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*Antiquæ Leges et Institutiones*

*et Antiquæ Leges et Institutiones*

*et Antiquæ Leges et Institutiones*

HIBERNIÆ LEGES ET INSTITUTIONES  
ANTIQUÆ;

OR,

ANCIENT LAWS AND INSTITUTES OF IRELAND.

THE HISTORY OF THE  
CITY OF LONDON  
FROM THE FOUNDATION OF THE CITY  
TO THE PRESENT TIME  
BY JOHN STOW  
1618

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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

Ἀθηγαθαίλ ;

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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DUBLIN :

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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 —“*Ἴοϩῖ* (*Nofis*), therefore, is the name of this book, *i.e.*, the knowledge of nine persons.”\* Authors  
of the  
*Senchus*  
*Mor*.

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

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

These verses are also quoted to explain the word “*Ἴοϩῖ*,” *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 *Béra 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 Crimthán, 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 Crimthán 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 Uóé) at the end of the eighth century, there is a hymn ascribed to Dubhthach,‡ so that there is evidence from many sources of his having been a remarkable poet and author.

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

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

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

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

§ In the text of the Introduction, pp. 16, 17, Dubhthach is described as "ῥῶι ὀεῖρα," Doctor of the *Bérla Feini*; but in the Commentary, pp. 38, 39, as "ῥῶι ὀεῖρα," Doctor of Literature; and Rossa as "ῥῶι ὀεῖρα ῥεῖνα," 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 <sup>St.</sup> 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 Caernech.”\*

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

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

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

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

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

The Irish kings who are mentioned as having taken part in sanctioning the composition of the *Senchus Mor*, are 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'Dubhagáin's Topographical Poem:†—

"O'Coidealbhain of troops

Is the surpassing-wise king of Laeghaire."

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

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

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

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

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

In the commentary on the introduction the *Senchus Mor* is said to have been preserved in part "by the composition of the poets, the addition from the law of the letter, and strength by the law of nature;" and an explanation is added, that "the composition of the poets," referred to the work of Fergus, Dubhthach, and Rossa. "Addition from the law of the letter" is explained to mean—that the *Senchus Mor* was harmonized with the written law, or Word of God, by St. Patrick, St. Benignus, and St. Cairnech. "Strength from the law of nature" is explained—such part of the law of nature from which the Pagans passed their judgments. With this part of the work the names of Laeghaire, Core, 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 Core 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 Core 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 Core adjusted it."†

\* Irish Topographical Poems, p. 99.

† *Leabhar Na g-Ceurt*, pp. 29, 51.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† O'Curry's Lectures, App., p. 491.

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

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

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

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



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

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

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

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

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

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

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

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

Again, it has been urged that St. Cairnech could not have taken part in the composition of the *Senchus Mor*, as his death is placed by Colgan at A.D. 530, and as he was the cousin and contemporary of the monarch Muirchertach Mac 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 Altinoyshe—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 "Cuilt," which he had been unable to identify. Now, one of the townlands between Kilmainham Wood and White-wood, in the valley of Glenn-na-mbodhur, is Coole, which Dr. O'Donovan derives from "Cuil." This may be a trace of the name of the ancient royal residence, in the vicinity of which Dubhthach, and St. Benignus, and the others,\* would, under the sanction of King Laeghaire and St. Patrick, according to the account given, have composed the Senchus Mor in winter and spring.

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

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

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

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

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

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

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

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

Harleian  
MS

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

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

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

† Fol. 18 a, 196 and 206.



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

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

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

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

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

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

† End of p. 450.

size, and the volume in which it is contained is "composed," according to Dr. O'Donovan, "of various fragments, written at different periods by several hands." The words "Senchur 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 Senchus 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 Clonmaenise, cited by O'Donovan, in note (m) to Annals of the Four Masters, A.D. 1317.

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

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

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

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

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

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

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

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

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

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

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

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

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 "Νοιρηγ," 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, "Ατζαβαι,"—"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,  
 Ccúm fpu míth,  
 Ech fpu aige,  
 Dam fpu h-ar,  
 Do fpu bícht,  
 Mucc co nup,  
 Caupu co lí;  
 Toichneo ru,  
 Diathao aré,  
 Efburo fleoi,  
 Inreab nealpa,  
 Comopuir cach aiú,  
 Tincup tigi cach,  
 Dír i mbro baile,  
 Ciel ocup caire,  
 Lorac ocup criathar;  
 Foaú meich aré,  
 Carao raite,  
 Carao 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."

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'Conor never attempted them, and the editor of them [General Vallency] distrusts his translations, because the text admitted of various expositions, and the commentator is frequently at a loss for their meaning."

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

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

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

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

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

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

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

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

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

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

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

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

Untrans-  
lated  
words.

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

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

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

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

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

\* Page 261.

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

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

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

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

‘Athgab-  
hail,’ or  
Law of  
Distress.

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

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

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

The plaintiff or creditor having first given the proper notice, proceeded, in the case of a defendant or debtor not of chieftain grade, to distrain. If, however, the defendant or debtor were a person of chieftain grade, it was necessary not only to give notice, but also to “fast upon him.” This fasting upon him consisted in going to his residence, and waiting there for a certain time without food. If the plaintiff did not within a certain time receive satisfaction for his claim, or a pledge therefor, he forthwith, accompanied by a 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 (‘*athgabhail ar fut*’) a “distress with time,” but under cer-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Again, in the description of Achilles' shield—

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

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

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

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

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

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

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

It is a contribution to the history of the Irish or Scotic 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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SENCBUS 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-

### SEANCHUS MOR.

INTRODUC-  
TION.  
O'D. 1.

Locc don lairdé Teamuir, ocur loc do Seanchur hi rampaò ocur i rogmur, ar a glainni [ocur ar-a-haidne] i<sup>r</sup> na haimeirab rin; ocur Raith zut aird, in baili a<sup>r</sup>ota Lec Patraic anu, i n<sup>g</sup>lind na mbodur, i pasur s do Nith nemundach, a loc a ngeimurò ocur a n-eruaç, ar zaire leo a conat ocur a uirce, ocur ar zeraideçt i naimeir in zeamruaça.

inn

Rait zut aird do no, i<sup>r</sup> aru abeurur Rait zutairu, .i. rait i naimeir<sup>inairtha B</sup> nech ma zut aird, no na zut n-inoligteç; no a n<sup>g</sup>otab na n<sup>g</sup>ard, na neolaç, no na n<sup>g</sup>ard, na nuaral.

O'D. 1.

Ar brn Nitha, .i. Nith ann don abunò, no Nith, ar in conriet no zaru na zemit and rru Patraic; no [Nemançe] nemfoiaomeç, .i. um iare ocur um toraò; no Nith nemundach, .i. mill nemunn ro zabtar ma trais; no zuma zum do ronta i rampaò Nemanochi; no Nith nemneaç, .i. 15 dooz neime do ranta inoti do Patruiz.

Cuach lan do neim do mat rru do na rraioib do, ocur no rullriget do Patraic eirid, ocur zunaò anrur do runde Patraic na bruaithara iran lino:—

“Iubu rir rru ibu, rir ibu anrur,  
20 “Rur brn uaçta, ibu liti, Xurri lera.”

Ocur cibe zabur rin for nim no lun ni bia irioit de. No comat e “in nomine Dei Patruir” do net and, ocur no canat irin lino.

Ocur ic inunda aimeir doib, aimeir laezaire mic Neil, ruz Eirenn; ocur Tetorur rob aird ruz 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.)  
ed. v. transl.  
ZCP 20, 488

## SENCUS MOR.

THE place<sup>1</sup> of this Poem and the place of the Sen-  
chus was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird, where the stone of Patrick is at this day in Glenn-na-mbodhur, near Nith nemonnach, was the place,<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.

Rath guth aird was so called as being a fort ('rath') where a person was punished 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 'nemshomaínech,' 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.

4 *small empr.*

Senchur Mór.

(O.D. 1753)

INTRODUC-  
TION.  
—

and in tan rin, ocur deirmecect airiude, ut | diait in  
fileo—

“Patraic ro baithuir go li,  
“In ainriur Tethori,  
5 “Pritcuir roircela cen meç,  
“Do tuait molraiz mac Mileo.”

Ocur pepra do Seancur lin peprannu in tSencura,  
.1. :—

“Laegairi, Corc, Daoir dur,  
“Patraic, Deneoin, Cairneach coir,  
10 “Rora, Dubtaic, Fergur co feib,  
“Naei raizgi rin tSencuir moir.”

*B divergen here*

Pepra na laide imorro Dubthaic Mac ua Lugair, riz  
fileo bpep nEpeno.

Tuait a denmu in tSencura; Patraiz do toirdect  
15 1 nEpinno do rilao baithuir ocur cpeome do Saideuib,  
.1. ir in nomao bliadaian do flaitear Tetori, ocur ir in  
cepramao bliadaian do flaitiur Laegaire mic Neill, riz  
Epenn.

|| C 756

Tuait a denmu na laidi imorro: .1. Laegaire da  
20 urail ar cae fer do muinntir Patraic do marbae;  
ocur a bpeç fein o Laegaire don ti no muirpeo, co  
rinuudrim in dilgae do bepaç do. Ocur do cualaio  
Nuadu Derg, mac Neill, depraathair do Laegaire  
eiriueic, ocur e a ngialluidect ac Laegaire, ocur a  
25 dubairiude da ruarlaictea de, ocur go tucta cuina  
eli do, no muirpeo neç do muinntir Patraic. Ocur  
tucao tairidect marcrluaz Laegaire do, ocur ro ru-

|| 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 Senchus were the number  
of the persons of the Senchus—viz.,

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

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

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

But the cause of the Poem having been composed  
was *as follows*:—Laeghaire ordered his people to kill  
a man of Patrick’s people; and Laeghaire agreed to  
give his own award to the person who should kill *the*  
*man*, that he might discover whether he would grant  
forgiveness for it. And Nuada 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.

απλαϊαττα δια ζιλλινδεετ, οκυρ πο ζαβυρταιρ φλανυ um  
α comullaδ ριν ρυρ; οκυρ πο ζαβυρταιρ α ρλειζ α δε-  
δοιρ, οκυρ δο ευαρδ δ'ινδραϊζι να κλειρεε, οκυρ ταρ-  
λουζ in ρλειζ ρυιειβ οκυρ πο/ μαρβυρταιρ Οδραν, αρυ  
5 Παρραϊζ.

(O.B. 1754)

No zuma inu carpuic no beē in clepech and, οκυρ  
Οδραν oc coruζαδ in carpuic, οκυρ zuma cuiζι budem  
no beruδ in τυρκυρ. Οκυρ πο ρερζαρδεδ in κλειρεε, οκυρ  
πο τοζαιβ α λαμυ ρυαρ δοcum α Τιζερνα, οκυρ πο bi*ix*  
10 eporrigill; οκυρ ταινιζ ερνευζαδ οκυρ talumcunirζαδ  
μορ ιρην βαλε, οκυρ δορχετυ αρ inn ζρεm, οκυρ ταρ/  
in/ ηρροϊλλρε; οκυρ ιρρεδ α δερμυιτρεm co νορλαιαττα δορμυρ  
ιερρυν and in uair ριν, οκυρ ζο ραβυρ αζ impoδ na  
Temραc; οκυρ conιδ ain ριν πο clacenta Temυιρ. Οκυρ  
15 πο αιτταα α Τιζερνα ρυρ να λαμυ δο τορνem um  
breē do ζαβαλ ina ρερ μυινδοτυρ δο/ μαρβαδ, οκυρ α [f. 16]  
ροζα bpeēmon 1 n-ερυνν δο; οκυρ πο αεμυρταιρ ροm  
ρην ο πο ηαιττεδ δια ρυρ.

Οκυρ ιρε ροζα ρυc, .i. δου α ρειρ ρυζρλιδ innρι  
20 ηερηνn, .i. Dubthaē Mac ua Lugair, λερταιρ lan do  
ραē in ρριρτα ναim inρην. Ιρ/αρ ριν ζαβεθυρ, ο byρ ταρ  
μυιρ τιερα [neē] δ'αερα α δαλα, α ροζα bpeēmon 1  
n-ερυνν δο; οκυρ ο byρ ταρ ερνε ευιερδ τιερα, α ροζα  
bpeēmon ιρην ευιερδ δο. Οκυρ πο ρα δοιλιδ λα  
25 Dubthaē inι ριν, οκυρ αε βερτ. Ουρραιν δουτ, α ραδ  
ρρυν, α κλειρζ, ολε; ιρ amnyρ dam βειτχ ιρην δουλ  
ρην ιταρ Δια οκυρ δουne; αρ μαδεαδ αρβερρα α ne-  
μειρυc in ζνιμαρα βερ, διδ ολε δοτ inēaιβρυ, οκυρ in

ann no/

<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>took</sup> gave guarantees that he ~~would fulfil~~ <sup>INTRODUCTIONS.</sup> his promise; and he took his lance at once, and went towards the clerics, and hurled the lance at them and slew Odhran, Patrick's charioteer.

Or, according to others, the cleric (*Patrick*) was in his chariot at the time, and Odhran was adjusting the chariot, and it was at *Patrick* himself the shot was aimed. And the cleric was angered, and raised up his hands towards his Lord, and remained in the attitude of prayer with his hands crossed; and there 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 custom*, that whenever a person comes over the sea to prosecute his cause, he shall have his choice of the Brehons in Erin; and when he shall have come across the boundary of a province, he shall have his choice of the Brehons in the province. And this thing was grievous to Dubhthach, and he said—"It is severe in thee, <sup>for saying</sup> "O cleric, ~~to say~~ <sup>to say</sup> 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 <sup>Me to</sup>

||C 758  
O.D. 1755

INTRODU-  
TION.  
—

po lat. Maðeað arber ðono, a eipic ocuf a inðechað  
ber, ni bið mað la Ðia fon; uair aped / tucairi let 1  
n-Eipenn breð foircela, ocuf iped fil inñitiriðe oððil-  
gað caða uile o cach coimneram ði arairi. Iped po  
5 bai fon ðo cinð inð Eipinð breð pechta, .i. inðechað  
eiprið cof 1 coif, ocuf fuil a fuil, ocuf ainm 1 n-ainm.

C. 757.

Mað tpa, ol Paðraic, in ðo bepa Ðia fon herla-  
bra, pað. [Non uof eptir qui loquimur,] ped ppi-  
tur paðri [uepiti] qui loquitur in uobis, 7pl.

10 Þennachair Paðraic iarpum a zinrum, ocuf ðo luid  
pað in ppiðata paðm fon a eplabpa, con ðebairt, .i.  
Inñitintuð 1 ngeinðleçta, ocuf inbreð.

15 Ceðarða ðo pime ipin luid ped, .i. pað o cach aðgairther  
ocuf togað ðo cach aðgairther, .i. uair ipert ðo paðða, ocuf  
pað o ppað Eipenn.

[Inñ tin] tuð<sup>1</sup> ngeinðleçta<sup>x</sup>

Snim olc mað inðechur;

Ar ip ðo coimet cpeidmi, paðut,

Fopaebu cumachta ðo cofe gacha claine.

20 Cauinðrech la hainm nechtranð

Euid bathir, pecað cin ðigail;

Ðociallathar ppiñði, fonzeit a nennacc.

Ar ni ðlig ðemun ðilguð,

1 naipir inpuinðmithe.

25 Nimita pamlair ðuine,

<sup>1</sup> Inñ tin tuð.—The first two syllables of this word are not in the manuscript, but are supplied from the fourth line above. After the word there is in the manuscript (.i. nepað and) a gloss upon it.

Inñud ing inðleçta O.D. 11  
Inñud in gindleçta 8 pl C 758.

“thou wilt not deem it good. And if I say that ‘eric’-<sup>INTRODUC-</sup>  
 “fine is to be paid, and that it is to be avenged, it <sup>TION.</sup>  
 “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. diligend ?*

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

For the demon is not entitled to forgiveness *the guilty*

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.

10 Diañ dia dílatchar ír díleí abthain;  
 Abthain a dānaí í tairmhteche  
 Tar timna narōrach.  
 | Airio bui moð caich in aithirí;  
 5 Airilliuo íar epocharo | Cuir,  
 Cenibad in olc nall náithirpeo.

[fol. 1<sup>c</sup>]

O.D. 1756

C.2263 f

Cio fo deira co tabuir logus don duine, o do rigne peccad, acé  
 co ndeina aithirí, ocuf nach tabuir logus don aingel o darigne  
 imarbar, cia no éiríad ne aithirí? Ír e in faé fo deira, corp  
 10 aithiríe daenōa ata in an duine, ocuf ata ic Dia forad ír aithiríe  
 na in forad a raibí; corp remíde glan imoirio ata imon aingel,  
 ocuf nocho nuil ic Dia forad ír aithiríe na in forad í raibí; ocuf  
 ír aine na taro logus do o do rigne imarbar, cia no éiríad ría  
 aithirí.

15 Ailíu Dia, | forpgeð mo ret, |  
 Sinu aithirib, | aithirib nae nept,  
 Nað clāen coicept coimōiu;  
 Co na forpcearō forbar  
 Forpūlechar per.

20 Fomroir fir fiaðat,  
 Fiaðairí naerāha,  
 Nuadāat imbith fompūigled.  
 Forpūar, forpetar, fir deōda |  
 (Diamchuirbre cataid),

25 Cach mac ina cinaid | also C.14. 1303.10  
 Cingid ar chel. |  
 Congeib da pecht deirmprecht dígla.  
 Demnigur dim gnuadib  
 Nað goipet zel miað,

midir?

30 Mīðair meremnacht rlan;  
 Sechim íar mo bairthí rātrāic

<sup>1</sup> Hear me.—Ailíu 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.2254f. w. glosses.  
 Also other lines  
 omitted here?

*path "death, destruction"*  
11

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.

*descriptive simile 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, O God! (direct my path,  
The oldest fathers, the fathers of potent knowledge,  
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.  
Divine knowledge, it is known, decides  
(To which veneration is due),  
That each man for his crime  
Shall depart unto death.  
The two laws, indeed, contain examples of vengeance.  
It shall be proved by my cheeks  
That I shall not stain their white honor,<sup>2</sup>  
I shall pass a sound judgment;  
I follow Patrick since my baptism.

*let him*

*he?*

*in the world it was decreed (?)  
to me*

*I confess, I know (?)*

*sq. vb. after deal:  
if 20, 370.*

<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.

INTRODU  
TION.

C 2555

Ḑianṭar leir lam arṑoille,  
Ar ir cach beo beirer bṑeth  
Ḑer ahae a ṑoga.

Ḑui ir in cetna nouṑ fer nḐrenḑ

5 Na Ḑia ḑerlaiz inna nua recht.

Ni dam trocaire|trinoit,

7ṑ Tre nime nerṑ (na) naḑ nḐḑam nanacht,

Ar ba bithnuasud

Inṑṑoṑrat Ḑia dia trocaire,

10 Coniḑ aitheṑrach aṑoille,

1 naṑilliuḑ bar.

Ḑaḑ cach oen oirṑer ḑuine;

Ḑeibhṑuz ṑoḑa ṑluasair ferṑ|raizit,

Ec elgnar ḑearṑ,

C 2255

15 Ḑia mbi maṑb neach (ḑe);

|| C 2255 Naḑ naniz ṑuail ṑnaite,

Na raire|ṑraithe:

Ḑeo bṑonḑur bar,

" Ar miteṑ miṑnima, ar baḑar barra.

20 Ḑiḑbu cach leiceṑ biḑbuḑa;

Ḑearu bar biḑbuḑa.

Ḑreath reachtḑa ḑomṑuid|ṑeir meicṑ,

" Ir olc noḑ noiṑṑ miṑnim;

Conceṑtam bṑeithemnacṑ bar,

25 Ḑaḑ ma chinair cach.

Ḑreth ar neim Nuḑaḑa,

Ocuṑ ni ar bar ḑearar.

CIH 1303.17

Large type!  
C 2255

30 Ir amlair ṑo comailṑea in ḑa reacht; ṑo hoṑta in biḑbu ina chinair, ocuṑ ḑo ṑuigleḑ [nem] dia hanman; irṑeaḑ imḑeirḑ  
30 Ia ṑiṑu ḑreann cach ma chinair, ar na ṑo ṑoirṑe in peccar aitheṑrach ir in moṑi 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 Cainbṑrethach is said to have taught the ancestors of the Scoti in Egypt.—See page 21.



de N

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 wch G. 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 = divulged?  
as trans.

Let each one die

[f. 2a]

INTRODUC-  
TION.

17 1r feo tuictheip triairin mbreiteira anuar, no falluig Dia do  
Dubthaic, .i. tiae'tain iair uilguo ocuf indechao: uair indechao  
no bi ria Patraic i n-Eirinn, ocuf uilguo tue Patraic lair, .i.  
Nuada do maibao ma einao, ocuf nem o Patraic do. Ait ata  
8 uilguo iain mbreit ren, ocuf ata indechao. 1r e tiae'tain iair  
uilguo/ocuf indechao do nithip inniu, uair nach fuil comuf nime  
ac neoch inniu, amuil no boi in la rin, cen tuine do maibao ma  
cintuib comraiti, an cem fogaba eipic; ocuf cach uair na fuigbe  
epic, a maibao ma cintuib comraiti, ocuf a chur ar miur ina  
10 cintuib anpoit ocuf inoithbire torbu; ocuf fognam uao ina  
coip ocuf ina eunora.

(O'D. 1758)

cf. C. Ad. p. 43

Small print! || C 756

1airin mbreit rin tria no forcongria o Patraic  
for feruib Eirenn ar co tirtar co haen maigin rru  
haentaio imac[α]lma do. 1ar tiae'tain imuipio doib  
15 don daul no ppucaio forcela Cripit doib uili; ocuf ot  
cuar o'pream Eirenn maibao na mbeo ocuf beougaio  
na maib, ocuf uili comac'ta Patraic, iar tiae'tain do  
i n-Eirinn; ocuf ot cono'catur laegaire cona d'ruioib  
do faruigaio tria rirta ocuf miubail' de'pmapa i fia-  
20 nairi fer n-Eirinn, no'lectrae for, ogreir De ocuf  
Patraic.

O'D. 11

c. 758.

1r and arbert laegaire: "Rictai a ler, a rru  
Eirenn, ruioiuigaio ocuf orduigaio cach pechta lino [cio  
cenno'ca in ni feo]". "1r feru a denam" ol Patraic.  
25 1r and rin tarucomlaio cae aer d'ana la h'Eirinn co  
tarpen cach a ceipio ria Patraic, ar be'uib ca'ca pla'ca  
la h'Eirinn.

cf. III. 30ff.

5 |

1r and no herbaio do Dubthaic tarpenao breitem-  
1 Retaliation. In O'D. β, this is somewhat more clearly stated, thus:—Uilgaio  
d'anman Nuadaic, .i. ap'et for nim, ocuf innechao for a coip, .i. a  
maibao ma einuio, 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>2</sup> and service is required of him for his *unfulfilled* contract and covenant.

INTRODUC-  
TION.

<sup>a</sup> Ir. Unne-  
cessary *inadvertent*  
*profit*

After this sentence Patrick requested of the men of Erin to come to one place to hold a conference with him. When they came to the conference the Gospel of Christ was preached to them all; and when the men of Erin ~~heard of~~ the killing of the living and the resurrection of the dead, and all the power of Patrick since his 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  $\text{IAP TIACTAM DO}$ , it is  $\text{IAP TIACTAM IM DOIB}$  in the original, but corruptly so.

*mitto /*

INTRODUC-  
TION.

C. 758.

(O' 1759)

f. 92. 17

C. 758.

rocht C 759

|| C 2276 f.

cf. III. 30. 31 f.

C. 759.

= Crethin (acc)

f. 16 C Z 183

englasca O' 12

nura ocuf uile filidéicta Eirenn, ocuf nach pechta ro  
palnagarat la firu Eirenn, i pect aicnid ocuf [a pect  
faiði] ocuf i mbreataib inhir Eirend ocuf i fileðab.

5 Toairngertatuf do icpat bepla ban bias, .i. pecht  
litre; ar in Spirit naem ro labaratar ocuf do air-  
cecham tria gnu na fer fírean cet rabatar i n-inhir  
Eirenn, amail do n-airceáin tria gnu na [pim faiði]  
ocuf na n-uafal aítire, i pect petarlice; a ro ríact  
pect aicnid mar nað rochat pecht litri.

rocht?

10 Ina breata fir aicnid tra din ro labairtar in  
Spirít naem tria gnu breitemon ocuf filid fíreom  
fer n-Eirenn, o congabat in inri ro co cretium anall,  
dor airpen Dubthaé uile do Patraic. Ni din nað  
taudáid fir breitir n'De i pect litri ocuf nupiaðnaife,  
15 ocuf fir cuibrena crepion, conairged in ord breitem-  
naicta la Patraic ocuf eclairi ocuf plaité Eirenn; do-  
neoch robbá dir pect aicnid [uile] inzi cretium, ocuf  
a coir ocuf comuam n-Eclairi fir tuait. Conide Sen-  
chur mar inren.

20 Nonbur tra do erglar do ordugad in liubarri, .i.  
Patraic, ocuf Beneom, ocuf Cairnech, tri ercaib;  
Laegaire, ocuf Corc, ocuf Daire, .i. trí ruz; Rora, .i.  
mac Triáim, ocuf Dubthaé, .i. ruí bepla, ocuf ferzúr,  
.i. fileð.

25 Nofir, din, ainn in liubarre ro ordairget, .i. fir  
nonbur, ocuf ata a dermepect rinn anuar.

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

<sup>2</sup> *Chief prophets.*—For pim faiði there is fer fírean 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;¹ for it was the Holy Spirit that spoke and prophesied through the mouths of the just men who were formerly in the island of Erin, as he had prophesied through the mouths of the chief prophets² and noble fathers in the patriarchal law; for the law of nature had prevailed where the written law did not reach.

Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island, down to *the reception of* the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons³ by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations and the harmony of the church and the people. And this is the Sencus Mor.

*included*

¹ Ir. Order  
of Brehon-  
ship.

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

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.

*example*

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

INTRODUC-  
TION.

1r 1 ro tpa in Cain Patraic, ippeð nað cumaic nað  
briētem daenna do Saedelaib do | taitbiuch nach in  
rogeba i Senchur moir.

1r é lín imoiprio inoipreir Patraic do tairdeēt i n-Eriuo, .i.  
5 deēnebar ar feēt pichit, (no deēnemar ar pichit).

Co tamic Patraic tpa in tabarita urlabra aēt do tmuir i  
n-Eriuo, fer conigne fpi arndēir ocuf feēluḡad; ferfēirita fpi  
inolad ocuf ar; briētem fpi briētemmuir a roreādaib ocuf  
paraiḡib. O tamic imoiprio Patraic, ip romam ata caē urlabra  
10 do na frib ro do fpi in berla ban, .i. ma canoine.

On uair dona ponuc Amuigim Slungel cet bret i n-Ere,  
robu la fileū anaeuip briētemmuir, cur in macallam in Ōa  
Tuar i n-Eman Mache, .i. ferceirtne file, ocuf, Meḡe mac  
Aona, mic Uirip, imun tḡḡan fuad bu ac Aona, mac Uirip.  
15 Ōa dorēa om in labrao ro labairfet na fileā ip in fuigell  
fin, ocuf nri bu reil donaiḡ plaēib in bretemmuir ro nucrat.

“Lar na fpiu ro anaeuip a mbretemmuira ocuf a n-eolur,”  
olad na plaē. “Hí tucanne cetumuir ararot.” “Ip me-  
nann,” ol Conēobar, “biao euit do cach anḡrom o nnu, aēt in  
20 in buir duthaiḡ doibrom de, nri nucra; ḡebaro cach a dpeēta de.”

Do allad om bretemmuir ar fileāib iar fin, aēt a nduāiḡ  
de, ocuf ro ḡab caē dpeaiḡ | Eireni a dpeēt don briētemmuir,  
amaḡ ro ḡabrat [uḡdar na in-bret ro rior]:—Dpeā Eaiāc mic  
Luēta, ocuf bpeā Paētna mic Senchaē, ocuf ḡubpeā Caratna  
25 Teirēte, ocuf bpeā Moiraio [mic Main], ocuf bpeā Eoḡan  
mic Durtacht, ocuf bpeā Ōoet Hemtinne, ocuf bpeā Ūriḡe  
Amibue, ocuf bpeā Decheēt ó leḡib, ce ro batup rre i tur.

1r in amuipri fin tpa do aentaiḡret maē fer n-Eirenn  
tomuip naē [anaḡ] ocuf muir do cach iar na maḡ, amaḡ ro  
30 ḡabrat ip na Ūreāib nemeo, ḡil.

<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.

(O'D. 1760)

|| LU 118<sup>6</sup>12~~|| LU 118<sup>6</sup>12~~

(O'D. 1761)

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 Repeated*  
S.T. III 186-7.

*dispute*

From the time that Amergin Glungel passed the first sentence in Erin, the judicature belonged to the poets alone, until the time of the contention which took place at Emhain Macha, between the two sages, viz., Perceirtue, 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 MacLuichta, and the judgments of Fachtna Mac-Senchath, and the false judgments of Carat-Nia Teisethi, and the judgments of Morann son of Main, and the judgments of Eoghan MacDurthacht, and the judgments of Doet of Neimhthinn, and the judgments of Brigh Ambue, and the judgments of Diancecht, the physician, which, indeed, were first of all.

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- [Cetna uḡḡur ceta ro buíó i n-Éirinn Áimeirḡin ḡlunḡeal,  
TION. in ríle, dálta Cai Cambretharḡ eiríde, in dala deircipul lxx.at  
O'D. 6, 7, rcoile Fenuira Parraíó. Ír e in Cae írin forpoglaínn rēcht  
and 8. Muiri rē tairdeét anair, ocuf ír bḡeḡa rēchta no beiréó. Ocuf  
5 ír anlairé mōiurḡur írin:—

In tan imorḡio ro ríóí Fenuir a da deircipul rēctmōḡet  
do rogḡlun in nílberla rōn domān, Cae tōa ír e ro ríacḡ co  
Éirípt, ḡer bo do Ébrairóib a bunuḡur, ocuf ro rogḡlun an  
berla nÉḡeḡtaccā; ocuf ar e at cuaró do Forann do ríḡ  
10 Éḡeḡtaccā. Ocuf [ar] rcaoiréó na rcoile rōn domān uile, ír la  
Cai do éuairé na tēctā ó Forann do chumcír Fenuira cuice.  
Ocuf ba rí tḡa rōchḡrac tucc doib Scot, inḡen Forunnó, do  
tabuiré do Néel mac Fenuira. Innde dicitur Scuit fori Scotairb.

Iar tēct don rcoil cuna nairi leo co Forunnó, ro rogḡlunierḡur  
15 an berla nÉḡeḡtaccā la Cai.

Írín anuirí 1 nōenta na hairíde mōra 1 nÉḡeḡt, .i. an  
éprairḡ, et ailia que in lege rērupta runt, ḡíl.

O do connuiré tḡa Fenuir ocuf na huile ríóó na bḡeḡa mōra  
do mōir rēr rēruor Déi, do tēḡoir dia rogḡlun leo, ar do  
20 ruirimēnairer ba tḡa rōrēraró neolurā ocuf rḡicḡnairā no  
ruriróóir Írriairóaró don na dḡuiré Éḡeḡtaccā, ocuf do ḡmōir  
ma airíde mōra, ḡíl. In tan tḡa ro cuairí Írriairóaró fori  
tēctéó, tairicc Cae la Muiri.

Ina Scoti olcena ro eluiríur ar oman na nairíde rēim-  
25 éprerā, ḡin tēct írin rḡuarḡeó la Forunnó; ocuf ar oman  
Forunnó, ocuf a airíbir iar tairctūn, do luíó Fenuir fori muiri.  
Ro buí tḡa Cai 1 caoiréct Muiri rḡur in rē rín, ocuf robuí ina  
ḡnair ac tairdeét tairírin dicitur, ḡur rcaurḡurí riu, iar rogḡlun  
rēchta Muiri; ocuf in do Tír Tairírinḡur [dōrriacḡ] rōn, acḡ  
30 írin nḡrēḡ, co rōibe 1 Tḡrācā.

In tan imorḡio tancutur lunnḡer inaccḡlileó co rābatūr 1  
nḡerimān, .i. ina hairíḡur, do chuairí iar rín da noct dec  
mílíó do mīleóib fori lunnḡer ar a tḡr, írēó do dechudur rō  
clu ocuf airídecur na lunnḡr ut, co rābudur a naonḡar mac  
35 míleó, ocuf do ḡellatūr ríde riu tḡr dia ro ḡabudair rēirín tḡr.  
Iar tairḡiul marā iar rín, ro curḡur ḡairóil na míló rín do  
lotur a Tḡrācā 1 tḡr Chḡrīctḡnēc ar eim, cunāó uairíḡ Cḡrīctḡnḡ.

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

<sup>2</sup> Néel. 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.

*suikh?*



<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:—

INTRODUC-  
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.

*the Ir. learn '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.

INTRODUC-  
TION.

Do luird tinn Cae lairín lúingef do luird a Tracia i nairéir a  
muinodairí feirim, ocuf no tairben doib a gref o no rcairrat,  
.i. Recht De do dainib ocuf a bretha. Iarí rín tría ba Cai ba  
bpretem lairín lúinguf uile. Inde dicítur Dhrecaí no briaí  
Cai. “Draí aní inn cach bpreí,” ar arí nibreth ar dia cach  
caingne, amuil arberur briaí do foirciuno in beta, ocuf don  
briaí deiginuig beirur Dia for a duile.

= inné ?

18 e int-ugour tanare ar airga no bui i n Eire i ngair Sen  
macc Aige, in tu[ξ]our tairrech do rúnter írín rencur. I nainn-  
10 ríu Ferzura macc Leti no bui.

Druí Ámbuí dano banugour fer n Eireno i ngair ocuf tre-  
buire. Inde dicítur Driátria Dhruí, 7rl.

Ina diais rín Connla Cambrethaí, rui Connacht; do foircíróe  
do feruib Eirenn i ngair, of e co raí in Spírúta naoim; íf é do-  
15 gne confluét rui na Dhruíróe, arberodírfíróe basur ét do dena  
nem ocuf talann ocuf muir, 7rl. ocuf grefin ocuf ecca 7rl.

= lat ?

Dad eiríróe ar bertrum rui:—“Denaíó tinn,” ol fe, “conb  
tairhe grian ocuf ecca i tuaró do feruib beta, ocuf eret-  
rúno iní no raíde ar ríu uile.” Innao aice naíae buí comuc  
20 doibriann, arbertríom, “Ferfóuinó,” ol fé, “taob do tabuiré  
rui fer do fforat hec omnia, .i. Dia nime ocuf talman, 7rl.  
Sam, raim laoiri ocuf ílmuine mic Dé nacha cuiríórí ífarí leí  
feirim; ocuf nach inaíóí i farí cumaétuib, ol na rí cumachtach  
lib gíó do cumrúduo gíó upó aen laithi no aon oírehi den tim-  
25 tairéí aca aon ina duile rín do ríer De deorfaba.”

th ?

Sencha macCuil Clain ina diaisríróe; ocuf íf focharíde dferuib  
Eirúno con deimnigéur a neimtréncharí róe. I tiri [Connacht]  
robuirim imorruo, ocuf bafóarí aíría dano, 7rl.

Fachtua, a macc, ina diaisríróe; ocuf íf ed imorruo ar moain  
30 deimnigéur ílí ba do Sencha mac Áilélla bro maccríróe, 7rl.

Seancha mac Áilélla íarum, 7rl. Morunn mac Maoin, Heiríó  
mac Fínocuil a ríóib, fero ueirur mac Morúinn, Feriaduic Fíno-  
fechtnach, ríú ocuf u[ξ]our gáíri fer nEirúno. Fícuil, a nainn-  
ríríu laoguiré mic Heli robuiríróe.

11c 75b #

35 Ite imorruo airduogour in tSencura:—Ferzúr Fíle, ocuf Dub-  
thuic Mac ua Lúguir, atreéctúdur ruanemain ríúreéta fou la

1 Brethcath or Brathcái, i.e. the judgment of Cai. See also Cormac's Glossary.  
2 Briathra Brighi, i.e. words of Brighi.

Now Cai went in the fleet which had sailed from Thrace to meet his own people, and he showed them his work since they had parted, i.e. the law of God to men, and his judgments. After this Cai was Brehon to the whole fleet. From him is named, Brethcath or 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.

INTRODUC-  
TION.

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

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

After her came Conna Caimbrethach, 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.

in/ 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 Laçghaire, son of Niall.

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

bound

INTRODU-  
TION.

? de aruidib Érenn

Patraic; sinnotha anuylam no bai ar a cinn do bheitha naile  
nuagouir do rruoiditir; .i. Sen mac Aghe ocuf Doirdin mac Uin;  
ocuf Moenach macc Hine, ocuf Fiachna Fiabheithuic, ocuf  
Credime Ceiró, ocuf Luchtaine raor, ocuf Diancée, et alii qui  
5 in libro maneserantur.

Uir buó eicim dín doibrium aét tairpenaó a coimne doneoch  
no cachnutar a ceile reinnib, ocuf a ceirtuáó maó Patraic  
fria reét litre do ucc Patraic lair, 7rl. Ocuf orduáó ocuf  
ruilleo uatoidrim.

= nad ↑  
sub. v

10 Ceo ruairu tria turaó Patraic no batuir aóannia di foilliruib.  
Intan noo neruaititir ina hieitennim a fir aicned, do cuireó  
[bolza for a ngruadab]; do cuireó bolza cetamur for de rru-  
aíde Sen mic Aghe, in tan no beireó claonbeiret, ocuf dor lectair  
itirum iar mbiret fir, 7rl.

15 Connla in ruceirde gair itir la rath in Spiraata naonin no bu  
rair.

Sencha mac Col Cluin ní conbheireó hieith condaruagad<sup>?</sup>  
in aróche riam ina hru. Paclena, a mac, aét in tan ruceó ríde  
bheith ngrua, maó i namuir meya do éinte mey in tair i mbíó i  
20 naon aróche, 7rl.; maó a namuir laéta noo rindair na ba a  
laeá; maó fir imoirro a nobeireó ba hoárlam in mey for in  
río; ocuf irde irann Paclena Tulbrethach.

Sencha mac Aililla ní conbheireó bheít ngrua gín teora [y]aiche  
aróda cacha bheithe. Fir naicne no bu a ríthel, cona ruca  
25 gaoí. Moirno ní conbheireó hieith em in ina braáuit; in tan  
dín no beireó gaoí no teannáó in rín ina braáuit. Maó fir a  
mbeyre no lebrung ime rir.

70 ?

Pileóa dano no batuir irin moir rí. .i. Pearáur Fianac  
(imoirro ir a Fianach a cuich Ciarruáge Luachra), Peperctne  
30 Pile, Meóhe mac Aóna mic Uíthi, Aithirne Ainnur, Pearáur  
Pile mac Aithirne, ocuf Pileóa Eirno dano olchena ní conbheith  
loá enech la cach rir dób no beireó gubreét, ocuf ba ercoimn a  
ceiró, ocuf ní conbheiraitir teimn laódu no imbar for orna, 7rl.

Ir eó tria rannuuo iragab cach dób a uátarar, ronn Senchura  
35 moir cetamur, la Sen mac Aghe, a imoirmach la Pearáur ocuf  
Dubtach; gé meoruisret ríde lam do dhechtair alanaí rru-  
gus-

1 Tulbrethach—i.e., hastily judging.

2 Fianach, now Fennet, in Kerry.

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

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

*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. Eithel 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  
 fashion  
 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 Ciarraige 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,<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

INTRODUC-  
TION. —  
 ταρ, γηλ; Ιμαρσ ναιρεχτα το Connla, Αι Ennach αρροσgab  
 Pichel α υσταρταρ; ταλβρετα Ρακτνα, Κορη Ρεμε μαρ, οκυρ κορη  
 Ρεμε bec, οκυρ Μιρσβα βρετα, οκυρ Rechol ιμβρεθη, οκυρ Clete  
 βρεθηα, οκυρ Καρη βρεθηα μορα.]

(O'S. 1761)

-da?

5 Cio comas locc no aifneided ar dur itir?

10 11n. Ορσ αρρεε ερυτα να νουλ; αρ ιρ ταλαμ οκυρ nem το  
 ροναδ αρ τυρ, [αρ ιρ κορηαρια loc]; αμυρη ι γυρσιν ιρη luc  
 ταμιαρ, αρ nemκορηαρηδα ιν αμυρη; περηα ιμορηιο ιρ αν  
 τρηρ luc, uαρ ιρ ο εορη οκυρ ο nemκορη no αμυρ. Ραθη αρρε  
 15 ιμορηιο ρα θεοιρ, uαρ να ηητ ρεμθερτυρ ρεομαινσ το να ριυβ,  
 το ρερ να ρελληαν; no ιρεδ ροθερη loc αρ τυρ, uαρ ιρ οια  
 μαρη το ροναδ αν ταλαμ οκυρ ιν μυρη; οκυρ αμυρη ιρη luc  
 ταμιαρ, uαρ ιρ δε Cetam τυκαδ ηρηαν οκυρ ερρα ρορ ηιτ το-  
 20 μυνστα, οκυρ ιρ ηρηαρθε ηαζαλτερ αμυρη. Ρερηα ιμορηιο  
 25 ιρη τρηρ luc, uαρ ιρ δε Name το ρηγε Cdam οκυρ Ευα, οκυρ  
 αμμανδα ιν ταλμαν αρचना. Ραθ αρρε ιμορηιο ρα θεοιρ, uαρ  
 ιρ οια Saτaρηm το bennachad να δυιρ, οκυρ τυκαδ Cdam ορολ-  
 λομναδ ρορηυ.

Fell. 20

cf. ll 1a

(O'S. 1762)

20 'Do beru iarum aircinnecht nime do luciper co na | ηρηαδαν  
 25 anzel nime. 'Do beru aircinnecht talman do Cdam οκυρ Ευα  
 co na elaino.

1ρ ε dono cet ni po τηρ 'Oia αρ ιν μαρη, .ι. ιν ταλαμ co να  
 ροτ οκυρ α λετετ, οκυρ ρο ειν ιν ηρηαμινιτ ιμαεαρητ uime,  
 οκυρ ιν ταλαμ ρο ιντραμαιλ υβαλλ ηρη ερηινο ρορ λαρ να ηρη-  
 25 μαμινιτ. Ro delb dono ιαρηιτν ολμια οκυρ uρη ιν ταλμαν, οκυρ  
 ηιτ ινο οεορη uρηρδι, οκυρ co ερηοθηδ ιν uρηι ηρη, co ηρηοθαιβ  
 οκυρ ηρηεαιβ τηρ μερηαρηαδτ. Ro delb dono να ηοετ ηζαετα,  
 .ι. ceτηρ ηρηηζαετα οκυρ ceτηρ ροζαετα; αθερηαρ dono ceτηρ  
 ροζαετα ειρ αν, com τα ζαεθηα dec ανηλαδ ηρη ανη.

if Saltair na Rann  
 29-268  
 (of which this is a summary)  
 down to p. 30. 24

30 Ro delb dona τατα να ηζαετ, comσ ραν τατ caδa ζαειτε οιβ  
 ηρη αραιε, .ι. ηελ οκυρ κορηα, ηλαρ οκυρ uane, βυθε οκυρ  
 θερη, ουβ οκυρ λατ, ιν αλαδ οκυρ ιν τινι, ιν ciαρ οκυρ ιν  
 οουρη. Cηαρη ιν ζαετ κορηα, ανεαρ ιν ηεαλ, α ταητ αν ουβ,  
 αμαρ αν οουρη; ιν θερη οκυρ ιν βυθε ιτηρ ηζαετ ηζη οκυρ

= amary

<sup>1</sup> Place.—This is an allusion to the place, time, person, cause, &c., of the compo-  
 sition of this work as set down, p. 1, *et seq.*  
<sup>2</sup> Corporeal.—The words “for place is corporeal” are supplied from the Preface  
 to Feilire Aenguis.

many of the works of other authors, &c. ; such as the Imard Arrechta by Connla, the Ai Eamlnach, 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.

INTRODUC-  
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~~ <sup>masses</sup> and the soil of the earth, and the currents of the watery air, and *ordained* that it should gently fall in rain, and form the streams and rivulets. He also formed the eight winds—i.e., four chief winds, and four subordinate winds ; and four other subordinate winds are mentioned, so that there are twelve winds accordingly.

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

INTRODUC-  
TION.

corcra bit; in uaine ocuf in zlar itir in uioir ocuf in zlegil  
bit; in liað ocuf in éiar itir in uioir ocuf in ciroub bit; in  
temin ocuf in alao itir in dub ocuf in corcra bit. Coni oi  
pozat in cað pumzait inrin.

5 Ro delb dono ocuf ro tomair in ru ceðna ina fuil ó talmain  
co firmamint, conio puzin do miter tiget in talmain.

*See dans rotomais ina fuil  
o talmain co fescar.*

Ro ruiz iaruin na peét panna ó ða firmamint co talmain:—  
Satorn, Eoir, Mercur, Mart, Sol, Luna, Uenir. 4 | (O.S. 1763)

[fol. 2c]

1r e dono ro tomair o ða erca co zren, .i. ða cet .m.  
10 ocuf a ceðar ceðraðat; conio do ir ann nem neðerða cin zað.

1r e dono ro tomair o ða a|ðri curuma rin itir firmamint  
ocuf zren, ocuf do ruðnaðt do ruðarub; conio hi rin in Olinp  
cen cumrcuðað duno ann in tref nem.

*cet/*

1r e dono ro tomair ina fuil ó ða firmamint zo talmain, .i.  
15 ða mile dec ar cnic cetab dec mil, ocuf ina fuil ó talmain co  
firmamint ata o firmamint co ruzeð, ceitri mile ríðet ar uax.  
2 do milib, cenmoða firmamint. In met dona fuil o talmain co  
ruiceuioe ir ped dono fuil o talmain rin co ruðomair inrin.

*2.*

1r e dono in ruiz rin, .i. ru nime ocuf talmain, ro tep in fir-  
20 mamint ar an maif moir necruðariz; ocuf ruoðariz cnic cpera  
inri, .i. crip tenitoe (.i. itir in ða meruazðhi) ocuf ða uarða,  
ocuf ða meruazðhi, .i. uarða anep, ocuf uarða a tuarð.

*=SR 165*

1r amlarð rin dono ro horðarizðea cetruð na firmamint,  
uar|amarð bir a blaerc in uiz| ir amlarð ata in firmamint in  
25 talmain inarurð; ocuf inacuairt dono pocert a tomur, ocuf ni  
taruina tomurtar.

*dar/*

Ocuf ro orðariz in ruiz iar rin ða re pairti do beð inoði, ocuf  
ða re mur ina rucomair, ocuf uioe mif do zne in zað pairt,  
conio hi cinn bliaðna nof timóillenn. Se rinurru caða pairti ðib  
30 rin tref in firmamint do ðaetnein roillri trefib, conio perca  
ocuf|re rinurru rí do rinurruð ano, ocuf comla zlam|friu cað  
rinurru, co rí in firmamint na tref brat zennuðe ocuf ina

*(O.S. 1764  
i/ 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 tri mile.

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





INTRODU-  
TION.

tonaig̃ tonaicta im talman, co tpu nimib̃ ocuf co tpu nimie impi;  
in rectmað imoipno po ceiptað i tpu nimib. Ní he dono rin forao  
aingel, aét a beé amaal roé imachairt, ata dono ar in rié  
rin, .i. in firnamint ocuf na reét nairorennaiç, o éa in uair po  
5 eruitaig̃ta.

Rof rann in ruç cetna i noib̃ rannoaib̃ dec, ocuf do riat ainm  
do caé rano fo leé; ocuf ata riat caða ranoa oib̃ a timéll na  
firnaminte, conro dona delbaib̃ ainmniçteir.—.i. Aquair,  
Pirc, Arreit, Tair, Semine, Cairir, Leo, Uirgo, Libla, Scoirp,  
10 Saigetor, Carricorruir. Conro iat rin in da rann dec rir i  
reé zrian ocuf erca; conro tpuá laéi ocuf deé nuair ocuf  
leé uair bir zrian in caé romn oib̃ rin, ocuf a cuic dec éet in  
zác rinn.

1 i mir Euar dono bir zrian i n-Aquair; i mi Febra bir zrian i  
15 Pirc; i mir Marta bir i n-Arreit; i n-Abra, i Tair; i mir  
Ma bir i n-Semin; i mir Iun bir i Cairir; i mir Iul bir i Leo; i  
mir Auguir bir i Uirgo; i mir Septimbir bir i Librum; i mir  
Octimbir bir i Scoirp; i mir Noumbir bir i Saigetar; i mir  
Decimbir bir i Carricorruir.

20 Iat annrin in da rann deacc rir i reéann zrian.

Ac cuic deçur do rir caða lae do caé inleétaé doneoé bir po  
zraoaib̃ Eclair: laéi mir zreme, ocuf aer erca, ocuf rié  
maria, ocuf laéi reétmaie, ocuf reib̃ naeib̃.—Finit.

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

Senchur fear n-Éireanð : cío conroiruitear? Com-  
25 cuimne da tream, tironacul eluairé dia raile, dicetal  
rile, toymach o Recht litre, neiptað rru recht aenid̃;  
ar ite tre n-ailce inreir rru a n-artaiteir breta in  
bethu.

Senchur .i. cáir ir rann rru na horcraib; ar in tuicait acc eolaiç, .i.  
30 canç can ingena .i. car cançine, cuira neiteir, .i. Senchaé rir na fer  
n-Éirionð, no renchamigne brear n-Éirionð.

Cío conroiruitear .i. ca cae nae rir i raer; no cío no cometar-  
tar in ní rir i raicir rencur rann; no [cío] no cometarar rencar.

Dunao, ocuf inoe, ocuf airberc conaçar don focul ir renchur.  
35 Dunao do ron a Ébra, roena a zreig; no ruor a Ébra, ocuf

*chronimist 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. INTRODU-  
TION.

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

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

These are the twelve divisions through which the sun runs.

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

The 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

INTRODU-  
TION. rúene a Sreig, rúacio a Láiten, Ólizeó a Sairdel, ocuf ólizeó  
a oirberu.

Ó inoe, a inoathmeac, a áathmeach a inoe in focail ír  
fencuf: Senchur, .i. fen chái fír fep n-Éiriond, no ná fen, .i.  
5 caí, conaír, conuir fír ná fen. Amuil tiasar ar conuirib inoa  
do chum rrim aír, ír amlao tiasar ar ólizeó an trenceara,  
órf eoluf cacha cangne:—Óéirmiréct ar iní ír cae conuir;

Silla domanic ar cae,  
Ocuí a sílla noḡaólig fínoa.

10 No fencar, .i. fen cae fír ná fen, tech fír ná fen. Amuil  
óitner in tech nech ar fuaáct ocuf ar doinno, ír amlao fín  
óitneaf ólizeó ocuf eoluf an trenchura nech ar inólizeó ocuf ar  
aneoluf cach cangne; ocuf óeirmiréct [ar] an ní ír cae teó:—

“Ceícaí, muilleno, caíll feóa.”

15 “No fencuf .i. fenáir, cuir, tucait, .i. tucait fír ná fen. No  
fencar, .i. in fen fuil and on ní ír fenex fen [ata;] ocuf in caí  
(o. 1766) fuil and oní ír curtoia, .i. comet ólizo ná fen. No fencar, .i. fen-  
caír, caír, cangen, fenáingne fep n-Érinn ata and. No fen-  
cuf; in fen fuil and ír onní ír fenex [ata] ocuf in caí fuil and  
20 onní ír caír, baru, .i. fenbaru ólizo fep n-Érend. Ólizeó  
tarcaí no tacmaingef tar caé nólizeó ólizeó in trenceara;  
amaíl tacmaingef baru in craind tar bun in craind, ír  
amlaio fín tacmaingef ólizeó in trenceara tar caé nólizeó.

Fenchaf in focail feim, fínechái, caeí fír ná fíne, .i. conaír  
órf ná fíne, no ná fíne. Ocuí fíne o Fenuí Fárfar. Óe-  
rmiréct ar:—

“Feni o Fenuí arberataí” 7rl.

Ocuí a cenroóruí in focail do rígneo and, .i. ef tallao  
ar ría nef. Óeirmiréct aírítoe, amaíl a dubairt in fíle:—

- 30 “Fegrat fíno Fái 1 fof  
“Fenáí co feig ía Fepfuf;  
“Ma íar mal cach mane imach,  
“Óo roífe daine Dubáach.”

<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 Fenuí ar breta bfu go boéta,  
Sairdíl o Sairdál glar ar garta Scuit ó Scota.”

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

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

Its analytic composition, its resolution according to the meaning of  
 the word 'Sencus:' 'Sencus,' i.e. 'sen chai fis' (the old road to  
 knowledge) of the men of Erin, or of the ancients, i.e. 'cai,' a way,  
 i.e. the way of the knowledge of the ancients. As people go <sup>by</sup> many  
~~roads~~ <sup>with</sup> to a chief residence, so they come <sup>to</sup> the law of the Sencus  
 by 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, 'Sencas,' 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 inclem-  
 ent weather, so the law and the knowledge of the Sencus 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, 'Sencus,' i.e. 'senchuis,' 'cuis,' a cause, i.e. the cause of the know-  
 ledge of the ancients. Or, 'sencas,' the 'sen' which is in it is derived  
 from 'senex,' old; and the 'cus' which is in it is from the word 'cus-  
 todia,' i.e. the keeping of the law of the ancients. Or, 'sencas,' i.e.  
 'sen chais,' 'cais,' a contract, i.e. the old contract of the men of Erin.  
 Or, 'Sencus,' 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 Sencus is a law  
 which excels and overtops every law; as the top of a tree overtops  
 its trunk, so the law of the Sencus overtops every law.

'Fencus' 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*

*sharply with*

"The poets of Fail here look upon  
 "The Fencus ~~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.

Ciò armarò conraim do beara 1 torach in focail 1f fenchur 1tir? [ciò] naé zuitaigchi tucaò anò? Coir am 1 ndeina, uair eif fuil 1 torach in focail 1f foirceala, no 1f annin do Cuirr Sotheir.

(O'D. 1767)

Ciò cunao fencar fer n-Erienn ao beuro rir, uair naé mo 5 ata airneir do dliged fer n-Erienn anò na do dliged ban? Coir ein a ndebarit roin anò, airchur do tabairt don maò 1f uairi anò ar tur, .i. don marcuil, uair Cuirtur caput uiri, uir carat mulierur, Cuirr 1f ceòd òfir, ocuf fer 1f ceòd do mhai; ocuf uairi in fer inar in ben, ocuf ar hruairidetao 10 ro tarébad he 1 leit rir in fer.

[f]

Cia maétnugad do rone fencur fer n-Erienn do maò rir 1 tir? 15 Uir meit do inaitaib fer n-Erienn do bui 'ca denam; ocuf noé do cenel eile do horðagad, aét òfearaib Erienn. 1f aipe 1 òfeara Sencar niòr rir ror, ar meit do maéib fer n-Erienn no 15 bui za denam. Ocuf ni uine ao beara Sencur mar rir, fencur aile do beé anò 1tir; no cia no beé fencur aile anò oc na fencaròaib, no oc na riledaib, 1f bec caé fencur òib 1 n-aéregaò rum, ar a n-etarbaige iar ririnde, ocuf ar uairi in luchta do rigne e.

[fol. 36]

|| C761. O'D. 3.

20 Ocuf a cno noi mbliadai iar tiacéan Patraic 1 n-Erienn 1f anò tarraic in fencar uile do denam. [Patraic ocuf òeimoin, ocuf Cairnech uil ac Tuilen, 1f iat ro feruburur 1 caile liubuir da maréum òfearaib Erienn.]

25 Iar feanchaòib na Saòilgi anro anuar. Iar fencur in eena imuirro ro rir.

Sencur òono, a ren ril ann 1f onni ar feneax ata, ocuf a car ril anò 1f [onni 1f] caura, .i. tuḡad, .i. ren tuḡaò inhirin ó cem mar. No òono a ren ril ann 1f oni 1f ferur, ciall; a car ril

<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-Mor' (great Lord's day or Sunday), i.e. from the number of the hosts who used to be about him, and used to give him great gifts. 'Domhnach Beg' is not to be found at all."

In like manner there are many churches called '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-

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

INTRODUC-  
TION.

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

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

according to ?

And it was at the end of nine years after the arrival of Patrick in Erin that the Senchus was completed. Patrick, and Benen, and Cairnech who is buried at Tuilen,<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*.

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

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

<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.

INTRODU-  
TION.

*.i. coméd déigid gach  
duine in sin*

*duine ob*

ann is oní ar cairtísaí, .i. tiamarḡtíḡ, .i. ciall tiamarḡtíḡ ḡá  
raeda ina dliḡed. Mo dono a ren fil ann is oní i[ḡ] ruem a  
ḡreic, ocur raatio a laetm, ocur dliḡed a ḡaedilḡ; ocur a car  
fil ann, is oní is curtoḡia, .i. comed, ata, .i. dliḡed comeda gach  
ḡain inrin. <sup>= ot</sup> <sup>d</sup> Ocur in dliḡed rin is e ffilém ocur bunad ar a n-fara  
ḡad fil, ocur is di ar ainm don poiri ocur don bhḡs acenḡa o  
4. cuimmed ainmí caḡ réd dliḡtíḡ. In cumḡḡo muirḡo iarḡuio;  
is do is ainm don toiraḡ ocur don dath, do ḡní in ainm ic iarḡuio  
ḡad raeta. In fil muirḡo iarḡuio; is do is ainm don toiraḡ  
10 ocur donḡ erpilaime arar donn iarḡuio, co raedab a fuilleḡt is  
in eterḡna; aḡt nama is do ḡreḡ marḡur dliḡed an etarḡnaicḡe,  
ocur ní do ḡreḡ marḡur dliḡed in cumḡhí. Ocur cío in fil donḡ,  
ní do ḡreḡ marḡur, uair amail aicḡneḡ forairḡmet, ocur ní beirḡ  
deirḡuio eirḡde co inmic.

*comad ead bus?*

15 Comcuimne da tḡean, .i. in da eolach, .i. cinnur do beairar in  
cuimne ón tḡim don tḡim eile. Irreḡ is comrair tairceḡo anḡ in cuimne,  
cur an in cometar inḡi; no coma deḡbhí comrair tairceḡa anḡ an  
cuimne, ocur comad eḡ bur renḡur anḡ an ní cometar inḡe, .i. caḡ ren  
oca tironacal do alail, amail ar-beairar “tironac ren do tḡim;” no Sen  
mac Aisḡ, ocur Sencha mac Aililla, mic Coil Clom; is leo ro marḡurḡar  
bhreḡa, .i. na renḡleḡa, ocur ic he ro orḡaḡeḡḡar ceḡarḡlḡḡ [acḡabala]  
is in dal oc Uirnech; no is caḡ ren oca tironacal dia lail. “Tironais  
ren do ren,” .i. maḡurḡar do deirḡḡal, ocur is eirḡde in ima comar  
do nach ailu, .i. cuimne cumairḡe do bí ac in dá Sen, ac Sen mac Aisḡ,  
25 ocur ic Senca mac Aililla; is e in da ren inḡairḡer rḡnḡ, uair deirḡuio  
reḡḡana Sin nḡc Aisḡ tarḡuio Sencha mac Aililla, is in rḡr i rḡirḡer  
Sencaḡ Sin; no ro cometarḡar Sencaḡ.

*cf doairḡḡer in inḡ  
(16 140 31)*

Tironacul cluairḡe dia raile, .i. tironacul ata in ḡleḡḡa dia incoim-  
met, .i. canḡell ata in ḡleḡḡa .i. caḡ dia incoimḡe, .i. tironacul ḡleḡḡa  
30 o cach tob da éirí, o Roḡra ocur o Dubtach ocur o Ferḡur; no[is]r accu  
rin ro bui in ḡleḡḡr eile, .i. reḡt lḡr; no ḡleḡḡa in maḡurḡreḡ  
dia raile, don deirḡbul; no mḡae do inḡell i cul i comet is in rḡr maḡer  
rencaḡ, .i. ta inḡol col in cloḡer, .i. anḡol ata a cul, a comet, (.i. ar

<sup>1</sup> Joint-memory, comcumne.—In O'D. 13 is given a Latin derivation of this compound word as follows:—“The ‘com,’ which is in ‘comcumne,’ 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 'castigat<sup>o</sup>r,' i.e. corrected, i.e. the correcting sense of every thing in its law. Or, indeed, the 'sen' which is in it is from the Greek word 'sueni,' which in Latin is 'ratio,' and in Irish 'dlighedh ;' and the 'cas' which is in it is derived from the word 'custodia, keeping, i.e. the law of keeping every one. And this law is the root and stock from which grows every knowledge, and from it its name is given to the power and natural force from which the name of every lawful thing is drawn. Now, the seeking after this: from it name is given to the fruit, and to the colour, i.e. inquiry which the mind makes in the seeking after every thing. The knowledge now after this: from it is derived the name for the fruit and for the preparedness which grows from inquiry, so that it leaves its impression on the intellect ; but only that the law of the intellect exists always, and the law of inquiry does not exist always. And as to knowledge, it does not always subsist, for though it is committed to the memory, it is overtaken often by forgetfulness.

INTRODUC-  
TION. It is the correcting;

rational?

