe n-Érenn toicheo don bíobúio ina láim  
íe n-Érenn, ocur gell a láim in íe n-Érenn toicheo tair cenó  
na athgabála íe n-Érenn in íe n-Érenn; ocur muna tucúio in bíobúio in gell  
cia muna athgabail ar íe n-Érenn, do ní athgabail tuilla oí.]

15 Ma do íe n-Érenn in bíobúio in gell íe n-Érenn in athgabail 1 láim in  
íe n-Érenn toicheo, bíobúio in íe n-Érenn toicheo a gell ina láim  
amach íe n-Érenn, ocur tabúio an gell íe n-Érenn amúio a íe n-Érenn  
amach, ocur tabúio a gell don bíobúio, ocur tabúio in athgabail  
do íe n-Érenn toicheo; ocur muna tucúio in bíobúio in athgabail  
20 don íe n-Érenn toicheo, íe n-Érenn athgabála ar in gell ó íe n-Érenn  
amach: íe n-Érenn ocur bíe, ocur bíobúio do uil ina cenó.]

cf. III 324.26

Athgabail ar íe n-Érenn, ocur íe n-Érenn a íe n-Érenn a bíe 1 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 *increase by*  
 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~~ *making laws* 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 Dubh-  
 thach, 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~~. *he has not mentioned specifically.*

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 cow-  
 shed, 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, al-  
 though 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~~ *takes away* 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~~ *thereupon* distress arises upon  
 the pledge: *expense of feeding and tending and forfeiture* shall  
 accumulate upon it.

The above are distresses with stay, and the condition of such is

DISTRESS. in bíobuird re re n-anta, ocuf langille na hathgabála, re hairec  
 don feichemaim toicheoda i forba anta; ocuf da n-airicteer in  
 athgabail don feichemaim toicheoda tap cenn in gill, fogeltað  
 ocuf blet do put ria re re noitma, ocuf lobad do dul ma cen  
 5 i forba oitma. Muna h-airicteer in athgabail don feichemaim  
 toicheoda tap cenn in gill i forba anta, in arada do biad ar in  
 athgabail, in arada cetna do bet ar in gell; no dono co na  
 O'D. 94. bet arada athgabála ar in ngell itir, [uar 1r ar fuiriuirid *4I/18.15*  
 20 tounice bir in gell], ocuf ni heð bir in athgabail, uar ni fuil  
 10 oirir in gill do gref no cu no cinnthei re oitma air; no dono  
 co tucthar toicheo im a oirir, ocuf o cinnpichei re oitma air,  
 1r a oirir i forba oitma, ocuf o do berthar toicheo ima oirir,  
 1r a oirir iar toicheo, 7rl.

*||C 2684* O'D. 94,95. [Má do berur in atgabail do fechemum toicheoda a breit ler  
 5 amach, ocuf fogelt ocuf blet do dul ma cen re re noitmu,  
 ocuf lobud ó ticfa aimyir lobta.

*C 2684 nurdailann*  
 Má ac fuarluar na hathgabála uil in bíobuird, nocha n-ur-  
 áileno dligeð ar in fechemum toicheoda in atgabail do lecin  
 uada, no cu tuctur gell do peim uiliatuid dlisur uil, re cúic  
 20 rétuib, ocuf re emeclunó, ocuf pe'ic in énuis, ocuf re diablad.]

*ferais an cinadh C2684*

*||C 2684*  
*C 680*  
*antr*  
 Ach athgabail tul aine, ocuf taul treiri, ocuf taul  
 chuicthi, ocuf taul dechmaide, <sup>ni c</sup> na fuidec for naðmanð  
 na anta a paithchib fpir a ngaitheir, ach 1r indib do  
 muidteir aimpepa a ndithma. 1r in cach nota gaib 1r  
 25 fpir narpair a mbithuirdib. Athgabail i paithci ar cinn  
 gill, ocuf dlisid dib i forur fpi mbleith, ocuf dithim  
 ocuf oirir co dilmaine, man gelltar dib cirt coir,  
 amail 1rbeir a m-ðrathcae: "Anad cach athgabála  
 iar put ipeð dithim cach athgabála taulla cen anad  
 itir."

*258. 16*

*4I 258-15*



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.

DISTRESS.

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."

*anew they & its being  
how far not!*

*Behr. P. 33  
they sit (wait) not on bindings or  
Beschlagnahme freibiegen*



C615f.

C2685 f.

DISTRESS.

Ach t athgabail tuil, .i. beapair imach co hlopann, .i. aét na hath-  
 gabála beapair ar in tuillata, ar a inbi anad naine, .i. ní co ro po can-  
 aimpigeó an anad ríoe, aét o runn amach. Taul tpeiri, .i. rir bro  
 muig ar tpeiri cin lobad do uil na cenó. Taul chuicthi, .i. rice.  
 5 Taul dech maíoe, .i. rice. Na ruidet, no naé paiter, .i. nochan par-  
 taiter a ponarom ar anad ar a ut illam cintag. Al paithechib ririr  
 a ngairtther, .i. in peicheman toicheoda, .i. i paitéi in rir po gabur tar in  
 athgabail; ir mroe bir anad, oas ir tulla, .i. ir tall anar oca.—S.O.  
 Ach ir in oib do muidet aimperea a noithma, .i. aét ar inntib  
 10 mefemnageter a bet co re ruthain a totma itir anad ocur uicim.  
 Al noithma, .i. lobad na cenó. Ir in cach nota garb ir fair  
 narcair, .i. cin poindell, .i. ir in cach po gabur in athgabail, ir fair  
 ponaraitther abet ina uíoe aita coir i paitéi. Al mbithuioib, .i. rir  
 re anta. Ach gabail i paitheir ar cinn gill, .i. in cintag [o] por  
 15 gab, .i. cen poendel, .i. dar a cenn, .i. mach dar cenó in gill rin. I porur,  
 .i. sun, .i. i n-arur uradta. Rir mbleith, .i. in rrephall, .i. los rir  
 pognama ocur meic. Ocur uicim, .i. na cuic peoit. Ocur uilri, .i. on  
 cintach na hathgabála uil. Co uilmaine, .i. cor uila maine de.  
 Mani gelltar uib cirt coir, .i. muna tuctar gell tar a cenn do  
 20 rir cirt iar cae coir. Anad cach athgabála iar put, 7rú, .i.  
 in re iar ambi in athgabail ar put ar anad i laim cintag cin fogelad,  
 cin blet, cin lobad do uil ina cenn, ir e re iar a teit fogelad ocur  
 blet i cenó na hathgabála tulla cen anad itir, aét fogelad ocur blet  
 do uil ina cenó po cetoir, .i. bro anad por cach athgabail bir iar put  
 25 oc cintach; ir uicim muirpo po cetoir i cenó na hathgabála tulla, rir  
 re a anta ocur a acair ocur cuic peoit i lobad oi o ta rin amad.

= lacair?

lacair O'C 2685

Ireo do ní athgabail ar ut oi compeppanna da gabail. Ireo  
 do ní athgabail tulla oi, uaral por irél da gabail.

Ach gabail tulla ro rir, ocur ir e a haruoa a bneit don peiche-  
 30 main toicheoda co porur buoim po cetoir i nuair a gabála, ocur  
 fogelad ocur blet do put ría (no le) re re nanta, ocur uicma,  
 ocur lobad do uil ina cenó i porba uicma.

Ceirí heppaile beirir in athgabail por tuillata: uiglam  
 C. 2685. ret, ocur uiglam noaine, ocur uaral do irél, ocur cruch. [Ocur  
 35 crúic rin ar porur in peicheman toichroa, no ar peirann, ocur ní

<sup>1</sup> Measures.—A measure of wheat, of barley, and of oats is here alluded to. Vide c. 561.

<sup>2</sup> 'Dighlaim.'—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 'serepall,' i.e. the expense of a man to tend them and "the measures."<sup>1</sup> 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.

DISTRESS.

*both  
share for it*

*adjustment?  
§ II 98.5.9.*

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'<sup>2</sup> of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory;" and territory is here applied to the residence of the

*of it are  
forfeited*



DISTRESS.

cruc tpeichad céo.] Ired ir oiglaim ret ann na reort fuaramar anuarama ar aine ar fut, no ar tpeiri ar fut, no ar cuiceti ar fut, no ar dechmaro ar fut, a fasail rirana ar aine tulla, no ar tpeiri tulla, no ar cuiceti tulla, no ar dechmaro tulla.

(O'D 1873)

not in C 680 O'D. 96.

II I 246. 21-2

Ir pe ir oiglaim noaine anó, athair ocuf mac ocuf ua, ocuf bprathair ocuf ben; caé ni ir tulla do im a cinad budein ir tulla im cinad in cuicir fo, ocuf caé ni naé tulla do ima cinad budein noca tulla do im cinad in cuicir rin; ocuf cinad tulla do [mac] ima cinad budein é, ocuf im cinad in cuicir rin, noca tulla do im cinad neic eile cenmoeta an diaf a deoram uainn rir, in faenoleoach fo ninole fine ocuf in faenoleoach fo mudi tuat.

Ir red ir uafal do iril ann cach athgabail gebur gnad recta do gnad ir iril inaf, no ir eclair for cach; ir athgabail tulla.

Ir red ir cruc anó caé athgabail gebur tar in cruc, .i. cro be  
 15 duine uilí oigir na fiacha o bur tar crich cuicir olerar, ir athgabail tulla; ocuf cro i in cethruime epnail beper in athgabail for tulla oiglaim noaine, ir amlad beper hi, ocuf  
 C. 2686. [nehtar] do na tri hepnailib aile, .i. oiglaim ret, no uafal do iril, no cruc. *Further comm. in O'D 616, C 2686*

II O'D 96-7, C 801 f.  
 C 2687 (comm. diff.)

donairint O'D 97

set O'D 97

20 Ite athgabala tul aine inro: athgabail <sup>na nra O'D 96</sup> paimde itir comorbair; athgabail im/ime, im thairgille<sup>x</sup> fpu gupra, (O'D 1874) fpu paithechi; athgabail peicheman arluí oigir; athgabail naoma do naobad narce; athgabail fiaonape do <sup>na nra C 2687</sup> naobet inoraice; athgabail paithe arluí coir; athgabail <sup>25</sup> airtre arluí feile; athgabail cruí poretth a rairbpe; athgabail eirtig arluí comalt; athgabail denma daim; athgabail aiplicte; athgabail comuine

<sup>x</sup> tairgille .i. gell naire .i. Brian cach feich an idraidh



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 <sup>maiden who has not 'Burdemittel' (f.)</sup> ~~hostage~~ <sup>orally</sup> who violates his honor; distress of <sup>his duty</sup> ~~cattle~~ <sup>which</sup> 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

a fine for which

\* or 'distress arising from a bond with sureties (reading nascari) & demonstrate;  
" " " evidence with property qualified persons " " ? ?

C2687: 2. nachher donadur naxai 1. rithin (?) dera de naxai man  
wird so tobach a naxaiwita 7 in sint ut dera 12m m. Berrich. Stande  
ut den naxai

Bochr p. 60

from which  
man whom  
property follows  
(the place of)

(durch dem Anstande  
Bohr p. 70 indukt)

DISTRESS.

*cf I 108.1*  
*na roaltar 0897*  
*read i m.?*  
 iar n-elod; athgabail raith dā<sup>1</sup> tairbiaatar, ocur  
 iarrath fpu nār altar; athgabail comarba con-  
 riandac cupu a nathur; athgabail éota i n-aith, muir-  
 land, in dounad, i penchleithiu cuntaic itir comorbaib,  
 5 i pencairiu, ocur corur bíd flatha o comorbaib.

*where?*  
 Ite athgabala tul aine, .i. ite inpo na hathgabala bepar ar in  
 tuillata pe pe n-aine. Athgabail raithoe itir comorbaib, .i. peoit  
 ann po pacarba a n-athair acu, ocur aca raithn atair; ar aine olegur a  
 tiactain, .i. pet aine i n-athair raithnait etepriu, ocur it neam tairpoe,  
 10 .i. no im raithn a peiraithn, ocur neam in per ocur in tairp raithn in tan  
 ata anad naine for in perant, ocur oislaith pet nom bepa for tuillā;  
 in tan imurpo ata anad tairp tuar fair, nemneam in per ocur in  
 tairp ne carthem annairde. Athgabail im ime, .i. im a denam, .i.  
 in athgabail gabur im nemnenam na himi bir itir na gurta arba ocur  
 15 na raithi peoir ocur ip riu rin do bepar in gell tairpichnech, .i. gell da  
 rerepall fpu oislaith ocur tairgabail. Fpu gurta, .i. arba, .i. ar aine  
 olegur, ocur ni don cetairda beipir i tuillā; acra for rocharde beipir co  
 cuicti, ocur pena na olegur beipir co dectair. Athgabail peiche-  
 man arbai oislaith, .i. peicemnur pet aine ocur narcairect ocur  
 20 raithnair pet aine po gaburtar in tairp po do laim, ocur ip aine na  
 raithnait anad forpa, uair na eic in oib a ic, .i. uair gal garber, .i.  
 aithne for gar iar n-elod do pechemann; no aighi peimden a aighera  
 iar ngill a loig fpu co netheria iarium. Athgabail naroma do  
 narolat narpe, .i. porpgeillat narcaire po nar fair [-i. a gabail don  
 O'D. 98. 25 narcaire cu po tairbénunn a narcairect ocur narcairect pet aine po  
 gab do laim ann.] .i. co netheria comtobach fpu, .i. aighi do ic don  
 narcaire muna te do tobach a narcairect, ocur tair peoit, ut oicunt  
 ip in Uepirpoe; plan do imurpo dia nrech. Acra for rocharde beipir  
 cach ni oib po for cuicti, pena na olegur beipir co dectair; in don  
 30 cetairda beipir i tuillatad.

Alaoul, peicemnur ocur narcairect ocur raithnair pet aine  
 po gabur in tairp rin do laim; ip ime na eic in mbledgam oib  
 he, uair nach eic in oib a ic.

<sup>1</sup> Four conditions.—Vide supra, p. 213.

\* cf. *Later Commentary*, H.3.17, 442 (O'K.578) = Eg.88f37a1 (C.2452) [*Book p. 61*]

*feeding in place*  
 who has not supplied the food-rent, and for the <sup>DISTRESS.</sup> ~~distress~~  
 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, <sup>8</sup> 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 neces-  
 saries 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<sup>1</sup> causes it to be imme-  
 diate; snig 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.

44. gl. I 226. 24  
 CCF p. 77.

house? of  
 who fully found  
 between him

where?

against

Bsch. p. 60

*abhandelt, in der er verpflichtet worden ist.*

*die Bestätigung*

*der Massayrecht*

Bsch. p. 57.

*das Vergehen des Einsetzens*



DISTRESS. Athgabail riannaire do natbet inoraice, .i. athgabail gabur don rianain na tic do cairbena inoraice a riannaire, .i. iar na pena do fein, .i. riannaire pet aine, ocur ni don ceatharda beirur [a tulla-  
 O'D. 98. tatar]. Athgabail rianthe arluí coir, .i. co noraice tobach; no ip sraic peichemney innrin.

(O'D. 1876)

Raíe peichemnuir feoit aine, ocur <sup>[Lis]</sup> naé airtur feoit aine ro gabur tar in diair ro do laim, ocur ip airi naé cin imbleogain doib he, uair ni ro gabur do laim aicc. Ocur ni don ceatharda beor; no ma rogabur do laim a ic, no icraicir aithail cmaró in imbleogain.

athgabail cruí .i. breidi  
 do roich comarba fir mairb  
 ias nuaib. .i. rath 7 rath  
 7 cindfaithi C 802  
 An. expl in O'D. 98  
 gabail O'D. 98  
 gad. C 2667

Athgabail airtire arluí feile, .i. ip innan ocur in raic in tobach. Arluí féile, .i. elar ar anair; pet aine ocur ni don ceatharda, 7rl. Athgabail cruí porreith a rianbhe, .i. a feoit fein ina riannaire, ocur ip iar n-eló ime rian aca, .i. no feoit aine ro oibgeó don athair 15 ann, ocur ro rian in t-athair da rian fein oib a rian; ocur muna rianbhe, no porlebar, ocur ni don ceatharda, 7rl., .i. ni tairbano naé nairb, ocur ata ina rianbhe in pet, ocur airtilla in t-athair ina bethair, ocur ip raic in pet, .i. elar iar n-ealó ipet do mbeir o cuicir co tairir; ni breic na cunnabair a bit ina rianbhe ipet do mbeir o 20 tairir co hoine iar put; ipet do mbeir o hoine iar put co tair aine ar na tair tairreá. Athgabail eirtis arluí comalt: eirtis, .i. cin tech Arluí comalt, .i. in poenlegach, .i. co noraice a tech, .i. noraic in bair ocur in tech no caithé rir, ocur anao naine air, ocur oiglam pet arbeir por tullaic; no athgabail gabur don ti cur 25 na bi tech noibgeó a comaltair, ocur comaltair ban ainec he. Athgabail denma uin, .i. noraic in gnimmar, ocur anao naine air, ocur oiglam pet, .i. in brathair gebir ar a ceir, .i. uaral uir. Athgabail airtire, .i. feoit aine tucá ar airtire ann, ocur anao naine air, ocur oiglam pet arbeir por tullaic, .i. gabail gabur oca. 30 Athgabail comuine iar n-eló, .i. feoit aine tucá ar coman anao beor, ocur anao naine air, 7rl. Athgabail rianthe don airtire, .i. oairraic, .i. athgabail/rata cetgialla, ocur uaral por ipet nof beir por tairir, .i. aithgin in bair pil rian por uin, no ip oairraic. Iar rianthe 35 rian na r alair, .i. in t-athair gabur [athgabail] in aithgin bair ocur etair in mic, no in aithgin na hiarra, .i. cin alair n-icir rian, ocur do gni bec n-alair tuar.

nos - or dos - ?

ratha/

O'D. 99.

O'D. 99. [Athgabail tra tri feoit innu; tri feoit ó pechemuin

x .i. athgabail in bid fil sunn for uin no is deoraidh adon (= idon?)  
 daorrath O'D. 99.

inter? 1681?

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. <sup>Sedul. may</sup> until he distrains; or he is a surety <sup>of indebtedness</sup> for advocacy in this case. <sup>his obligation</sup> <sup>rather of indebtedness</sup> <sup>of V 340. 17</sup>

DISTRESS.

*Bochr. p. 37*

*cf Bochr. p. 34, 51*

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.

*Bochr. p. 70*

Distress from a hostage who violates his honor, i.e. it is the same as the surety <sup>(distress)</sup> 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.

*part of his property qualification ??*

*cf supra*

*may not get protection*

There is a distress for which a fine of three 'seds' lies; three



ina? -bail?

Μα ἀπαὸ οὐρ τρωραὸ ἰμορριο το βερὰ βιοβυρὸ πορ πεθε-  
 muin τοιχθεα ἰμ α αθηγαβαλ, οὐρ ἡ τινουαθηαρ, οὐρ ἡ  
 κυρρυμα φιαὶ α ἡλωρὸτε οὐρ α ἡλωρ ἡμ το ρατ ἡμ πορ πεῖμ  
 25 ὄγα τῆς ἡμ νὰ τῇ ρέτῳβ co ρασι, οὐρ ἡμ κυμυλ πεῖτμαὸ  
 μαρβῆα, οὐρ ἡμ διαβλυ ἡβὶὸ ἀμυλ πο ραδουρτυρ; ἀτ ζαβὶρ ἡ  
 πεῖτῃμ ἱαρ νὰ τοιτὶ κυρρυμα ἡ πετ πο ζαβυρτυρ αρ τάρ. Δια  
 τινουαθηαρ εἰν ἡλωρ, ἡ ρλάν τον βιοβυρὸ ἡ διαβλυ πο ζαβ ὁ  
 πεῖτῃμ μαλλε ρριρ ἡ φιαχ πο, αρ κυρρυμα ἡμολῖγρ πεῖτῃμ οὐρ  
 30 βιοβυρὸ ἡμ πο, οὐρ ροχαλ ταρ εἰνὶ ὁ πεῖτῃμ εἰν α βρεθ co  
 ρριμ ελῳρ no co ρῖς, ἀτ co τῆς ραδέρῃ.



'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.~~ *it is to be returned*

If, however, the defendant should serve notice and fast upon the plaintiff for his distress, and that he is not responded to, ~~then~~ *and* the fine upon him (the plaintiff) for ~~not responding~~ *evading* 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.

Cuic feoit dono ó petheam im inóilgeó athgabala oroma fpu  
liaf, ocur ina gabail cin apuó cin tpoceud no tap tairgim eirt  
o éa lu ruaf. Cuic feoit ono ó biuibuid dia neloid fechem cin  
gella, cin airtne, ocur cumul—feetmaó marbta—muna tairgeó  
gbiad; ocur diablu, ocur diablu fiaé ocur cumul eloidé, ocur  
cuic feoit a nemlécat oroma fpu liaf.

Leit fiach gaitti, a toxal atgabala, ó ta lu ruaf, a cric co  
ppim ecluir no rí, ocur nír eloid an oruim fpu liaf. Leit fiach  
gaitte ono ó biuibuid ina forngabail do fechem a cric oc a bpet  
co ppim ecluir no rí, iar neló 1 noruim fpu liaf.

Úan fiach gaitti dono ó fechem atgabail ó éa lu ruaf tap cric  
cin a bpet co ppim ecluir no rí a cric cin a eló in oruim fpu  
liaf.

Cin gaitti dono ó biuibuid ina forngabail do fechemuin ina  
bpet tap crich, ocur po eloid in oruim fpu liaf; ir iar na bpet  
co ppim ecluir no rí a crich ir cutrima fiach a toxal, amuil  
arubartamur, do fechemuin ocur a forngabail do biuibuid  
de ir na gnéib ro uile, amuil arubartamur an ríet bui ar  
túr.

= ad. digethar a Saragud

20 Derur atgabail do cum ealra, .i. ar tagathur ararada  
ac na hírlib, ocur leth fiach fap ina bpet co nech ir irli ná aipe  
ápo; ocur leth fiach fap ina bpet fpu a forur réin ro cétoir,  
cítacra berur, ocur lethfiach fap ina bpet ro cétoir tap cric;  
ocur ir dír a toxal co ppim ecluir no rí a crich.

25 Dithim treiri for caé nathgabail, .i. treiri co noithmuim  
caé atgabala na mbo peiri, no co tagaitt ba peiri ina cenn iar  
na ngabail, .i. cuic laiti déc iar na ngabail cin bu peiri ina cenn;  
ocur dia mbe teora crícha eturra, no ce beé lin ir lia do



There are five 'seds' due of the plaintiff for illegal taking of 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 feed; 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

*within*

?  
its outlying is feared by  
at [its residence of] the  
lower grade

cf Car 49 'mold fo che bair  
berthir in ala chrich takelone  
merlai fair.



→ this is wrongly inserted. The context is different.

cf II 104

DISTRESS. críchaib eturpu ní do rime [cúite caá críche] con tíc tar  
 O'D. 621. cuiced, ocur ír mí rechnon Érenn, .i. ír cethruime don athgabail  
 a mbia réit cumula déc imba péir, ocur do tuitet a colann feich  
 olchena, ocur gabur athgabail eile de co ro ícthur in ceth-  
 ruime do rochair ír in péir, .i. cró bec ci mor, ocur ír ar dech-  
 mairíach péir cach athgabala, .i. na réit cumala déc; co  
 cúite imurpo ríac péir caé atgabala co ruigi lú ocur im lu  
 réim; no ír dechmaró cach atgabail a corcheinne; ocur apud  
 dechmaróe imurpo ar gach duine a gach beup nach athgabail  
 do beupar fpu gaitt ocur brait.

beaus!

o/

umun O'D 101

Seit naatgabala gabur um réit cumula, ocur pé ba in cáh  
 athgabail, ocur ríach péir do gabail inoiat caé athgabala; no  
 dono ír ar noitrim athgabala uile gabur athgabail umun péir,  
 ocur ír pé ba gabur in gach athgabail umun péir.

sk?

Fur = forus!  
 fúiche? or below.

15 Ceteopa atgabala gabter um lét réit cumala, ocur pé ba in  
 caé atgabail dís ro, aét non atgabail, teorpú bai inotiróe, ar ní  
 hurgaréa ní ír lúgae do gabail naít tpu bai; ro hurgaréa ní  
 buo mo; ocur ír cutruina atgma imurpo gabur im lú a naon  
 atgabail, cró cumul cró létcumul cró tpu reoit. Cutruina ríach  
 20 imurpo gabur a naon athgabail im gáin duine ocur im marbó,  
 ocur im elot géill, ocur ír toxal dorbeir ocur fpu rechur  
 ríatérin; no dono ciatt comarlécuro cutruina ríach gabur in aóna  
 atgabail im gáin duine, ní ro comarlécuro a toxal nach a  
 tabuirer fá ríatí ríatérin.

umun?

25 Oáitir, nach athgabail do beupar fpu gaitt ocur brait, 7pl.,  
 .i. cró mór d'ércib olígiur duine, ní gebenn aét pé ba no olereó  
 oin, ocur damat lúga naít, cuma lúga naít do gabála in ath-  
 gabail umpu; ocur duine naé olígró toxal é, uair damat gneim  
 no olere ír cutruina fpu no gebat; ocur damatí ríach cuir no  
 30 connatíat iatt cuma cutruina no gabat caé duine an atgabail  
 umpuó.

Addition in O'D 101-2 || C 620

them (*the plaintiff and defendant*), or though there should be a greater number of territories between them, ~~nothing is added but five days for each territory until it extends~~ to a province, and a month if throughout all Erin, i.e. the fourth of the distress in which there are seventeen 'cumhals' is forfeited for the feeding, and they are all forfeited for the original debt, and then another distress is taken from him until the fourth part is paid which was forfeited for the feeding, i.e. whether *the distress was* small or great, and the debt for the expense of feeding of every distress has a stay of ten days, i.e. *of every distress* of the value of seventeen 'cumhals;' but the debt for the expense of feeding of every distress for a small debt down, and for the small debt itself, has a stay of five days; or every distress has a stay of ten days commonly; and there is, moreover, a notice of ten days upon every person in 'Cain'-law for every distress that is taken for theft or plunder.

DISTRESS.

*he does not reckon (it) until it goes beyond*

Seven distresses are taken for seven 'cumhals,' and six cows in each distress, and a distress for expense of feeding is taken after every distress; or indeed it is after the delay in pound of all the distresses that the distress for the feeding is taken, and it is six cows are taken in every distress for the feeding.

Four distresses are taken for half seven 'cumhals,' and six cows in each distress of these, except one distress, in which there are but three cows, for it is not forbidden to take less than three cows: it was forbidden to take more; and the equivalent of restitution is also taken for a small debt in one distress, whether it be a 'cumhal,' or half a 'cumhal,' or three 'seds.' The equivalent of the fines, too, is taken in one distress for wounding a man and for killing, and for the escape of a hostage, and he distrains in his own turn; or *else* ~~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.

*permitted to carry it off or to put it in his own gear. Cp II 212.*

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.

4C 990  
DISTRESS. 1r ecim móirfeiper as gabail athgabala imbleogaim in uirru-  
O'D. 618. dúr, .i. min tíre, ocu[r] [cominnell tuaithe], ocu[r] teallach ren-  
aithe, ocu[r] do roxlao tríar do .iiii. ocu[r] fars fuitéir, ocu[r]  
fars in tref breitir, ocu[r] fars cin anao itir, ocu[r] fionnuir dia  
5 mbi logetnuich.

1 Nach athgabail do beirir fú gait ocu[r] bratt 7rl., .i. cio mor  
asgar do gatuib, ocu[r] do tuoirgnib, do braduib, do creachuib,  
ocu[r] do ruathruib, ni fúil do gabail a nachgabala do ni ir mó  
na re bai. 1r ann ata rin, in tan ir mó ná ré bai ro dlig; ocu[r]  
10 mara re bai buéin, no ni ir luga ro dlig, cupuib ni ir luga na  
reis gabur a nachgabail.] *A long comm. in O'D. 102*

11 Athgabail comarba conpandao eura an athuir, .i. cenaoath  
coibdoelais do, ocu[r] ne n-ec tue cupo mti, ocu[r] anao naine fuitir, .i. rait  
ocu[r] cenaoasge, ocu[r] ir brathair geber dia rale; ocu[r] atait ar airo do  
15 reab in athair fein, .i. no ir cin ro rabaib orra, ocu[r] athgabail gabar  
uib no co roinnet etairu fura tarat anathuir cuir ocu[r] uibao do, .i.  
diglam daine reo rabaib acu, ir aipe naé cin imbleogaim uib he, reoit  
aine ocu[r] ni don cetharóa, 7rl.

12 Athgabail éota i n-aithe muilano in dunaó, .i. in-innuir cetna  
20 ocu[r] diglam reo etairu, monetur copoib cuir caite uib ann, .i. in  
brathair gabar ar a ceile. 1 renchleithiu cuntuir itir comor-  
baib, .i. cio ren he ir nepam re denam gnimmar, .i. in in cleití ren  
tuiter itir na cometaib orba, in a cuir uib de, ocu[r] ni don cetaróa, .i.  
ren tech, no renclití aille. .i. in brathair nac a cuir on brathair  
25 aile do caé ni uib rin, ocu[r] anao naine air, ocu[r] diglam reo ar beirir for  
tullataró. 1 pencairiu, .i. cio ren he do nicher ni ar, ocu[r] ni don  
cetaróa beor. Copur bío platha o comorbaib, .i. aigín [no  
athgabail] bío plata cetgialla por aine, ocu[r] uaral por ipel beirir por  
tullataró, .i. aigín in bío ona comorbaib gab de in n-mao a n-athair,  
30 uair ir e a cin fein, uair do gabar do lam a ice, .i. plait geber,  
ocu[r] ir iar ponaromaim do por comorba; no brathair gabar dia rale.

(O'D. 1878)

rogab O'D. 103

4I 124.8

13 Athgabail aithe; athgabail roeuda cairr; athga-  
bail dingbala meic dia marb Chich a mathair; athga-  
bail huithir do dingbail iar ndifoirgí. *308.27*

1 Seven.—There are eight mentioned.

110' 103

C 802



Seven<sup>1</sup> 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.

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 'cennaghe' 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 'cennaghe,' 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. *Copy in O.B. 103*

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. *Car. p. 336*



## DISTRESS.

— *Clthgabail aithe, .i. pet aine tuc ar aithe ann, ocur ip e fein ro caet e, ocur ni don cetaroda. Clthgabail roctoda cairp, .i. oiglam pet, .i. athgabail gabthar imin ni rocthasir cairpu na tuaiti—in bo meit; ocur in bhrathar po leic a cur ar a ceile oi, ocur ar aine olesur a tiachtain; ni don cetaroda beor, .i. bhrathar gabber diaraile im ic rruir a cota don boim rin, .i. imin boim poruigitep cairpu; do namtoib do bepar, .i. bo biata na plata. Clthgabail oingbala meic oi marb chich a mathar, .i. oiglam pet, .i. pine gabur, .i. in eis ar in beim, ocur ip marb in ben, .i. iar n-ecab a mathar; no dono ip eis cin lacht, .i. ina tpos in mathar, .i. athgabail gabar im oingbail in mic do eic na mathar marbi, uair ni alar o marbpar, a veip lebap, .i. neam in biato ocur in tetach ro caetod rir. Clthgabail huithir do oingbail iar noirpoilgto, .i. athgabail gabur im oingbail in rir uair iar na oileisip, .i. in pep ro imir in cneod ip pe gabur. Iar na oirpoilgto, .i. iar na [oi] ic. /*

*cf. I 140. 30f.*

*(O'D 1879)*

*|| O'D 104 C 802 f.*

*15 Cio ar na anat na hathgabala ro? Nin. Ar inde paraisib no da peithet, ni rognai lam laim; ni daim enecland anad cach ler ber dir aiprognum ocur imchongnum ocur ni ber dir eneclainde. Iate in da parachab nuda peithet uile.*

*read farach*

*cf. f. fis og 230.1.*

*.i. imin comungaise aruiglis .i. cach ni is fognam and add O'D 104 /*

*20 Cio ar na anat? .i. cio ar nae anad ar ut ril porpu? no nae anad ipia na ro ril porpu? .i. nae ar ut atat? Ar inde paraisib, .i. ar a dirip poruchnigic. Noda peithet, .i. nof porpo. Ni rognai lam laim, .i. ni rognai do laimriu, uair not eplan, .i. nocha rognann lam in coonais ro gab in athgabail do laim in coonais ip a athgabail ro gabad ann i n-airio ni ipia na pe iarp a mbia ac breit rair na athgabala tuilla cin fogeltao, cin bleith do, .i. ni rognann lam in bhrathar do laim in coonais bhrathar eile, impenum a cota in aith i muilind, 7rl. Ni daim enecland anad, .i. nocha noamann anad ipia ina anad naine (por i ni clannar don ois ina henech, in eneclann, ar exceptur do don ois rin pech cach duine). Ber dir aiprognam, .i. biato daerpat, .i. a puil poruncharib aipiu ocur pati, 7rl.; imchongnum, duathao, .i. im a cin fein, no pe uodem a aenur, no cio nech dia muinir; .i. imaili pe nech eile, .i. im cin a compocair, .i. do rocharde. Ni ber dir eneclainde, .i. bir por trebair, .i. anad ipia na rin ar eneclann na 35 hois ar exceptur, .i. pimitir in tobae do aipiu ocur do pat, 7rl.*



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~~ <sup>remove</sup> a sick man when he is incurable, i.e. the man who had inflicted the wound is he who takes it. 'Iarna difoilgídh,' means after he becomes incurable.

DISTRESS.

see supra

spent on?

cf Car p. 336

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." X These are the two maxims which relieve all. X

I 120.18  
cf I 236.12

This sentence comes  
after 230.7 in O'B 1880

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 <sup>secure</sup> ~~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 <sup>as regards money</sup> ~~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 <sup>the house</sup> ~~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

Car p 333

in a/

Book p 50  
p 70

He knows

He knows

He knows



(O'S 1880)

DISTRESS.

1te in da paracháib, .i. ip iat in da nárí-<sup>asra</sup> nor foimhigend  
uili:—Ní rognann laith do laith; ní daim enecclann anad, 7rl.

N.B.

110'S-104

1te athgabala taub treire inro. Cif lip congellaic  
por treir? Nin. Al tri: pecht, ocur enech, ocur  
5 anim. Cio a pecht? Nin. Plata, o tha aipis deira co  
ruice ruz. Cio ar in pechtai ron? Nin. Ar ip  
pechtaird cach por a deir foideirin, cio bec, cio mor.

congelat 77.4  
232.8

Cid arind rethaid ..?

This book sentence C2687,

C195

4 232.9

is O'S 105

Taub treire, .i. tar anuap atait rem. Cif lip congellaic, .i.  
cia lin da ta compogellaic, no compogailt, .i. co comtoirgit. Recht, .i.  
5 plata. Enech, .i. Peni, .i. ocur pilid. Anim, .i. eclara, .i. inar dir do  
eclara, .i. arotoaricapa a triur di cae hae di rinto rir. Reet ocur enec  
ocur anim do ruz, enech ocur anim do cach olcena; cona deiri do cach  
olcena, .i. enech ocur anim; treiri inuipo do ruz, .i. peet ocur enec ocur  
anim. Ip pecht a timarcan, ip enec do bet rocharde, ocur in comet  
5 anima do in rin. Recht, .i. inoraicti ipir no moirgiet. Plata otha  
aipis deira, .i. na spao plata uili rin. Cio ar in pechtai ron? .i.  
caidi ni ar a n-inoraicti ann ro on? Ar ip pechtaird cach por a  
deir foideirin cio bec, cio mor, .i. ar ip inoraicti cach ar a perann  
no ar a ceilib, cio bec cio mor do perann ber aca oib, .i. do perann no  
20 do ceilib.

110'S 105, C805  
(O'S 1881)

fithrecht C805

Cirne lera do na id ren tarcanat treire? Sloged,  
cif, congail, ruba, ocur ruba, meth]reire (la) ruz, rlan  
cairde [ruz], rlan naire, rot, ramat, rath dinaur-  
biathar, polach cetmuintire, polach cif lobair, aer,  
5 aipir, diburdu, mercbuid aenais, upgal cuimhige,  
roera nareta, amler do platha, poimrim eich buada,

tasnat O'S 105

I156.27

77?  
4 I158.19  
yes!

\* mirth feisi rig. Atat. 111. fessa do rig a fuiread a faigthe a dligid, ck. C805

and the surety, &c. These are the two maxima, i.e. these are the two perfect rules of knowledge which relieve all:—"Hand does not serve hand;" "Honor-price does not afford stay," &c. DISTRESS.

These are the immediate distresses of three days. How many things bring it to three days? Answer.—Three: rule, honor, and soul. What is the rule? Answer.—That of the chief from the Aire-desa to the king. Why are they rulers? Answer.—Because every one is ruler of his own land, whether it be small, or whether it be large.

(Immediate distresses of three days, i.e. the others are mentioned above.) How many things bring it to three days, i.e. how many things bring, or extend, i.e. carry it to three days? Rule, i.e. of the chief. Honor, i.e. of the Feini i.e. and of the poets. Soul, i.e. belonging to the church, i.e. what is due to the church, i.e. these three excel all others of those which follow. Rule, honor, and soul belong to the king, honor and soul to every one in general; so that all have two of them, i.e. honor and soul; but the king has three, i.e. rule, honor, and soul. This control 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.

"graze roughly":  
= not ruled?  
is he a ruler?  
vassalry

!! Sa MS.!  
relative pr. subj. of adict  
at the 3 of them be considered  
from this on (Pl.)  
rather indic. Th. 2 § 535  
'can be seen'

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

Unterstützung, die (verpflichtet) carole eines Königs  
Unterstützung eines aires  
not supplied  
a fair

Böcher p. 69

N.B.

In C 805-810 the excerpts fr. this and following parts of text are accompanied by extremely valuable explanations, apparently in D. Lr.



x || C631 o beim naille na nnera tuath .i. in luige annit lucht na tuathu  
 7 nū nertmat leo a tabairt.

~~foliated C 8105. When read in?~~

DISTRESS. beim naillech nað neptad tuatha, x tecor polad mbreit-  
 heman, banclóth bpiugad for tuata do epdiobud;  
 eporigain do mic, do moza, di mna—on it'inchuib, ath-  
 cuma do conlómnaí, aídme altoipe, reoit aenais, letrpa  
 scuipmthige, meth maire, facbail obele itir bu ocup  
 laega, urba itir fepaib, aipdbe naindeilg.

aoidbi na ndeilec C 810

cf. 230.9  
 of or con-gelut ??  
 188.7  
 4 I 1887

(O 1882)

Cirne lepa do na ib pen, .i. cia lepa no cia lin do na hib dacta  
 cuma geilt a lepa d'acra for tpeiri tulla? .i. do tpeiri iar put, .i. an  
 ip nepom toirctoe don tpeiri iar put do ialla puno for tal tpeiri.  
 10 Sloged, .i. rmaet meta plogid ar tpeiri, .i. cipeo ploged, 7rl. Cip,  
 .i. let, .i. cipeo cip do na tpi cipib, 7rl, sabar diabalta ar tpeiri, .i. in  
 rmaet ata inotib pin uili ar tpeiri, ocup uapal for ipil beipir i tulla-  
 tad cae ni oib uili. Meth peipe, .i. in rmaet meta ar tpeiri, ocup  
 uapal for ipil pic. Slan caipoe, .i. iped ip laipin in lanad n-epci  
 15 olisip i turprio a capoi dapa plan, ocup ni don cethapda pic, .i. eneclann  
 don pus i mburrio a capoi, .i. ip e fein ip atipe fpiur. Slan n-atipe,  
 .i. in lanad neipci olisid in t-atipin i telgud atipir aip. Rot, .i. bec, .i.  
 in a mbi clao. Ramat, .i. mor, .i. in na bi clao, .i. namet cup a pietenn  
 cae iar pet, iar conaie, .i. rmaet nemglanta na rot ar tpeiri ocup ni  
 20 don cethapda [7rl.] Rath d'inaurbiatair, .i. athgim raeta forpiallana;  
 a rmaet ar tpeiri, ocup uapal for ipil pic, .i. raeipnae. Polach cet-  
 muintipe, .i. imfulang na cetmuintipe fpi pe tpi mbliatan, no do  
 snep, ocup letgabail diabalta in bro; ocupoi don cethapda pic, .i. athair,  
 ocup mathair, ocup opuit, ocup meir, for uin, ocup cach polach olcena for  
 25 tpeiri. Polach cip lobair, .i. im-fulang cira in duine trois, .i.  
 diablao in cira, .i. in rmaet pil inn ipe pil puno. Aep, .i. eneclann, .i.  
 ar lan, uapal for ipel. Aip eir, .i. ar peetmao, .i. la eneclann; uapal  
 for ipil. Diburpud, .i. in aenmao rann ficht do neoch; no cumao e  
 in coirpoe anpot i baili i roich a beo ar tpeiri, no a enechfpiur.  
 30 Meipbuio aenais, .i. debaro anro, .i. in rmaet; eneclann olisid ar

\*gl. in C806 quoted  
 Glossary p. 497.

<sup>1</sup> 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-  
ing his fees from the Brehon, to take from the Brewy  
that which makes him famous in the territory, in-  
juring 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 requi-  
sites, leaving the way open between cows and calves,  
making gaps between grass fields, ~~making pointed~~  
stakes.

DISTRESS.

*fair fame (bân-dôth)\**

*cutting of (or by) ?*

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 stay<sup>1</sup> 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 invio-  
lability, 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 <sup>author</sup> ~~hostage~~ for it.  
The safety of a hostage, i.e. the full 'eric' fine to which the <sup>author</sup> ~~hostage~~ is  
entitled for <sup>causing his authority fall</sup> ~~causing his authority fall~~ 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~~ <sup>by-paths and by-roads</sup> 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. 'Aírer'-fine, i.e.  
upon the seventh, i.e. with honor-price; "chief from inferior," &c. Com-  
pensation, 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;

*Bachs p. 65*

*Bachs p. 36*

*II 126'*

\* C 808: amlus flatha .i. tairdeib a gona, a letheire ind; dul frís, a ogeiric ind; na adrochmaíthe, a othrad (?) 7 fiach léga 7 ogeirice; na do tathar nē[Im] do, a cupat

† Pg. pr. ind. of ad-cumbe<sup>3</sup> 234

# Senchur Mór.

DISTRESS. tpeiri: ni don cetharóda. U rēgal cuir mthige, .i. pē et oc. Focra n-aptā<sup>x</sup>. i. pmaēt biata do mic biēbniē tar apad. Amle<sup>r</sup> do pīa<sup>ta</sup>,\* .i. a pīa<sup>te</sup> d'amle<sup>r</sup> do neoch, .i. abrait, co nōliziō enecclann de, in enecclann pīn ar tpeiri; no amle<sup>r</sup>, .i. brach. Pōim<sup>p</sup>im eich bua<sup>ta</sup>, .i. § pmaēt, .i. pīach pōim<sup>p</sup>ime ann ar tpeiri; ni don cetharóda, .i. oīglaim pēt. Deim nailech na<sup>o</sup> neptarō tuathā, .i. in pīr luig, .i. bo-aipe no oc-aipe, .i. naill cinn<sup>i</sup> in enecclann in tan nach tpein mōr laipin tuat, ar ma tuarup<sup>ta</sup>l paptarō pīa<sup>te</sup>, .i. luige cinn<sup>o</sup> cinn<sup>i</sup> in tuat ocup noēa neptmar leo pē ipia [atābait] in<sup>e</sup> na tpeiri, .i. pīr na bo inōlizi, ocup anarō na hachgabala gebtar impi ar tpeiri; ocup ni don cetharóda beipir.

O'D. 105.

§ atāt bī leich and .i. ech taitthi 7 ech slastai rig; is inanna nōmthē fil forru 7c C 808

(O'D 1883)

In tana<sup>b</sup>biar pōr caē pēt, itir beoib ocup maribōil, ip e pīn pē iapīta luig; caē pēoit, .i. pīr na lūlaici ar aine, pīr na bo inūlaeigi ar tpeiri, pīr na pamaipce ocup na dāipce ocup na dāipce ocup ar cuicē, 7pīl.