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 Sencha mac Ailella, son of Coil Cloin, it is by them the judgments lived, i.e. the old poets, and these were they who ordered a fourfold division of distress at the meeting at Uisnech; or, it is every individual old man transmitting it to the other. "The tradition of old to old," i.e. of the master to the disciple, and this is the thing which is communicated to another, i.e. the common memory, or <sup>which</sup> ~~is~~ preserved in the memory of the two seniors,<sup>2</sup> i.e. Sen mac Aige and Sencha mac Ailella; they are the two Sencs who are mentioned here, for ~~it was the philosophic knowledge which Sen mac Aige had~~ when an old man that Sencha mac Ailella learned, <sup>the y. what</sup> from which it is called Sen's Law; or it is so called because he preserved the Sencus. (Chronomet I 129)

Senior to senior preserves it (amb-com)

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

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.

silent

<sup>3</sup> Preserved.—In C. 764 and O'D. 14, Tronacul cluair is explained in mull toctanach incommet, ocuf ni cluaf do n-ronuio aet iprea do nronacuf, ocuf ip i fupurmoite, 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 Sencha mac Ailella was of Coil Cluioide

o/

has/

INTRODUC- ip tothanach in τ-εiprecht). [Cluaip], .i. clopera, .i. in pefa ro comlai  
 TION. in maigirtiu dia raile; cluairi .i. i cluair in deirgriuil; cluairi, .i.  
 clumrim, .i. cluip in ro, no eiprecht in ro dia raile.

10 Dicetal pibe, .i. ipred ro cometar anō dicetal na pibed, (.i. i lecab  
 5 .i. Pepsar pibe, ocur Dubtach machui, lagsar dicetur hic), .i. ic Rop, rai  
 Dera Beme, ocur ic Dubtae, rai leri, ocur ic Pepsar, rai pibedeta. Ip  
 in iur a raitei penepur rin, zil, .i. in adub cantain dligthee ro bi ac na  
 pibedab, ac Ropp ocur ac Dubthae, ocur ac Pepsar ip in iur raitei  
 penepur rin; no ro cometarar penepur; no raire pibe do rae ruanemam  
 10 rai na Patraic, no mararar co tarpenra do Patraic. Ired ip com-  
 rair tarpeoa anō, in pibedēt cur a in cometur innti; no comadēd bu  
 comrair tarpeoa ann, in pibedēt, ocur comadēd bu penepur ann, in ni  
 cometur innti.

15 Topmach o pecht liri, .i. o peēt petairlaeti ocur o Muratonaire,  
 .i. tuilleō ppu do canom, .i. toirnoigēi, .i. no toirneo dam a oirgi-  
 oetu liri in ppu ro cometar anō, .i. caōruigad ppu breitir nDe, ocur  
 ata a riribem, .i. canome, .i. a toirēt in co moō o oirgidoetar na liri ro  
 bu cur in triura, Patraic, ocur Benem, ocur Cairneē, .i. forbann  
 raēta do cur ar, .i. oculur ppo ocuio, ocur puilleō a nerbat ocur a  
 20 n-anpouime dūllmuigad. Ired ip comrair tarpeoa anō, in liri comē-  
 tar innti; no cumadēd bu comrair tarpeoa ann, in liri, ocur comadēd  
 bu penepur ann, in ni cometar innti. Corur Ecluiri o tuat ocur tuaiti  
 o Ecluir, ip in iur a raitei penepur rin; no, ro cometurar penepur.

25 Nerad ppu pecht aicno, .i. roō ppu ner anō rin, anō roibe  
 .i. ipm ceatadā toirch romano, roim “nerad ppu aicno,” .i. in in na  
 tannic no na tuochad ppu breitir nDe, don aicno ar a mberoir na  
 genti a mbreā, iped do ruc i penchar, .i. a ēinnō co nerpmar in pefa  
 ro cometar anō cona inroimach do ppu oiradad aicno na ppu; no a  
 30 ner roou co nerpmar do ppu oirgidoetar aicno Aōam, do laegaire,  
 ocur do Corce, ocur do Daire, uair ip red ro bu do rēir aicno Aōam,  
 curmuigad na aicno. Ip ni iur a raitei penepur rin; no, ro come-  
 tarar penepur. Ired ip comrair tarpeoa anō, in τ-aicno cur an  
 cometar anō; no comadēd bu comrair tarpeoa anō in τ-aicno; no  
 comadēd bu penepur anō in ni cometar anō.

35 An ite tpe n aile inyein ppu araithep bretha in  
 bethu, eoon in dicetul, no tpe n-aile, .i. “dicetul pibed,” toirmad o peēt

? du sod ?

<sup>1</sup> *Thread of poetry*, ruanemam rai, i.e. whoever was the poet that first linked the judgments together in one consecutive poem, they lived down to the time of St. Patrick, to whom they were exhibited. In C. 764, the realing is no Siap hē pibed do ruc oichetā ro breā co ro mararar co tarpenra do Patraic, i.e. or whoever was the poet that put the judgments into poetry, they lived until exhibited to Patrick.

The same copy adds at the end of this article, dicetal pibed .i. ro comēd dono in adub cantain do ruroad na pibed i lecab, 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 aliquā materiā inscripta, lapidea scilicet vel lateritiā (sicut de

Cluaisi,' i.e. 'clo-fhesa,' i.e. *the receptacle of the knowledge which the master con-* INTRODU-  
veys to another; 'Cluaisi,' i.e. in the ear of the disciple; 'Cluaisi,' i.e. 'Cluinsin,' TION.  
*same-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,<sup>2</sup> i.e. Fergus the poet, and Dubhthach Macua Lughair, <sup>2</sup>*Ir. on* are here alluded to), i.e. by Ross, a doctor of the Bérla Feini, and by Dubhthach, (*Flagstones. no. 12 Ériu 217.* a doctor of literature, and by Fergus, a doctor of poetry. This is called Senchus, &c., i.e. the great lawful recital which the poets had—i.e. Ross and Dubhthach and Fergus—is what is called Senchus; or they preserved the Senchus; 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 Senchus 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 Senchus is what is preserved in it. The right of the church from the people, and of the people from the church, is called Senchus; or, they preserved the Senchus.

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 Senchus, 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 Senchus; or, it is it that preserved the Senchus. The preserving shrine<sup>3</sup> is nature and what is preserved in it; or, the preserving shrine is nature; or, the Senchus is what is preserved in it.

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

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

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

INTRODU-  
TION.

3 λιτρι, νερατό ρηι ρεέτ αιαντο, .i. αινοτά ρενάφ, .i. υαρ ιφ ιατ ρηι αιέι  
nemcumfcaeda ρηι α ναρταθερ βρειεμνυρ το βρειε δ'αιτρεβταχαιβ  
in beða; ocur bié ρηι αρ αιερεbachaib, amuil atá ιο quos contémet ppo  
eo quos contémetur; ocur ιφ é cuit anó αρα ανó, υαρ απουβραμυρ  
5 ρομαντο, τιδετυλ ριλεδ, τορμαδ ó ρεέτ λιτρι [7ηλ.] .i. no αρ ιτε ανó ρο ρο  
ραιοιφ τρε παιέι nemcumfcaéi na cumceitheρ το cumfcazaó a n-Érinn,  
ocur ιφ ρορρη το αρταθερ ετο βρεα ιφηι domun uili; no tonno, αρ ιτε  
ανó ρο ανυαρ na τρη αιλ οιζ ρορ α ταρραρτερ βρειεμνυρ an domun  
uili, .i. ριλι, ocur λιτρι, ocur αιαντο.

10 ιφ ανó ρο ηαιρλεδ ριζ ocur αιthech, ριζαν ocur  
amριζαν, ραορ ocur δαορ, ροthceðach ocur dothceð-  
ach, ρονα ocur donai.

ιφ ανó ρο αιρλεδ διρε caih ρο μιαδ; αρ ρο bui in  
bieth i cuthuma conid ταινιc Senchar Map.

15 ιφ α Senchar Map ρο αιρλεδ comδιρε το ριζ ocur  
epcop, ocur αιζε ρεχτα λιτρε, ocur ριαδ ριλεδ ρορκαν  
δι cenðaib ρορορνα, ocur το βριυζαδ διρεναρ cetaib,  
oca mbi cairé ανριc co na thochar techta.

*ambas*

*dicain C766*

20 ιφ α Senchar Map conamυρ αρ na ραcθα maith το  
uicc, ocur olc δι maith.

ιφ α Senchar Map ρο αιρλεtha na cetheopa cana:—  
cain ιαρραδ, cain ραερραιθ, cain αιcillne, cain lanam-  
nυρρα techta; Αρδυδ caih hi copuib bel, αρ ρο bui  
in bieth i mbailiuth manι αρταιριφ cυιρε bel.

*modal?  
But see MS. No. 6° 13.*

25 ιφ ανó ρο ηαιρλεδ, .i. ιφ in Senchar ρο ηεραιυαρεο. Ριζ, .i. onni  
ιφ ρεγενοο, ρολλamnyzaó; no onni ιφ ρεcτιτυοιe. Αιthech, .i. ιντι  
διανα κοιρ αιéι ριαch, .i. ic ριαch ρηιρ in ριζ, .i. α ραερceili ocur α παερ-  
ceili, ocur α τυαθα olcena, .i. ni αιthech ζηαδ ρεινι αρβειρ ρηνο, .i. αιέε  
ρειch imbleoζan αρ. Ριζαν, .i. υιρρε υοσέιν, .i. céctumnnτιρ comceneoil,  
30 .i. comao ben ριζ Érenn, .i. ζειν ιφ κοιρ το ριζ. Αmριζαν, .i. am ρο

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

INTRODUC-  
TION.*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-



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

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

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

INTRODUC-  
TION.

*fulfills*

INTRODUC-  
TION.

1 Inniu ír do cenṑaib colla tall, co rinnṑoṑ rlonṑoṑ trit | beor. [Feb. 3d  
 2 Ocur ír amlaíṑ do nícheṑ rṑn;—i. in tan aṑóṑ in ríṑo in dume  
 3 anaṑṑ ma doṑum, no in taṑbuṑ, do ṑnṑo comṑacṑoṑ rṑcetaṑ do  
 4 cenṑaib a cnaṑa, no a menṑaṑ cen rṑputaṑ, ocur ír maṑe no  
 5 caṑaṑ ocur do ṑnṑo. Ocur ír íaṑ nuaṑaṑaṑaṑe in rṑn; ocur nṑ  
 6 amlaíṑ rṑn do buṑ rṑa Paṑraṑe, aṑṑ do beṑeṑ in ríṑe aṑṑaṑo  
 7 rṑrṑ in colamṑ } no rṑrṑ in cenṑ, ocur rṑ rṑnnaṑ a aṑnṑ ocur aṑnṑ (Oct. 1774  
 8 a aṑaṑ ocur a maṑaṑ, ocur do rṑnnaṑ caṑ aṑṑṑ do cuṑṑṑea  
 9 éuce, co [eṑṑ] nomarṑe ṑo ṑala no trṑ; ocur ír Teṑnṑ laeṑa, n/?  
 10 no ír Imṑṑ ṑoṑoṑna írṑn, aṑ ír maṑo nṑ do rṑaṑṑṑṑea trṑeṑṑa;  
 11 ocur ba rṑaṑ imoṑṑo aṑaṑ do ṑnṑṑea ceṑṑaṑ de, .i. rṑaṑ cṑel  
 12 nṑṑaṑṑe do ṑnṑṑea oc ceṑṑaṑ de.

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

3. 767.

Ro mṑarṑ Paṑraṑe imoṑṑo aṑ trṑeṑe ṑo o naṑ ríṑeṑaṑ, in  
 tan ṑo cṑeṑṑeṑ, uaṑṑ ṑoṑ aṑṑoṑ, aṑ nṑ ṑeṑṑa Teṑnṑ laeṑa,  
 13 na Imṑṑ ṑoṑoṑna, ṑnṑ uṑṑaṑṑe do ṑeṑṑeṑ ṑoṑaṑ. Nṑ heṑ ṑṑ  
 14 ṑoṑaṑaṑ aṑ íaṑ rṑn nṑ oca mbeṑ uṑṑaṑṑe do ṑaṑaṑ, uaṑṑ ṑoṑ  
 15 ṑoṑaṑ [ṑa cṑeṑṑ]. Ocur ṑo rṑaṑaṑ aṑ íaṑ rṑn [ṑiceṑaṑ do cenṑaṑ,  
 16 aṑ ír ṑoṑeṑaṑṑe ṑoṑ ocur ṑṑṑṑṑaṑaṑaṑ ṑoṑeṑaṑ rṑn ṑo leceṑ do naṑ  
 17 ríṑeṑaṑ; ocur] ṑeṑeṑaṑe rṑr n-ṑṑeṑnṑ, aṑṑṑ caṑ aṑṑeṑaṑ,  
 18 ocur ṑuṑṑe rṑṑnṑṑe, ocur ṑuṑṑe rṑeṑa, ocur ceṑṑṑeṑ co laṑoṑ, .i. scé-  
 19 rṑeṑ caeṑaṑ la hoṑṑaṑaṑ, ocur trṑ caeṑaṑ co leṑ la haṑṑṑeṑ,  
 20 ocṑmoṑaṑ la eṑi, rṑṑeṑa la caṑa, caeṑa la ṑoṑ, ceṑṑaṑa la maṑ-

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

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

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

3 Two or three.—In C., 767, the reading is, co ṑe amṑṑ uel ṑuṑoṑum uel trṑum  
 rṑṑṑe mṑṑṑe, 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 *Teṑam Laeṑa*, as performed by  
 the celebrated Finn mac Cumhaill. In Cormac's Glossary, voce *Imbar ṑoṑoṑna*,  
 the text is much better, thus, “co cenṑo nomarṑe no a ṑo no a trṑi,” 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<sup>3</sup> 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.

INTRODU-  
TION.

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

*impure, unclean*

*steadfastness*

*i. genealacha O'Don. 6*

*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."



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.

INTRODUC-  
TION. *6/*

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 <sup>been</sup> walled.” All these things were left to the poets; and Patrick <sup>said that</sup> told them to resign whatever honour <sup>accrued to them</sup> they received in Erin when they performed these three *rites*, for that what they received <sup>should still be paid to them</sup> in lieu of them was better than what they abandoned.

*cf. C 1890, 2462, 2024, 4*  
*it has been trenched*  
*should still be paid to them*

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 <sup>to</sup> by whom <sup>many</sup> one hundred <sup>paid</sup> hundreds <sup>are kept</sup> are kept, i.e. the brewy-‘lethech,’ i.e. he has two hundred of each kind of cattle, ~~except~~ dogs and cats, and two hundred men in the condition of workmen, and it is in right of these he is paid ‘dire.’

*apart from*

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

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

<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.



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, 'anssic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anscuithe,' i.e. that which is not removed off its hooks. Or, 'anaisic,' i.e. though long it (*the meat*) should be there, it does not dissolve until the class of persons for whom it is intended arrive.

not boil over?

can be

High (or read ces?)

In the Senchus it was provided, i.e. it is in the Senchus it was fixed or settled. That good should not be assigned to bad, i.e. that good should not be given, i.e. that a large honor-price should not be given to the person to whom only small honor-price is due; or a good honor-price to a bad man, i.e. to a man to whom honor-price is not due; or a great 'dire'-fine, to an unimportant person. Nor bad to good, i.e. a small honor-price to the person to whom large honor-price is due; or ~~every honor-price is 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.

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

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

NB

<sup>2</sup> Every honor-price is evil, i.e. if a good man, to whom honor-price is due, is killed, no 'cric'-fine can compensate for his death.

INTRODUCTION.

.i. artað cach ip in ni rure tuc tpebauu co coir o belaið, [.i.] cor ða roðonn co rir ocuf tpebauu, .i. artað air in neich rir a tabuir tpebauu co coir ó belaið; no cuirar neð uas, [.i.] na ceitri tabairta; no taruirim ðo cach ðib ipin cor ro lá o belaið, .i. inac oc in airt, na ða éeilí oc na sflaitib, in ben ac in rir. Arro ðui in bíoití i mbaileití maní artairit, r. .i. ar roðui cur ba elosaé a ba, a maé, ar in mbíé maní tirta ða artað i nech rir a tuc tpebauu co coir o belaið, no ro cuiréo uas o belaið, in tabairt.

Atait teorá aimrera imbi bailetach in bith : re chuaipt ðuinebad, tuarathlia cocða, ruarlucað cor mbel.

cf III 2. 3. 6.

Atait teorá aimrera imbi bailetach in bith, .i. atait tri re ruchtaine mað elosach a ba (.i. a maé), o neach ipin mbíé, .i. atait teorá himbasad, no ata tpeire i naimreraib, i mbi helosach a maé o luét in beá. Ipe tpeire elar uasuib ip na tri aimreraib, .i. a noame, ocuf a n-inoile, ocuf a n-inoicuf. Re chuaipt ðuinebad, .i. basð eipitín ar na ðaini hi cae uiró na re, .i. cuairt re, .i. timcéll re, .i. aihuil ro ðui in ðuise Connaill, no in moirelac muinire ðarcolain, .i. aihuil goira, no aihuil goirte Ingabala, .i. ðibad na noame. Tuarath lia cocða .i. ip e tuar no tar ip lia bir aca cocas; [no] toras lia, .i. lia, imat, ip e imat cocas .i. imbeith cocða, ip é toras ip lia aro; no ip tuar ninðlizið, no cocas bir aro, co coircenð in ru iat; ut ept "ðairu rlaða or caé."

(V.S. 1770)

Ruarlucað cor mbel, .i. uaruarlucað in neich rir tucad tpebauu co coir o belaið, no cuirar nech uas, in tabairt .i. a rena ocuf a neman-ticu, cona bet, cipinour ronuairlaictheip air eicm.

Atat a tri noða icat, dechmadá, ocuf rrimiti, ocuf almrana, arazairt re cuairt ðuinebad, traethad cairde la ruz ocuf tuaití, arazair tuarathlia cocða. Artað cach in rochar ocuf ma dochur arzair baileití in becha.

cf IV 206. 15.

Acht na cuic curu ata taitímechta la reime, cia ro naratar: cor moza cen a rlaith, cor manais cen arair,

<sup>1</sup> Destruction of the people.—In O'D. 18, the reading is ðuinebad .i. ðibad na noame .i. in tamlaét, in tpeðuit, no in ðuise cunnull, 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: *is crazy*  
the period of a <sup>(1)</sup> plague, of a general war, of the <sup>(2)</sup> <sup>(3)</sup>  
dissolution of verbal contracts.

There are three periods at which the world dies, i.e. there are particular times in which its worth, (i.e. its goodness) departs from every one in the world, i.e. there are three periods, or three things in these times, in which their goodness departs from the people of the world. <sup>(1)</sup> The three things, which depart from them in these three times are their people, their cattle, and their worthiness. <sup>(2)</sup> The period of a plague, i.e. destructive plague on the people in the course of the time, i.e. 'cuairt-re,' i.e. a circle of time, i.e. such as was the Buidhe Connail, or the mortality of the people of Partholan, i.e. such as a famine, or 'goiste ngabhala,' i.e. destruction of the people. <sup>(3)</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>serv</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 dpuirich no  
mire, copr mna pech a ceiti.

Olcena atpuiten cuir bel amail adpoda Odom in  
deirbduibairt : atbach in bith uile ar aen uball.

cét /

3 ~~At~~at a tri, .i. tpebairc icur rin, no tri epnaile icur rin, .i. ip  
iat rin na tri neichi ac ic aen neich. Dechmao, .i. co cinnuo. Dpuir-  
mici, .i. corach gabala cach nuatorao, .i. cach cet laez, ocuf caé cet uan,  
ocuf caé / hi tuirniur ac neoch. Cln rana, .i. ein einouo, no almrana, .i.  
ailm ron; no ailto in doim on tpon, ocuf noco nruil cuneo ar in almrann  
10 do reir dligid, ac aihuil arlasper Dia a tabart. Uprairer me  
cuairt duinebas, .i. uprairer rin co na bia baso epilein ar na  
damaib, i cae uirto na re. Duinebas, .i. aihail zortai. Traethao  
cairde la ruz ocuf tuairt, .i. trenaiteo no trenaitearcan na  
tuat don ruz po rmaet cana no cairde, ut ept "cach eino a cumnrech." III, 34. 20

15 Arasair tuairt hia coetha, .i. uprairer conac e tuar no tar ip  
lia ann cocao o bet rin ano, .i. uicup na caé ocuf no conzal. na ?

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

x of O'Bar. 1412.  
Th. IV 216. Car. 9. (p. 367) 20

Artao caich ina rochar ocuf ina dochu, .i. cio itir da  
rlan, cio itir da raeir, cio itir da roconn no ruaruas cuir, ip paratze.  
Sochar, .i. cori comloise. Dochu, .i. nach rochoho ar rannotar  
dpuirto, .i. duibarta pera hi ocuf tpebairc. Arasair bailiut in  
betha, .i. a uprairer conac elatoc a ba, a maé, ip in bit i mbia rin. i /

quite diff. comm. O'A. 19

Acht na cuic cupu ata tairtmechta la peine, .i. mge ar  
aet, ata aet lium ano; aet na cuic cuir tairtmithep do reir in feine-  
char. Cia pouairter iat rian lium ocuf na cuir dligtecha romann, .i.  
15 ar na huilb coraib ip tairtmigthe, no petar do tairtbiuch. Cia po nar-  
atar, uair noca tairtmitep iat rade. Copr moza, .i. fuioip no pen-  
cleiti, .i. daiu. Cen a plaitt, .i. ar airto, .i. a plait tic po coraib.  
Cór manais, .i. daermanais. Cen arairto, .i. ar airto, .i. in tar tic  
po coraib. Copr meic beoathair, .i. in tathair tic po coraib, cio  
zop, cyo mgor, cinnota in mac raepleicti. Cen athair, .i. do beé ar  
airto. Copr dpuirich, .i. co raé, .i. pep oimnit. No mire, .i. cen rath,  
.i. in ben mer. Copr mna pecha ceili, .i. in aualtraé cen clann, .i.  
acht cuic cupu po ceipó peca pep ata corpe, .i. ar tairthep na cuir cuirip néch  
co cori o belab uile cena. Ocuf ip e cuic in olcena, uair cuir dligthea

II 364. 20f.

(O'A. 1780) 20

Olcena, etc. /

1 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.

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

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



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

INTRODU-  
TION.

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

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

the poor help it from the prosperous man

will enjoin

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 whom his fraud is known, i.e. fraud in concealment of the circumstances and of the security. Prevents the lawlessness of the world, i.e. it prevents its goodness from abandoning the world in which it exists.

national person knows who is not a ...

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 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 his abbot, i.e. being present, i.e. the abbot impugns the contract. The contract of the son of a living father, i.e. the father opposes the contract, whether the son be obedient or disobedient, except in the case of the emancipated son. Without the father, i.e. being present. The contract of a fool, i.e., one who can do work, i.e. a male fool. Or mad woman, i.e. one who cannot do work, i.e. a female lunatic. The contract of a woman without her man, i.e. a concubine without children, i.e. except the five contracts which she makes independently of the man with whom she lives, and which are proper, i.e. the

are rekindled

a Ir. Base manach.

f I 432. 2 INTRODU-  
TION.

romann. Cmaíl adroadao Cdom, .i. amail do no aicínigeo Cdom  
parfao ina diuairt co deinnin. In deirbdiubar, .i. deis cach nom  
caé nindigéad; no deis cach nom deolad. Ctbát in dicit uile ar  
aen uball, .i. do eirleair in bét uil ar in aen abail, ar in aen  
don ubull, no ar in aen don abail imar gaburair eba éill, no imar  
gaburair eill eba.

<sup>458</sup>  
=I(20)

Ctat ceitheora rabaid tuaite noða deirruithethair.  
1 mbecab: ris gubretach, eppcop tuirledach, file diub-  
airtach, aipe eirindraic, nað oiget a mamu, Ni dleza-  
10 ðer doib ðire.

Ctat ceitheora rabaid tuaite, .i. ceitri rapuid iat, no co noer-  
nat ro; no a ceitri no co noerinat ro ip in tuaite na deirruiseno ro no na  
deirruiseno, .i. ceitri rapuid iat, no ceitri trum. In ris a leð eneclann  
erbur uada dia noerua mað dia tochur; uile imurpo erbur on fileð  
15 ocup on erroc, cia do gniat mað dia tochur. Deirruithethair in be-  
caib, .i. mbecab co mibit itir becaib de, .i. bec na rei iarra noenat rin;  
no ip bec na neid triar ata doib rin. Ris gubretach, .i. for a ceitru,  
[4] beirer breða sua; cio in lu, cio in cleit, ip com'noir do in eirindraic  
de. Eppcop tuirledach, .i. mbreitir, .i. toirledach adae/a gae  
20 roi co hirle oc adair; no adae, a ole, no nirligenn; tuirledach in dae  
in ole. File Diubarach, .i. urain eperach beirer diubar, ad  
eiberach, .i. cumgir. Aipe eirindraic, .i. gnað plata, .i. eipe  
oib do in gair ocup brait, .i. ar anhracair. Nað oiget a mamu—ni  
ðlezaite doib ðire, .i. in ti oib rin na comoigenn a moamuðad no a  
25 gneim ðligid, noa ðligenn re eneclann, .i. noa ðliginn ðire eneclann  
do co comlan in mama nooig. f. III 24. 29

g = d ?

no/  
i-adhar?  
(adhar)  
ZCP 4, 348

O'D. 20, 21. [Dia inbe innrucur ocup tochur cu mað do denum oib, ip  
lan emeduno orruð. Mað innrucur ein tochur, ocup maith  
do denum de, ar leð emeduno in gnaid ar gnum gabur. Mað  
30 innrucur ocup tochur ein maith do denum oib, ip rgrebull  
nana orruð. Mað tochur ein innrucur nana, ocup maith do  
denum de, ar leð emeduno dono beop. Cio innrucur dono ein  
tochur, do berur rgrebull aipe, uair cia beð tochur occa in  
torruid 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. **INTRODUC-**  
 The force of the "in like manner" is, because the contracts before mentioned are **TION.**  
 lawful. As Adam was condemned, i.e. as Adam was adjudged to be bound  
 by his fraud indeed. For his red fraud, i.e. 'derg' means every thing **bloody** *rem*  
 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 euu,' Eve contracted corruption, or 'euu 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~~ *persons after which they do that.?* 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. *travel as tho' road ought*

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, ocuf zupiaonnuir, ocuf zupoirzill, ocuf zup-  
aithiguf, ocuf zueereuf, ocuf zutuapurtul, ocuf zupairneif,  
ocuf zuteftuf, ocuf mifocul ocuf mifzel, ocuf ethuch i coitcenn,  
etiur Ecluir ocuf tuath, a leé emecluno dibur umpu cach epnuil  
foib fpuir inti fpuir i ndenuno in tolcc cu ruice in tref feét, ocuf  
ni diubunn uime fpu zach naon éna cu ruice in tref feét, ocuf  
tefburó imoprio a leth emecluno fpu cach itir on tref fecht  
amach. Re duime eile diubur in leéemecluno; ocuf lan eme-  
cluno aleé fuf pen, no reif inti fpuir i ndenunn in fožuil.

C. 1130. <sup>16</sup> [Dia ndenaro zait, no] zat ditheó a tiz cach zupiao, no a beé  
ann do zref, ocuf fell ocuf fingal ocuf duimeéaize, a lan eme-  
clunn dibur uime cach epnuil dib fo cétoir.

*aut comdub C 1131, O'A. 895*

C 18 35

Acupaimne no acupairbeó imoprio in biaó ocuf forloccaó,  
ocuf brath ocuf rapuizéi, ocuf zuin tpe epce, ocuf zat do  
ndenum amuich, ocuf fuf a compraimne, ocuf a cunnruiró, ocuf a  
airitúó amuich; a leéemeclunn dibur uime cach epnuile diubfir  
fpu zac aen éna cu ruice in tref feét. Ac lan emeclunn imoprio  
dibur fpu zac aon itir on tref feét amach, cinnotha zupao  
Eclura. Maó iaparaóe imoprio dozne if a lan emeclunn dibur  
zumpu focetoir, cupu icuit, ocuf cupu pennit, ocuf cupu inifzu-  
chuit zupao. Ocuf dono fon coir cetna cró acultpuf do znet.

Dia ndenuit zuin, no fell for corpuib no colluib, fingal no  
duimeéaize, no etech daime, no acultpuf do zupaoib Ecluir,  
tefburó a lan los einé iumpuó fo cétoir cupu icuit, ocuf  
acuprio pinnet na zupao Ecluir, ocuf no fothuó na zupao cetna  
cinnotha in τ Ερροσ, ni ruichride acé aiblecteoir; no cupao  
epucc oizi na ruiréó a zupao no a oizi doiróir; ocuf no ruith  
epucc enreitche (reitchi) .i. aithruize ar trefi 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 hujus nominis: tamen potest "redimere animam suam post penitentiam: 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.

INTRODU-  
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 ríḡ a léteineclunn tērbur uada dia nderna maith dia  
tochur; uile imorro eppur on Eppoc ocuf on ríleḡ, cia doḡnet  
maíḡ da tochur.

Na gnaḡa tuaithe imorro ro roídet na gnaḡa cetna, dia  
5 torimuidet reb; cele tērbair do cach gnaḡo dia maile o tha ríḡ  
ḡu ríuige aipe itir da eiríḡ. A rēct do ríḡ. Samairc do occeiríḡ,  
bo do bo-eiríḡ. Aílred naom, no maith, no eterur, no ḡuríad-  
nuirí, no ḡuríorḡuill, no ḡubhrétemnur, no ḡumer, no ḡum  
inúirí, no forlorccad, dia ndenut cu ra tēri, tēroethair a loḡ  
10 emech umpu. Aúltēnur imorro, no tēct for coibdeulich do  
cach aen éna, ir munn ocuf in t-eirínnurur in bhréitir.

naman C 1135, O.A. 896

-ir?

O.A. 576

In camte imorro, ocuf cpecha coitēinna, ocuf ḡona, ocuf  
rcoilte, ocuf coilte pechtḡe, ocuf bain-beimeanna tpe ropach,  
ocuf debtha comaircēra, eíḡ ar aon luf do ḡnetur, ni dḡbunn  
15 a lan emeclunn ium nech, cumerla dḡigeḡ umpuḡ, aḡt um ḡnaḡuib  
Éulra nama; in ḡum, in cpech ir aínuil adaltēnur doib.

C 1836

i.e. the file diuportach

In ríle dono cunnit forḡuríḡ duairí, no acrar in inēḡ na  
dḡigenn, no do ni ar in dḡigēch, ar a léteineclunn dḡḡbur uime  
cach eiríuil doib rri gac aon co ruice in tpep rēct, ocuf a lan  
20 emeclunn imorro on tpep rēct amach.

Maḡ ḡum, no ḡair, no ethuch, no aúltēnur, doḡne eppuc, no  
airéindec do nach duir aúltēnur, ni roichet in gnaḡa cetna,  
ce pndē, no ce eira; no cumad Eppuc oíḡe na roirēḡ; ocuf ro  
roich Eppuc aonrēctē ma ni aithrḡe ar tpeirí. Maḡ ḡuríor-  
25 ḡell no ḡuríadnuirí, no ḡubhrétemnur, no aílred naom, no  
ḡumer, no ḡuterur, ro roich in gnaḡo cetna, aḡt cupo péinne,  
ocuf cupu eirce ro met in cinuḡ; ocuf dia nderínnut inncuchad,  
ro roichut an gnaḡa beḡ airde.

C 1837

Ocuf are an inncuchad ro in pep leḡinn do dul a neppucorēct,  
30 ocuf in tēppuc do dul in aibílteiríacḡ no in dēoríuḡēct De;

C 224, 1083

<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.

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. INTRODU-  
TION.

The lay grades resume the same dignities, if their property on which their qualifications *are founded* increases; every grade of chieftains from the king down to the Aire-itir-da-aire lessens by one tenant.<sup>1</sup> Seven to the king. *There is a heifer to the Og-aire, a cow to the Bo-aire.* *respect* If they are guilty of violation of a contract or guaranty, or <sup>a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.</sup> 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. Bubr. p. 50. of V 368. 7 etc

As to satirizing, and general plundering, and wounding, and breaking and violating the law, and inflicting a white wound by striking, and quarrels of neighbour, 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. *Much revolting?*

hood/

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 <sup>respect</sup> violation of a <sup>naidm</sup> 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. <sup>a</sup> Ir. Adul-  
tery.  
Bubr. p. 57, 60.

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.

INTRODUC- ocuf maó iadrióe doóne foóal, ni fil emeclunn doib do zner,  
TION. cia pinnit, ocuf cia eipcit.

1<sup>o</sup> If ar zabur eipdeoc, " maó tuirleo fo zraoab uairli, ni etar  
dimef aét cumal do na zraoab ecna/ ocuf ni fil ni do na  
5 zraoab Ecúlra, ar if ann ro foólaideó riu ocuf ar a duálzup  
robui emeclunn doib curdparra."

do sindle / C1837  
ar aithigi necalsa / "

Na huile daime donarb oró Ecúlur d'aéizió curdparra, ata  
cumal doib ar aithizió necúlra. Maó na re zraoá Ecúlra  
doógnat na znuma ro, ríucha an zraoó bur aipde, aét curó  
10 pinnit fo uairli in zraoó, eó iful in em. Ocuf cu ro icuit in  
em dono; maó na zraoá ecnu, no uipó ecnu, no ecúlra, no ríóga,  
no ollamain, no briuógaó, In uair na fil torumuch tochurá  
doib, ar pennuit uaitib dia nEcluir fem, do rochtuin a neme-  
clunne fo met erbur uaitib, ocuf pennait don ti riu ríuáctnuir,  
15 dia inolepó pennuit; ocuf ni mo if innoizítech doib aoultrur  
olbar cach innoizíteó oileána.

mana secht O'D. 898

ndleisid O'D. 898

Maó na feét ngraoth flatha do zniat na znuma ra, .i. ailpeó  
a nauiruireéta, no a ratha, no aipre, no zum innoiziri, no for-  
lopcuó, ar torumuch tochurá riu doib do rochtuin a ngraoz,  
C. 1135. 20 ocuf pennuit ocuf eipicc, no eipicc [.i. cumal] ta imopio don  
ti riu i ríuáctnuizíret, maó zraoó nach oliz pennuit.

C. 2267

C. 1135. Secht mbiaóa ac in aipiz foipzill if ferir. Ocuf [feét ndoap  
ceile uile ac] cach ríó do na ríóuib; ocuf in cutrúma do bepa  
re a rath do na feét ndoerpelioib rin, cu rub e in cutrúma  
25 rin do retuib torumuízer don briuógaó cetach, ocuf a da coiber  
don briuógaó letach. Ocuf do erburó biaó o zác zraoó cu ruice  
aire itir da eipiz, ocuf aon biaó imurail oóaríóe fech a tochur  
riam. Ocuf aó loóga mech, no tri miach cach biaó oib ro. Ocuf  
in cutrúma do rath do beir in taire itir da eipiz ar in mbiaó  
30 ro, are a cutrúma do tochur (.i. retuib) do beir in boeire if  
ferir no dono cach boeire a coitcínne; ocuf a let o cach oaire.  
No if ro dechbirep a nemeclunne, [.i. ped do zraoab fime,

<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.

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

The best Aire-forgaill has a right to the maintenance of seven persons. And every king of the kings has seven base tenants; and the amount of stock which he gives to the seven base tenants, is equal to the number of 'seds' that the Brey-'cedach' should have; and the Brey-'lethech' should have twice as many. And the same proportion less has every grade of chieftains down to the Aire-itir-da-aire, who has a right to the maintenance of one person in addition to his former property. And the maintenance of one person in these cases is worth a calf of the value of one or three measures of corn.<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,

He is entitled to p.

Bachr. p. 40.

title C 1840

INTRODUC- no ceile do ghrádaib platha, .i. féet noasor ceile torumaisiur cuigi  
TION. iuthide ocuf sur ab a coibeif rin torumaisiur sach ius.]  
C. 1136.

1136. 5 Ha ghrád fideó ar foziul laim doib cach foziul do denuit, ocuf  
a mbeé em emeclunn, no cu no pinne ocuf cu no eirce; ocuf o  
do denuit; ata [m] emeclunn [ceona] doib, em co dertnat inifzu-  
chao ghrád. 1r argabur rin: "Do em dof dicitin ar nuntencur = *nemthench*  
don fidió," no cu na beé aét ainiul ata don Ecluir, ocuf fécthur  
a cana.

1136. Cach aon da fuil emeclunn a dualzur airi [1r] foziul laim doib  
10 cach foziul do denuit, ocuf a mbeé em emeclunn no cu nofernut  
pennuit, ocuf eirce, ocuf inifzuchao airi, ocuf ata emeclunn  
doib iarfriuduza; ocuf aré fo dera emeclunn doib iar pennuit

1136. ocuf eirce ocuf inifzuchao airi [no zin zo nofernat inofzuchu *[ok]*  
airi], uair nar comuirce a n-erinnrucur for a tochur; no uair  
15 na dertnat maé dia tochur. Aré fo dera curub foziul laim  
doib cach foziul do denuit.

1136. Cach aon da fuil emeclunn a dualzur a cenn ocuf a coibdeluch,  
1r foziul laim doib cach foziul do denuit, ocuf a mbeé em  
emeclunn no cu nofernut pennuit ocuf eirce, [ocuf zu taroat  
20 fpreiteac a mióimma;] ocuf o do denut ata [m] emeclunn cetna  
doib.

f. V 120. 11

1137. Ha baill no tairled ann [rin:] ocuf inao riat na emn, 1r féó  
fo on: .i. o tair in baill emeclunn ain féet a dualzur in emn, a  
beé do gner. Ar ar gabur rin: "Fér dono ciaringsbu ar a  
25 ghrád," 7rl. Ha curub emnti a nemtiachtuin re dligéó, ocuf o  
bur emnti, nochu nuil nach m doib a dualzur.

V 516. 26  
O'han. 1131

O tair in duine emeclunn aoin féet a dualzur a coibdeluch,  
ata in emeclunn rin do do gner, ce éi em co ti rin dligéó. 1r  
ar gabur rin, "Cio marb in tathuir," 7rl.]

f. P. G. G. 55

1137. 30 [Do gabur emeclann do neoch a dualzur a dāna ocuf a tōcura  
etarfzartā a naonféet, ocuf noāa rafzbar a dualzur a emn  
ocuf a coibdelāca, na a dualzur a dāna, ocuf a emn, ocuf a  
coibdelāca; no dono zo rafzbar emeclann do a dualzur a dāna  
ocuf in emn aza noferna uirrued.]

f. V 120. 7

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.

.iiij.  
DO CETHR SlicT aThgabala.

DISTRESS.

Teora ferba fira dorfnacht Aral ar Mus mac  
Nuadat, gabail co toxaal ; co foetar aiTchi ferTai por  
Doind ; arluiret huadaib ; facubrat a laegu, laith find  
por tellraiz. Etha amraiar co tocta re delecharb  
treibi ar toidriuch. Sella dib iarum la Coirppe  
nSnathcor, di gabail, di athgabail, di detiu, dichom-  
detiu, diaireiu, di aitiu.

Co Faicht .i. co tachta E  
condocht B

Tir-ba ChumD Cetchoraiz, | ar a ngabaid ilbenda, |  
berTa ferTur fergleteC | i n-digail a thromgreiri, | di  
"gum Echach d'elburde. | Uretha Doru in anraire. | Do  
ceiri ina fhirinde rich i ngnuir ferTur. | ferar ferTur  
perechtur | finecl | i Uoch Rudraide | di maibad a ma-  
cinta. | Tairic a thir, imurro, | poralba hi CumD co- a seilt B  
marba.

Said zc 18, 102f.  
+ f. xv.

cf ccf. 411. Conn. 585.

imaigetar G

<sup>15</sup> Teora ferba fira, fira .i. fira .i. teora ba iar fir no moicep-  
tar no no manertar Aral mac CumD, fenneda, attech tporTa ri  
Tempach, por Mus mac Nuadat, atec porTa Coirppe nSnateur, no  
atec porTa CumD cetata, .i. teora ba blecta, .i. ba fir a mbeic co ruC.  
Dorfnacht Aral ar Mus, mac Nuadat, .i. athgabail ecnntec  
ur ar railter taictan re dizeo. Gabail co toxaal, .i. na hathgabala  
.i. amach, .i. ba oruim fir iar laeg ann rin. Co foetar aiTchi  
ferTai por Doind, .i. co no feretar por fertaireiz por bpu domne,

[im] mainstar  
from immain?  
Yo. su G

<sup>1</sup> Loch Rudhruidhe, 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 + b. - 20 v. l. (O.D. 1781-1929)
- B. H 3.17. 397-412. (O.D. <sup>491-507</sup> 1781-1929). down to I 162. 22.
- C. " 24 - (O.D. 24 - ) Extracts.
- D. <sup>88</sup> Eg. <sup>56</sup> ~~ol. 51~~ ~~ra - b~~ ~~work~~ (C. 2652 - ) " fr. I 90. 2. (Ext.) I 92. 12.
- E. H. 3. 18 ~~35~~ a - (C. 772 - ) Extracts
- F. H 3 17. 457 - (O.D. 610 - [ 65 ] ) Extracts fr. I 84.
- G. H. 2. 12 p. 2 (O.D. 1705) *typping 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 Gnathchoir, for the seizure, for the distress, for acknowledgment, for triple acknowledgment, for acknowledgment by one chief, for double acknowledgment.

DISTRESS.  
with carrying off  
them (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 blenish* 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.

Three white cows, i.e. three cows which, in truth, were seized or taken by Asal, son of Conn, a champion, and steward-bailiff of the king of Temhair, from Mogh son of Nuadhat, who was the steward-bailiff of Coirpri Gnathchoir, or the steward-bailiff of Conn of the Hundred Battles, i.e. three milch cows, i.e. it was true that they had milk. Were taken by Asal from Mogh, son of Nuadhat, i.e. not the exact measure of the claim but distress, by which it was thought the law would be submitted to. By an immediate seizure, i.e. of the distress, i.e. out, i.e. there was a shed of calves there. And they lay down a night at Ferta on the Boyne, i.e. and they lay down at Ferta-Feig<sup>2</sup> on the bank of the Boyne, which is called

IV (1) 185 §2.  
see ML 215 (4. Judica)  
!!

DISTRESS. ƿƿur a ƿaitep Opaeb ƿaƿnaic ip in taip ƿa. Aƿluipet huac aib, .i. no  
 elapataƿ uaitib. ƿacubƿat a laesu, .i. a Muƿ, mac huacac, .i. no ll  
 be tucac a n-elacoi. Laicth ƿinco ƿop tellicais, .i. ap nambo iapƿ  
 a talman. Iƿin lo ƿintaitnemach ƿop tullpech in talman, no ƿop tul  
 ƿoƿeide in talman, .i. donni ip tellur ip, talann. Etha aniaƿaip, .i.  
 C. 773. [luo Aƿal in a n-oiac] co haac, no co haic, ƿa iapƿaio, no ƿo etac  
 C. 773. uaitib ƿul ƿa n-iapƿaio. Co toca ƿe ƿelechais tƿeibe, [.i. o  
 ƿoƿur eige huacac] .i. co tucurƿar ƿe ƿuƿin amilacha laip co tƿeib ap  
 tae ƿiƿuuch na maicni, no ap ƿeipƿaiguc na maicne, .i. ƿe ƿinecaib, .i.  
 ƿo tƿep uocapum tƿep uocapum tƿeinapian ƿecunƿapum apuo ƿaƿiem. Aƿ  
 ƿoioƿiuch, .i. tuiƿuuch lai ocup aocch, no tuiƿuuch ƿuƿi. ƿellca  
 ƿib iapƿuim la Coipƿi. n ƿnacoiƿ, .i. ƿi Ula, ƿa ƿnacacoiƿ, no  
 no ƿa ƿanƿnoco coip, .i. tucac ƿlizeo ƿar a cenn, .i. iƿ na ƿabail. O  
 ƿabail, .i. na tƿoƿa mbo; acƿ ma ƿo bi apƿaie ƿlizeo/ann. Muna ƿaib  
 ƿapƿaie ƿlizeo ann, ip eloc ƿo leiceo im na tƿi cet ƿuab, ocup ƿiabla  
 iap neloc na ƿe ba. O a thƿabail, .i. na ƿe mbo, .i. a tƿepach ƿabala, (O.D. 1783)  
 C. 778. .i. ip i ƿin cet uair ƿo ƿaba athƿabail i n-Epe. O ƿe tƿi [.i. oenƿiƿ],  
 .i. ƿe ƿe ƿe ƿe ƿe ƿe no la athair. O chomƿe tƿi, .i. ƿe ƿe ƿe Coipƿi  
 ƿnacacair, no la ƿenathair. O aipƿiu, .i. ƿu ƿe Cumo, o ƿeimb  
 ƿe tƿepach, .i. ƿu aipƿiƿ ƿa ƿlac ƿman, .i. ƿe tƿi, ocup aicicui ocup  
 comƿoicui ƿair ƿu ƿe tƿi, aipƿiu nama aniaƿ. O aicicui, .i. ƿe ƿe  
 Concuƿair ƿnacacair, .i. ƿu ƿe nAƿail, .i. aicicui aipƿiƿ inoƿo. ƿe tƿi  
 aenƿiƿ, ocup aicicui ƿeip, ocup comƿoicui tƿi. Iƿe ƿe ƿo bui in ƿeƿano  
 amuis, .i. la tƿuair ƿe ƿuƿaƿca ƿo ƿime ƿuio, .i. ƿe tƿe ƿichac bliacain ƿo  
 ƿbu in tƿi ƿo Ulaib, o bui ƿe ƿuƿur comƿo tannic Coipƿi n ƿnacacoiƿ ƿo ƿell  
 in athƿabail ƿo. Tƿi+ba Chuiuo Cetechorais, .i. ann in tƿi ƿe ƿime  
 ƿo ba in canƿin, .i. tƿi ƿo bui acu Cunn, ƿu ap muis cet cac, no co  
 tucac ƿo ƿe ƿuƿur e ma nnech. Aƿa nƿabailo ilbenca, .i. ip ap ƿin ƿo  
 ƿacurƿar benna ilapca na ha thƿabala. ƿe tƿa ƿe ƿuƿur ƿe ƿe tƿe tƿe,  
 30 .i. ƿo bƿeitemnaciceo ƿo ƿe ƿe ƿuƿur ƿo ƿe ƿe ƿe ƿe ƿe ƿe ƿe ƿe ƿe ƿe ƿe  
 ƿo ƿe tƿe tƿe a ech ƿe ƿe, .i. ip ƿoƿainm ƿo. I n-oiƿaila thƿom ƿe ƿe ƿe,  
 .i. n-oiƿail na ƿe ƿe ƿe tƿuime tucac ap a enec/ƿe ƿe in ƿe ƿe tƿuime, .i. in-  
 .i. a ƿaƿaƿche. O ƿuim Echach, .i. ƿo ƿuim ap maƿbaio i maƿbaio  
 Echac oca ƿoibi in Delbuio, mac ƿe ƿo ƿe, mic Tuathail Techtmar,  
 35 ocup bƿathair Cumo eipce. Eochac Delbuio ƿo maƿbaio ap a  
 comƿaie. O ƿe tƿa ƿo ƿuim in anƿaie, .i. cin tƿa ƿuim ƿuim himcomƿur  
 cinac a mic .i. ƿo bƿeitemnaciceo ƿo ƿuim, in ƿe ƿuio, mic Annimic. An,  
 ƿo ƿuio tƿe, conac a ƿaie, acƿ a ƿaie; no an ƿo ƿuio tƿe, conac anƿaie,

ac u Cui]nn?

er?  
.i. in-

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

Craebh-Patraic at the present day. They escaped from him, i.e. they strayed away from him. Had left their calves, i.e. with Mogh, son of Nuadhat, i.e. this was the reason of their straying. Their white milk on the ground, i.e. the milk of the cows upon the earth. In the bright beautiful day upon the face of the ground, or on the surface of the earth, 'talamb,' 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, 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 Belbhuidhe was killed while under his protection. Dorn was given in bondage, i.e. without freedom, on account of the crime of her son, i.e. Dorn, daughter of Buidhe, son of Ainnire, was awarded to him. 'An' is here a negative, and 'anshaire' means that she was given not in

DISTRESS.

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

to obtain fr. them that they shd go to all them \* right birth ?

? legal privilege (exempt)

subject to a redress

(D.A. 1784)

DISTRESS. aét i nglil tucad do Fergur, .i. a cianro a meic, Poitline, in peireó fer  
no bui oc marbadh Echach Delburde; uair mac deoraó he, ocuf tar  
paruzadó fine mathair, no i n-airr fine mathair, do ruine he; ocuf  
ipeó do ruineó a mathair do trolacáó ma émaró do Fergur anóaire, no  
5 cumá nglil.

Ocuf in t-Inber nGlibine i cianro in cuicir uiríad, ar marbadh  
doib a peirep Eocharó Delburde, ar comairse, iar na inóarba  
do Cono Cetáacach da bhrathair nemu. Co ndeóacatar in peirep  
do éuaruzadó i Sliab n-Uair, conro ano do maá doib a marbadh;  
10 ocuf deirniheét air:—

“Ará, Eochu, zarz a nglé,  
“Poitline, ocuf Tibraite,  
“Enoa, Glibil, an a clu,  
“Seper iar toiréair Eochu.”

f III 346.21

4 Do ceirir ina firinne, .i. ceir fir do inni no raor, .i. do rochar  
rin na firinne ip in tuba naimne do ruineó ne Fergur; ocuf ip e rin  
foá aroea Fergura. Ocuf ip ano rin no marb Fergur Duiri don cloich  
roáraicé ne noul fon Loch. Sich i ngnuir Fergura, .i. da fecheo  
no no hinóraicéó for Fergur ina gnuir in tuba n-ainne rurr. Ferair  
20 Fergur fepechtur, .i. no ferurair Fergur ehtar firoa ar in  
inná, no ar in peirt, .i. pecht ferda. Finech i Uoch Ruóraioe, .i.  
forcent, .i. for sinz loca Ruóraioe; no ip ano eanic ruir, euch  
abair i Uoch Ruóraioe ac in tSinz, no in peirt, .i. inberc ocuf inden.  
Oí marbadh a marcinta, .i. da marbadh ma eintab moia in inná, no  
25 marbadh in murgur, .i. in-uacáó. Cairic a thir imuirio fo feib in tí no da  
hi Cuino comarba, .i. airicó a ferano imuirio fo feib in tí no da  
cometaró orb do Conn, .i. i feib comarba Como. Ocuf comaruzadó no  
bui funo itir in paruzadó, ocuf in inná do marbadh, ocuf ippeó rué  
d'imarriaó ano in tih; ocuf ni petatar ril Cuino ar maó leo, ip  
30 aipe nar bo uiler uairhib rri ne tih. Ip e euit in imuirio ano, cia  
tucad in ferann imuch, noa tucad in ben; no dono ce no bui in ferann  
imuch ne ne ruóaréa, .i. ne ne tih tucad imuch he, .i. uair doó airr;  
ni huanó ocuf in ben, .i. Doru, inzen Duio, mic Cinnireé, uair i nglil  
cin cinneó ne tucad.

(D.A. 1785)

35 Ar teora ferba tic fo, mar rri don duil a ruib.

<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 dugs 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.



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 hrs

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 ein imar zabaó in aethgabail ro, ocuf cia ro zab, ocuf  
 cia núc breé fuiriu? .i. Daturu tui rium cinela i nEriu: Peim,  
 ocuf Ularó, ocuf Gaileom. Ocuf bui conplucht moir itir  
 Peimib if in amuiru riu; .i. itir Conn Céccatách ocuf Eocharó  
 5 Délburde, mac Tuathail Teétmair. Ro hindaribéó iarum  
 in t-Eocharó Délburde iar foglais moira, o Curo co Fergur  
 C. 774. [mac Ueiri] co ruz Ularó, [do chuimochro neiret ocuf rochraio.] -de?  
 C. 775. Dui iar riu ne ciana i maile riu Fergur. Fecht ano imuiru  
 do Eocharó iar reib cianab, luro co émel do ceit riu, co  
 10 tapla ina docum if Sléib Fuait, Aral mac Cunn Céccathais,  
 ocuf ba peimóirde, ocuf ceitru núc Dúide, núc Annuréc, .i.  
 Eocharó Orepach, ocuf Enda Aigenbhar, ocuf Ailill Antua-  
 riaró, ocuf Tibrairi Traisletan, ocuf Fodline, in mac rucartair  
 Dóru, inzin Dúidi, don deoirá. If de ro cet:—

15 “Foglaro foru mac do Dúru,” 776.

- C. 775. Ocuf ro marbrat Eocharó Délburde ar comairzi Fergura.  
 [Siacht Fergur co rluasab a duguin ocuf] ro hacra riu a  
 20 tinaró/ocuf do breéta ceit do, .i. tui feét cumala;—feét cumala  
 C. 775. di ór, ocuf [feét cumala di] auzat, ocuf [tuir feét cumala] in  
 25 tInber nAilbine, i cinaró in cuicu uraró; ocuf tacaró Dóru,  
 inzin Dúidi, i ngeáire ein amic, uair mac deoiráda, no Albanais  
 he, ocuf tar raruizu, no i nanfir rine maire, do rinne he. C 400

- C. 776. [Dóseim Fergur ozeuru taru an epic ro, ocuf] luro Fergur  
 dia tui iar riu, ocuf beir a cumal lair i fognam.

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

- 25 Feét naen ann iar riu, luro Fergur ocuf a aua, Muena a  
 amin, do éum mara; feicif ocuf ro cotairit foru briu in mara.  
 Do lotar imuiru lucórrain cur in ruz, cona mberctair ar a

<sup>1</sup> *Ulaidh*.—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 forees 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 ehampion, and by the four sons of Buidhe, son of Ainmireeh, i.e. Eochaidh Oresach, Enda Aigenbras,<sup>3</sup> 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.

"Brues Pot" ?

"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 forees from the north to demand satisfaction, and justice was cided 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 Albanaeh (Scotchman), and was begotten against the wish of, or without the knowledge of, the tribe of the mother.

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

One time after this, Fergus and his charioteer, Muena by name, set out for the sea; they reached it and slept on the sea-shore. Now 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 'Lnarcan,' meaning fairy, is still preserved under various corrupted forms in the country. In the counties of Kilkenny, Tipperary, and Waterford, it is *luġ-arcán*; in West Munster, *lupparcán*; and in Ulster, *luġcárcán*. See Croker's "Fairy Tales," and Keightley's "Fairy Mythology."

- DISTRESS. caiprat, ocuf rucrat a cloirdem uad i torac. [Ronucrat iarum  
 C. 776. corannic a miur<sup>fe</sup>], ocuf nor nauis Feisur iar i m [ó náicatar  
 C. 776. a éora a miur. "Do fuchtratar lafodan], ocuf ro gab triar  
 oib, .i. per ceétar a da lám, ocuf per for a bhumuib. "An-  
 C. 776. main i nanmam" [.i. anacal]. "[Tairtar] mo tri omniroic."  
 (.i. roga), ol Feisur. "Rotbiah, ol in tabac, aét [naé] in ber  
ecmaét duinó." Ro éinne Feisur rair eolur fobera fo  
lochar ocuf linoar ocuf miur. "Rot biah, ol in tabac,  
 aét aen uréuillim airiut, in deochair fo loé Ruoraide fil it  
erich feirín. Toberatar na lucurp uirbe do iar i m ma  
cluaqa, ocuf imtegeó leo fo miur. Aberrac airale if in  
tabac atberc ábrac do, ocuf ac caracó Feisur fo cenn, ocuf  
imtegeó fo miur raimlaró.

do-?  
doras a brat E

- Laíti ann iarum, atmóir Feisur fochar loca Ruoraide,  
 C. 776. "ocuf racharó a air ocuf a caiprat for bru in loca; [alluó ron  
 C. 776. loch] co nacca in miuróir ann, per uirceó [uaémar]. Ala-  
nuair rogruceó airale nor maiceó anacal balc ngobann. La  
 C. 777. deáram do ruir fo riabra a beoil do oib eularab, ocuf do  
 C. 777. luro ar for tri ar omun, [ocuf arberc rua airiá, cia cum  
 C. 777. uacci?]; ocuf irberc in taqa ruir: "in maí do gne," ol re [aét  
 C. 777. nib lia; berc eoluro oic]: "fo duic cia no cotairtea." [laro-  
dann donn luis Feisur ma caiprat ocuf contuic.]

!! int ara "

- In cem iarum contuicium, téit in τ-ara co gaeta Ulad,  
 C. 777. batup i n-Eman Macha, ocuf atp oib imécta in ru, [ocuf  
 -ar " amburair]; ocuf ruircomairc air oib, cia ru no zeirair ta  
 a air, air ni bi urur ru co namim i n-Eman.

- Uair om comair gaet n-Ulad, in ru do éurceit ria éiz, ocuf  
glanac air a éno o caé uaircurruas, air na berc urur na  
omun air, na ar arobreda amne for incaib mo ru, ocuf  
folcaró raen do do zper, air naé aiced aracá i n-uirce. Do  
 C. 777. ronrat iarum a imcomet co cenn tri mblacáan, cin ru [a  
amne] don ru.

= supimus opp. to clain' from

of ar authorit  
a amonae B

- C. 777-8. Laíti iarum arberc ru a éumail folcaró [do dénam] do.  
Da mall lar om do gem in ben in folcaró, do berc buillio oi co  
 = dogéni

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.

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 thee~~: it would be well that thou shouldst take a sleep." Upon which, therefore, Fergus went into his chariot and slept.

*or a brat? his cloak*

*a bit of looking*

*take it from the*

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

The advice of the wise men of Ulster then was, that the king should return to his house, which should be cleared before him of rabble, that there might be no fools or idiots in it, or persons who would reproach the king with the blemish on his face, and that a muddy bath, <sup>*eyes on his back*</sup> 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,

*do b' E (i.e. prot. of do. ben)*

DISTRESS. n-echlaire. Sabair toirni, ocuf tuba a animi rruir in ruz; do  
berc buillí d'í co clóidim co nderua d'í blair d'í.

C. 777. Imroi iaruiridiu conluid rosi loé Ruoirarde [la co n-ardée].

C. 777. Ro ríuch in loch de [ocuf in muirtoir] co teigeó a tonngair  
5 rofíter. Do luoirium iarum combui uaf in loch, ocuf cenn na  
biaíta na lamu, conacatar Ularo uile, ocuf arberc rruu, murr  
ir tuigbeo, "a Ulta," ol re. Teit fon loch iar rín, com ba  
marb, ocuf ba deris in loé iarum co cenn murr, ocuf ir de rín  
ro cet:—

10 "Fergur mac Ueta, in ruz,  
"Luid a Fergair Ruoirardí  
"Uat do nairfar ra zann gle,  
"Ba rí rochum a animu."

Ro cumoidiric Feini iar rín eiric a cumaili, ocuf táiric a tairi,  
15 uair rect ríct bliadain ro bui tair Feine ro Ulta, re re  
Fergura, ocuf re re Concobair, ocuf re re Coirpri n'Snatóir:  
ocuf nír dainad oligeó do Feinib a tuaró co haimriri Coirpri  
Snatóir; no nír gab rí tair ar Ularib o Fergur co Coirpri  
Snatóir, ocuf roib uadrem deitín oligeó do Asal, mac Cumu,  
20 Feinneó, aitéc roiréa ruz Temrác eiride. Ocuf rof Cuirritair a  
eochu ir in n-Iuibir n-Áilbime, ocuf tainc Muš, mac Nuadac,  
aitéc roiréa Coirpri Snatóir, ocuf ro cuirertair ar iat, ocuf  
atberc, "in unne ro cuirir t'ech anó ro aia tabairt uair fecht  
naill?" "In uainn tucad dono?" ar re; no cuma (do) do-deírat  
25 cerna do gabail athgabala, ocuf do tobach in tair ocuf na  
cumailé a tuaró, ocuf ro gab in t-atheé i rir tair bu i n-athga-  
bail, ocuf ro olairic uair, ocuf ro gab re bu iar rín co na  
laegair i n-athgabail, ocuf toxul tuc roirru, uair nír dainad<sup>[d]</sup>  
doib dul rru iar, roiré in cocta bui tair Feine ocuf Ulta. Ir  
30 de ro gabad athgabail toxal tair cuichair imdergair. Ocuf ro  
tincad oligeó rir umraire.

[C'ro ro deira in rerrunó d'airiucc a tuaró, ocuf cumá hairictair

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

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

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

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

"Fergus, son of Leidi the king,

"Went into Fertais Rudhraidhe.

"He saw a form of no great beauty, *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 Gnathchor ; and their right had not been ceded to the Feini by the *people* of the North until the time of Coirpri Gnathchor ; or no king had at all ruled over the Ultonians from Fergus till Coirpri Gnathchor, by whom law was ceded to Asal, son of Conn, a champion, who was the steward-bailiff to the king of Temhair. And he placed his horses on the *land of Inbher Ailbhine*, and Mogh, son of Nuadhat, the steward-bailiff of Coirpri Gnathchor, came and drove them out of it, saying, "Is it the reason that thou hast put thy horses here, because it was taken from thee formerly?" "Was it from us then it was taken?" said he. Or he went to take distress, and to recover the land and the 'eric'-fine for the 'eumhal' 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~~ *offered* to him respecting them.