Tecor pōlarō mbritheman, .i. da tecapthar ni da pōlarō epuro on bpeiteman, no ailedec, enecclann ar tpeiri; ni don cetharóda, .i. diablarō na aile dec. Dancloth bpiugairō pōr tuatā do eipōibbuō, .i. aipōibad in in mbrugairō in<sup>i</sup> da nōenann a enēc taitnemaē ip na tuatāib, .i. na ba inlaega, no na muca pēra; ocup ni don cetharóda, .i. pēoit tpeiri pēin, no ip loig pīne. Epōrgain do mic, .i. pēoit aine pō loit, .i. enecclann ar tpeiri; ocup ni don cetharóda. Do mōga, .i. pīc. Oī mna, .i. opcam ip innra, a mbualarō no a papiugad. On it' inchiuib, .i. pēin; .i. ip on a tīnēab epōrcain do mna ocup do mōga; in enecclann uil ann ar tpeiri, ocup ni don cetharóda. Cthcuma do conlōmnai, .i. enecclann do cuma co hait no c[o] hara don coin bīr ar pī lōman; in enecclann, in<sup>?</sup> ocup ni don cetharóda, .i. a pīmaēt pūno a atēgin pōr ann. Cīome altoipe, # .i. cuach ocup cailech, ocup ni h-aimpīr oipūinn; enecclann ar tpeiri ocup uapal pōr ipīl, .i. a pīmacht ocup atēgin pōr ann, .i. a diablarō. Seoit 30 aenais .i. in pīum deilge, .i. na pēoit gnatatthep do bpeit i n-aenach, ocup i naimpīr aenais pōn ngne cetna, .i. in tan nach aimpīr aenais in enecclann, ocup ni don cetharóda. Leptra cuir mthige, .i. in tan naē neptam, no ni pīr bpiūnni cuir mthige, enecclann, ocup ni don cetharóda, .i. a diablarō. Meth mairē, 35 .i. etach oar, ocup nītaric, .i. in pātān, ocup ip i aimpīr a deāna in pātā; ocup a diablarō ar tpeiri, no diablarō

# itūri altoir .i. du on amail dani all riam C 809

Seoit venaig .i. aill soiran carpat oll bo airech i fomelt 7 dait<sup>is</sup>, is cuma meth mairi<sup>idia</sup>

<sup>1</sup> 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."

o meth mairi .i. do mnaib iat<sup>r</sup> ngaid i[n] scadaric airtii (?). No is educh odur 7 ni tairic (= tairic ?) Ailiter hīde do dillat do comaidiuch ni tairic mairi tuit ar dail venaig C 808. [meth t mairi mairi .i. diatlaa mīrid 7 fōice -f anī asa fēhuinn nēca (nēch a ?) mairi, a miadhamlachta, in scathar, 7 a diatlaa ar tpeiri no an uair nach amīsiur deha (?) sgatha as O'D 106

lawful honor-price with a stay of three days *for it*; "one of the four conditions," DISTRESS. —  
 &c. 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 notwith-  
 standing the notice. The injury of thy chief, i.e. the injury of his chief by  
 a person, i.e. to betray him, so as that he is entitled to honor-price from him, that  
 honor-price has a stay of three days; or, 'amlus,' signifies betrayal. Working a  
 valuable horse, i.e. 'smacht'-fine, i.e. there is a fine for use for it with a stay of  
 three days; "one of the four conditions," &c. i.e. 'dighlaim' of 'seds.' Taking  
 an oath which the country does not confirm, i.e. the true oath, i.e. of a  
 Bo-aire, or an Og-aire, i.e. a certain oath respecting honor-price when he has not  
 great influence in the territory when it is <sup>delegated</sup> 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.

Car p. 328 2.

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 Brey that which makes him famous in the terri-  
 tory, i.e. to take from the Brey the thing which makes him honored among  
 the people, i.e. the incalf cows, or the barren hogs; and "one of the four condi-  
 tions," &c., 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," &c. Thy slave, i.e. same as

2 cf. ZCP 16, 267

to ind. minimum

for cutting

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," &c., 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," &c. 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," &c., 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

insulting them  
 fr.: face.

on the

which is lent & he does  
 not return it?  
 (read faisic).

food



DISTRESS. inbú ocup poilete, .i. in enecclann, ocup ní don cetharó. Facbail  
 obele itir bu ocup laega, .i. in enecclann ar treiri, ocup ní don  
 cetharó, .i. an rmaet no in diablaó in laeta. Uirba itir peparib, .i.  
 peoit ane po loiteó ann, .i. cuic peoit, .i. di ba ino irin ale ar treiri, .i.  
 rmaet ocup ní .o. Airó be nain deile, .i. in deile, .i. no in cuaili, .i.  
 fir epi co mbi ocup a rann bipat amail dele, .i. letpat rin, ocup pealeó  
 romano; ocup ní don cetharó, ocup peoit ane po milleptar in pal,  
 ocup imbleogain [7r]. .i. athcumma naursan tige 7 tuired 7 airchindig  
 (.i. airnig?) in dai C890... aileitir airdbide na ndilec. .i. indilge no  
 indilge (etc. as in O'B 106) C811

Cú ará cuirtheor do tripe ina lepa ro? Co tarbad

neach [cach] upcomdeó de. (Cú) ar na po metha  
 fair ir ecean anad tripe fup? Cú dono ar na pegat  
 cuicte, no decmad? Daig aenech na damet anad.

Cú ará cuirtheor do tripe? .i. cú ní no cia ní ina cuirtheor  
 ar treiri na lepa (.i. co tripe) po pech cuicte no decmad no? Co  
 15 tarbad nech upcomdeó de, .i. co tarpa cach in comdeóirup degar  
 de lairín comeit rin do ne; no co tar do neoch a uapal comdeó fup  
 deileó, ar na po metha fair he. Ir ecean anad tripe fup, .i. ir ecean  
 anad fup in ne treiri ne gabail; no ir ecean anad fup condeóirbthar in  
 pet degar de amail ata man nimde treiri, no cuicte, no decmad. Cú  
 20 dono ar na pegat cuicte, .i. cú rin nae anad cuicte no decmad  
 inoraóteor oipa. Daig ainech na damet anad, .i. daig noa  
 damann in enecclann anad ipa uirp ina rin, .i. in pait, .i. anad treiri  
 ar na petab treiri.

1te athgabala tul cuicte in po: im thobach do cho-  
 25 morba fir mairb, im a rinad iap na ecaib, im dindir  
 damethaíde, im a eipic iap na fir, im foxal camthir,  
 184.16 im dingbail mec buirige, im cept filed tar curch,  
 im imcomur nairp, im on lepanma, im guluud mec  
 ahotha.

3e 1te athgabala cuicte in po, .i. 1te in po na hathgabala beap ar  
 in tull[a]tar, ar a mbi anad cuicte, .i. diglam pet po fir no aip  
 nemio, .i. an ar toirde don cuicte iap put do nepet rundo for tul

<sup>1</sup> And one of the four conditions, &c.—The contraction in the Irish ní .o. proba-  
 bly stands for ní don cetharó.

.i. airnig 7 uathne no  
 alig ceana, no indilge  
 no indilge .i. casmull fri  
 delg ara amuinnsi

O'B 106

110/106

omil?  
 not in O'B 106

(O'B 1885)

4 I 184.91

184.16

the four conditions," &c. Leaving the way open between cows and calves, i.e. the honor-price has a stay of three days, and "one of the four conditions," &c., i.e. the 'smacht'-fine or double the milk. Making gaps between grass-fields, i.e. 'seds' of one day were injured in the case, i.e. there are five 'seds,' i.e. two cows for every stake, with a stay of three days, i.e. 'smacht'-fine and "one of the four conditions," &c. Making pointed stakes, i.e. like thorns, or like spikes; i.e. cutting them until their points are sharp like thorns, i.e. this is cutting, but the previous case is loosening; and "one of the four conditions," &c., and 'seds' of one day's stay were injured by the fence, "and the kinsman," &c.

DISTRESS.

Why are these cases fixed at three days? That every one may give perfect security respecting it. Why is there necessarily a stay of three days upon what is failed in? Why, too, do they not extend to five days or ten days? Because honor does not admit of longer stay.

extended to?  
(or disturbed?)  
so that it may not be  
failed in, a 3-days stay  
is necessary.

4 I 28. 16. 120. 18.

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 ~~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.

protect it?

(He saying)

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.

assessing a

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 'dighlain' 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-

has been curtailed??



DISTRESS. cuiccti. 1m a rinodad, .i. in enecclann uil ann ar tneiri. 1m dinodir  
 duinethaid, .i. lúigi na duinethaid ar cuiccti. 1m roxal camthir,  
 .i. in tuarcan. 1m dingbail mec buirpise, .i. mac na mbán taidi  
 arannar. 1m cept riled, .i. ar exepur don riled. 1m imcomur  
 5 nairi, .i. im coirpseir, seir coir im an enecclann dlegar ma acrao.

110<sup>th</sup> 107, C 811

(O'K 1886)

Hite athgabail tul chuicthe in ro. Ro cet updairc  
 de cuicthe i cuic, cumu la/cuic cinto dorliat cach ae ar  
 a laim, co mbi cuicthe cin cuicir, áair, ocur mac, ocur  
 ua, ocur brathair, ocur ben. Cuic cinad cach ae ríde,  
 10 cin laime, cin coir, cin tengad, cin bel, cin rula: cin  
 laime, de guin, no gait, no mi-imirp; cin coir, dibemium, = -imm  
 no forumtecht mignima; cin tengad, di air, di anmet  
 do suporgill; cin bel, di iche meirle; cin rula, di  
 aithniu no forpcriu mignima.

15 Hite athgabail tul chuicthe, .i. caé ni ip tulla doib ip tulla  
 do nimbleogan, cipe anad ber pair, .i. diglaim pet ano ro rir no aró  
 nemro. Ro cet updairc de, .i. no cinad no ro canad de co updairc.  
 1 cuic, .i. no cumad cin in cuicir ro for cuiccti, ocur redit; no no cumad  
 a cuiccti diglaim noame runo for tullataid.

O. III. 1

20 Ceitri epnaili tulla do rime runo; diglaim pet, ocur diglaim  
 noame, ocur uaral do iril, ocur crich.

La cuic cinto dorliat cach ae ar a laim, .i. la cuic cinto tuillir  
 no aipileogair caé ogae dib o laim, .i. tuillir cach ae ar a laim tynchi.  
 Co mbi cuicthe cin cuicir, .i. cumtha cin in cuicir ro for cuiccti; no  
 25 dono ip caé athgabail gabur don cintach in cuicir ro, do neoch ic reoit  
 O'D. 107. cuiccti ro, ic tulla in ro, ocur iar put ó runn [amaé], act cto be do na  
 cuic cintoib [ro] na cuiccti nama. .i. Itiat ro in cuicir inar gabad  
 athgabail tulla do neoch; no na cuic epnaili in a tucad anad cuicte  
 for in athgabail amail aipubramar romaino tuar cur tharta.

(O'K 1867)



diat distress. For satirizing him, i.e. the honor-price which is for it is fixed at three [five] days. For proof of secret murder, i.e. the proof by oath of the secret murder is in five days. For carrying off an animal's covering, i.e. the tartan. For taking care of the son of a harlot, i.e. the son of the known unchaste woman. For the right of a poet, i.e. as an exception to the poet. For satire of an unascertained kind, i.e. for demanding the honor-price which is due for it in a proper manner.

DISTRESS.

These are the immediate distresses of five days. They were properly fixed at five days for five persons, as it is by the commission of five offences that each of them deserves it, so that the liabilities of five persons have a stay of five days, father, and son, and grandson, and brother, and wife. Five-fold are the crimes of each of these—crime of hand, crime of foot, crime of tongue, crime of mouth, crime of eye: crime of hand, by wounding, or stealing, or mis-using; crime of foot, by kicking, or moving to evil deeds; crime of tongue, by satire, slander, or false witness; crime of mouth, by eating stolen things; crime of eye, by observing or looking on at an evil deed.

*would gloss on  
corros !  
a famous they has  
— been any of it.*

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 'dighlain 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 'dighlain 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.

*boldness  
liabilities*

DISTRESS. Cach athgabail bur tulla do cintach bíd tulla oc inbleogán  
ra; no cach athgabail gebur cach díb diaraile ír tullaata bíd  
fuirir.

athgabail O'D 107  
(wrong expansion?)

O'D. 107.

Mac ret tul aine dlestaí don athair ír tul treiri don mac;  
5 rimitet in [tatuir], 7pl., treiri ocuf cuicéi ocuf deímað.  
Set treiri no millertar; ocuf inbleogán nof beir co cúicéi;  
cin in inbleogán ír nera, ocuf cach ní ír tulla don inbleogán  
ír nera ocuf iar put do cach inbleogán cena.

Cach ret bur tulla don cuicir curab tulla don tí ícur a  
10 cirta; no dono cumad eirceptar in riallaé ro, .i. cach ret  
treiri no gabta do neoé ina cinad cumad cuicéi a anad, ocuf  
cumad tulla ar a comairíde. Tre forgnuir a dubnamar na  
díglaime ro cin copeó coir íat; ren lebar rin.

treisi O'D 107 (recte?)

Cin laime de guin, .i. na dāne. No gait, .i. na ret. No mi-  
15 mirt, .i. in oir, in iairno, in airt; no dorchimirt a fcaileo no a  
bupio. Cin coir, dibemium, no forimtecht mignima, .i. mīua  
a pocur, .i. rīumtecht do re denam dorchgnimrad, cío i cein, cío a  
pocur; no rīumtecht fpu mīgnim ocuf ní acenn. Cin bel, dī íthi  
meirle, .i. do íte namairle, nagaí. Cin tēngad, dī aip, dī anmet,  
20 do suporíll, .i. in brat, no in lan aer, no cipeó cinel aipe, .i. in glaim  
dicenn, .i. in tuba nannme, no in lepanmar. Cin rula, dī aithniu, .i.  
a rore for nech nairdaltā, .i. a cein in rmeiteó. No forpcriu mī-  
gnima, .i. cío i cein, cío i pocur in pellcecht.

to

7

20

is O'D 108

Ar a taa[τ] ceitre fellais la fene i rann cacae;  
25 fellach lan feich, ocuf fellach leith feich, ocuf fel-  
lach cethramtan feich, ocuf fellach plan. Sellach  
dorpí lan riachu, x per tairdelba ocuf co nimtet ocuf  
do comet ocuf buafdaip a gnim i tuait, acht ní d goin  
a lam.

buadnighter a gnim O'D 108 // C 703

9

x 4 C 1381

71337-18 ff  
// C 2356, C 703f, O'D. 701  
// O'D 108

(O'D 1888)  
ref. 7. pl.  
decomlet O'D 108  
de-com-let?

more prob. de-com-let  
cf de-com-let 242.4.8. ✓



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.

*He kick from near at hand?*

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.

*liability*



DISTRESS.

Sellach doṛlṑ leth riachu nṑ tairdelbaṑ, nṑ goin, do  
gno gnimu olchena, leth riach fair.

Sellach doṛlṑ cethramthan peich, nṑ tairdelbaṑ; nṑ  
caimtet O'D 108 dena nṑ don[α] gnimaib reo, aēt do caemtet nama,  
5 ocur naḁ nurgair, ocur na terrairg.

Sellach plan nṑ tairdelb, nṑ dene nṑ dṑ naib gni-  
maib reo, ocur gaiber oca caē nṑt ocur cach folud,  
acht do caemtet α herlinn co innill, co netaircariad  
friu i n-inill. 4 III 220.10

11 C 2358, O'D 77 10. Dṑt fellais plana and chena, .i. cleirg, ocur mṑa,  
nṑch nach mṑsech ocur mec, ocur aer naḁ meiri gona na anacal na  
airgair na hargair. nṑch nach mṑsech  
airgair. i. o breithir. hargair. i. o laim O'D 772  
urrgair, ocur eccuinḁ ocur ercunḁ. sic O'D 108

Ar atāa ceitṑi fellais la Féine, .i. atat ceitṑi rṑltas da  
tairneisinn in Femechar.

15 Cinṑur no roich lan riach for in fellac laim? .i. lēt fair ar  
teēt co maigin ocur tuēraēt marbēa aicṑ, ocur cethruime fair  
ar fellceēt, ocur cethruime eile ar comitecht i muḡ leo i  
(O'D 1889) n-inill; cethruimi dona for in fellac lēti ar reillceēt, ocur  
cethruimi ar comiteēt amuis i n-inill. Cethruimi dono for in  
4 V 156.20 fellach cethramthan ar comitecht amuis ocur nṑ caemnacair  
anocol; connecair imurpo in diaṑ eile, ocur amuis bir in fellac  
O'D. 111. lēte, ocur in fellac cethramtan, [tall ropecuir fellais laim.]

Sellac doṛlṑ lan riachu, .i. fellac tuilṑ no arlētisṑr lanac  
riach. Fer tairdelba, .i. tuēraēt marbēa oca, .i. do nṑ in tairdelb  
25 tall itṑ na tṑgṑ a riad ticiḁ amach, .i. tūl co maigin no in timraḁad.  
Ocur comitet, .i. amach, .i. co hait in marbēa, .i. bir ma comiteēt oc  
denam in marbēa. Do comētēt, .i. leo iarp an marbaḁ o maigin  
amach. Duadair a gnom i tuaitṑ, .i. buadairḁ re in gnimraḁ rin  
ir in tuaitṑ.

A looker-on who incurs half fine is he who does <sup>DISTRESS.</sup> 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 Fenechus mentions.

How does full fine come upon the full looker-on? i.e. half upon him on his coming to the place with the intention of killing, and one-fourth upon him for looking on, and the other fourth for accompanying them outside to a place of security; there is also, upon the looker-on who incurs one-half fine one-fourth fine for looking on, and one-fourth for accompanying them outside to a place of security. There is also one-fourth fine upon the looker-on who incurs one-fourth fine for accompanying them outside when he cannot protect; but the other two can *protect*, and the looker-on who incurs half fine, and the looker-on who incurs one-fourth fine are found outside, the looker-on who incurs full fine inside.

A looker-on who incurs full fine, i.e. an eye-witness who deserves or merits full fine. The man who instigates, i.e. who has an intention of killing, i.e. he causes the instigation within between the people of the house by saying "come ye out," i.e. going to the place or having the intention. And accompanies, i.e. out, i.e. to the place of the killing, i.e. who is in their company when they commit the killing. And escorts, i.e. who goes along with them, after the killing, out from the place. Exults at his deed in the territory, i.e. he boasts of that deed in the territory.



DISTRESS.

la haes ngona O'D 108 Mat cuiboi ocur per laime, di cumail dihi ocur cumal aithgina  
 po per laime derge laef na gona anó, ocur da cumail por pellac  
 lanriachach, 7rl. Manbet cuiboi, aet na pellac nama, tri  
 cumala dihe, ocur cumal aithgina por in pellac lanriachach, a  
 5 let por in pellac letriacaac.

[a]

(O'D 1890)

'elymolog'

con-?

O'D. 110.

1 tuaithe, .i. po gero ilach. Nio goin a lam, .i. do gona da poirio.  
 Sellach dopli leth riachu, .i. tuillir no apulnigir let riach, .i.  
 amuis puth, ocur ni duthriacair marbad. Ni tairvelbai, .i. noco  
 teit co maigin, noco dein in timraougaó ar menmain. Ni goin, .i. ni  
 10 dingsne goin ce do poirio. Do gni gnima olchená, .i. caimtet do  
 caomteit ocur buaocaiçen a gniim, .i. caimteet amuis ocur fellisicht, .i.  
 let coirpoirne rair cen mota in aithgin. Sellac dopli cethriam-  
 ethain reich, .i. tuillir no apulnigir cethriame riach. Ni tairvelbai,  
 .i. noco denano in tairvelb, .i. uul co maigin, .i. ni dein in timraougaó  
 15 ar menmain. [Ni dena ni dona gnimaib reo, .i. do caemteet, no do  
 tairvelb, na gniim, na ilac, .i. ni caemnacair anacal. Aet do caemtet  
 nama, .i. aet abet ma coimteet nama oc denam in marbta, ota eirinoill  
 cu himill, .i. in a riadnape. Nao nupgair, .i. o bpeithir, no co na nirt,  
 .i. nao porocair. Na terairss, .i. o gnimraoab ce do irao, .i. co na  
 20 rochriate, .i. ni por ays dia terbaib. Ni bene ni diñaiib gnimaib  
 reo, .i. do tairvelb, no do caemteet, aet o ta eirinoill co mill. Saiber  
 oca, .i. ar dualgur peim. Cach poluo, .i. adualgur neich eile, .i. a ro-  
 chriate nirt. Aet do caemtet a heplinn co innill, .i. a baile a  
 nreirna in marbad co riactaor co himill, ocur ir ime po bai uair na  
 25 caemnacair pcarao rruu a n-eirino. Bit fellaiç plana, .i. cia co  
 nirtair anacal. Chena, .i. cen mota rin. Cléiriz ocur mna ocur  
 mec, .i. ni etait gniim ar a triuaise ocur ar a tlaite, ocur ni cumret  
 anacul. Nao meiri gona, .i. o lam. Na anacal [.i. o gnimraoab.  
 Nao upgair], .i. o bpeithir ni dentar porra ciar beirait. Eecuinio,  
 30 .i. na meic beca no mirt. Ercunio, .i. na renoraiz no bailroaiz.

O'D. 110.

Altat ceitri fellaiç, 7rl. Se cumala dihe poimnter runn,  
 .i. cumal [co let por per lánne, ocur cumal] co let por per  
 lan O'D 110 (very extension?)

<sup>1</sup> He.—The looker-on who incurs full fine.



If he be in participation with the perpetrator, there shall be two 'cumbals' of 'dire'-fine and one 'cumhal' for restitution upon the man of the red hand who inflicted the wounds, and two 'cumbals' upon the looker-on who incurs full fine, &c. If he be not a participator, but only a looker-on, there shall be three 'cumbals' of 'dire'-fine, and one 'cumhal' of restitution upon the man of the red hand who inflicted the wounds, and one 'cumhal' upon the looker-on who incurs full fine, and one-half upon the looker-on who incurs half fine.

DISTRESS.

In the territory, i.e. he raised the shout.<sup>2</sup> 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.

on his own account

they are not obeyed

There are four lookers-on, &c. Six 'cumbals' of 'dire'-fine are divided here, i.e. a 'cumhal' and a half upon the perpetrator, a

<sup>2</sup> Shout.—O'D., 109, reads: "he boasts of that as a victory in the territory, i.e. in his own territory."

X Instead of this C 2359 has: in sellach slan isi [a] athni side .j. duini do búi

DISTRESS.

do tuarfedh O'S 110

(O'S 1891)

mbraith, ocuŕ cumal co leŕ for fellac lan fiachaic; tŕi ceth-  
ruimi cumail co for fellac leŕfiacac; bó ocuŕ tŕi ŕcŕepaill for  
fellac cethramthan; bo ocuŕ tŕi ŕcŕepaill iŕŕeð tuarŕet ann.  
Tabair ŕe ŕcŕipaill for in tŕiaŕ lan, ocuŕ tŕi ŕcŕepaill for  
5 fellac leŕi, ocuŕ ŕcŕepaill co leŕ for fellac cethramthan; teoŕa  
pinginne dec ocuŕ leŕ pinginn iŕeð tuarŕet; ŕe pinginne oib  
do tŕiaŕ lan, ocuŕ in ŕeŕmað/pinginn do fellac leŕi, ocuŕ leŕ  
pinginn do fellac cethramthan. Se pinginne ann iapum; in  
cuic ŕilet ann cuic ŕanna dec do denam oib, da ŕann dec oib  
10 for in tŕiaŕ lan, ocuŕ a do for fellach leŕi, ocuŕ aen ŕann  
for fellach cethramthan, conno bo ocuŕ daŕŕt ocuŕ tŕian  
pinginne, ocuŕ in cuiceð ŕann dec do pinginn.

|| O'S 770

X

Mað cuiboiuŕ itŕi fellach lan ocuŕ leŕi, cethŕi cumail for  
fellac lan, ocuŕ da cumail for fellac leŕi. Mað cuiboiuŕ itŕi  
15 fellac lan ocuŕ cethramthan, iŕ cumal co cuiceð cumail for  
fellac cethramthan.