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

**DISTRESS.** in ben, ocuf curub re hérucc foglu tuccad céctar de? I ré in ráé  
 O'D. 29,30. fo deira, do rinne in bean tuaró foguil in bu oilur hí, ocuf nochu  
 dernu in feruntó foguil, in bu oilur hé; ocuf ro tuic fem i nuri-  
 rannur don foguil riu, Iy arpe na haircétur a tuaró, ocuf bui  
 5 in feruntó a tuaró re ré Conúbunri, ocuf Ferúgura, ocuf Coirru  
 nGnathóin.

f. IV 384. 4

Ciú fo deira in feruntó d'airucc a tuaró ocuf abeé a muiró éne  
 ré tñín, uair, "uiróigeó miú iar tñí plaúib fúirurteri na  
 comhéadé, nech nerur fer réme fogluarad," .i. iré in ráé  
 10 fodeira, comárduzad do rinneó itri na fogluib ann, .i. Eocha  
 Deblurde ro marbad ar cumuirce Ferúgura ann, ocuf miú cuicó  
 hé, ocuf ro ólúgurtur oét cumala décc itri irar ocuf éneclann  
 ma rímuzad; ro ólúgurtur nóí cumala ma leé arer ocuf ma  
 leé éneclann, i tuba na hannme re Ferúgur, uair ní ro bu follur  
 15 an ann ar; cono réét cumala réit riu uile do Ferúgur. Ro  
 conda éneclann a marbad a gill, uair ba zeall gan cindeó ré  
 in zeall tuaró amach, tñí cumala fichit do i n-airar ocuf i  
 n-eneclann. Uair ro buí rreabha ac Ferúgur riu in tan riu. *dlly MC!*  
 Ro ólúgurtur Úirde, mac Amuirrech, éneclann a marbad  
 20 a mngme, .i. arpe foirgill meodunuch he, ocuf ré cumala do ma  
 éneclann. Ro ólúgurtur a deirbhááir éneclann do ma marbad;  
 arpe aró hé, ocuf ceitri cumula do ma éneclann; cuna tñí  
 cumula décc ar fichit riu ro acrutur in lucht arur, ocuf réét  
 cumula fichit ro acrutur in lucht a tuaró; ocuf do rígneó  
 25 comárduzad eturru, ocuf ar é leáirde rriith eturud, ré  
 cumula d'iumurruir ar in lucht a tuaró, cunaó innti riu ro  
 haircét in t-Innbir n-Deblinne a tuaró arí.

Ocuf ir follur ar riu in érucc do béra duime amad, dá teclúó  
 foguil do denum riu in tí ó inberur, cu n-úrálúno ólúgeó ar  
 30 a érucc budéin do, damad ferur hi ma 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 'cunhals,' and that afterwards the other man injures him to the amount of nine 'cunhals,' it is evident that there is a balance of three 'cunhals.' But it appears, from the words of the commentator, that it was the rule that when the latter 'eric'-



both had been given as 'eric'-fine for trespass? The reason is, the woman committed an offence in the North for which she was forfeited, and the land did not commit any offence for which it could be forfeited; but it was returned in part payment for that trespass, *i.e.*, the killing of Dorn. And this is the reason why it ('eric'-fine for the woman), was not restored by the *people of the North*, and it (the land), had been in the possession of the North during the reigns of Conchobhar, Fergus, and Coirpri Gnathchoir. DISTRESS.

What is the reason that the land was restored by *the people of the North* when it had been out of *the possession of the Feini* during the time of three persons, for "The privilege of a king is established after three reigns, and the Feini cannot remove the heirs,"<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 Debhline was again restored by the men of the North.

And it is evident from this, that when a man has paid 'eric'-fine, should the person to whom it has been paid commit a crime against him, the law orders that his own 'eric'-fine should be restored to the former, should it be better than the other 'eric'-fine.<sup>3</sup>

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

*aver*

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

*by/ damage to injured!*

DISTRESS. Ciaró cin maí gábaró athgabail, ocuṛ cia ro gab, ocuṛ cia ruc  
cét bṛeṫ fúirpe? [Sen mac Aige bṛeṫ cet bṛeṫ forṫ in athga-  
C. 779. bail ro irin dáil críche bui laṫ na trí cinela bátuṫ ir in maí  
fo, .i. Feini, ocuṫ Ularó, ocuṫ Laṫin. Fúigelleṫar om Sen mac  
fúigelleṫ C (Oib. 30)  
fúigelleṫ E

5 Aige imm athgabail ro, ocuṫ im a éir ocuṫ iumun cumuṫ.  
Ḃeṫṫrúe tairiucc in tíre a feib Cuinn Céccoruiṫ, ocuṫ a éinuṫ,  
ocuṫ beṫṫrúe díri na cumuṫe ón ré ro annertuṫ in rúṫ, ocuṫ  
ar aṫe maṫbuṫ Feṫṫur ma cinṫa, ir de ata: "oiba a cin la  
eintuch." Beṫ tairiucc na athgabala a fúíthiri, ocuṫ in tobuch  
10 ríin do bet la éuaṫ ocuṫ a cinuṫ do ṫrér ir in maí ro cubráth.]

Sen mac Aibella 7 Sen mac Aige bṛeṫ tairiucc athgabala add C (Oib. 30) E  
(C 779)

Sean mac Aige bṛeṫa cet bṛeṫa for [ath] gabail co  
dáil críche bui la trí cenela raeria maṫṫat in maí  
fo. Ir and bṛeṫa leo, oena do neoch nepom, tṫeiri  
día tanaṫib; cuicthe fú conḂ cumḂeṫar, dechmaḂ 4 I 264.  
15 fú maṫṫat, aile do maṫib, aile dec doib in roe,  
tṫeiri do rúṫ, tṫeiri uachar do hiṫamur, ar a moch-  
dúngbail do thuaṫh; tṫeire dec do tar críche ar  
necmaí a raḂbṫe cach; ar forbṫe rí cach a maḂ-  
naṫe, ar ir tuálaing rom forṫell for cach pecht, acht  
20 a da comṫrat d'impṫeacib, no rí, no eṫcop, no  
deoraḂ de.

Sean mac Aige, .i. do ConaḂtab do, .i. Sen mac Aigi, no Sencha,  
mac Aibella, ir e fúcuṫar in cet bṫeṫhemnuṫ, .i. cet bṫeṫhemnuṫ  
atbaṫ feṫṫar for in gabail aṫ, no aḂa, .i. a raṫ for an ba an for  
25 uṫróera, ocuṫ a raṫ for tṫeiri ba tṫeiri for fúroṫra, .i. dia foṫra in  
feicheṫ toicheḂa tṫeiri fú re naṫúo cuingí fécéman, ni deṫur re eide

1 Sean.—The copy in H. 3, 17 col. 29, O'D. 31, adds that before this time every territory had its own particular custom, and that he was the first who decided concerning the immediate distress.

What was the crime for which *the first* distress was taken, who took it, and who first pronounced sentence respecting it? Sen, son of Aighe, pronounced the first decision respecting this distress at the territorial meeting held by the three races who were *then* in this island, i.e. the Feini, and the Ultonians, and the Laighin. ~~Sen, son of Aighe, then decided concerning this distress, and concerning the land and the bondmaid.~~ He made a restoration of the land into the possession of Conn Cedcorach and his tribe, and he pronounced the forfeiture of the bondmaid from the time that the king was blemished, and from the time that Fergus killed her for her offence, from which is derived, "the crime dies with the criminal." He gave a restoration of the distress, and *ordered* that the levying of it should be made by his people and his race for ever in this island.

DISTRESS.

They then submitted it  
to /

Had is why

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.<sup>2</sup>

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

<sup>2</sup> 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)

seeking an advocate?

DISTRESS. *ppu cumge pécheman.* Co daíl cnuichí bui la tpi cenela raeria, .i. cuiceo da denam oi, .i. cur in daíl do iunio itir na raerélanab, .i. Ularó ocuf Feni Temrach ocuf Eriua Deoas; no Ularó, ocuf Saileon, ocuf Eriua, .i. ipin cnuich i moroail Uiruis i Míoe. Ranora in inoipi *fró*, .i. cuiceo da denam oi. Ip anó breá leo, .i. ip anó do bretemnaig leo, .i. laip na heolcáb, .i. i n-Uirneé; ocuf no bui in athgabail cen anao, cen apadó, cen díom. Oena do neoch neíom, .i. anao naen lae ar in pet, .i. lúgach ári itait na ceíoeira neíam ino, [neíam = Ccf, H 30

C. 1190.

*SAL 90-92*

*f C 685*

*36*

toíra iarruáó ar neé aile, ocuf neíam comairuá, doib a leit ma caemroa naíreib, ocuf neíam anao do hé ne íc a cnao po céoóir; neíam raobhíe do hé ne beí na raobar buóem gan a iarruáó ar nech éle.] Treipi oia tanairib, .i. anao treipi for in pet ip tanairíe oi, in bo muílaeí, ocuf noá terta aét aen neíam oi, .i. tanuipi toipi, .i. caé rét atá *15* oia tabairt ar neíam, no da caítem po céoíra, anao ane air, ocuf díom treipi, ocuf ip in a cnao íem ílro na haíra ím, ocuf ip a naen muí ím; ocuf ip ím íc, no ím, no íena, no íeíchemnuí, uair in íe, no in tanao bíar ar na íeíab, ímub eo beí ar in ím; ocuf anail raíraíe muíí ocuf cnuicha anao na íeí, ip anlaró raíraíe anao na ím, no cona raíraíeí muíge itir anao na ím. Cuicthe ím cono cuin-  
*20* oígar, .i. cuicí ím cumíge na íamaíre en coínaíh i cnuich, no íe íarruáta na íeícheman i cnuic in cuicí, in tan na bím raobur in íraíraíe no in íeíchemnuí, *no éit tech cirt aineisín do ím cuingíel íeícheman .i. ma etenge in íor at athgabáil lais ana cuicí eo íuca cach a coní .i. aige íene íuca a cuingíe cin comocuf. O'D. 1790.*

*in/* O'D. 31. [Cnuich i meodun ím, ocuf cuicí toíraíraíe caé cu íua in in íreínoíh Eriunn uile, no cuic la déc ím cuicéó; ocuf ní íuá in íeíchemnuí aice ann ím, ocuf da mbéí, noá mbia íe do íe íaíruá in íeícheman]. No etíra coíra aírneí in ío ím cumíge

O'D. 31. íeícheman, .i. ma etteíga in íeí [íuc] an athgabáil laip, anao cuicí eo íuca caé a cono, .i. a aige íme, ím a [cuiníeíra] cin *30* comocuf.

*to do dom?*

Dechmao ím íuáíraíe, .i. ní um anó ean íeínoí do cumíge, aro íeí ane, .i. anao deímaíre ím na íeíab hí íe nech aníuch íe comat íuáíraíe, cenao íeí ane íe ar a íuáíraíe íem, aro neíam aro neímaíraíe. -C-? *31* Uile do ínaíab, aile dec doib in íeí, .i. aile dec doib, do na ínaíab, ím in íeíam, .i. cach uair íp apadó íeíra íuáíraíe do beíat ím, íp apadó íeíra ceíruíme do beíat ína, .i. cach athgabáil uilí íeí beí,

<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, 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. a necessary 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>articles necessary for (compensating for) wrong done, i.e. (able to) pay immediately for one's wrong doing</sup> <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.</sup> <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.</sup> 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 a <sup>within the</sup> ~~cont~~ 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, though it be a thing on which the stay is one day, i.e. there is a stay of ten days for the things which are out of a person's possession during the period of prescription, whether it be a thing on which the stay is one day in its own nature, whether it be an indispensable thing or not. Two days for women, twelve days for the same respecting land, i.e. they, the women, have twelve days respecting land, i.e. whenever it is a notice of three ten days men give, it is a notice of three four days women give, i.e. in every distress that a woman takes,

DISTRESS.

CCF p. 34, 82.

for a person

DISTRESS. 17 apad nali, ocuf apad nali ocuf dicitur cethruiméi. Tрейри до риз, .i. comlogod itar tuat ocuf ruz innro, .i. ní cumgic rom abiao ar an, ocuf in cumgic rom apad, .i. tрейри iarraigí ro, ocuf ní na tuim in apad, ocuf biad tрейри uatha do, .i. tрейrae, ipi in tрей in do beir in ru  
 5 ina ae, ina canngin, .i. apad, ocuf troycaó, ocuf tрейri imdeimnigéti nar ar gúadaib plata acruy. Tрейri uatharo do hi camuy, .i. tрейri déc atberim, .i. uathad do tрейrib, .i. in iarraigí beoy.

C 786

-III- ?

no a champus .i. magh  
bec O.D. 33. G. O.D. 604

Uen tрейri do ac in amruigad a ae, a canngin, do cach, no ac amruigad a riach, no ac camuy, i muig bic i ruchi annin Oinnaro, .i. magh bec ar na dlig dail, aihal Ciarraige Cuirche, aihal ata ru Ciarraige Luachra for Corca Baiscinn, no for ruz Raithleno, no aihal ata ru Crumthann for Corca Munnce.

17 aipe 17 gairt a re toicheó ro, .i. daerituaitha do na ruzab ro iat, .i. apad ciaberit auyrocro ano cenibe uyóora, aét domiceo mo dligéó: ocuf ní deémad na cuicéi ber ruy, ar ní bruygliciar ruy imbi, ocuf 17 ruyroae ar eccen uyrocro cuicéi no deémuioe.

Inann in tрейre emceimnigéti ocuf in tрейre iarraigí, ocuf in tрейre deémaroe. Uathad do tрейre hi ahaenar in tрейre  
 20 imceimnigéti, emceimnigad do can athgabail do gabail, ocuf tрейre iarraigí, .i. iarriuo apada ata rin. In tрейre deémaroe] rreyra do deémaro apad, ocuf do tрейre iarraigí; co ru emcumiceo cad a tobach ruy in re rin. Oí na gúadaib plata ata rin, ar uairliataige do bepar dóib.

ex. plants  
weise t. ... saidre  
below?

25 Ar a moch dimgbail do thuaith, .i. ar a dimgbail na tora do moch don tuat; 17 aipe ata in tрейri uatharo do no, ar dimgbail anach ru re na tрейri. Tрейre déc do tar ruchi, .i. deémad apad ocuf tрейri imceimnigéti; ocuf 17 ar rin 17 ruly conao i in adag deiginach don apad adag in troyceti; no n aparo, ocuf a tрейri iarraigí ru tuim in ruy. Ar a necumy a raitbrye, .i. curia emcumgicther do in ro in taobuy dligey, 17 umie do beir a toicéio, .i. do na pechemnab. Ar forbruyre ru, .i. ar cia forbruyre in ru ar cach noume 17 rli nar in rreyra mionnarye, noan forbruyre in raituigad a toicheoa, aét nar biay do cad gao uyal cená, ocuf ri cepraó goma gairoe a toichio rin

1 Fasting.—Part of the process of distress amongst the ancient Irish, in certain cases, was that the parties before making it, should go to the residence of the defendant, and wait there without food for a certain time.

2 Ciarraighe Cuirche.—Kerrycurrihy, a barony in county of Cork.

3 Ciarraighe Luachra.—County of Kerry.

4 Corca Baiscinn.—The two Corca Baiscinn originally comprised the baronies of Clondnaw, Moyarta, and Ibrickan, in the west of the county of Clare.

5 Raithlenn.—The Island of Rathlin, north of county of Antrim.

6 Crumthann.—Now anglicised Cruffon, comprising barony of Killyan, and part of barony of Ballimoe, in the county of Galway.

it is a notice of two days, a stay of two days, and a delay in pound of four days *that she must allow*. Three days for a king, i.e. this is an adjustment between the country and the king, i.e. he does not sue for his food-tribute in one day, and they do not seek notice, i.e. this is a case in which there are three additional days, and the notice is not reckoned in it, and he shall have three days only, i.e. 'tresae,' which is one of the three things that the king gives for his 'ae,' i.e. his cause, i.e. notice and fasting,<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 Crumthann<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. gl. on ccma

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.** icpuch ar foruairliocht. Ar ip tualaing rom forgeill for each pecht, .i. in frefan riadnairc for each rucht duine ip ipli mar. .i. ip e cuit in ara ano, uair a dubrumair romainn, .i. treiri dec do tar criú. For each pecht, .i. ina tip. Acht arda comgrat do nraicair, f. .i. ac na gnaio inoraice darta da currumur eneclainni itir penoair ocup eiric, .i. no da riled no da bruzair no da flata. No rui, .i. in per leiginn. No in t-erroc, ocup ip arf rin gabtur penoair do na gnaoair ecnai. No doerao de, .i. ar bodém.

Ni tualaing roo gaba aegabail na di foruairc, manir [comteit] ruitengtao ró <sup>seru O'D. 34 C 787</sup> rcaimad airrechta conio rru porc ruirtheir, ar ni ruirgle nech la feine ni nao airithe. Ir diere o leraig airrechta neich naoiergeom.

O'D. 490, 34  
C 644

cuma C 645

O'D. 34. 10

foruairc airucht O'D 34  
forfeairc airucht O'D 492  
forfeairc O'D 1792

duhir O'D 34

Ni tualaing roo gaba aegabail, .i. noe cumcech no gabala na hachgabala. Na di foruairc, .i. manir pechem arfair, .i. in ti na cumcech a uairl ponatma ar anao ar fut i laim cincais tall. Manir [comtheit] ruitengtao, .i. muna roib aca comet in degtengair uair, in breitem [no comao e in taighe] ina comiteet ac agabail. Ro rcaimad airrechta, .i. no forpichnicenn reic co ruice in baile i mbi [in ae forieet] no in ae foroirgeitair, .i. per gae eolaé in caé taera, .i. rreias 20 oligeo in airrecht. Conio rru porc ruirtheir, .i. cur ub i riadnairc a ruire no airced amach hi, .i. cur ab do reir eolais no rre. Ar ni ruirgle nech, la feine, ni nao airithe, .i. noa porgibei do neoch do reir in feinehair in ni nae veimin lair, .i. muna be a riadnairc gabala na aegabala na no brurter, .i. tobairc. Ir diere o leraig 25 airrechta, .i. ip di toirechta o ler ip in airrecht in ti nach aithnenn amail gebtar in aegabail.

re gabail O'D 34

O'D. 34.  
O'D. 610,  
611.  
O'D. 34.

Nir gaibet ecuma airrechta, na aircuillte rath[<sup>e</sup>], na ecoir naoma, na uair nairechta; nir gaib mus, na buachail, na pulla, na ruidir, na per dirairaim.

**O'D. 35.** Nir gaibet ecuma airrechta, .i. nocha gabair hi in luét no hec currumairiú lan rir na hurr[<sup>at</sup>]air [bit] ip in airrecht, .i. na doerao, no co eucair urraoá leo ro lan leo, .i. cu lair ocup macha. Na air-



evidence against every kind of person who is lower than he is, i.e. the force of the "for," is because, we have said before, he has thirteen days to go across a territory. Against every kind of person, i.e. in his country. Except those of the two orders of religion and learning, who are of equal rank with himself, i.e. except the grades of purity, who have twice the amount of his honor-price between penance and 'eric'-fine, i.e. the two poets, or the two brewys, or the two chiefs. Or doctor, i.e. the man of learning. Or the bishop, and from this is derived, "penance for the grades of wisdom." Or pilgrim, i.e. as such.

DISTRESS.

He is not capable of taking distress who is not able to bind it, nor unless he is accompanied by an advocate<sup>a</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.

*der Seimichin 'unbesehret' (die Grundlage ist)*

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

*certain*

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 forbidden to go security, by those incapable of making a contract, by the chiefs of the court; neither shall it be taken by a labourer, nor a cowherd, nor a lunatic, nor a 'fuidhir,' nor a man without support. *not entitled to protection*

*excludes from their ranks*

*beo. nardms*

*Bahr. 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

*du, hard*

DISTRESS. cuilíte rathra, .i. baro, ocuf létepeo, ocuf cáinti [.. in ti ipurcuilítí  
do gabail arátaáur, .i. na doepuáó ocuf na muréurta], .i. in rath do  
O'D. 35. cuato for in urroera cor mbel.

V 226-35  
C 2487

Maí re airc na ret do éuato ri, aif[í]ctar uarde iat, minnar  
5 icurtar rum; ocuf ina no icurtar ip rlan eirum. Cia tucao  
reort for cuíu, maí re uírí na ret do éuato in rath, ip ecen  
to aithgim d'ic tar a h-eirí.

Ma écoir naoma, .i. mac beo athar, .i. in ti ip ecoir do gabail i  
naom narcaireót. Ma uair n-aircheata, .i. rui, ríe, rígoanna, .i. V 226, 34  
na in luét ip uoirí do nech in cangin ríur ipin oirrecht. *f. eria forraic, if for na  
10 turbaís ar ní naic la 7. nech for na rbeacut, ní tohuig nech fína tobrun[í]at*

O'D 1794

In doepuáó cia beít liar ocuf macha aice, cin cobe, nochá  
n-inoligítec nemurraema a toicheoda a n-urruáour, ma nemlecuó  
do gabail na hatgabala, no co tucao urruáó maí aen ríur.

Ip inoligíto imorru a can nemurraema a toicheoda in doepuáó  
15 oca ta liar ocuf macha, cin co tuca urruáó maí aen ríur, ocuf  
da leicter a elóó, ata ríach eloróe do, ocuf da noepna inoligéó  
a gabail na hatgabala, ata ríac inoligíó athgabala uao.

In doepuáó murro ac na ríul liar ná machaó, noáto n-inoligí-  
téc nemurraemaó a toicheoda i can na i n-urruáour, no co tucao  
20 urruáó maí aen ríur.

II 86, 17

Ma doepuáó ocuf na muréurte, na mur, ocuf na h-ecothaig,  
ocuf na daíu, noáa n-inoligítec nemurraemaó a toicheoda, naáa  
nemlecuó do gabail athgabala, cio in a ler uodem, cio in ler  
neic eile, no co tuca urruáó maí aen ríu, cia gabat he ar loí  
25 cin co ríagbut.

Maíu airbeireó ríu urruáó do tabairt leo, ocuf ní tucaat  
[ocuf ní tarcur oligéó uóib, eric ériorce tar oligéó uathib,  
ocuf a n-athcur do gíur. Ocuf] rlan a n-elóó do lecuó, ocuf da

O'D. 36.

= fo-r. naic?  
(2 sg. pfective p. subj.)

<sup>1</sup> Contract.—The following words are added in the margin, and they are also  
in C. 787:—ar na forraic ocuf for na turbaic ar ní naic la Féine nec  
for na narcur, ní tobuní nec for na tobuníar, one who cannot bind, cannot  
levy, for he cannot bind with the Feini who cannot himself be bound. No person  
can levy who cannot be levied upon.

<sup>2</sup> Chief professor, ríu.—This word is applied to a man of eminence in any par-  
ticular department of learning. In the Book of Ballymote, c. 1,573, the ríu  
Líru, 'the man learned in written history,' is called Fear Leigim, or chief pro-  
fessor, and is said to have the same honor-price as the king of one territory.

of full qualification, i.e. with a shed and a milk-yard. Who are forbidden to go security, i.e. the bard, and the <sup>handwrasg</sup> ~~half~~ poet, and the satirist, i.e. the person whom it is forbidden to take as a surety, i.e. the stranger and the foreigner, i.e. the surety who went security *in the case* of notice of a verbal contract.

DISTRESS.

— Bach p. 40

If he went security to restore the property, it is restored by him, if the other does not pay it; but if it is paid, he is safe. Though the property be <sup>taken back; he gets</sup> returned, if he has gone security for the <sup>legal transfer</sup> ~~good~~ condition of the property, <sup>if it be not in good condition</sup>, he must <sup>make pay</sup> make restitution afterwards. <sup>(Korath)</sup>

(i.e. as if it were a wan)

Bach. p. 57.

By those incapable of <sup>being raidms</sup> making a contract, i.e. the son of a living father, <sup>(but only as yet his father's)</sup> 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.

Bach. p. 57.

Though the stranger should or should not possess a cowshed and a milking-yard,<sup>4</sup> it is not unlawful not to submit to his suit in 'Urradhus'-law, or to prevent him from taking distress, until he brings a native along with him.

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

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

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

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

<sup>a</sup> Ir. Out of law. *the distress is the*

<sup>3</sup> A prince. In C. 787, the *uar n-arpecha* are described as being *ri, ocu rui, ocu erpuic*, 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.** nðernat inrliz athgabala, ata fiach inðlizid athgabala uaðarb,  
**O'D. 36.** [i. leð cuiréta ón ðeoprao, ocuf leð ðilri a fiach; cethruime  
 cúic rétu ón murchurtha, ocuf cethruime ðilri fiach; ocuf  
 nochá nruil rin aét. o ðaop.]

5 Munar airbeireð ruu urrao ðo tabairt leo, ða leicðer a  
 n-elod, ir fiach eloidte ð'ic ruu; ocuf cia ðo necrum inðlizid  
 athgabala noða micat nað ni ann; ocuf hrecra ðo tiaðtam fo  
 çoraib na nðeoprao ocuf na murcúirte; ocuf faeriað ðlizéð na  
 mur, ocuf na écoðnaiz, ocuf na ðaop.

10 Ma tuerao urrao leo, ir ðir a toicheð ð'urraemað, ocuf ða  
 leicðer a n-elod, ir fiach eloidte ð'ic ruu, fo aicneð ðeopraða  
 no murcúirte; ocuf dá nðernat inðlizéð nathgabala, ir fiach  
 inðlizid athgabala ð'ic ðoib fo aicneð in urrao, ocuf icao in  
 15 *lethairde* = O'D. 36. t-urrao in inarerao ar ar tur, [leð na cuic ret, no na tri  
 cethruime,] ocuf teacat i cuibðuir fo lan in ðeopraða no in  
 O'D. 36, 37. murcúirte, co n-icacat eapruu, [in t-urrao in leð, ocuf in  
 ðeoprao no in murcúirtu in leð ele; no in cethruime na cuic réte,  
 ocuf in leð ðilri fiach ðo ropmucht ón ðeop ocuf ón ðeoprao  
 ocuf on murcúirtu; cio ðeoprao aca ta liaf ocuf machu cin cu  
 20 beoh, nochu nruil an ðeðbir in urruoður, ocuf atá a cáin.

Inðlizid ðon fechumun toicéda, apao, ocuf tpoicúð, ocuf  
 athgabail ðo gabail um ní nar ðlizurpur.

Inðlizéð ðon biuðbuð a eluð ruu ðo lécuu in ðlizéð; ocuf  
 aða n-inðlizéð acaiz i n-acaiz. ðia tapracetur ðlizéð imopru  
 25 ðo, ocuf tpoicúð tapru, ir fiach inðlizid, no fiach poní ðon fmet  
 uað, ocuf cúic reoit.]

In faenðleðach, ocuf in t-urpocrað, ocuf in baop, ocuf in  
 leðcepo, ocuf in cainti, ocuf in ruu, ru, ruðamma, ocuf in mac  
 beoathar ir çop, noða n-inðlizéð nemurraemað a toicheða nað  
 30 a nemlecuð ðo gabail na hathgabala in lef neð eile, no co  
 tucao urrao mar aen leo, ma foðabat he ar comloç no i  
 n-airid; ocuf cin co faðbat, ir ðir a toicheð ð'urraemað, ocuf  
 a lecuo ðo gabail na hathgabala, mar um a lef uðein; noða

<sup>1</sup> *Seds.*—Five 'seds,' are equivalent to two cows throughout the Senchur 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.~~ only the latter !  
or this article from the  
empowerment of their contracts

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. was !

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.' fast

As to the wanderer, and the outlaw, and the bard, and the half-poet, and the satirist, and the chief professor, king, prince, and the son of a living father who is obedient to his father—it is not unlawful not to submit to their suit or not to permit them to take distress in behalf of another, until they bring a native along with them, if they can obtain him for a fee or gratis ; but even though they do not, it is right to submit to their suit, and to permit them to take the distress wandering physician

DISTRESS. n-*in*olizéet nemuipraemaó a toicheoá, no co tucac upiáó leo óa pasac he cin loz.

*(In margin by later hand)*

O'D. 37. [Mac ro airbeireó riu upiáó óo tabuipr leo ocuf rozeóóair he *zm* loz, rlan i n-eluo óo lecan, ocuf óa nðeriprac inoizéó *sathgabala*, olc in rein.]

*O'D. 37. i deagaire  
" " fithruidhe*

Man ro airbeireó riu upiáó óo tabairt leo, óa léictep an eloó ata ríach eloióte óoib; ocuf cia óa *chetrum* inoizéó *sathgabala*, noco micac naó ni, ocuf rreera óo tíaótain fo coraib in raenolezaió ocuf in rirpocraio; no ip rreera óa nemtarraó-  
20 tain; ocuf rreera óa nemóetin ólizió ac in baio, ocuf ac in léócepo, ocuf ac in canri, ocuf ac in tpa, ri, rizoamna; ocuf rreera óo tíaótain fo coraib in mic inóair zaipe, uair ip cin co rruicheóo. Ip ped ip cin co rruiche aip, upraemaó a toicheoá, no airraemaó óo zabaíl *sathgabala*, no airraemaó i rrechemnur,  
15 ne i rraonairpe, no i mbreóemnur. In mac raerleicéi, ocuf in mac inóor, noca tecar fo coraib in a cin co rruiche, ocuf tecur = *fithruigid*  
ron óocraib ule.

Má tucrac upiáó leo, no cin co tucrac, muna pasbaic hé cin loz, ip óip a toicheó ó'upraemaó, ocuf óa léictep a n-elóó, ip  
20 ríach eloióte ó'ic riu; ocuf óa nðeriprac inoizéó *sathgabala*, ip ríac inoizéó *sathgabala* ó'ic óoib, ocuf nóca tecur fo coraib uini rin, uair ip ólizéó upraemur a toicheó.

*toiche O'D. 38*

Nip zaió muz na buachaíl, .i. ni ba maótnao cin cor zabaó muz na ruióip, eio on? ar atait cuic reoit i na zabaíl eio on ti ip coip óia  
25 zabaíl, óia rrechmallao in óia ólizéó. Muz .i. óaer. Buachaíl, .i. buachaíl cometa na mbo. Fulla, .i. fo tabair in óia fulla. Ruióip, .i. in óaer ruióip. Peip óipaeiram, .i. comzraó no ap no munap min tíri no comnoell tuacne.

*Jr. Richt p. 9511  
Text. C. 2652  
incipit D (Sg. 88 fol. 56 v. a.)  
trebaegail*

*foingabail O'D. 38*

Óep atait cuic reoit ina zabaíl etechta, no ina for-  
30 zabaíl, inze tíi baegail naizneóa ro raeraó la fene;  
a tuioime cin chinaio; a tuioime rru chinaio óia nðer-

<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.

?  
in command  
liability with apperhir  
to him. cf. V 364. 19

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.

Ans. of 92.30

nothing in the Irish about Red

For there are five 'seds' for the unlawful taking of it, or for the forcible taking of it, except in the three cases of error on the part of the advocate, which are exempted by the Feini—to take it without a debt being due ; to take it for a debt which has been dis-

??  
'Zurückhaltung des Bankes'  
Dr. R. 1998. 11.  
replevin ??  
have been  
make fact

DISTRESS.

láithep; atabairt hi fáithe uapal nemid, if tualaing  
 a diten. U tabairt do rnaou λaf tualaing a tur-  
 taigthi mao cenairp rnaite, mao don rnaou ron  
 gabthar, arpenar los nenech in rnaite, ocup ruitn na  
 5 haithgabala in pen co ro gabaiter aitheppach.

= 23  
 fir/0/38  
 Suid.  
 0/38

Ar atait cuic feoit, .i. cuic feoit da tecat da ba rin, .i. da  
 ramaire ocup tri colptacha trin; ar atait cuic feoit ma gabal co  
 hinoligthee, ce bet ni ip mo uair eile ann [inoat] cuic feoit. If e cuic  
 mo ar ano, uair a dubrumar romann nif gabet ecuma aipeta.  
 10 Ina ropgabail, .i. ppgabail uimpi dar zellab ocup dar aipsib, ic a  
 tis fein, .i. ipin opum rin liap, no ipin mbac-nachao.

Incipit D. glosso  
 // 0/A 1582

<sup>x</sup> Na cuic feoit iar fut, no cuic ba aihuil ipbeip ip in nai  
 nommaro, let caca haithgabala ma hinoligeo aithgabala, co ruice  
 deic mbu. Ni teit inoligeo n-athgabala tar cuic bu, cia ro ria  
 15o tricat feet cuimala, ocup ip do na riachaib bunaro ip uilep  
 O'D. 612. na [riacha] rin, cia tomaiter iat ruf in aithgabail. Luga let na  
 haithgabala ann rin nat cuic feoit, no ip cutruma pe cuic  
 petarb; ocup damo mo let na haithgabala mat cuic feoit. If  
 uilri leith cao aithgabala ma hinoligeo aithgabala do tuata pe  
 20 napao ocup ria trora co ruice cuic bu; no uilri na haithgabala  
 uile ma hinoligeo aithgabala do eclair ria n-arao ocup ria  
 trorao, co ruice deic mbu. Ria napao ocup trorao rin; ocup  
 mar iar n-arao ocup trorao, atait cuic feoit do tuata ann,  
 ocup noca n-ruil ni do eclair, uair do ni eirinnraic lain don  
 25 eclair elo do lecan, ocup ip coir cin co bet ni oi. Noca  
 denaro eirinnraic lain do tuata elo do lecao, ocup coir cia  
 ro beitip cuic feoit do.

Inge tri baegail n-aigneoa, .i. tri h-epnaile ma baeglaither in  
 t-aigne, no in treioi ip baegal don ti aigep in ae, ocup ni haigne rannrao;  
 30 uair ip eircerup mae in ni ril rann do aigne. Cio on? Ar atait  
 cuic feoit rop nech eile, muna be aigne oga agabail a aithgabala, ni ruil  
 murupo rannraum. Ro raerao la Feine, .i. cin ni be aigne oca, aet  
 cor ab aigne fein, .i. ro ropraoeo do rep in feinechar cen ni tic ann

sumrada  
 0/38



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.

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. ʃm. Ḃ tuíome cin chinnáid [.i. don aigheḁ], .i. he cin aice, ocuʃ ní  
 O'D. 39. iʃuʃium ná roibí, .i. gaibro ʃium in athgabail [ocuʃ do-muimicir bro  
 cin; ecmuig imoʃru ní bí, ní heʃunur ʃum oin ano ʃm]. Ḃ tuíome  
 ʃm cináid, [.i. gaibro ʃium in athgabail, ecmuig imoʃru gaibter riam  
 ʃm in cinuioʃm], ocuʃ uillaḁar; .i. ícar, .i. ro uerbuilod roime, ocuʃ  
 nocha nʃicir ʃium aʃerbuilod. [Ní ʃiacach imoʃru do, ar íʃ aʃbʃuʃ  
 ocuʃ ʃeimple aʃionuio do].

O'D. 40. Cairí deitʃir etaʃru [ʃm] ocuʃ in baile ata i cam, “ní gaib-  
 16 ter athgabail ná aicme tar cenn auaile”? In tuime daʃ gaibá  
 ʃm in athgabail ann ʃein, nóca ʃiacḁ in cin air ano aʃa ualʃur  
 ʃein ná a ualʃur inbleoʃam, ocuʃ ro ʃicir in tí ro gaib in  
 athgabail naʃ oig, ocuʃ coir cia nó beit ʃiach inoigis athga-  
 bala air. Sunn, imuʃro, nóc oʃeʃur in cin de iʃuʃ, ocuʃ nócan  
 ʃicir in tí ro gaib in athgabail ná oʃeʃar, nó ce ro' oigis ro  
 15 uilad roimí; ocuʃ noca nʃicir ʃum a uil, ocuʃ coir cemaḁ ʃlan  
 do.

*N.B.  
= do n-dimen?*

O'D. 40. 20 Dia ʃeʃtar in ʃeʃ tuíomeʃ in athgabail ʃm cinaḁ cona  
 oʃeʃur cinaḁ tí, ʃiach ʃo ní donimet uad, ocuʃ cuic ʃeoit dia  
 toircter oiged do. Muna toircter oiged do, cuic ʃeoit do,  
 20 ocuʃ cuic ʃeoit uad, ocuʃ in ʃiac inoigis ro raioir i nḁabáil ná  
 haḁgabala, ma uerbu lair [cu inoiged] nó ma cunnḁabairt  
 Ocuʃ oigis, cío cunnḁabairt, cuic ʃeoit uad ocuʃ uilʃ in ʃeich i  
 ceḁtar de. Ma cunnḁabairt lair, ocuʃ ní oigis, cuic ʃeoit uad  
 naia ocuʃ tincaither [oiged] ʃm in caḁ ʃne oib ro.

25 Maḁ in ʃeʃ acarḁar ann elar, ocuʃ ro ʃicir co nóʃeʃur de,  
 uiaḁad ʃiac uad, ocuʃ cuic ʃeoit.

Maḁ cunnḁabairt lair, ocuʃ oʃeʃur de, aicʃm uad, ocuʃ cuic  
 ʃeoit. Maḁ cunnḁabairt lair, ocuʃ ní oʃeʃur de, nó ma uerbu  
 lair, cona oʃeʃur de, cuic ʃeoit uad i ceḁtar de; ocuʃ íʃ uileʃ  
 30 a athgabail ʃium do tuíome cin cinaḁ ocuʃ ʃm cinaḁ dia  
 O'D. 41. [neʃluicʃur].

*ndorláithur  
C 2654*

Maḁ tuíome cin cinaḁ imuʃro doʃne, ocuʃ ro ʃicir ná oig,  
 íʃ ʃiach ʃon ní do nimet uad, ocuʃ cuic ʃeoit, ma tarcuʃ  
 oiged do; munu tarcuʃ imuʃro, ní ʃuil ní do ná uad; nó

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.)*

DISTRESS.  
—

What is the difference between this and the place in the 'Cain'-law, *where it is said*—"No person shall take distress for another?" The person from whom the distress was taken in that case, was not liable for the debt on his own account or the account of his kinsman, and the person who took the distress, knew that the debt was not due, it is right that there should be a fine for illegal distress *imposed* upon him. In this case, however, the debt was not due at all, and the person who took the distress did not know that it was not due, or though it had been due, it was paid already; but he did not know of the payment, and it is right that he should be free.

*No person is distressed*

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.** <sup>II 52.7</sup> dono, cuma imlecao dona cuic reuib, ocuf riach fo ni do nimec uad rum. Mac cunnatabairt lair co nobiz, ocuf tarcur dlizeo [do], ir cuic reoit uad rum [nama]. Muna tarcur dlizeo do rum ir cuic reoit do o biobuid. Ma ruair nech dia n-iarraigeo, 5 ocuf ni ro riarras, ir cuic reoit uad, ocuf let cutrumba in reio acuf, ma tarcur dlizeo do. Muna tarcur muirio, ni ruil ni uad na do.

<sup>O'D 494, 42</sup> Ac tabairt hi raithi uaral nemió, .i. a tabairt i raiche in nemióuaral, ir cumcech a oitín, .i. gnaó reacha, .i. anfir do, in rith 10 cumao raicéi uaral nemió.

<sup>dochum</sup> Cio fo deira co ruil eipic i reimall na aegabala do brieit i n-airliu airé ardo no eclara a can, ocuf co ruilte cuic reoit i mbrieit na hathgabala i raicéi gnaó reéta i nuirraoif? Ir e raé fo deira, doáa foaal do denam ruir in athgabail i raicéi 15 gnaó reéta i n-uirraoif na ruir in athgabail i n-airliu airé ardo, no eclara a can, ocuf coir cia no beé cuic reoit on ti rucur-tar in athgabail i raicéi gnaó reéta i n-uirraoif; no dono luga lamair foaal do denam ruir in ardo nemió in in n-athgabalaó i can na i n-uirraoif.

C 2654

<sup>O'D. 48, 43.</sup> <sup>y</sup> 20 [In duine ruic in athgabail i raicéi neme, mun reitir curub raicéi nemió, ocuf ní ruair codnuch dan riarruioeó, no cé ruair, 20 na ro riarruio, (ocuf) rlan do; no cin cur riarruio, muna reoir buóein gnuub raicéi, ir rlan do. No cumao lethriach cach anfir ann.

25 Mac ro reitir réin gur ub raicéi nemeoh, cin cu reitir, máo ruair codnuch dan riarruioeó, ocuf ní riarruio, ir cúic reoit driu na raicéi ann, ocuf cúic reoit driu na hathgabála; no cumao aon cúic reoit doib arden, ocuf a dá trian driu na raicéi, ocuf aon trian driu na hathgabála.

<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,* 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-aír ícca leóirne no riarruir, ocuf do zeba [d] coonué, cúic reoit uadaim ann, ocuf leé cúic reoit ón mac.

Már do mac i n-aír ícca aithgma no riarruir, ocuf do zeba coonué, cúic reoit uadaim ann, ocuf aithgma na n-aile ocuf 5 na n-aibe ón macc.

Már do mac i n-aír ícca aithgma no riarruir, ocuf do zeba mac i n-aír ícca leé díre, leé cúic reoit uadaim ann, ocuf aitzin na n-aile ocuf na n-aibe ón macc; ocuf in mac do teclumud na h-aéabála in zác maó díb rin can aótoice imre. No 10 doono, cibé dume dáir riarruir, muna ruair dume bu óleiriu, ir rlan do.]

a zori 0/43

A tabairt do rnaóud, .i. do comairi. Ar tualaing a tur-tairgthi, .i. raeram óraebail uiri, .i. erui. Maó cen airuf rnaite, .i. dul for cúlú, .i. in raerma irlan do, .i. maó cin fir raerma i n-émar 15 zabur in aithgabáil. Maó do rnaóud no zabtar he, .i. maó do rnaóud no zabtar he, .i. iar fir turthuzaó acóru, irrechtaó n-eneclanne ocuf cúic reoit. Ar nenar los nenech in ruaitte, .i. ir uar 20 eruither los enech fir in raerma don aithgabail do lecon for caill, ocuf am bia for los enech airo do beé na lam ne ne ná raire, ne ne airta aicenta in reoit, .i. no reétraó enecianni ma dar ero no gabal 25 tpe. Suirh na haithgabála, .i. imrait in aithgabail in ni hirin in a hanas i lam cirtas. Co no gabaiter aitherrach, .i. co no gabiter atharrach rehtura eile, .i. iar nibliadain maó tar ero no gabail tiri, no aótoicheó fo cétoir maó ar raerma cenae.

M 292.8

q.V 124-16

25 Maó no urraem in bídair apadó i raeram, ocuf no airberiu rna tporcaó airseibró zneim don reichemam toíceoda, a apadó conach ecin do athapadó, ocuf raerairó óligeó in bídair can tporcaó air ne ne in raerma.

Maó no urraem in bídair apadó, ocuf tporcaó i raeram, cia 30 no airberieó a raeram rna nhabail aithgabála de, teit turruzaó la rogaíl ann; ir rlan aithgabail do zabail de.

<sup>1</sup> Exemption.—There were periods at which persons were entitled to certain exemptions respecting the payment of debts. On the death of the King of Ireland, or of the successor of St. Patrick, every one in Ireland was entitled to a year's exemption. On the death of the king of a province, every one in the province had exemption for three months. On the death of the king of a cantred, there was one month's exemption, &c. Every chief had the privilege of giving protection during his life for the same length of time as that of the exemption which would happen at his death.

v.e. hurbada

Indicant hie abm  
gala x pinal  
pntulu

If he inquired of a youth at the age of paying half 'dire'-fine, though he might have found a sensible adult, five 'seds' are due of him for it, and half five 'seds' of the youth. If it was of a youth at the age of paying restitution he made the inquiry, though he might have found a sensible adult, five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades. DISTRESS.

If he inquired of a youth of the age of paying restitution, though he might have found a youth of the age of paying half 'dire'-fine, half five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades; and the youth shall collect the distress in every instance of these without any second suit respecting it. Or, indeed, whatever person he has made the inquiry of, unless he could have found a more lawful person, he is free.

To take it from a protection, i.e. from a place of protection. In which it could be protected, i.e. to get protection for it, i.e. for the cattle. *Without allowing it to remain in the protection, i.e. to go back, i.e. under the protection he is free, i.e. if the distress has been taken without knowledge of protection, in the absence of the owner. If it has been taken from such a place of protection, i.e. if it has been taken from a place of protection, i.e. after the knowledge of its being under protection, it (the fine) is one seventh of honor-price and five 'seds'. The honor-price of the protector shall be paid, i.e. the honor-price of the protector, taken out of the distress, is to be forfeited, and the thing which is allowed for honor-price shall remain in his hands during the fixed period, i.e. during the lawful time of the stay of the cattle, and the seventh of honor-price only if it has been taken from a fold or angle of the country. There is return of the distress, i.e. this thing returns the distress and causes it to remain in the hands of the debtor. Until another distress is taken, i.e. after a year, if taken from a fold or an angle of the country, or it shall be 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.

leave

enclosures

fine in a pen

exemption

in respect of its stay

has t. in fasted w.

DISTRESS. Færam rin tainic re re n-aparó ocuf tpoifceti, ocuf mar re re na tpeiri imceimniúcti tainic in færum rin, ac̄t ma ro air-beirpé a færam fo cetoip, færaíó dlizeó he can athgabail do gabail de re re in fæрма.

5 Man ro airberpnaiz a færam cup gabáó athgabail de, ir anáó dechmaide ar in athgabail.

Ma ro gabáó athgabail tar fir fæрма, i n-ecmaif, no tar airberp fæрма i fiaónaire, cuic feoit d'fir in fæрма ann, ocuf cuic feoit d'fir na hathgabala; no cumáó aen cuic feoit doib  
10 aræen, ocuf da tpuan d'fir in fæрма, ocuf aen tpuan d'fir na hathgabala.

Mar cen fir fæрма, i n-ecmaif, ro gabáó athgabail de, los enech fir in fæрма don athgabail do lecuin fo caill, deuf a fuil ann o ta rin amac do bié i faine re re in fæрма, ocuf anáó  
15 aicenta na fet iar rin.

O'D. 45. Mar cen airberp fæрма i fiaónaire ro gabáó athgabail de, anáó dechmaide ar in athgabail ocuf dicitim name dec, ocuf ata in [foerum] i compeimniúctó re dechmaíó ocuf re aine dec uili annrin.

20 Maó ta in færam i compeimniúctó re dechmaíó, ocuf ni fuil re aine dec uili, anáó dechmaide uirri, ocuf cio be doib bufia, a fuil [ann] don færam iar in dechmaíó, no dicitim aicenta na fet, cup ab ed buf dicitim di iar rin dechmaíó.

Ma ta in færam i compeimniúctó re dechmaíó, ocuf ni fuil  
25 iar rin dechmaíó, anáó dechmaide uirri ocuf a dicitim aicenta budein, uair ni fuil in færam iar an dechmaíó.

Mará gairdi in færum na dechmaíó, ocuf ir fia in færum na anáó aicenta na fet, ocuf ir ed ir anáó di re in fæрма, ocuf a dicitim aicenta fein iar rin.

30 Færam tainic rin re re aparó, ocuf tpoifceti ocuf tpeiri imceimniúcti; ocuf mara a namrin anta tainic an faoram, compeimniúctó iar in faorum ocuf an t-anáó, cio be doib buf fia, fur ab ed buf anáó di.

Mar a n-amrin dicitim tainic an faoram, compeimniúctó

<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. DISTRESS. —

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

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

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

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

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

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

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

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

see p. 98

Hereafter

the whole of the /

exist after

DISTRESS. — 101r an bpaoram ocuf in dithim, ocuf eio dé oib bur fia, sur ab eó bur dithim di.

Mar a n-aimhir lobta, noia paoruno ar roget na ar blet na ar lobad hí, uair ni téit an paoram amaé'na deaíaró, ocuf 5 téit in turbadó.

O'B 495, 612, 46, 1803  
C2655

Cuic reoit hi lobud cacha hachgabala ro m'ioir Morann; noch fil tri reota cacha trathha ro pollaigthei co aurlaind a dithma, ach ni conanais deithbeire.

MB

N.A.P. ...  
(demon?)  
V 404.22

Cuic reoit, .i. oi ba. Ni lobud cacha hachgabála, .i. cinas, .i. 10 cuic reoit ip e ni ro meiremnaigeftar Morann do sul illobad do caé athgabail ar caé laite n-anceta o tiora aimper lobta, .i. im-brethaid nemed pollrigthei an rin, ocuf ic munna na tri reoit ocuf na cuic reoit iar fut, .i. a cuic i n-athgabail cinas, ret cacha trathha; tri 15 reoit imurro caé trathha i n-athgabail inbleogum. Noch fil tri reota, .i. noé reidim no inoraigim co fuilet tri reoit uada caé trathha o ro pollaigthei hi co huafal cinoro a totma; manó iat ocuf na cuic reoit romann. Cacha trathha, .i. ip cach trathha ron aét in oet trath, cuic 20 reoit i fuig, ocuf tri iarann cach trath co urlainn a dithma, .i. ó ne rogeta amach atá in dithim. Tri reota, .i. tri ba inlaega ar da m-buaid tre laega. Ach ni conanais deithbeire, .i. aét an ancer a deithbeir turbadó; uair noia racha in athgabail illobad dia rabat na deithbeire ro aip, .i. anrip, no ancer, no econnur, no etget.

II 48.12, 50.19, 52.1

emacht  
O'B 613

O'B 495 C2662  
C789  
i comanair brath  
C789

Ni bi lerach nach ruanach; ni tuadainz toxal na dirornairc; ni fuillend cond cnaima; raigeth cach a 20 comler; iadad for tere trebaib hi comaradab trath; ni bi acraí di paerann; ni acair naó caemclai o croid in forair, co cuiruid for riadnairc di athgabail techta.

ni fuilleth cond cnama O'B 495. ni fuilled caom chloth C 788  
ni fuillend cond cnama C2662

shall be an adjustment between the exemption and the delay in pound, and whichever of them is longer, it shall be the *period of* <sup>DISTRESS.</sup>             
 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~~ <sup>protection</sup> 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. <sup>I 84.9</sup>

*protection is not made*

**DISTRESS.** **W**i bi lefach nach fuanach, .i. in tí no do gab in athgabail, .i. in tí bipp na fuan iar maéttan a farré cuic íf uada tuicir na ba farré, [i. ceithrúinne cach athgabala], .i. noch a bi lef os don tí bíp na fuan can farré na hathgabala do bheir; no in tí bíp na fuan iar mbheir, can <sup>5</sup> *u/* **S**oul d'uarluacá na athgabala, no cen toicheó coitechta, .i. gataro leifci lefoc. **H**i tuadainz toxal naoi forinairc, .i. noa cumcec toxal na hathgabala amach in tí nach cumcec a uafal ponarom iar anad ar put illam cincais tall, [i. munub fechem]. **H**i fuillend cono enaima, .i. noch an foletuaro torbatu do connach bíp ar a enaimab can <sup>10</sup> farré na hathgabala do bheir.

**O'D. 46.** [Iar mbheir farré do; uairi noch a rachuro in atgabail a fos-eilt nach i mbleir nacha loburó, no cu ruetur a farré; ocuf maó atgabail mblesum om hi, bet cuic feoir pe taob iin, ocuf nochu nfuil ní don cincais; ocuf cumad ann no bet iin íf in farré fhuir <sup>15</sup> *C2662* **r**ilect in tan tuinic in t-imblesum amach i ndesuro a atgabala; ocuf muna táinic cin cu farré fhuir **r**ilect he noch a nfuil eiric ann d'imblesum.]

*gl. cuicir?*  
**S**aizeth cach a comler, .i. in daria fer do bheir a farré ocuf in fer eile da fuarluacá, no amail no cumad do feru dligiró. **I**adad for <sup>20</sup> **t**ere tpebaib, .i. iadadurum uirru íf na tpebaib ata terica dume, .i. íf in d'ruim fhu iar, amail no comairdaiséó iar cae uirro na t'raeth, no íf na t'raethab ma comairdaiséó doib itir teiré ocuf noin, no iar n-arad ocuf t'rofacá, no iar t'pír iardaisé, .i. itir tuirgabail g'neime ocuf a fume, <sup>25</sup> **n**och a bi acra athgabala don tí bíp ar faeram neich; in deoraid noch a bi acra in fhu tall tar fip faerina d'raebail air, .i. fer bíp for faerum ní tuadainz acra, in acairtur fum dono. **H**i acair naó caemclai, o croaib in forair, .i. noa naeriaro athgabail do gabail in oi na claechnaither cru co nnoí forair, no cru co nnoe arair, .i. in deoraid <sup>30</sup> **m**una roib uirru mar aen fip da taruirtar a lan [no] muna raib fect tigi ingabala laip, .i. deoraid, co raib occu i techta no gabtar air. **C**o cuiruro for fiaonairc, .i. co tocuirther fiaonairc ac gabail na hathgabala mnaile fip. **D**i athgabail techta, .i. cur ab dligtheó gabur in athgabail, .i. co roib techta oca.

<sup>35</sup> **N**i muz, ni fuirdu, ni fulla, ni augairc, ni buachail, ni c'rette cuaine, ni gaibther an-aetain<sup>r</sup> fhu dligiró na urdligiró na forprechtu tuathe (he) acht cor in glair, !

*DA 496. 613*  
*C2663* *creit* *DA-613*

x B. Aiv. 38 diles dans each m'etain acht d'noth each hechtar iar re 7 ap'uth. Bsd. p. 12

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.

*your*

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.

A

*pen with a stubble 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 2076  
0987.

DISTRESS.

no brait̃ r̃u r̃iam, r̃iuum a r̃reir̃lige na d̃legair bia-  
thad acht bochtan, no ur̃ichaelan, no bair̃gen huair̃al  
lair̃the, cona hañdolonn, conad̃ r̃u a ceñd cuiñd̃rig̃the  
romama techta.

*each his i c. ?*

5 Ní mus, .i. noca n-athgabail aile gabur don mus daer aét ma ro r̃p.  
Ní r̃uioir̃, .i. daer r̃uioir̃, no in d̃eoraid̃, .i. daer acenta, .i. [daer]  
gabla. Pulla, .i. r̃atech, .i. b̃ir for̃ ullacéet, .i. d̃ume d̃olman b̃ir for̃  
r̃ibal a h̃mad̃ d̃mad̃. Agusair̃e, .i. b̃ir ac gair̃e a, .i. na cair̃ech.  
Duachair̃, .i. cul cométa na mbo. Ní c̃rette cuaine, .i. cair̃pat na  
10 nosreine, in r̃acair̃e, no in tamam r̃il̃d̃, .i. gilla na r̃il̃d̃, .i. gilla ur̃air̃e,  
.i. i cometecht / each b̃ir abailiu mbailiu, co cuir̃tar̃ each ur̃r̃air̃; gilla  
ur̃air̃e iñr̃fo. Ní gair̃the r̃ an aetair̃m, .i. noca gabur a ñd̃manũgá  
neich eile r̃ur̃, ni d̃legur̃ d̃ib ar̃ a ñual̃gur̃, no ma ciñtaib̃ r̃em, .i.  
ciñtes athgabala d̃ib, .i. a ciñ uos̃ein, no ciñ a n-athair̃ no a r̃enathair̃.  
15 Ur̃ol̃ig̃io, .i. a d̃ual̃gur̃ neic̃ eile, .i. in ciñtaib̃ a com̃cair̃. Na  
for̃reachtu tuair̃the, .i. nach in r̃iach r̃ir̃d̃ir̃g̃ioct̃u d̃legur̃ ip̃ in tuair̃e,  
in in r̃iach cor̃ura r̃ine, no r̃maét̃ cair̃oi no r̃uba oc̃ur̃ r̃uba, .i. coit̃cent̃  
d̃oib̃ uil̃ iñr̃in, .i. ciñ tuair̃e i coit̃c̃inne. Acht cor̃ i ñglair̃, .i. ceñ b̃it̃  
i cuiñr̃ig̃. No brait̃ r̃u r̃iam, .i. b̃raisi r̃ur̃ i m̃bi amair̃ r̃em, no  
20 r̃ur̃ iño l̃am, r̃ur̃in r̃labra, a ciñ for̃ in tuair̃e a coit̃c̃inne. R̃iuum  
a r̃reir̃lige, .i. ip̃ r̃ur̃ a mb̃et na l̃ige r̃ur̃ in ciñar̃o, no r̃ur̃ in r̃labra.  
Na d̃legair̃ biathad̃, .i. noá d̃legair̃ biathad̃ aét lañ eiñ in boicht̃  
in r̃oolan in meir̃in, in com̃pat̃ bechi cuib̃reé, no lañ eiñ in boicht̃an  
do loim, .i. l̃er̃tar̃ bec, oc̃ur̃ da lañ dec̃ uioi c̃ur̃i ip̃eó t̃er̃ iño [in d̃al̃-  
25 na d̃ib], in-aiñr̃ir̃ l̃oma, oc̃ur̃ ar̃air̃e a ñaiñr̃ir̃ ar̃iba, .i. l̃et̃ b̃ar̃g̃in.  
Ur̃ichaelan, .i. cael a da hor̃, a da himel̃, .i. in l̃eébar̃gen, .i. c̃eiñ b̃it̃ i  
cuiñr̃ig̃. Dair̃gen huair̃al l̃air̃the, .i. b̃air̃gen cae no noct̃ae, no  
d̃omnaig̃. Cona hañdolonn, .i. do in no do loim. Conad̃ r̃u a  
ceñd cuiñd̃rig̃the r̃omamu techta, .i. co t̃ir̃at̃ a ciñn r̃u d̃lig̃eó.  
30 .i. cur̃ ab daer a ceñd cuiñd̃rig̃the r̃ in mo mañũgá, no in g̃reim d̃legur̃  
d̃ib, no com̃air̃g̃the r̃ cuiñn tar̃ a ceñn r̃on g̃ñir̃ar̃o techta d̃legur̃ d̃ib  
amb̃et̃ ãnl̃ar̃o r̃in, no co ñoeh̃r̃at̃ a l̃obar̃o uile.

V X 108.

≠ X

C. 2664.

O'D. 48.

[R̃uioir̃e athgabala na daime ro do r̃eir̃ liubar̃, .i. ar̃ a  
n-der̃oile, oc̃ur̃], a r̃oga doñ d̃ume d̃lig̃ir̃ r̃iacha do na d̃u-  
35 ñib̃ r̃eo miat̃ b̃ud̃eiñ g̃ebur̃ in athgabail, no iñe a c̃r̃oó; no d̃ono  
cena, cemad̃ he a r̃oga a c̃r̃oó do gabail i n-athgabail noá d̃ir̃;

|| C 678

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

<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. DISTRESS.

No labourer, i.e. no other distress is taken from the bond-labourer *but his body*, except as follows. No 'fuidhir,' i.e. the bond-'fuidhir' or the stranger, i.e. the natural bondsman, i.e. the hereditary bondsman. Imbecile vagrant, i.e. the wanderer who is moving about, i.e. an honest person who is moving from place to place. Shepherd ('ai-gaire'), i.e. who is minding 'ai,' sheep. Cowherd, i.e. the keeper of the cows. Cart-boy, i.e. the cart of the farmers' children, i.e. the 'sacaire,' or the 'tomain 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-

cf II 54-24; II 396.1

immune (excluded) from

**DISTRESS.** ocuf cemað e a rogarum athgabail do gabail oib, noca zebthar  
 — aét riat bodem, aét a mbeé ina ruioleí athgabala do reir  
 Senchurá, cío im a cmað bodem, cío im émaio a comocair, cío  
 im cmaio íf luza inait, cío im cmaio íf cutruma rriu, cío im  
 5 cmaio íf mo inait; no dono, cumað anó ro beí a ngabail ina  
 i n-aégabail, in tan íf im cmaio íf cutruma rriu, no íf mo inait,  
 ocuf ni ruilet reoit acu.

Mára cin íf luza ináit, ocuf atait reoit acu uodem, íf cuic  
 reoitá doib uodem ina gabail a n-athgabail. Muna ruilet reoit  
 10 acu [í] ancer athgabala do riazail riu; ocuf a ngabail uodem  
 C. 2664. in athgabail, ocuf inoethem in duni ro gab iat í n-athgabail do  
 riazail umru. Ocuf mar e a inoethem co naé meřam leif  
 O'D. 49. iatrum na in cutruma ro olis, no cuma ferri leif iatrum [ná in  
 cutruma ro olisíó], amuil ro beé in uilidetai i laim ocuf in re  
 15 iarfá riazá in uiliatáio i lobuo íf i re iarf a tiazatrum. Mar  
 i inoethem conio meřa leif iatrum na in cutruma ro olisíó,  
 noá gabano anó rum aét zreim cumailé, ocuf in re ar a riazuf  
 cumal oi reťaib i lobao íf i re iarf a tiazatrum, ocuf zaiβeť  
 araen athgabail do reťaib eile; ocuf mo na cumal in cutruma  
 20 ro olis anó rin; ocuf mará luza ná cumal, in re araza in bec  
 rin do reťaib i lobao íf e re iarf araza a cutruma oib rium;  
 ocuf riar n-athgabala do riazail rir in inaricřaio ruil rimo co  
 ria cumail.

Onao ocuf oichim orra ro aicneð na řet mar gabao i n-ath-  
 25 gabail iat, ocuf rogeilt ocuf bleit aen amann do rué leo, ocuf  
 lobao do dul ina cenó o do raza aimřer lobáa.

O'D. 49. Mar im cmaio in uřriao ro gabao [in-athgabail] iat, íf  
 cuic reoit do dul i lobao oib ar caé láiti naicřta. Mar im  
 cmaio deoraóa íf leť cuic reoit. Mar im cmaio murcřiře íf  
 30 cethruime cuic řet.

C. 2666. In daer, mar im cmaio na nuřriao [no a tizearına] ro gabao



truss 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~~ 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 feoit do dul 1 lobad ar cac laiti n-ai-centa  
de ocur let cuic fet, mar in cinad deora-da, ocur cethruimi cuic  
fet, mar in cinad murcuirte.

Mar ina cinad bu-dein ro gabad in daer in-athgabail, rogeita  
5 ocur bleit do dul ina cenn, ocur no-ca teit lobad; ocur if fe in

*foguil (?)*

O'D. 614.

[rogeit] teit na cenn miach do dul 1 lobad de ar cac laite  
na-centa, mar ina cinad bu-dein, no feitmad meic mar in  
cinad imbleogain.

*II 76. 7-12*

O'D. 50.

In luas fir rognuma no-can fuil deitbir cirtais na imbleogain  
10 1 let fir; acit mar ealadonach ro bui aca comet, rerepall do  
ar cac laithi na-centa. Mara nemeladnac, no glar, no zemel  
no zeibend [no rlabra do cu peit] if let rerepall do ar cac  
laithi n-ai-centa.

*foradmu 88.50 (recte?)*

*f. I 296. 16  
ain-88.50*

C. 2666.

[Mara luza naiti, ocur ro gabad iatrum 1 nathgabail, ancer  
15 athgabala do riasail ann; cethraime cuic fet don uhrad, oit-  
mad cuic fet don deora-d, ocur in feirid rano des cuic fet don  
murcuirte; ocur no-ca nruil rmacit do daor ocur no-ca nruil  
uad-a. Ocur no-ca nruil dil in cinad aza anhrin do fetair;  
ocur da mbeit, ocur ro gabad rom 1 n-athgabail, if cuic feoit  
20 don uhrad, ocur in cobrodail ceona ar.

Ocur comad ann bu ruirdey athgabala iat in tan na fuil  
dil in cinad oca; no eit bec cio mox ber acca do fetair, if  
cuic feoit ina gabail fein, co ro zairdey in bec rin no in mox  
rin ar tur.

*maigre?*

25 Maizi ocur crucha d'atpegad ar in baile in ro gabad iat co  
porur in feicheman toichda, ocur anad ocur ditrim orra ro  
aicne na fet, ocur rogeit ocur bleit aon anmann do mit ru  
uile, ocur lobad do dul ina cenn o ticra amhrin lobda; ocur da  
30 rairmuirte diaf fe comed, do beidif da bleit. Ocur da-ma  
r labra do beit eturra, do beit leircurpall ann zac lae, eit a  
can cio a n-uhradur.

*ma recur a les C2667  
(which is translated!)*

Ocur ife do if aneladnac ann, glar, no zemel, no rlabra; ocur  
ife do if eladnac ann cac ni o ta rin amach. Ocur no-ca nruil

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 more binding by an aneladhnach or in tying up the animal.*



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 feoit, ocuf atcup co laite for feétman for mif for  
 — bliáam. Ma ro arbered rif, ocuf tarcup dligeó do, 17 cuic  
 feoit ocuf atchur do zner. Munar arbered [.i. imfirin] rif,  
 ocuf ni tarcup dligeó do [ocuf ro troirce,] 17 a dá nindlizeó  
 5 aigaid an-aóaid, ocuf na feich d'ic.

Toret troirce a tobachraide, .i. 17 nemectacu lum troirce  
 orrairce na tobach athgabala oib, .i. la taeb araid, .i. ar ni urroera  
 nama ril dorruoib.

10 Dia troirce feichem toichea cin zell do, 17 diablad fiach  
 do, ocuf diablad mbio, ocuf feétmad marbda, ocuf enecclann,  
 muna tarcup biao do. Dia toirctep biao do ocuf ni tabair zell,  
 17 diablad fiach ocuf cuic feoit do nama. Dia toirctep  
 imurro zell do, ocuf ni tarcup biao 17 díri a fiac uao ocuf  
 cuic feoit.

15 Nech nao zella oi troirce, .i. nech na tabair zell do fcuir  
 troirce, no na zellann dligeó do taircín do roime, .i. iar napaó. 17  
 eluthach na n-uile, .i. nechta, .i. 17 eluach na nuile dligeó, no na  
 nuile toichea.

.1. indlizo don fecheman arad ocuf troirce, ocuf athgabail  
 20 do gabail de im imi nar dlizeirtar; indlizo dono don biobaid  
 a elodrum im dligeó .i. aóa nindlizo aizo 1 n-aizo. Dia  
 tairctep imurro dligeó do ocuf troirce tairif, 17 fiach fori  
 do nimet uao ocuf cuic feoit.

Maó he in fer acair ann elar, ocuf ro fitir co ndezur ni  
 25 de, 17 diablad uao ocuf cuic feoit. Maó cunotabairt laif 1  
 ndezar de, cio cunotabairt, 17 leó diablad uao ocuf cuic feoit.  
 Ma derb laif cona dezar de, ocuf ni ndezur, 17 cuic feoit  
 nama ar a nelod; fic dono maó cunotabairt laif, muna  
 deirtir iartam.

30 In ti poluing na huile, .i. in tí imfuingir na huile indlize ai  
 buoim, no na uile tochea dlizthea do beir nech eile ar cen fpecra  
 dlizo umpu, .i. in tí lecer eló na nuile dligeó no na n-uile toichea,  
 .i. na huile timna. Ní dírénar o dia na duine, .i. im penair

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,' *[sure 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.** ocuf im eiric, maó e a bep do zner elod catch; uair eirinnraic lan do ni don Eclair elod do lecon, ocuf noá denann don zraó tuaithe, aót eirinnraic leití, ma tá toóur aici co nōenam maóura de.

Arad cuicéi for cirtach zraó feime, ocuf athgabail do  
 5 gabail de. Arad deómarde for inbleozain mara zraó feime ír  
 inbleozain do, ocuf noá n-eicen tporcaó, na tpeiri imceimniógi  
 for ceótar de. Arad deómarde for cirtach zraó flaá, ocuf  
 arad deómarde for inbleozain, mara zraó flaá ír inbleozain  
 do, ocuf tporcaó ocuf tpeire imceimniógi for neótar de.  
 10 Mara zraó flaá ír inbleozain do zraó feime, arad deómarde  
 ar, ocuf tporcaó, ocuf tpeiri imceimniógi. Mara zraó feime  
 ír inbleozain do zraó flaá, arad deómarde ar, ocuf noá  
 necen tporcaó na tpeiri imceimniógi.

O'D. 497, 54

In tí loingerr na óioze peir di tporcaó, ír a bpech  
 15 la peni, arren diabul neich ara tporcether aipe.

In tí loingerr, .i. in tí loingerr ni, ocuf na comoigento peir óiozió  
 im in ni ma ra tporcaó ar, .i. brobaó, .i. don tí bup ac tporcaó ar im  
 in ni óiozió. La peni, .i. do peir in feinechar. Arren diabul, .i.  
 ír uair icur diablaó na fiaé im a nōentur in tporcaó.

(O'D. 1812)

20 Muna tairceter biaó do ír diablaó mbíó ocuf diablaó fiach,  
 ocuf in cumal ocuf cuic feoit; ocuf dia tairceter biaó do ír  
 diablaó fiach do ocuf cuic feoit. Dia tinceptar maitim ni elaid  
 nachae. *Muna lincesta ni (?) nach al add. C. 2673*

C. 2673.

Ma tamic zraó peni ó'acra [an zraó flaá] cin zraó flaáha  
 25 imallí rir, mar arad tucurtar, cuic feoit uad; ocuf mara  
 tporcaó cuic feoit uad, ocuf ni aceraó iarum aóterrach.

Óuine naó píló rín; ocuf mara píleó he, mar arad tucurtar,  
 cuic feoit uad; ocuf mara tporcaó cuic feoit uad, ocuf ní bí co  
 di bliáóan ba dia beóamnuí 7rl.

30 Óuine do cuaid ó'acra a fiach ano rín, ocuf nír tinceaó he,  
 in tí loingerr in fer tall, cuic feoit uad ocuf diablaó fiaé ocuf  
 enecann. Ma taircetur riar do, ocuf nír zraó, in tí tporcetur  
 tar taircetur peiri, 7rl, cuic feoit, ocuf óilí a fiach do nemacra

Irish co dibladh (?)

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. DISTRRESS.

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. *ratio!* If what should be accorded to him be offered to him, and that he has not accepted of it, he who

DISTRESS. DO ZHER. Ro dliz na ríacá anó rin, ocuf munar dlecht, ocuf  
O'D. 55. DO cuatá da nacra [ir] ríac fóni do nimet uat. Munar tincat  
itir, aca nindliziú aigat 1 n-eneč.

O'D. 1812. 55

C2673

scratched read elaid  
neich O'D. 497

In tí tpoircer tar tairerin reir do, acbaill a dliziú  
5 a fuiziúll pene. Ir ped coir cach tpoircthe la peine  
apach for foraithe naó elai, no zell do zellaiú tpeibi  
| nech ffor a tpoircithep aipe. no ann (O'D. 55)

(O'D. 1813)

In tí tpoircer tar tairerin, .i. in tí tpoircer tar tairerin  
reiri dliziú, in per amuz, .i. in fechem toicheoa. Acbaill a dliziú  
10 a fuiziúll peine, .i. eipho uat in dliziú do reir fuiziúll in penechar,  
.i. a peich, ocuf acat cuic feoit ocuf eneckann ma ro ba chinnti leir na  
ro dliz in ni ro acair.

.1. Dlíri a ríach, ocuf cuic feoit o neimtib 1 tpoircat tar  
tairerin ríara; ocuf ma zrad peine dobera apat for ariale  
15 tar tairerin ríara, ir dlíri a ríac nama.

Ma zrad peini tpoircer for zrad ríata co tairerin ríara, it  
cuic feoit, ocuf a tinnu co fectman for mif for bliatán. Maó  
zrad ríat it cuic feoit, ocuf a tinnu dia mbliatán 7rl.

x-na

Ir ped coir cach tpoircthe, la peini .i. ir e ni ir coir do rcur  
20 tpoircití do reir in penechar. Apach for foraithe [no forapach]  
.i. ni roib tpebari rir na ríachab roime, .i. for dazraat do zradab  
peini. Na leicpe elot, .i. nec dia mbi cuma eiphe ocuf acat, .i.  
noá n-elot do lecen can ríat rir in dliziú. No zell do zellaiú  
Tpeibi, .i. no zell do zellaiú bif ace ma tpeib, .i. ir acapre ro bui  
O'D. 56. 25 rir na ríachab roimi ruro [.i. lan zille no ríact zille ocuf eipre in  
tormuiz]. Nech ffor a tpoircithep, .i. nech ina ndentar aip in  
tpoircat, uar comar rir in zell ocuf in tpebari ir cuma eperit  
ocuf acat.

Which 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. 27

a/ 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 <sup>hostage</sup> ~~pledge~~ 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*

(Sovraith in text).  
 Here active = rather  
 Back p. 35  
 of / for the business  
 to the full-pledge  
 (Smacht-g = 47!)

DISTRESS.

O'D. 56.

(O'D. 1814)

[Cáite] deíðbir etarru rin ocuf in baile [atá íf in Finnrruth  
 Fithil]; "gabur riat do cumung ocuf airtre do riat. [ocuf zell  
 do airtre, fech do zell?"] Ulo tarrruf caé ni díb rin dar  
 a/ceno, ocuf íf tincirin coir caé arach díb tar cenn a cheile  
 5 illo. Suno imurro do rcur tpoirce in aicci tucaó fo, ocuf eipe  
 arach uili tarrruf tar do rcur tpoirce in aicci íf zell íf riat  
 ruf; in zell imurro cio illo cio in aicci tarrruf tar, noá  
 tinciri choir ni aili tar a cenó aét feich.

C. 2675.

[Mana roibe aráé ruf na ríachab a buna, íf tincirin coir do  
 10 rcur tpoirce riat. Ma ro bui, íf tincirin coir tar cenn raáa  
 airtre, ocuf zell o'airtre, ocuf feic do zill.

O bof ben do bepaiz in toitheo do zref, aét mara ban zrao  
 pláa íf arao n-aile do beir ocuf tpoircaó; ocuf mara ban zrao  
 fene íf arao n-aile zen tpoircaó do beir.

15 Ocuf o bur fer do bepaiz in toitheo do zref aét mar ar ban  
 zrao pláa íf ara ocuf deámao ocuf tpoircaó do beir. Ocuf  
 mar ar ban zrao fene íf ara cuicci zan tpoircaó do beir.]

*saise O.D. 56, nalab sasa O.D. 497 (f. -sabad  
 (part suby.))*

*O.D. 1814, 498, 52  
 C 2676, 789-90*

Fir do Sin cona mioru nat farai aena tar aile. Ni  
 20 dam enecclano anao.\* Ni aurruiz zo arrechta tar ni  
 uibe riru humn.

*dam O.D. 498  
 inu aine O.D. 498  
 hurfuirig O.D. 498 aurfuirig C 790*

O'D. 57.

Fir do Sin cona mioru .i. [ni turcurrao] do Sin mac Aigi, no do  
 Sencha mac Ailella, ni do canaimrige tar no do cotaimr tar co  
 na hinoraizter aena ilaira aili dar in dar aili nain, no dar an  
 10 dar aili huil i uaili, no dar aili huil i n-oen, no dar aili huil i n-aile,  
 .i. ruf n-acheo co naimrao [dar]. Nat farai aena tar aile  
 [.i. ar ni aia trefi ar coir zell oi, aét zellta oi íf in la i nsaibur  
 no ara daruch, .i. maó bepa neé bué cin raobne íf in la rin, zillre  
 oi comao e ara daruch arto rula cin eta raobne]. Ni sam ene-  
 20 clano anao, .i. noca samann in laná mroegla enech in lutzach  
 do uili, ni sam anao íra ma anao naine, .i. eneé na hoiz ar eper-  
 tur oi.

Uano huine mo fo ruf uili, ocuf arao cuicci o íf zraoab,

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

\* *mtm 228. 10, 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>should be given</sup> ~~hostage~~ for the surety, and a pledge for the <sup>debt</sup> ~~hostage~~, and the debt for the pledge?" In the day-time all those things were given for each other, and each of them is a proper substitute for the other in the day-time. In this case, however, these things were given to stop fasting at night, and whatever pledge is given to stop fasting at night is called a 'gell'; and whether a man gives his pledge by day or night, it is not proper to tender anything else for the return of it except the debt.

DISTRESS.

More fully in H 317, 519 (0871) Bahr p. 68-9.

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.

part of one night (with - ad -)

It was just of Sen, &c., i.e. it was no injustice for Sen, son of Aigi, or for Sencha, son of Ailell, when he estimated or adjudged that the one day should not be extended beyond two days, i.e. that one day is not extended beyond the second other single day, or beyond the second single day in the other, i.e. two days, or beyond the other, i.e. two days, that is, made by the one day added or beyond the one, that is in the added part of the other, i.e. two days, i.e. it was the truth of nature that was estimated by him. That one day should not be extended beyond two days, i.e. for it is not at the end of three days it is right to give a pledge for it, but the pledge must be given the day on which it is taken, or the next day; i.e. if a person says that he has not the means on that day, he gives a pledge instead, and next day, if he has not procured the means, it is taken away. Honor-price does not admit of stay, i.e. the full protection given in the case of the milch-cow does not admit of a longer stay for her than a stay of one day; or for the thing which is levied for the protection of all these no longer stay is allowed than the stay of one day, i.e. for the protection of the virgin, as an exception in her behalf.

part of one night (with - ad -) Honor-price does not admit of stay

A stay of one day for all these which follow, and a notice of five

had be

DISTRESS. ocur arad dechmaide o uasal ghradaib, ocur ir eo forpo acé  
C. 2766 rileda, cuicchi oruidhi, ocur dechmad [forpo], daig ir e for garb  
dia ceile.

iu/

u/

Ní auruirig go aipechta .i. noéan fir fuirget in aipeét anad  
5 iria uirru na anad nane, uair do ba go doib dia nifuirigir.

C 790  
(O'D. 1815)

Ma ro gata nech do tope orcela aiput, no molt no ni ber  
| cormail do, ocur ma do ti dam caem, ber enec ruice duit,  
erennat do tinnat iri lau rin, no ara barach, ni conriga tarur.  
*circumut de hintrudh O.D. 57*  
*errenad detintai*

O'D. 1815, 498, 58  
C 790

Ir anó ro aipled etach firu litch, arim firu nitch, ech  
10 firu aige, dam firu h-ar, bo firu blícht, mucc co nup,  
cauru co lí; toichned ru, biahad aipec, erburd pledi,  
intreb n-ealra; comoruir cach ciul, tincur tigi cach,  
dru, mbro baile, aiel ocur cairre, lorat ocur criathar;  
foxul meich aipech, carpat raitte, carpat aenais, im  
15 dimgbaíl tarcuir lir, im tuinide raitis; im corur lin, *linn*  
im chain n-mbir, im othruir cac ain, hi tarrec a lega, *87 II 167*  
hi tarrec a bro, hi tarrec a thincuir hi tarrec a tige  
techta, im dimgbaíl aircuilte a reir lega; im corur  
duin, im corur treibe itir comorbais, im charu  
20 inaimpeais pedna; im éorur puire 1 n-aimpeais

dire bid baile O.D. 58  
dire mbith baile C 790  
(w. various names)

f 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,

30a. of  
 22 f. oval 'trough'?

ein Gum sofort von  
 Schichten bestimmet  
 Markschwein. Bds. p. 24 n.  
 8 V 78.3

pool?

d 13 infra

DISTRESS. tochair, im dingbail paithe, im telgud mbroga, im  
 los nenech noige, im duilchine, im pobruiche, im opar- *f I 150. 3f*  
 tain, im airniri trair, im airniri gobann, im chairne  
 tigi gniad, im rcabul cae paithe, im chomm, im ruasach,  
 5 im poldepb, im cach lestar nado cumpanad, im recht  
 reotu tige aipech, im chopur etha, im mer, im pocenn,  
 im fiu, im ochail droichitt, im rabra mil moir do *f I 226. 32*  
 chobraind, im boin foruidethar caprud<sup>x</sup> im biatha<sup>v</sup> *v 226. 32,*  
 dunaio; im copur cimeca, im gaire ndrui<sup>e</sup>, im gaire *228. 3*  
 10 mire, ar dofet a cept ceptaib; im gaire n-athar, im  
 gaire mathar, im cairac ar cend nadma do liud  
 fiadnaire, im chobair do fuidir cach cair etechtu<sup>t</sup>; im  
 15 rcin, im readarcc, im epprechta macpu, im telcud  
 mbroga, im rruian, im all, im adartor, im biail, im  
 20 fiobae, im lomain tige gniad, im chpoman tige ban-  
 trebthage, im raball i n-airniri etha, im ichlaind i  
 cuirib, im ocht mbullu ara rognat muillon; topur,  
 tuinide, tir linde, liae, mol, indeoin, heruicu, oipcel,  
 milaire, cup comla—ar dligrd cumalae a comet; im  
 25 dingbail mic do chich, im dingbail mic di chpu, im *croi O.D. 49*  
 dingbail mic di mup, di declaim, di buidir, di claim, di  
 chaich, di dail, di anbobpacht, di baclaim, di dara-

<sup>x</sup> fosissethar carra O.D. 499, fosuidethar carrach  
 cf. ZCP 13, 300f. I 226. 32

† (im chorus nadma do luthr fiadnaise, im chobair fuidir cachtar  
 etechtu) O.D. 58 (int in comm. ib. 63) first clause is given as here). Sim. O.D. 499.  
 after fr. another part of MS!

fachail O.D. 499  
 comraich "

macraiche O.D. 58

= emthud  
 (ambud)  
 cf. B.M.S. 795 + note.



? *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>4</sup>

1. fuidhir?

mirror

4 cups l. 1.

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

paralytic?

2. N. p. 79.

di MS.!

45 484. 3f. — DISTRESS. chtaig; im ethur bir oc imoicor α puyt i porr,\*im  
 6793 ríchill tigi arrech, im galund tigi bhuugair,\*im glar  
 cona allmuire,\*im chloc rocam ceitra, im chomar, im  
 chomairthech, im chomlepcha comuichech, im laim, im  
 6'6. 1817) slannin, im chaindelbra tige caich, im trefet tigi  
 rrocha; im tharb for plabra, im echcullach for  
 eochu, im mucullach for mucu, im reithi for  
 caerchu, im choim for α mbi oterach, im con buachall  
 10 cacha cethra, im oirce, im archoim, im arphocair  
 techta.

Althgabail aile itir um ocuf trefe por muidir Sencha  
 i pechtaib aicnid im each mbairde.

1p and no airleó, .i. ip ann no airleó, no no hepaluandé i  
 nobiseó na hane, no ip in focal ip penchur iar na rcanorao i nobi-  
 15 séoab. Etach fpu litch, .i. cumtachta, .i. aenais ip in eprach, .i. no lic  
 pollaman; ip and atait na ceitru neiram air. Arim fpu nithe, .i. debta,  
 .i. no fpu coinpac. Ech fpu aige, .i. i n-amfyr imrime, .i. fpu hinoraig  
 aenais; ip ann atait na ceitru neiram air. Tam f i har, .i. m-amfyr  
 treféa ip i n-erach 7nl. Do fpu blicht, .i. i n-amfyr laéa ipm  
 20 tramparó; ip ann atait na ceitru neiram uirru. Muc co nur, .i. co  
 meite uirre a n-amfyr a maibéa, no cua na nur. Ca ra co li, .i. co  
 lai a olla a n-amfyr a lomairéa, .i. co n-olant Toichnéó ri .i. im  
 a biad nairbrióe, .i. biad pechta feile na rus, no biad platha cetgianna,  
 .i. in brathair nos biata, ocuf ip anad name. Diathad airrech, .i.  
 25 na ngruad pláa, doneoch ip plad cetgianna, ar ane, .i. paenan cuma,  
 .i. o ceilib na n-airé, .i. brathair nos biathair la lais ocuf ip anad  
 uine uine, ocuf apad deamare dia fuigithep fpu. Efbuid pleoi,  
 .i. maó efbuach in do pleo ceilrime platha cetgianna beof ar  
 ane, .i. in do biud na pleioe do gair. Inreab n-ealra, .i.  
 30 ndentair oifpenn cach dia, pech a ndentair caé dia, .i. compair in  
 arfpuo i n-amfyr oifpenn, ip ann atait na ceitru neiram air. Co-  
 moruir cach cuib, .i. crano gleyta i n-amfyr aipitio 7nl. no teta. Ir. gl. no 719  
 Tincur tigi caich, .i. do brecanad ocuf do cepeallib. Tincur .i.  
 taeb ecor. Oir i mbio baile, .i. baile in bi eplam, .i. in ip oir ip in

488. 26

of biad... wlam II 208

<sup>1</sup> Bacon-making.—In a Glossary in C. 1459 the word cuaró is explained to mean flesh, and the text and gloss above given quoted as authority cuaró .i. feoil, ocuf deirmyreer air “muc co nur .i. a n-amfyr cuaró.” Cuaró also means winter, vide p. 129, n. 3.

ferries from bank to bank, for the chess-board of the house of a chieftain, for the salt of the house of the Brewy, for a lock *for securing* things from across the sea, for a bell from the necks of cattle, for tillage in common, for herding in common, for the common bed of neighbours, for a griddle, for the griddle-slice, for the branch-light of each person's house, for the blower of a chief's house ; for keeping a bull for cows, for a stallion for mares, for a boar for sows, for a ram for ewes, for a hound of the dunghill, for the watch-dog for every kind of cattle, for a lap-dog, for a watch-dog, for the lawful hunting hound.

DISTRESS.

*indica. glai-chona*  
*8. ca. glai*  
**I** 142. 11  
*Explos*

*of roscullach Fraix 114.*

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 Cal 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 Senchus 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

*see note on Hyt.*

*de. sub. m. 20 p. 100*

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



*'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.

DISTRESS.

*fragrant?*

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

*is a measure for weighing*

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.

15-CZ 275

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,  $\epsilon\alpha\pi\tau\alpha\delta$   $\mu\alpha\tau\iota$  .i.  $\eta\alpha$   $\mu\acute{\upsilon}\tau$  .i.  $\alpha$   $\eta\sigma\epsilon\mu\epsilon\mu\alpha$   $\sigma\epsilon\mu\alpha$   $\alpha$   $\eta\sigma\epsilon\mu\alpha\gamma\eta\sigma$   $\sigma\epsilon$   $\beta\epsilon\mu$   $\sigma\upsilon\beta$   $\alpha$   $\eta$ - $\alpha\mu\mu\eta\mu$   $\epsilon\mu\alpha\delta$ , i.e. to clean the ways, i.e. the roads, i.e. their brambles and their blackthorns to be cut away in the time of winter. 'Cuadh' also means flesh, *vide p.* 126, n. 1.

<sup>4</sup> Fair-green.—In C. 790,  $\epsilon\alpha\pi\tau\alpha\delta$   $\sigma\epsilon\mu\alpha\gamma$  is explained by .i.  $\alpha$   $\eta$ - $\alpha\mu\mu\eta\mu$   $\epsilon\mu\alpha\tau\eta$ , i.e. in time of sports. This alluded to the various games or amusements which the ancient Irish carried on or celebrated at their public fairs, such as the fair of Tailtin, the fair of Aonach Chohnain, or Magh Life, &c.

(O'K 1819)

DISTRESS. cenn na fine, .i. nepam<sup>1</sup> he i naimhir gnimraó, .i. in bhrathair ro leic a  
 cuit ar a ceile de, .i. uirí no eirí itir comorbaid. 1m chain nimbir,  
 .i. i nri cuirtheir a hinn in uirí ar inn in beira, in tiare; no ip im a  
 denam gabur, no in cora coitcenn na fine; ocuf ip nepam in tiare;  
 5 ocuf in bhrathair ro leic a cuit ar a ceile de. 1m othruir caé ain, .i.  
 imm adfoirichin uair othruir dligir caé aen duine, oirí mama moe,  
 ocuf ocaid toca, ocuf do buid ocuf do lias. Ní tairrec a lega, .i.  
 amuil dliger. Ní tairrec a bíd, .i. ar ane.

-ail

Cio ro deira anao naine ar in athgabail gabur in baid ocuf  
 10 in lino runo, ocuf re aca raó ip in duil, "Dia ferthar fuil  
 ferri co toira," 7rl.? Re dliged tainic in duine tall, ocuf ip reo  
 dlegar a tabairt ro cetoir, na tecma rogail don fer uithir;  
 runo imuirio in pollugaó fuil ano, ocuf ni tainic re dliged ro  
 cetoir, ocuf anao amail cach nefum for in athgabail gabur  
 15 in a baid ocuf in lias; ocuf 1 cen beir a athgabail for anao,  
 rmacht metha uithir uao.

in O'K. 60

Ní tairrec a thincuir .i. do brecanab ocuf ceireaille .i. leparó  
 cotechta. Ní tairrec a tige techta, .i. narar tech palae rem-  
 20 uellec; no narar aen do na tri tegdair, .i. ceitri dorair ar, conacatar  
 in fer riric for cach leth, ocuf uirí tar a lar. 1m oingbail aur-  
 cuilte a reir lega .i. ar na ro cuil in lobur, .i. mna ocuf com .i.  
 na lecter rair i tech, oirí na canri. .i. baid uircuilte, ocuf duine  
 naé cunntabar tach bar he, ocuf ar aine beor.

b. l. 61

B. l. 61

Dia n-urpocra in lias irlan do. Muna urpocra ip riachach,  
 25 .i. dairt, ocuf a ramhrde mde, itir fer na fuactana ocuf fer  
 na rola. No dono ip fer na fuactana icuf in dairt fer fer na  
 rola iar n-urpocra do lias, ocuf gabar iar fath a trian do  
 lias.

1m corur duin, .i. a cuit ipin dun coitcenn na fine; ar ane beor,  
 30 ocuf in bhrathair beor. Duin, .i. do denam .i. coitcenn anoir. 1m  
 corur treibe itir comorbaid, .i. a cuit don tig do denam, .i. in  
 treib coitcenn. In bhrathair geber da ceil, 7rl. 1m charp 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 net, i.e. his share of <sup>part</sup> 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.

carry law  
(carry)

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.

of the brother's

not in danger of!

If the physician has given notice he is safe. If he has not given notice he is subject to fine, i.e. he is fined a young heifer ('dairt'), and this is divided in two, between the aggressor and the wounded man. Or, it is the aggressor that pays the heifer to the wounded man if notice has been given by the physician, who, for his skill, receives ~~one-third of the fine~~ 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. ƒeraib ƒeona, .i. nepam he i n-aimrur ƒeona ipin ƒogmar, no in cae  
 — aimrur. Im eopur ƒuirr i naimƒeraib tochuir, .i. moim coitceno  
 hi, .i. a tocur don tiz ocup hi tium, .i. im coirƒeir, ƒeir eoir in in cur-  
 thar ar in ƒuirr moiar, in moim eƒuaro [ir in ƒe ƒucham a tochuirer.]  
 O'D. 61.

ƒ Nepam hi ocup a gabail a eota do buain ƒi atathar don ƒuime  
 no co [nragabar hi no co] nƒaba athgabail inri; ocup anao  
 name uirre; uair noa ba nepam iarain in moim mani bentar  
 hi ina hamrur coir; no ip moim tium hi cena in aimrur a  
 caime, ocup ƒait no ƒatao hi; no ip a n-oleirtenur oleirar, ocup  
 nooca nragabur hi no co nƒabar athgabail inri, ocup anao name  
 ƒuirre.

Im ƒingbail ƒaitha, .i. don ƒaitha ƒoir no arba .i. do na ƒortab  
 mach i mbellane, no dul o ƒaitha in ƒenir ƒor airi, .i. im ƒingbail  
 na nioib ocup na muinotir ar an ƒaitha arar ƒenbail. Im telƒu  
 im bnoƒa, .i. im telƒum in bnoƒƒoir don ƒenbail in Samain. Im los  
 nenech noige, .i. ƒical ocup eibai o ƒir, .i. o ƒir uoen, .i. ar eƒƒer-  
 tur don ois ocup don ceimuntir [.i. in mucluro ƒiƒur in ois ina  
 ƒarua.] Im ƒuilchine, .i. ƒechmao cacha ƒula a ƒuilcine in ƒhuo  
 ocup in lnu. Im ƒobrithe, .i. los beirra, .i. in in ƒat ƒubaroe, in  
 in imboim beirra, .i. ƒruban, oetmao baƒaine, ocup comƒat eim na ƒeine  
 do ƒail, ocup comletat a eul do tium [air].

[a]  
 O'D. 61.

maice liis / O'D. 61

O'D. 61. [ƒeoir etururo ƒin ocup in buim ƒeota] .i. inri do caƒna  
 italla iar in na ƒeine ƒi cach let ina ƒeram ocup ƒodaloin; ocup  
 lan bel in ƒemer tarra ino arle itir tizet ocup letet.

(O'D. 1821)

beall na dmsi O'D. 62

f. I 152.7

O'D. 62. eiric fuinnidht

Im oparain, .i. ponot gebim ƒubartain, .i. ƒeetmao lanbriata in  
 ƒuaro na ƒeina in benoachao na h-aeoi at connair, gabar ipin apar-  
 tain. Smaet ƒuirri einotee ƒin ar [a-h] aigro ƒein, ce tainic ƒogail de  
 cen co tainic ƒogail de; ocup anao name ar in athgabail gabar uime  
 munar tincao cen a icc no cur gabao athgabail uime.  
 Im airniri ƒair, .i. nepam iat, ocup anao nepam ƒorro. Im  
 chaira tigi ƒuaro, .i. umm chaira bir i tiz in ƒir ƒuimais 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;

\* inri apurruan .i. bradh ƒechta ƒail .i. ƒonut gebe mu ƒubartain .i. VII. mad 7d  
 O'D. 62



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.

*f. Cash in the  
l. 524*

*Arable land enclosed at  
B; enclosures levelled at  
S. ?*

*CCF p 72.*

There is a difference between this and the 'buim-sceota,' i.e. ~~a square~~ <sup>wallet-morsel?</sup> 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 feabul caé raíte, .i. in feabel oll bir  
 caé raíte, in taigen belletan, .i. i neacur alep. 1m chomín, .i. ima  
 cuairt, .i. im belcumang, .i. in muide. 1m feuasach, .i. alobin, .i.  
 bir ocur an feuas ar a taib, no in milan tuirn, no in metair tuirn,  
 5 1m foibterb, .i. bir ocur in foil ar a taib, in eua eluc. 1m each  
 leprtar, .i. do muleprtaib. Naó cumprandó, .i. na comanas no  
 na coméarupeno. 1m feét feotu tige aipech, .i. gnadó plata  
 .i. a n-aimpín na fechnaítep:— *f. 711 57c. 28*

*VII. séad?*

“Seéta feotu aipeé epam naig,  
 10 fo gnáit enedmaib leaig,  
 Caípe, tabac, epepa, ian,  
 Criathain ech-rruan no delg.”

~~an t-áir?~~

*comad?*

*(O'D. 1822)*

1m chorup etha, .i. meo do cruache, .i. im leprgas ino arba.  
 1m foéenn, .i. foé a cenn in tarbur arao, no *cro hé* in foéno írma  
 15 ime, ocur ima gortglanao no gabad in athgabail, .i. fo oi don deir a  
 . ceño fuíte, ocur ri arao.

Cro fo deira in athgabail gabur imin foéno do bié for aem,  
*cumadh O'D. 62* ocur conao meic, no fiach duine caite fil anó? Ire in raé  
 20 foéna áca milled atathar anó, ocur ir neam nemlecu a  
 20 milled.

1m pro, .i. pro deir ar duin. Cumao aithgin feoa deir ar duin i-  
 25 tin bun ocur gabail ocur a crasbaib for an, ocur a oirn for treipr.  
 Aithgin feoa comatdepa ric for treipr, ocur a oirn for cuicéi. Aithgin  
 each feoa o taircell co tairaino ocur in tairaino for cuicéi, ocur a oirn  
 25 for deémaró. 1m óebail tpoichit, .i. cro cloch tpoicéi, .i. im  
 tóil i rin pro do bepar do tocbaib tpoichit coicéno na pme; aithgin  
 30 ngnima no leic in bhrathair ar a ceile; ar aine beop, .i. im beim atobar *l. adbaicir*  
 tpoichit, ítir bhráitrib, ocur pro nemes; ocur ir aha beim. *na O'D. 62*

1m ra bpa mil moir do chobraino, .i. neam he anó rin ne  
 30 denam cul criathar ocur clar raoball de. Neam ne ruinn rin, cin cop  
 neam air sein, .i. do dénam cipall de in baile ina bi pro. Ir aine ir  
 for uín. 1m boin for uide thar capruó, .i. meic, .i. do cada  
 orba tara cuingella cenó, .i. imin mboin for aigep no foéaigep capra no  
 35 caput loéca na tuaité cin teicé no lecuin doib, .i. do marpa, .i. do biata  
 35 na plata rin in tan bir oc denam [cánu ocur] cairnoi tar a cenn; ocur  
 in bhrathair no leic a cuir ar a ceile oi ann, ocur anao naine ar in  
 athgabail gebtar impe.

*man boin faidtrigeas  
 amad don tuaité O'D. 63.  
 O'D. 501*

*O'D. 1823*

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

i.e. for the caldron which is in the house of the man of work or business, i.e. the Brewy. For the great caldron of each quarter, i.e. the great 'scabel' which is used for the preparation of feasts every quarter of a year, i.e. the wide-mouthed caldron, i.e. in which it is required. For the churn, i.e. the round one, i.e. the narrow-mouthed, i.e. the 'muidhe'-churn. For the pitcher, i.e. the 'cilorn,' i.e. the vessel which has a circular handle out of its side, or the hand-can, or the hand-'methet.' 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." *measure? etc.*

For what is right respecting corn, i.e. the size of the rick, i.e. for preserving the corn. Ripe corn ('foend'), i.e. the ripe corn is 'foe-a-cenn,' i.e. its head hanging down, or it is called 'foend,' 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.

*for fencing & wedding it*

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.

*a place*

*feeds the warren (?)*

*pan*

*quad.  
No 02.501*

*fuwínd?*

DISTRESS

Orub e ruz co rloiseo rop ur crice, tuimnaigtheo uao co tuait co ruatai boim Sabala dia ruirru, .i. bo cachu haicme, ocuf gaibter athgabail ar in ti na comreca in mboin rin:—

*not was at all!*

“Cia bet din carpu irin tuait  
5 Oc breo i mberge re rluas,  
1r artao doib in aroci rin,  
Dia mberther bo cae aicme do ruz.”

*or congruat?*

O'D. 63.

Der dono bio aen per oib o mberar in bo rin tar cenó lina uile. Cong mat ríde oin in boin rin dofum [nama.] XMat coiruz  
10 cobaró; in cen ber coir oib cio aenar, ni raga aet aithgin nama fair; in ti muirpo dia toibgítur athgabail, arpuie boim ocuf aithgin, ocuf los enech in ti ro ic boim fuir ino ruz.

*x mach coire cubaidh inbi leus coir dib cid ain fer O'D. 63*

*f. III 240.25*

1m biathao dunaid, .i. combiathao in loeta bir ir in dunao re iaé re or coiruchi; ar aine beor, .i. per cach orba ocuf a mbiathao  
15 huasab uile; no ir rlae ir eceen do biathao aro, ocuf in brathar doo mber a mbiao ir e rop gaib, .i. aet ir mach bepar on, .i. brathar zebur dia rale in aithgin a bio. 1m corup cimeta, .i. cimro coireenn,  
20 .i. a comape ocuf a combiathao. 1m gairé n-oruic, .i. co rath .i. nepar in bio ocuf in tetach ro caithretha ru. 1m gairé n-oruic, in gairé mipe, .i. ben mer, .i. gin rath.

*.l. a imeret O'D. 501*

*11019-934*

*rusam?*

*scun? (O'D. 1824)*

.1. Smacht neimdenma gairé gaé ois gaéa tperi co ruici cuic tperi dec, ocuf nocon ruil perann gur na hocab rundo; ocuf dia mbed, comat cuiced buo efbaoch don rmaet; no ce roib, cin co roib perono, cumat he rin a rmaet. An ti dianro nera in gar [e]  
25 ni feom toicheo fair impri; aet o obur fein gairé, in rmaet uao, ocuf ni icann in timbleogon ir nepo tar a cenó cin co tarraithe e fein co ro leici fein elod, ocuf icat iartain. Cuic ba rmaet neimdenma gairé in oruic co n-orbo ocuf co n-obloirect, ir aine ir bec in rmaet. Deic mbai rmaet neimdenma gairé cae mipe,

That is, when the king is on the frontier of a territory with a host, he despatches an order to the people that a cow be ~~taken and brought to him by them~~, i.e. a cow from every tribe, and whosoever does not ~~pay~~ that cow is distrained:—

DISTRESS.  
to fear him?

contribute to

“ 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.”

<sup>it may be</sup>  
Now, ~~the custom is~~, that this cow is taken from some one man of them for the whole number. They make good that cow to him only. This is the case if it be a proper apportionment *they make*; the person among them who, though alone, *offers* what is just, is liable to restitution only; but the person from whom the distress is taken shall pay a cow and restitution, and the honor-price of the person who supplied the cow to the king.

For the victualling of a ~~fort~~, i.e. the feeding of the people who are in the ~~fort~~ to fortify it at the boundary of another territory; *there is* a stay of one day also, i.e. a man out of every holding, and they are fed by all; or it is the chief that must be fed in this instance, and the brother that supplies the food is he that takes it, i.e. the *distress*, i.e. but it is out it is *taken*, i.e. one brother takes it from the other as restitution for the food. For the duties *in respect* of a captive, i.e. the common captive, i.e. to guard and feed him. For maintaining a fool, i.e. one that can do work, i.e. the food and the clothing which *are used by him* are articles of necessity. For maintaining a fool. For maintaining a madwoman, i.e. an insane woman, i.e. who can do no work.

an encampment

brought (as opposed to the last item?)

need not

for (maintaining them)

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.

need not

**DISTRESS.** 17 aipe 17 mo rmaét ina rmaét in dhué, ar ni haipriois in meir, ocuf ni bi ferann aici. Múine roib orbo, no obloineét ac in dhué 17 comhor rmaét a zaire iurim meir em raé, *ix mbai (read) i. x. mbai*

11. C14 826. if.  
2106. 35ff

~~Na mbai~~ deébir i zair in ren fine ocuf in cunnatabartach ari.  
5<sup>o</sup> Deic mbliadna ocuf ceitru fichit don tpen fine, ocuf cuic fichit bliadain don cunnatabartach ari, no 17 iarf na deic mbliadnaib oétmoóat.

*na?*

Cumal oét mba rmaét nemdenam zaire zaé ren fine oca mbi ferann iarf na hoét mbliadnaib oétmoóat. Zaé cunnatabartach 10 ari iarf na deic mbliadnaib oétmoóat, racliaó a ferann o fine na denann in zaire do aipme do ne in zaire. Sach ren fine ocuf caé cunnatabartach ari em orpa, 17 cumal deic ret rmaét nemdenma na zairi; ocuf iarf cetraó orbo ocuf obloineét acon 15 in fine; ocuf dia mbetir andoir aisi, 17 cuic bai rmaét nemdenma an zaire; muna be muirio 17 oét mba rmaét nemdenma an zaire.

(O.N. 1825)

[f]

Ar do rét a ceit ceitrib, .i. 17 nemteéatzi lium aipneir da nimpulanz rin na dimpulanz a mathar/ocuf a n-athar, ocuf tairce do gena impulanz a mathar, ocuf a athar, .i. a fuil for am, .i. a pulanz 20 Ceitrib, .i. gleithefua cach. Im zaire nathar, .i. bráthar zeiber dia raile. Im táiriuic ar cenn naoma do liud rianair, .i. in tairéetan na rianair ar cenn naoma do oil a rianair, ocuf rianair ret ane no zab do laim, .i. zaibther pur funo. In fechem 25 zair do rianair co noerna a rianair lair; no dano 17 fechem zair do naomiam do teét lair do tobach mo naoma no naifc. Im chobair do fuioir, .i. in n-athgabail don tizerina muna ei do cobair na roair do beair i coitrochta co hnoisgdeé, .i. fuioir coit- ceno na fine, ocuf in brathar zeiber a chuit da celi. Im rcm, .i. 30 in rcaorcc, .i. in rcaan, .i. in fer, .i. 1 naimeir dechra rcaan ar. Im erpnechta macru, .i. anaisim, ar ain, .i. na hi no uair zair ruz dona macaib beca, .i. camana, ocuf liairoiti, ocuf luboca act [no orce] no cat, uair ar tairi aégin na cat. Im telcuo mbroga, .i. in telcun in broga feoir, .i. oi tair rocaice no ona, .i. don tpenbail 35 in Samain. Im rrian, .i. in taen rretach. Im aél, .i. uillic he in da rret do bet ari, .i. uillic moairé, rri heochu na carpat no bro. Im aorator, .i. iadur ar arais mo eich, no tar or moizi inn eich, .i. cenn, .i. iadur ar ar, .i. cenn. Im biaél, .i. bir ma ail ina

O.N. 63 *kwrecht*

*coi tsackla?*

III 492.3

C. 792

IV 22.37

*= tar arag?*

*radus tar or .i. cenn no iadus tar aing in ech O.N. 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*

DISTRESS.

~~Nine cows~~ is the difference between the senior of the family and the man of unknown age. Four score and ten years is the age of the senior of the family, and five score years is the *supposed* age of the man of unknown age, or it is after fourscore and ten years, *he is so called.*

A 'cumhal' of eight cows is the fine for neglecting to maintain any family senior who has land after his eighty-eighth year. *As to* each man of unknown age after his ninetieth year, his land shall pass from the ~~family~~ who have not maintained him to an extern ~~family~~ who have maintained him. *As to* every senior of a family and man of unknown age without land, a 'cumhal' of ten 'seds' is the fine for not maintaining him; and *it is assumed* that the senior of the family *in this case* has land and the power of amusing; should he have both, the fine for not maintaining him is five cows; but if he has them not, the fine for not maintaining him is eight cows.

For her rights precede *all* rights, i.e. I deem it right to treat of her support before the support of her mother and her father, though the support of her mother and her father is attended to sooner, i.e. it has a stay of one day, i.e. her maintenance. All rights, i.e. she is ~~yet~~ 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 ~~contract-binder~~ <sup>creditor</sup> 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.~~ <sup>now the employe</sup>

*is a death?*  
*provided for?*

*on a path of gloom?*

*knives prepare a feast?*

For a halter, i.e. ('iadustar') the halter that ties the horse, or what is over the end of the mane of the horse, i.e. the head, i.e. it closes round ~~the~~, i.e. the head.

*which closes over the horse?*

DISTRESS. αιτιαι; no aill ni ip in bié, no bié hail le ni na hail, .i. in tuat conat. 1m riodbae, .i. bip oc eibi in poda.

(O'D. 1826)

411 412-11

1m lomuin tige gnias, .i. lomau<sup>1</sup>caur ocup beart rin; ocup cro a tige neich eile ber, ip amluio<sup>1</sup>rin ber á beit ina neram, .i. imin lomann scain bip i tige in rin gnias, in bnuisao, .i. a n-aimrin gnimrao uis rin. 1m chruman tige bantrébtchaise, .i. coruan iaru, .i. pai epomthar a cenó; po nain pon tuise bip i tige na mbantrébtach, ocup fer lerach no gaburcar aithgabail uime, .i. bac no coruan buana eioann no cuilinn. 1m raball, .i. [im an raeó béil oll ip in ré ratham a

O'D. 502.

ppreátnaigter in t-ich, in t-arbur]; no ip in a denam gabur; ocup raball coitcenó he, .i. rae-bél, .i. arbir abél. 1m ichlainno i cuicib, .i. ima éota ip in iélainn, .i. iéla éoitcenó. 1m ocht mbullu ar-a foguac muilno, .i. im na hoét mballa bip ac fognam in muilno, mar a denam nar noégaró. Topur, .i. ar a tige uirai, .i. in tuirai tairngithep ar in topur ip ann bip tairngietu ar tar na linne. Tuinnoe, .i. ó topur co lino. Tir linoe, .i. aen raeó, (.i. bip i n-ino<sup>1</sup> in ena in uirai) liae, .i. a do, .i. in cloch uaétair. Mol, .i. a tri, .i. ar fein. Inoeoin, .i. a ceáur, .i. in cloé iáétair. Herintiu, .i. a cuic, a cloc bec bip for einn in muil, uirai impar in mol. Oirceol, .i. a re, .i. dar cel rúir in tuirai. Milaire, .i. réét, .i. heiu in muil, .i. in gamul. Cup, .i. a hocht, .i. iary am cupur in tarbur uaéi in cloé uaétair, .i. in tuat, .i. in taironni toll. Comla, .i. comail no neoch iat uis, .i. in muilno, .i. coitcenó doib uile. Ar oligio cumalae a comet, .i. oligio cach ni ip can aolae re nech oib rin a comet; no oligio caé ni ip riu cumal bip ac nech<sup>2</sup> comla riu ac a choinet, .i. in muilno uile, .i. o comla narbuo ingnac a coibeip do beit for ain; eio on<sup>3</sup> ar oligio cumal a comét [ocup ni] diablaó do beit for ain, .i. o comlaó dia raibi los ceáur pinginne caé riu ipin mbully Man<sup>4</sup>carthar ar<sup>5</sup> ip ano<sup>6</sup> ip lan losenech, mac lu, ip let los enech. 1m oingbail mic di chich, .i. 30 iar mup. 1m oingbail mic di chru, iary nec a machar, no ní halap o marberu ac beip lebar, .i. aithgin á bro. 1m oingbail mic di mup, .i. in ben mer. Di declaim, .i. in ben bréanatalach. Di buioip, .i. in ben bodur. Di claim, .i. in ben clam no bréanatalach. Di chaich, .i. bec de rufc aice. Di daill, .i. in ben lan dall. 35 an bobrac h t, .i. in ben tripg ein ruz nire, ut dixit Cormac:—

O'D. 64.

This is an etym. gl. on indeoir see O.D. 562!

(O'D. 1827) hopelessly wrong in explanation!

f. 228. 10f.

4 4CZ 358

“Conberbar bpaét Hebrion bnu feip em laét Nimporetke” 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. C comat .i. a camla no ip cumal ippen in ti laip tét múou mí ano 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 ('sabhall'), i.e. on account of ('sae bh 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 'tial,' 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 ('conla') the value of which is four pennies for every man in the place. If both are not supplied, it is full honor-price, if less, it is half honor-price. For taking care of a son from the breast, i.e. after a month. For taking care of a son after a death, i.e. after the death of his mother, or he is not nursed on dead blood as the book says, i.e. the restitution of the food. For taking care of a son from a mad woman, i.e. the insane woman. From a diseased woman, i.e. the woman with the fetid breath. From a deaf woman, i.e. the deaf woman. From the lepress, i.e. the leprous woman, or the woman of fetid breath. From a nearsighted woman, i.e. she has but little sight. From a blind woman, i.e. a totally blind woman. From an emaciated woman, i.e. the shrivelled woman without juice of strength, as Cormac said—

"Fat is boiled

In a caldron, a feast for the stomach without milk,  
That relieves."

DISTRESS.

*etym. explanation of comla.*

*it would not 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 baacach lam, .i. in ben ceirp, .i. cia *to* pæth a tin, ní tuálaing a teparigine. *Ói* tarachtaig, .i. po tabar inola pulla.

Ónaó naíne ar an athgabail geabaic a per leraig na mbán 5 po anuar uil in dingsbail in altruma oib, muna dingsbater oib he ar in pe ar a nolesgar.

*q di ehtur West 126-1)*

1m ethur bir ocimoricor a purt i porc, .i. *don* ethar (.i. coitcenó) bir ac imurchar ar in purt ma ceile, ar ane beor, .i. aithgin. 1m ríchúil tigi aipech, .i. grawo plata in amfir imeca, .i. geibto 10 gneim bio doib. 1m galunó tigi briugaid, .i. nefam he in caé inbaó, .i. mianach caé an. 1m glar conai alimúire, .i. wane no eich, .i. in in glar cometur na hi do bepar, war oll in mara, in gall 15 n-aithne, .i. in po bia *toram* ip in nemeó cethra do gabail i n athgabail, ipéó píl uatpam i nemeó cethra do denam oib co tiaeatan tairnihe na hatgabala de. 1m chom ar, .i. aithgin in comar ar an; uar noa 20 n-athar do aicitin, .i. brathar geber dia raile. 1m chomleptar, .i. in in cumthar ar in comathceó, in lebar; aithgin ngnoma po leic in brathar ar a ceile, .i. commune peme.

*allmaini .i. eich 7 seoit  
naithi deana C793*

*O'Daw. 501*

*f. athgabail  
as to.*

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.

[Aithne on bratuir dia raile ar na hica cin in deoraid ro gab cuice; ocu ar i comlepuid píl an, biathad daime tarluic 25 in bratuir ar araile; no in iní do niter ar comlepuid in comate. Aithgin ngnoma po leic in bratuir ar a ceile, amar dubrumur roinuim.]

*tslain*

1m laim, .i. in gnetel. 1m laimn, .i. in tirlipin gnetil, .i. oc impuo na barigine, .i. benar don gnetil. 1m caindebra tige 30 each, .i. in in al tigi por a mbi in breo tairnemach amal canoic i

*iman dail C502*

*min ail tairthigh O.D. 65*

Young foreigners.—This probably refers to the slaves imported into Ireland in early times.

*q. O'Daw. 535*

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.

*mushafen  
crookis*

— *fall*

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.*

*the fosterage (i.e. child)*

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 Brey, 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 neighbour is to be faithful, i.e. they shall all be in brotherhood with each other.) For the common bed, i.e. for the thing that is transferred to the neighbour, i.e. the bed; the restitution of work which one brother left upon another, i.e. in the reciprocal obligation of the inferior grades.

*pl. of cu glas?*

*not in the Irish text at all!*

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



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

2. Forchela of O'Neil 100  
O'N. 503.

Thus far have been named the distrains of one day, except those that are extended in accordance with conscience and nature, by the Feini, from analogies of truth and law. The latter do not become lawful by judgment; it is upon judgment their law is; all animals which bear twins are estimated by their equivalents as decided by Brigh Briughaidh who dwelt at Fesen; every distress of two days shall have its right upon four days; its delay in pound upon eight days.

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>it</sup> <sup>has not</sup> <sup>been</sup> <sup>itself</sup> <sup>stated</sup>, i.e. <sup>do not</sup> <sup>read</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

**DISTRESS.** ɔap ɔlɪgɛð ɪat, no cup ɟabao athɟabail ɔe, ɔɪ ɪ n-ɛɪɪc ɪɔɟla  
 ɪo ɔlɪgɛð ɔe ɪat, ɔɪ ɪ ɔɔɪ, no ɪ cunnɪaɔ; ocup ɔa ɔɪɪcɔ a ɪɪc  
 can athɟabail ɔo ɟabail ɔe. ʌɔt ɔa ma [ɪ] ɔɔɪ no ɪ cunnɪaɔ ɪo  
 ɔlɛɪɔ ɪat, ɔa n-ʌɔtɪɟɔa ɪe aɪɪɔe ɔɪɪa, ɪobao a ɪɪc a cɛɔɪɪ (O.B. 1830)  
 ɪ ɪɔɪɔa na ɪeɛ ɪɪn. Munap haɔtɪɟɔe ɪe aɪɪɔe ɔɪɪa ɪɔɪɪ, ɔɪ ɪɪ  
 ɪɔɪɪ na ɪɪɪɪɪɪɔeɪ aɪɟe, ɪɪ e aɪɟe a ɔɪɪɟaɪɪe. Mar a  
 ɔualcup ɪɔɟla ɪo ɔlɪgɛð ɪat, ɔa ɪɪca ɪn ɔɪ ɔa ɪɔlɛɟɪɪ ɪat cɛn  
 athɟabail ɔo ɟabail, ɪɪ a ɪɪc ɪo aɪcne na ɪɔɟla, ɔɪɪɪ a ɪɔɛɪɪaɔ  
 ɪat, ɔo ɔɔɪɪaɔe, no ɔ'anɪɔt, no ɔo ɔɪɪɔeɪaɔe.

(O.B. 1830)  
 ɔɪ ɪɪ 492.20

7 ata fullmh airtle  
 friu on re ain amach/  
 add. O.B. 558

ni techtat for dail .i. impart .i. in for dede .i. combra tresi, is for dail .i.  
 for dediu in aile son C793. nach mil .i. cauru son. deche .i. diabal bar  
 no emain C794

N.B.

.i. is cosmail fri athgabala  
 aile cedain i nathg-  
 uine gailter na mila C. 794.  
 enclga sin is tobach aile  
 ket forru ara eirtle.  
 (Su bein) C794

10 Ni techtat, .i. noca teɔtɔaɔeɪɪ nɪ ɔoɪɔ ɪɔɪ ɔail naɔ ɛɪɔe ʌɔt ɔɔɪ-  
 ɪuma, .i. nɪ ɪɔɪ ɪn ɔailɪɪ. ɪɪ ɪɔɪ ɔail a nɔɔɪɟɪɔ, .i. ɪɪ ɪɔɪ ɔail na  
 haɪɪ ʌɔa ɔoɪɔ aɪɪ ɔlɛɟaɪɔ, .i. ɪɪ ɪɔɪ ɔailɪɪ ɪo ɔeɪɟɛð ɔoɪɔ. Nach  
 mil ɔɔɔɛɪɪɪɪ ɔɔɔɪ, .i. naɔ aɪ ɔaɔ, ɔaɔ mil ɔɔɔɛɪɪɪɪɪ ɔeɔɪ, .i. ɔa  
 uan ɪaɪ ɔaɔ, .i. aɪ ɔɪɪa. ɔeɪche, .i. ɔɪaɔɔaɔ buaɪɪ no emain. ɪɪ  
 ɔoɪɔɪɔne ɪɪɪu, .i. ɪɪ e nɪ ɔoɪɔɪɔɪɟɛð ɔoɪɔ ɔo ɔɪɔeɪ ɔeɔ ɔon techɔɟaɔ,  
 ɪɪ ɪ ɪɪ ɔɔɔaɔaɪɪ ɪɪu ɔo ɟabail ɪ n-athɟabail, ocup ɔo ɔɪɔeɪ ɪ ɔeɔɔɟaɔ,  
 .i. ɪɪ ɔɔɪɪaɪɪ ɪɪu haɔhɟabail aɪɔe, ɔeð ɪn aɔɟabail aɪne ɟaɔɔaɪ na mila  
 [enɔɟa] ɪɪn, ɪɪ ɔoɔaɔ aɪɔe ɔeɪɔ ɪɔɪɪa aɪ a ɪɪɪɔe. Ro ucc ɔɪɪɟ  
 ɔɪɪuɟuɪɔ, .i. ɔan ɔɪɟuɪɔ ocup ɔan uɟɔaɪ ɔoɪɔ ɪn ɔeɔɔɟ ɔoɪɔ. Duɪ ɪ  
 20 ɪɪɪɪɪn, .i. ɔo buɪ ɪɪn ɪ Muɟ ɔeɪɪɪɪɪn ɪ n-ʌɔɔaɪɔ, .i. aɪnɪ ɪn ɔuɪne.  
 ʌɔhɟabail aɪɔe, .i. ɪɪ ʌɔa ʌɔaɔɔ naɪɪ, ocup ʌɔaɔ aɪɔ. ʌ ɔlɪɟɪɔ  
 ɪɔɪ ɔeɔhɪaɪaɪn, .i. a ɪuɟeɪɪ, .i. ɪɪɪn ʌɔaɔ ocup ʌɔaɔ, ɪɔɪ ɔeɔhɪaɪ-  
 ɔhain, .i. ɔeɪɪɪ ɔaɪɔe ʌɔɔɔaɔ. ʌ ɔɪɔhɪɪm ɪɔɪ ɔeɔɔaɔ, .i. ɪɪɪn ʌɔaɔ  
 ɔeɪɪ ʌɔaɔ ocup ɔɪɪm, .i. ʌɔaɔ naɪɪ, ocup ʌɔaɔ naɪɪ, ocup ɔɪɪm ɔeɪɪ-  
 25 man; ɪɪ ɔeɔɔaɔ ɪaɪɔaɪɔ, .i. ɔoɔuɔ ɪna cenn ɪɪn noɔaɔ ɔo.

im?

ʌɔaɔ naɪɔe o ɪnnaɪ ɪɔɪ ɪnnaɪ, ocup o ɪnnaɪ ɪɔɪ ɪɪɪ. Mar  
 ɪɪɪ ʌɔɪaɪ ɪɔɪ ɪnnaɪ, ɪɪ ʌɔaɔ ɔuɪɔeɪ no ɔeɔɔaɪɔe ɪɪɪɪɪ. Ma  
 ɪɪɪ ɔeɪaɔh ʌɔɪaɪ ɔeɔɔaɪ ɔe, ɪɪ ʌɔaɔ ɔuɪɔeɪ no ɔeɔɔaɪɔe ɔɪaɪ  
 ɪna ɪaɔhu, ocup ɪɪ ʌɔaɔ ʌɔɔɔaɔ na ɪeɔ, ocup a ɪɔɪɪm ʌɔɔɔaɔ  
 30 ɔɪaɪ ʌɔo. |

(O.B. 1831)

|| O.B. 503, 66

ʌɔhɟabail aɪɔe, ɔo ɪnɟɪn ɪm ɔoɪɔɪɔuɪɔ ʌɔaɔhɟaɪ, ɪ  
 ɪɪɪɔɔɔɔ ɪnna ɔɪa ɪaɪɔe, ɪm ɔɪnɟaɪɔ ɪɔɪaɔɔeɪɔaɪɔ, aɪ

C794 cont.  
 Ailiter is coibne friu. fri bannscala, it fu gailthe 7 is friu dohongad leu. It e  
 donu gailtir aile-som amal ronnabsad cairich 7 da crathar .i. da dhuu roma

they are due did not offer payment until distress had been taken from him, whether they were due of him as 'eric'-fine for injury DISTRESS.  
*done*, or on account of a bargain or a contract; but if he tendered payment for them, ~~then distress is not taken from him.~~ But if they were due on account of a bargain or a contract, and if a certain time had been specified for them, they must be paid at once at the expiration of that time. If no particular time had been specified, then, as it is a thing ~~whose time has not been~~ <sup>fixed</sup>, its recall shall determine its time. If they are due as compensation for injury, if the person of whom they are due pays them without distress being taken, they are to be paid according to the nature of the injury, *i.e.*, according as it was by design, or inadvertence, or *in the way* of secret murder.

The latter do not become lawful, *i.e.* no one of them is rendered lawful upon any other judgment but that of their equivalent, *i.e.* it is not upon this judgment. It is upon judgment their law is, *i.e.* it is upon the judgment of two days they have that which is due to them, *i.e.* it was for this judgment it was allotted to them. All animals which bear twins, *i.e.* here 'nach' is put for 'cach': every animal which bears twins, *i.e.* two lambs at the foot, *i.e.* the sheep. Twins, *i.e.* double, *i.e.* the occasional double offspring of kine, or twins. Are estimated by their equivalents, *i.e.* the thing that is estimated as of equal value with them, is that which is to be taken by them to give lawful possession; this is what they think right to seize in distress, to take lawful possession, *i.e.* it is like a distress of two days; although these ~~clean~~ animals are taken in distress of one day, yet there is a levying of two days upon them on account of their quality. As decided by Brigh Bruighaidh, *i.e.* a female Brewy, and the female author of *the true mode of taking* lawful possession. Who dwelt at Fesen, *i.e.* she was at Magh Deisitín in Uladh, *i.e.* ~~it was~~ the name of the fort. Distress of two days, *i.e.* on which there is a stay of two days, and a notice of two days. Its right upon four days, *i.e.* its judgment, *i.e.* between stay and notice, upon four, *i.e.* four natural days. Its delay in pound upon eight days, *i.e.* between stay and notice and delay in pound, *i.e.* notice of two days, and stay of two days, and delay in pound of four days; *so that* it is thus eight days *in all*, *i.e.* the period of forfeiture for it commences on the ninth day.