Mað cuiboiuŕ itŕi fellac cethramthan ocuŕ leŕi, iŕ cumal  
for fellac cethramthan, ocuŕ a do for fellac leŕi.

O'D. 111. It he in ŕo aithgabala tuil dechmaioi:—[aithgabail  
20 arð neinne]; aithgabail ŕet co nim cloi oibŕi; aithgabail

|| I 214.11

O'D. 111. tobag daŕ cŕich; [aithgabail ŕoinðlethaig ŕoinðlea  
ŕine;] aithgabail ŕoinðlethaig ŕoinðle tuatha; maŕb-  
25 thobag; ŕlan ngeill; ŕlan nŕill; aithgabail anŕiŕ.

|| C 2688

berar as tullata  
no/

It he in ŕo aithgabala tuil dechmaioi, .i. aŕe ann ŕo na aithga-  
25 bala ar ambu anað deŕmaioe/iaŕ na bŕeth for tullata; ocuŕ ŕŕað

<sup>1</sup> Pinginn.—The following table gives the proportions which satisfy the com-  
putation 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.'<sup>1</sup>

DISTRESS.

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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.

*which change hands?  
whose ownership changes?*

These are the immediate distresses of ten days, i.e. these are the distresses on which there is a stay of ten days after being brought out imme-



DISTRESS. <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> 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<sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> 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<sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> 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diately; and one of the seven grades takes it from a person who is of lower grade than himself, and the causes above mentioned bring it to ten days. Distress from a high dignitary, i.e. a distress which is taken from a high dignitary immediately, on which there is a stay of ten days: one of the seven grades takes from a person inferior to himself, and the causes before mentioned extend it to ten days; the kinsman *being sued* extends it to three days; suing from many extends it to five days; denial that it is due, to ten days.

DISTRESS.

Six noble dignitaries are reckoned here:—A king, a brewy, a poet, a bishop, a herenach, and an ollamh of wisdom, and every superior generally.

Distress for 'seds' which should have been returned, i.e. a distress which is taken respecting 'seds' which have been parted with in the absence of the rightful owner, i.e. property that was lent or given in charge, and the person to whom it was given as a loan or in charge has sold it unknown to the rightful owner; and not being a thing of necessity, brings it to three days; and not having the property of his rank, or the period of suing, brings it to five days; and denial that it is due brings it to ten days; and 'dighlaim' of 'seds' causes it to be immediate.

What is the reason that there is a stay for the stolen 'sed' here? The reason is, to punish for his illegality the person who sold the 'sed' unknown to the owner; and it is just that *the expenses of* feeding and tending should be charged to him. Or it is the 'sed' of a neighbour that one gives in pledge, and the person to whom it is given does not know it until he is sued; there is a stay of ten days for suing the person by whom it was given.

Distress for a levy carried over a boundary, i.e. the distress which is driven across the boundary; the boundary brings it to ten days, and the boundary causes it to be immediate. Distress on account of a fugitive who has absconded from his tribe, i.e. the distress which is taken for the liability of the tribe-man who is a wanderer, and it is taken from three houses in the tribe which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Distress on account of a fugitive who has fled from his territory, i.e. a distress which is taken for the liability of the person who is sued while a wanderer in the territory, and it is taken from three houses in the territory which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Death levy, i.e. there are three death levies, i.e. upon three days, upon five days, upon ten days; an act of inadvertence, the proof of which is upon three days with time; secret murder, of which the proof is upon five days immediate; and an assault of anger, of which the proof is upon ten days immediate.

4 I 190. 19. 25

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-



DISTRESS. damad athgabail ro gabta uime, rob anad fuisir po aigne  
neirim no nemneirim; no beia pena na olegur e co deamad, ocu  
asra for rocharde nom beir for cuicti, ocu imbleogain nom  
beir co treiri; no dono cena, in trin don agha uil irin coirp-  
5 dipe comraiti ir do do beir ppegra runn ir na athgabalaib.

Ocu uime ro gabad in athgabail, ocu nemneim no beir co  
O'D. 113. treiri; nem [mbet] ina raibhu, no ir asra for rocharde nombeir  
co cuicti; ocu pena na olegur/nom beir co deamad; ocu dig-  
lainn ret, no uagal for irial, nom beir for tuillatu.

(O'S 1893)

ara mecl

10 Slan ngeill, .i. colann eue in sell/ Slan ngeill, .i. in plan  
n-eneclanne olgiur a tuitim a sell dapi cenn neic an treiri; ocu  
nembe in raibhu, no ir asra for rocharde nom beir for cuicti; ocu  
pena na olegur nom beir co deamad; ocu diglainn ret nom beir for  
tuillatu. \*

|| O'S 114

desaid

o/

15 Cio fur napaagar athgabail cuicti in dul ir gnathu  
do gper oldar cach athgabail? Pobith na roe pechtae  
itir diu i Maig inir. O tainic co tabairt a nairim  
doarb, acht fiadna nama, do feirid ben occaib i maigin  
na roe, ocu guidriur immanad forru. Arbert, mad  
20 mo cheile no bet and a retad anad forarb. No an-  
raindre al an dalai nai, acht ir andra dononni do  
boing; ir he a ler anar. Ainraire, olruide. Immanad  
din in roe, acht ni petatar cia bardapet ara curthe, co  
pugled Conchubur imbi, ocu Senchae; co nimchomair-  
25 cair Senchae, cia ainn inna mna ro? Cuicti, ol ri,  
mo ainn ri. Immanad in roi, ol Sencha, in anmair  
ina mna co cuicti; ir de ata "ad bat/ fir feinir,  
manipad cuicti." Ir i bpuig in ro fil for Cuicti.

(O'S 1894)

1 Days.—The word 'Cuicti' means five.



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 ‘dighlain’ of ‘ſeds,’ or “chief from inferior,” cauſes it to be immediate.

DISTRESS.

*compensation*

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 ‘dighlain’ of ‘ſeds’ cauſes it to be immediate.

Why is the diſtreſs of five days <sup>*brund*</sup> 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~~ <sup>*how long*</sup> it was put off, until Conchubhur and Sencha ~~passed judgement~~ <sup>*were appealed to*</sup> 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.”<sup>1</sup> 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.

*so that*

*he*

*delayed how long*

*were appealed to*

DISTRESS.

Cio fpuir napaḡar, .i. cio fpuir napaḡicther ana cuicḡi for in athgabail, .i. fpu ana fpu upoḡna; fpu upoḡna no pḡeḡ. Tūl ip ḡnathu do ḡner, .i. in tūl ip ḡnathac do ḡner na each athgabail aḡ no eaoḡa. *th?*  
 Pobitch na poe, .i. pon pat in compuis no pḡi, no no pḡiḡi, no no fpuacḡnairḡ ior in noir a Maḡ inir, ann in maḡ; no com e Conall Cernach ocup laeḡaire buaoach inn fū. O tainic co tabairt a nairm do aib, .i. o tangarup inni co tabairt an-airm doib. Ach tairona nana, .i. noḡa noibe fuprech aca ḡan compuis do denam aḡ ḡan taironaire nama do beḡ aca. Do fepirḡ ben occaib i maḡin na poe, .i. tairupar ben oḡa a comogup don ne compuis; com i ben Conculann no beḡ ann, .i. Upḡi ingen Sencha, .i. Cuicḡi ingen Senca; no com i Miam ingen Celta. ḡurḡur, .i. no ḡurḡerup em ana fupre. Arberc maḡ mo cheile no beḡ anḡ, .i. no opurpar da me mu ceile no beḡ anḡ, ar pḡ, do beḡno ana ar eḡin foruib, muna deḡna pḡb cena. No aipairḡ, .i. no aipairḡ ar in dapa fep oib, ar in brḡbair ar Conall. Ach ip anḡra, .i. aḡ ip doirḡi don ti uil aḡ in tobac air epem, ip é a lḡp anup ann ma da n-anta. Aipairtḡ, .i. aipairtḡ tḡaḡ ol pḡ re, ol laoḡaire. Immanac, .i. no ana deḡeḡ don compuis ipin pḡ. Ach ní pḡatup, .i. aḡ noco neḡurup cia pḡ no cuireḡ opḡa anac.  
 20 Co fupḡeḡ, .i. do culḡur a fupḡill Senca ocup Concubuir, ocup no inḡur atairneḡc uime fū. Co nimchoimaircair Sencha, .i. co no pḡairpḡurpar Senca cia ann, ar pḡ, na mna do pḡala cuḡb fep imcomairc do punne ann, uair pob i a inḡu fep i, nḡf pḡal bui tḡurru ocup hi. Cuicḡi, ol pḡ, mo ainn pḡ. Immanac in pḡ, .i. emḡurup  
 O'D. 114. 25 ar in compuis ar Senca, .i. muna noib [arḡurp] ḡlḡeḡ ann a ip pḡeḡ fū do pḡala ann, ocup ma no bui ip inann ocup tḡepir ar tḡemupḡin pḡ no epḡuc tḡp, ḡan a denam pḡ pḡ anna na mna pḡ.

O'D. 114. [Cio fo deḡa cuicḡe pḡ tḡemupḡin na mná punn, ocup nach fūl aḡ tḡepir pḡ tḡemupḡin pḡ ḡo epḡuc tḡp? Iḡp é in pḡc, 30 no ḡabac in compuc tḡp, ocup nochur ḡabac fūno; no ip inunḡo in cuicḡi pḡ ocup in tḡepir fūl ip na Seḡtḡib iar tḡemuc pḡ ḡo epḡuc, .i. lāithi aicanta ocup ceithḡi lāithi pḡerḡa.]

eḡel O'D 114

1ḡ de aca, .i. ip do in hipen aca no eḡb a pḡunne o na fḡimib, no po eḡb a pḡunne o na fḡimib, in ni no ḡleḡar muna tḡcḡa ana Cuicḡi ar 35 in athgabail, amail no ana in compuc ar Cuicḡi do tacup cuḡi, .i. ip i pḡ oḡ inḡo ar a tḡca ana cuicḡi pḡ in athgabail, no ar in compuis do tairneḡc i n-ann Cuicḡi.

*gl. on árach?*  
*teḡe on brḡ?*  
 1 Heptiads.—This is an interesting law tract, large fragments of which have been translated by Dr. O'Donovan. But a very perfect copy from O.D. 2,020-2,154 has been translated by Professor O'Curry. Its characteristic is that each of the subjects of which it treats has a sevenfold division. For instance: seven churches with the Feine; seven prohibited from contracting marriage; seven kings not entitled to honor-price; seven trespasses in co-tenancy not fined; seven grades incompetent to be witnesses; seven events which put off every battle; and a great variety of others.

Why is the distress, &c. i.e. why is a stay of five days attached to the distress? i.e. for stay for warning; for warning it was done. More usual than any other, i.e. always a more usual form than any other sudden or lawful distress. On account of the combat, i.e. on account of the combat which was fought, or agreed upon, or threatened between the two at Magh-inis, the name of the place; or these two were Conall Caernach and Laeghaire Buadhach. When they had all things ready for plying their arms, i.e. when they came to the field to strike each other with their weapons. Except a witness alone, i.e. there was nothing to delay them from engaging in the combat except that they had not a witness. They met a woman at the place of combat, i.e. a woman met them near the field of battle; it was the wife of Cuchullainn that was there, i.e. Brighi, daughter of Sencha, i.e. Cuicthi, daughter of Sencha; or it was Niamh, daughter of Cealtair. She requested, i.e. she entreated of them to delay. Saying, "If it were my husband who was there," i.e. she exclaimed, "If it were my husband that was there," said she, "I would force you to delay, if ye would not do so of your own accord." "I would delay," i.e. "I at least would delay," said one of the men, i.e. said the defendant, Conall. "But it would be prejudicial," i.e. "but it is difficult for the man who is suing me to delay; it is his cause that will be delayed, if delay he 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 Heptiads<sup>1</sup> 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.  
— 'frya' or 'worn'?

'a swift stay'  
gl. imanad  
4-IV

pretend of?  
fictitious??  
(or was) a .... inquiry  
that he made  
or / = no is

offered?

the days  
of



DISTRESS. [Muna roib árduire dliged irred rin do rala ann], aét má  
 O'D. 114. no bui arduire dliged ann, ir anial rin do rala iad; no at  
 O'D. 114. bela nectur in da [Peine] iar fir, .i. Conall ocur laetguire.

110'8114

(O'D. 1896)

laindliged ?? e/

d/ [f] 714

4 C 2261

Cairtíro ar a neipinar athgabail? Nin. Ar inoi  
 5 adgaibter tpebaire iar n-etpebaire, ar ní athgebad  
 naé tpebaire a chennadach ar tpebaire, maní tpead  
 athgabail tpebaire ocur aóilce, ar ní ro threipite la  
 inoiliged nambercna, maní tpead athgabail tpebaire e/  
 do peit do bércega; conio de ar bepar athgabail, ar  
 10 aindí adgaibter corbae iar n-ecórbu, main iar n-an-  
 main, techt iar n-ditech, fir iar n-anfir, dliged iar  
 n-inoiliged, cept iar n-eciur, techta iar n-etechtu, coir  
 iar n-eoir, pecht iar n-anpecht, co tagaib h-uile.

4. III 40. 28

71?

Cairtíro ar a neipinar athgabail, .i. comairceir ar a paiter  
 5 itir in (ath)gabail aít no eada. Ar inoi conao gaibter tpebaire,  
 .i. ar inni gabur i co dliged, .i. gell ocur aítir a gabala anora. Iar  
 n-etpebaire, .i. in a nemgabail gur tparra. Ar ní aithgebad  
 naé tpeabaire, .i. noá n-uairal aignema naé uine tpebair a cenn  
 iatha [.i.] a cenn, a perrann ar tpebair do denaí. Maní tpead, .i.  
 20 muna tpead in gabail aít no eada tpebair ro do ima a dliged aóilce.  
 Ar ní ro threipite, .i. uair noé n-omsne naé am co tpebair la  
 inoiliged in oíoch beana no bui remunn gur tparra. Main tpead,  
 .i. muna tpead in gabail aít, no eada tpebair ro da forpichn do neip ba  
 fir gnae no aibin. Conio de ar bepar athgabail, .i. conio de rin  
 25 paiter no aipnerther in gabail aít no eada, .i. a nemgabail gur tparra.  
 Corbae iar n-ecórbu, .i. a gabala anora. Main iar n-anmain,  
 .i. gan dliged do damtan. Techit iar n-ditech, .i. techtuó piach  
 aipr neme ro; a gill anora, .i. techtu a gabala; no iar nemdenam gur  
 tparra. Fir iar n-anfir, .i. pinnne a gabala anora iar n-anfir/a  
 30 nemgabala gur tparra. Dliged iar n-anoliged, .i. a gabala anora  
 iar n-inoiliged a nemgabala gur tparra. Cept iar n-eciur, .i. ceptu  
 agabala anora iar n-eciur a nemgabala gur tparra. Techit iar  
 n-etechtu, .i. dliged a gabala anora iar n-inoiliged a nemgabala gur

(O'D. 1897)

c/

inne/

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 'besegna,' if the distress from a surety did not come to relieve the 'besegna;' 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 'besegna' 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-

?? Besh p 84 n.2

had to?

submitting to law

DISTRESS. *τραπεζα. Coir iap n-ecoir, .i. a gabala, .i. in conair fuigill ip coir naécomairc anora iap négeoir a nemgabala cur trapeza. Recht iap n-anrecht, .i. diuatair anora iap nemdiuatair coir trapeza. Co tagai b huile, co gabter pin uile ar in ngabail até no égoa.*

5 Ar an athgabail ip ainm coitcheann do each apuch fhuir tobus cach a ler. Athgabail in pin ad penar po rio, ad penar olcc annuinnib, ad penar maith muinnib, gabter a cin in each cintach. Gabiró per fhuir a fuachar eirairc.

|| IV 386.3-5.

*usual fr on foward!*

10 Ar an athgabail, .i. ar in in ip ainm coitcheann do caé fhuir oí per toibgeann neé in in olisur do per diuatair, .i. athgabail in ní pin. Cio pé in tref a toibgeann caé coma athgabail ba raiti fur. Ad penar po rio, .i. athairgithen maith don maithib. Ad penar olcc annuinnib, .i. athairgithen olcc don ti na denano maith o muinnib. Gabter a cin 15 caé cintach, .i. gabter gaé cintach ina cina, in tan naé taga eric. Gabiró per fhuir a fuachar, .i. gabiró in per fhuir noentair in fuachtair eric a cain po gabur do.

*olymoly*

O'D. 115. *in/* Cair cío ar a nepenar, .i. [comair] cin cío ar a maithen no cío ar a n-airneir ceairfuillect, no ceíre airner no ceíre sneití for in 20 iap tuirriu ocur cin iap cinud, faille iap cin, apud olisid<sup>#</sup> iap faille, ocur elud olisid iap n-apud, ocur ionairiu fiaó fiaónairib.

*no fovera O'D. 115*

Cair, cío ar a nepenar, .i. [comair] cin cío ar a maithen no cío ar a n-airneir ceairfuillect, no ceíre airner no ceíre sneití for in 25 ngabail até no égoa. Ar in oí ar cetair oí, .i. ar in in ip cetair oí ip nemtectach pe na gabail, .i. fuirmir<sup>x</sup> gabail<sup>\*</sup>. Ciniud iap tuirriu, .i. gememair do o maithen iap na tuirriu o athair. Cin iap cinud, .i. cin do denum do iap na gememair o maithen. Faille iap cin, apud 30 olisid iap faille, .i. apa do tabairt air [o pechemuin toíceda] in olisid iap faille do denum um cina pin cin ic. Elud olisid, .i. elo do leca um olisid iap tabairt apa uime<sup>+</sup>. Ocur ionairiu fiaó fiaónairib, .i. ocur ar nembeí do peítem toíceda a n-urnair a fiaónair fiaón co inoíre.

O'D. 116. [Ar cetuir pin ip ne biudburó, ocur a tpi ne pechemuin 35 toichea. Ip iat na cetuir ip ne biudburó, ciniud iap tuirriu,

<sup>x</sup> O'D. 115 add .i. is aithgin is raiti risin geall, uair ni harada athgabailu airsióil o bias tabairt.

<sup>\*</sup> " " " .i. do biudburidh .i. ni hwa forebar si uile no mbiait-si munu beis in.

<sup>#</sup> O'D. 115-6: .i. faille do denum can infogail d'ie iat ndenum in ciniudh .i. follugadh .i. biudburidh .i. apudh dligidh do tabairt iap faille do denum inin lenaisir .i. o pechemuin toichea .i. apud co dligidh .i. in cintach



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 sueing 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.

*known as C. n-ath.*

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.

*is required with/ with ....*

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.

*which precede & cause it*

*6 are given!*

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.

*(but 6 are given!)*

Four of these appertain unto the defendant, and three to the plaintiff. The four which appertain unto the defendant, are birth

*which establish*

DISTRESS. ocur cin iar cinuio, ocur faille iar cin, ocur élóó dligró iar n-apadó. 1r iat na tpi 1r pe pechemuin toicheoá, cinuio iar tuirciu, ocur apuo iar faille, ionuioí pía píaonuib.]

110D116f. (0D1899) | Ocur ar inó h1 it ceteora athgabala gaibéir ann, .1. duine, ocur hipiu, ocur marbóilí, ocur beoceatpá. *herdile 0D116*

Ocur pobit it cetheora fodlai, ocur ceteora aithgabala for cach ae, for duiniu, for hipinó, for marbóilí, for beoceathpáib.

Ocur ar inó h1 ar cetharóae ppur gaibther aithgabail; cin<sup>1</sup> ocur gnímaí, ocur eirac.

Ocur ara inó h1 ar cetharóae co noí aithgabail iarppuioiu: toxul iar neluo dligró, *comnaeth* iar toxul, *comnaeth?* *coimide 0D117 (ndk)* *inbuidib dligthucha 0D117* *o'D. 118. 7* [iar fárc] co cuingelnui coir in n-inbairó dligré. *So-ara? (see gl.)*

*gl. 272* 15 Ocur ar inó h1 ar ceatpáda po *sepa* ron maní gelltar di; rogeiltad, ocur mbleit, diéim, ocur dílpi co ndilmaine.

Ocur ara inó h1 ar cetharóae ppur ngaibther athgabail: pír, ocur dligró, ceit, ocur techta; [ocur coir *o'D. 118.* *naécomairc; ar in coir naécomairc 1r ainm*] coitcenó doib uile, du i mbeé corai pechemoin ppí aitécomairc a bpeití don bpeithemuin. *cora 0D118. nad corus? (see gl. 272. 13)*

Ocur ara inó h1 ar cetharóae conteichtaig ron; cin ocur tobaé, raigi ocur inableogan.

*Confutur 0D118* *61H 884. 39* *(0D. 1900)* 25 Ocur ara inó h1 it ceteora eirca do/cuirin di reota cáé upcuinó; aitégin ocur díne, tairgille ocur enec-lanó.

Ocur ar inó h1 it ceteora ppim fodlai píl forppuioib, .1. lan ocur leth, trian ocur cethramethu.

*91* <sup>1</sup> Four things.—Only three enumerated, the fourth is omitted both here and in O'D. 117. *No; four are given.*

<sup>2</sup> Athchomharc.—This was one of five forms of action or proceeding in the Brehon Laws. C. 13, 3391.

after conception, crime after birth, neglect after crime, and evasion of law after notice. The three which appertain unto the plaintiff are, birth after conception, notice after neglect, waiting before witnesses. DISTRESS. —

And because there are four kinds of distress taken, viz., man, and land, and dead chattels, and live chattels.

And because there are four divisions, and four *kinds* of distress for each, viz., upon man, upon land, upon dead chattels, upon live chattels.

And because there are four<sup>1</sup> things for which distress is taken: crime, and participation in deed, and 'eric'-fine.

*suit? (ai)*

And because there are four things which perfect the distress afterwards: carrying off after evasion, securing after carrying off, notice after securing, ~~law-ful~~ waiting at the proper residence after notice with the proper securities in the proper places. *periods?*

*awaiting law*

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. *which that comes*

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'<sup>2</sup> is a general name for them all, where both parties have a right of going before a judge for his decision. *CCF p. 25.*

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. *that which it includes? or what share that?*

And because there are four 'eric'-fines for the 'seds' of every ~~chiefman~~ <sup>person</sup>: 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.



*§ N. bonheddy.*

110'S 119 DISTRESS.

gl 274.128

(some omits?)

Ocur ar ino h1 it cetheora fine ata nepom con-  
beirat cinad <sup>cash bunaidh 0'S 119</sup> cada bunadais: gelfine ocur derbfine,  
iarfine, ocur inofine. *lidi 0'S 119*

Ocur ar ino h1 it cetheora relba bit for cach adgar  
5 ocur adgarper: relb fin1 atardai, ocur relb plata ocur  
relb Ecalra, ocur relb maithrai, no relb altramai; no  
bi co comraicet huile for oen; nom bi imbet a di, no a  
a tri, no nachae aenar nacha techta.