There is a notice of two days by one woman upon another, and by a woman upon a man. If it be a man who sues a woman, he shall serve a notice of five or ten days upon her. If it be a guardian who sues either of them, there shall be a notice of five or ten days served for their debts, and the natural stay of the 'seds,' and their natural delay in pound shall be allowed in such case.

There is distress of two days, *in the case* of a daughter respecting the property of her mother, respecting the evil word of one woman against an-

*for which or*

*harmless? 4.V 126. 29.*

*(acc. to she is of 20 fine or 20 flath.)*

f. IV

DISTRESS.

<sup>caer-rib</sup>  
 n1 b1 i mban<sup>caer-rib</sup>te<sup>rib</sup>llach aét co coirib, ocuf lo<sup>caer-rib</sup>rat, ocuf  
 criathar, do cach mnai for a raile.

f. III 404-3

Αθηγαβαίλ αιλε, .i. αρ ατα αναό ναίλ. Το ιηγιη ιμ κομορβυρ α  
 μαθηρ, .i. ιμ αεαμ ορβα υαιρ α μαθηρ, .i. αιρις ocuf epela, .i. ορβα  
 φπειρρι, .i. ορβα criab no ρλιαρτα α μαθηρ. Μιροcul mna οια  
 ραίλε, .i. ιμ οροchpocul το βειρ ιμ ben αρ αείλι ιμ α λεραημ, no  
 απpocul na bi ρυιρρι, .i. διαβλαό ιμ ρειό oloμυρ, .i. μιροcul nao ρυι  
 ρυιρρι, .i. ιμ fell, .i. ριαό ολιγιρ ben οια λαίλε. Ιμ οηηγβαίλ mban-  
 10 τελλαις, .i. ιμ οηηγβαίλ ιμ τεόταγιό βαηοα, .i. ιηολιςι, .i. ιηολιςcheé  
 βερατ ιρην ρεραημ, .i. μαηιρ υαίτ αιρις. Αρ n1 b1 i mban<sup>caer-rib</sup>te<sup>rib</sup>llach  
 aét co coirib, .i. υαιρ noéhan ρυιλ n1 ολιςτεé το na mnai, .i. n1  
 ολιςtech το βρειé το τεότυζαό ρεραημ aét αιρις ocuf λαμταραιο. Co  
 coirib, .i. α ceooir, .i. οι αιρις ιμ cet ρecht. Λορατ, .i. αρ α cpoo uil  
 i forba na τρι cethpaman. Criathar, .i. ιμ ρecht oeoenach.

15 Nochan ρυιλ οειθβιρ νεραημ na nemνεραημ ιμη aθηγαβαίλ  
 γαβαίτ na mnai, ocuf noéa ηρυιλ οειθβιρ αιηαις na ιηβλοζαημ,  
 ocuf noéan ροζλαίτ μιηγε na cricha αναο na οιηιμ οοιό; aét  
 αναό ναίλε, ocuf αραο ναίλε, ocuf οιηιμ cethpaman. Ocuf ben  
 20 τοιcheó ρορ ριρ no ρορ mnai απο ριη; ocuf μαρα ρερ τις  
 τοιcheó ρορ mnai, αραο ciúcti ρορ ban ηραο ρεμε, ocuf αραο  
 (O.A. 1832) wechmaide ρορ ban ηραο ρλατα, ocuf τpoρcao ocuf τρειρι  
 ιμεéιμηηγιé.

|| C 988

Οειθβιρ eταρρι ριη ocuf ιμ baίλ ατα: “αρην ριαchu οια  
 cethpume lo on oétμαο lo.” Οαναίηρε ταηιc ταρ cenó  
 25 banbriβαο ρε λαίμα banpcheman απο, ocuf τρι αραο ρυιλ απο,  
 .i. αραό ναίλε on banpicheman ρορ an mbanbriβαο; ocuf αραο  
 αιλε on ban ρicheman ρορ ban αιηιρε; ocuf αραο ναίλ on  
 ban αιηιρε ρορ ιμ mbanbriβαο; conao ρε λαίτε ριη, ocuf αναο  
 ναίλε conio ocht λαίé, ocuf οιηιμ cethpaman, cona οα λαίτε dec;  
 30 conio e ριη αρην ριαchu, οια cethpume lo ιμ αητα ocuf ιμ



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.  
with

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~~ <sup>on account of a female defendant, into the hands of a female plaintiff</sup> 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 Bochr p. 69.

DISTRESS.  $\tau\acute{\iota}\tau\mu\alpha$  on  $\omicron\epsilon\tau\mu\alpha\theta$  lo in araid. Suid imurro no $\acute{\epsilon}$ an fuil a $\acute{\epsilon}$ t araid na $\acute{\epsilon}$ il, ocuf anad na $\acute{\epsilon}$ le, ocuf  $\tau\acute{\iota}\tau\mu$  cethruman, conid  $\omicron\epsilon\tau$  la.

|| O.B. 503, 67; C. 794  
forbride C

Athgabail aile im los lamthoraid, <sup>x</sup>im duilchine, <sup>x</sup>im robruite, im arairtain <sup>x</sup>inna dia raile, im cach  
5 na $\acute{\epsilon}$ dbur bir i feirteirib, im fer $\acute{\epsilon}$ tar, im r $\acute{\nu}$ imairpe, im per  
bol $\acute{\epsilon}$ , im feithgeir, im aice $\acute{\theta}$  rige uile, im ple $\acute{\epsilon}$ rc lin, im  
cuicil, im l $\acute{\nu}$ garman, im cloidem cor $\acute{\epsilon}$ thairpe, im abruir,  
im comorair nabairpe, im  $\acute{\epsilon}$ or $\acute{\epsilon}$ tar, im air $\acute{\epsilon}$  lamthoraid,  
im ia $\acute{\epsilon}$ as cona  $\acute{\epsilon}$ cor $\acute{\epsilon}$ tar, im  $\acute{\epsilon}$ riol, im  $\acute{\epsilon}$ riandbol $\acute{\epsilon}$ , im  
10 rinde, im churail, im r $\acute{\nu}$ athat, im r $\acute{\nu}$ aithe li $\acute{\nu}$ a, im  
reair $\acute{\epsilon}$ pe pocoirle ben ar ar $\acute{\epsilon}$ le, im ba $\acute{\epsilon}$ rcne cat ban,  
im oir $\acute{\epsilon}$ ne r $\acute{\nu}$ gna, im tincuir roe, (im) tairec | na $\acute{\epsilon}$ ir, ar  
ir im rir ban ciato-imair $\acute{\epsilon}$ at roe.

1 q I 124. 2f

ligda O.B. 68

(O.B. 1833)

eingelungine  
flosa?

om. O.B. 1832

Thurn. § 393.

|| O.B. 505, 68

bil clasin  
O.B. 505

O.B. 505 aiscenad 505

Ir co re conamer athgabail aile por uc  $\acute{\theta}$ ri $\acute{\nu}$   
15  $\acute{\theta}$ riugad bui hi feir $\acute{\acute{\nu}}$ , ocuf Sen $\acute{\acute{\epsilon}}$ a, mac Ailella, mic  
Culelain  $\acute{\nu}$  fongell $\acute{\acute{\nu}}$ tar Ulad. Ir iar $\acute{\acute{\nu}}$ und no la $\acute{\acute{\epsilon}}$ a oena  
tar aile, ar it $\acute{\acute{\nu}}$ ath rir fene mana t $\acute{\acute{\nu}}$ rtair t $\acute{\acute{\nu}}$ reiri; ar  
ni air $\acute{\acute{\nu}}$ enad nech a  $\acute{\acute{\nu}}$ lige $\acute{\acute{\theta}}$  na $\acute{\acute{\epsilon}}$  ur $\acute{\acute{\nu}}$ lige $\acute{\acute{\theta}}$ , nach a  $\acute{\acute{\nu}}$ air,  
nach [a] ra $\acute{\acute{\nu}}$ bpe, cia beith do iar cul, la r $\acute{\acute{\nu}}$ ir $\acute{\acute{\nu}}$ thiu  
20 aine, ocuf ta $\acute{\acute{\nu}}$ l $\acute{\acute{\nu}}$ retha Ailella, mic Matach, conid ta $\acute{\acute{\nu}}$ ic  
Coir $\acute{\acute{\nu}}$ pe Snach $\acute{\acute{\nu}}$ oir na $\acute{\acute{\theta}}$  no da $\acute{\acute{\nu}}$ air nach n $\acute{\acute{\nu}}$ lige $\acute{\acute{\theta}}$  na $\acute{\acute{\theta}}$   
beith por uin, acht a beith por t $\acute{\acute{\nu}}$ reiri ocuf cuic $\acute{\acute{\epsilon}}$ i ocuf

tu $\acute{\acute{\nu}}$ ir  
O.B. 505

indeed there is but a notice of two days, and a stay of two days, and a delay in pound of four days, making in all eight days. DISTRESS.

Distress of two days for the price of the produce of the hand, for wages, for weaving, for the blessing of one woman on the work of another, for every material which is on the spindles, for the flax spinning-stick, for the wool spinning-stick, for the wool-bag, for the weaver's reed, for all the implements of weaving, for the flax scutching-stick, for the distaff, for the spool-stick, for the flyers of the spinning-wheel, for the yarn, for the reel of the spinner, for the border, for the pattern of her handiwork, for the wallet with its contents, for the basket, for the leather scoop, for the rods, for the hoops, for the needle, for the ornamented thread, for the looking-glass which one woman borrows from another, for the black and white cat, for the lap-dog of a queen, for attending in the field, for supplying a weapon—for it is about the true right of women that the field of battle was first entered.

Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain; to whom the Ulstermen submitted. It was by these one day was added to the two days, for the truth of the Feini would have perished, if the three days had not been allowed; for no one could distinguish his own right, or his neighbour's right, or his wisdom, or his property, though he might have it under his protection, in consequence of the suddenness of one day, and the sudden judgments of Ailell, son of Matach, until the coming of Coirpre Gnathchoir who did not consent that any right should be upon one day, but that it should be upon three days, and five days, and ten

dipping?

bark-basket

takes away

The 2848  
22 long fut. w. 10-  
fr. ad. woman  
Stove for ?

DISTRESS. Dechmaid; ara tirad a fir cach a mbuidib braithe. 1r i achgabail tseiri ciata-ria gba in Eru i meth floisigto Cilella mic Matach.

5 Achgabail aile, .i. ar ata anao naidi. 1m los lamthoraid, .i. im los in toraid do ni ri o laim, .i. bocao ocuf bnecao ocuf pige, .i. deimao cachu dula. 1m robraithe, .i. let na ruba doin mna is, .i. ruba beirra, .i. luas pige. 1m Aparaian, .i. pectmao lanbiata na mna na deirna in bennachao, no na mna dia ngeirthe, .i. nembennachao do ni in ben ar acoi na mna eide annraoe. 1m cach naobur, .i. 10 glar lin. Dír i feirteib, .i. rnat glar olla. 1m percair, .i. lin. 1m rinnaire, .i. olla no in percair loim, .i. ninich. 1m per]bolg, .i. inin bolg bir fo peir, fo traig ar a eirann a abruir, .i. in eirbole.

(O'D. 1834)

O'D. 504. 1m peth geir [.i. do beir peit ger ar in pige, no pio ger do beir peth ar in pige] 1m aiceo pige uile, .i. comobar na pige do garannib ocuf do 15 claromib, .i. na ríata pige. 1m fleire lin, .i. da fleirether in lin. 1m cuicil, .i. cuicel lin, .i. in percair, .i. nolla. 1m lusar main, .i. luga garman, no lingua garman, .i. in garman cen bair, .i. cen raebair. 1m cloioem corcheaire, .i. [crannoa beca a cinn corcair] ara pigther in corcheair. 1m abruir, .i. aobur uair aca, a pige, .i. na ceirtezi zela,

.i. dulchaine fige in sin iarna hasel a garmain .i. x. maad lough in brait inha dulchaine ar in x. maad cachu dulchaine, etc. C 794

O'D. 504<sup>20</sup> .i. rnat rinn. 1m comorair nabairpe [.i. iní ar a comairpizenn in abairpech] a h-abruir, .i. crann tocrairda no tocrair. Nabairpe, .i. gnim ar gnim. 1m corcair, .i. uirru fein. 1m airtel lamthoraid, .i. uirte le in torao do gni o laim in nuacl leob ina ríadair, .i. ruat in zheira innti. 1m iadag cona ecorcais, .i. in eias cur ani ecar- 25 thar innti, in tabruir, .i. aiceos, .i. in loman bir imbe, .i. in a beolu. 1m criol, .i. im crioll, cro ruagther d'i alluib, no cro a gphiallaib. 1m crannobolg, .i. lethair, .i. bolg ar ambro crannbellan analluo, .i. bir fon pat poiceti. 1m rinne, .i. in pota. 1m churail, .i. garuit, .i. cruinn pigno. .i. crannoosa beca no bit aca anallot im an abruir. 30 1m rnatthair, .i. pet int rnat ina cro. 1m rnatthe lisa, .i. rnat daia. 1m rcaoirpe, .i. rcaat depe na mban, .i. rcaatan. Focoirle ben ar araidle, .i. beuir in ben o ceili. 1m baircne cat ban, .i. im baircna, nia tpen, tucao a bairc Dheirail Dric im-bit cat bronpinnua ruda. 1m oirpene rigna, .i. inoiaio orcan na rigna bir, .i. mefan.

4 Ir. Gl. 745 = fuath?

Wittgen?

<sup>1</sup> The price of weaving.—In C. 794 a, the following explanation of this word is given:—Im sofbridhe, 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.

i/

days; for every one could attain to his right by the proper periods of the judgment. The first distress of three days ever taken in Erin was for failure in furnishing men to the hosting of Ailell, son of Matach.

DISTRESS.

Distress of two days, i.e. on which there is a stay of two days. For the price of the produce of the hand, i.e. the price of the produce which she makes with the hand, i.e. ~~teasing~~, mixing, and weaving, i.e. the tenth part of each work. For weaving, i.e. half the 'fubha' to the female weaver, i.e. the 'fubha' of napping, i.e. the price of weaving.' 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 coming-bag. For the weaver's reed ('feth-geir,') i.e. which brings a sharp sinew ('feith-ger') on the weaving, or a sharp slip of wood ('fidh-ger,') which brings a sinew on the weaving. For all the implements of weaving, i.e. all the implements of the weaving, both beams and swords, i.e. the weaving rods. For the flax scutching-stick, i.e. by which the flax is scutched. For the distaff, i.e. the distaff for flax, i.e. the spinning-stick, i.e. of the wool. For the spool-stick ('lugarman,') i.e. the smaller stick, or 'lingua garman,' i.e. the stick without a point, i.e. without edge. For the flyers, i.e. little rods at the head of the border out of which the border is woven. For the yarn, i.e. the finished material all except the weaving, i.e. the white thread-balls, i.e. the white thread. For the ~~reel~~ of the spinner, i.e. the thing upon which the spinner works her material, i.e. the winding tree. Of the spinner, i.e. work upon work. For the border, i.e. on itself, i.e. one work added to another. For the pattern of her handiwork, i.e. she can the more easily perform her handiwork by having the leather pattern before her, i.e. the picture of the needlework upon it. For the wallet with its contents, i.e. the bag with the things which are arranged in it, i.e. the material, i.e. the 'aiting,' 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 ('sciallaib,') 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 'hairc-nia,' i.e. the great champion which was taken from the ship of Breasal Breac, in which were white-breasted black cats. For the lap-dog ('oirne') of a queen, i.e. after the foot ('orcan') of the queen he follows, i.e. the lap-dog.

steeping & dressing

noble

little wing?

Hoops out of it?

yarn

yarn

*1. im hoid oir a feir leaigh a rri a comrac O.D. 504*

*printed vol in Hist!*

DISTRESS. 1m tincup (re), .i. dia fer lepac gabep. 1m tairrec nairm, .i. ben in fir gabir d'ire, .i. arm comrac bir oca do gref, .i. uaire dia reichem, .i. don coibdelac eile. An ir im fir ban ciato imarzaet roe, .i. ar ir im na mnaib iar fir no heimpuachnaiget in comrac ar tur a ne [.i.] i ferann, .i. im Ain, ocur im lain, .i. da ingin Parataloin.

Ocur da mac Parataloin ir iat do ruigne in comrac, .i. fer ocur ferignia, ocur ir uime no comraicret, .i. in dora brathar oib, .i. ferignia tuc a riar i Uanamnur, .i. lain, ocur tuc in brathair eile, .i. fer, in triur eile, .i. Ain, ocur no bi a cet coibci, ocur no ba leirim do reir d'igid in coibci, uair n'ir mar a athair; ocur a veir i Racholl m-brath [ra]. "Ueth cet coibci cacha mna da aigi fine, maó iar necaib a hathar;" ocur no ba ferignia ac iarra a cotach don coibci; ocur eirindraic he, ocur ni d'ig ni; no ir coibce na fethar tucad aigid i naigid na coibci ro, ut dicit:—

*|| IV c. 9*

"Da mac Parataloin, cen aet,  
"Ir iat do ruigni in comrac;  
"Fer ir ferignia, co meit ngal,  
"Anman da in da brathar."

20 Ocur veirmirect ar in cetna:—

"Fer ocur ferignia na fir,  
"Ired innirit na rin,  
"Ain ocur lain do ceirtar rlois  
"Da rrim ingin Parataloin."

*(O.D. 1836)*

*21m!*

O'D. 69. 25 Ir impurin fethadret in re ciata imarzaet; ocur a veir i mbaile [eile] Aine ocur Aippe anman da na da ingin.

Ir co re conaimet athgabail aile, .i. ir co nuice ro no canaim-riget no no cotaimris anad aile for in athgabail rucurpar d'ris ban d'ruigad, machair Sencha, ocur d'ris d'retaic, a ben. Rof ue d'ris d'ruigad, .i. ban ugar per Eirinn, .i. lanbriethec. Dui hi ferinn, .i. do bui i Mug D'p'een i n-Ultaib, .i. ainm in duine, .i. immenoit. Ocur Sencha mac Ailella, .i. a fer, .i. mac in fir no roed nech o oit no o cangin elain, no aib fame aice, .i. ail no cloed cae aen tre na eolur. Fongellear Ulaó, .i. teigoir Ulaó ma ruisill. Anad n-aine ocur anad treir for in rliet ro uile. Ir iar rino no laeta oena tar aile [.i. aine na fear tar aile na mban, go triur na fear],

*one wd expect land-rentem do chloidkedh nech ó oil no e ar chlan no o cangin in chlaein → O'D. 505.*

<sup>1</sup> Marriage gift.—Coibci. This was a present given by the husband to the wife at their marriage.

For attending in the field, i.e. from her guardian he takes it. For supplying a weapon, i.e. the wife of the man takes it from her, i.e. the weapon of combat which they always have, i.e. from her to her protector, i.e. to the other relative. For it is about the true *right* of women that the field was first entered, i.e. for in truth it was about the women the combat was first waged in the field, i.e. in the land, i.e. respecting Ain and Iain, i.e. two daughters of Parthalon.

DISTRESS.

And it was the two sons of Parthalon that fought the battle, i.e. Fer and Fergnia, and the reason for which they fought was this : the one brother, i.e. Fergnia, married his sister, i.e. Ian, 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 Brey, 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 <sup>the</sup> 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-

*the distress  
 was to last?*

*went*

f IV 22

.. -aicseach?  
in H.C.

f EIL p. 14

a/

(O'D. 1837)

naicned

DISTRESS.

.i. ip iary anicodhryn na laas aine, .i. ip iary an anas nair. Tar aile,  
 .i. tar in da da fil ipin aile. Ar itbath rir fene mana tirtair  
 tpeiri, .i. uair do eipleo a rynnne ona feimib niuna tirtas anas tpeiri  
 for na retair tpeiri, .i. don cach ip dail tpeiri. Ar ni aircpenas  
 5 nech a dliged, .i. ni aicnebar, no ni uairsenpeo nech a dliged feim, .i.  
 ni ropp a dliged fadom, .i. do namandair, .i. do na rathair. Nach  
 updliged, .i. cin imbleogain, .i. nach aile, .i. do rathair. Mac agair,  
 .i. ciamao amnur co ngair he, no uas fein, .i. a rputan rairin, .i. do  
 breit. Nach rairbre, .i. cia beit do roasbur aic, .i. o neoch aile, .i.  
 10 do fechemuin. Cia beith do iar cul, .i. iar cul dligid in roasbur  
 ipo. La ruirriu ine, .i. la ro-luar rera na hame. Ocur taub-  
 brectha, .i. na bretha tulla rucurpar Ailell, mac Matach, .i. na  
 bretha can rmuar, .i. oi maigin. Conno tairnic Coirpne Snath-  
 15 gnathu. Mac ro damair nach ndliged, .i. noea ro aicrimgepar  
 rin nach dliged do beo for ain, com beit for tpeiri, .i. nabuo imbeo iar  
 20 naic for om. Acht a beith for tpeiri, .i. anas tpeiri ar na retair  
 tpeiri. Ocur cuiceti, .i. ar na retair cuiceti. Ocur dechmaro, .i.  
 ar na retair dechmaro. Ara tirtas a rir cach a inbuioib breithe,  
 25 .i. co tirtas in tanas bu oir doib ar cach ni oib rin a huioib in brethe;  
 no ip re ruitain bu oir don brethemain in breo do breit. Ip i ath-  
 gabair tpeiri, .i. ip i athgabair ar a ta anas tpeiri, no gaburpar  
 Ailell in tpeire cuice, ocur no laithe in aile do na mhair anasur.  
 Ciata ragda in Eri i meth rloigid, .i. cet athgabair no gaburpar  
 30 ar tur i n-Eirinn athgabair no gaburpar Ailell mac Mata, i met a  
 rloigid, .i. ac roet, no ar na ro roet aig, ar tpeiri.

|| O'D. 506, 70 . 704

O'D. 520  
C 1042

Athgabair tpeiri rloiged, ciff, congair, denum rlige, [ 230. 2 ]  
 denum raitte, denam oenais; fuba ocur fuba; cin cach  
 eirpechta; im cinair do mic, do inzine, do huai, do  
 30 mna pochraice, do rir tairtal, do muirchuirri, do  
 oruith, do oblair; i cinair do laime, do rula, do  
 chengas, do beil, do plairhemnura; i tuillem do febe,  
 ac meth plede, no methle gialna: ac aena, cia beith  
 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, at once

which/

where set

? 200-70-50 ?  
They failed to come

of BM Cat. I p. 78

Artific

Stalks

ony [each and for each .i. each]

(O'D 1838)

DISTRESS.

1. Athgabail tpeiri rloiged, .i. cae rmaet meta rloigio uili ar tpeiri, .i. cipe rloiged do na tpe rloigedamb, .i. cinchur gnad tuaithe do dul irin cath; ocuf cae rceit rru cpeich, .i. cae aen ar a mbiaed rceat ar a rcaeth, do neoch bur imeomlanno, do dul ar in cpeich; ocuf cach orba do 5 denam chana ocuf chairpe, .i. feru cach feramno gnad rlaeta mar aen ruf in rug, ac denam cana no chairpe.

O'D 2397

Cirf, .i. lethgabail diabulca in cirfa ar tpeiri. Cio beo cir do na tpe cirab, cir nincir o anpne, ocuf cir ninpnilans o fine, ocuf cir nairpobroe cuma bir o fine ocuf o anpne.

gabail O'D. 70 cid vel log doleow O'D. 70

10 In tan aiputer in penoir, ocuf gabur biathad cia beith loig do ratar do aipe, cio fine cio anpne, muna tincurpar imin biathad rin, ir anad naine ar in athgabail gaiber ime. Muna- 15 raxba biathad imurro, ocuf ro ingellad do, ir anad tpeiri for in athgabail gaiber uime; nd ir brathair gaiber dia raile; cia ro gabad biathad im combiathad in tpeinorach, no im oilrugeta a loig do.

Isenaid O'D. 70  
7 gabail dia berthar  
cach brathad O'D. 70

20 Congbail, .i. tpi congbala do cuirin la feime: congbail rug oc denam cana no chairpe, congbail tpenad na h-Eclairi oc cuingio cuarpoa, congbail tuaiti rru ruba ocuf ruba; no congbail tuathgabala, .i. in gabail bir itir oi tu[a]it oc denam cana ocuf chairpi; lethgabail diabulca caea 25 biata congbala oib rin ar tpeiri.

30 Ir anad naine iar fut porf in athgabail gaiber in brathair dia raile im biathad rug, no penais, no tuaiti, pe na mbiahad, ocuf iar nuprocra, Mao iar mbiahad imurro, ir anad tpeiri 35 for in athgabail gaiber in brathair dia raile, cio im biathad, cio im loig.

(O'D 1839)

C 331

Denum rlige, .i. in-aimfir cua. In rmaet fuil ano ar tpeiri, .i. dar caile. Denum raicce, .i. rmaet nemglanta na rot; in rmaet fuil 40 agh ar tpeire, .i. da clad ime. Denam oenais, .i. ar[in]ann anoir,

<sup>1</sup> Rack-rent.—'Cis nincis.' In O'D. 2,398, this is written cir ninpne, i.e. wearisome rent. In C. 807, it is explained bo bithbliet, lmac cae mif co cenro mbliarona, 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.

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 <sup>ditches about it</sup> it. Making a fair-green, i.e. they are both the same, i.e. its fences and its

DISTRESS. .i. a cláire ocuf a penta, ric et oc, .i. rmaic. Fuba, .i. na tri fuba, .i. 5  
 fosiuba im loingsrecharb, ocuf im echartaite, ocuf im macu tiri, .i. fuba  
 firi loingsrecharb caða laiti, ocuf fuba firi hechtar tuata cað laiti, fuba  
 firi macu tiri a ciro cað feitmuine. Letzabail diabulra in fuba ar  
 tiri. Ocuf fuba, .i. na tri fuba, .i. noime rindo ocuf belat ocuf  
 cricha do iasao friu, .i. noime firi rindo na nechtar ocuf belata, .i.  
 na belata uatha ocuf eiric na n-echtar. Cin each eirrecha, .i.  
 na petada, .i. fet aine no loitertar, ocuf ni fuil oil in cinaro and  
 uoem, ocuf imbleogan nom bein co tiri.

cic  
 emm for crichi.  
 eirrecha?

10 Cað uair if amial a cin uoem do cin a ruip, fet tiri no  
 mill; no cio fet aine, noða nuil oil in cinaro and uoem.

Cað uair if amial cin imbleogan do cin a ruip, fet aine no mill,  
 ocuf imbleogan nor bein co tiri. Ocuf if and if amial a cin  
 boem do cin a ruip in tan if rop do melar he, ocuf a ta oil in  
 cinaro and uoem; ocuf a chur ind fo cetoir. If ann if amuil  
 cin imbleogan do cin in ruip, in tan if rop na toimlichep he, no  
 cio rop do melar e, nocan fuil oil in cinaro and uoem.

1m cinaro do mic, do ingine, do huai, .i. fet aine no bponnat;  
 ocuf ric doib uili, .i. neraim toirce do fir conas (.i. fceirgairne) ocuf  
 20 nip neraim cinas do fir euf a cuinogair, .i. in imbleogan ar nera rin  
 uili, ocuf fet aine no loitertar ann, ocuf in imbleogan nom bein co  
 tiri, .i. fet aine do m. 3. Anad tiri tuitri ime, ocuf oitim naime; fet  
 tiri tuit fein, anad tiri ocuf oitim cuici ata forp in trilet fo  
 anoir. Do mna pochraice, .i. in ppm ben, no ben bir for poichill  
 25 acat, .i. feoit tiri in fo uili anad tiri imbu ocuf oitim nuine in  
 imbleogan if nera uili rin ocuf feoit aine rir a roglaier. Do fir  
 tairill, .i. in gilla turpura bir for poichill acut, .i. per a hechtar for  
 aen aoido lat, if forp a cin co tiri, muna gabair nech bur uirao

mic

eg  
 eirrecha

1 Service of attack.—This is thus explained in O'D. 71:—"Service of attack, i.e. the second portion of the double seizure for the service of attack has a stay of three days. 'Fubha,' (q.d. 'fo-diubhadh,') i.e. cutting off. There are three services of attack recognised by the Feini, i.e. service of attack against pirates every third day, service of attack against external tribes every day, service of attack against wolves at the end of every week; and every seventh day in the whole year is given by every base tenant, or base tenant of ecclesiastical lands, according to 'Urradhus'-law, and every seventh day given by him, according to the 'Cain'-law, in the summer and in the winter, and every third day in the spring and in the autumn. What is this service, or what service is rendered by the bishop to the chief of the tribe? Where every seventh day is given by the base tenant of ecclesiastical lands in the 'Urradhus'-law, it is in the service of attack against wolves, for

not in O'D.

awikinded

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.

DISTRESS.

*a strong force*

*(a typical explanation)*

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.

ar Fu 0'872

V 364 22

DISTRESS.

uaic, no co roloinge lair nach aile. Do murcharéti, .i. tair, .i. tair. Do d'p'uth, .i. co nach. Do oblaire, .i. fuirreoir. I cinaid do laime, .i. f'et t'reiri no marburtar, .i. t'ine f'eoit aine ocuf a'zgin f'eoit t'reiri, f'eoit t'reiri in ro uili. Do r'ula, .i. f'eoit t'reiri aca roibi f'ellceét; ip meclann o'legar ipin f'ellceét ar t'reiri. Do thengar, .i. aer, no ammed, no brat, no sup'ogell, no sup'ad'naip. Do beil, .i. f'et t'reiri no blairip ot bel; no f'macht na sup'reiti. Do plait'em-nurá, .i. f'oirb'urip do do céili, .i. in eneclann o'ligip ic cop ar do plait'emnur, .i. in eneclann o'ligip o' ceilib i f'ogail r'ip, .i. f'ogiall'na inn ro; no ni o'ligip plait' dia aicill'nur; no do boing in o'ligip dia aicill'nur [ar t're]. I tuillem do f'eibe, .i. in f'maét'etam r'loigá, .i. in i tuillef a f'eib tochurá do, in eneclann ocuf in'umal f'maéca cana, ocuf t'ruan eipci a cuip, ocuf a f'eoit, .i. t'ruan a etala. A'et meth f'le'oe, .i. a'zgin b'io plata c'et'iall'na, nocha ne a' d'eipim, uair ip ar aine o'legar a tiachtan, .i. man tair t'reiri, ip a'z'abail aine zabur ime. Ho methle, .i. do neoch ip plait' c'et'iall'na, .i. a'zgin g'nima: let'gabail diabulta in g'nima ar t'reiri. A'et aena cia be'it' ic'ip t'reiri b, .i. ip ana' d' name ar an[á] a'z'gabail' d'oneoch ip t'oir'ceom' d'ib ann, cia be'it' a f'macht no a n-eneclann ar t'reiri.

O'D. 72.

.i. in mittel ceisine 0'8507

a naitiginuib 0'873

ara naitiginuib MS. 15c. b. n. 1.

O'B. 566. C. 2678. O'D 73

End of H. 3. 17. Text.

V 98. 17

20 A'z'gabail t'reiri i n-epi do f'eda, im d'ubai di t'hipé, V 474-6  
 im chinaid do chlaid, im chinaid do r'legad, hi tair,  
 hi t'airé, h-it a'ur'zairé, hi f'uba do g'reza, hi f'oxal  
 do eip'rechta, hi t'ruad ic a'it, i m'bleit' ic m'uilund, i V 474-2  
 n-a'it'reb do t'igzi, ina polom'rad, ina poll'p'ud, ina  
 25 o'p'lucud, hi f'oxal do moza, do chum'ailé, i n-apa' do  
 meicc, i n-apa' do ingine, hi f'leit' do m'na, ina f'or'p'f'p. u/  
 Cach g'ref, cach enech'ruice, ip f'or c'intaib t'reiri aca.

A'z'gabail t'reiri i n-epi do f'eda, .i. a'zgin in f'eda com'acepa, na f'maét' ocuf t'ine in f'io nemio; no t'ine na f'ed com'acepa ar t'reiri.

1 Thy fool.—In O'D. p. 72, the reading is different. "If he is a fool who is with the king only, there is then no portion of the body-fine due to the tribe. It is for the crimes of him who is fool to the king alone, that he (the king), had undertaken to be responsible on this occasion. When a fool, who is between the king and the people, is accompanying the king, he (the king), does not undertake to be responsible for his crimes."

hire, i.e. a man not of thy tribe, who lies down one night with thee in thy house, the responsibility of his crime is upon thee for three days, unless a native receives him from thee, ~~so that he eats along with another.~~ The foreigner that is with thee, i.e. the resident foreigner, i.e. the bond. Thy fool, i.e. who can do work. Thy jester, i.e. thy 'obaire.' 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 'cnbal' 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

sed?  
to which thou art  
entitled

must

!!

Review

X

cup

defid O'B. 74

DISTRESS.

Cléigin cachá p<sup>o</sup>da / for ain, a t<sup>o</sup>irí for t<sup>o</sup>ireiri; aitéigin a gabal for t<sup>o</sup>ireiri, a t<sup>o</sup>irí for cuicéti; aitchigin a c<sup>o</sup>raeb ocuf a r<sup>o</sup>noméa for cuicéti, ocuf a t<sup>o</sup>irí for deémaro, .i. cin moéa r<sup>o</sup>o neim<sup>o</sup>é no deiruo.

Em 4.3.17. 8w20.

V 474.7

cf. C 331

(O'B. 1842)

t'urtaiqe ?

5 Im t<sup>o</sup>ubai t<sup>o</sup>i t<sup>o</sup>h<sup>o</sup>re, .i. im r<sup>o</sup>maé t<sup>o</sup>o mona, .i. cuic r<sup>o</sup>oit i n-inat<sup>o</sup> t<sup>o</sup>a cuaili dec, .i. r<sup>o</sup>maé r<sup>o</sup>tbais. Im chinai<sup>o</sup> t<sup>o</sup>o ch<sup>o</sup>l<sup>o</sup>ai<sup>o</sup>, .i. r<sup>o</sup>et aine r<sup>o</sup>o m<sup>o</sup>iller<sup>o</sup>tar ann t<sup>o</sup>o clat, ocuf imbleogam nor beir co t<sup>o</sup>ireiri. Im chinai<sup>o</sup> t<sup>o</sup>o r<sup>o</sup>leza<sup>o</sup>, .i. i<sup>o</sup>r in cin / t<sup>o</sup>o ni t<sup>o</sup>o r<sup>o</sup>lez aité t<sup>o</sup>o cuaili b<sup>o</sup>ir aitch, .i. r<sup>o</sup>et aine r<sup>o</sup>o loit<sup>o</sup>er<sup>o</sup>tar, ocuf imbleogam be<sup>o</sup>er t<sup>o</sup>o t<sup>o</sup>ireiri. Ni t<sup>o</sup>airi, .i. co <sup>no</sup> hinolizheé, .i. enec<sup>o</sup>lann ar t<sup>o</sup>ireiri. Ni t<sup>o</sup>airi, .i. illecon t<sup>o</sup>o t<sup>o</sup>roirce co hinolizheé, .i. in enec<sup>o</sup>lann oliz<sup>o</sup>er ann ar t<sup>o</sup>ireiri. Ni t<sup>o</sup>airi, .i. b<sup>o</sup>ir<sup>o</sup> t<sup>o</sup> t<sup>o</sup>ir<sup>o</sup>taige, .i. t<sup>o</sup>o<sup>o</sup>ir in<sup>o</sup> b<sup>o</sup>ro<sup>o</sup>llac ar t<sup>o</sup>aisin a r<sup>o</sup>ar<sup>o</sup>taite r<sup>o</sup>e r<sup>o</sup>iacharib; in r<sup>o</sup>maé r<sup>o</sup>uil<sup>o</sup> a<sup>o</sup>no ar t<sup>o</sup>ireiri. Ni r<sup>o</sup>uba t<sup>o</sup>o g<sup>o</sup>reza, .i. it uait<sup>o</sup>e r<sup>o</sup>uit, .i. cor<sup>o</sup>g<sup>o</sup>meé t<sup>o</sup>o t<sup>o</sup>é<sup>o</sup>ron<sup>o</sup> t<sup>o</sup>oro co m<sup>o</sup>b<sup>o</sup>ir<sup>o</sup>ter; cuic r<sup>o</sup>oit in<sup>o</sup>, .i. cer<sup>o</sup>t, no r<sup>o</sup>lat, <sup>no</sup> no in t<sup>o</sup>ubais; enec<sup>o</sup>lann oliz<sup>o</sup>er a<sup>o</sup>no, 7rl.

= full<sup>o</sup>at

O'D. 74.

[Ma<sup>o</sup> ó aimmine] t<sup>o</sup>o g<sup>o</sup>reza [c<sup>o</sup>ir<sup>o</sup>tar], co t<sup>o</sup>o<sup>o</sup>ra r<sup>o</sup>ara r<sup>o</sup>upaill t<sup>o</sup>o, .i. ma<sup>o</sup>ta cuir<sup>o</sup>e nech ni t<sup>o</sup>o b<sup>o</sup>reit t<sup>o</sup>air<sup>o</sup>in<sup>o</sup>ib t<sup>o</sup>o g<sup>o</sup>reza, i<sup>o</sup>r e airt<sup>o</sup>e b<sup>o</sup>iar enec<sup>o</sup>lann a<sup>o</sup>no co r<sup>o</sup>uice in t<sup>o</sup>ruir i<sup>o</sup>r uair<sup>o</sup>li b<sup>o</sup>ir i<sup>o</sup>r in r<sup>o</sup>upaill.

III 460

= M<sup>o</sup>s ?

2<sup>o</sup> I<sup>o</sup>r in maiz<sup>o</sup>in ar a n<sup>o</sup>g<sup>o</sup>at<sup>o</sup>it<sup>o</sup>her in tech, enec<sup>o</sup>lann t<sup>o</sup>on t<sup>o</sup>ruir i<sup>o</sup>r uair<sup>o</sup>li b<sup>o</sup>ir a<sup>o</sup>no ar a n<sup>o</sup>ais<sup>o</sup>ir<sup>o</sup> u<sup>o</sup>o<sup>o</sup>ein.

C<sup>o</sup> t<sup>o</sup>o t<sup>o</sup>o<sup>o</sup>ra co na r<sup>o</sup>uil enec<sup>o</sup>lann a<sup>o</sup>it t<sup>o</sup>o t<sup>o</sup>ruir a<sup>o</sup>no r<sup>o</sup>o, i n<sup>o</sup>g<sup>o</sup>at nech a henmaiz<sup>o</sup>in r<sup>o</sup>iu, ocuf in ba<sup>o</sup>il i n-ai<sup>o</sup>rair i<sup>o</sup>r na b<sup>o</sup>re<sup>o</sup>at<sup>o</sup>ib x "T<sup>o</sup>re<sup>o</sup>o<sup>o</sup>ir<sup>o</sup>e t<sup>o</sup>ir; ar<sup>o</sup>renar enec<sup>o</sup>lann cach r<sup>o</sup>uim r<sup>o</sup>er<sup>o</sup>ra<sup>o</sup>no ar a <sup>2.5</sup> m<sup>o</sup>io<sup>o</sup>cair<sup>o</sup>t co m<sup>o</sup>or<sup>o</sup>reir<sup>o</sup>r," co r<sup>o</sup>uil enec<sup>o</sup>lann t<sup>o</sup>on m<sup>o</sup>or<sup>o</sup> r<sup>o</sup>eir<sup>o</sup>r a<sup>o</sup>no- r<sup>o</sup>ir<sup>o</sup>e i n<sup>o</sup>g<sup>o</sup>at in r<sup>o</sup>oit a haen t<sup>o</sup>iz r<sup>o</sup>iu? I<sup>o</sup>r e r<sup>o</sup>at t<sup>o</sup>o t<sup>o</sup>o<sup>o</sup>ra tallat<sup>o</sup> in m<sup>o</sup>or<sup>o</sup>reir<sup>o</sup>r a<sup>o</sup>no<sup>o</sup>ir ar a n-az<sup>o</sup>at<sup>o</sup> u<sup>o</sup>o<sup>o</sup>ein, ocuf coir ce no be<sup>o</sup>t enec<sup>o</sup>lann t<sup>o</sup>oib i n<sup>o</sup>g<sup>o</sup>at in t<sup>o</sup>re<sup>o</sup>it a haen t<sup>o</sup>iz r<sup>o</sup>iu.

4 III 230.9.

3<sup>o</sup> Sun<sup>o</sup>o imuir<sup>o</sup>ro no<sup>o</sup>a tar<sup>o</sup>la a<sup>o</sup>it t<sup>o</sup>ruir u<sup>o</sup>aral [a<sup>o</sup>no] ar a n-az<sup>o</sup>at<sup>o</sup> u<sup>o</sup>o<sup>o</sup>ein; ocuf t<sup>o</sup>a m<sup>o</sup>be<sup>o</sup>t ni b<sup>o</sup>uo lia ann t<sup>o</sup>o b<sup>o</sup>iat t<sup>o</sup>oib co m<sup>o</sup>or<sup>o</sup> r<sup>o</sup>eir<sup>o</sup>r; no, t<sup>o</sup>ono, cum<sup>o</sup>at ime na beith co m<sup>o</sup>or<sup>o</sup>reir<sup>o</sup>r he, aig<sup>o</sup>meil<sup>o</sup> lai<sup>o</sup>r in u<sup>o</sup>g<sup>o</sup>ar in r<sup>o</sup>et t<sup>o</sup>o g<sup>o</sup>at a haen<sup>o</sup>t<sup>o</sup>iz r<sup>o</sup>iu ol<sup>o</sup>ar a haenmaiz<sup>o</sup>in r<sup>o</sup>iu amuich. Ocuf a<sup>o</sup>na<sup>o</sup> t<sup>o</sup>ireiri ar in enec<sup>o</sup>lann b<sup>o</sup>iar in cach ni t<sup>o</sup>oib r<sup>o</sup>in, munar h<sup>o</sup>ic<sup>o</sup>at i<sup>o</sup>at no cur gab<sup>o</sup>at a<sup>o</sup>z<sup>o</sup>abail um<sup>o</sup>ru.

<sup>1</sup> Hill of meeting.—The reading in the Harleian Copy is m<sup>o</sup>no ar<sup>o</sup>m<sup>o</sup>no, in O'D. 72, it is m<sup>o</sup>nn ar<sup>o</sup>m<sup>o</sup>nn; but the word aimmine occurs in C. 797, and hence the reading, "Ma<sup>o</sup> ó aimmine" 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.

*dutch*  
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 ~~wair~~, 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 *Bretha*:—"With respect to house 'dire'-fine, honor-price is paid for every chief person in the banqueting house as far as seven persons," *which clearly indicates* that honor-price is due to seven persons for stealing a 'sed' from the house in which they are? The reason is, the seven persons have room there to themselves, and it is right that they should have honor-price for the stealing of a 'sed' from the house in which they are.

But in this case there happen to be but three noble persons by themselves; and should there be more there would be *honor-price due* to them as far as seven persons; or, indeed, the reason that it extends to seven persons, is because the author *of the law* viewed the stealing of the 'sed' from the same house with them as of greater enormity than to steal it from the same hill of meeting with them in the open air. And there is a stay of three days upon the honor-price that should be for each of these things, unless they were paid for before distress was taken for them.

V174.16

!!

*Judgments of Honor-price below:*

na condasaig 00.74

DISTRESS.

1 Hi poxal do eirreacht, .i. na petada, .i. a rmaéta uibh ino ro ryr,  
 cuic feoit ino, .i. aiséin eirreéta na condas; enecclann ar treiri. Hi  
 2 tpaod it aité, .i. riac ro impim [i] ar treiri; cuic feoit no deic feoit  
 inn. Imbleith it muilunó, .i. rímlítep. Inaittreb do thigi, .i.  
 3 beé minoe treibi do tigi san ryr; riac poimime vit ann ar treiri, .i. cuic  
 feoit i n-olugad, .i. pet ina olugad maó rár a taise dichmaire; bo  
 4 inoicrim ino, darpair i nolaó de. Ina folompaó, .i. gait a tuigi  
 oib; no rmaét ann ar treiri, .i. cuic feoit. Ina pollreuo, .i. a colba  
 5 ocyr a n-urpaip; rmaét no enecclann ann ar treiri, .i. in folorcaó. Ina  
 6 olrucuo, .i. ero por petu, ero ein petu, .i. cuic feoit i noul tre tech tre  
 7 liap, .i. ar ameson; cuic feoit inn. Hi poxal do moza, .i. féich a  
 8 poxal; .i. enecclann duit i ngait do moza. Do chumaire, .i. pic et oc  
 9 i n-apaó do meic, .i. ina upocra cen a biathad, .i. ina gabail tap araó,  
 10 .i. cuic feoit pencyra ann ar treiri, no in cumal ban araó fil i mbiathad  
 11 do mic, no éingine tap rapugad. Hi rleith do mna, .i. cen porba  
 12 ngnima, .i. coirpoiri im enecclann ar treiri. Ina porcupi, .i. ar eom;  
 13 enecclann ino ar treiri. Cach zrep, .i. do neoch i nolegar lan. Cach  
 14 enechruice, .i. o ta lan amach, .i. let ocyr pedmaio. Ip por cin-  
 15 taib treiri ata, .i. ip por treiri ata anaó na hachgabala gaibter im  
 16 caé cnaio oib.

auro log. ineb. (cf. H 358.9.29)  
 cf. IV 312.11  
 ↓  
 11

IV 312.12

C 797  
 C 679 (O.D. 1844)

Achgabail tpepe i n-impim do eich, do noe, do cleib,  
 do cairp, do charpaic, hi fomailt do ene, do daibche,  
 do rcaibaire, do chaipre; i ndipe do treibi, i folompaó  
 do lubguirc, i ngait do muc, do chaiprech; i fomailt do  
 25 bela, do piboi; im chaithem tapcaip do thuinne, im  
 lot do aibinne, i rochla t'airgetlaig, im turopzain do  
 bechdon, im buapach do thene, im rapap do murmaize, rosas C 797  
 im dpe do daipre arba, do rochlaig, do rocheno, do  
 30 rapacha, do acinn, do luachra, diam dichmaire; illobud  
 do chana, i lobud do chaipre, im arpaó do uprapaip;

(cf. f. ...  
 ...  
 ...

i naibiu cairdi (?) C 797 with obscure explanation

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.

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

railing (w parapet)

in outrage (of the)

destruction (cf. rarus  
1. seds C119)

\*  
cf. // im tobach ndartlann (lan- = lamannasa?) C798

frissi raltar C797)?

DISTRESS.

ndairte?\*

V 476.23

turba ria slabra  
a fer C 679

foaltar, mialtar, iarrao rruir na ro altar, eiciud  
cleib; im tobac nairde comatcera, im tobach nairde  
comaltair, im tobach nairte lanamnara\* techta, im  
choibned eitechta, iarchiuimpech for eoche, rria rlabra  
5 hi fer, aurb rria laesair do buair. Aithgin mblechta  
if for uin ata.

airba/  
(sa gl.)

V 444.32

III 148.9

Aithgabail trirre, .i. ar a fuil anao trerir, .i. a rmaet uil for  
trerire, ocuf aithin a caireris uil for uin.

Cach baill i fuil imrim ruid if riach foimrime; cach baill i ta  
10 romailt, if riach forerair romailta for oin.

(O'D 1845)

1 n-imrim do eich, .i. rliarta, .i. riach foimrime ret aine, .i. a  
reid inoiligis uil lan aithin / tai[r]eiri uil for uin.

also C 566

O'D. 75, 76.

[Cio rodera cuna cutruma do cae duine if in riach forerair  
foimulra for oin, ocuf cu nae cutruma irin riach foimrime?

III 182.9f.

15. If e in raé rodera, ar ruiririuo tidnuice atá in riac forerair  
foimulra for oin, ocuf ní heo atá in riac foimrime. 4I 210.8

Cio biar if in riac foimrime deride?

cirt C 556

Ceirri ba do ruzuib cuna comgráduib, ocuf aithin ngnimruio  
co dechmuio, dia mbe tinéirin ceirt riu. Tá ba imurro do  
20 ghraduib flata, ocuf bo do ghraduib réme, ocuf aithin ngnim-  
ruio ler; ocuf cío biar dóib cu dechmuio, dia n-élaio, if dubluo  
cae neite ro ráigriumur. Ocuf cío biar, maó iar ndechmuio  
elaither ann? If lairiac zaite íctur ann; ocuf in cutruma  
íctur i n-eluo co dechmuio, if é rin fuil ann iar ndechmuio, cin  
cu léctur a eluo ime itir, ocuf dia n-eluo iar ndechmuio,  
if lan zaite; ocuf ó ambirne in rliet ro. Slán imurro do  
rine co trerire no cúicci, ro aicneo reort / laeta no gnimruio co  
cúicci, no rét zan laet zan gnimruio; ocuf cairgille ler ocha  
rin amach.]

nelaithe C 556.25

cirt /

case of bad fosterage, the fosterage fee <sup>for which there has been no fosterage</sup> in the case of DISTRESS. over-fosterage, for cradle clothes; for recovering the dues of the common tillage land, for recovering the dues of joint fosterage, for recovering the dues of lawful relationship, for unlawful tying, over-fettering of horses, breaking a fence to let cows into the grass, breaking it before calves to let them to the cows. The restitution of the milk is in one day.

Distress of three days, i.e. on which there is a stay of three days, i.e. all the 'smacht'-fine in three days, and the restitution of all necessaries of life in one day.

Wherever there is use <sup>the</sup> ~~there is~~ a fine for use; wherever <sup>for small</sup> ~~there is~~ wear, <sup>is it,</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 necessaries</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>the is as a result of something being handled 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.

*1474.10 || 1000.973 f. o censeis inonach*

DISTRESS.

Do noe, .i. aenluairtí, cuic feoit: co lin perra, veic feoit inn. Do é arn, .i. alich no arbu, cuic feoit inn riac foimrime. Do charpaic, .i. cuic feoit no cumall inn; ríach foimrime ar treiri. Ni romailt do ene, .i. bice; cuic feoit ríac romailta for oin ar treiri. Do dairche, .i. moire, cuic feoit. Do rcaibairle, .i. cuic feoit. Do charre, .i. cuic feoit. Inoíre do treibi, .i. eneclann suit i nsaic ar do éreib. I polomrao .i. rmaét ano, ar treiri. Do lubsuirte, .i. in bo. Insaic do muc, .i. muc co nuir írann; a nathgin for oin, ocuf a noire for triri, .i. ar treiri i n-eneclann, .i. a noire in fo in tan naéit mecha.

10 Do charrech, .i. cen li no cen iur. I romailt do béla, .i. colpac oirí abela, cuic feoit. Do ríobai, .i. cuic feoit in rmaét. Im charthem tarcair do thuinne, .i. in tarcair do cuirther do tuinn, .i. in do cuirther i port oibir, .i. in tuilepc fluch, .i. femnach no tuilepc, .i. rmaét, ocuf abeit ar treiri; cuic feoit ino, ocuf no tecluma in femnach

15 no in tuilepc ano. Im lot do aibinne, .i. do ruise dala, .i. rmaét i tocaic na tula; ríach foibair ann, no alan o'ich no bliét. I fothla tairgelaic, .i. loc i mbi mein airgic, .i. mein in airgic, no in uma, no in irainn; cuic feoit ar treiri. Im turoragan do bechtoin, .i. nsaic na cepach beé, .i. diablaó in cleib, no in eneclann ano, .i. in cul éraéhar; no ina rcur do lúibib. Im burach do thene, .i. in borrao inar doigni, .i. cin in tenio doanna, .i. fet aine no loice ann, ocuf inbleogan beirur do treiri; no rmaét in porloirce, .i. inaó da cuaili doe

20 rí. Im rparar do murmaige, .i. in ino no rparar ar ur na dumaige in magru; no in muran ar ambi techtuáó, .i. ceisuro no no ar, .i. in murnech cin buain; [no ír luachair in mur muge do buan egrleir, .i. a rcur no a claire do dainib ocuf innaib]. Na cuic fét ar treiri. Im oíre do dairre, .i. ic rruach arba, .i. diablaó in arba, ocuf eneclann ar treiri.

= - 9

f. I 134.30

(O'D 1846)

*rosas f. buain f. madraí C. 797*

C. 797.

*scoldind both MS*

C. 2678. O'D 710-7.

Cio fo vera a beic ar treiri rundo rmaét in arba abaro, ocuf

30 a beic ar ain tuar? Ir é in rat rodera in aenpeét no gabao athgabail in aithgin ocuf inin rmaét tuar, ocuf ír raine peét no gabao ano fo, uair cach rmaét ocuf cach eneclann rparar a ruiririu aithgina, mar a raine peét no gabao athgabail in in aithgin ocuf in in rmaét, anao treire oirra, ocuf oithimm

<sup>1</sup> The hill.—In C. 797, the reading is do ammine, .i. rúioé, no feru no bile can rí, 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.

Thy boat, i.e. of one <sup>padde?</sup> ~~hide~~, five 'seds' for it: with the full number of benches, DISTRESS.  
 ten 'seds' for it. Thy cart, i.e. for dung or corn; five 'seds' is the fine for over-using it. Thy chariot, i.e. five 'seds' or a 'cumhal' for it; the fine for over-using has a stay of three days. For wear of thy vessel, i.e. thy small vessel; five 'seds' is the fine for wear of a loan, with a stay of three days. Thy vat, i.e. great vat; five 'seds.' Thy great caldron, i.e. five 'seds.' Thy caldron, i.e. five 'seds.' For 'dire'-fine in respect of thy house, i.e. thou hast honor-price for stealing out of thy house. For stripping, i.e. 'smacht'-fine for it, with a stay of three days. Thy herb-garden, i.e. the cow. For stealing thy pigs, i.e. fat pigs here; their restitution has a stay of one day, and their 'dire'-fine of three days, i.e. the honor-price for them has a stay of three days, i.e. their 'dire'-fine here when they are not fat. Thy sheep, i.e. without wool or without fat. For wearing down thy hatchet, i.e. a two-year-old heifer is the 'dire'-fine for the hatchet; five 'seds' is the 'smacht'-fine. Thy wood-axe, i.e. five 'seds' is the 'smacht'-fine. For consuming the things cast upon thy beach by the sea, i.e. the things which the waves throw in, i.e. the thing which it casts upon thy lawful bank, i.e. the wet salt leaf, i.e. the seaweed or '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; 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 kinsman being sued extends the time to three days; or there is 'smacht'-fine for burning, i.e. for every twelve poles' length, &c. For the crop of thy sea-marsh, i.e. for the thing which grows on the brink of the sand-bank in the sea-plain; or the sea-grass which has been appropriated, i.e. what grows on the marsh, i.e. the bent which has not been cut down; or it is the rushes of the sea-plain that are wholly cut, i.e. torn up or destroyed by men and women. The fine is five 'seds,' with a stay of three days. For the 'dire'-fine in respect of thy corn-rick i.e. thy rick of corn, i.e. the double of the corn and honor-price, with a stay of three days.

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

and show  
 and last  
 29. (P.)

where = 134 14f. ?

*cumad a dul O.B. 77*

DISTRESS. cuicéti; no cuma dul ír in anas ír nera don aithgin. Mar a naenfeét ro gabad aithgabail imin aithgin ocuf im in rmacht, ír anas uirri ro aicneó na hathgabala. *aithgira O.B. 77 C.2678*

Do roctbaig, .i. uipe na mona, .i. cuic feoit anó ar treiri. Do rocheno, .i. in rmacét fuil i lot i pocno runo; anas treiri ar in athgabail gabur uime.

Cio ro nera anas treiri ar in athgabail gabur im in pocno runn, ocuf anas naíne ar in athgabail gabur ime tuar? Ire rat rodera, im a nemlot gabur in athgabail tuar, ocuf anas neraim uirre uair nocha neraim i artain he da loiter e ina pocno; ocuf im in rmacéta fuil i lot in pocno gabur in athgabail runo, ocuf anas treiri ar in athgabail/gabur uime.

(O.B. 1847)

Do racha, .i. cuic feoit ma ro boingeo. Do atinn, .i. ma por a coir, .i. ar a fuil techtagao. Do luachra, .i. nocha cuic feoit biaf  
15 innti ría na buain, .i. cuic feoit anó, ocuf ír inan ocuf romainn, acht fir luachair ro, ocuf murluachair tuar, no murin; ocuf rmacét fuil in cach ni oib, ocuf a beith ar treiri. Dian richmaire, .i. can riarpaió ó'fir bunair/bercar na hepnaili rin uile, ír ann ata rain inota  
20 do. Ulobuo do chana, .i. cin a comallaó, .i. rogal i nolesur enec  
lann i can, no rmacét i noul a luigi cana, .i. na cuic feoit filat porru, ocuf anas treiri ar in athgabail gabur umpu. Ulobuo do cána, .i. polluzaó, .i. laebao no i licao do riasla. Ulobuo do cháirde, .i. rogal i nolesur enec  
25 lann i can, no rmacét i noul a luigi cana, .i. na cuic feoit filat porru, ocuf anas treiri ar in athgabail gabur umpu. Ulobuo do cána, .i. polluzaó, .i. laebao no i licao do riasla. Ulobuo do cháirde, .i. rogal i nolesur enec  
cairri, ocuf in-urraóur no hacraó. Im arao do urraóair, .i. inoatarao in t-urraóur, no arao fir ecairri na bi i n-urraóur; ocuf arwiter porr, .i. na cuic feoit filat por in per fine ar teét o me. So  
30 altar, .i. porrao in altrama, .i. diablaó a iarata don aite, .i. in taite geber in letgabail na hiarrao. Mialtar, .i. diablaó do(racha) on aite; iar neló ro, no ni nepom toirde in iarrao. Iarrao  
35 rriar na ro altar, .i. ret treiri tucao ír in iarrao anó, .i. in tachair gabur im letgabail diabulra in bio ocuf in etais in lenim, .i. in taite gabur, .i. ír denam por tuirech an doienach, .i. noca tucao in let ro fuar. Eituro cleib, .i. in tetach olesur aice ipin claban; ro

of C 351

= tri?

a lree O.B. 77

fi hescairde naa bid O.B. 78

sin O.B. 77

MS. don athair

(O.B. 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.

\* Is this a direction to transcribe glosses?



days ; or the 'smacht'-fine is to have the stay which is nearest to the restitution. If the distress was taken for the restitution and for the 'smacht'-fine together, there is a stay upon it according to the nature of the distress. DISTRESS. —

Thy turf, i.e. the 'dire'-fine in respect of the turf, i.e. five 'seds' for it with a stay of three days. Thy ripe corn, i.e. the 'smacht'-fine which is for injuring the ripe corn ; there is a stay of three days upon the distress which is taken respecting it.

What is the reason that there is a stay of three days upon the distress which is taken for the ripe corn here, and a stay of *only* one day upon the distress that is taken for it above?<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. 134 D

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

*fresh*

*q' obaw: 1123*

*havis*

*As the father!*

**DISTRESS.** aicneó gnao a athar ocuf amathar olesar rin leir. 1m tobaé  
 nairde comatcepa, .i. dairt caá .iii. nauimcoff) rairde; ar if neraim  
 toirce in ime dia oitir ar fozáil. 1m tobach nairde comaltair  
 .i. rmaét iat, ocuf a mbet ar tpeir. 1m tobach nairde lanam-  
 5 nara techta, .i. in rmaét bir itir in lanamain uaf oisgthi, .i. cuic  
 dairti dec pilet o cectar de, .i. rmaét iat beof. 1m choibneó  
 eitechta, .i. athgabail inoisgtheé; no langfritil itir a cenn ocuf a cora,  
 ocuf in far co rúé rōinnis, .i. in tan if ar daigin marbta, cen tiaétain in  
 10 marbta. Sarehuimrech, .i. in far co rúth fo mbraizit, .i. ruanne  
 in a riacail, no zat palach ina beola. Airba ría rlabra hi fer, .i.  
 cuic feoit do rmaét ann, ar tpeir, .i. darctaro i trí cuailib, .i. bhrío  
 in aili ruar na buab. Airb ría laegab, .i. enecclann ano ar tpeir,  
 no rmaét cuic feoit. Aithgin mblechtai, .i. a diabla, ar tpeir, .i.  
 in lachta. 1r for uin ata, .i. if rair ata anad naine.

q. V 478. 17-18

add. C 798

= brent

= bre?

O'D. 78.