#

IV 142.14

Ocur ar ino h1 do nairgella cach ara cethrai a  
10 coir comatcera fpu na cethri comaitchiu ata nepom  
immidbiat fpu da taeb ocur fpu da n-aircino.

Ocur ar ino h1 it cetheora urriathar do cuirin:  
urriathar brata cai, ocur urriatar cana, ocur aurriatar  
cairidi, ocur aurriatar fpu neimtiu.

110'S 120, C 2694

(0'S 1901)

110'S 120, C 2689

geall 0'S 120

110'S 124

~~C 2689~~

C 349

O'D. 124

<sup>[or cethri ainge]</sup>  
<sup>l.cethur</sup> 15 Ocur ar ino h1 it cetheora aras fpu tobngiter na  
ceitri <sup>airge 0'S 120, C 2694</sup> <sup>toibgidhthud 0'S 120</sup> aurriatar; aithgabail fpu brata cai, gill fpu  
cain, aithe fpu cairidi, gell fpu neimtiu.

Ocur ar ino h1 it cetheora fodlai fil for gellaib: lan  
gille, ocur lethgille, trian gille, ocur rmaet gille.

*mesraigiustar 0'S 124*

20 Ocur ar ino h1 it ceithri pechta no merraisretar  
bretemnacht: pecht naicned, ocur pecht petarluig,  
[pecht fairde,] pecht nuofriadnair.

Ocur ar an1 ir cetharda conoige pect: fpu ocur  
gell, comic ocur comlaine; fpu fpu naftarder bre-  
15 temnacht; geall fpu timargar a copuib bel; comic  
iar tairmteet; comlanad iar n-eipe pechta.

*nebu 0'S 124*

<sup>1</sup> Gelfine. The divisions of the Finè are noticed in detail in O'D. 1003.

And because the four nearest tribes bear the crimes of each kinsman of their stock: 'gelfine' and 'derbh-fine,' 'iarfine' and 'indfine.'

And because there are four who have an interest in every one who sues or is sued: the tribe of the father, the chief, the church, the tribe of the mother, or the foster-father; it may be that they all may be in one; it may be that they all may be in two, or in three, or one alone may have an interest in him.

And because every one gives pledges for his cattle in right of co-occupancy of land to the four neighbours next to him on the two sides and the two ends of his land.

And because there are four 'Urradhus'-laws recognised: the 'Urradhus'-law of Brathcai, the 'Urradhus'-law of 'Cain'-law, the 'Urradhus'-law of interterritorial law, and the 'Urradhus'-law of persons of distinction.

And because there are four securities by which these four 'Urradhus'-laws are enforced: distress as fixed by Brathcai, a pledge in 'Cain'-law, a hostage in interterritorial law, pledge in the case of persons of distinction.

And because there are four divisions made of pledges: full pledge, half pledge, one-third pledge, and 'smacht'-pledge. cf. CCF 44-75-6.

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.

ownership (claim?)  
cf. 2d R. 27 § 27 2

neighbour / who are about him

hows

"Binding"

cf. Books p. 75

ie. Gewohnheit

for author for

for Heilighen Id gloss 276 11

have decided?

cf. 2d R. 27 § 27 2



262

Senchur Mór. - rumdúiker?

fora uidimithur O'D 124

DISTRESS.

110' 124

Ocur ar in ni ir cetar-da fpuir purimröter ríde: &?  
elguin ocur toirceó, anfir ocur eitge, aét in eitge i[5]  
ppod pódal son; rop toirceó roba elguin.

is fo-fodail ann 20 en roba toirceó roba ealguin O'D 125

Ocur ar in ni robdur cetri uidi po batap for

suprogru dligé: aon, ocur tneiri, cuicé, ocur dechnu,

O'D. 125. genmo bi turbur, occur [Fuirciu dal]

Occur ar in ni po bui ceterpliét a fogna do athga-

bail: occur ba aon zach athgabail, ar ni fuilgerd nech

cin arailé, aét a éinad faderin; ocur a fuil for aoin,

10 ba ain for uprogru, a fuil for tneiri, ba tneiri for

uprogru, ocur a fuil cuicé, ba cuicé fpu uprogru, ocur

a fuil fpu dechmaó, ba dechnu for uprogru.

Ogur ar in ni ir cetar-da poderp son: etir-cianu

fiac ocur aóilgene, .i. etir-cianu cuích, ocur toirceó,

15 ocur coibner, ocur fadbu no turba, o naigertar

peine cin cach compoguir for arailé, amuil beper a

eipic ocur a díba.

[12] 20, 370. & it, cf. 284 4

Ocur atax di athgabail fil la peine: athgabail cinta

[15], ocur athgabail inableogain.

P. 20 [O]o aiplicther anta for athgabaila, ocur da napa do

cuirin do cach athgabail cen turbaó ocur gen erpuo;

apad cuicé do pechemuin, ocur apad dechmaíde do

peine. Maó athgabail inableogain gairbter ann, [p]o

techtar pom cetarpliét in uprogru do athgabail,

15 ocur ni po techtar imurpo anta na díchman-da aét

díchim n-aóine nama. Do gper, im po emclad in ni

do gres.

imorro O'D 126

(hand right)

Im-roemlad (p. 126) ante  
pres. dicitur in dicitur  
forma, lib. im-roemlad?

fo-fodail

infografisch

peine for cenmo-bui?

cinuid / O'D 125

for 3/?

criúich 7 cinuail O'D 117

bud fáich O'D 125



\* <sup>the</sup> but <sup>the</sup> Feige, that is a sub-division [here O.D.] either (of) t. or e.

And because there are four things by which these DISTRESS.  
are regulated: cognizance and intention, ignorance  
and unlawfulness, <sup>but</sup> ~~except the unlawfulness~~ which is <sup>a Ir. crimes</sup>  
full trespass; that which is intention is cognizance. \* <sup>and exemp-</sup>  
<sup>tions (wrongly explained by</sup>

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 ex-  
emption, 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 divi-  
sion 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,

always.

Th ZCP 13.302.)

... of suits.

con- with pt. of  
have adjusted

Kinsman

They had (possessed)  
had not?

neid?  
(= reason)

DISTRESS. reir iapum, conad cethre anta, occur cethri dithmanó,  
ocur da h-apad.

*nathgabala (?) O'B 126*

Do ped upposna caé athgabail la feine, aét ní po-  
cár upposna caé aon painlegaró, na diforair upnai. *naí i for-  
monad*  
5 Cuicéi fpi upposna dlíge pua n-athgabail do pechemain,  
maíno farar *a fustocora 126* upposna, co comud caé a farobri fpi zeall, *fuigell*  
fpi breac, fpi cosur, fpi comatúr, fpi cupa. Ar up aipe *O'B 126*  
irperar cuicéi (fpi conó) cuindiger; ír de no cead, [n]í I 78.14  
fpielair athgabail pua cuicéi, ní fuadur la foxul; ar up *fuatús*  
10 de no ced, artipeó fpiup ír caé mpiranne a moza. *O'B 127*

*astadh fefeh furre is each midhrinn muidh O'B 127*  
(reche)

*arfouthur deachmuidhe do fine O'B 127*

= Ar- (su gl)

-cus O'B 127

Ad-pogapap dechmu do feine fiachaig a fiadain  
fpecnaricair; apur dechmuó fpi farobri, (ocur) inbleoguin *suigh*  
coirpferad fine fpi caé fariger cin. *h?* *O'B 127*  
*coibneusa O'B 127*

Cintac caé fine iap neloó, iap n-apa, iap n-upposna  
15 ocur iap n-íonuis dlígíó.

*if II 76.1*

Dichceall cach neisli; fiachaé cach pollud iap fpi,  
iap n-apad, iap n-upposna dlíge, gen comdeó fpi  
dicheach ná fiacha a peir cach bea puaitha; caé coirp  
fpi impenuó *a foxul triaur do cethrur add O'B 128*  
*beas 10 O'B 128*

20 Cipe a tpi imma tpenaigeó ar cach athgabail  
inableoguin, fpiup a cinnesar dlíge fpi inóruicup n-  
inableoguin, apur inóruic caé n-inbleoguin?

Tain, pape, forup, co comgillib techta.

*noachur a fustocora  
nach fustocora  
diarur na iurruighi*

*gl 286  
om. O'B 126*

*o/*

*idhnuigo O'B  
128*

*gl 288*



afterwards changed ~~for ever~~, so that there are *now* DISTRESS.

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 <sup>can</sup> 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 <sup>family</sup> 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.

can reach /

keep ?? r. coma?

are sought for a 'read' submit to

seize

expose?

make valid? / strengthened?

su. pl. 288.5



|| C 2675 ff. O'128

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Senchur Mór.

cf I 258.12 DISTRESS.

(O'1904)

Co toxluidéir, co coimuidéir, co faraidéir, co  
airnuidéir fú in dnuic inableogum? / Do foila triar  
do ceithiur. cf C 2695, 2697

Coir ord ura dlige dia lentar leir la tei[r]t do  
s gnaidib airéachta tiasdúir.

O tertaib coraib cengur do gnim fúir tiasuid do  
coir a coingilla, nadmunthaib, rathuib, ríadnaire,

*frisiceci agri C 2695*

Pecem pomia peicheman fúirici agra.

*= desruithin (cf 296.5)*

Nad bi dorrpuithib sein rath, na ríadnaire, na  
10 forur, na pechem fúir a tuibénar.

X Fuadach, comde, forur, farc ir geib. *cf. II 122 z. [9]*  
Nir fuada na  
tuibénar; ní forur nad fúir; nir fuigí nad  
erpeogum na bi meirach rían, na ríetech; *C 644*  
X nir fuirig  
nad geallad; ní geallad nad fúirle; nir fuigí nad  
oisigí gnim fúir ríachuib; ríetech, tagra, occur im  
10 teacht im carad ai inuam pere bpeicheman, co  
dicend ai ocur dílmáine caé coir.

Farc in dnuic inableogum gen anad iur aét anta  
deirbhe.

20 Olomtar turbuir; \* a teirid anho: tubad ríois fo  
mendad; iarmoraét cruir, no coirbena; no gabala, no  
cimir, no fúir muirdeire conra i n-ailéir, no coingí  
comna, no lega do neoch búr fúir bar, no breic / roga

*robuid O'135*

|| O'135 *turroigne C*  
↑  
[urroigne no] /  
*set*  
(O'1905)

X C 2697 fuadach ~~in~~ cuindí forus fasc. (non par!) nis gair nis fuadach  
nada fornaise, nis fornaise nadar fuidligh (!), nis fuidligh nad ergeir  
no na bi meise slar no fratech

\* C 2698 it e sidhe inso: tubu slar (? sloig) fo mendant, iarmoiréit cuir (?) no  
coiré no gabala no turroigne no cimir no fúir muirdeire conra i n-ailéir, no  
cuirigí comna no lega do neoch búr fúir bar no breic roga no nadeithiré.

How is it carried off? How is it kept? How is notice given respecting it? How is it ~~sought back~~ <sup>DISTRESS.</sup> with worthiness of the kinsman? Three carry it out to four persons. *supported, sustained. air-mouth*

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 <sup>made fast</sup> ~~loved~~, be inferior to this. *cf. Bach p. 15.*

Carrying away, guarding, pound, notice, ~~are required.~~ *He takes it not,* 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 <sup>renunciation</sup> ~~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. *cf. Bach. p. 17*

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,~~ *of a* 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



<sup>2700</sup>  
|| C 2699 f. : dian fir fear fosc tres breithir i raisneisín uird co teangaire  
leodha, cin frisi rooghbadhtha, foris frisi cuimdeadhtha, setham arda labarthar

DISTRESS.

con n-deicbipe; teiche gen dicell do ceiruib, (do) portach  
do duinib; cuing mna do mnaí b'p f'p uathne; com-  
puith f'p nech b'p co talmuide; cuibnech darachtaid;  
geall do incuib f'p nech na daím ceart: ingert  
s bruthcán.

Acithepoch f'ad; claechlo aipm no édaid; ol tige;  
aitepach dlui n-arra; gabail cuirc do fep f'p p'p  
imbí corp. Cach deubaid, cach turbuir co n-deicbipe  
iar n-dia ocuf duine, olomtar f'adain f'p coimde cirt  
COIP.

fristhar O'B 138 fristhar C 2699

f'pithpethar f'arc f'pithic; olomtar diar lateirt;  
tiazar do cum f'atce f'p ara t'p toxlaithep, do cum  
f'pith iar f'p ar a f'eilb f'loinntep. || Dian f'p  
f'eirer, f'arc t'pethar an i'p n'eam i n-upd. Co t'p-  
f'pith t'petha gen f'pith f'echem, .i. cin f'pith no f'pith,  
f'pith f'pith ngeibtep, f'echem ar da labradhtha.

Olom dlisi f'pith f'p f'atce f'p, f'p indruicup nin-  
bleogum; cin cach cirtaíd t'pith.

Ocup f'atthce f'pith f'pithidhep daingen ma [cuim-  
da] cuaird; gen cumarcc nilup cethra, eich, maipc,  
muca, cuaird, gabail; [b'p gach ae po leith ma cumann  
cóip].

Ocup ar in hi, .i. ar in ni i'p cetheora gabala aie no egora. [Duine,  
.i. f'e b'pith in a cirtaíd f'p, ocup in cirtaíd a compocair.] n-i'p, .i.  
a f'pith. Maipdili, .i. na maipd aia uilep f'e nech. Deoceat'ra,  
.i. na beo cethra do gabail i n-athgabail.  
Ocup f'pith it cetheora f'pitha, .i. f'p f'at it cethreora nece



notice of necessity; carrying off of cattle without <sup>DISTRESS.</sup> concealment, persons swear to it; seeking a midwife <sup>to help</sup> for a woman in labor; struggling with an epileptic; securing a madman; procuring a pledge to protect against one who does not yield justice; preparing medicine *for the sick.*

Changing ~~twice~~: exchanging arms or raiment; taking a drink; changing the wisp of his shoe; getting a drink for a patient ~~under a person's care.~~ <sup>of apparel (faith?)</sup> *whom drink cures (relief?)* For every ~~proof~~, every exemption on ground of necessity before God and man, witnesses are named after a <sup>for just & proper cause</sup> 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 <sup>if the law agent</sup> ~~by whom it was taken.~~ <sup>who pleads for it</sup>

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. <sup>its place of safe keeping (if not inserted?)</sup>

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

*If then truly knowest the three-worded notice in orderly relation with proclamation of 3 things:*

**DISTRESS.** ina roveiglaíodher athgabail do gabail an athgabail, .i. a cin fein ocuṛ tṛi uíðí inableogáin. Ocuṛ ceteopa athgabála, .i. na ceṛu petu, .i. pet aoini, ocuṛ pet tṛeiri, pet cuicéi, ocuṛ pet wechmaíde. For uuinu, .i. uine do gabail a n-athgabail in tan naé fuil ní seile aigi. For hiriú, .i. perann do gabail a n-athgabail. For beoceathraib, .i. for na ceṛa bío aigi do gabail a n-athgabail.

O'D. 116,  
117.

[Leat gacha hathgabála ina hinoligeḁ aṭgabála, co ruice wech mbu do Ecluir, ocuṛ ní tét etuim (.i. rmaét) tap cúic bú do tuait cío in ní doṛli .xxiii. cumala, Maḁ cin apaḁ, cin 10 tṛopcuḁ gabur: ocuṛ iṛbeir ono, cach uine caithe doṛ li cumul, cúic reoit a rmaét imiteṭa. Maḁ iar napuḁ ocuṛ tṛopcuḁ imupro, iṛ cúic reoit, da tecuit da ba, i n hinoligeḁ gaḁ athgabála a mbet ceitri ba; ocuṛ cío ní bur mó, ní tét tairir, .i. tap dá ba. Ma lua inát na ceithri ba in aṭgabail gabur pia napuḁ ocuṛ 15 tṛopcuḁ, .i. iṛ leṭ fuil ina ngabur in hinoligeḁ, óir ní hinganta a taburta ina gabála cin apaḁ, cin tṛopcuḁ. Máṛ iar napuḁ ocuṛ tṛopcuḁ; no ono it cúic reoit i n-hinoligeḁ gaḁ aṭgabála iar n-aruḁ ocuṛ tṛopcuḁ, cío bec, cío móṛ, uair ní hinganta a tabuirṭ iṛ in mbec iná gabail iṛ in móṛ.]

20 Ocuṛ ar in hī ar cetharḁae fṛir gaibtheṛ athgabail, cin 7nḁ, .i. ar in ní ro ceteopa epnaile fṛir ngabteṛ in gabail at no eoda. Athgabail cin, .i. in uini roein aonur. Sinia, .i. mar aon ne neé eile. Eirac, .i. uire, .i. aṭgma.

? uirac ? sa hṛt.  
4 I 288. 15; 296. 12.  
Σ 464 21.  
(O'D 1907)  
Ocuṛ ara inḁ hī ar cetharḁa conogi, .i. ocuṛ ar in ní ro ceṛu 25 epnuilí comlanuigtheṛ iarum um a n-athgabail gabur in ib eḁa iṛin. Toxul iar n-éluḁ, .i. toxal na athgabála amae iar lega elui in peteman toicheḁa hinoligeḁ don bṛbuir. Comnaeth iar toxul, .i. a tabairṭ a cae cin mann gen bia iṛ in oṛuim fṛi liar no iṛ in mbachaca iar toxal a gabála. Paṛc iar coimreth, .i. paṛc na aṭgabála do 30 bṛeṭ iar na tabairṭ a cae cen mann cin bia. Cuṛnaíde oligeḁ, .i. iar mbet don petemam i n-upnāḁ co oligeḁ a n-arup iar mbreṭ a paṛc, .i. upna in neé olegur ann tap a cenḁ, gella ocuṛ aṛḁi iṛ in n-arup oligeḁ. Co cuingelnu coir, .i. cuṛ na comia tṛebuir olegur oi do pṛc coir do naḁmunnaib ocuṛ do naṛcuirib, .i. in moṛ- 35 fṛeireṛ. In n-inbaio oligeḁ, [.i.] iṛ na inbuib ata do pṛc oligeḁ.

Ocuṛ ar inḁ hī, .i. ocuṛ ar in ní iṛ cetharḁa pṛethnaíðtheṛ uirum ann ro on. Mani gelltar oi, .i. muna tuctar gelltar a cenn in a paṛlusaḁ. Poḁeiltar, .i. in ní ro beṛar iṛ in ní poḁeilur in

<sup>1</sup> 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 kinds<sup>1</sup> 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.

— periods (of notice) for  
kinmen-sureties

The half of every distress *is the fine* for taking it unlawfully, as far as ten cows to a church, but 'etuin,' (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.

is to distress

(see below)

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.

risdoms i.e. nascares  
Cuth. p. 34.  
periods (read inbaduit)

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



~~inbleoguin~~ .i. for dechmuid .i. otha na VII. X. amach .i. set dechmaide .i. do  
cin bodla .i. for dechmaid, no do cin bodla .i. bodla do mic 7 t'ei 7 th'  
iarmuid co dechmaid, 7 inbleoguin o VII. X. annud O'D 118.

O'D 118

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Senchur Mór.

= ch

f O'D 1564 — DISTRESS. athgabail amach, .i. na meig. Ocur inbleit, .i. in ni do beapn don  
duet um luad umpi, po aigne elana no neih elana. Oitim ocur vilpi,  
dithmu? .i. in ni doimur a lobad si .i. na cuic peot tet a lobad si, ap each  
laiche naiginnra o tiuepa amirpi lobta. Co noilmaine, .i. vilpi na  
athgabala fein don pecheman toichea, cor vilpi mane do i.

Ocur ara ino hi ar cetharua friur ngairbther athgabail;  
piu, ocur vilgea, .i. ocur ar in ni ip ceip eimile ar a ngairbther in  
gabail ait no ega, .i. ocur ar in ni ip ceteora hepmile ar a ngairb-  
ar in cin im ar gabad in gabail ait no ega, piu ocur vilgea, 7pi. Coir  
n-atcomairc, .i. ar in ni ip annm doib uile, .i. ip ler a piu in conair  
ar a n-agera in cin im ar gabad in athgabail, in conair fuigill ip  
coir n-atcomairc. Du imbet corai pechemoin friu atcomairc,  
.i. du, baile no inao imbio na petemam um in caingen a piu coir pe  
piarrai a brete do bretemam.

15 Cio pat po depa in conair fuigill do tabairt ar aipio ioir ip  
na athgabalaib ann po, uair naair conair fuigill din tiascur  
do gabail na athgabala? Ipe in pat po depa, maie ler in pete-  
mum toiti a piu in conair fuigill ar a n-agera in cin ima  
ngebar in athgabail. <sup>(omission of about 6 lines of MS. but mostly repeats this part)</sup>

20 Ocur ara ino hi ar cetharua conteithaig pon, .i. ocur ar in  
ni ip ceipua ima coicennatoter ann po athgabail do gabail, .i. pet  
cuict no deamaide. Cin, in cin do ni in tuine buen. Tobach, .i. in  
inbleogain ip uera [cin a mic ocur a ui]. Saigi, .i. in inbleogain me-  
donach [.i. cin compocur co a pet dec]. Inableogain, .i. in inbleogain

O'D. 118.

O'D. 118, 25 ip ra, no cin, .i. pet aine, ocur tobae, .i. pet treip.

Ocur ara ino hi it ceteora eipca do cuipin, .i. ocur ar in ni  
ip ceteora eipca uipenotep no tarpuar do peot each uapal coinaio.  
Aitegin, ocur uipe, taipigille, .i. in gell toipuee petup nep na  
petab ona no aipicet.

30 Ocur ara ni it ceteora pumprolai pil porpuiuib, .i. ar in  
ni it ceteora pumprolai pil porp ni ega hipin. Lan ocur leth, tri-  
an, ocur cethraimthiu. Lan, .i. ip in cet pet. Leth, .i. ip in pet  
tanuip. Trian, .i. ip in tref pet. Cethraimthiu, .i. doipio cetrume  
cubur brath.

cf. C 1716

35 Cetharua na aithgina, .i. aithgin a peillaet bip no cuiche; let  
aithgin a neogi boit, no meic, no mna inni; trian naithgina a  
pillaet peipain a epuo comicera; cetrume gaic maipit muniter  
a pleib: ruio ruioiter; no cetrume cae oip po gab cuitech; no

enggi (<ennac)?

4 'invent'

O'D. 118.

<sup>1</sup> Seventeen. This number has reference to the divisions of a Finé. Vide O'D.

1003. = indigne

no cin seoit aine, 7 tobach seoit treia, 7 saigi seoit .v. the, 7 inbleoguin  
seoit dechmaide ~~add~~ add O'D 118

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.

*what lapses into forfeiture.*

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, 'athchombarc' is a general name for them all, i.e. because it is a general name for them all, i.e. it is by it 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. 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.

*'reliving phase'*

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-

*wantonness.*

*q. C 228 \**

T

*C 228 cethraime cacha mairt mainigligh (read mainigligher). i. ara*

DISTRESS.

Dono cétuime aitéine for in per bir cétuip ag indeitbire  
torbaró. *forbair; cethurda na haithegin inleis 08 119*

*cethuime dire for muni-  
autha no seallach fiach* Cétuip na inleis 08 119  
Cétuip na inleis: lan noipe i réc apabi petab, let oipe ina  
táinipib, trian oipe ip in trier pet; doip cétuime cubur bprath.

5 Cétuip na inleis: lan n-oip ap di laite dec, let oip ap  
re laite, trian noip ap ceitri laiteib, ocup cétuim oip ap tri  
laite. *cethurda in laigille innsin add 08 119*

Cétuip na enecclanne: lan enecclann do neé i n-acthup, let  
enecclann ina deubhprath athap, trian n-eneclannu ina mac  
10 próe [no ina inshin], cétuime enecclanne i n-ua. Cétuip na  
cétuip co cétuip for gac ae a cétuiplicet.

*cethurda na  
hennuclainde innsin / 08 119*

(08 1910)

ad

15 Ocup ap it ceteora fine, .i. ap in in ip ceitri finió canberup cin  
in caé ip coibneram doib a buna. Selb finu atarua, .i. fine athap  
aga realbaó. Selb plathu, .i. a plath aga relbu. Selb ecalra, .i.  
20 relb altrapma, .i. in ti do in in altrapma aga relbaó. Ro bi co com-  
paicet, .i. no bi uap a compaico na relba fin uile for aon uime, .i. in  
mbaó ip mac upraó. Im beé a do no a triu, .i. no bi uap a mbí a do  
oib aga relbaó, .i. fina athap ocup fine machap. Ho a triu, .i. fine  
25 athap ocup machap ocup a plath. Ho nachae aenap, .i. in ecluip ap  
i noul a naileitri, uap do tegma uime do beé gan plath, ocup noú  
teigma a beé gan ecluip.

(260.9)

(08 1911)

4 IV 68.7

*gl. in aurathus cana!*

Ocup ara innu do naipgeilla each, .i. ap in in ara taburpar geall  
toiproneé tar cenn a cétuip. A coip comatcepa, .i. no comilleó in  
25 atachup comuó do neip coip. Frip na ceitri comatcehu, .i.  
ri rna cétuip comitich ag cominera do fri bir uime. Fri da taeb, .i. in  
rao. Fri da naipcino, .i. in gairu.

Ocup ara it ceteora uprathap, .i. ocup ap in in ro ceteora  
paip oipneóter no taruppar. Uprathap bprathu, .i. a cin a  
bprathu Cui Canbprathu uprathu, .i. ip rai apatur a cin ip in raiu.  
Uprathap cairu, .i. ip rai apatur a cin na rogla do mótchep ip in  
caipoe. Uprathap fri neimtiu, [.i.] raióter tobaé caé bepcna. Ocup ara  
it ceteora arag fri tobngitep na ceitri uprathap, .i. oip-  
35 neóter, no taruppar, .i. na ceitri upr[ath]u ip. Aithgabail fri  
bprathu, .i. aithgabail do gabur um in in olegur a mbprathu  
Cui Canbprathu uprathu. Siail fri Cairu, .i. a tobaé do siail in in  
olegur a Cairu. Aithgabail fri Cairu, .i. a tobaé do aithgabail in in olegur



tution upon every man who is with <sup>How other</sup> ~~four~~ persons at a work of a DISTRESS.  
beneficial character, though unlawfully done. *preventable malversation*

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.' *f. 1641*

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. *for observance of common husbandry (no corned)*

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 'besna' of these, and distress is taken from each surety of them separately in each 'besna.' 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

*"Was in cain geahloot word, word any found uns  
geahloot eingegeben."*

Οὐρα ἀρα ἰτ ceteora ποῖλα φίλ πορ γελλαῖβ, .1. ἀρ μ μ ἰ ρ  
 cεῖφι ποῖλαῖ φίλ πορ na γελλιβ. [an γιλλε, .1. ρυ neραμῖ ιαρ mbpeicem-  
 5 nuy. [et γιλλε, .1. ρυ nem [n-pam] ιαρ mbpeicemnyr. Tpuan γιλλε,  
 .1. a n-upp[ui]gill. Smacht,/.1. pmaet γιλλε peetmaio do pcar tpoipci  
 μ n-nam, oupa a [et] μ n nemmerat.

4Π 95.3 CCF H41  
 (018 1912)

(O'A 1912)

Only half of this commentary  
given. First half  
printed around 16 O.D. 120.  
CZ 193f. 1r  
101r

1. [Smaet gill ecimntec fpu fuzgell cuip ocuf cunnurta etip in  
 ip nerum ocuf nae nerum, eto i Cain eto i n-uppauður, fpu in ni  
 10 ip nerum ocuf nae nerum do zatuis ocuf bpatuis ocuf zonuis,  
 7yl., co techf nupfuzgill, ocuf fmaet gill peetmuro furodo ann-  
 yrode. Letgille fpu ni nae nerum i cori ocuf i cunnuro iar  
 mbpeitemnur, ocuf langille fpu ni ip nerum fua mbpeitemnur, *r. iar*  
 ocuf trian gille iar mbpeitemnur fpu zata ocuf zona, 7yl., eto  
 15 a Cain, eto i n-Uppauður, aet Cain Odomman. Trian gille fua  
 mbpeitemnur inntirde, ocuf letgille iarum, ocuf langille o  
 deopurd ocuf o timba, mundu etnebuire; dia mbe, ip fop sne  
 gille catch aom.

of glossary

no. CZ 11 144  
Sescau 8

HC 2690 f.

cf III 323. 14f.

Lamgille fpu romuine porepbut, ocuf fpu cach nerum toircide  
 20 iap mibreit, ocuf let gille nia mibreit, ocuf trian gille fpu rſur-  
 triorce. Let gille fpu nucca rceo reſeta iap mibreit, ocuf trian  
 nia mibreit, ocuf rmaet gille cinnſeta do rſur triorce.

Ocur na epiniile eile oilcena, .i. fuigell gairi, 7hl., rmaact-  
gille eamntecla do rsur troircte, rmaact gille cinnetecla ria  
ymbret, ocur trian gille iar mbret, etir Cam ocur Urruobur, aet  
Cam Abounnain, ocur rmaact gille cinnetecla ocur trian gille ocur  
letgille irruoiu.

Cach purgell cuir ocuf cunnurta, ona ocuf aine ocuf  
 aiplicte, ocuf each ni ir nerum toircoi, muna be for tiul ocuf  
 3. rena, ir trianfille flu rcur troirce, ocuf letgille ria mbreit  
 ocuf lamgille iap mbreit.

Cað fuigell cuir ocur cunnurta, ocur ona ocur aithe ocur  
airlicce, ocur each ní is neyum toirceide, dia mbe for diul ocur

<sup>1</sup> *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.

q. III 326.12

interterritorial-law, i.e. to distrain from the hostage what is due in the interterritorial-law. A pledge in the case of dignitaries, i.e. a pledge to the church, for what is due to it is sacred. ~~It is lawful to distrain for these~~ 'besenas.' DISTRESS. —

And because there are four divisions made of pledges, i.e. because four divisions are made of the pledges. Full pledge, i.e. for an article of necessity after judgment. Half pledge, i.e. for a thing which is not an article of necessity after judgment. One-third pledge, i.e. in arbitration. Smacht-pledge, i.e. a 'smacht'-pledge of seven days to stop fasting for an article of necessity, and the half of it for an article not of necessity. cf. CCF p 63

There is indefinite 'smacht'-pledge for the judgment of bargain and contract, both in the case of the thing which is an article of necessity, and that which is not an article of necessity, whether in 'Cain'-law or in 'Urradhus'-law, as also in the case of the thing which is an article of necessity or not an article of necessity for thefts, robberies, woundings, &c., until the passing of judgment, and 'smacht'-pledge of one-seventh therein. There is half pledge for a thing which is not an article of necessity in a bargain and contract after judgment, and full pledge for a thing which is an article of necessity before judgment, and one-third pledge after judgment for theft, wounding, &c., whether in 'Cain'-law or 'Urradhus'-law, except the law of Adamnan.<sup>1</sup> One-third pledge before judgment is in that (the law of Adamnan), and half pledge afterwards, and full pledge from a stranger and a pauper, unless he be without security; should he be so, it is after the manner of the pledge of every one else.

Full pledge for all rents that are due, and for every necessary of life after judgment, and half pledge before judgment, and one-third pledge for stopping fasting. Half pledge for pigs and barren animals after judgment, and one-third before judgment, and definite 'smacht'-pledge to stop fasting. 77

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. CCF p 70. (1) for bread & fuel (2) fine (3) after

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



|| C 269 f

DISTRESS.

for all this commentary

réna, ir rmaect gille reétmuio do'rcur troirce, ocuf trian gille  
ria mbreic breice, ocuf langille iar mbreic breice.

Caé fuigell cuir ocuf cunnurta, ona ocuf aithe ocuf arlice,  
ocuf caé ní ir tainir neium toirceoi na bí for diul na réna,  
5 ir rmaect gille reétmuio fpu raepac troirce, ocuf trian gille  
ria mbreic breice, ocuf leé gille iar mbreic breic.

Caé fuigell cuir ocuf cunnurta, ona ocuf aithe ocuf arlice,  
ocuf caé ní ir tainir neium toirceoi, dia mbi for diul ocuf  
rena, ir rmaect gille ecinnitea da rgeapull déc fpu fuarluacá  
10 troirce ocuf rmaect gille, reétmuio ria mbreic breice, ocuf  
langille iar mbreic breic.

Breic ingata ocuf tuircege ocuf raruigti, ir famliú ir  
rmaect gille ecinnitea in da rgeapull déc reétar ria mbreicem-  
nur, ocuf trian gille bí etir Cain ocuf urruar.

troiscthi O'S 122  
(+ so brand here!)

bidh C 2691

|| C 526-8 to p. 280. 20 ||

15 Má geall beí arde inat a péch, ocuf poiche de don airtet,  
ocuf ní bí fonarom a tairce, ir diul cin a ic cé beé uran ann.  
Dia mbe fonarom a tairce, ir ic in uran bír ann, no ir a leé  
do.icc.

Ma comápo fpu riachuib, cé beé fonarom cin co be, ir diul.

20 Má írle inat a péch, ir tuilleó fpu cur ub fpu a riacha, ce  
beé fonarom cin co be.

Ma geall beí áirde inat a péch, ocuf nioat poiche de do  
airtet, ocuf ní bí fonarom a tairce, ir ic in uran bír ann. Dia  
mbe fonarom, a tairce uile, .i. annann amuil é péin, ocuf a péé

25 dia éno.

Ma comápo fpu riachuib, ocuf ní bfuil fonarom a tairce, ir a  
tairim ina riachuib. Dia mbe fonarom a tairce, ir annann  
amuil é péin, ocuf a péé dia éno.

Má írle inat a péé, ocuf ní bí fonarom a tairce, ir a diul  
30 ocuf tuilleó fpu cur ub fpu a riacha. Dia mbe fonarom a  
tairce, ir annann amuil é péin inn, ocuf péch dia cinn.

X Ma amliug do béur na gealla ro co nati uma, no óir, no  
airgeat, no diam galur bunuio nor bea, ir ic na riac.

Muna cinnter aite forruo, ir leé a ruachtuna ina riachuib,  
35 ocuf tuilleó fpu maó écin.

<sup>1</sup> *Extern.*—In transcript this is written 'vii,' a contraction for 'sect,' with a contraction for 'air' both together making 'sectair,' extern.

X of O'Donn 701

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~~ <sup>deposit</sup> 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 extern<sup>1</sup> 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. it is immune*

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 finer ~~for it~~ *besides. debts in return for it*

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 finer ~~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 finer ~~besides~~.

If these pledges be given ~~along~~ <sup>covering</sup> 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.

Ḍia cinnituir cin aiti forruio, ir a fiacḡ dia cinn, ocuf a nairice  
cío it olcca.

= séot inn?

Ḍia cinnituir cin foimrim na ngeall ro, ocuf dia ndéntur a  
foimrim, cúic feoit no deḡ rinn.

Ḍ Muna cinnituir cin foimrim, ir leḡ cúic feoit no dech feoit  
irim cumtabuirḡ rin.

Ḍia comuirpléctur don ti nor beir i foimrim, ir rlan dó munub  
forceuirḡ ngníma. Ḍiam forceuirḡ ngníma do beuir forruio, ir  
a tuirim ina fiachuib, maḡ comarḡ. Munub comarḡ, ir amuil  
3<sup>o</sup> ro ráigrim. No dno a tri triocur, .i. uilri in reḡ, maḡ luḡa  
C. 2692. ina fiach foimrime in gill, no uilri [inforbairḡ] colla, no  
diablaḡ ngnímuio.

Maḡ geall do beuir firi fiachuib, ocuf bró lor for in fiach,  
dia mbe fonuioim in luir ir a ícc. Cin cu be fonuioim dno, dia  
1<sup>o</sup> mbe aitiuio a íce in caḡ triaḡ acurḡtur, ir leḡ in luir do íc.  
Muna be fonuioim no aitiuio, ní híctur aḡt colunn náma; ocuf  
tairuc in gill, cío geall luir; ocuf cia no ḡerna do naḡ galur,  
cin ní don lor naḡ do ḡerna draḡbaíl. Cío be uib dono cinnir  
inforbuirḡ, ir a fiacha cuna inforbuirḡ do. Muna cinḡituir  
2<sup>o</sup> eḡir, ir aḡgin nama.]

C. 2693.

[Maḡa galur buna cinnitir pe pe n-iubaíl, a maḡt do biuba,  
ocuf a reḡ do reḡam toithiḡ.

Maḡ galur connabairḡtach inorpo pe pe n-iubaile, leḡ a  
maḡt do biuba, ocuf leḡ a fiacḡ do reḡam toithiḡ.

2<sup>o</sup> Maḡ iar pe noiḡma ro gataḡ an geall, uipe ocuf enecclann don  
reḡam toithiḡ ann, ocuf noḡa n-uil ní don biuba.

Ocuf maḡ pe pe uíḡma ro gataḡ an geall, enecclann don  
reḡam toithiḡ ann, ocuf uipe ocuf enecclann don biuba.

Slan ngill, .i. dia ngatar an geall on firi dia tabairḡar, cío lan  
3<sup>o</sup> gille, 7<sup>o</sup>rl, ir firi ictar uipe ocuf enecclann inḡ, ar ir lair co tuḡtar a  
fiacha dia cinn.]

[Occur ar inḡ it ceithir i reḡta ro meḡraigret, .i. ocuf ar  
in ní ir na ceḡre uíḡataḡ ro ro meḡemnaíḡ a mbreḡemaḡt. Reḡt  
aicneḡ, .i. uíḡataḡ ro bui aḡ Alḡam. Reḡt reḡarluig, .i. ir i in

08123

C 2692

C 527

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(081913)



If it were agreed that ~~the articles are not to be given along with~~ <sup>DISTRESS.</sup> ~~them~~, the debt is to be paid for them, and they are to be restored though damaged.

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~~ <sup>allowed</sup> 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 <sup>?</sup> 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 <sup>?</sup> 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. <sup>have been justified</sup> 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

\* O'K. 125 forsa uidimthar side .i. fresa ndenunna deline imarbus no fresa  
nimhobasaigen duine, no fresa ndenat side imarbus (!) ias fí  
(Seems to imply inimudithar in text. cf. inimudithar O'K. 1137)

110'124

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# Senchur Mór.

DISTRESS. dihiatai no loppurta a Paitir, Achair do maipi. [Recht parde, .i.  
1. parar.] Recht nudiagathair, .i. ip i m dihiatai na rianairi o  
O'D. 124. sem Cuirp [curanu]. .i. in canoin ada O'K. 124

cf CCF §21R

O'K. 124. Occur ar an ip cetharba co noige recht, .i. ar in ní ro cethu  
Sannuile comlanir dihiatai na biete, no comlanigtheip do neip dihiatai  
nambreth. Fir ppiiri n-artairdter, .i. ip fir lin comd apor ar  
nac mbreit bepar ar o bur fir briet. Seall ppiiri timaragur, .i.  
aioipi pardeip, no aioipe caointechta ppi coip natcomair, .i. seall ip  
e ni timarigtheip ppi in m cuipir nech uar a cunnru ar trebuiip co  
1. coip o beluib, .i. seall ppi piachair cuip ocur cunnairta. Comie ias  
tarimteet, .i. lu no clete, .i. ac co comuile in nech olesur ip in  
cinad ias [cunnairta] n-mteet ip tar do denum, uin in cinad.  
Comlanad ias neipe recht, .i. comlanus na dihiatai Cana, no  
Cairi, no uipairuip, ias na bupir, .i. ias na turbip.

O'D. 124.

no comlanach uadh for  
recht roibhustar O'K. 124

(O'K. 1914)

.i. acht in etge caspa is  
fodail ariso on a  
farrad na lan as na, no  
is fodagail son is aianm

O'K. 125. Occur ar in ni ip cetharba ppiiri puimiothep rite, .i. ocur ar  
in ni ip cethu arnuile tpep a peimnigtheip a cinra pin, no peimniothep  
ip na cinraib pin. Elguin [.i. ar compare], .i. a lan piac. Toirp  
O'D. 125. [.i. ar torba], .i. arlanti. Anpui [.i. ar anpot], .i. letpach. Eitge  
O'D. 125. [.i. ar earba], .i. in athgin. Alet in eitge ip poó poóal, .i. ata aet  
idm ann aet in eitge athgina, ip poó poóal in ni pin aparra in lan ip  
mo, no ip poóglar pon. Rop toirp, .i. arlanti. Rob elguin,  
.i. a lan piach.

coitceann do cash fogail O'K. 125

Occur ar in ni pobuip cethu uiró no batup por pupogru,  
\* .i. ocur ar in ni pobuip cethu ppi po batup ar in athgabail ma  
O'D. 125. utaburta ae fogra apu do ppi oisgi [es arpanraib o pin macas].  
Senmo bi turbuir, .i. sem mo ta linm turbuir [.i. galur] do bet  
O'D. 125. ar in pechemun. Occur [puirpui] dail .i. plog itip, ocur in dail eile  
porp e alet acobar a seil asa puaruga; uair da roib ni oib pin ar,  
nocha puga apa, ocur nocha seibter athgabail de.

lium?

3. Occur ar in ni po bui cethurbiat a fogra do athgabail,  
.i. ocur ar in ni po bui cethu puillecta, no cethu apneri, no cethu gne  
mai fogra arpa don athgabail. Occur ba aon gach athgabail,  
.i. ocur ba ana naine no bi por gac athgabail, no in in ni no gebta  
athgabail do neoc, .i. a cin peim. Ar ni puilgeno nech cin  
3. arail, .i. noe nimpuilginn nee cin nech eile ip in aimpin pin, aet  
a cin poren, .i. narpanta. Ocur a puil por aoin, .i. as inne a  
dualgur anta. Da ain por upogra, .i. acapam a dualgur aparó.  
Ar puil por tpeip, .i. as inne a dualgur anta. Da tpepe por  
upogra, .i. acapom a dualgur aparó. Ocur a puil por cuicte,  
4. .i. as inne a dualgur anta. Da cuicte ppi upogra, .i. acapam a  
dualgur apa. Ocur a puil por decmair, .i. as inne a dualgur  
anta. Da decmu por upogra, .i. a dualgur apa.

cf 284.20

Etip cianu epich, .i. bet a cuic eouir cen ip piai a ana, .i. munab  
neapam caime. Ocur toirp, .i. muna toirp do e. Coibner,  
45. uair ipad ana coibnera aet a cin peim. Ocur paitbri, .i. munab  
cin ma roabur. Ho turba, .i. ma dia rabu gan abet. Conais-  
eptrao péine cin cach compoguir, .i. po comcoiseptrao na peime

\* O'K. 125 eadha robatur fir ar ferra apaidh no anta do reir dligidh eg(?)  
arantait o sin macasgail

which his Pater, his Father, spoke to Moses. Law of the prophets, i.e. Isaias, DISTRESS.  
 &c. 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. <sup>an act</sup> his own pledge, or a <sup>and a</sup> ~~pledge~~ <sup>of (or) accomplice (or a surety)</sup> ~~for ensuring right~~ <sup>CCF R. 1, H. 134.</sup>  
 a judge (<sup>for a</sup> 'athcomare'), 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. <sup>of full intention</sup> Cognizance, i.e. intentionally, i.e.  
 full fine for it. Intention, i.e. for <sup>injury</sup> ~~profit~~, i.e. exemption for it. Ignorance, i.e.  
 without intention, i.e. half fine for it. <sup>five years</sup> ~~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 <sup>all the</sup> ~~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. <sup>necessity</sup>  
 unless it be necessary to him. Relationship, i.e. for the stay on account of a  
 kinsman is longer than on a person's own account. And rich condition, i.e.  
 unless it be determined that he has the wealth of his rank. Or exemption, i.e.  
 should it happen not to exist. By which the Feini charge the liability of



**DISTRESS.** anu cin gac comozur pua ceile. Amuil beire a eiric, .i. com-  
pne. Diba, .i. tirió, .i. pet ocup mane.

(262.18)

Ocup ata di athgabail ril la peine, .i. da gabail ait no egsa  
gabur ano, .i. asur ip da athgabail uil do per in penchuir. Athga-  
bail cincais, .i. a bualgur a cina buoen. Athgabail inableo-  
guin, .i. a bualgur inbleogain.

Ra airliether anta for athgabail, .i. ame, ocup treiri, ocup  
cuicti, ocup decmad, .i. no eaduidi antaimda for in athgabail aith no  
egda. Da napad do cuirin do each athgabail, .i. da apa do can  
in pefa, no do can na inuiri, .i. apa ar cincte ocup apa ar inbleogain.  
Cen turba, .i. galur; uair ni tabur a turba, .i. galur do bet ar in  
pecheman. Gen eppad, .i. iarrad; uair da roib ni uib rin air noca  
nas apa air, .i. gen eppad in apa ce do ru turba. Appad cuicti do  
pechemuin, .i. for in cincte graid peine, .i. gan ni ip luia na ap[ra]  
cuicti ar cincte graid peine. Appad decmad do peine, .i. for in  
per pine ip inbleogain do neoch ip graid peine. Maó athgabail,  
inableogain, .i. ma inbleogain graid peine gabtur ann i n-athgabail,  
ip ann atá rin, .i. ma gabail ait no egsa gabtur ann in cin inableogain  
graid peine. [R]ó techtrarom cetarliet in urrosra, .i. no  
teétrouppom neomuin cetrí fuilleeta, no cetrí aigneid, no cetrí  
gneith i n-ai rogra apad, .i. cetrí apa do bet aca. Ocup ní no  
teétrar imupro anta, .i. imda. Cét dithim naoine nama, .i.  
dithem n-aoine, ocup ana naine. Im no em clao in ni rein iarruin,  
.i. no clachlaid in ní rin iarruin aginne, .i. ar in anao acu. Conao  
cetrí anta, .i. aoine, treiri, cuicti, decmad. Ceithri dithmanó,  
.i. dithim treiri, ocup cuicti, ocup decmad, ocup ane dec. Ocup da  
hapad, .i. apad cincte ocup apad n-inbleogain, .i. cuicti ocup decmad.