15 Acht mar ar daigin bhríci in aile, ocuf loitide in feoir, ocuf  
 [caitne] in laéta, no bhríed in taile, cetarda ocuf enecclann if  
 in loct ano, ocuf rmaét ino feoir ocuf in laéta, no in aile, cio  
 be oib bur mo, ocuf in aitégin mar aen. Ocuf if inano rin ocuf a  
 denam ar daigin bhríte in aili a aenar, ocuf tainic lot ino  
 20 feoir ocuf in laéta de. Mar ar daigin loitide in laéta a  
 aenur, ocuf tainic lot in feoir ocuf ino aili de, cetarda ocuf  
 enecclann if in laét ann, ocuf aithgin ino feoir ocuf in aili; ocuf  
 O'D. 78. mana caemnur éna in laét do milleó ann [can in fer] ocuf  
 can in t-aili, rmaét ino feoir no in aili, éro be oib bur mo. Mar  
 25 ar raé loitide ino feoir a aenar, ocuf tainic lot ino aili ocuf in  
 laéta de, rmaét ocuf aitégin if in ferano, ocuf aitégin in aili,  
 ocuf cetarda ocuf enecclann if in lachta.

cont.

(O'G. 1849)

C 798 C 2679 O'D. 79

[d?]

C 2317

Athgabail tpeir i polomrao do maib, i corait  
 tuilée, i cumpana dunair, im ainme, im echnodach, imm  
 30 on, im ainbed, im efbuid, im marbchnai narmaize, i  
 polomrao catha, im chumlueth ngurcanair, i pubtuó  
 cach omnais, i tabairt mic for mium i tech, i mior

\* of RC 43. 407 'dead piece' i.e. woven shroud ?? (dth)

for cumpanach 'Spaltung, Trennung' of ZCP 14, 6f. (com-uss-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

X

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.

for the milk

fine penalty

grass in this case

fine fold

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 baek into a house, for the longed-for mor-

splitting an encampment  
rindry  
starting setting in motion  
a sham fight

Sarantach C 798 sarantach O'B. 79

DISTRESS. <sup>l. arbela</sup> menD, im rarrurach mban rri uatne, coirched tar  
 arud inech in atbala, ecen mihe, ben na tairic a  
 znuim, fuba nuimda, collud mbrechí, in farchor arptha,  
 muimr do cor do coin, danmhir do bheit o fir  
 5 bepa ai.

cin cub tu no marb O'B. 79

= tu

Hi polomrao do maib, .i. a etach do zait don maib [cin] cup a  
 noia marba, .i. do beim do na corraib cin cob ta nor marbad, .i. nem-  
 neram in t-étach co noerinatay a coirreacá, ocuf do zalay ir maib in  
 tuine, .i. in bpat uayr nac nižter. 1 corait tuilce, .i. eneclann in  
 10 noebaid innti, no eiyic in oerbpoirgill; no cumao in tuigi tuilei; no cuma  
 aňaił per bpat no eizmei, .i. wala; co mbi oebaid inoib inoig, no rcaile,  
 .i. bpat do denam ir in tulaiž ocuf tic olc de, .i. oipe in uile rin aipe.  
 1 cumpanao sunaio, .i. rcaileo, .i. tinrcetal debea i noanao, .i. uul  
 don marbas, .i. eneclann ołižio aňo, .i. acoieirzi ar. 1m ainme, .i.  
 15 cin cubour, .i. lepanm, no aepao, ocuf meclann uil ann, ar tpeiri. 1m  
 eňařoach, .i. aheantain aipe, .i. tpa cubur. 1m mon, .i. i n-incaib.

1m ainbeo, .i. po etach, .i. in let iay mbreiteannur iur in coirpoire  
 [a] nanpoť. 1m epbuio, .i. imballaib, .i. in tpa mbreiteannur, .i.  
 i nğait neich uaoa; eneclann aňo ar tpeiri. 1m marbchnai nar-  
 20 maiže, .i. in cna bir war in maib ir in armuiz ina buan de; ocuf ar  
 cin cať rin, .i. maib cin ar peomat, .i. muna tarpena, .i. ar ir comoilur  
 do cach. 1 polomrao cacha, .i. inğait a etaiž don maib irin cať ocuf  
 ar. ~~1 polomrao cacha~~ .i. ir in cať for cula coir po, ocuf ar cin cať  
 peout, .i. rložad fuiorechta, no im in etach fein, ar ir for pena aťa.  
 25 1m chumluť nğurcanoał, .i. coirpoire aňpoit ar tpeiri, in coirp-  
 oipe tuine aňoi ar cuicti, ocuf in coirpoire comraie ar deamao.

meupit!  
culu O'B. 79

two bundsch .i.  
O'B. 79

Ocuf ir ped po oepa in tuine tarde ar cuicti ar [met] in cuil  
 11 O'B. 2448. C 678 ocuf ar meit na fiach; ir aipe nac for tpeiri. Inaňo a uioi  
 aňta ocuf uioi ica fiac i n-urpaour, no cuma uioi aňta [a] uioi  
 30 zellta, ocuf uioi oitma cumao e uioi ica fiach a n-urpaour.

sel, for the oath of a woman in childbirth, for getting a woman with child notwithstanding being forbidden <sup>if she die</sup> when death ensues, violating a mad-woman, incapacitating a woman for her work, bed witchcraft, neglecting cohabitation, carrying love charms, setting the charmed morsel for a dog, carrying away the hero's morsel from the person to whom it belongs.

DISTRESS.

Car. p. 355

q. mid air Met. N.  
I. 26, 172

For stripping the dead, i.e. to take the clothing off the dead, though it was not thou that didst kill them, i.e. to take it off the bodies although it was not by thee they were killed, i.e. the clothing is not an article of necessity until it is blessed, and it was of disease the man died, i.e. because the cloth is not washed. For disturbing the meeting-hill, i.e. there is honor-price for quarrelling on it, or 'eric'-fine for false witness there; or it is conspiracy on the hill; or it will be like a man betraying or shouting, i.e. on the hill of meeting; so that there is a fight in either case, or a dispersion, i.e. to be guilty of a betrayal on the hill from which evil results, i.e. the 'dire'-fine of that evil is paid for it. For quarrelling in a fort, i.e. a dispersion, i.e. commencing a fight in a fort, i.e. to go to kill, i.e. the honor-price of law is for it, i.e. to advance upon it. For slandering, i.e. unjustifiably, i.e. to impose a nickname, or to satirize, and there is honor-price, with three days' stay for it. For satirizing, i.e. repeating satire, i.e. with justice. For a visible blemish, i.e. on the face. For a concealed blemish, i.e. under the clothes, i.e. half ~~in addition~~ to the judgment of body-fine for inadvertence. For mutilating, i.e. in the members, i.e. the additional judgment, i.e. for depriving a person of a member, there is honor-price for it, with a stay of three days. For ~~stripping the slain~~, i.e. taking the dress that is on the dead man in the field of slaughter off him; and this is slaughter without a battle, i.e. ~~he was killed without slaughter~~ <sup>place he died without violence</sup> 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.

a body of stripping  
(fo-ding) in R. p. 61 n.

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.

20816, 271

DISTRESS. 1 fubtuó cach omnaig, (.i. tref bunofach) .i. a rmaéta, .i. in dub-  
aige no in ceirt for cuaille, anpot e.

lan fiach if in fubtuó fo faé maibéa cío be baibí, ocuf tic  
maibao de; muna éi if fiach eizmi. Ma tpe efbair, if leé  
5 fiach, dia ti puoir de; muna ti if plan; no lan fiaé for inri do  
gni in fubtuó, gío i ninnill cío i n-eirinnill, maó fo faé puora  
do gnethep.

(O.A. 1851)

*maice for muin f. dia horud conid rim(?) no cení horud a nra  
comange a cead C 798*

1 tabairt mic for muin i tech, .i. ar na tecmang a cenn, .i. dia  
toira conio rinne, no cenni toira ar ne ecmang acenn, .i. inoébir toira,  
10 aithgin anó an ar luga de; no cío be faé ar a tucaó aét nar ab tpe com-  
paiti, in ni fuil ann (.i. aithgin) ar tpeiri.

C2387

Maía coónach ruc in lenaí ar a muin iftech, cío oliztheé  
cío innoizthech fuioizao in tizi, plan fep in tizi, uair if  
coónaé do rinde in tarzain; ocuf in coónaé do rinde in tarzain,  
15 aét muna faice bepa no fleza, if trian aithgina ino uao. Maó  
connaic bepa no fleza, ocuf ni roibi fir maéatana aei if aithgin  
comlán uao.

cf III 168.11

O'D. 80. Maía ecoónaé ruc in lenab ar a muin iftech, maí innoiz-  
theé fuioizao in tizi if leé aithgin for fep in tizi anó. [Maía  
20 uoliztheé inóenta inuipio if leé aithgin for ino écoónach.]

Maía mac i naif íca leé oiri do rinde in tarzain da feétmáó  
trin na haithgina uao, muna acaro bepa no fleza, ocuf mac  
connaic if deétmáó na haithgina uao.

c/

Maía mac maif íca aithgina do rinne in tarzain, in cethruime  
25 ríano dec trin uao, muna acaro bepa no fleza; ocuf mac éonnaic,  
in cethrumaó rann dec na aithgina uao; ocuf com-gnim rcuirer  
in leé eile do feétar de; no dono co na rcuirenni comgnim ni  
oib ítir.

(O.A. 1852)

Maía mac i n-aif íca leé oiri do ruzni in tarzain, if ceitri  
30 feétmáó trin na aithgina uao, muna acaro bepa no fleza; ocuf  
mac connaic if ceitri feétmáó na aithgina uao.

*doubtless a pl. on the preceding, see 1879*

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. 188. 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 ica aithgina do iugni in tarzain, reetmad  
trun na aithgina uad, muna acad beira no rlega; ocuf mac  
connac, if reetmad n-aithgina uad; no dono cid be duine do  
iugne in tarzain, muna accad beira no rlega, i rlan 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 men'o, .i. mian mna torpcha, .i. gan a mian a tabairt oi. .i.  
d á fir péin, ocuf ar daisin recodáeta no crunnáeta no zabad im in  
mbiad ann, no cumad ar daisin eirba. Ocuf a fuil ann ar treiri, .i. in  
coirpiorie. Im rarpurach mban rru uatne, .i. do bpreit leim;  
aithgin inn anur luga de; no in turpáe if tar do bepar ar na mnaib  
to rir in uatni, in turpáe, ocuf ni berenn ne deébirerx In eiric fuil ant  
ar treiri, .i. urpach raer do beir in ben rru uatne, no a bripio oc a  
zabal, no a marbad a seme, .i. an urpáe do beirprie [do] denam le do ni  
ria ndentar, .i. rianairie rra tomg in ben rru huatni, [cenip accopair  
lair fortgell per da mber, no ar do nimairg aithgabail]\* uel quod ueriuur  
iserp, rianairie mna, no rru rra na tomg in ben, in ben rru uatni, zenap  
cobur lair fortgell per da mber, no ar n-mairg [aithgabail] do, mac  
bela in ben don toirpber. Toirpcheo tar apu'o, .i. tar a raparad  
pein, no a turpáe, no a rine; eneclann co bar, ocuf coirpiorie iar mbar;  
uair do comraite in ruatach, if anpot in eirpiti; ocuf if ann rin do  
zogabar in t-anpot lanriacach. Eeen mipe, .i. eneclann uil don iug ar  
treiri, no rruan peneclanne mti oca mbi ana ropcur, .i. muna toira  
orpuch ar eáicti. Ben na tarie a gnuma, .i. in ben ruatais, .i. a  
lanamnur, .i. in diablao a gnumair, .i. ni rra n-arait ocuf ni iar  
n-arait. Ruda n-im'oa, .i. pipoca if in lepuid, .i. enam copair, .i. anto-  
wlegar eneclann, .i. a ben do bpreit uad, .i. cona bi tualamg lanamnur.  
Colluo mbrethi, .i. a lemad, .i. nemoul cuice na im'oa, .i. ipre'o arar  
deprae, .i. zabal cumaing, no elainde, .i. na .r. uruata comperca. Im-  
archoi arpcha, .i. eipe do gne, .i. let rra ann o tuera rogair: ocuf  
anpot rin uili. Mi mipe do cor do coin, .i. da rromad, .i. in rmaét  
toin com, no inecian, .i. rroma urpa dur in buo amairi; letoiri mo, uair  
ni po pat marbáa, .i. rromad ralmair, .i. rromad na pipoc; ocuf anpot  
mdeébirie he. Dantmir do bpreit o fir bepa ai, .i. cupad mipe,  
.i. do bpreit on fir if a haé he, .i. diablao in cupa-mir no eneclann, .i.  
amair no bepa o Coinculann; eneclann ant ar treiri.

HC 620  
1454

dantmir .i. inti das coir airigid oc tochar locha de C 798

\* Here O'A 1852 reads: cinip accobair fortgille and on imairfether do cinip  
la cobair fortgille as do muin airfether do.

1 Morsel.—See *Battle of Moira*, p. 71, from which it appears that the marrow-  
bone belonged to the champion.



If it be a youth at the age of paying restitution, that has committed the injury, he pays one-seventh of the third of restitution, if he did not see the dangerous thing; and if he did see it, he pays one-seventh of restitution; or, indeed, *according to some*, whoever committed the injury, if he did not see the dangerous thing, he is free.

DISTRESS.

For the longed-for morsel, i.e. the longing of a pregnant woman, i.e. what she longs for not being given her, i.e. by her own husband, and it was through penuriousness or niggardliness the food was withheld on this occasion, or it was in wantonness. The fine which is for it has a stay of three days, i.e. body-fine. For the oath of a woman in childbirth, i.e. in bringing forth a child; there is restitution for it at the least; or *it means* the disgraceful violence ('in turthach is tar') offered the woman which brings on *premature* labour, i.e. the painful violence, and it is not in natural course she brings forth. The 'eric-fine' which is for it has a stay of three days, i.e. the ~~disgraceful violence~~ ('urthach saer') which brings a woman to *premature* labour, or injures her person, or kills her child, i.e. the oath which she takes is to be made by her who makes it before a witness, to whom it is made, i.e. the witness before whom the woman in labour swore *may prove it*, should the witness wish to do so, against the man from whom he takes, or on whom he levies the distress; or, what is more correct, *it may be* the evidence of the woman *herself*; or of the man before whom the woman, i.e. the woman in labour, had sworn, *that is taken*; should he wish to prove it against the man from whom he takes, or on whom he levies distress, if the woman dies in childbirth. Getting a woman with child notwithstanding being forbidden, i.e. if he had violated her, or was forbidden by her parents or her tribe; there is honor-price till death, and body-fine after death; for though the violation is intentional, the death is unintentional; and here the unintentional act is found subject to full fine. Violating a mad woman, i.e. there is honor-price to the king, with a stay of three days, or one-third of the honor-price of the person who owns her for violating her, i.e. unless being a fool extends it to five days. Incapacitating a woman for her work, i.e. the ravished woman, i.e. cohabiting with her, i.e. for double *the value* of her work, i.e. a month before parturition and a month after parturition. Bed witchcraft, i.e. charms in the bed, i.e. the 'cosait'-bone, i.e. for which honor-price is due, i.e. to take away a person's wife from him, i.e. so that he is not able to cohabit with her. *Neglecting* cohabitation, i.e. listlessness, i.e. not going to her in her bed, i.e. what results from this, i.e. a narrow passage for childbearing, i.e. for this the fine for closing the childbearing passage is due. Carrying love charms, i.e. whoever does so, i.e. *he shall pay* half fine for it where injury results; and all this is without evil intent. Setting the charmed morsel for a dog, i.e. to prove it, i.e. the 'smacht'-fine for the dog, or the honor-price, i.e. to test a charm, to see if it has its virtue; there is half 'dire'-fine for it, for it was not with the intent to kill, i.e. it was to prove a charm, i.e. to prove enchantments; and it is an unnecessary unintentional act. Carrying away the hero's morsel, 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.

oath?

free oath

in defiance of herself, or

cf. Car p 351'

is magical (?)



f 01931f

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.

more likely 'same judgments'  
DISTRESS III 448. 15  
(51KZ 66)

"take out"  
which the five day period takes out  
excepto.

Wood judgments, i.e. respecting timber for erecting a bridge, i.e. the sacred wood, i.e. what I have said above<sup>1</sup> 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.

it is submitted to  
adjudication

for which there is (?)

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.

so that each may  
attain [the effect of] his  
notice, in this case may  
bring his compensation

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;

x no imacraí iter comarbaib .i. comarba flatha maírb 7 cili maírb  
no coland eiric do chuinnid C 799

DISTRESS.

in arad im éinad in fiallais ro, tobach neich nos flanaigéir don  
fiallac ro ip a ein acapuar ar. Ará topaib each a flán, .i. de  
a muig, .i. in each do rat in arad am no flanaige on each dia toibais  
athgabail.

(O'B. 1855) || C 799-800. O'B 82  
cf. V 306.5

5 Athgabail cuicthi i marbhabail, i tiuglomrad, im  
nemthairecc perpad do flatha, im accra itir epaib, x  
x im tobach do comorbais fir maírb, im a rinndad iar  
na ecaib, im gumairdeam inna maírb, im a rinndad iar  
na ecaib, im dinndar daimetha de, im a eiric iar fir,  
10 im foxal camtipe, im crinad cacha pedá, im denum  
liacc bron, im aithne n-archa, im chinard do mimairc, s/  
hi foxal ar aer foraire, im claidé alla for ruo, for  
umad, im rirc flabra aghindle, im eochá, im damu nad  
be arpóera, im fulura cacha cethra na topbenat, im  
15 rubu foichlige, im rubu cethra, im tairtellach tuate,  
im éinad meic deoraid, im dingbail mic baicrige, im  
ceit filid tar epich, im imchomur n-airc, imon lef  
anna, im su-liud meic a orb, im each nadbur na ro  
cuidrígcher, no na ro cruthaigcher.

cf I. 23624

i/

C 2679

repeated p. 236  
extra

probably a correction!

gamain O'B 82

in O'B 82

20 Athgabail cuicthi i marbhabail, .i. bo co na gamaino i cennaisge,  
.i. in flait doforbois, ocuf ip a fuirpuro guma aile atá, in athgabail  
gabur im in ni olegur lairín marb mbo co n-a meirtin (i meirpime)  
meiram time tarpará.

(O'B 1856)

25 Ocuf ni fuil in a raobre in comorba, uair ip do na ceilib  
olegar cenraige na flata do ic, ocuf a gabail ar timcell do na  
raer ceilib co roib trian loig enech na flatha ann; ocuf imleo-  
gan nofberp co treiri, ocuf acra for rocharde not berp co

cf I. 194.15+

<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 distraint of that which indemnifies him from the person for whose default he has been sued. By which all secure their safety, i.e. from the defendant, i.e. every one who serves notice *takes* that which indemnifies him from those he distrains.

DISTRESS.

Distress of five days' *stay* for dead-seizure, for the last fleece,<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 profitable, 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.

hearing'

and C has 'defining charms' a different which places

unprofitable to be

your the boundary

removing

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.'

calf ?

And the heir *in this case* has not the wealth of his rank, for the tenants are bound to pay the head *payment* of the chief, and it is taken in the round from the base tenants until it amounts to one-third of the honor-price of the chief; and the kinsman *being sued* extends the time to three days, and suing from many extends it to five; or

DISTRESS. cuiccti; no inderim in olezar in cen'oaicti, no cen a naitom, ipeo  
— dof beip co cuiccti; bo cae aen fir dib a epocap, no pett mba  
a lin uile don eclair a epocape o ceilid in iuz.

*hglomrad .i. hghine .i. gabail ecrante dobeir do ecc C 799*

1 tiuzlom pao, .i. i ropba na bliadna no a cinn let bliadna ip marid  
5 he; ocuf dama peime, ip cetraro zan ni mo, .i. in biad tanuip eca on  
ceili, muna tainic amper biata in tan at-bae in plait, .i. biad na  
bliadna i n-abuil, ocuf ni he fein do boing, ocuf ip e in rmaet ril pmo.  
O'D. 83. [Biaod plata cetzianna ar treipi, ocuf acra pochuroe beip cu cuiccti.]

Mat in plait timzagar a biad on ceili o callaino co hinic, ip  
10 anao naine for in aehzabail zebur ime. Mata comorba in fir  
rin timzagar in inbaio rin, ip anad treipi, uair ip inbleozan  
raizci, no ni bi for trebairi. Munab i n-inbaod rin timzagar,  
ipeo dom beip do treipi for cuiccti, aihail ip beip. "I put penech- II 270. 15  
air ni narcat cum comorba o raetaib ronathar i rathar."  
*urnascat O'D 83 ronathair i rathair O'D 83*

15 In nemthairecc perpat do platha, .i. in nemtiaetan do  
O'D. 83. denam ulao cumoaet imin plait. [In rmaet] uil ann ar treipi; acra  
for .III. for pochairi, zil. Tri feoit, .i. tri ramairi hi perpat, ma po metao  
eir, .i. aehzin in perpa po treipi, oais ni he fein do boing; a rmaet for  
cuiccti, .i. teora ramairi forp in ceile, in nemtiaetan do aonacu na  
20 plata.

(O'D 1857)

1m accra itip epoaib, .i. itip da comorba bir imin acrao, eio  
neetar de atbala, do iora treipi, oais ip anoir do roich cuiccti. — S.D.

*Sain dul ?*

√.1. colann eipic do cumzro, no neetar dib ac acra ar a ceili  
epo na platha no epo in ceili; no imin comaccra do niat a  
25 comarba in loeta po epoaizeo ano, comarba na plata ac acra  
tiruairi in bio, ocuf comarba in ceile oc acra tiruairi in  
raeta, ocuf in feoit turclairi; ocuf cin inbleozan do cach dib cin  
a ceili, ocuf inbleozan nof beip co treipi, acra for pochairi,  
no nepam na pet nof beip i cuiccti.

*iv. Bar. S.  
= nembelth' na saolbri*

† 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 : DISTRESS.  
 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>dements</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] X

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.

V 308. 8

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.

**DISTRESS.** 1m tobach do comarbaib firi maib, .i. comarba plaeta maib, ocuf ceile maib, .i. comarba na plaeta oc acra tiriuairi in bio, ocuf comarba in ceili oc acra tiriuairi in iatha. Imbleozam co tzeiri; acra for rocharoi co cuiceti, .i. if imbleozam, ocuf in ril na ra[oi]bru; no dono, 5 nri epla in t-athair na becharo pluf. 1ma rinoad iarna ecabib, .i. eneclann fuil ann ar tzeiri; ocuf anir ca cinei ari nof beir for cuiceti, .i. if imbleozam ocuf in fuil in raobru; no dono nri epla in tathair in a becharo, .i. aer iar n-ecab ipreo rodera anao a eneclanne for cuiceti for coir cetna. 1m sumaidcam mra maib, .i. in in 10 maion ngra do bepar ar in mra maib, .i. for coir cetna ois if eneclann, .i. eneclann ann ar tzeiri, ocuf nember na raobru beiuuf co cuiceti. 1m arinoad iar necabib, .i. eneclann oi na haerao, .i. atcam-tann ari. 1m doinor duineathaoe, .i. luis na duineathaoe ar cuiceti; ipro rodera in duineathaoe ar cuiceti ar [meio] in cuil ocuf ar meio na 15 riach; if ari nae for tzeiri. 1ma eipic iar na fir, .i. coirprie na duineathoi ar cuiceti, .i. ar met a cuil [em co] ce do necma bar [if o deebir]. 1m roxal camtipe, .i. meithir bir in cairto clann, .i. for-brata mil, .i. cumu bir meithir cae daeta ann, in tuarcan. O' diablaio ar tzeiri, .i. in ni camthar tar in laes, in tuarcan; eneclann uil ano, ocuf 20 in imbleozam gataoi beiuuf co tzeiri; acra rocharoe co cuicete, .i. da uing a rmaet. 1m epinoad cacha reoa, .i. oiu in reoa comadeera, .i. a rmaet ar tzeiri, .i. in-a rnomao. 1m oenum liacc broiu, .i. if i cet cepta ar cuicete, ri cet urlum ar tzeiri, ri lan urlum ar ane. 1m aithne n-arthra, .i. imbleozam do cin in gataoi, ocuf ne rra iaraip 25 ar tzeiri; rena na olegar co cuiceti, .i. in aithgabail gabur in in in ro epletar ace, .i. gat. 1m chinair do mimaic, .i. do comla, .i. a mberar for do doirur amach, .i. cin imbleozam do cin na comla; imbleozam beiuuf co tzeiri, rena na olegar co cuiceti, .i. a mberar for doirur in tigi, .i. in e radeirin bronnuuf; ocuf tomberin imbleozam co tzeiri, ocuf 30 rra inraio roraig cuiceti, .i. do comla for ngra cetna, .i. coicenn do tuath anuro, if ari if for cuiceti. 1i roxal ar aer foraire, .i. in rmaet fuil ar luet na norpuch, da ructhar reoit na epich reocha amac, .i. reoit tzeiri "ocuf for rocharoi." 1m clairo alla for ruo for umao, .i. fororo, .i. in ruo no in tuma for a claiter in aill, .i. in 35 tuarcan in caeraib, ocuf in tuma in einnib; no in tuma in eloitib ar cuiceti, na tanalag ar tzeiri, na acuib urlum ar ane. In ru na

plus?

(O'D 1858)

O'D. 84.

for/?

in aithne nauytha. 1. auytha do aithne h'ig la comaidheir C799

(O'D 1859)

q III 204-1

<sup>1</sup> *Difference.*—In O'D. 84, the reading is *cin do necmao bar if o deebir*. It should be *cin co necmao bar if o deebir*. 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 deny his life  
" "  
a satire/

spikes?  
wood



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 yoked 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.** *le* rann ma, .i. in ni ata i rin ann i rlen no i r lirta lenur he, .i. ni fer in  
*le* r tair in tann, .i. in enecann uil ann ar tair, nembet na rarbri  
 O'D. 86. not beir co cuicci. 1m guliud mec a orb [.i. in in liud ngua do beirur  
 ar in mac i r in ferund], .i. in amur ceneoil do denam de, dur i narab-  
 5 thep, no tuilite do rad gur, .i. ma rad tuilite ferur ar i rma fer fan so,  
 ar i r let in fer, lan ma so; in enecann ril ann ar tair. 1m cach  
 nasbur na ro cuinorigthep, no na ro cruthaigthep, .i. mein  
 i arund, .i. na dentar do canoirpech do cruthuigad, .i. in crano cet cepta  
 ar cuic laici, cet urlum ar tair, lan urlum ar ane, .i. cen cenomila.

*q. C. 457, 472*

*|| C. 2679. O'D. 86  
(O'D. 1861)*

<sup>10</sup> Fallach cach ruora, athgabail dechmarde ril in  
 cach ruora, im cach noail criche, im inbleogain  
 naitiri cairde, im tobach a rlan; athgabail lobuir  
 dia mbe feru gaimniu, athgabail (lobuir) eumnd co ro  
 15 *le* r tair maithre ocu r aithre dur cepta lina no do  
*le* rta.

*F 364. 10f.*

Fallach cach ruora, .i. titul, .i. i r fail oz do neoch a roit do  
 beit gur amuis re comat ruora, .i. in peanmur cmaro, ocu r in  
 pentairmech—8. O. Athgabail dechmarde, .i. in cac ni bir re nech  
 amuch re comat ruora, cio be fet he cema fet aine ar aigro burdein;  
 20 do' ait anoligro ar in ti ro fuirig imuis he re comat ruora, conro  
 anad dechmarde ar, (.i. dechmarde im cruch, ocu r arora muise do rin  
 cruch tall i ar rin la taeb na dechmarde.) 1m cach noail criche, .i.  
 O'D. 86. beirud co dechmar e no gno tuillatad, .i. anad dechmarde [maro] im cruch  
 im na h-uili fetu cen pegad muise na inbleogain, .i. do cac duine o bur  
 25 tar cruch crucha cet, .i. cach noail acaratar tar in cruch; en mo ta in  
 rilid. 1m inbleogain naitiri cairde, .i. ma h-aitire ar a nacaratar  
 cin inbleogain i cairde, ar ni fuil rlan leo [cuice] co poet dechmar [in]  
 O'D. 86. ala cruch. [Ac der i rin cairde], aitari in pecheman toicheo do breit  
 O'D. 87. aitari in brobuo leo amach [ro ecur athgabala tar in cruch co ro  
 30 buit a cumaro] ru re dechmarde, ocu r i r in dechmar [aitiri ann, no] a  
 der ann, .i. breit cairde, uar i r in cruch, .i. ru re dechmarde bit a tis [aitire in]  
 pecheman toicheo. 1m tobach a rlan, .i. in tobach nee no rlan-  
 aigter don pecheman tar cruch, ocu r i r do pecheman tar cruch gabur

*(O'D. 1862)*

*q. v.*

*Book p. 6*

N.B. Some items in this list are cases of buraid, tho' this word only occurs in the glosses. of 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.

assail?

Every prescription is a neglect, there is distress of ten days for every prescription, for every territorial meeting, for the <sup>das kinntchen</sup> ~~kinsman~~ <sup>active</sup> of a <sup>of</sup> ~~hostage~~ <sup>of</sup> in an interterritorial matter, for levying what <sup>some interterritorial</sup> ~~indemnifies~~ him; distress from a sick man if he is on the hides, distress from a sick imbecile until <sup>the</sup> mother's and the father's tribes ~~decide~~ which of the two parties shall give a pledge.

Bach p. 65-66.

Bach p. 67.

it is made clear between

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 <sup>of</sup> ~~kinsman~~ <sup>die bei carole. für die</sup> of the <sup>die bei carole. für die</sup> ~~hostage~~ <sup>in an interterritorial</sup> matter, i.e. the <sup>of</sup> ~~hostage~~ <sup>of whom the liability of a kinsman is demanded under an interterritorial</sup> regulation, for they have no <sup>and unnter</sup> ~~exception~~ <sup>pass renegit</sup> until they go for ten days into another territory. It is said in the interterritorial law, the ~~hostages~~ of the plaintiff bring the ~~hostages~~ of the defendant with them out over the boundary by way of distress for the space of ten days, and this is the ten days <sup>he says</sup> of the <sup>grimm (Himmels grot)</sup> ~~hostage~~ in the case, or <sup>he says</sup> that is <sup>grimm (Himmels grot)</sup> ~~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

did not of some old dissolution?

DISTRESS. no im tobach in lanas n-eirce dlisyr uime; tiasait co tech aithri in brobuir. *Clthgabail lobuir dia mbe fpu gaimniu, .i. athgabail gabur don duine truas maola roib fe ocyr a taeb ryr na gemuib. .i. apas ocyr tporcas ro upraem i turbaro, ocyr ni ro arberitnas cur gabao athgabail.*

f I 98.5

Ro raem toich ocyr fe na turbaro, ocyr rya in turbaro na in decmad, ocyr rya in decmad ma anas aicinta na ret, ocyr fuilleo on turbaro fe anas aicinta na ret, co roib decmad ann, ocyr anas decmade fuirru.

10 *Clthgabail lobuir ecuinob co ro zleitir maithre ocyr aithri, .i. athgabail gabur im cinas in ecsonas cura deilister itir fine mathar ocyr fine athar, cia oib zellpur oe.*

Ocyr ir feo fodepa athgabail do gabail o' fine mathar ocyr athar i naenpeet im cinas in mic, cin altruma he; no ir e 15 *tuirru in ti dlisyr co ndlisio oib arasen; ocyr inbleosgan beirur co tpeiri, accra for rocharoi co cuicti, renas na dlesur co decmad.*

f I 154.26+

Dur ceoa lina no do zella, .i. dur cia de na da fine bir po cinas; no dono nocon oc nechtar de bir, acit abailiu i mbailiu.

*toch foglen naill aenfir C800*

|| O'A. 88; C800-1, 2266

*miscvil O'A 88*

20 *Clthgabail fir cethrachat ardoche; athgabail fir cairpuro cen airur fechman toich, fonglen noill aen-* *foglen*  
 fir; *athgabail fir mirciul; athgabail fir for a tuit* *O'A 88*  
 rois; *athgabail fir for a narcar fir cairpe; athga-*  
 bail fir bir ben fpu huaitne; *athgabail fir congrenn*  
 25 *pleo plaeta; athgabail fir a n-uair uobarta; athga-* *aurpta C800*  
 bail fir ruic; *athgabail fir im|a tuit zort; athgabail*  
 fir muides muiden, do na bi uiraracht do cach; a  
 chumac a aith; *athgabail briuzard ar lin a tarcar.*

(b. d. 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 <sup>*journey*</sup> without <sup>*knowing*</sup> ~~knowing~~  
<sup>*losing*</sup> ~~losing~~ of the plaintiff's suit, <sup>*and*</sup> the oath of one man shall <sup>*prove*</sup> ~~prove~~  
 quickly relieve him; distress from a man by whom a  
 calumnious story has been circulated; distress from a man who has lost the combat; distress from a man upon whom the test of the caldron is enjoined; distress from a man whose wife is in labour; distress from a man who collects the food tribute of a chief; distress from a man at the time of offering; distress from a ploughman; distress from a man who has lost his corn-field; distress from a man who breaks the rule respecting the mill, who ~~does not give his turn~~ to every person; the same respecting a kiln; distress from a Brewery for the number of his party.

DISTRESS.

cf. Th. ZCP, 19, 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 any fact (in dispute?)

whose mill breaks? see gl.





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.

*to know not of the  
being distrained before  
he went*

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



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. ro ba turbaio do co ro caite a lan fairne in ti dia taruad in uorairt, ma tuc lan biathad no los lan biathad do, .i. fairne na heclairi fair iaram.

Annad dechmaide in ro uili ar deithberur, .i. ni bit i noliuid do fpu nech, ni bi nec i noliuid do fpu.

*0'8 90  
zechm  
(0'8 1866)*

10 Athgabail fir ruic, .i. athgabail gabur don fir if a roc no mebad, .i. if in eirrach, faer air fechtmar, faer buana fechtmar; tneiri in .r. fir, cona deic laite, ocuf apad no urraem a turbad. Athgabail fir im a tuic zort, .i. ifin rosmur, ocuf ren cin, uair uamao nua cin ro ba fechtmar; ocuf apad no urraem i turbad. Athgabail fir muioer muilen, .i. apad no gab i turbad; ocuf rodbur tpu miu man gabad apad, .i. noca tucurur uain neich do neoch fec a ceili oib, ocuf sa tucad no ba eirinnraic he, ocuf noea bio turbad do. *7 is tucad do urat (=airet) bias acu desingad in muilinn add. 0'8 90*

15 Cio rodera co fuil turbaio don eirinnraic if in inad aili, ocuf co na fuil ann ro? If e in fae, noea n-im in fet fa fein if eirinnraic in duine tall itir, ocuf coir cia ro bec turbaio do, ocuf im in muilno fein do ruini in duine rund eirinnraic, ocuf coir cin cu beic turbaio do.

*4. robruth mi madh i machair nura gabul apad 0'8 90*

*set aine*

20 Achumat a aith, .i. fic es hoc. Athgabail briugaid ar lin a tarair, .i. feoit ain in rin, ocuf gabter cio aiprim aia uais ni bi cin tpaire fair. No dono if o'aitich porca gabter in athgabail i ruioiu, ar ni brium cen tpaire fair, .i. ar epcerur rin don briugaid; anad dechmaide ar cach n-athgabail gabur de [cio nefam no nemneram].

O'D. 90.

25 Comloga o tuait do briugaid, cio im a fet uine, cin ni be tpaire fair, ocuf comloga uadrum. Cia bec fuiri fair do zref, ni imdeitir gabala atgabala de; no cumad e faeram in aipec tuiri in dechmaio; ocuf facabar faeram im fiaa ar in m-briugaid, cin co ragabar im bio.

-u?

*conaid 801*

*||C801*

30 Athgabail dechmaide im cuchiaio pelba, im fuigell, im diuinno uar cae, im rodaric tunne [im fet roderic] im

*(0'8 1867)*

<sup>1</sup> Aire-tuisi.—He was the chief who commanded the army of the territory.

*rodercaid 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 Brey for the number of his party, i.e. this was a 'sed' of one day, and it was taken from him even though he was not without immunity. Or else it was from his steward-bailiff the distress was taken in this case, for the steward-bailiff is not without immunity, i.e. for this is a case of exception to the Brey; there is a stay of ten days upon every distress that is taken from him, whether in the case of an article of necessity or one not of necessity.

Compensation is made to the Brey by the territory, even for his 'sed' of one day, though he have not immunity, and he gives compensation. *through* If he always has immunity, the taking of distress from him is not allowed; or the ten days are the protection given by the Aire-tuisi; and protection is obtained as regards debts in the case of the Brey, though it is not obtained as regards food. *it is no defence against*

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 'submission to adjudication'?*

\* read folacht. cf folachra Finn RC I, 54. But folach also in C 801!

DISTRESS. Diubu nuire, im comhorzuin enama, im aipe fhu rruith, im folach<sup>x</sup> fiann do thaircelad, im crand ngabala bir 1 ndiathub, im cept each fenneda, im orba (mij) niath [do comruind,] ar ir foglaid felba each micoraic. Ni 5 tuadainz roda felba ranna nech no do pen nad eataice.

|| C1990 ni tuadainz selba sanda .i. scailte tse.  
Thurneyron, ZCP. 14, 71 suggests selbait.

Acthgabail fir leth cuind cia po dila la aipecht, .i. in per let cuind no let ceilli, .i. imbleogan nombeir co tpeiri, acra for rocharoi co cuicti, pena co deomaro, .i. beiri imbleogan for tpeiri; beiri for cuicti, co peptar in comnaci, no per let cumn [no] leccinac. Beiri for deomaro co roirc aipect do timurcan, .i. co peptari iarann cia dib for ambia a cin, itir maeru ocuf aipe, no deoraio bir for a lepaio. Acthgabail dechmaro im crichad felba, tir dibao no rliab, .i. im raimo peraino na pine, .i. nemneram nof beir co tpeiri, acra for tpeiri; dia mbe impena eataru, ir for cuicti; maio in alannuz, ir for dechmaro. Im fuizell, .i. cumal ce aca mbe. Im dirind uar cae, .i. 1 n-indur cetna; nemneram [nof beir] co tpeiri, acra for rocharo co cuicti, pena co deomaro. Im rodaire tuinne, [i. no depe do cem, .i. maio chi nech do cem for tuinn, ir lair in de, .i. uingz ocuf eferia riona, no riac no nectar de. Set rodepe], .i. na deila ocuf na corpeta rhu bhruinn naenais ar uin; munap rhu aenaci, ir ar tpeiri; ocuf na foizg rhu bhruinn n-aenais ar tpeiri, munap rhu bhruinn n-aenais, ir ar cuicti, na tinde ar deomaro. Im diubu n-uire, .i. na deic mba no in richte do n-gait eir, .i. in eneclann uil ano ar tpeiri, ocuf nembet na parolru, no acra for rocharo, co cuicti, pena co deomaro, .i. in ni ata 1 n-rodub tseir na huire, .i. rmaet, ocuf a beo ar tpeiri, ocuf acra ar rocharo, ar cuicti, pena ar dechmaro, .i. in per rochai uingz, no in per re rpepall, no in per rodaire; ocuf nemneram beiruz co tpeiri, acra for rocharo, 7ul. 30 Im comhorzuin enama [i. cille cin adomairc in .r.] .i. ac tabairt a rmera eirib do upraib, .i. ahaib ata comcenn ropochtopach, .i. in enam ima ndentar in comrac, .i. in rmaet ocuf in eneclann ar tpeiri, ocuf acra for rocharo co cuicti, pena co deomaro.

*Handwritten:* Handwritten

*Handwritten:* C 2683

*Handwritten:* - nade. tawce

*Handwritten:* N.B. of C801 (text)

*Handwritten:* im crichad selba .i. im raimo raimo peraino na pine. .i. nemneram nof beir co tpeiri, acra for tpeiri; dia mbe impena eataru, ir for cuicti; maio in alannuz, ir for dechmaro. Im fuizell, .i. cumal ce aca mbe. Im dirind uar cae, .i. 1 n-indur cetna; nemneram [nof beir] co tpeiri, acra for rocharo co cuicti, pena co deomaro.

*Handwritten:* C801 has diff. gl.

*Handwritten:* (O'K 1868)

*Handwritten:* scribble from stem

*Handwritten:* O'K 92 is somewhat diff.

O'D. 92. [Maio eiruz cin uoucht <sup>r?</sup> rofluzgeter on ecluir, ocuf damuro 35 dligud, ir lan rmaet ocuf lan eneclann 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.

om me in R p 80 n.3  
Com's of IV 284 y.

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.

Ir.: Who is on his bed. 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. *δλιγυθ, ιρ λετρματ ocyr let emeclunn ino. Ippod ono ma ιρ manuch beruyr ina pít.*

Μαθ εppuc φορη α mbró υουετ, ιρ in *gne cétna* φαρη ετηρ lan ocyr let, muna τοιρζιτερ in cumul; δια τοιρζιτερ in cumul, ιρ let 5 ρματ ocyr let emeclunó ina ρασουε, δια noamuro *δλιγυθ* in ecluyr aca mbró; muna oamuro *δλιγυθ* ιρ lan.

Μαθ nach eile beruyr ina ριυετ, ιαρ τοιρρη in cumuile ιρ leth emeclunó ocyr λετρματ, δια noamuro *δλιγυθ* an ecluyr aca mbró; muna oamuro *δλιγυθ*, ceτpυinhe ρμαετα ocyr ceτpυinhe 10 emeclun de, ocyr ιρ e ρμαετ ao beru ρunó in ρμαετ ao beru chi.

Ιρ ano α ρι α τυιρη in cupr ub λερ in tan ρο ρacuib huóuchc. Ιρ ano ιρ í α τυιρη in cupr narbuó λερ in tan nauρ ρacuib υουετ. Ιρ eo ιρ υουετ ano α ρacuíul do ac α ρine α ρυαρλυουό cío be inuro α tecmu é. Ιρ é ιρ ein υουετ ano ein α ρácbail do ac α ρine α 15 ρυαρλυουό cío bé inuro α tecmu é. Ιρ in ecluyr tucaó inuro α ρecléra do ano ρin. Μαρ α τυαιε amuch tucaó α ρeclér do, ocyr ιρ ann ρο haónuiceo é, acτ maθ ρο ρυαουιζεó uaiti e, cío ρe nauρo, cío ρe τpορcυó, cío ιαρ nauρo cío ιαρ τpορcay, ocyr einneti λερ in tí ρο ρυατυιζ cumach λερ, lan ριαé ροδbuó ann, 20 ocyr lan emeclunó, ocyr aiyuc in enaíia, no cumul tapr éri. Ocyr ap é enaíi at beru ρunó ρí báτερ φορη ρpοζυiub, no ιρ oepuioó oé ρο *δλιγυθ* don inuyr ocyr do ζαιε, ocyr α *δλιγυθ* do λυετ in ρepuinn cupr α τάρλυ é, cu tuctuyr cumul tapr α cenó, ocyr compuinn baipce *δλιγυθ* ap in cumul ρin.]

*4 m bair a sothair C990*

*4 III 424.15*

*ima chur 0'8 93*

26 Im aipe ρpυ ρpυcti, .i. ime ap cino in ρpοτα, .i. ime cupr ap ino ime apuyr in ap mo 'na α éur.

Μα ρο imepap in duime ap cino in τpοτα ni ιρ mo na ρειρεó do cac leit don abaino, μαρα λερ impri do cach leit, no τpian o'aen leit, manip λερ acτ aen leit, oα τpian na himapcpata eipc



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.      uas do lucht na roo aile rir no riar, cio be conair oib dech in  
tairc. Amal rmaet rin, ocuf a bit ar tpeiri, ocuf nembith na  
raibri co cuicte, ocuf rena co dechmaro.

*1. na conairae nech hurboltha fiann C 801*

1m polach rianh, .i. both polachta, .i. in cach pec, .i. biao na reoit,  
do bepar ar an uarbot; uair ir amail per tar cruch, .i. eneclann do  
cach peimto do na tpi peimeoab, a tpar ar tpeiri, .i. ni bit i noliguo riu  
nech, ni bi nech a noliguo riu. 1m cranu ngabala bir i noithrib,  
.i. in cranu epopta, ar dechmaro, pe cet cepta ar cuicti, cet urlum ar  
tpeiri, lan urlam ar ane. 1m cept cach penneo, .i. cach pec  
10 olegar don peimto, uair ir amail per tar cruc, .i. in tairc eeta.

*Cf. in crann ful- fannoa  
VII. mad enclaido cach  
endula ann coruice tri  
pendela O'D 167b, C 2313.*

O'D. 93. [Cio fo depa reetmao emecluinne don peimto ir in cranu  
fulucht rianaeta, ocuf a beo ina roglaige?

Ir e in pat, rogla oibri do ni, ocuf noch a milled a eneclunn  
im dume rogla oibri do denum, ocuf munub oibur etir iat.  
15 noch a mbia ni etir ano.]

1m orba mic niath [do compuno] .i. mac rethar, .i. in gormac;  
.i. ni n-amrur ar. Nemneram beirur co tpeiri, acra por rocharo co  
cuicti, rena co dechmaro, .i. reetmao tpe oiba, .i. in a tabairt do, no  
crope riu ni rena.

*frised? ??*

20 Cumal renorbda, cio fine maetri nor rena, ocuf ciara neram  
toircioe ropa anao n-ane, uair ir nach eile not ren, ir ar  
tpeiri. Cio fine maetri noo renao, ocuf munap neram toircioe,  
ir ar tpeiri. Uair ir nac eile, ocuf nac neram toircioe, ir ar  
cuicti; uair ata por rena oc in fine oca n-ardbrither, ur ma la  
15 fine maetri itir, ir ar dechmaro.

*(O'D 1869)*

*on O'D 93*

Ar ir roglaio reibao cach micopa, .i. ar ir roglaio do'n per-  
ano inti cuiri oiocheur de.

Ni tualaing rooa reiba, .i. ni coimgech comraled in perano, .i.  
po gata no po ranoo. Nech no do ren, .i. nee pecar amach. Na o  
30 etairce, .i. na taircenn amuich, .i. in mac ingar.

*on which heads used to  
be placed??*

<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.

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 in-  
 debted 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 prepara-  
 tion 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 ~~appropriate~~ 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~~. *whenever 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 neces-  
 sary 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 ? cf. Pl. § 114.  
 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 *re-*  
*specting 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. *alenahtig?*  
~~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.

110794, C2477 <sup>DISTRESS.</sup> 1r corpe conamar athgabail huine, ocur aile, ocur  
 tpeiri, ocur cuicthe, ocur dechmaidē la feni a comair-  
 leib eclairi, a nnoiriḃ tuat, a pīrechtaib pīleḃ, a com-  
 cetraoib pīlathā, a comairle bīretheman, acht nī ima  
 5 tormaidz cubur ocur aicne a pīrbīrethāib iar cubur.

forrechtair C2478

1r corpe conamar, .i. ir co re no canaimpīzēḃ, no no cotaimpīzēḃ  
 anad n-uine por in athgabail ar ut. Ocur aile, .i. ar ut. Ocur  
 tpeiri, .i. ar ut. Ocur cuicthe, .i. ar ut uil ro anuar. A com-  
 airleib eclairi, .i. a comairleib loḃta na heclairi, patrāic ocur  
 10 Deneoin ocur Cairnech. A nnoiriḃ tuat, .i. a huparpuizad loḃtaia  
 tuaiti, laegairi ocur Corc ocur Dairi, .i. per n-ḡrēnn. A pīrech-  
 taib pīleḃ, .i. Rof ocur Dubtach ocur Pōrzur. A comcetraoib  
 pīlathā, .i. laegairi ocur Corc ocur Dairi, .i. per n-ḡrēnn o pīn amach.  
 A comairle bīretheman, .i. per n-ḡrēnn, .i. do neoch do bi ar arḃ,  
 15 .i. ḡrēn ocur Dubtad, .i. pencharḃ. Acht nī ima tormaidz, .i. adt a nī  
 tormaidz na cūpḡrao do pēir a cubair. Ocur aicne, .i. na per pīren  
 o pīn ille. A pīrbīrethāib iar cubur, .i. do pēir na pīr bīreḃ cuib-  
 rech, .i. each nī ir cormaid pīr pīn, ocur na tue ar arḃ.

|| C26843

O'D. 94. [Athgabail ar fut ro anuar; ocur ir amuirḃ gabur in athgabail  
 20 ar fut: a tabuirḃ a noiriḃ pīn liar, no a m-bac n-achuirḃ,  
 ocur a taircīru ḡn pechemuin toicheḃa don bīḃbuirḃ ina lāmī  
 re ré n-anḡa, ocur zell a lāmī in pecheman toicheḃa tar cenḃ  
 na athgabala per in re pīn; ocur muna tucuirḃ in bīḃbuirḃ in zell  
 cia mūḃ athgabail ar fut í, do nī athgabail tuilla ḃo.]

|| O.D. 614

15 Ma do beir in bīḃbuirḃ in zell per in athgabail i lāmī in  
 pecheman toicheḃa, beirḃ in pechem toicheḃa a zell ina lāmī  
 amach re ré n-anḡa, ocur tabḡad an zell ley amuirḃ a forbu  
 anḡa, ocur tabḡurḃ a zell don bīḃbuirḃ, ocur tabḡurḃ in athgabail  
 do pechemuin toicheḃa; ocur muna tūca in bīḃbuirḃ in athgabail  
 20 don pechemuin toicheḃa, ir arḡaḃa athgabala ar in zell ó pīn  
 amach: roselḡt ocur blet, ocur loḃnḃ do uil ina cenḃ.]

cf. III 324.26

Athgabail ar fut ro anuar, ocur iri a harḡadu a beir i lāmī

Hitherto have been ~~enumerated~~ the distresses of DISTRESS.  
 one day, and of two days, and of three days, and of  
 five days, and of ten days, by the Feini by the advice  
 of the church, from the customs of the laity, from the  
 true laws of the poets, from the concurrent opinions  
 of the kings, from the advice of judges, except what  
 conscience and nature ~~added from~~ true judgments  
 according to analogy. *increase by*

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 <sup>making laws</sup> usage of the laity, i.e. Laeghaire, and Corc, and Dairi, i.e.  
 of the men of Erin. From the true laws of the poets, i.e. Ros, and 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. Eric  
 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 hathgabala, re hairc  
 don feichemian toicheoda i forba anta; ocuf da n-airictēr in  
 athgabail don feichemian toicheoda tar cenn in gill, fogeltao  
 ocuf blet do rít ría re re noítma, ocuf lobao do dul ma cenó  
 5 i forba oítma. Muna h-airictēr in athgabail don feichemian  
 toicheoda tar cenn in gill i forba anta, in arada do biao ar in  
 athgabail, in arada cetna do beo ar in gell; no dono co na

O'D. 94. beo arada athgabala ar in ngell itir, [uarf ir ar fuiriuuó *f I/18. 15*  
 10 tironuice bir in gell], ocuf ni heo bir in athgabail, uarf ni fuil  
 20 oírfi in gill do gref no cu no cinnitēr re oítma air; no dono  
 co tucthar toicheo in a oírfi, ocuf o cinnitēthēr re oítma air,  
 ir a oírfi i forba oítma, ocuf o do berthar toicheo ima oírfi,  
 ir a oírfi iar toicheo, 7rl.

*ax*

O'D. 94,95. [Má do berur in atgabail do fechemum toicheoda a breit ler  
 5 amach, ocuf fogelt ocuf blet do dul ma cenó re re noítmu,  
 ocuf lobuo ó ticra amfir lobta.

*HC 2684*

Már ac fuarfucuo na hathgabála uil in bíobuird, noch a n-ar-  
 áileno dligeo ar in fechemum toicheoda in atgabail do lectn  
 uada, no cu tuctur gell do refm uilatuird dlisur uil, re cúic  
 20 rétuib, ocuf re emecluno, ocuf re'ic in émuiz, ocuf re diablaó.]

*beraic an cinadh C2684*

*C2684 nurdailann*

*HC 2684 C680*

*anlv*

Acht athgabail tul ame, ocuf taul tpeirf, ocuf taul  
 chuicthi, ocuf taul dechmaide, ná fuirde<sup>ni c</sup> for naomano  
 na anta a faithchib ffrif a ngaithef, ach ir inoib do  
 moiditēr amfepa a noitthma. Ir in cach nota gaib ir  
 5 ffarf narfarf a mbithuirdib. Athgabail i faithēi ar cinn  
 gill, ocuf dlisid oib i forur ffrf mbleit, ocuf oitthim  
 ocuf oírfi co dilmaine, manf gelltar oib cirt corf,  
 amail irbeir a m-Drathēae: "Anao cach athgabala  
 iar fut iped oitthim cach athgabala taulla cen anao  
 itir."

*258. 16 of I 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.

*distress stay & its being  
held not!*

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."

*Becht. P. 33*

*they sit' (wait) not on bindings or  
Beschlagnahme protection*

C615f.  
C2685 f.

DISTRESS.

Acht athgabail tuil, .i. bepar imach co hopann, .i. aét na hath-  
 gabála bepar ar in tullata, ar a inbi anad naine, .i. ni co ro po can-  
 aimrigeó an anad ríoe, aét o punn amach. Taul tpeiri, .i. rir bro  
 muig ar tpeiri cin lobad do uil na cenó. Taul chuicthi, .i. rice.  
 5 Taul uech maíoe, .i. rice. Na ruidet, no naé paiter, .i. nochan par-  
 taiter a ponarom ar anad ar a ut illam cintas. A paithechib rriy  
 a ngai bchey, .i. in peicheman toicheoda, .i. i paiti in rir po gabur tar in  
 athgabail; ir moe bir anad, oas ir tulla, .i. ir tall anar oca.—S.O.  
 Ach ir inoib do míoiter aimpera a noithma, .i. aét ar inoib  
 10 mepemnafter a beé co re ruthain a totma itir anad ocuy oíom.  
 A noithma, .i. lobad na cenó. Ir in cach nota gair ir fair  
 narcair, .i. cin poindell, .i. ir in cach po gabur in athgabail, ir fair  
 ponaraiter abeé inaí uíoe aita coir i paiti. A mbithuioib, .i. rri  
 re anta. Athgabáil i paithe ar cinn gill, .i. in cintas [o] rop  
 15 gab, .i. cen poendel, .i. dar a cenn, .i. mach dar cenó in gill riu. I ropur,  
 .i. sun, .i. i n-arur uróalta. Rri mbleith, .i. in rrephall, .i. los rir  
 rognaama ocuy meic. Ocuy oíthim, .i. na cuic feoit. Ocuy oíry, .i. on  
 cintach na hathgabála ubi. Co uilmaine, .i. cor uila maine da  
 Mani gelltar oib cirt coir, .i. muna tuctar gell tar a cenn do  
 20 rier cirt iar cae coir. Anad cach athgabála iar put, rri, .i.  
 in re iar ambí in athgabail ar put ar anad; lam cintas cin fogelad,  
 cin blet, cin lobad do uil ina cenn, ir e re iar a teit fogelad ocuy  
 blet i cenó na hathgabála tulla cen anad itir, aét fogelad ocuy blet  
 do uil ina cenó po cetoir, .i. bro anad rop cach athgabail bir iar put  
 25 oc cintach; ir oíom imurpo po cetoir i cenó na hathgabála tulla, rri  
 re a anta ocuy a acair ocuy cuic feoit i lobad oi o ta rin amad.

(6A 1892)

p/

= eacair ?  
keair O'C 2685

Ireo do ni athgabail ar ut oi compeppanna da gabail. Ireo do ni athgabail tulla oi, uaral rop ir el da gabail.

Athgabail tulla ro rir, ocuy ir e a haruoa a bpeit don peiche-  
 30 main toicheoda co ropur buoem po cetoir i nuair a gabála, ocuy  
 fogelad ocuy blet do rir ría (no le) re re nanta, ocuy oíma,  
 ocuy lobad do uil ina cenó i ropba oíma.

Ceéru heppaile beirur in athgabail rop tullata: oiglam  
 C. 2685. ret, ocuy oiglam noaine, ocuy uaral do ir el, ocuy crich. [Ocuy  
 35 rriú riu ar ropur in pecheman toichroa, no ar rerrann, ocuy 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 'screpall,' 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*

(O'N 1873)

DISTRESS. cpiú trichad céo.] Ired ir oiglam ret ann na reoit fuaramar anuarama ar ane ar fut, no ar treiri ar fut, no ar cuicéi ar fut, no ar dechmaid ar fut, a fasail ríraua ar ane tulla, no ar treiri tulla, no ar cuicéi tulla, no ar dechmaid tulla.

not in C 680 O'D. 96.

II I 246. 21-2

5 Ir re ir oiglam noaine anó, athair ocuf mac ocuf ua, ocuf bhrathair ocuf ben; caé ni ir tulla do im a cinaó budein ir tulla im éinaíó in cuicir fo, ocuf caé ni naé tulla do ima cinaíó budein noca tulla do im cinaíó in cuicir rin; ocuf ciamao tulla do [mac] ima cinaíó budein é, ocuf im cinaíó in cuicir rin, noca 10 tulla do im cinaíó neic eile cenmoéta an diaf a deoram uainn rir, in faenoleoach fo ninde fine ocuf in faenoleoac fo inóli tuaté.

Ir red ir uafal do iril ann cach athgabail gebuf zrao peéta do zrao ir irli mar, no ir eclaw for cach; ir athgabail tulla.

Ir red ir cpiú anó caé athgabail gebtar tar in cpiú, .i. cío be 15 duine uili oligir na fiaáa o buf tar cpiú cuicío olefatar, ir athgabail tulla; ocuf cío i in ceathruime epnaíl bepef in athgabail for tulla oiglam noaine, ir amlaio bepef hi, ocuf [nechtar] do na tri hepnailib aile, .i. oiglam ret, no uafal do iril, no cpiú. Further comm. in O'N 616, C 2686

C. 2686.

O'N 96-7, C 801 f. C 2687 (comm. diff)

donairint O'N 97

set O'N 97

20 Ite athgabala tul ane inro: athgabail <sup>raunna O'N-96</sup> raunna icir comorbail; athgabail im/ime, im thairgille<sup>x</sup> rri zupra, (O'N 1874) rri raithchi; athgabail peicheman arluí oligir; athgabail naoma do naobbat narce; athgabail fiaonape do <sup>naici</sup> naici <sup>C 2687</sup> naicet inoraice; athgabail raitha arluí coir; athgabail airtre arluí feile; athgabail cpiú forreth a <sup>raobpe</sup> raobpe; athgabail eirtiz arluí comalt; athgabail denma dain; athgabail aiplicé; athgabail comuine

x tairgille .i. gell naire .i. brian cach feich an idraidh

plaintiff, or to his land, and not to a cantred. 'Dighlaim' of 'seds' implies that the 'seds' found above upon one day of stay, or upon three days of stay, or upon five days of stay, or upon ten days of stay, are found down here upon one day immediate, or three days immediate, or five days immediate, or ten days immediate. DISTRESS.

'Dighlaim' of persons relates to father, and son, and grandson, and brother, and wife; whatever is immediate to a person respecting his own liability is immediate to him respecting the liability of these five persons, and whatever is not immediate to him respecting his own liability is not immediate to him respecting these; and though it should be immediate to a son respecting his own liability and respecting the liability of the said five persons, it is not immediate to him respecting the liability of any other person except the two hereinafter mentioned, viz., the fugitive who has absconded from his tribe, and the fugitive who has absconded from his territory.

"Chief from inferior" means the distress which one of the septenary grade takes from one of lower grade, or the church from all; it is an immediate distress.

"Territory" means every distress which is taken outside the territory, i.e. whoever he may be to whom debts are due, if they are due outside the boundary of a province, the distress is immediate; and as to 'dighlaim' of persons, which is one of the four conditions that make the distress immediate, the way it is taken is in connexion with one of the other three kinds, i.e., 'dighlaim' of 'seds,' or "chief from inferior," or "territory."

These are immediate distresses of one day: distress for division between heirs; distress for a fence, about the pledge for corn fields, and grass fields; distress from a suitor who evades the law; distress for a contract which is not kept; distress from a witness who is not truthful; distress from a surety who evades justice; distress from a <sup>hostage</sup> who violates his honor; distress of cattle which are in possession; distress from a houseless person who evades fosterage; distress for the erecting of a fort; distress for a loan; distress for barter after evading; distress for the stock from him

Bosch p. 60

from which man whom property follows (the holder of)

maidon who has not 'Bürdenmittel' (t) \*

his duty <sup>arbitr</sup> <sup>evade</sup>

(durch dem Antrunde Behr p. 70 indrucht)

a fine for which

\* or 'distress arising from a bond with sureties (reading nascari) & demonstrate; " " " bondsmen with property qualified persons " " ? ?

C2687: a. nachtra donadant naxari i. rithgin (?) dicit de nascari mania scilicet de tobach a nascauicta 7 an sint ut dicitur in or. Bertrich. Stan de uti deo naxchad

DISTRESS.

iar n-elod; athgabail raith dān <sup>1</sup>cairbiaatar, ocuf  
 iarriaiti fpu nār altar; athgabail comarba con-  
 rianodac curu a nathur; athgabail éota 1 n-aith, muil-  
 land, in dounad, 1 penchleithiu cuntau itir comorbaib,  
 5 1 pencairu, ocuf corur bíd flatha o comorbaib.

*f. 108.1 nu roaltar 0897*

*read i m.?*

*where?*

1 te athgabala tul aine, .i. te inro na hachgabala bepar ar in  
 tuillata pe pe n-aine. Athgabail raithoe itir comorbaib, .i. peoit  
 ann ro pacarb a n-athair acu, ocuf aca raann atair; ar aine olegur a  
 tiaéatán, .i. pet aine 1 n-athair raannait eterpu, ocuf ic neyam toircoe,  
 10 .i. no im raann a perann, ocuf neyam in per ocuf in tuirci funn in tan  
 ata anad naine for in perano, ocuf oislaun pet nom bepa for tuilla;  
 in tan imurro ata anad <sup>1</sup>treiri tuar fair, nemneyam in per ocuf in  
 tuirci pe carthem annaroe. Athgabail im ime, .i. im a denam, .i.  
 in athgabail gabur im nemdenam na hmi bir itir na gurta arba ocuf  
 15 na raicéi peoir ocuf ip ría rin do bepar in zell toirichnech, .i. zell da  
 rerepall fpu oisun ocuf targabail. Fpu gurta, .i. arba, .i. ar aine  
 olegur, ocuf ni don cetarua beipur 1 tuilla; acra for rocharo beipur co  
 cuicéi, ocuf pena na olegur beiper co deémaro. Athgabail feiche-  
 man arbai oligio, .i. feicemnur pet aine ocuf narcaireét ocuf  
 20 rianarpe pet aine ro gaburtar in truar ro do laim, ocuf ip aine nac  
 raicéino anad forpa, uair nac eicín doib a ic, .i. uaral garber, .i.  
 aithe nof zaib iar n-elod do fecheman; no aigni feimden a aighepa  
 iar nglil a lofi fpu co nberna iarum. Athgabail naroma do  
 narobac narce, .i. forzeillat narcaire ro nar fair [-i. a gabail don  
 O'D. 98. 25 narcaire cu ro cairbéunn a narcaireét ocuf narcaireét pé aine ro  
 gab do laim ann.] .i. co nberna comtobach fpu, .i. aicín do ic don  
 narzairi muna te do tobach a narcaireéta, ocuf tri peoit, ut dicunt  
 ip in <sup>inbernuach 0</sup>bernuach; rlan do imurro dia noech. Acra for rocharo beipur  
 cach ni oib ro for cuicéi, pena na olegur beipur co deémaro; in don  
 30 cetharua beiper 1 tuillataro.

*Berrad Av. (Bsk. p. 5<sup>o</sup>)*

Alaoul, feicemnur ocuf narcaireéta ocuf rianarpe pet aine  
 ro gabrat in truar rin do laim; ip ime nac cin inbleogam doib  
 he, uair nach eicín doib a ic.

<sup>1</sup> Four conditions.—Vide supra, p. 213.

\* cf. later Commentary, H. 3. 17, 442 (O'K. 578) = Eg. 88 f. 37 a. 1 (C. 2452) [Baski p. 61]

*"feeding" is done*

who has not supplied the food-rent, and for the fosterage-fee from him who has not performed the fosterage; distress from heirs who divide the contracts of the father; distress for the share in the kiln, of a mill, belonging to several, in an old bond vassal to whom the heirs were entitled, in an old caldron, and the proper food-rent of the chief, *which must be supplied* by the heirs.

DISTRESS.  
—  
4 of gl. I 226. 24  
house? of CCF p. 77.  
who fully joint  
between heirs

These are immediate distresses of one day, i.e. these are the distresses which are brought out immediately for the period of one day. Distress for division among heirs, i.e. their father had left 'seds' of one day to them, and they are dividing them; it is required by law that they be forthcoming in one day, i.e. they divide the 'seds' of one day of their father between them, and they are necessities of life; i.e. or it is about dividing his land, and in this case the grass and the water are articles of necessity when there is a stay of one day upon the land, and 'dighlaim' of 'seds' causes it to be immediate; but where there is a stay of three days above upon it, the grass and the water for use are then not articles of necessity. Distress for a fence, i.e. for making it, i.e. the distress which is taken for neglecting to make the fence which is between the corn fields and the grass fields, and it is for this the relieving pledge is given, i.e. a pledge of two 'scrapalls' 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 immediate; 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.

where?  
against

Bsch. p. 60

*altes case, in dem er verpflichtet worden ist.*

*die Besorgung*

*die maccayrecht*

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.

*das Vergehen des Einsetzens* Bsch. p. 57.

DISTRESS. **Α**θηγαβιλ ριαθναίρε το νατβετ ινορραίε, .i. αθηγαβιλ  
 γαβυρ τον ριαθαι να τιε το ταιρβεναι ινορρυε α ριαθναίρε, .i. ιαρ να  
 ρενα το ρειν, .i. ριαθναίρε ρετ αινε, οκυρ νι τον σεθαρηδα βειρυ [α τάλ-  
 λαταρδ]. **Α**θηγαβιλ ραιτθε αρλυι εοιρ, .i. εο ινορρα τωbach; no ιρ  
 5 ραιτ ρεichemney innyin.

(O'B 1876)

Ραιτ ρεichemnyr ρεοιτ αινε, οκυρ <sup>[Lis]</sup> ραιτ αιρρυρ ρεοιτ αινε ρο  
 γαβυρταρ ιν διαρ ρο το λαμν, οκυρ ιρ αιρ ραιτ ειν ινβλεοζαιν  
 τοιθ he, υαιρ νι ρο γαβρατ το λαμν α ιεε. Οκυρ νι τον σεθαρηδα  
 βεορ; no ια ρογαθωαιρ το λαμν α ιε, no ιερατιρ αιηαιλ εμαρδ ιν  
 ινβλεοζαιν.

*athgabail cruí .i. breidi  
 to roich comarba fir mainb  
 ias nacaib. .i. rath 7 rath  
 7 cindfaithi C 802  
 An. expl in O'B 98  
 gabail O'B 98  
 gad. C 2687*

**Α**θηγαβιλ αιτιρε αρλυι ρειλε, .i. ιρ ινανν οκυρ ιν ραιτ ιν τωbach.  
 Αρλυι ρειλε, .i. ελαρ αρ αναρ; ρετ αινε οκυρ νι τον σεθαρηδα, 7ηλ.  
**Α**θηγαβιλ ερui ρορπειτθ α ραιρβρε, .i. α ρεοιτ ρειν ια ριαθναίρε,  
 οκυρ ιρ ιαρ η-ελοδ ιμε ρια αρα, .i. no ρεοιτ αινε ρο οβιγεδ τον αθαρη  
 15 ανν, οκυρ ρο ρακαιβ ιν τ-αθαρη τα ρεταιβ ρειν οιλ α ριαχι; οκυρ μυνα  
 ρακαιβ, ρο ρολεβατο, οκυρ νι τον σεθαρηδα, 7ηλ., .i. νι τερβανο ραιτ  
 ναοθυρ, οκυρ ατα ια ραιρβρε ιν ρετ, οκυρ αερυλλα ιν τ-αθαρη ια  
 βεθαρηδ, οκυρ ιρ ζαιτ ιν ρετ, .i. ελω ιαρ νεκαιβ ιπεδ τον μβειρ ο εικετι  
 εο τρειρ; νι βρεδτ να ευννταβαιρε α βιτ ια ραιρβρε ιπεδ τον μβειρ ο  
 20 τρειρ; εο home ιαρ ρυτ; ιπεδ τον μβειρ ο home ιαρ ρυτ εο ταυλ αινε αρ  
 να ταιρ τυρρευθαδ. **Α**θηγαβιλ ειρτιζ αρλυι εομαλτ: ειρτιζ, .i.  
 ειν τεχ Αρλυι εομαλτ, .i. ιν ροενλεγαχι, .i. εο ινοενασ α τεχ,  
 .i. νεραμ ιν βιασ οκυρ ιν τεταχ ρο εαθεδ ρυρ, οκυρ ανασ ναίνε αιρ,  
 οκυρ οιγλαμ ρετ αρβειρ ρορ τυλλαταρδ; no αθηγαβιλ γαβυρ τον τι ευρ  
 25 ηα βι τεχ ινοβιγδ α εομαλταρ, οκυρ εομαλταρ βαν αινεε he. **Α**θηγα-  
 βαιλ βενμα ουιν, .i. νεραμ ιν ζιμιασ, οκυρ αναδ ναίνε αιρ, οκυρ  
 οιγλαμ ρετ, .i. ιν βραθαρη γεβιρ αρ α εεβι, .i. υαφαλ ουιρ. **Α**θηγα-  
 βαιλ αιρλιετε, .i. ρεοιτ αινε τυκαδ αρ αιρλιεαδ ανν, οκυρ αναδ ναίνε  
 αιρ, οκυρ οιγλαμ ρετ αρβειρ ρορ τυλλαταρδ, .i. γαβαιλ γαβερ οεα.  
 30 **Α**θηγαβιλ εομυινε ιαρ ηελοδ, .i. ρεοιτ αινε τυκαδ αρ εομανν ανο  
 βεορ, οκυρ ανασ ναίνε αιρ, 7ηλ. **Α**θηγαβιλ ραιτθ τον αυρβιατθαρ, X  
 .i. οαερρατ, .i. αθηγαβιλ/πλατα εετγιαλλνα, οκυρ υαφαλ ρορ ιρελ νορ βειρ  
 ρορ τρειρ, .i. αιτθζιν ιν βιο ριλ ρυνο ρορ υιν, no ιρ θεοραδ. Ιαρ ραιτθ  
 ρυρ ηαρ αλταρ, .i. ιν τ-αθαρη γαβερ [**Α**θηγαβιλ] ιν αιτθζιν βιο  
 35 οκυρ εταζ ιν μιε, no ιν αιτθζιν να ηιαρεα, .i. ειν αλταρμ η-ιτηρ ρυνο,  
 οκυρ το ζνι βεε η-αλταρμ τυαρ.

nos - or dos = ?

ratha/

O'D. 99.

*inter? 168 1?*

O'D. 99. [**Α**θηγαβιλ ερα ερι ρεοιτ ινντυ; ερι ρεοιτ ο ρεchemun

X .i. *athgabail in bid fil sunn for uin no is deoruidh adom (= idon?)  
 daorrath O'B 99.*

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>sedel may</sup> until he distrains; or he is a surety <sup>of indebtedness</sup> for advocacy in this case. DISTRESS.   
 —————  
 Bachr p. 37

These two undertook security for advocacy for a 'sed' of one day, and security for providing a <sup>rather of outstrip</sup> 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. of Bach p. 34, 51

Bachr p. 70

Distress from a <sup>(distress)</sup> hostage who violates his honor, i.e. it is the same as the surety with respect to the levying. Who violates his honor, i.e. who absconds to his shame; it is a 'sed' of one day, and "one of the four," &c. Distress of cattle which are in possession, i.e. a person's own 'seds' in his presence, and he has evaded respecting them before the suit, i.e. or 'seds' of one day were due of the father in this case, and the father has left of his own 'seds' what is sufficient to pay his debts; if he has not, the distress will be made, and "one of the four conditions will bring it," &c., i.e. nothing is wanting, and the 'sed' is in his possession, and the father evaded in his life-time, and the 'sed' is a stolen thing, i.e. evading after the father's death is what reduces it from five to three days; there being no danger or doubt as to its being in possession is what reduces it from three days to one day with time; what reduces it from one day with time to an immediate distress of one day is that he has not given maintenance. Distress from a houseless person who evades fosterage: 'eistech' means without a house; who evades fosterage, i.e. the wanderer until he builds his house, i.e. the food and the clothes which were used by him are articles of necessity, and there is a stay of one day in this case, and 'dighlaim' of 'seds,' &c., causes it to be immediate; or it is a distress which is taken from a person who has not the house lawfully fit for the fosterage, and this is the fosterage of a blemished woman. Distress for the erecting of a fort, i.e. the work is one of necessity, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., i.e. one brother takes it from the other, i.e. chief from inferior. Distress for a loan, i.e. 'seds' of one day were given as a loan in this case, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., causes it to be immediate, i.e. the distress which is made. Distress for barter after evading, i.e. 'seds' of one day were given in exchange in this case too, and there is a stay of one day upon it, &c. Distress for the stock from him who has not supplied the food rent, i.e. the base tenant, i.e. distress by a chief of first claim, and chief suing from inferior brings it to three days, i.e. the restitution of the food here has a stay of one day, or the person is a stranger. For the fosterage fee from him who has not performed the fosterage, i.e. the father takes distress for the restitution of the food and clothing of the son, or for the restitution of the fosterage fee, i.e. in this case no part of the fosterage was performed; but in the former case a small part of it was performed.

part of his property qualification ??

cf supra

may not get protection

There is a distress for which a fine of three 'seds' lies; three

= tincuisin?

DISTRESS. τοιχεδα α νινδλιζεθ ατζαβαλα ορομα ρρι λιαρ, .1. α ηγαβαιλ ειν  
 5 αριθ, ειν τροφειθ, νο ταρ ταιρην εητ, .1. τρι ρεοιτ ~~θ~~ο βιοδβυθ δια  
 νελοθ δια ρεθεμμιν τοιχεδα ζιν ζελλα ζιν ετιρε, οκυρ cumul—  
 ρεετμαθ μαρβθα—μυνα ταρζαθ βιαθ; οκυρ διαβλαθ ιν βρο οκυρ  
 10 διαβλαθ ριαθ, οκυρ τρι ρεοιτ ελορθε ιμ λυ, οκυρ τρι ρεοιτ α  
 νεμλεζεν ορομα ρρι λιαρ. Δια τοιρζιυρτυρ, βιαθ, οκυρ διαβλαθ  
 ριαθ; οκυρ τρι ρεοιτ ελορθε οκυρ τρι ρεοιτ α νεμλεζεν ορομα  
 ρρι λιαρ. Let cumul ονο ο ρεθεμμιν α ροχαλ ατζαβαλα ιμ λυ  
 α ερχιχ co ρριμ εελυρ νο ζο ρι, οκυρ ιι ρο ελορθ ιμ οριμ  
 15 ρρι λιαρ; οκυρ let cumul ονο ο βιοδβυθ μα ρορηνζαβαθ το  
 ρεθεμν αca βρεθ co ρριμ εελυρ νο ρι, ιμ ελοθ οριμα ρρι  
 λιαρ. Cumul ονο ο ρεθεμμιν α ροχαλ ατζαβαλα ιμ λυ ταρ εριε  
 cen α βρεθ co ρριμ εελυρ νο ρι, οκυρ ειν ελορθ ιμ οριμ ρρι  
 λιαρ; νο ανα βρεθ δια ετζ ραθερην α εριε ειν α βρεθ co ρριμ  
 20 εελυρ νο ρι, οκυρ ειν ελορθε ορομα ρρι λιαρ; οκυρ cumul  
 ονο ο βιοδβυθ μα ρορηνζαβαθ το ρεθεμμιν ιαρ να βρεθ αμαθ  
 ταρ εριε, ιαρ νελοθ ιμ οριμ ρρι λιαρ, οκυρ ιαρ να βρεθ co  
 ρριμ εελυρ νο ρι.

ω?

inu? -bail?

ina? -bail?

Δια τε ονο βιοδβυθ ι νδεαζυθ α ατζαβαλα ταρ εριε, οκυρ co  
 20 ταρζε ζεαλλα οκυρ αιτιρε δια εινν το ρεθεμμιν, οκυρ ιι ζαβαθ  
 υαθα, ρλαν το α τοχαλ υαθα/ ειν τοιχεθ αετ α ηαιριε ρορ ευλα.

Μα απαθ οκυρ τροφειθ ιμορην το βερν βιοδβυθ ρορ ρεθε-  
 μμιν τοιχεδα ιμ α ατζαβαιλ, οκυρ ιι τινειυρ, οκυρ ιρ  
 ευρμα ριαθ α ηελορθε οκυρ α νελοθ ριμ το ρατ ριμ ρορ ρεθιμ  
 25 οζα ετζ ιμ να τρι ρετιυθ co ρασι, οκυρ ιμ cumul ρεετμαθ  
 μαρβθα, οκυρ ιμ διαβλυ ιμβιθ αμυλ ρο ραιδυρτυρ; αετ ζαιβθ ιν  
 ρεεθ ιαρ να τοιθι ευρμα ιν ρεθ ρο ζαβυρτυρ αρ τερ. Δια  
 τινειυρ ειν ελοθ, ιρ ρλαν τον βιοδβυθ ιν διαβλυ ρο ζαθ ο  
 ρεεθ μαλλε ρρι ιν ριαχ ρο, αρ ευρμα ινδλιζιθ ρεεθ οκυρ  
 30 βιοδβυθ ανν ρο, οκυρ ροχαλ ταρ εριεθ ο ρεθεμ ειν α βρεθ co  
 ρριμ εελυρ νο co ριζ, αετ co τεζ ραθερην.



'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 ~~feed~~ 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.

~~41111111~~  
 DISTRESS. Cúic feoit dono ó fecheam im inóligeó atgabalala troma fhu  
 liaf, ocuf ina gabail cin apud cin tpoceud no tap tairzrim cirt  
 o ta lu ruaf. Cúic feoit dono ó biudbur dia neloid fechem cin  
 zella, cin airtne, ocuf cumul—feéctmaó marbta—muna tairzéo  
 zbaid; ocuf diablu, ocuf diablu fiaé ocuf cumul eloidé, ocuf  
 cúic feoit a nemlécat troma fhu liaf.

Leit fiach gairti, a toxal atgabala, ó ta lu ruaf, a cric co  
 pprim ecluir no ruz, ocuf nri eloid an tprum fhu liaf. Leit fiach  
 gairde dono ó bbur ma forngabal do fechem a cric oc a bret  
 10 co pprim ecluir no ruz, iar neló 1 noptum fhu liaf.

Úan fiach gairti dono ó fechem atgabail ó ta lu ruaf tap cric  
 cin a bret co pprim ecluir no ruz a cric cin a eló 1 noptum fhu  
 liaf.

Cin gairti dono ó biudbur ina forngabal do fechemum ina  
 15 bret tap crich, ocuf ro eloid im tprum fhu liaf; 1f iar na bret  
 co pprim ecluir no ruz a crich 1f cutrima fiach a toxal, amuil  
 arribartamur, do fechemum ocuf a forngabal do biudbur  
 de 1f na gnéitib fo uile, amuil arribartamur an rict bui ar  
 túr.

20 Berur atgabail do cum ealra, .i. ar tagathur apanada  
 ac na hírlib, ocuf leth fiach fap ina bret co nech 1f 1f ná aipe  
 áro; ocuf leth fiach fap ina bret fhu a forur réim fo cétoir,  
 cirta berur, ocuf lethfiach fap ina bret fo cétoir tap cric;  
 ocuf 1f óir a toxal co pprim ecluir no ruz a crich.

= ad. digethar a Sarugud

25 Oichin tpeiri for caé nachgabail, .i. tpeiri co noichmum  
 caé atgabala na mbo peiri, no co tagairt ba peiri ina cenn iar  
 na ngabail, .i. cúic laiti déc iar na ngabail cin bu peiri ina cenn;  
 ocuf dia mbe teora cricha eturra, no ce bet lin 1f lia do

There are five 'seds' due of the plaintiff for illegal taking of DISTRESS.  
 distress in a cow-shed, and taking it away without notice, without  
 fasting, or after the tender of his right, from a small debt up.  
 There are also five 'seds' due of the defendant, if the plaintiff  
 be evaded without *having been offered* pledges or a hostage, and  
*he pays* a 'cumhal'—the seventh of that for killing—unless he  
 had offered food; and double *restitution*, and double fine, and a  
 'cumhal' *are due* for absconding, and five 'seds' for not permitting  
*the use of a cow-shed.*

There is half the fine for theft, for carrying away a distress, for  
 any thing from a small debt up, ~~from a territory~~ <sup>within</sup> 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.

?  
 its carrying is feared by  
 at [the residence of] the  
 lower grade

of Car 49' moid fo che bair  
 borthis in ala chrich takidire  
 merlai fair.

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

→ this is wrongly indicated. The contrast is different.

4 II 104

DISTRESS. cpiçhaib eturru ni do rime [cúicte caça cpiçhe] con dic tar  
 O'D. 621. cuiceo, ocuf ir mí rechnon Erenn, .i. ir cethruime don athgabail  
 a mbia feét cumula déc imba feru, ocuf do tuitet a colann feich  
 olchena, ocuf gabur athgabail eile de co ro ícthur in ceth-  
 ruime do rocharu ir in fer, .i. cró bec ci moir, ocuf ir ar dech-  
 muio riach feru cach athgabala, .i. na feét cumala déc; co  
 cúicte imurru riac feru caé atgabala co ruigi lú ocuf im lu  
 rém; no ir dechmaró cach atgabail a corcheinne; ocuf arúó  
 dechmaróe imurru ar sach nduine ~~is~~ can beuf nach athgabail  
 do bepar fpu gaitt ocuf brait.

beous! o/

Seét naatgabala gabur um feét cumula, ocuf ré ba in cách  
 athgabail, ocuf riach féru do gabail inoiaig caé athgabala; no  
 dono ir ar noicthim athgabala uile gabur athgabail imun féru,  
 ocuf ic fe ba gabur in sach athgabail umun feru.

umun O'D 101

15 Ceteora atgabala gabter um let feét cumala, ocuf fe ba in  
 caé atgabail oib ro, aét non atgabail, teoru bai inoiciróe, ar ni  
 hurgaréa ní ir lugaé do gabail naic tpu bai; no hurgaréa ni  
 buo mo; ocuf ir cutruima aetgima imurru gabur im lú a naon  
 atgabail, cró cumul cró letcumul cró tpu feoit. Cutruima riach  
 20 imurru gabur a naon athgabail im gaim duine ocuf im marbadó,  
 ocuf im elod geill, ocuf ir toxal dorbeir ocuf fpu rechtur  
 paséru; no ono ciatt comarlécuro cutruima riach gabur in aona  
 atgabail im gaim duine, ní no comarlécuro a toxal nach a  
 tabuirret fa ráici paséru.

svi?

Fur = forus!  
faiche? see below.

25 Oiliten, nach athgabail do beurp fpu gaitt ocuf brait, 7rl.,  
 .i. cró mór d'ércib oligur duine, ní zebenn aét fe bai no olepeo  
 oin, ocuf damad luga naici, cuma luga naicci ro gabta in ath-  
 gabail umru; ocuf duine nac oligiró toxal é, uair dama zheim  
 no olepi ir cutruima fpu no zebad; ocuf diamoir féich cuir no  
 30 connaicra iatt cuma cutruima no gabad caé duine an atgabail  
 umruó.

umunim?

Additum 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 § 12.*

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 aḡ zabail athgabala imbleoḡaim in uirru-  
 O'D. 618. óur, .i. min tigre, ocuf [cominnell tuaitē], ocuf teallach ren-  
 aithre, ocuf do roxlad truar do .iiii. ocuf farc fuidhíet, ocuf  
 farc in tref breitir, ocuf farc cin anad itir, ocuf rianuiri dia  
 5 mbi loḡemuch.

1 Nach athgabail do beirir fpu gait ocuf bractt 7rl., .i. cio mor  
 aḡnar do gatuib, ocuf do tuirioḡuib, do braduib, do creachuib,  
 ocuf do ruathruib, ni fuid do ḡabail a nachgabala do ni ir mó  
 na re bai. 1r ann ata rin, in tan ir mó ná ré bai ro dliḡ; ocuf  
 10 mara re bai buoén, no ni ir luḡa ro dliḡ, curub ni ir luḡa na  
 reis gabur a nachgabail.] *A boy comm. in O'D. 102*

15 Athgabail comarba conranḡat eura an athuir, .i. cenḡath  
 coibdoelaiḡ do, ocuf re n-ec tuc cupo mti, ocuf anad nane fuiriu, .i. raic  
 ocuf cenḡaḡe, ocuf ir brathair ḡeber dia raile; ocuf atait ar airḡ do  
 15 reab in athar fein, .i. no ir cin ro racaib orra, ocuf athgabail gabar  
 oib no co roinneḡ etarru rura tarḡ anaḡuir euir ocuf oibḡ do, .i.  
 oḡlam ḡane reo racaib acu, ir arḡ naḡ cin imbleoḡaim doib he, reoit  
 aine ocuf ni don cetharḡa, 7rl.

20 Athgabail doḡa i n-aith muilano in ḡunao, .i. in-innur cetna  
 ocuf oḡlam reḡ etarru, monetur coroib cuit caic oib ann, .i. in  
 brathair ḡaber ar a ceile. 1 renchleithiu cuntuir itir comor-  
 baib, .i. cio ren he ir neram re denam ḡunmaro, .i. in in cleití ren  
 tuiter itir na cometaib orba, in a cuit doib de, ocuf ni don cetarḡa, .i.  
 ren tech, no renclití acille. .i. in brathair ruc a cuit on brathair  
 25 aile do caé ni oib rin, ocuf anad nane ar, ocuf oḡlam reḡ ar beirir for  
 tullataro. 1 rencairiu, .i. cio ren he do nicher ni ar, ocuf ni don  
 cetarḡa beor. Corur biḡ rlaḡa o comorbaib, .i. aḡsin [no  
 athgabail] biḡ rlaḡa cetḡialla for aine, ocuf uaral for ipel beirir for  
 30 uair ir e a cin fein, uair do ḡabrac do lam a ice, .i. rlaic ḡeber,  
 ocuf ir iar ronaḡmam do for comorba; no brathair ḡaber dia raile.

(O'D 1878)

rogab O'D 103

X

cf I 124.8

11O'D 103  
 C 802  
 Athgabail aicne; athgabail roḡuḡa cairr; athga-  
 bail dḡngbala meic dia marb'chich a mathar; athga-  
 bail huithir do dḡngbail iar ndiḡoilḡid. V 308.27

1 Seven.—There are eight mentioned.

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.

DISTRESS.

Every distress which is taken for theft and plunder, &c., i.e. however great may be the amount of what he claims for thefts, and robberies, plunderings, spoils, and incursions, he cannot take in distress more than six cows. The time he can do this is when he is entitled to more than six cows; and if he is entitled to six cows only, or less, he shall then take less than this in the distress.

Distress from heirs who divide the contracts of the father, i.e. the 'cennaighe' of a kinsman is due to him, and he had made a contract about it before his death, and there is a stay of one day upon it, i.e. stock and 'cennaighe,' and one brother takes it from the other; and there are forthcoming as many of the 'seds' of their father as will discharge the debt, i.e. or it was a liability he left upon them, and distress is taken from them until they divide between them the liability for which their father, who left an inheritance, was bound by contract, i.e. this is 'dighlaim daine' he left with them, and the reason that it is not the liability of a kinsman is because it is a 'sed' of one day, and "one of the four," &c. *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.

*until*

*take*

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.

*taking away  
Car. p. 336*





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 difoilgith,' means after he becomes incurable.

DISTRESS.

see supra

milk?

open 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> ~~follow~~ thy hand, <sup>consequently</sup> 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 making</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~~ <sup>the land</sup>, i.e. what is on account of <sup>the honor</sup> ~~hostage~~ and <sup>the value</sup> ~~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

(O'S 1880)

DISTRESS. Ite in da parachaiḃ, .i. ip iat in da nair\_ ogra nor foimnigend uili:—Ni rognann lañ do lañ; ni daim enecclann anad, 7rl. NB

110'S-104

Ite athgabala taui tpeire mpo. Cif lip congellaic for tpeiri? Nin. Al tpi: pecht, ocur enech, ocur 5 anim. Cio a pecht? Nin. Plata, o tha aipuz deira co ruice ruḡ. Cio ar in pechtai fon? Nin. Ar ip pechtaiḃ cach for a deir foḃeirín, cio bec, cio moir.

congelat ?? of 232-8

Cid arind rechruid .. ?  
This bank sentence C2687,  
C195

Tauil tpeire, (.i. tar anuar atait pem.) Cif lip congellaic, .i. cia lin da ta congellaic, no compeit, .i. co comtoirgit. Recht, .i. 0 plata. Enech, .i. Peni, .i. ocur pibid. Anim, .i. eclara, .i. maḡ oir do eclair, .i. arotoaircair a tpiur oi cae hae oi ruio rir. Recc ocur enec ocur anim do ruḡ, enech ocur anim do cach olcena; cona deiri do cach olcena, .i. enech ocur anim; tpeidi muipio do ruḡ, .i. pecc ocur enec ocur anim. Ip pecht a timarcan, ip enec do beḡ focharde, ocur in comet 5 anna do in rin. Recht, .i. moiracai tpi no moirgiet. Plata otha aipuz deira, .i. na graid plata uili rin. Cio ar in pechtai fon? .i. caidi ni ar a n-moiracai ann fo on? Ar ip pechtaiḃ cach for a deir foḃeirín cio bec, cio moir, .i. ar ip moiracai cach ar a perrann no ar a ceilib, cio bec cio moir do perrann ber aca oib, .i. do perrann no 20 do ceilib.

of 232 9

is O'S 105

110'S/105, C 805  
(O'S 1881)  
fithrecht C 805

Cirne lera do na id ren tarcanat tpeire? Slogeḃ, cif, congbal, fuba, ocur ruba, meth]peire (a) ruḡ, rlan 156.27  
cairde [ruḡ], rlan naicpe, rot, ramac, rath dinaur- 158.19  
biathar, polach cetmuinpe, polach cif lobair, aer, 158.19  
5aiper, diburduḃ, mercbuid aenais, urgal cuirnchige, 158.19  
foera narpā, amler do platha, foimrim eich buada, 158.19

\* mēith feisi rig. Atat. III. fessa do rig a fuiried a faigthe a dligid, etc. 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.

*"graze really" = not really? is he a ruler? vassalry.*

(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.

*!! Sa MS! relative pr. subj. of adct 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 <sup>intobhawijung, deo (verletzte) carole eines Königs</sup> ~~violability~~ <sup>intobhawijung eines aires</sup> of the interterritorial law of a king, the <sup>afel</sup> ~~safety~~ of a hostage, a road, a high road, stock in return for which food-rent is due, <sup>not supplied</sup> 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

*Bsch. 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. Sr*

x || C631 o beim naille na nreata tuath .i. in luige aninit lucht na tuath  
7 nu nirtmar leo a tabairt.

~~foliated 00105. then read in?~~

DISTRESS. beim naillech nao neptaō tuatha, x tecor polao mbreit-  
heman, bancloth bpiugaō for tuata do epdiobuo;  
eporugaō do mic, do moza, di mna—on ic'inchuib, ath-  
cuma do conlomma, aīdme altoipe, peoit aenais, letrpa  
scuirnethize, meth maire, pacbaul obele itir bu ocup  
laega, urba itir feruib, aīrōbe naindeilz.

*aīrōbi na ndeille C 810*

*cf. 230.9  
of the con-gelat ??  
4 I 188.7  
4 I 188.7*

(O 1882)

Cirne lepa do na ib pen, .i. cia lep no cia lin do na hib d'atā  
cuma zeit a lepa d'acra for tpeiri culla? .i. do tpeiri iar fut, .i. an  
ip nepom tōirctōe don tpeiri iar fut do ralla puno for tul tpeirf.  
10 Slogesō, .i. rmaēt metā rloisid ar tpeiri, .i. cipeo rloisēō, 7rl. Cif,  
.i. leē, .i. cipeo cif do na tpi cifib, 7rl., sabar diabalta ar tpeiri, .i. in  
rmaēt ata inotib rin ubi ar tpeiri, ocup uaral for ipil beiruf i tulla-  
tāō cāc ni oib ubi. Meth peipe, .i. in rmaēt metā ar tpeiri, ocup  
uaral for ipil ric. Slan cairtōe, .i. ipēō ip lairin in lanāō n-epci  
15 oisizf i turpbio a cairtōe d'ara rlan, ocup ni don cetharōa ric, .i. eneclann  
don ruz i mbriurōō a cairtōe, .i. ip e fein ip aītipe rriuf. Slan n-aītipe,  
.i. in lanāō neirci oisid in t-aītiri i telzuo aītiriuf aīr. Rot, .i. bec, .i.  
in a mbi clao. Ramat, .i. mor, .i. in na bi clao, .i. ramet cur a peēenn  
cāc iar ret, iar conaīpe, .i. rmaēt nemzlanāa na rot ar tpeiri ocup ni  
20 don cetharōa [7rl.] Rath d'inaurbiatāp, .i. athzōm raēa forzialna;  
a rmaēt ar tpeiri, ocup uaral for ipil ric, .i. raseriāt. Polach cet-  
muin tpeire, .i. impulanz na cetmuin tpeire rri pe tpi mbliadān, no do  
zney, ocup leēgabail diabalta in bro; ocup dō don cetharōa ric, .i. athair,  
ocup mathair, ocup oruē, ocup meir, for uin, ocup cach polach olcena for  
25 tpeiri. Polach cif lobair, .i. impulanz cifra in dume tpeiz, .i.  
diablaō in cifra, .i. in rmaēt rēl inn ipē rēl puno. Aep, .i. eneclann, .i.  
ar lan, uaral for ipel. Aīre r, .i. ar peētmaō, .i. la eneclann; uaral  
for ipil. Diburōuo, .i. in aenmaō rann rēcht do neoch; no cumāō e  
in coīrpoīpe anpōt i baūl i roich a beē ar tpeiri, no a enechzriuf.  
30 Mepcbuio aenais, .i. debarō anō, .i. in rmaēt; eneclann oisid ar

*\*pl. 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.

# C807

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 (ban-dath)\**

*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~~ <sup>before</sup> ~~hostage~~ 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>extend</sup>, i.e. the ‘smacht’-fine for  
not cleaning the roads has a stay of three days, and “one of the four conditions,”  
&c. Stock in return for which food-rent is due, i.e. restitution of the stock  
of the chief of second claim; its ‘smacht’-fine has a stay of three days and ‘chief  
from inferior,” likewise, &c., i.e. free stock. The maintenance of the first  
wife, i.e. the support of the first wife for the space of three years, or always, and  
the second portion of the double seizure for the food; and “one of the four conditions”  
likewise, i.e. the support of father and mother, fool and lunatic, has a stay of one  
day, and every other support has a stay of three days. The keeping up of the  
rent of a sick person, i.e. for continuing the rent of the sickly person, i.e. double  
of the rent, i.e. the ‘smacht’-fine which is for it is what is referred to here. Satire,  
i.e. honor-price, i.e. for the full, “chief from inferior,” &c. ‘Aिरer’-fine, i.e.  
upon the seventh, i.e. with honor-price; “chief from inferior,” &c. 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: amhla flatha .f. tairdelb a gona, a letheire ind; dul fris, a ogeire ind; ma adrochmaithet, a othrad (?) 7 fiach leza 7 ogeirece; ma do tarthar n[?]m do, a cupat

^ Pj. Pr. indj of ad-cumbers? 234

Senchur Mór.

gl. omeltur /

DISTRESS. tpeiri: ni don cetharua. Uirgal cuir mthige, .i. ric et oc. Pocran n-aptar, .i. rmaet biata do mic bitbinijs tar apad. Amlep do flatu, \* .i. a flat d'amlep do neoch, .i. abrait, co nobisid enecclann de, in enecclann rin ar tpeiri; no amlep, .i. brach. Poirpim eich buada, .i. § rmaet, .i. riach poirpime ann ar tpeiri; ni don cetharua, .i. uiglam ret. Deim naitlech nado neptao tuatha, .i. in rin luis, .i. bo-airne no oc-airne, .i. naitl einnti in enecclann in tan nach tpein mor lairin tuait, ar ma tuaruptal parparid riac, .i. luis eirneo einnti in tuait ocuf noea neptmar leo pe ipia [atavarit] inne na tpeiri, .i. rin na bo inolaigi, ocuf anao na hachgabala zebtar impi ar tpeiri; ocuf ni don cetharua beirp.

cf. gl. fr C631 on East page.

O'D. 105.

§ ataat tri leich and .f. ech haitthi zech slastai rig; is inanna nomthel fil forru 7c C808

(O'D 1883)

In tana|biar for cae ret, itir beoail ocuf maibail, ip rin pe iarrta luis; cae feoit, .i. rin na lulai ar ane, rin na bo inblaigi ar tpeiri, rin na ramairce ocuf na dairte ocuf na dairtada ar cuicti, 7rl.

Tecor polao mbri theman, .i. da tecarthar ni da polao epuro on breiteman, no ailedec, enecclann ar tpeiri; ni don cetharua, .i. diablad na aile dec. Dancloth briugaid for tuata do eirpoidbuo, .i. aipoidad in in mbriugaid in da noenann a eneé tairnmae ip na tuataib, .i. na ba mlaega, no na muca rerca; ocuf ni don cetharua, .i. feoit tpeiri réin, no ip loig pine. Eporpaim do mic, .i. feoit ane no loit, .i. enecclann ar tpeiri; ocuf ni don cetharua. Do moga, .i. ric. Di mna, .i. orcam ip innra, a mbualad no a raruzao. On it' in chuib, .i. fein, .i. ip on a t'ineab eporcain do mna ocuf do moga; in enecclann uil ann ar tpeiri, ocuf ni don cetharua. Cthcuma do conlomma, .i. enecclann do cuma co hait no c[o] hata don coin bir ar m loman; in enecclann, in? ocuf ni don cetharua, .i. rmaet rano a atéin for an. Aitome aitoirne, # .i. cuach ocuf cailech, ocuf ni h-aimprip oirpinn; enecclann ar tpeiri ocuf uaral for ipil, .i. a rmaet ocuf atéin for an, .i. a diablad. Seoit 30 aenais .i. in paim veilge, .i. na feoit gnatairther do breit i n-aenach, ocuf i naimprip aenais, pon ngne cetna, .i. in tan nach aimprip aenais in enecclann, ocuf ni don cetharua. Uertpa cuir mthige, .i. in tan naé neptam, no ni rin briunni cuirmtigi, enecclann, ocuf ni don cetharua, .i. a diablad. Meth maire, 35 .i. etach oar, ocuf nitairic, .i. in rcatan, ocuf ip i aimprip a deana in rcaeta; ocuf a diablad ar tpeiri, no diablad

# itiri altoit .f. du on amail dari all riain C809

Seoit venaign .f. aill scorian carpat oll bo airech i fomelt 7 dait, is cuma meth maix itria

<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 maixi .f. do mnab iat[?] ngaid i[?] scadarie airii (?). No is educh odur 7 ni tairic (= tairic?) Ailiter hvidi do dillat do comaidiuch ni tairic maixi tuit ar dail venaign C808. [meth t mirth maixi .f. diabla mrid 7 foice -f. ani asa fehuinn neca (rech a?) maixi a miadhamlachta, in scathan, 7 a diabladh ar breisi no an uair nach amisiur deha (?) sgatha ad O'D 106

lawful honor-price with a stay of three days *for it*; "one of the four conditions," DISTRESS. —  
 ꝥc. A quarrel in an ale-house, i.e. same as the last. Disregarding a notice, i.e. the 'smacht'-fine, which is for feeding thy criminal son notwithstanding the notice. The injury of thy chief, i.e. the injury of his chief by a person, i.e. to betray him, so as that he is entitled to honor-price from him, that honor-price has a stay of three days; or, 'amlus,' signifies betrayal. Working a valuable horse, i.e. 'smacht'-fine, i.e. there is a fine for use for it with a stay of three days; "one of the four conditions," &c. i.e. 'dighlaim' of '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 <sup>dealing with</sup> respecting honor-price when he has not great influence in the territory when it is <sup>dealing with</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 territory, 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 conditions," ꝥc., i.e. they are 'seds' of three days' stay themselves, or it is 'loigh-fine.' Injuring thy son, i.e. 'seds' of one day's stay injured him, i.e. honor-price *for it* in three days; and "one of the four conditions," ꝥc. Thy slave, i.e. same as

ref. ZCP 16, 267  
to ind minimum

the last. Thy wife, i.e. an injury the most intolerable, by striking or violating. A blot on thy honor,\* i.e. thine own, i.e. the injury done to thy wife or thy slave is a blot on thy honor; the honor-price which is for it has a stay of three days, and "one of the four conditions," &c. Maiming thy chained dog, i.e. honor-price ~~to him~~ quickly or lawfully, ~~for the dog which is kept bound by a rope,~~ *there is honor-price for it*, and "one of the four conditions," &c., i.e. there is 'smacht'-fine here and restitution with a stay of one day. The utensils of the altar, i.e. a cup and a chalice, and it is not at the time of mass; honor-price with a stay of three days for it; and "chief from inferior," ꝥc., i.e. a 'smacht'-fine and restitution in one day, i.e. double. The 'seds' of a fair, i.e. the chief brooches i.e. the 'seds' which are usually brought to the fair, and it is similar at the time of the fair, i.e. honor-price when it is not at the time of the fair, and "one of the four conditions," ꝥc. The vessels of an ale-house, i.e. when they are not articles of necessity, or when it is not at the approach of a banquet; honor-price, and "one of the four," ꝥc., i.e. double. Withholding the toilet requisites, &c., i.e. the ~~white cloth~~, and the 'nitairic,' i.e. the mirror, and it is at the time of looking at one's shadow; and there is double *fine* in three days, or double of the 'invid' and the washing, i.e. the honor-price, and "one of

insulting them  
\* fr.: face.

on the

which is lent & he does not return it?  
(read laisic).

food

for cutting

DISTRESS. mbro ocup poilete, .i. in enecclann, ocup ni don cetharóa. Facbair  
 obele itir bu ocup laega, .i. in enecclann ar treiri, ocup ni don  
 cetharóa, .i. an rmaét no in diablao in laéta. Uirba itir ferairb, .i.  
 reoit ane ro loiteó ann, .i. cuic reoit, .i. di ba mo irin aile ar treiri, .i.  
 rmaét ocup ni .o. Airóbe naindeilz, .i. in deilce, .i. no in cuaili, .i.  
 fir epi co mbi ocup a rinn biraé amail dele, .i. letrao rin, ocup realeó  
 romanno; ocup ní don cetharóa, ocup reoit ane ro millertar in pal,  
 ocup imbleogan [7r]. .i. *athcumma nauusan tige 7 tuired 7 airchindig*  
*(f. airinig?) in dai C 890... ailtir airdbid na ndilce .i. intellige no*  
*indily (etc. as in O'S 106) C 811*

*f. airsin 7 uathne no  
 delg ceana, no indilge  
 no indily .i. casmull fri  
 delg ara amuinnsi  
 O'S 106*

*11 O'S 106*

*omil?  
 not in O'S 106*

Cro ara cuirtheb do tripe ina lepa ro? Co taroao  
 10 neach [cach] urcomdeó de. (Cro) ar na ro metha  
 fair ir ecean anao tripe fir? Cro dono ar na pegat  
 cuicte, no deémar? Daoz aenech na damet anao.

*pl'*

Cro ara cuirtheb do tripe? .i. cro ní no cia ni ina cuirtheb  
 ar treiri na lepa (.i. co tripe) ro pech cuicte no deémar no? Co  
 15 taroao nech urcomdeó de, .i. co tarpa cach in comdeébirur degar  
 de lairin comeit rin do re; no co tar do neach a uapar comdeó fir  
 deiseó, ar na ro metha fair he. Ir ecean anao tripe fir, .i. ir ecean  
 anao fir in re treiri re gabail; no ir ecean anao fir condeerbthar in  
 ret degeur de amail ata man nimde treiri, no cuicte, no deémar. Cro  
 20 dono ar na pegat cuicte, .i. cro oin naé anao cuicte no deémaro  
 inoraicep oira. Daoz ainech na damet anao, .i. daoz noa  
 damann in enecclann anao iria uiriu ina rin, .i. in raé, .i. anao treiri  
 ar na petab treiri.

*(O'S 1885)*

Ite athgabala tul cuicte in ro: im thobach do cho-  
 25 morba fir maib, im a rindao iar na ecaib, im dindir  
 daimethaíde, im a eiric iar na fir, im foaxal camthir,  
 184.16 im dingbail mec buirige, im cept filed tar cych,  
 im imcomur nairi, im on lepanma, im guluud mec  
 ahoiba.

*4 I 184. 9f*

3e Ite athgabala cuicte in ro, .i. ite in ro na hathgabala bepar ar  
 in tull[a]taí, ar a mbi anao cuicte, .i. díglaím ret ro fir no arto  
 nemio, .i. an ar toirice don cuicte iar fut do neped rundo for tul

<sup>1</sup> And one of the four conditions, &c.—The contraction in the Irish m .o. proba-  
 bly stands for m don cetharóa.



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 <sup>of</sup> honor <sup>which</sup> does not admit of longer stay.

then/

extended to?  
(as circled?)  
so that it may not be failed in, a 3-days stay is necessary.

4I 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 <sup>is</sup>, 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.

assuring 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 im-

has been curtailed??

**DISTRESS.** cuicēi. 1m α ρηνοαδ, .i. in eneclann uil ann ar tpeiri. 1m οηνοειρ  
 οηνηεθαηδε, .i. ληγι να οηνηεταοι αρ cuicēi. 1m ροααλ camthip,  
 .i. in tuarpan. 1m οηηγβαηλ mec buiprige, .i. mac na mban ταοι  
 αρηααρ. 1m cept pileo, .i. ar exepcy don pileo. 1m imcomuy  
 σ ηαιρι, .i. in coipreyr, pery coip in an eneclann olegar ma acrao.

110'A. 107, C 811

(O'S 1886)

Hite athgabail tul chuicthe in ro. Ro cet updairc  
 de cuicthe i cuic, cumu la/cuic cirta doϑliat cach ae ar  
 a laim, co mbi cuicthe cin cuicir, aτair, ocuy mac, ocuy  
 ua, ocuy brathair, ocuy ben. Cuic cirta cach ae pde,  
 10 cin laime, cin coipr, cin tengad, cin bel, cin rula : cin  
 laime, de guin, no gait, no mi-imipr; cin coipr, dibemium, = -imm  
 no forumtecht mignima; cin tengad, di ar, di anmet  
 do gupogill; cin bel, di iche meipile; cin rula, di  
 aithniu no forpcriu mignima.

15 Hite athgabail tul chuicthe, .i. cae ni ip tulla doib ip tulla  
 do nibleogam, cipe anao ber parr, .i. oiglam pet ano ro ppr no apo  
 nemro. Ro cet updairc de, .i. no cindeo no ro canao de co updairc  
 1 cuic, .i. no cumao cin in cuicir ro for cuicēi, ocuy pde; no ro cum'ada  
 a cuicēi oiglam noame pno for tullaτao.

O.S. 111. 7

20 Ceitri epnaili tulla do rime pno; oiglam pet, ocuy oiglam  
 noame, ocuy uaral do ipil, ocuy epich.

La cuic cirta doϑliat cach ae ar a laim, .i. la cuic cirta tuillip  
 no aipleogir cae ogae oib o laim, .i. tuillip cach ae ar a laim tynchi.  
 Co mbi cuicthe cin cuicir, .i. cumtha cin in cuicir ro for cuicēi; no  
 25 dono ip cae athgabail gabur don cirtach in cuicir ro, do neoch ic pcoit  
 O'D. 107. cuicēi ro, ic tulla in ro, ocuy iar put o punn [amae], act ero be do na  
 cuic cirtab [ro] na cuicēi nama. .i. Itiat ro in cuicir inar gabao  
 athgabail tulla do neoch; no na cuic epnaili in a tucao anao cuicēi  
 for in athgabail amail aipubramar romaino tuar cup tparra.

(O'S 1867)

diate distress. For satirizing him, i.e. the honor-price which is for it is fixed at three [five] days. For proof of secret murder, i.e. the proof by oath of the secret murder is in five days. For carrying off an animal's covering, i.e. the tartan. For taking care of the son of a harlot, i.e. the son of the known unchaste woman. For the right of a poet, i.e. as an exception to the poet. For satire of an unascertained kind, i.e. for demanding the honor-price which is due for it in a proper manner.

DISTRESS.

These are the immediate distresses of five days. They were properly fixed at five days for five persons, as it is by the commission of five offences that each of them deserves it, so that the liabilities of five persons have a stay of five days, father, and son, and grandson, and brother, and wife. Five-fold are the crimes of each of these—crime of hand, crime of foot, crime of tongue, crime of mouth, crime of eye: crime of hand, by wounding, or stealing, or mis-using; crime of foot, by kicking, or moving to evil deeds; crime of tongue, by satire, slander, or false witness; crime of mouth, by eating stolen things; crime of eye, by observing or looking on at an evil deed.

*would gloss on  
corros!  
? famous they be  
— been copy 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-nembidh.' 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*

*(see reference to be done).*

DISTRESS. Cach athgabail buí tuílla do cintach bíd tuílla oc inbleoḡan ra; no cach athgabail ḡebur cach doib diaiadae íf tuíllata biaí fúirí.

athgabail O'D 107 (wrong expansion?)

O'D. 107. Maó fet tuí aine dleḡtarí don athair íf tuí tḡeirí don mac; 5 rímlíteir in [taḡuir], ḡrl., tḡeirí ocuf cuicḡi ocuf deímaó. Set tḡeirí ro mílḡetar; ocuf inbleoḡan noḡ beirí co cúicḡi; cin in inbleoḡan íf nera, ocuf cach ní íf tuílla don inbleoḡan íf nera ocuf iar fut do cach inbleoḡan cena.

treisi O'D 107 (recte?)

Cach fet buí tuílla don cuicir curab tuílla don tí icuf a 10 cínḡa; no dono cumao eirceḡtar in ríalláí ro, .i. cach fet tḡeirí ro ḡabḡa do neoḡ ina cínaro cumao cuicḡi a anao, ocuf cuma tuílla ar a comairíḡe. Tḡe foḡḡnuir a duḡnamar na oíḡlaime ro cin copeḡ coir íat; ren lebar rín.

Cin laime de ḡuin, .i. na dāne. No ḡáit, .i. na fet. No mí- 15 imírḡ, .i. in oír, in íaraino, in arḡit; no oḡochimírḡ a fcaíleo no a bḡurí. Cin coirí, dibemium, no foḡmítecht míḡnima, .i. míḡa a foḡur, .i. ríumítect do re denam oḡochḡimírḡaó, cíó í cein, cíó a foḡur; no ríumítect fḡu míḡnín ocuf ní acenn. Cin bel, do íthí meirle, .i. do íe na mairle, naḡarí. Cin tēnḡaó, do air, do anmet, 20 do ḡuroḡḡill, .i. in bḡat, no in lan aer, no cípeḡ cínel aine, .i. in ḡlam oicenn, .i. in tuba nanme, no in leḡanmao. Cin rula, do aithníu, .i. a roḡe foḡ nech naíroáta, .i. a cein in rmeíteó. No foirceḡu mí- ḡnima, .i. cíó í cein, cíó í foḡur in rḡellect.

71337-18 ff  
HC 2356, C 703f, O'D. 701  
O'D 108

is O'D 108

Ar a taá[τ] ceitḡe rḡellaíḡ la fene í rān cácae; 25 rḡellach lan rḡeich, ocuf rḡellach leith rḡeich, ocuf rḡellach cethramḡān rḡeich, ocuf rḡellach rlan. Sellach doḡrli lan rḡachú, rḡer tairḡelba ocuf co nímtet ocuf do comet ocuf buaḡ dāirí a ḡnín í tuáitḡ, acht níḡ ḡoin 37 a lam. buadnighter a ḡaimín O'D. 108 HC 703

O'D 1888  
r. f. ch.  
di-com. lēt?  
mms prot. di-com. rimb. lēt  
cf do. com. thēt 242.4.8. ✓

x 4 C 1381

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.

*the 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 doṛḡi leth fiachu ní tairdelba, ní zoin, do  
zoi zoinmu olchena, leth fiach fair.

Sellach doṛḡi cethramthain feich, ní tairdelba; ní  
caimhēt O'D 108 dena ní don[α] zoinmaib feo, aēt do caemētet nama,  
5 ocuf naḍ nupzair, ocuf na terrairz.

Sellach plan ní tairdelb, ní dene ní di naib zoi-  
maib feo, ocuf zaiber oca caē nipt ocuf cach folud,  
acht do caemētet a heṛlinn co innill, co netairrcarad  
friu i n-inill. L 4 III 220.10

11 C 2358, O'D 77 10. Dicit fellais plana and chena, .i. cleiriz, ocuf mñā,  
nch nach mēsech ocuf mec, ocuf aer naḍ meiri zōna na anacal na  
airgair na heṛgair. urzair, ocuf eccuind ocuf ercunad. sic O'D 108  
airgair .i. obreithir. heṛgair .i. o lam O'D 772

Ar atā ceitri fellais la Féine, .i. atat ceitri rúltag da  
nairneisinn in Femechar.

15 Cindur no foich lan fiac for in fellac lan? .i. leḗ fair ar  
teēt co maigin ocuf duṛraēt marbēa aici, ocuf cethruime fair  
ar fellceēt, ocuf cethruime eile ar comitecht i muz leo i  
(O'D 1889) n-inill; cethruimi dona for in fellac leḗ ar fellceēt, ocuf  
cethruimi ar comiteēt amuis i n-inill. Cethruimi dono for in  
4 V 156.20 20 fellach cethramthain ar comitecht amuis ocuf ní caemnacair  
anocol; connecat imurpo in diaf eile, ocuf amuis bir in fellac  
O'D. 111. lete, ocuf in fellac cethramtan, [tall ropēcuir fellaiḡ lan.]

Sellac doṛḡi lan fiachu, .i. fellac tuilir no arpitizir lanad  
lainfiach O'D 108 fiach. Fer tairdelba, .i. duṛraēt marbēa occa, .i. do ni in tairdelb  
25 tall iur na tizb a raḍ tior amach, .i. dul co maigin no in timraḍad.  
Ocuf comiteēt, .i. amach, .i. co haic in marbēa, .i. bir ma comiteēt oc  
denam in marbēa. Do comētēt, .i. leo iarf an marbaḍ o maigin  
amaē. Duadair a zoin i tuaitē, .i. buadair fe in zoinraḍ rin  
ip in tuaitē.

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 ocuf per laime, oi cumail oiri ocuf cumal aithgina  
 po per laime derge laef na gona ano, ocuf da cumail por fellac  
 lanriachach, 7rl. Manbet cuiboi, aet na fellac nama, tri  
 cumala oire, ocuf cumal aithgina por in fellac lanriachach, a  
 5 let por in fellac letriacaac.

[ed]

1 tuaiti, .i. po gero ilach. Ni o goin a lam, .i. do gena da roiro.  
 Sellach do rli lech riachu, .i. tuillir no arulnigir let riach, .i.  
 amuis rriuth, ocuf ni duthriacair marba. Ni tairveibai, .i. noco  
 teit co maigin, noco dein in timraougaó ar menman. Ni goin, .i. ni  
 10 dingsne goin ce do roiro. Do gni gnima olchena, .i. ca rmitet do  
 caomteit ocuf buataigter a gniin, .i. caimteit amuis ocuf fellisicht, .i.  
 let coirpoire rair cen mota in aithgin. Sellac do rli cethraim-  
 ethain reich, .i. tuillir no arulnigir cethraime riach. Ni tairveibai,  
 .i. noco denano in tairveib, .i. vul co maigin, .i. ni dein in timraougaó  
 15 ar menman. [ Ni dena ni dona gnimaib reo, .i. do caemteit, no do  
 tairveib, na gniin, na ilac, .i. ni caemnacair anacal. Aet do caemtet  
 nama, .i. aet abet ma coimteit nama oc denam in marba, ota eirinoill  
 cu himill, .i. in a riadnare. Nao nupzair, .i. o bpeitir, no co na nirt,  
 .i. nao ropocair. Na terairz, .i. o gniinraoib ce do irao, .i. co na  
 20 rochraite, .i. ni rop arz dia terbab. Ni dene ni dinaib gnimaib  
 reo, .i. do tairveib, no do caemteit, aet o ta eirinoill co mill. Saiber  
 oca, .i. ar dualgur pem. Cach poluo, .i. adualgur neich eile, .i. a ro-  
 chraite nirt. Aet do caemtet a herlinn co innill, .i. a baile a  
 nberna in marba co riadnair co himill, ocuf ir ime po ba uair na  
 25 caemnacair rcaiaó rriu a n-eirino. Dit fellai z plana, .i. cia co  
 nirtair anacal. Chena, .i. cen mota rin. Cleiriz ocuf mna ocuf  
 mec, .i. ni etait gniin ar a truaige ocuf ar a claite, ocuf ni cumret  
 anacul. Nao meiri gona, .i. o lam. Na anacal [.i. o gniinraoib.  
 Nao upzair], .i. o bpeitir ni ventar ropria cia berat. Ecuino,  
 30 .i. na meic beca no nirt. Ercunio, .i. na renoraiz no baileoia z.

(O'D 1890)

'elphalog'

con-?

O'D. 110.

O'D. 110. Aet ceitri fellai z, 7rl. Se cumala oire roimter rynn,  
 .i. cumal [co let por per laime, ocuf cumal] co let por per  
 lan O'D 110 (withy addition?)

<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.

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.

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."

DISTRESS.

on his own account

they are not obeyed

X Instead of this C 2359 has: in sellach slan isi [a] aithni side .j. duiri do bui

DISTRESS. mbrath, ocuf cumal co leť por fellac lan fiachać; tri ceth-  
ruimi cumale por fellac leťfiacać; bó ocuf tri rcrepall por  
fellac cethramthan; bo ocuf tri rcrepall iřeđ tuarreit ann.  
Tabair re rcrepall por in triar lan, ocuf tri rcrepall por  
5 fellac leťi, ocuf rcrepall co leť por fellac cethramťan; teona  
pinginne dec ocuf leť pinginn iřeđ tuarreit; re pinginne oib  
do triur lan, ocuf in řeťmađ/pinginn do fellac leťi, ocuf leť  
pinginn do fellac cethramthan. Se pinginne ann iarum; in  
cuic řilet ann cuic řanna dec do denam oib, da řann dec oib  
10 por in triar lan, ocuf a do por fellach leťi, ocuf aen řann  
por fellach cethramthan, conro bo ocuf dairt ocuf trian  
pinginne, ocuf in cuiceđ řann dec do pinginn.

do tuarreit O'D 110

(O'D 1891)

X Mađ cuibduif itir fellach lan ocuf leťi, cetri cumala por  
fellac lan, ocuf da cumail por fellac leťi. Mađ cuibduif itir  
15 fellac lan ocuf cethramthan, iř cumal co cuiceđ cumala por  
fellac cethramthan.

|| O'D 770

Mađ cuibduif itir fellac cethramthan ocuf leťi, iř cumal  
por fellac cethramthan, ocuf a do por fellac leťi.

O'D. 111. It he in řo aithgabala tul dechmaioi:—[aithgabail  
20 arđ neime]; aithgabail řec co nim cloi oiri; aithgabail

|| I 214. ||

O'D. 111. tobag dair cřich; [aithgabail řoindelethaiř řoindele  
řine;] aithgabail řoindelethaiř řoindele tuatha; marb-  
thobag; řlan ngeill; řlan nřill; aithgabail anřiř.

|| C 2688

berar ar tullata  
no

It he in řo aithgabala tul dechmaioi, .i. aťe ann řo na aithga-  
25 bala ar ambi anađ dečmaioe iar na břeth por tullata; ocuf řřať

1 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.

---

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-

different p. in O 111:

DISTRESS. *pe*éta zebur do duime ip iple nar, ocur na ratha rin anuar beup 1 co  
 O'D. 111. *de*cmuó. [Athgabáil aró neime, .i. athgabail zabur do neime aró  
 for tuilla for 1 mbíó anuó *de*chmuíó; *gn*áó *pe*éta zebup don duime ip  
 iple máp, ocur na ratha rin anuar beupur co *de*chmuíó; inbleo<sup>g</sup>um  
*de*beupur cu tpeiri; acra rochuíó beupur cu cuicthe; *re*na ná *de*gaur cu  
*de*chmuíó.]

Sé huafal neime do rime runn : *ri*g, ocur bpiu<sup>g</sup>uó, *ri*le, ocur  
 erroc, archinnech, ocur ollam *gn*áiri, ocur cach cenó for a  
 memur olchena.]

*ro* Athgabáil *re*t co nimclo *de*ilri, <sup>x</sup>.i. athgabail zabur imin *re*t  
 ocur imar claechló a *de*ilri im *re*p mbuná a *ne*gmuir, *re*t óna no a<sup>ne</sup>ne e,  
 O'D. 111. ocur *ro* *re*c in ti dá tuca ar oin no ar a<sup>ne</sup>ne [i n-amb<sup>er</sup>ip *re*p bunuó é];  
 ocur nemneram nom|beir co tpeiri; ocur nemmbet ina *re*abru, nó' *re*  
 n-inn<sup>er</sup>uig<sup>er</sup>ti, nom beir co cuic<sup>er</sup>ti; ocur *re*na ná *de*gaur nom beir co *de*cmu;  
<sup>15</sup>ocur *de*glaim *re*t nom beir for tollatu.]