(O'S 1916)

Do pet urrosra cad athgabail, .i. ip nemteatad lim ae rogra  
apa ar na peinaib na athgabail do gabail uib, ocup cunnatabur i  
no-olegur in cin no na peich ann rin. Cét in no car urrosra cad  
aon faonlegaid, .i. ata aet lim ann; noca na inuiri a rogra apa  
ar in each ip faonligach as na bi arur baile anuinaid, .i. urrosarar  
apad cuicti (.i. ni ipia na apad raiti ar in faonligad), ar in peiceman do  
reir oligid na gabail athgabala de maia n-inuiri a rogra  
apad do bet ann, .i. ppegra da nemtaruictin. Ditorair upnai, .i.  
na per upnaid. Cuicti pui pupogra olige, .i. apad cuicti ip é ai  
rogra apad ata do reir oligid for peiceman graid peine na ngabail  
athgabala de, .i. apa cuicti o graid peine for cincte graid peine. Ma  
no rpar urrosra, .i. maia n-inuiri a rogra apa do tabairt  
air, pet rin nezur ar. Co com do each a raituiri, .i. co com da  
cad a ro adbur per in ne rin, .i. co cumtar a bet na roadbur; in neich  
na bi age com uime do beira ne do ne iarrad. Pui geall, .i. na  
peicheman, .i. peichemur eó eó olepta de, .i. pui oligeó, .i. do daméain;  
no in aithe na conaire, Pui breid, .i. in breiceman. Pui cozuir

(O'S 1917)

q II 138.

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 <sup>delays</sup> 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-

for the law of knowledge or the law of statement?

cf. I 80. 22. 26f.

Kinsman

possessed

as due

on a roadster is that on

can be on him

pecking' narrow

He

X O'B 127 4. ni ro luidge co huaís do gabhail athgabala riasin ti cuicthe in  
apuidh do ghraduib fíne, no ni ro linge do gabhail athgabala rí cuicthe  
in apuidh .i. i fíneand cuicthe no ni for aclaís .j. ni rogaba.

\* " astud fech fíne .i. is and dobeis moquadh air i meadhun rairide na  
dehmuidhe, i foobu na cuicthe, 7 do cintach gabur athgabail ann; no is i  
meadhun rairide na dehmuidhe ata moga gabala na athgabala do, no i

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Senchur Mór.

DISTRESS. .i. in aipecta, cró be tóib ina dechrao. Fpí com a tóir, .i. com ro mór,  
.i. itir na petemnuib, .i. cetrup. Fpí cupra, .i. seib do panta na cuir  
etupru sein (.i. pat), .i. do claochló doib, no do mhapró. Ar ip aipe  
ipreir: "ar cuiceti fpí conno cuinóiseir," .i. ar ip aipe rin  
5 parther no aipnetther cuiceti, .i. oia pogná in seichein toich fpu ne  
aparó ar in cintac pechem do cingí, ni olegur ne eile fpu congí pete-  
man, .i. cuiceti ipri ne pogná aparó ata fpu na ghabaib seime fpu congí  
cac coonaíotató oib rin. 1p de ro ceo, .i. ip de ro cana no ro cine. *cingi?*  
Ni paelaír athgabail rí cuiceti, .i. ni ro pognáilure do gabail ??  
10 athgabala don ghab seime ppu do bepari apa cuiceti air, .i. ni ro gabair,  
.i. ni ro linge tú púiti. Rí cuiceti, .i. a ppuinn na cuiceti. Ni  
puatúir la poxul, .i. ni ro puatúir hi imma gabail tall la poxul  
amach, .i. ni ro puatúis anall i, .i. co ppuir nach eile, .i. co ppuir pen.  
Arup de ro ceo, .i. arup de ro cana no ro cine. Arup de  
15 fuirip cac mípaine amóga, .i. a ppuir apa, .i. ip arparóti do  
oligéti uirri, ma da ngaba i co oligéti, .i. ip anó do bepari moga ar  
gabail imeon ríann na dechmaíre, a ppuir na cuiceti; ocup do cintac  
gabail athgabail puno.

(264.11)

(O'B 1918)  
fínehuighur O'B 128

O'D. 128. Oropogapap deénu do seime piachaí, .i. uppogupthar apa  
20 deemuó ar inbleoguin/bir opine, .i. uppogupthar apa deémaro fpu  
pine in fpu piachar ann, a ppuenar[c]ur piatúin, ar na ro pentar in  
tapa. O piatúin ppuenar[c]ur. Noim bié oligéti uirri ar de-  
maró, no ghabar athgabail in fpu piachar ann a piatúine piatúin.  
Ppuenar[c]ur, .i. apa deémaro fpu inbleoguin ghabó fene. Arup  
25 deémaro fpu ríatúit, ocup inbleoguin, .i. arup apa deémaro  
inparóter fpu in cac ip in inbleoguin, [ar in] inparóther cin in cach  
ip coibneam do da pine.

Cintach cach pine iar n-eloó, .i. ip ann ip cintach in cach  
bir do pine, iar lega eluró in cintaró pen, .i. iar lega eluró apa do pine.  
30 iar napaó, .i. iar tabairt aparó air ar up. 1ar nuprogna, .i.  
iar na ip ppuogua don inbleoguin. 1ar nionuig oligéti, .i. iar mbet  
do peteman toichea i n-upnaró co oligéti, .i. in tpeirre iapuaró aparéle.

lar (Fosse do fine .i. don  
inbleogain O'B 128  
4A.3.17, 107 (O'B 128)

Uicheall cach neirlip, .i. ip opochiall don ti do ni airi lepa  
elo do leca in cintaró, .i. ip oilech in cach do beir airi um in lep, .i.  
35 cintach in cach do beir airpé um in lep. Piachac cach pollúó,  
.i. atar péich oga ar in cach do pinne in pollúó, .i. in inbleoguin.  
1ar fpu, .i. iar fpu do a olepoin de. 1ar n-apaó, .i. iar mbet a  
fpu airi apa do tabairt air. 1ar n-uprogna oligéti, .i. iar fpu pogná  
apa air co oligéti, .i. iar mbet don fpu amuig as upna in neé olegur  
40 amluiró rin, .i. com i in tpeiri iapuaró. Sen comde fpu oitcheach,  
.i. sen comde fpuir tpuiró air, .i. cró pena olepau de, .i. luigi aon  
fpu cró be olepau de. No piacha, .i. cró piacha olepau de. Arup  
cach bepa piartha, .i. aipeir in cac [dana húa in piaró, in

gl. on idraide!

# rombith oligéti uirri as dehmuidh, no gabur athgabail dunt O'B 128

• .i. is drochciall don cintach roilistur a fine fasa cheand in tan robui  
fíne toichea no dobeis ailsine fpu in les riasin re air fosa 7 a fí  
aon som .i. dicitur fo fíneuib in cach doigne in aile i fosa O'B 128



merodhan na díchaidhe .i. is ruidhlíuss do aurfóra don secheamhín, deach-  
múch don inbhoighín 7 cuathle do cimbach adht nasabradh flaithe no scúibí

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.

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 <sup>is</sup> 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.

exchange them?

if the plaintiff notifies (the  
defect) at the home of the  
notary he gets an advocatelet us have rights from  
the (?)

\* O'B 129 add: .i. lucht fíra inna degaid .i. cin coimmedargadh fiach fris a rer  
cach bes ada riar no fri dubhuich in tan beas sin lais sena in sin

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Senchur Mór.

is aiste ro heligd O'B 129

DISTRESS.

O'D. 129.

is as roelod ann  
degad (?) in riaradh .i.  
in brethem /

brethem], no aperi in caid ip asda do riarud ann, in pechem toicheoda.  
bera riartha, .i. brethem, ip e [riarur no] riasur [caida] coru.  
Cach coir pui impenud, .i. cid enipena olerpar de do per coir.

Cirne a tri imma trenaigeo ar cach athgabail inableo-  
guin, .i. comarcm ar iat na tri apnuile emtreunigther don cach ip  
inbleoguin imma athgabail ar a cuinnigther in m ata oligro, em in  
cintaró ocur don n-inbleoguin, arur innruic in caid ip inbleoguin, .i. ar  
apa a oenum do pine.

Tain, pape, forur, .i. a pape do breit, .i. don tref brethir, .i. a  
tabairt a forur, .i. imain amach, dona peet forurib, .i. triar do cetnur,  
.i. in ceptimain. Co coisgillib techta, .i. sur na cuma trefuigub  
olegur cuig do naomunwab ocur do nareuigub.

Co toailuiother, .i. cinnur do nicher a toail amach, .i. sur ab  
triar do cetnur. Co comuiother, .i. cinnur do berar ai oge sen  
mann, gen bia, .i. sur ab mannoen oligro a tuctar ai. Co papioter,  
.i. cinour berar a pape, .i. sur ab pape puietriet, no sur ab pape in tref  
brethir. Co aurnaioter, .i. cinnur betar in urnaro athgabala  
inbleguin. Ar innrucur.

[Co poailu triarur do cetnur, .i. poailu in triar inall hi do cum  
in cetnur amac, .i. in nionuigi bir in cetnur, ocur in triar do tabairt na  
atgabala, .i. pear tairgille (.i. aigne) riada, pecuinu.]

Ip iat in cetnur, riada, ocur pecuinu, ocur nairon, ocur etipe,  
.i. daiaio loz eniuch, ar a cinn ic forur in pechemun toicheoda.

.1. Hocha neim don pechemun toicheoda neac mar aden rir as  
gabail atgabala cintuis, mair eol do buoin a gabail; ocur a breit  
ne forur fein uile a cetoir cid bec cid mior in atgabail, ocur  
a bet ann ne pe oicma ocur ne pe lobta cu noec alobur uile:

Triarur as toxul torpuiun ngle;

Per tairgille riada peichuin;

30 Riada pecuinu peom cope,

Tall nairon ocur etipe.

Triarur as toxul na hatgabala inall, .i. pechem toicheoda, ocur  
O'D. 617. aigne toxul, ocur riadnuiri da maó lozeinuic; [ocur cetnar aca  
hupnuide a forur in pechemun toicheoda, aigne tagra, riadnair

o/ 35 diambro hgeinec], ocur nareuighe, ocur etipi; no cumad ar in  
conuiri anuig no bec in cetnur aca hupnuigi. Loz eniuc don  
don O'D 617 atgabail do breit ne arur uoin do in pechemun toicheoda, ocur  
ar " mi ata ep loz emech ann ip a breit ne raiche don peet raichib;  
ocur in cetnur no bui aca hupnuige tall do tul amach cu riabur

# Some glosses in O'D 1919 (the MS. followed) have been omitted here:  
co teagaire trega .i. no comann

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.

valid

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.

cf. gan a breith re  
[aon?] dona .viii.  
forisb C.D. 1697

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 feed? 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 ~~turning~~ of the distress of the kinsman brought? By worthiness.

waited for

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.

cf. II 124. 5

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.

cf. II 18. 7

Three carrying off, ~~a true reckoning~~, clear course?

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

Arch. p 35. 58  
but I 290



*forus (sic) O'S 617*  
 DISTRESS. ar a cinn a forus do na réct forusib, ocur in triar no bui aca  
 toxul amac cur ab iat beir a faras, ocur i da luas rir roghuina  
 do iutha na, uair biaó di buacuill oca conhet, co amirir lobta rin;  
 ocur o tiucurir amirir lobta, ir los cúic réct do dul a lobur ar  
 scaé laithe aicenta.

*[6]/4 292.15*  
 Commór a lobat i muig ocur tall ann rin; no cumat hé  
 in los einuic amam ar túr no dechrao a lobat, no cu roiré  
 na cúic reoit deiginuch, ocur pro roiré, ir a mbreé ne forus  
 donu réct forusib curub ann lobur. Ocur mana mo in atgabail  
 ina los einuic in pecheamun toicheo, ir a breit don pecheamun  
 toicheo ne forus buéin, ocur abet ann cu ti amirir lobta, .i.  
 ocur o do raóda amirir lobta, mára mo inait cúic reoit, ocur  
 mó in los einuich inait cúic reoit, ir cúic reoit do dul i lobat  
 don athgabail ar cachi laithe naicenta, cu roirir na cúic reoit dé-  
 ginucha; ocur a mbreé ne forus do na réct forusib,

Cio cúic reoit ber ann, no cio luá; cio moa, ir a los einuich  
 buéin do breit don pechemun toicheo ne forus buéin oib,  
 ocur a mbia éairir do breit ne forus don réct forusib. Ocur ar  
 ar athgabail mbloosun ata in aiaóda rin.

*1105617, C2697*

*de/ O'S 617*

*authgna " "*  
*-oide " "*

20 Ocur ir anluró gabur na atgabala ro; curumur na haéina  
 euna riabur do gabail i naoen atgabail do cintuch; ocur noch  
 gabur atgabail in na cúic retuic na in in enclunó, cu tuctur  
 a toicheo ocur cu pro gabur atgabail de a raine uaire. Cur-  
 umur na haégabala do gabail i naoen atgabail do mbloosun,  
 25 ocur ir éirde ir uileatuis do cintat; ocur in riabur fuil uat a  
 lécrin elurde, gabail athgabala de a rann uaire cen a toicheo;  
 ocur na cúic reoit ocur in emeacumun fuil uat a lécrin elurde,  
 noch gabur atgabail de rumpu cen a toicheo.

Do poxlu triair do ceóur, .i. aiaill; ir anluró gabur  
 30 atgabail mbloosun. Moirfeirir do ber aga gabail; triair  
 toxul, .i. riadunir dáma los einuic, ocur pechun toicheo, ocur  
 aigne toxul; ocur aigne riadunir muig ocur riadunir damat  
 los einuic, ocur narcurie damat los einuich, ocur rait damat  
 los einuich. Ocur ir ann bit in ceóur amuig ar clat ferumun  
 35 mbuobur, ocur in ceóur muig acá hupnuige. Ocur mana mo  
 in athgabail má los einuich in pechemun toicheo, let einuich in

of the seven pounds, and the three persons who had driven it out, DISTRESS.  
are they who give notice of it to the defendant, and the wages of  
two men to tend it shall accumulate upon it, for two herdsmen  
shall attend it, that is, till the time of forfeiture; and when the  
time of forfeiture has arrived, the value of five 'seds' of it shall be-  
come forfeited every natural day.

The forfeitures within and without are equally great in this case;  
or it is the honor-price only that becomes forfeited first, until it  
reaches the five last 'seds,' and when it reaches these, they are to be  
brought into one of the seven pounds, where they become forfeited.  
And if the distress is not of greater value than the honor-price of  
the plaintiff, the plaintiff is to bring it to his own house, and keep it  
there until the time of forfeiture arrives, i.e. after the time of for-  
feiture 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.

*conditions*

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 ~~con-~~  
~~tract~~-binder who has honor-price, and a surety who has honor-price. *Bochr. p. 35*  
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

|| 6413 |

**DISTRESS.** pechemun toicheḏa do bpeit pe forur buḏem, ocur a bpuil for  
 letemuic in pechemun toicheḏa ir a bpeit pe forur do na reēt  
 forurib: forur Ollaman, forur bpeitemun, forur aprech etir da  
 epuiz no a etir, forur aprech ḏera, forur aprech tuire, forur aprech  
 5 airo, forur aprech forurill. Ocur in triar cétnu da imán; ocur  
 in ceṛnur cétna ro bui aca hupnuize amuiz do dul cupabuit ar  
 a cno i forur do nu reēt forurib; ocur in triar ro bui aca toxul  
 inall in triar cétnu do bpeit a fairc anuno, ocur da roget  
 ocur da blet do puē ria, 7rl. Ocur pon let airoe ata in aḡa-  
 10 bail itir amuiz ocur tauil, no cu ria na cuic reoit ḏéginucha di;  
 in triar cétnu da himán, ocur in ceṛnur cétnu da hupnuize a  
 forur do nu reēt forurib, ocur a beṛ ann pe pé lae cu noṛḏe,  
 cu noḏeuiṛ i lobao uile i; ocur forur gnaṛo reēta in forur rin.  
 No cumao é in loḡ einec amain ar ōur no ḏeaḡraṛo i lobao, no cu  
 15 roirḑo na cúic reoit ḏéginucha, ocur o do roirṛ, ir a bpeit pe  
 forur do nu reēt forurib cupub ann lobur.

Muna mo iná loḡ einec in pechemun toicheḏa in aḡabail, ir a  
 bpeit pe forur péin huile ro cétoir, ocur roiget ocur blet do  
 puē ria, ocur cúic reoit do dul i lobuo di ar caḡ laṛi naicenta  
 20 no co ria na cúic reoit ḏeginucha di; ocur ó ro ria, in triar  
 cétna da himán, ocur in ceṛnur cétna aca hupnuize ac forur  
 do na reēt forurib; ocur a beṛ ann pe pé lae co n-aṛḏe, co noḏe i  
 lobuo uile. Mo in aḡabail ano rin na na cúic reoit, ocur mó  
 loḡ eneē na cuic reoit.

et 25 Muna mó in aḡabail ina cúic reoit, ocur mó ná cuic reoit ina  
 loḡ emuich rum, ric ocur occ.

Coir orḑ uia ḏlige dia lentar leir, .i. ir pe ro orḑ an uaril  
 ḏligio do per coir, maṛa lentar ḏe co leir no co lóir. Ia tḑrt do  
 gnaṛuib aipeachta tiaḡuor, .i. ir leir in tḑrt don gnaṛuib bio ir  
 30 in aipeēt, .i. tiaḡur mar aon pe tḑrtir (.i. riaṛnaire) gnaṛo ir in aipeēt  
 ḏa gaḏail.

O tḑrtuib copuib cenḡur, .i. o na tḑrtuib bir amuic, ceimnigro  
 na tḑrta eile anuno do per coir, ḏo gaḏail na aḡabaila. Do gnum  
 rriur i tiaḡuor, .i. ir e ro gnum rriur i noechuor, .i. don gnum rriur  
 35 i tiaḡio ir ḏe aipeḑoio, .i. do gnum cin forur reēm. Do coir a

tui-/



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

*to reckon [i.e.] c. f.  
f.*

DISTRESS. coingille, .i. a cuma trebuih do neir coir, .i. do aineir a comglinne iar coir la taob in treoi, .i. a cenn coingille don bperem. Naomun-  
 oib, raethuib, .i. ir iao ro na nareuirio, .i. ir e ro ar naomunna ocuf  
 ar ratha ocuf ar rathuin, .i. ir riao ro ar trebuihe. Rianaire, .i.  
 5 ir iao ro ar rathin, .i. ata do neir olisio.

(266.8)

Peetem ro mia feicheman fpiraiice asruo, .i. gur ad ro  
 uairliati in peeteman fpercirother asrua tot asrua, ber asruo dom  
 asruora.

// o annag co diglood a  
 nairicht O'S 1693

.1. in trian ata ar tobae do aigne tagra o annuo co uiluo, ir roinn ar  
 10 a do ecurru ocuf in taighe toaui.

(O'S 1921)

Maó creic no iaraet, ir ro mia in peeteman bir as/agra.

Munab cpec, ni cinnpter, no ir ro mia peeteman bróbuio ma  
 cpec no iaraet.

Munab nechtar de, ir uilur do dia mbe oga.

[in buidbuidh no O'S 173]

// O'S 133

Maia tairca fuair in timbleoguin a peetem nar in feichem  
 toicheo, ocuf rogeib in peetem toicheo ar comlo no anairci  
 pechem comaro, cuic reoit inn go gabail athgabala don imbleo-  
 20 guin, ocuf uicup in peetemun.

uz O'S

4. 88.9

Muna ragba ar comlo no i n-airció feichem comaro, olegur  
 20 a fupraema.

Maia tairca fuair in peetem toicheo a feichem nar fuair  
 bróbuio no in timbleogin, ocuf o gabuio ríde ar comlo no  
 anairció, peetem a comaro, olegur a uicup, ocuf noca nuil ni  
 cen co uicuppter. Mun ragba ríde ar comlo no anairció peetem  
 25 a comaro, olegur a fupraemaó, aet co ro gabao do laim heic  
 a innolige o'ic.

// O'S 132

C 2695

.1. Da gne ar a cuinnzither per ao gairpter peetem comaro  
 a n-inbaró bir a comgrao no gao ber uairle as[a] asrua, ocuf  
 peetem ber comaro fuir in peetemin ber olisioe o'rom oc ceatar  
 30 de, ció iaraet gen gab iaraet do; ocuf an mbaró bir feichem  
 toicheo ber uairli [as a comgrao] zin iaraet, no as a gao ber  
 uairli, ció iaraet cin cub iaraet do [ríde]. Ir uime cuinnegur  
 peetem comaro runn, na ro ictar in uran ber uair da eneclann  
 na peeteman da noenuio innoligeo as tagra. A

C. 2696.

C. 2696.

Sentence omitted \*

<sup>1</sup> Three things. See page 303, where they are enumerated.

\* O'S 1921 7 is as sin gabur co ndlegur



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,<sup>1</sup> 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. EL 318. //

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. = unless he is

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 <sup>ex clao</sup> difference between the honor-price of the two law agents need not be paid, should they be guilty of illegality in pleading.



\* C2697 frisi tumbimur (!) f. frisi tumbimur.

# C2698 nis gaib .i. tall .i. ar tál fecham dia gabail

296

Senchur Mór.

|| C2696

DISTRESS. [Ho dono, cío eutruma fua feichiumrum, cío irle, cío uairli  
O'D. 132. in feichium biar oc in fua acra, in cuingrórurum feichium ber  
comatú fua, muna feirú lair féin, acé íctur in urain bír etir  
in dá einucluno na fecheimú dia nderunú feirbur oc airtbur.]

(266.9)

5 Naó bi doirruithe fein raith, .i. na bi doirú, no na bi  
depeoláige na rin in raith, .i. sup ab raith dá na lo enech. Na fua-  
nair, .i. sup ab fuaonair dá na lo enead. Na forur, .i. curab forur  
do n réet forur. Na fechem, .i. curab fechem po mia fechem, .i. oama  
lo enach.

10 Feirí tuíóbenair, .i. feirí i cinnceir in athgabail do gabail.  
Fuaonach, .i. ir iurúe tairpentair fuaonach na athgabála, .i. sup ab  
da feir do beirai a cae cen inann cen mia. Comúe, .i. ir da feir do  
beirai a cae cen inann cen mia. Forur, .i. ir da réir do beirai a  
a n-airú oisdece. Farcú, .i. ir da feir do beirai a a farc. Ir geir, .i. #  
dar tet fechem dá gabail. Hir fuaon, .i. amach in athgabail. Na  
oiporúar, .i. in ti naé cuingé a fuaonam na athgabála, .i. muna  
ealach na fuaonam a lam einta, ar ana ar uo tall a lam einta. Hi  
forúar naó fuaíle, .i. naó cuingé a fuaonam ar ana ar  
put a lam einta in ti naé cuingé fuaíle fechemur tap a cenn. Hir  
fuaíle naó epseuin, .i. naó cuingé fuaíle fechemur do gabail dar  
a cenn, .i. in ti naé atseoin naó geabtar in athgabail. Na bi meirach  
plan, .i. plan tap a cenn buoin. Na fpetech, .i. tap cenn neic eile,  
.i. tap cenn a pine, .i. iartain.

\*  
f. for cula .i. is da réir  
do betat an fua .i. in  
briar do brii aca feirú  
anall in briar cedna do  
breith a foise anunn 7  
da fogelt 7 da bleth do  
rith ría C2697

frechtá O'135

Maia cuingé plan ocup fpetech, nor geir gem cob tualing a  
fuaíle; cío e a lan oisgeó, naé ar no gabad coma tualing a  
fuaíle. Cío tualing a fuaíle inuipio, muna tualing plan  
ocup fpetech nif gaib.

frechtá O'135

Hir fuaíle naó geall, la broba, .i. in cuingé a fuaíle uipech no  
pe nanta na athgabála in ti na tabair geall tap a cenn feir in pe rin  
30 a lam in feicheman toichea. Hi geall naó fuaíle, .i. naó  
cuingé e geall do tabair tap a cenn in ti naé cuingé fuaíle riach  
tap cenn in gill rin, no in athgabail a forba anta, .i. muna tualing e  
fuaíle in bretemair uime. Hir fuaíle naó oisg gnim, .i. naó  
cuingé fuaíle riach tap a cenn in ti nach comoisg in gnim na oisg  
35 uime. Fir riachair, .i. cío peic oisg de iar fuaíle, .i. cío lúo cío pena  
oileptar de. Fpetech, .i. cío pena oileptar de. Tagra, .i. do cenn  
caé am, .i. gnim no airt eir no irli in aignep. Ocup imroech, .i. co  
tecl naip, .i. co tecl in breteman. Imarpará a, .i. emarpará na a,  
na camgne for conair fuaíle airtir, gan ois do conair for a ceile.

<sup>1</sup> Seven pounds. See page 293.

o for el[adr]ach? But C2697 has ealach naa bith

4 CCF

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.

*dishonesty? (if serbad)*

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.<sup>1</sup> 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.

*cf. I 270 2830; 288. 15  
E 464. 21?  
? cal 'hruel'?*

*? 4 02ar 1383*

If he <sup>renunciation</sup> (the plaintiff's law agent) is able to give security and guarantee, he can take it (the distress) even though he is not able to pass judgment; though it be his full right, he cannot take it on that account until he is able to pass judgment. But though he may be able to pass judgment, unless he is able to give security and guarantee he cannot take it.

He cannot ~~bind~~ unless he give a pledge, i.e. this is the case of the defendant, i.e. he cannot detain the distress during the period of stay, unless he give a pledge for it during that time into the hand of the plaintiff. He cannot give a pledge unless he pass judgment, i.e. he is not able to give a pledge for the person if he cannot give judgment of debts for that pledge, or the distress at the end of the stay, i.e. unless he is able to pronounce judgment respecting it. He cannot pass judgment of debt unless he can complete the deed, i.e. he is not able to pass judgment of debts for the person if he is not able to complete the deed due respecting it. Of true debts, i.e. whatever debts are due of him in truth, i.e. whether proof or denial is required of him. Guarantee, i.e. though it be denial that is due of him. Pleading, i.e. for every one, i.e. without being too high or too low as to his pleading. For going, i.e. to the house of settlement, i.e. the house of the Brehon. To settle the contract, i.e. for settling the cause, or contract according to a certain path of judgment, with-

*'spedy fastening of'*



**DISTRESS.** 1 muaim pere bpecheman, .i. a n-em uaim rin ahuil uf riap do bpecheman, gen ro ipe, gen ro aipe. Co dicens ai, .i. co ti aobul cinne na ai na cangne. Ocur dilmuine caé coir, .i. co ro dila muine de hi don pecheman toicheoda do per coir.

(a marginal note)

5 Tain ann ro anuar, fape ann ro.

(266.18)

O'S 1924

Fape inoruic inableoguin, .i. fape athgabala do bpeit do inbleoguin gen aiprim itir ar na pochtan amach an mbair ip athgabail tulla. Gen anao itir, .i. aet a bpeit po ceoir, .i. dul da mhuir don inbleoguin ar mhuicup gen aiprim itir an mbair ip athgabail tulla, .i. aet fape don tpeir bpeithir. Aet anta deebire, .i. aet na anta deebire a deirim rirana. .i. pe pe turbaio no deirbaoda.

ie. oij. fula?

q V 478.8

Domtar turbaio, .i. raiter no aipneithe na turbaio. Aetipio annro, .i. ro iao ro iao rde. Tuba rlois po mentao, .i. poiruba rluao comithis do turoet pon mianat, pon at na mianach pe nech be. 15 larmoract epui, .i. dul a n-iaipmoiract in epui tic ip in epich. No coibdena, .i. co n-iaipmoiract in epui, .i. co cuicpe. No gabala, .i. a lo, .i. na athgabala. No cimioi, .i. dul do gabail na cimeo no da ruarala, .i. in ti da n-argan (no uairne) ip tar ip in aoci. No rir muintipre conra 1 naitipri, .i. no dul d'arao a rir muintipre 20 can luaur uao in aithipri a tir aile. No cong comna, .i. do neoch in tan ip contabarac bar, .i. on ni ip commenta, aetnem. No lega do neoch birr rri bar, .i. olegur lais cuis iap rin noma, in tan ip cunntabarac bar e ocur ip cneo po perao aip. Ip turbaio do neoc 30 sac ni oib rin uile, .i. iap tiactan do gabail na athgabala tecmuis na deebire rin uile. No bpeit roga condeebire, .i. raba do bpeit don ti bir a deebire, .i. oimilre, ip turba do.

Longer Commentary in  
O'S 135-137

Mar oimilre rusa in roba, rlan ar in ti riap a rusa, ocur ip lan ar per n athgabala.

Mar do uilre rucio in roba, ocur cinnit co tapruia, ip 30 riac dicit don ti riap rucio, ocur cuic reoit do per na athgabala.

(O'S 1925)

|| O'S 136

Mar conntabarac in tapruia rona tapruia, ip riach 40 leruioe ocur comaplecti don ti riap rucio in roba, ocur cuic reoit do per na a athgabala.

(268.1)

35 Teicheo gen diceall do ceipuib, .i. don inmilub. Gen diceall, .i. ip coir oib rde. Do forpuch do duinib, .i. do forao in epui



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 comendo, I commit. Or a physician for a person on the point of death, i.e. he is entitled to have a physician brought him then, or when he is in danger of death from a wound inflicted on him. All these things are exemptions to a person, i.e. when all these necessities happen after the arrival to take the distress. Or to give notice of necessity, i.e. to give notice to the person who is in necessity, i.e. to a guiltless person, it is exemption to him.

If it is to a guilty <sup>less</sup> 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

eccein

gl. on two oigne  
omitted in text of this  
Ms. but found in  
//C2698

?

Mem/

**DISTRESS.** for na carplab, .i. in ní b'ir as r'p'raide na nech in maib' euaó, .i. r'p' tuacthar enecclann do neoch ip in ní b'ir as r'p' na neé, in maib' euaó, .i. luigi na colla; aitéin gatu ariann, .i. g'uaó ber coniair dia luóad in tan as g'niótheip in coluio. Cuinge m'ua do m'naí b'ir r'p' uait'ne, 5 .i. uul do iarra m'ua do r'p'uchalum na m'ua b'ir uait'ne r'p' ióna, .i. in ben t'ig'erna; ip turbaio do. Compuich r'p' nech b'ir co tal-muioé, .i. compioth gal do denam r'ep in tí ar m'bi in talmuioéct ro buio ar Fethgna; bennaéct ar anamuin Peétnaó. Co talmuioé, .i. compóruithin do r'p' neé b'ir ocup aóe r'p'uin talman; bennaéct ar an- 10 man Peétna. Cuib'p'ech d'arachtaió, .i. cuin'p'ech in uime m'p', .i. po tabur m'olui'ge pulla. Seall do incuib na daim cept, .i. in ar'enaé alur tar cenn enaig in tait'ep olig'tech, .i. in tait'ep olig'teé, .i. r'p' in tí na d'aman olig'teó do iar tabairt aitéra ar; ip r'p' icar. .i. in camti, no com e in r'le. Iug'ep b'ruithcan, .i. as b'ruí in neích 15 ip can do lo'raib ocup co eoluruib do neoch b'ir a n'galur, .i. do neé b'ir co n'galur. 4V 260. 13

<sup>ol</sup>  
Topach na d'ep'airé, .i. turbaio r'uar, ocup d'ep'iaó ro r'p'.

Alithep'och, .i. aithep'ach euaó, .i. l'et b'ir r'p' de do cup r'uar de, .i. olc b'ir a b'rat. Claecl'lo aip'm no euaio, .i. pe nech eile, a d'p'uo 20 u ber aga denum, ip d'ep'iaó ro. Ol uige, .i. ip d'ep'iaó do neé in comao ber as a ol, .i. na aim uip'io. Alithep'och olui n-arr'a .i. [in oip'uat] ber in clep'ech as athairp'ach olui n-ara no cupan, .i. [olui t'ig'e b'up] b'p'etup'ua ocup a b'uos in tan b'ir do cupan asio lot, .i. as 25 uul ar in g'ort [ip in ro'g'iair]; ip d'ep'iaó do. Sabail cuip' do r'ep' u'p'p'ep'ta r'p'ip imbi corp, .i. as ep'uo ber as cong'bal na uigi cuip' 4V 146. 1.2  
r'p'ip in r'ep' b'ir ip in r'p'ep'taio as ep'uo b'it'ep' ca t'eg'ur; ocup aó ben ip aihuil b'iar. Cach d'ep'iaio, e'ach turbaio, .i. g'ur na d'et'biu r'p' do bet ar ior' bec ocup mor. Iar n'Dia [i.] r'ia Dia, na egul'p' 30 Ocup uaine, .i. na tuacthi. O'loim'ear r'iaóain r'p'io coim'oe, .i. r'at'ep' no aip'neróteip r'iaóain asio r'ia caé com'det'biuip uib'ep do r'ep' cip't iar cae coip; no aihuil ip coip do r'ep' cip't, .i. aon r'iaóain as na athgabalaib, ocup as na turbaib.

Mat'aro r'iaóain ann, a uul r'ep' do cannill r'ep' r'oil'p', co r'ab'ioar na turbaio r'p' ann, ocup na r'iaóuin dia t'ep'tuó iar'p'ain. 35 Muna r'ab'ioar inn r'iaóain ann, a uul r'ep' do cannill r'ep' r'oil'p', ocup nec dia m'bi lo enach na cuic r'ep'it a'a a nemb'reé a r'airé, ina diaig co r'ois in turbaio ann; ip r'lan do.

40 [Már in d'et'biuip r'op'era don p'echemum toiche'ra can r'ap' na ha'gabala do b'p'et, cuic r'ep'it do imbleo'g'uin i nem mb'reé in r'air'ec; ocup ní t'et' p'og'elt, ná b'let, na lobuo ina cen't no cu

<sup>1</sup> 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.

4V 492. 14

(268.6)

(O'D 1926)

afat ort →

O'D. 137.

O'D. 137.

O'D. 137.

? = an airt?

cl. 19 supra

belong to r'p'it  
Sechun!

O'D. 137.

133.



*truly covering'?? (fir-tuige)*

horses, i.e. the thing which is heaped on the horses, the dead cattle, i.e. it is true that honor-price is given to one for that which the owner of the horses has, viz., the carcasses of the cattle, i.e. *there must be* be proof of the *delivery of the carcass*; he must make restitution as for theft, i.e. when a person of competent rank has ~~proved the delivery~~ of the carcass. Seeking a midwife for a woman in labour, i.e. to go to seek a midwife to attend a woman who has the pains of labour, i.e. for the gentlewoman; it is an exemption to him. Struggling with an epileptic, i.e. to make a struggle with a person afflicted with the same disease which Feghna! 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 Feghna! 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 snit, 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.

DISTRESS.

*equal*

*this gloss takes comruith  
as = cobruith;  
4 CCF p. 63*

The beginning of proof, i.e. the foregoing relates to exemptions, the following down here to proof.

*leaving*

Changing ~~raiment~~, 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 *notfall* 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

*Kerge, de Voorleuchten (i.e. he himself first states)  
Car p. 328*

*in his time of  
renewing [drinking] water?*

*the*

*while he is*

*Hee  
essoin*



**DISTRESS.** ruettar a farcc; ocuy nochá nruil ní don cintuá i nem mbreét in farcc; aét ní tét fogelt ná bleét ná lobuá ina ceann, no cu ruettar a farcc.

Mára deébriur fo deira don feichiumuin toicheáa gan farcc  
a ačgabála do breiét, nóá nruil éruc uada i nemmbreiét in farcc;  
ocuy ní tét fogelt, ná bleét, ná lobuá ina ceann no co ruettar a  
farcc; aét anad ocuy oichuin do ruagail uirri a haéle a deé-  
briura.]

(268.11)

O'D. 138.

(6<sup>th</sup> 1927)

Friethrrethar farc friethrlich, .i. fri mnréte ar do rué  
a fri ruillecht do breiét farc na athgabála; [raeter no airnežter] in  
farc do breiét a fri ruillecht na athgabála. Cuic peoit muna ruettar  
amlaró. Olomtar diaf la teir, .i. raeter no airnežter diaf  
ar teir, no ba teir do ual mar aon nefin fechem toicheáa do gabail  
athgabála, .i. raeter diaf anó la taob ná teir, .i. fechem toicheáa ocuy  
aigui, .i. raether no airnežter diaf ir teir malle fur aš breiét in farc,  
aigui toxui ocuy ruonairi. Tiašur do cum raethe fri ar a tir  
toalaitheir, .i. tiašur le do cum raethe fri ara ferann óa toš-  
rlaóter in athgabail, .i. co raethe in bróbuá do breiét a farc, .i. an  
ruonairi ocuy in fer tairgille. Do cum ruuuir iar ren, .i. do  
cum ariuir iariuin ar a aéle rin in fri ar a feib no airne do gabail  
ir in athgabail do breiét a farc, .i. ruáam ruuuir eile. Dian fri  
feirer, farc treir breithir, 7rl, .i. ma óa ferur in ni ir óir óuit,  
sur ab e orou do beirar do tuaral. Qirri; na tri brathra óa farc  
na athgabála, no sur ab i in treir breithir a deira farc na athgabála  
do breiét, .i. óa ferur iar fri eolur athgabála do gabail sur ab eó  
aóbera don treir breithir i n-uró airnerin: no gabuir t'athgabail;  
ocuy cuic peoit munab irin treir breithir. Co teršair, .i. sur in-  
treóra óuaralšair ain, .i. óinnir. Cin friuri no šairter, .i. ir  
re fo cin muir gabáó ai. Forur friuri i n-šairter, .i. ir e fo forur  
no arur fur i ŋaburi. Fechem aróa la brathar, .i. ir e fechem  
biar a óal a brathar a cenn noime.

= gus in brede-sa ?

= ag labradat?

Forur annro.

Olo m oligeó forur fri raighe fri fri inorucur n-inbleo-  
šain, .i. no aruir, .i. foruoir innir, .i. raóri no airne in tauiur iar fri  
35 reir inuiraš athgabail inbleošuin ar inuucur, ar a rušurtar cin  
caé tren eintaró.

(6<sup>th</sup> 1928)

Ocuy raethe friuri ruirnióter óaingen, .i. ocuy sur ab  
óaingen in raethe fur i ruirnióther ai iar cae uró a cae gen mann gen

gl. m. coimbed!

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.

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.

*is given for thy noble saying*

*who is pleading on behalf of it or about it.*

Of the pound here.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued, i.e. or tell it, i.e. the residence here, i.e. tell or state truly the law of the habitation by which the distress of the kinsman may be sued for his worthiness, by which the debt due by each powerful defaulter may be claimed.

And the green into which it is put should have a fence all round, i.e. and the green into which the property is put in the lawful manner



DISTRESS. bia, .i. apur don oligeó raí, .i. co roib daingen at timairgtheir i rin  
 raí a ruirimíroter dia gobneó; [ocur muna be daingín beirí cuic reoit  
 O'D. 139. inn ein cu tí olc dé]. Cuairí, .i. cae upó a cae. Sen cumurce  
 n-ilap cethra, .i. sen cethra ilapda eile do cup i naon cumurc rí, .i.  
 innile roir do cup a cumurc na athgabala, no sen innile roine do cup  
 an-aon cumurc rí ceile. Ippó rin ír cumurc nilap cethra ann.

.i. larucha 7 eich  
 freinn O'D 139

In cumurc nilap cethra cuic reoit ann don inableoguin, ocur  
 ma ro far rogal don athgabail, ír aigín in neic ro loiti don  
 athgabail; ocur noa nuil in do cirtac írin comurc nilap cethra  
 10 aét munar rogal da athgabail de, ocur ma ro far, ír aigín in  
 neic ro loiti di o'ic rir.

O'D. 139. Munab farc ruiríet, no farc don tref breter, [cé no]  
 bepaó a farc innur eile, atait cuic reoit in do inableoguin;  
 ocur ciama farc ruiríet no cia mo farc don tref brethir  
 15 imberaó, munab iad in triar ro bui ga toxal amaé ber ag breé  
 a farc, atait cuic reoit inn do inableoguin; no muna manoir  
 O'D. 139. oligeóe gin bepa gin rlegá; no mío cumurc [n-il cethra] atait  
 cuic reoit do inbleoguin, .i. gan cethra ilapda do cup anaon  
 cumurc rí.

20 Dia cumurctar, cuic reoit inn, muna tí olc dé; ocur dia di,  
 ragaró ar ron a ríach.

(O'D 1929)

| Eich, .i. pinenna. Mucá, .i. orpa fein. Cairis, gabair, .i. gin n  
 oib rin anaon cumurc ne ceile.



without fodder or food, should be surrounded by a fence, i.e. state the law of the green, i.e. the green into which the distress is brought to be impounded should be secure: if it be not secure there is a fine of five 'seds' for it to the kinsman, even though no injury may result therefrom. 'Cuaird' (all round), i.e. 'cae uird' Without intermixing various cattle, i.e. not to mix it with various other cattle, i.e. not to put any cattle whatever along with the distress, or not to intermix different kinds of cattle. This is what is called the intermixture of the various cattle. DISTRESS.

For the intermixture of various cattle there is a fine of five 'seds' for it to the kinsman, and if injury happens to the distress, restitution for the thing injured *is to be paid to him*; and there is nothing to the debtor for the intermixture of the various cattle, unless his distress has suffered injury therefrom, and if injury has resulted, restitution of the thing injured is to be paid to him.

If it be not notice by the track of the cattle, or notice of the third word, i.e. should he (*the plaintiff*) give his notice in a different manner, there is a fine of five 'seds' for it to the kinsman; or though it should be notice by the track of the cattle or notice of the third word that he gives, if it be not the three persons who had carried it (*the distress*) out that go to give the notice, there is a fine of five 'seds' for this to the kinsman; or unless it was placed in the legal pound, without stakes or spikes; or if there be an intermixture of various kinds of cattle, there are five 'seds' for it to the kinsman, i.e. it is unlawful to allow different kinds of cattle to intermingle with it (*the distress*).

If they are intermingled there are five 'seds' for it, even though injury does not result; and if injury results the fine shall be in proportion.

Horses, i.e. males. Pigs, i.e. by themselves. Sheep, goats, i.e. none of these to be intermixed.





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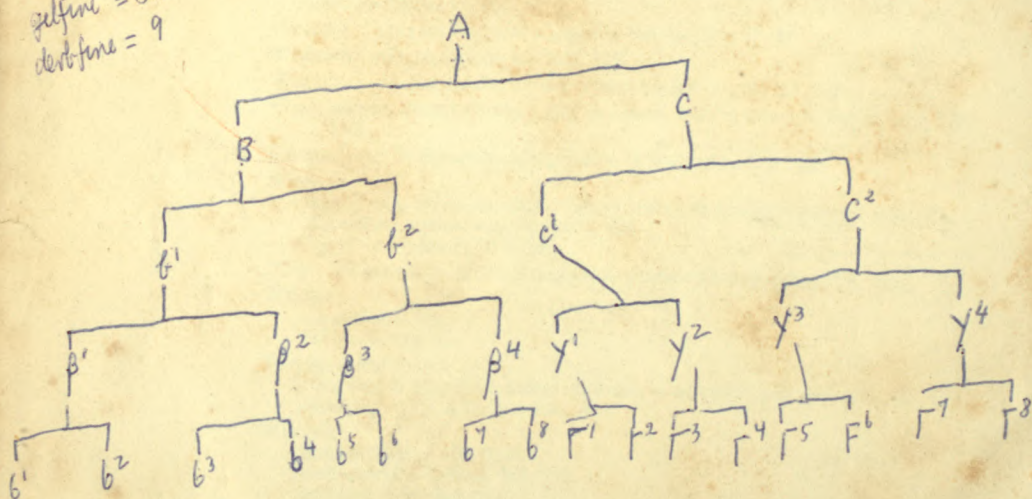
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selfine = 5.  
derbfine = 9





The fifth book is Córus Bédna? 483.



Ae Emmaide 92.12

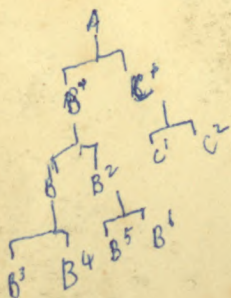
B. Nemed 102.11f. 112.28

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The one-day distresses seem to be <sup>mainly</sup> concerned w. article of property of which one is  
out of possession

22/6

The 3-days rather with 12/10 finding therapy with duties.

similar... cna. 126 note 1.

foibachair & marbachair contrast 172. 16.

244.1 for laime derge. of W. Clofradel.

fasc ('notification', 'Anzeige', differs from apad (15 days normally) in that it is given  
after the distress has been removed. cf 302 ff. 266, etc. 104.12.

foiní doimeit = foiní do-ndemen? cf 94

foesam doesn't follow the distress out of the debtor's possession, but  
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