(O'D 1892)

O'D. 112. [Cíó fo *de*ra anuó ar in *re*t *ne*gauri runn? 1r é in *re*t,  
*de*a<sup>ne</sup>the a in*de*il<sup>er</sup>ti ar in ti *ro* *re*cc in *re*t i n-amb<sup>er</sup>ip *re*p b*un*uó;  
 ocur *de*oir cé *ro* bet *re*gelt ocur blet do. Ho *re*t comat*erig do  
 beir nech i *ne*gill, ocur ní *re*tuir in tí dá tabuir cu n-amb<sup>er</sup>ip*erchur  
<sup>20</sup>occa; anuó *de*chmuíó *re*riurige for in tí ó tuca.]**

Athgabáil tobag *de*ar *er*ich, .i. in athgabail toib*eric*er tar in  
*er*ich, .i. *er*ich beupur co *de*cmuó i, ocur *er*ich beupur for tollatu.  
 Athgabáil *re*oin*de*thais *re*oin*de*lea *re*ne, <sup>x</sup>.i. in athgabail  
 zabur in cina in *re*p *re*ne b*er* ar in *re*oneola, ocur do *re*p *re*igib *re*in *re*ne  
<sup>25</sup>a<sup>er</sup>ig*er; ocur inbleo<sup>g</sup>an *re* *re*a nom beir co *de*cmuó, ocur *de*glaim *re*t, no  
 uafal for iple, beupur for tollatu. Athgabáil *re*oin*de*thais  
*re*oin*de*lea tuathas, <sup>x</sup>.i. athgabail zabur in cina in ti in*de*ic*er ar  
*re*oneolo *re*in tuath, ocur do *re*p *re*igib *re*in tuath a<sup>er</sup>ig*er; ocur inbleo<sup>g</sup>an  
*re* *re*a nom beir co *de*cmuó, ocur *de*glaim *re*t, no *re* uafal for iple nom  
<sup>30</sup>beir for tuillata. Mar*er*thobag, .i. a<sup>er</sup>ic *re*p mar*er*thobuó anó, .i.*****

O'D. 112. for tpeiri, for cuic<sup>er</sup>ti, for *de*cmuó; *gn*im an*er*ic [ocur a *re*p] for tpeiri  
 O'D. 112. iar *re*t; duime tairi [ocur a *re*p] for tul cuic<sup>er</sup>ti; *re*raé *re*er*er [ocur a *re*p]  
 for tul *de*cmuó.*

this is on slip p. 16v

O'D. 112. [Mar*er*thobag] .i. in toib*eric*er *re* in mar*er* [i. colunó éric];  
<sup>35</sup>in *er*ic*eric*er com*eric*er ar *de*cmuó, ocur uirí ice *re*in; uair******

diately; and one of the seven grades takes it from a person who is of lower *grade* than himself, and the causes above mentioned bring it to ten days. Distress from a high dignitary, i.e. a distress which is taken from a high dignitary immediately, on which there is a stay of ten days: *one of* the seven grades takes from a person inferior to himself, and the causes before mentioned extend it to ten days; the kinsman *being sued* extends it to three days; suing from many extends it to five days; denial that it is due, to ten days.

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.

cf 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. — damað athgabail ro gabta uime, roð anad fuirru ro aigne  
neirim no nemneirim; ro bepa rena na olegru e co deçmarð, ocuf  
aspa for rocharde nom beir for cuicçi, ocuf imbleogain nom  
beir co tpeiri; no dono cena, in tpin don arpa uil ipin coirp-  
ð tpe comraiti ip dð do beir ppegru funn ip na athgabalaib.

O'D. 113. Ocuf uime ro gabad in athgabail, ocuf nemneiram no beir co  
tpeiri; nem [mbet] ma raiðbri, no ip aspa for rocharde nombair  
co cuicçi; ocuf rena na olegru/nom beir co deçmarð; ocuf diç-  
lam réç, no uaral for ipial, nom beir for tullatu.

(O'S 1893)

ara med/

10 Slan ngeill, .i. colann epic in gell/ Slan ngeill, .i. in rlan  
n-eneclanne olgru a tuirim a gell daf cenn neic an tpeiri; ocuf  
nembeç ma raiðbri, no ip aspa for rocharð nom beir for cuicçi; ocuf  
rena na olegru nom beir co deçmarð; ocuf diçlam réç nom beir for  
tullata. \*

|| O'S 114

desaid

15 Cio fpu naragar athgabail cuicçi in dul ip znathu  
do zper olðar cach athgabail? Pobith na roe peçtae  
itip diç 1 Maiz inip. O tainic co tabairt a nairin  
doarb, acht fiaðna nama, do peipio ben occaib 1 maigin  
na roe, ocuf zuidriur immanad forpu. Arberç, mað  
20 mo cheile no beç and a çetad anad forarb. No an-  
raindre fál an dalai nai, acht ip andra donðni do  
boing; ip he a leç anar. Ainraðre, olruide. Immanad  
din in roe, acht ni çetatar cia baðairç arç çurthe, co  
puzled Conchubur imbi, ocuf Senchae; co nimchomar-  
25 çair Senchae, cia ainm inna mna ro? Cuicçi, ol ri,  
mo ainm ri. Immanad in roi, ol Sencha, in ainmair  
ma mna co cúicçi; ip de ata "ad baç/ ppu feiniu,  
manipad cuicçi." Ip 1 ðuz in ro fil for Cuicçi.

o/

Imm-an didiu din?

(O'S 1894)

1 Days.—The word 'Cuicchi' 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>*bound*</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~~ it was put off, until Conchubhur and Sencha ~~passed judgment~~ reſpecting it; and Sencha aſked “What is the name of this woman?” “Cuicthi,” ſaid ſhe, “is my name.” “Let the combat be delayed,” ſaid Sencha, “in the name of the woman, for five days.”<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*

*water!*

DISTRESS.

Cio fpuir napaḡar, .i. cio fpuir napaḡicther ana cuiceti for in athgabal, .i. fpu ana fpu upoḡra; fpu upoḡra no piseḡ. Tūl ip ḡnathu do ḡner, .i. in tūl ip ḡnathac do ḡner na cael athgabal aḡ no easḡa. *v?*  
 Pobiteh na roe, .i. fon pat in comruis no pisi, no no papi, no no rpaactnaḡoḡoir in noir a Maḡ inir, annm in maio; no com e Conall Cernach ocup laeḡaire Duasach inn fū. O tainic co tabairt a nairm do aib, .i. o tangarour innri co tabairt a n-airm doib. Cleht firaḡna nana, .i. noḡa roibe fuprech aca ḡan comruis do denam aḡt ḡan firaḡnaire nama do beḡ aca. Do pēirio ben occaib i maḡin na roe, .i. taruipar ben oḡa a comogup don ne comruis; com i ben Conculann no beḡ ann, .i. Upuḡi ingen Sencha, .i. Cuicḡi ingen Senca; no com i Niam ingen Celtra. ḡuiriuir, .i. no ḡuirḡertur em ana fupre. Arberc maḡ mo cheile no beḡ anḡ, .i. no opourtar da me mu ceib no beḡ anḡ, ar fi, do berind ana ar eḡin foruib, muna deḡna rib  
 15 cena. Ho ainhainḡ, .i. no ainhainri ar in dapa per oib, ar in brḡbair ar Conall. Cleht ip anḡra, .i. aḡt ip doibḡi don ti ul aḡ in tobac air eḡem, ip é a ler anup ann ma da n-anta. Ainpaitre, .i. ainhaitra traḡ ol ri re, ol laoḡaire. Immanac, .i. no ana depeḡ dona comruis ipin pē. Cleht ní pēatup, .i. aḡt noco neourur cia rāo no cuireḡ oira anac.  
 20 Co ruigleḡ, .i. do culḡḡour a ruigill Senca ocup Concubuir, ocup no inuipour atairneḡe uime fū. Co nimchoimareair Sencha, .i. co no marpaḡurpar Senca cia annm, ar re, na mna do pala cuḡib pēri imcomairc do junne ann, uair pob i a ingu fēim i, noḡ rial bui eturru ocup hi. Cuicḡi, ol ri, no ainnm ri. Immanac in ro, .i. emtoiprim  
 O'D. 114. 25 ar in comruis ar Senca, .i. muna roib [arourc] ḡlizeḡ ann a ip reḡo rin do pala ann, ocup ma no bui ip inann ocup tpeiri ar teḡmuprin ruḡ no eḡruic tīr, ḡan a denam re re anma na mna ro.

f I 154.4

(O'D 1895)

O'D. 114. [Cio fo deḡa cūicḡe re teemuirin na mná runn, ocup nach fuil aḡt tpeiri re teemuirin ruḡ no eḡruic tīr? Ipp é in rāc, 30 no ḡabaḡ in comruic tīr, ocup nochur ḡabaḡ runḡ; no ip inunḡo in cūicḡi ri ocup in tpeiri fuil ip na Seḡtuib iar teemuiric ruḡ no eḡruic, .i. láithi aicanta ocup ceithri láithi raerḡa.]

ref. h V 306-7

abel O'D 114

abel O'D 114

1r do ata, .i. ip do in hīren ata no eḡḡi a rīunne o na fēimib, no ro eibḡi a rīunne o na fēimib, in ni no deḡraip muna tucta ana Cuicḡi ar 35 in athgabal, amaib no ana in comruic ar Cuicḡi do tacur cuḡi, .i. ip i fup oḡ inuip ar a tucā ana cuicḡi for in athgabal, no ar in comruis do tarimere i n-annm Cuicḡi.

gl. on úrach?  
tūl on bríḡ?

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. Brigh, 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.  
— 'fryp' or 'worn'?

offered?

'a swift stay'  
gl. imanad  
4-IV

pretend of?  
fictitious??  
(or was) a ... inquiry  
that he made  
or / = no is

by the days  
removal of

DISTRESS. [Muna roib' arduire dliged' irred' rin do rala ann], aet má  
 O'D. 114. no bui arduire dliged' ann, ir ainiad rin do rala iad; no at  
 O'D. 114. bela nectur in da [Feme] iar fir, .i. Conall ocu' laesduire.

110'S 114

(O'S 1896)

laindliged'?? e/

d/ [f] r 4

4 C 2261

Cairf'cud ar a neipinar athgabail? Nin. Ar in di  
 5 adgairter t'rebair e iar n-etebair, ar ni athgabard  
 nae t'rebair a chennadach ar t'rebairi, man i t'red  
 athgabail t'rebair e ocu' ad'ice, ar ni ro threipite la  
 in dliged' n'ambereca, man i t'red athgabail t'rebair e/  
 do reit do b'ereca; conid de ar bepar athgabail, ar  
 10 aindi adgairter torbae iar n-ecorbu, man iar n-an-  
 main, techt iar n-ditecht, fir iar n-anfir, dliged' iar  
 n-in dliged', ceit iar n-ecuir, techta iar n-etechtu, coir  
 iar n-eoir, pecht iar n-anpecht, co tagair h-uile.

4. III 40. 28

07?

Cairf'cud ar a neipinar athgabail, .i. comaircud ar a raiter  
 10 ier in (ath)gabail aet no eada. Ar in di conad gairter t'rebair e,  
 .i. ar in i gabur i co dliged', .i. gell ocu' a t'ra a gabala anora. Iar  
 n-etebair, .i. in a nemgabail gur t'ra. Ar ni aithgebad' nae  
 t'rebair, .i. noa n-uair aignema nae uine t'rebair a cenn  
 iatha [.i.] a cenn, a ferainn ar t'rebair do denai. Man i t'ra, .i.  
 20 muna t'ra in gabail aet no eada t'rebair reo do ima a dliged' ad'ice.  
 Ar ni ro threipite, .i. uair noe n-omsne nae am co t'rebair la  
 in dliged' in t'och beca no bui nemunn gur t'ra. Man i t'ra, .i.  
 .i. muna t'ra in gabail aet, no eada t'rebair ro da foiritim do reir ba  
 fir gnae no aibid. Conid de ar bepar athgabail, .i. conid de rin  
 25 raiter no aiprether in gabail aet no eada, .i. a nemgabail gur t'ra.  
 Torbae iar n-ecorbu, .i. a gabala anora. Man i iar n-anmain,  
 .i. gan dliged' do damtam. Techta iar n-ditecht, .i. techtu' r'ach  
 aep' neme ro; a gill anora, .i. techtu a gabala; no iar nemdenam gur  
 t'ra. Fir iar n-anfir, .i. firinne a gabala anora iar n-anfir/a  
 30 nemgabala gur t'ra. Dliged' iar n-in dliged', .i. a gabala anora  
 iar n-in dliged' a nemgabala gur t'ra. Ceit iar n-ecuir, .i. ceitu  
 agabala anora iar n-ecuir a nemgabala gur t'ra. Techta iar  
 n-etechtu, .i. dliged' a gabala anora iar n-in dliged' a nemgabala gur

(O'S 1897)

c/

ni?

inne/

If there was not established law this is what would happen, but if there was established law, they should be regulated according to it; or, either of the two men would have perished in truth, i.e. Conall or Laeghaire. DISTRRESS. —

Question.—Why is distress ('athghabhail') so called? Answer.—Because security is obtained after insecurity, for no surety could recover his land given as security, if distress for security and guarantee did not come to his aid, for it could not be settled on account of the illegality of false 'bescgna,' if the distress from a surety did not come to relieve the 'bescgna;' hence it is called 'athghabhail,' because through it advantage is obtained after disadvantage, property after the absence of property, possession after non-possession, truth after untruth, legality after illegality, justice after injustice, lawful possession after unlawful possession, right after wrong, order after disorder; all which are obtained.

? Besh p 84 n.2

had to?

Question.—Why is distress ('athghabhail') so called? i.e. I inquire, why is it called the distress quick or legal? Because security is obtained, i.e. because it is lawfully obtained, i.e. a pledge and a hostage for taking it now. After insecurity, i.e. for not having taken it before now. For no surety could recover, i.e. for no surety could recover his 'cenn iatha,' i.e. his field, his land, which he had given up in going security. If distress for security did not come, &c. i.e. unless this quick, lawful, and proper distress came to his relief respecting the right to which he is entitled. For it could not be settled, i.e. for it could not be properly done at any time on account of the illegality of bad 'bescgna' which was mentioned above. If the distress did not come to relieve, i.e. unless this quick, or legal and proper distress should come to his relief, according to the good and beautiful knowledge. Hence it is called 'aithghabhail,' i.e. hence it is called or denominated the quick or lawful seizure ('aithghabhail'), i.e. from its not having been before taken. Advantage after disadvantage, i.e. advantage of taking it now. Property after the absence of property, i.e. without ceding one's rights. Possession after non-possession, i.e. legalization of debts, which were hitherto withheld; there are pledges now, i.e. the legalizing the seizure; or, after not having done it hitherto. Truth after untruth, i.e. the truth of seizing it now after the untruth of not seizing it before now. Legality after illegality, i.e. legality of taking it now after the illegality of not having taken it hitherto. Justice after injustice, i.e. the justice of taking it now after the injustice of not having taken it hitherto. Lawful possession after unlawful possession, &c. i.e. the lawfulness of tak-

if [athghabhail] compare them all

submitting to law

DISTRESS. τραπεζα. Κορη ιαρ n-εκορη, .i. α γαβαλα, .i. in conari fuizill ιρ κορη ναεκομαρη ανορα ιαρ νεγεορη α nemzabala κυρ τραπεζα. Recht ιαρ n-ανρεcht, .i. οριαταο ανορα ιαρ nemοηιαταο κορ. τραπεζα. Κο τασαι b huile, co gabter pin uile αρ in ηzabal αιε no εζοα.

|| IV 386.3-5.

5 Αρ αν αηzabal ιρ αιnm coitcheann do cach apuch pnyr tobug cach a ley. Αηzabal in pin αd penar po pio, αd penar olcc anmuinib, αd penar maich muinib, zabitir a cin in cach cirtach. Zabitio per pnyr a puachar eipaicc.

*etymology*

10 Αρ αν αηzabal, .i. αρ in in ιρ αιnm coitcheann do cae pnyr oς perit toibzenn nee in in oiziyar do perit οηιαται, .i. αηzabal in ni pin. Cio pe ni tref a toibzenn cae coma αηzabal ba paiti nyr. Αd penar po pio, .i. αηtarpzichep maie don maieib. Αd penar olcc anmuinib, .i. αηtarpzichep ole don ti na denano maie οα muinaib. Zabitir a cin 15 cae cirtach, .i. gabter zae cirtach ma cina, in tan nae paζa epic. Zabitio per pnyr a puachar, .i. zabitio in per pnyr noentap in puachtain epic a cein po gabur do.

*usual fr. on fozard!*

O'D. 115. *in/* Cair cto αρ α nepnar cethirplichtr for [αηzabal.] Αρ ηndi αρ cethapda do οα pect ποδα pema, .i. ciniud 20 ιαρ τuiptiu ocuy cin ιαρ cinud, failll ιαρ cin, apud oizio<sup>#</sup> ιαρ failll, ocuy elud oizio ιαρ n-apud, ocuy ionaidiu piao piaoηairib.

*no fozard O'D 115*

Cair, cto αρ α nepnar, .i. [comari] cin cto αρ α paithep no cto αρ α n-arpnetep cezapuillect, no ceθpe arnep no ceθpe zneiti for in 25 ηzabal αιε no εζοα. Αρ in οι αρ ceθapda, .i. αρ in in ιρ ceθapda ιρ pemtectach pe na gabail, .i. fuirnyr<sup>x</sup> gabail<sup>\*</sup> Ciniud ιαρ τuiptiu, .i. zinemain do ο maichir ιαρ na τuipti ο αθap. Cin ιαρ cinud, .i. cin do denum do ιαρ na zinemuin ο maichir. Failll ιαρ cin, apud oizio ιαρ failll, .i. apa do tabairt αρ [o pechemuin τοιθεδα] in 30 oizio ιαρ failll do denum um cina pin cin ic. Elyo oizio, .i. elo do leca um oizio ιαρ tabairt apa uime<sup>#</sup> Ocuy ionaidiu piao piaoηairib, .i. ocuy αρ nembet do petem τοιθεδα a n-urpnao a piaoηair piaoη co inoηaic.

O'D. 116. [Α ceθuir pin ιρ pe biudburio, ocuy a tpi pe pechemuin 35 τοicheδα. Ιρ ιat na ceθuir ιρ pe biudburio, ciniud ιαρ τuiptiu,

<sup>x</sup> O'D. 115 add .i. is aithgin is raiti risin zeall, uair ni harada atgabalu ainside o bias tabairt.

<sup>\*</sup> " " " .i. do biudburidh .i. ni haca foethar si uile no mbiait-si munu bebis *im.*

<sup>#</sup> O'D. 115-6 : .i. failll do denum can impofail d'ie iat ndenum in ciniudh .i. folluzadh .i. bidbruidh .i. apudh dligidh do tabairt ias failll do denum imin lenaisin .i. o pechemuin τοicheδα .i. apud co dligidh .i. in cirtach

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-att.*

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 regarded 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, 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.

*which establish*

*(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

DISTRESS. ocuf cin iar cinuud, ocuf faille iar cin, ocuf élóó dlizid iar n-apaó. 1r iac na tpi 1r ne pechemuin toicheda, cinuud iar tuirciu, ocuf apud iar faille, ionuioi fia fiaonuib.]

gl. 269 (end)  
110D 116f. (0D 1899)

1 Ocuf ar inó hi it ceteora athgabala zaióter ann, .1. 5 duine, ocuf hiriu, ocuf marbóilí, ocuf beoceatpa. *herdile 0D 116*

gl. 270

Ocuf pobit it cetheora fodlai, ocuf ceteora aithgabala for cach ae, for duiniu, for hirinó, for marbóilí, for beoceathraib.

Ocuf ar inó hí ar cetharóae ppur zaióther aithgabail; cin<sup>1</sup> ocuf znuim<sup>2</sup>ai, ocuf eirac.

coimide 0D 117 (nd)

inbuidit dligthech 0D 117

Ocuf ara inó hi ar cetharóae co nozi aithgabail iarppuidiu: toxul iar nelud dlizid, comnaeth iar toxul, parc iar coimdech, aipnaide dlizid ppi popur techtae <sup>o'D. 118. 7</sup> [iar parc] co cuingelnuu coir in n-inbard dlizteó.

comnaeth?

gl. 272  
I 210. 26f.

15 Ocuf ar inó hi ar ceatarda po <sup>to-ora? (see gl.)</sup> zepa ron maní zelltar di; rozeiltad, ocuf mbleit, dióim, ocuf dilri co ndilmaine.

Ocuf ara inó hi ar cetharóae ppur nzaiother athgabail: ppi, ocuf dlizid, ceit, ocuf techta; [ocuf coir 20 naócomairc; \* ar in coir naócomairc 1r ainm] coitcenó doib uile, du i mbeó corai pechemoin ppi aócomairc a bpeiti don bpeithemuin. <sup>cora 0D 118. nad corus? (see gl. 272. 13)</sup>

\* CCF. B. 25 H 146, quoted: amal as beir i Senchas Mór.

Contitthui 0D 118  
h C1H 884. 39  
(0D. 1900)

Ocuf ara inó hi ar cetharóae conteichtaiz fon; cin ocuf tobaó, raizi ocuf inableozan.

25 Ocuf ara inó hi it ceteora eirca do/cuirin di reota caó upcuinó; aózin ocuf dhre, tairzille ocuf enec-lanó.

Ocuf ar inó hi it ceteora ppim fodlai píil forppuidib, .1. lan ocuf leth, trian ocuf cethramethu.

9 <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, ~~lawful~~ waiting at the proper residence after notice with the proper securities in the proper places.

*awaiting law*

*periods?*

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.*

*asking*

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 <sup>presumpt</sup> 'eric'-fines for the 'seds' of every <sup>the man</sup> chieftain: restitution and 'dire'-fine, additional interest and honor-price.

And because there are four chief divisions made of them, i.e. full and half, one-third and one-fourth.

*§ N. bonheddy.*

110'S 119 DISTRESS.  
gl 274.128  
(some omits?)

Ocur ar inD hi it cétheora fine ata nefom con-  
beirat cinaid <sup>cash bunuidh 0'S 119</sup> cáca bunadais: gelfine ocur derbfine,  
iarfine, ocur inDfine. *lidi 0'S 119*

Ocur ar inD hi it ceteora felba bit for cach adgar  
5 ocur adgarpter: felb finí atárdai, ocur felb pláta ocur  
felb Scalra, ocur felb maithrai, no felb altrama; no  
bí co comraicet huile for oen; rom bí imbét a di, no a  
a tpi, no nachae aenar nacha techta.

#  
IV 142.14

Ocur ar inD hi do nairgella cach ara cethrai a  
10 coir comatcera fpu na cethri comaitchiu ata nefom  
immidbiai fpu da taeb ocur fpu da n-aircínD.

Ocur ar inD hí it ceteora uirathar do cuirin:  
uirathar brata cai, ocur uirathar cana, ocur auirathar  
cairdi, ocur auirathar fpu neimtiu.

110'S 120, C 2694  
(0'S 1901) gl 276

15 Ocur ar inD hi it ceteora aras fpu tobngiter na  
ceitri aifiaitair; aithgabail fpu brata cai, gill fpu  
cain, aithe fpu cairdi, gell fpu neimtiu.  
*[or cethn' airge] e.cethir airge 0'S 120, C 2694 foibgidhthud 0'S 120*

110'S 120, C 2689  
geall 0'S 120

Ocur ar inD hi it ceteora fodlai fil for gellaib: lan  
gille, ocur lethgille, trian gille, ocur rmaet gille.  
*mesraiginstar 0'S 124*

110'S 124  
~~C 2689~~  
C 349 O'D. 124. gl 250 282

20 Ocur ar inD hi it ceithri pechta no merraisretar  
bretemnacht: pecht naicneD, ocur pecht petarluiz,  
[pecht fairde,] pecht nuDriaDnairpe.

110'S 124, 1698  
comlanad; fir forsa  
0'S 124

Ocur ar aní ir cetharDa conoige pect: fpu ocur  
gell, comic ocur comlaine; fpu fpuir naftairde bre-  
25 temnacht; geall fpuir timarzar a coruib bel; comic  
iar taimtect; 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.'

DISTRESS.

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.

ownership (claim) ?  
cf. 2<sup>d</sup> R. 27 § 27<sup>2</sup>

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.

neighbour / who are about him

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.

wards

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.

cf. Books p. 75<sup>2</sup>

<sup>"Binding"</sup> securities by which these  
<sup>ie. Seiwobdichter</sup> four 'Urradhus'-laws are enforced: distress <sup>to 17</sup> as fixed by  
<sup>hostage for</sup> Brathcai, a pledge in 'Cain'-law, a <sup>for</sup> hostage in interterritorial law, <sup>for</sup> 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.

have decided?

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.

cf. 2<sup>d</sup> R. 27 § 27<sup>2</sup>

forsa ruidmíthur O'D 124

110' 124

DISTRESS.

Ocur ar in ní ír ceárua fpu<sub>r</sub> ruidmíthur ríde: &?  
elzain ocur toirceó, anpír ocur eirge, aét in eirge í[5]  
fpoó foóal fon; rop toirceó roba elzain.

is fo foóal ann 20 en robu toirceó robu ealquin O'D 125

Ocur ar in ní robuur ceóru uídi ro bátaí for  
s rurozru d'irge: aon, ocur t'reiri, cuicé, ocur deómu,  
O'D. 125. zenmo bi turbuir, ocur [Fuiréiu dal] i nairfooru O'D 125

isofografolligisch x

probable for cenno-brú?  
(it's ob post) I 78.24f.

Occur ar in ní ro buí ceóruílic a foórua do athgabail:  
occur ba aon zach athgabail, ar ní fuilgeó nech  
cín araile, aét a éinad radeirín; ocur a fuil for aoin,  
10 ba ain for urozu, a fuil for t'reiri, ba t'reiri for  
urozu, ocur a fuil cuicé, ba cuicé fpu urozu, ocur  
a fuil fpu deómaíó, ba deómu for urozu.

cinuid / O'D 125  
cin 5 x fri  
for 3/?

Ozur ar in ní ír ceárua foóera fon: eir-cianu & 725  
ríac ocur aóirgene, .i. eir-cianu c'íich, ocur toirceó,  
15 ocur coibner, ocur raóbu no turba, o nairgeirad sic O'D 126  
feme cin cach comfozuir for araile, amuil beper a  
eiric ocur a díba.

critic 7 cinuid O'D 117  
but fáich O'D 125

[10] : 200 20, 370. r it, cf. p. 284 4

Ocur acaóí athgabail rí la feme: athgabail cínca  
[15], ocur athgabail inableogain.

R. 20 [O]o aiplicher anta for athgabala, ocur da napa do  
cuirín do cach athgabail cen turbaó ocur zen eppuó;  
apaó cuicé do pechemuin, ocur apaó deómaíde do  
feme. Maó athgabail inableogain gairéer ann, [r]o  
techtaró fom ceáruílic in urozu do athgabail,  
25 ocur ní ro teótaró inuipio anta na díchmanó aét  
díchim n-aoine nama. Do gper, ím ro emclad in ní  
do gres.

vinotto O'D 126  
(hand right)

Im-roemlad (p'isap anta  
pres d'ad'ed in d'estróru  
forma, l'ic im-gairé?)

\* <sup>the</sup> but <sup>the</sup> ~~charge~~, that is a sub-division [here O.D.] either (of) t. or e.

And because there are four things by which these are regulated: cognizance and intention, ignorance and unlawfulness, ~~except the unlawfulness which is full trespass; that which is intention is cognizance.~~ <sup>Ir. crimes and exemptions (wrongly explained by the ZCP 13.302.)</sup> DISTRESS.

And because there are four periods for notice of law: one day, and three days, five days, and ten days, besides exemption, and for hosting in a territory.

And because there are four divisions of the notice of the distress: and every distress was of one day *anciently*, for no one sustained the liability of another, but his own; but *now* that which has a stay of one day, had one day's notice, that which has three days' stay, had three days' notice, that which has five days' stay, had five days' notice, and that which has ten days' stay, had ten days' notice.

And because four things cause this: remoteness of debts and intention, i.e. remoteness of territory, and desire, and relationship, and rich condition or exemption, by which the Feini charge the liability of each kinsman upon the other, in the same way as he obtained his 'eric'-fine and his inheritance.

And the distresses that the Feini have are two: distress from a debtor, and distress from a kinsman.

Stays were ordained for distresses, and two notices were appointed for every distress without exemption and without defect; a notice of five days to the defendant, and a notice of ten days in the case of the inferior grade. If it be distress on account of a kinsman that is taken, they (the Feini) legalized the quadruple division of the notice for the distress, but they did not legalize stays or delays in pound, except a delay in pound of one day only. This thing was, however,

*always.*

*Ir. crimes and exemptions (wrongly explained by the ZCP 13.302.)*

*... of suits.*

*rich? (= reason)*

*con-ventio pt. of have adjusted*

*Kinsman*

*They had (possessed) had not?*

DISTRESS. reim iarum, conad ceitre anta, occur ceithri dithmanó, ocur da h-apaó.

nathgabala (?) O'B 126

roachur a fufocora nach faoinleagulgh ar diairus na uirruighi \*

Do ped upposna cac athgabail la feine, acó ni ro-  
car upposna cac aon painleagó, na diropair urnai. *naul i form unaid*  
5 Cúiceti fpi upposna dlige pua n-athgabail do pechemain, *a fufocora 126*  
maro ratar upposna, co comud cac a rairóbrí fpi zeall, *fuigell O'B 126*  
fpi breac, fpi cozur, fpi comatúr, fpi cura. Ar ur aipe  
irperar cúiceti (fpi conó) cuinóiger; ir de no cead, [n]i I 78. 14  
9 fpeilar athgabail pua cúiceti, ni fuadur la foxul; ar ur *fuatús O'B 127*  
10 de no ced, ar tpeó fpi ir cac mpiranne a moza.

gl 286  
om. O'B 126

o/

astadh fefeh fivve is cach midhrinn moidh *O'B 127*  
(reche)

arfouthur deachnuidhe do fine O'B 127

= Ar- (see gl)  
-cus O'B 127

Ad-rosarar dechmu do feine fiachaiz a fiadain  
fpecnaracur; arur dechmuó fpi rairóiró, (ocur) inbleoguin *suigh O'B 127*  
coirpneató fine fpi cac rairger cin. *h?*  
coirpneusa O'B 127

Cintac cac fine iar neloó, iar n-apa, iar n-upposna  
15 ocur iar n-irnuiz dliziró.

cf II 76.1

idhnuigo O'B 128  
gl 288

Dichceall cach neirlir; fiachaic cach polluó iar fpi,  
iar n-apaó, iar n-upposna dlige, zen comdeó fpi  
ditheach na fiacha a reir cach bepa riarta; cac coir  
fpi impenuó *a foxul triant do ceithur add O'B 128*

20 Cipe a tpi imma tpenaizeó ar cach athgabail  
inableoguin, fpi a cinnezar dlige fpi inóruacur n-  
inableoguin, arur inóruic cac n-inbleoguin ?

Tain, pape, forur, co comgillib techta.

afterwards changed for ever, so that there are now <sup>DISTRESS.</sup> four stays, and four delays in pound, and two notices.

Notice precedes every distress in the case of inferior grade, but no notice is served on a wanderer, or one who has no fixed residence. Give five days legal notice before distress be taken from a defendant, if notice be served at all, that he may have his property in readiness for a pledge, for judgment, for consultation, for adjustment, for contracts. Hence was said, "Five days for every sensible adult;" and hence was said, "Thou shalt not take distress before five days, thou shalt not carry it off by immediate distress;" and hence was said, "Debt is fastened upon it in the middle of the time."

can reach /

keep ?? r. coma?

are copies for a 'read' submit to

seize

A notice of ten days is served upon the <sup>tribe</sup> 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.

excuse?

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?

make valid? strengthened?

su. pl. 288.5

Driving, notice, and pound, with lawful pledges.

|| C 2675 ff. O' 128

cf I 258.12 DISTRESS.

(O' 1904)

Co tualuirdeter, co coimirdeter, co faraideter, co  
airnaideter ffu indruic inableogum? / Do foala triar  
do ceithur. cf C 2695, 2697

pl 292

Coir ord ura dlige dia lentar leir la tei[r]t do  
sgrauid airachta tiasdur.

pl 294

O tertaib coraib cenzur do gnim ffuiri tiasuid do  
coir a coingilla, naomunduib, rathuib, rionaire,

|| O' 132

frisiceci agra C 2695

Pecem fomia peicheman ffuiriaci asuid.

C 2697

= desruithin (cf 296.5)

Nað bi dorruithib reim raith, na rionaire, na  
10 forur, na pechem ffuiri a tuibenar.

|| O' 134

pl 296

X Fuadach, comde, forur, farc if geib. Nif fuada na  
diorraire; ni forraire naði fuirdi; nif fuigi nað

cf II 122 z. [9]

masi O' 134

cf II 122. 28

erzeoum na bi meirach rlan, na fpetech; X nif fuiriz C 644  
nað geallað; ni geallað nað fuirdle; nif fuigi nað

pl 298

15 oizi gnim fir rachaib; fpetech, tagra, occur im  
rotaacht im carad ai imuam reire bpecheman, co  
dicend ai ocur dilmaine cað coir.

|| C 645

inf of sigil?

Farc indruic inableogum gen anad ier aet anta  
deirbire.

|| O' 135 turroigne C

[urroigne no]

(O' 1905)

20 Olomtar turbuir; \* a teirid anho: tubad rloiz fo  
mendad; iaromoract cruir, no coirbena; no gabala, no  
cimir, no fir muirdeire conra i n-ailiru, no comzi  
comna, no leza do neoch birr ffu bar, no breit roza  
robuid O' 135

X C 2697 fuadach ~~cuim~~ cuimdi forus fasc. (non par!) nis gair nis fuadach  
nada forraise, nis forraise nada fuidligh (!), nis fuidligh nad erzeoir  
no na bi meise slar no fpetech

\* C 2698 it e sidhe inso: tubu slar (? sloig) fo mendant, iarmrecht cuire (?) no  
coire no gabala no turroigne no cimeith no fir muirdeire conra i n-ailiru, no  
cuirigh comna no leza do neoch birr ffu bar no breit roza no nadeithire.

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> ~~levied~~, be inferior to this. *of Book 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. *of Book p. 17*

The lawful notice to the kinsman is to have no delay except the lawful occasion of delay.

*of* The occasions of exemption are here set down; these are they: the attack of a host upon the house; pursuit of cattle, or a party; or ~~the~~ seizure *of cattle,* or *of a* 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

2700  
|| C 2699 f. : dian fir fesar fosc t'ro brethir i raunnein uird co teangair  
breodha, cin frisi rooghbradhtha, foris frisi cuimdeadhtha, setham arda labarthar

DISTRESS.

con n'ois'bhre; teiche gen d'icell do ce'ruib, (do) fortach  
do duinib; cuing mna do mna bi' f'ru uaithe; com-  
ruith f'ru nech bi' co talmuide; cuibrech darachtao;  
geall do incaib f'ru nech na da'm ceart: ingert  
s' b'ruithcán.

gl 300

As'heroch ra'o; claechlo arim no édao; ol uige;  
aite'pach dlui n-arra; gabail cuirc do fer f'her'ca f'ru  
imbi corc. Cach de'rbao, cach turbuio co n'ois'bhre  
iar n'ia ocuf duine, olomtar fia'dain f'ru' coim' de cir  
10 corc.

O'D 137

frithar O'D 138 frithar C 2699

F'ruith'pethar f'ar'c f'ru' e'rlit; olomtar dia' lateirt;  
tia'zar do cum ra'ice f'ru' ara tir to'claithe, do cum  
foruif iar ren f'ru' ar a reib' r'loinnter. || Dian f'ru'  
f'ere'f, f'ar'c t're'f b'pethar an i'f n'eam i n-ur' do. Co ter-  
15 za'ire t're'oda gen foruif fe'chem, .i. cin f'ruif no gab'ter,  
foruif f'ruif n'geib'ter, fe'chem ar da' labra'thar.

O'D 138

gl 302

rew cin,

for old frise -  
th. 5492

suidig O'D 139

Olom dlizi foruif f'ru' ra'ige f'ru', f'ru' in'd'rucuf nin-  
bleogum; cin cach cin'ao' t'ruim.

O'D 139

f. II 4.30

O'D 139  
C. 2007.

Ocuf ra'ith'ce f'ruif f'ru' m'io'ther da'ingen ma [cuim-  
20 de'ada] cuair'o; gen cumar'cc nilur cethra, eich, ma'irc, O'D. 618  
muca, cairi'g, gabair; [b'io zach ae po leith ma cumann  
co'ir].  
nil'ethra O'D 139, C. 2700, O'D. 618

huar / = C. 2700.

(O'D 1906)

O'D. 116.

Ocuf ar in hi, .i. ar in ni i'f ce'the'ra gabala a'it no e'goa. [Duine,  
.i. fe' bu'oen im a cin'uib feim, ocuf im cin'uib a com'pocair.] n-ru, .i.  
25 a' f'epann. Ma'rb'oi'li, .i. na ma'rb' ada u'le'f fe nech. De'oc'at'ra,  
.i. na beo ce'tra do gab'tar i n-ath'gabail.  
Ocuf ro'bit ic ce'the'ora fo'ola, .i. pon ra't ic ce'the'ora ne'ce



notice of necessity; carrying off of cattle without concealment, persons swear to it; seeking a midwife for a woman in labor; struggling with an epileptic; securing a madman; procuring a pledge to protect against one who does not yield justice; preparing medicine for the sick.

DISTRESS.

To help

Changing ~~twice~~: exchanging arms or raiment; taking a drink; changing the wisp of his shoe; getting a drink for a patient ~~under a person's care~~. For every proof, every exemption on ground of necessity before God and man, witnesses are named after a just and proper manner.

of apparel (faith?)

whom drink cures (relief?)

for just & proper cause

indranct

Notice is sent along the track of the distress; two are mentioned along with the witness; they come to the green of the man from whose land the distress was carried off, afterwards to the pound of the man whose property they are stated to be. If the notice be truly given, the third word in order will convey it. Three things are to be announced at the residence of the defendant, i.e. the debt for which it was taken, the pound into which it was put, the law agent by whom it was taken. *who pleads for it*

if the land agent

law, form, fiction, fiction

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.

its place of safe keeping (if not inserted?)

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 'Irin,' 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 knowst the three-worded notice in orderly relation with proclamation of 3 things:*

**DISTRESS.** ina roveiglaíodéir athgabail do gabail an athgabail, .i. a cin fein ocuf tri uíó inableogán. Ocuf ceteora athgabála, .i. na ceitri petu, .i. pet aoini, ocuf pet tpeiri, pet cuicéi, ocuf pet wechmarde. For duiniu, .i. wine do gabail a n-athgabail in tan naé fuil ni seile aisi. For hirino, .i. perann do gabail a n-athgabail. For beoceathraib, .i. for na ceitria bio aisi do gabail a n-athgabail.

O'D. 116,  
117.

[Leat gacha hathgabála ina hinoligeó atgabála, co ruice wech mbu do Ecluir, ocuf ní tét etuim (.i. rmaét) tar cúic bú do tuait cío in ní dorli .xxiii. cumala, Maó cin apad, cin 10 tporcud gabur: ocuf írbeir ono, cach wine caithe dor li cumail, cúic feoit a rmaét imíteéta. Maó iar napud ocuf tporcud imurro, ír cúic feoit, da tecuit da ba, i n inoligeó gac athgabála a mbet ceitri ba; ocuf cío ní bur mó, ni tét tairir, .i. tar dá ba. Ma lua máat na ceithri ba in atgabail gabur ría napud ocuf 15 tporcud, .i. ír leé fuil ma ngabur in inoligeó, óir ní hinganta a taburta ina gabála cin apad, cin tporcud. Már iar napud ocuf tporcud; no ono ic cúic feoit i n-inoligeó gac atgabála iar n-arpud ocuf tporcud, cío bec, cío móir, uair ní hinganta a tabuirte ír in mbec má gabail ír in móir.]

20 Ocuf ar in hi ar ceitharóae rriir gaibther athgabail, cin 7rl, .i. ar in ni ro ceteora ernaire rriiri ngabther in gabail at no eoda. Athgabail cin, .i. in tuini roein aonur. Tuiniar, .i. mar aon ne neé eile. Eirair, .i. oire, .i. aténa.

Ocuf ara ino hi ar ceitharóa conogi, .i. ocuf ar in ni ro ceitri 25 ernuili comlanuischer iarann um a n-athgabail gabur in íb eoda írin. Toxul iar n-éluó, .i. toxal na athgabála amae iar lega élu in peteman toicheoa inoligeó don biobuid. Comnaeth iar toxul, .i. a tabairt a cae cin mann gen bia ír in oruim rrii iar no ír in mbachaca iar toxal a gabála. Paic iar coimreth, .i. paic na atgabála do 30 breit iar na tabairt a cae cen mann cin bia. Cuinnaithe óligiú, .i. iar mbet don peteman i n-urnaid co óligéé a n-arpur iar mbreit a paic, .i. urnai in neé ólegur ann tar a cenó, gella ocuf arsi ír in n-arpur óligéé. Co cuingelniu coir, .i. cur na coma tpebairpe ólegur oi do rper coir do naómunnaob ocuf do narpairib, .i. in moir- 35 íreir. In n-inbair ólig, [.i.] ír na mbuib ata do rper óligiú.

Ocuf ar ino hi, .i. oguf ar in ni ír ceitharóa rrethnaóther uirri ann ro on. Mani gelltar oi, .i. muna tuctar gelltar a cenn in a ruarlasaó. Rogeiltas, .i. in ni do bepar ír in ni rogeilur in

1 Three kinds. See page 259, where they are enumerated.

? uirriú ? sa hpt.

4I 288. 15; 296. 12.  
Σ 464 21.

(O'D 1907)

gl. fo-sam

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-surety

The half of every distress is the fine for taking it unlawfully, as far as ten cows to a church, but 'etuum,' (i.e. the fine) does not exceed five cows to the laity, even for a case that would incur twenty-seven 'cumhals.' If it has been taken without notice, without fasting; it shall be regulated by the law, which says: "In every man-trespass which incurs a 'cumhal,' five 'seds' is the 'smacht'-fine for violating the law." But if after notice and fasting, five 'seds,' which amount to two cows, are the fine for the illegal taking of every distress up to four cows; and though it should be more, the fine shall not exceed this, i.e. two cows. If the distress taken before notice and fasting be less than four cows, there is one-half of it charged for illegality, for it is no wonder that this should be given for taking it without notice, without fasting. If it be after notice and fasting, the fine shall be five 'seds;' or rather five 'seds' are the penalty for the unlawful taking of distress after notice and fasting, be it large or small, for it is not more wonderful that it should be given for the small than taken for the large.

to be decap

(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.

rissons i.e. nascares  
Cochr. p. 34.  
periods (read in badly)

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 dechmuic .i. otta na VII. X. amach .i. set dechmaide .i. do  
 cin bodla .i. for dechmaid, no do cin bodla .i. lobuch do mic 7 t'ei 7 th'  
 iarmuid co dechmaid, 7 inbleoguin O. VII. X. annul O.D. 118.

O.D. 118

272

Senchur Mór.  
 = ch

f. O.D. 1564  
 ditto?

DISTRESS. athgabail amach, .i. na meig. Ocur inbleit, .i. in ni do bepar don  
 luic um luic umri, po aigne elana no neih elana. Oitim ocur oilri,  
 .i. in ni doimur a lobad si .i. na cuic feort tet a lobad si, ar cach  
 laithe naiginnra o tucra amirri lobta. Co ndoilmaine, .i. oilri na  
 athgabala fein don fecheman toicheoa, cor oiler mane de .i.

Ocur ara ino hi ar cecharoa friur ngeibther athgabail;  
 friur ocur oiliseo, .i. ocur ar in ni ip ceiru ermuile ar a ngeibther in  
 gabail ait no esoa, .i. ocur ar in ni ip ceteora hepmuile ar a nazurp-  
 ar in cin im ar gabad in gabail ait no esoa, friur ocur oiliseo, 7rl. Coir  
 n-atcomairc, .i. ar in ni ip annm doib uile, .i. ip ler a friur in conair  
 ar a n-azera in cin im ar gabad in athgabail, in conair fuizill ip  
 coir n-atcomairc. Tu imbet corai fechemoin friu atcomairc,  
 .i. du, baile no maob imbro na fetemam um in cangen a friur coir pe  
 riarpai a bpete do bpetemam.

15 Cro fat po depa in conair fuizill do tabairt ar aino ioir ip  
 na athgabalaib ann fo, uair naor conair fuizill don tiazgur  
 do gabail na athgabala? Ipe in fat po depa, maic ler in fetem-  
 mium toiti a friur in conair fuizill ar a n-azera in cin ima  
 ngebaro in athgabail. <sup>(omission of about 6 lines of MS. but mostly repeats this part)</sup>

(See below)

20 Ocur ara ino hi ar cecharoa conteithaig fon, .i. ocur ar in  
 ni ip cecharoa ima coicennadter ann fo athgabail do gabail, .i. fet  
 cuici no dechmaide. Cin, in cin do ni in tuine buden. Tobach, .i. in  
 timbleogan ip uera [cin a mic ocur a ui]. Saig, .i. in timbleogan me-  
 donach [.i. cin comocuir co a fet dec]. Inableogan, .i. in timbleogan  
 O.D. 118. 25 ip ria, no cin, .i. fet ane, ocur tobaic, .i. fet tpeir.

f. II 344.1-7

Ocur ara ino hi it ceteora eirca do cuiriu, .i. ocur ar in ni  
 ip ceteora eirca tpeiridter no tarriurtao do feort cach uaral coonair.  
 Aitigin, ocur oire, tairgille, .i. in gell toirneoc netur ner na  
 petair ona no airleci.

(O.D. 1909)

30 Ocur ara ni it ceteora primpodlai fil forpuiuib, .i. ar in  
 ni it ceteora primpogla fil forp ni esoa hiriu. Lan ocur leth, tri-  
 an, ocur cecharaimthiu. Lan, .i. ip in cet fet. Leth, .i. ip in fet  
 tanuire. Trian, .i. ip in tpeir fet. Cecharaimthiu, .i. doirio cetrume  
 cubur brath.

enggi (<ennac)?  
 4 'innvent'  
 O.D. 1909 MS.

f. C 1716

35 Cecharoa na aithgina, .i. aithgin a feillaic bir no curthe; let  
 aithgin a nedgi boit, no meic, no mna innzi; trian naitghina a  
 fillaic feirnan a cruo comicera; cetrume zac maipr muniter  
 a feib: fuio fuidter; no cetrume cac oir po gab curtech; no

<sup>1</sup> Seventeen. This number has reference to the divisions of a Fine. Vide O.D.  
 1003. = indifine

λ no cin seoit aine, 7 tobach seoit treise, 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 *what depends on*  
 forfeited every natural day after the arrival of the time of forfeiture. Complete, *forfeiture.*  
 i.e. the forfeiture of the entire distress itself to the plaintiff, so that it becomes his  
 lawful property.

I 110. 10

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.<sup>1</sup> 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.

*'relieving phage'*

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-

*stake*

*wantress.*

*f. C 228 \**

*nd??*

T

C 228 cethraime cacha maint mainigligh (read mainigligher). 1. ara

robui ceth oc indethbis

DISTRESS. dono cethruime aigime for in fer bir cethruir ag indethbire  
torbaro. *forbuidh; cethruola na haithegin indain 08 119*

*cethruime dire for muni-  
cuttha no sealladh fiach*

Cethruola indire: lan noire i ret arabi retaid, let oire ina  
táinigib, trian oire ir in tref ret; doiri cethruime cubur bhrath.

Cethruola in tairgill: lan n-oiru ar oi laite dec, let oiru ar  
re laite, trian noiru ar ceitri laitib, ocuf cethruimi oiru ar tri  
laite. *cethruola in tairgille inn sin add 08 119*

*cethruola na  
henuclainde inn sin / 08 119*

Cethruola na eneclainne: lan eneclann do nec i n-aitliur, let  
eneclann ina dorbbraterr athar, trian n-eneclainni ina mac  
10 ríde [no ina mgin], cethruime eneclainne i n-ua. Cethruola na  
cethruola co cethruola for gac ae a cethruilic.

(08 1910)

ead

15 Ocuf ar it cethruola fine, .i. ar in m ir cethru rindó canberuf cin  
in caic ir coibneram doib a buna. Selb rini atarua, .i. fine athar  
aga fealbaró. Selb rlattha, .i. a rlat aga feibiu. Selb ecalra, .i.  
20 feib altramá, .i. in ti do m in altram aga feibaró. Ro bi co com-  
raicet, .i. ro bi uair a comraicir na feiba rín uile for aon uime, .i. in  
mbaró ir mac uiraró. Imbet a oi no a triu, .i. ro bi uair a mbi a ró  
oib aga feibaró, .i. rina athar ocuf fine mathar. No a triu, .i. fine  
25 athar ocuf mathar ocuf a rlat. No nachae aenar, .i. in ecluir ar  
i noul a naitéri, uair do tesma uime do bet san rlaté, ocuf noú  
tesma a bet san ecluir.

(260-9)

(08 1911)

4 IV 68.7

Ocuf ara inni do nairgella each, .i. ar in m ara taburtar gell  
toirpneé tar cenn a cethruo. U coir comaterra, .i. ro comilleó in  
25 atachur comuró do reri coir. Rir na ceitri comaterru, .i.  
ri rna cethra comitig ad comnera ró rir bir uime. Rir da taeb, .i. in  
raoa. Rir da naircino, .i. in gairu.

*gl. on aurathus cana!*

Ocuf ara it cethruola uirathar, .i. ocuf ar in m ro cethruola  
raitir uirpinderr no tarurrtar. Uirathar bhrata cai, .i. a cin a  
30 briteinacé Cai Canbretaró uirur. Uir ar aratur a cin ir in riasuil.  
Uir ar ar cairoi, .i. ir rair aratur a cin na rogla do nódher ir in  
cairde. Uir ar ar rri neimtiu, [.i.] ruidler tobaé caáa bepcna. Ocuf ara  
it cethruola arag rri tobngirer na ceitri uir aratur, .i. uir-  
35 pinderr, no tarurrtar, .i. na ceitri uir[at]uir ipo. Aithgabail rri  
Uraata Cai, .i. aithgabail do gabur um in m olegur a mbretemmaé  
Cai Canbretaró uirur. Siad rri Cairu, .i. a tobaé do siad in m  
olegur a Cann. Aitiré rri Cairdoi, .i. a tobaé da airuiri in m olegur

tution upon every man who is with <sup>How other</sup> four persons at a work of a <sup>DISTRESS.</sup> beneficial character, though unlawfully done. <sup>presentable malversation</sup>

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 'taigille' 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. I 641*

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 distinction of common husbandry (no cancelled)*

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 geschuldet wird, wird auf frund eines gnech ergebrohen."*

DISTRESS. a caíro. Sell fpi neimthiu, .i. sell don Eclair, ar ata nemtreenacur  
pupin ní olgíur. Ruroley tobairg na mberena rin.

Ocur ara it ceteora foela pil for sellairb, .i. ar m m íf  
ceitri foela pil for na sellib. lan gille, .i. fpi nepam iar mbreitem-  
nur. Let gille, .i. fpi nem [nepam] iar mbreitemnur. Trian gill,  
.i. a n-urp[uis]ill. Smacht, .i. fmaect gille pectmaro do fcur tpoirce  
im nepam, ocur a let im nemnepam.

4 II 98.3 CCF 1141  
(OIB 1912)

only half of this commentary  
O'D. 120. [Smact gill ecinnteç fpi fuigell cuir ocur cunnurca etir iní  
if nepam ocur naç nepam, cío 1 Cám cío 1 n-urpádur, fpiur in ní  
oif nepam ocur naç nepam do gaurb ocur bpaubis ocur gonaub,  
7rl., co techp nupfuigill, ocur fmaect gill pectmaro fuioio ainn-  
rde. Letgille fpi m naç nepam 1 cor ocur 1 cunnurto iar  
mbreitemnur, ocur langille fpi ní if nepam nia mbreitemnur, r. iar  
ocur trian gille iar mbreitemnur fpi gata ocur gona, 7rl., cío  
a Cám, cío 1 n-Urpádur, aet Cam Adamnain. Trian gille nia  
mbreitemnur inntirde, ocur letgille iqum, ocur lámgille ó  
deoruro ocur o dinnba, mundu eprebuire; dia mbe, if for gne  
gille cach aom.

O'D. 120.

CZ 193f.

29

cf glossary

Lamgille fpi romuine forerbut, ocur fpi cach nepam toirce  
iar mbreit, ocur let gille nia mbreit, ocur trian gille fpi fcur  
trource. Let gille fpi inucca pceo fercta iar mbreit, ocur trian  
nia mbreit, ocur fmaect gille cinniteca do fcur tpoircte.

cf CZ II 144  
secau x

|| C 2690 f.

cf III 323. 4f.

Ocur na epnuile eile oilcena, .i. fuigell gauri, 7rl., fmaect-  
gille ecinniteca do fcur tpoircte, fmaect gille cinniteca nia  
mbreit, ocur trian gille iar mbreit, etir Cam ocur Urpádur, aet  
Cam Adamnain, ocur fmaect gille cinniteca ocur trian gille ocur  
letgille ifpuroiu.

l. iar

Cach fuigell cuir ocur cunnurca, ona ocur aine ocur  
airlicce, ocur cach ní if nepam toirceoi, muna be for diul ocur  
rena, if trian gille fpi fcur tpoirce, ocur letgille nia mbreit  
ocur lamgille iar mbreit.

cf III 326. 12

Caç fuigell cuir ocur cunnurca, ocur ona ocur aine ocur  
airlicce, ocur cach ní if nepam toirceoi, dia mbe for diul ocur

<sup>1</sup> Law of Adamnain. The 'Cain Adamnain' is contained amongst the Brehon Law MSS., and has been translated by Dr. O'Donovan. Vide O'D. 3874-3905.



interterritorial-law, i.e. to distrain from the hostage what is due in the interterritorial-law. A pledge in the case of dignitaries, i.e. a pledge to the church, for what is due to it is sacred. ~~It is lawful to distrain for these~~ 'besnas.' DISTRESS.

And because there are four divisions made of pledges, i.e. because four divisions are made of the pledges. Full pledge, i.e. for an article of necessity after judgment. Half pledge, i.e. for a thing which is not an article of necessity after judgment. One-third pledge, i.e. in arbitration. Smacht-pledge, i.e. a 'smacht'-pledge of seven days to stop fasting for an article of necessity, and the half of it for an article not of necessity. 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 fasting (2) before (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.

réna, ir rmaétt gille réctmaró do'rcur troirgcté, ocuf trian gille  
ria mbreítt breíte, ocuf langille iar mbreítt breíte.

Caé fuigell cur ocuf cunnurta, óna ocuf aítne ocuf arlice, ocuf caé ní ir tainiri neium toirctoi na bí for diul na réna,  
5 ir rmaétt gille réctmaró fpu ræraó troirgcté, ocuf trian gille  
ria mbreítt breíte, ocuf leé gille iar mbreítt breíti.

Caé fuigell cur ocuf cunnurta, óna ocuf aítne ocuf arlice, ocuf caé ní ir tainiri neium toirctoi, dia mbi for diul ocuf  
rena, ir rmaétt gille ecnntea óa rgreapull óéc fpu fuarlucaó  
10 toureoc ocuf rmaétt gille, réctmaró ria mbreítt breíte, ocuf  
langille iar mbreítt breíti.

Dreé mngata ocuf tuirgine ocuf raruigcti, ir ramuró ir  
rmaétt gille ecnntea in óa rgreapull óéc réctair ria mbreíte-  
nur, ocuf trian gille bí etir Can ocuf ururor.

15 Má geall beí arde máit a péch, ocuf foiche óe don airctet,  
ocuf ní bí fonarom a éairce, ir diulur cin a íc cé beé uran ann.  
Óia mbe fonarom a éairce, ir íc in uran bíí ann, no ir a leé  
óo.icc.

Má comáru fpu riachair, cé beé fonarom cin co be, ir diulur.

20 Má írle máit a péch, ir tuilleó fpuí cur ub fpu a riacha, ce  
beé fonarom cin co be.

Má geall beí áirde máit a péch, ocuf nioat foiche óe do  
airctet, ocuf ní bí foðnurom a éairce, ir ícc in uran bíí ann. Óia  
mbe fonarom, a éairce uile, .i. annann amuil é réin, ocuf a péé  
25 óia énoó.

Má comáru fpu riachair, ocuf ní bfuil fonarom a éairce, ir a  
tuicim ma riachair. Óia mbe fonarom a éairce, ir annann  
amuil é réin, ocuf a péé óia énoó.

Má írle máit a péé, ocuf ní bí foðnurom a éairce, ir a diulur  
30 ocuf tuilleó fpuí cur ub fpu a riacha. Óia mbe fonarom a  
éairce, ir annann amuil é réin inn, ocuf péch óia éinn.

X Má amluig óo béruí na gealla fo co narí uma, no óir, no  
airgeat, no diam galur bunuró nor bepa, ir ícc na riac.

Muna éinneter aite forruí, ir leé a fuachtuna ma riachair,  
35 ocuf tuilleó fpuí máo 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

for all this commentary

troiscthi O'D 122  
(+ so brand here!)

bidh C 2691

|| C 526-8 to p. 280-281 ||

O'D 123

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>l</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 inure*

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~~ <sup>besides.</sup> *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.        Dia cinnuip cín aiti forruio, íf a fiac dia cinn, ocuf a nairice  
cío it olcca.

= séat inn?

Dia cinnuip cín forrim na ngeall ro, ocuf dia ndénuip a  
forrim, cúic feoit no deé rinn.

3. Muna cinnuip cín forrim, íf leé cúic feoit no dech feoit  
ífin cumtabuipit rin.

Dia comuipléctur don tí nof beip i forrim, íf rlan dó munub  
forruis ngníma. Diam forruis ngníma do beuip forruio, íf  
a tuicim ina fiachuib, maó comaró. Munub comaró, íf amuil  
3. no ráisium. No ono a tri tpuoir, .i. uilri in feé, maó luza  
C. 2692. ina fiach forrimme in gill, no uilri [inforbarra] colla, no  
diablaio ngnímuio.

|| 018703

Maó geall do beuip rri fiacuib, ocuf bró lof for in fiach,  
dia mbe fonuioim in luif íf a ícc. Cín cu be fonuioim ono, dia  
1. mbe aitiuio a íce in caé triaé acurpuip, íf leé in luif do íc.  
Muna be fonuioim no aitiuio, ní híctur aét colunn náma; ocuf  
tairuc in gill, cío geall luif; ocuf cia no terna do naé galuip,  
cín ní don lof naé do terna drazbail. Cío be uib dono cinnip  
inforbuipit, íf a fiacha cuna inforbuipit do. Muna cinuip  
20 eip, íf aétin náma.]

C. 2693. [Maia galuip buna cinnuip re re n-ruaile, a maip do biuba,  
ocuf a feé do feám toithio.

Maí galuip connabartach moipio re re n-ruaile, leé a  
maip do biuba, ocuf leé a fiac do feám toithio.

25 Maí iar re noitma ro gataó an geall, uipe ocuf eneclann don  
feám toithio ann, ocuf noá n-uil ní don biuba.

Ocuf maí re re uítma ro gataó an geall, eneclann don  
feám toithio ann, ocuf uipe ocuf eneclann don biuba.

Slan ngill, .i. dia ngatar an geall on rri dia tabartar, cío lan  
30 gille, 7rl., íf rriur icar uipe ocuf eneclann mo, ar íf luif co tuetar a  
fiacha dia éinn.]

[Ocuf ar inoi it ceithri pechta ro meipraisret, .i. ocuf ar  
in ni íf na ceíre uiauaio ro ro meipennaió a mbretemaét. Recht  
aicneó, .i. uiauaio ro bui ag loam. Recht petarluiz, .i. íf i in

(0181913)

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 are to be ~~left behind~~ <sup>?</sup>. But whoever of them stipulates for the increase, he shall have the debts with the increase. If there be no stipulation at all, it shall be restitution only.

If it be certainly an old disease *that has destroyed the animal* within the stipulated period, its beef is given to the defendant, and the debt to the plaintiff.

But if it be a doubtful disease within the stipulated period, half the beef is given to the defendant, and half the debt to the plaintiff.

If after the stipulated period the pledge be stolen, the plaintiff shall have 'dire'-fine and honor-price, and the defendant shall have nothing.

And if it be during the stipulated period the pledge has been stolen, the plaintiff shall have honor-price, and the defendant shall have 'dire'-fine and honor-price.

Safety of pledge, i.e. if the pledge be stolen from the man to whom it is given, whether it be full pledge, &c., it is to him 'dire'-fine and honor-price shall be paid for it, for it is his until the debt be paid for which it was given.

And because there are four laws which ~~are brought to bear~~, &c. i.e. and because these four laws are recognised in judicature. The law of nature, i.e. the rule which Adam had. The patriarchal law, i.e. this was the rule

*have been justified*

*taken*

\* O'K. 125 forsa ruidmíthar síde .i. tréasa ndenunn deline imarbus no tréasa  
rimhobasaigen n duine, no tréasa ndenual síde imarburus (!) ian fí  
(Seems to imply imcuidmíthar in text. Cf. imcuidmíthar O'K. 1137)

110'K. 124

DISTRESS. díruiatai no loipuirtar a Páitir, Achair do maíri. [Recht paroe, .i.  
Írauar.] Recht nuoiriáonairé, .i. ír í m díruiatai na ríonairí o  
O'D. 124. Gem Cuirp [cur amu]. .i. in caroin add O'K. 124  
O'D. 124.

cf CCF §21R

Occur ar aní ír cetharóda co noize recht, .i. ar in ní ro cétú  
Sarnuile comlanir díruiatai na bñete, no comlanigtheir do neim díruiatai  
nambreth. Fír púiri n-artaidéir, .i. ír fír lín comó aróar ar  
nac mbreit beirar ar o buir fír bñet. Seall fúiri timaróguir, .i.  
aóiru paoerín, no aóiru caointechta fúir coir natcomairé, .i. seall ír  
e ni timarigtheir pír in m cuipir nech uáto a cunnru ar tpebuir co  
oóuir o beluib, .i. seall fúir ríachab cuip ocup cunnairé. Comie íar  
tarimtéet, .i. lu no clete, .i. aic co comúide in nech óleguir ír in  
cínáó íar [caointechta] n-mtéet ír tar do denum, um in cínáó.  
Comlanáó íar neipe ríechta, .i. comlanus na díruiatai Cana, no  
Cairí, no uríuáuir, íar na bñiri, .i. íar na turhíro.

O'D. 124.

no comlanacht uadh for  
recht roicléistar O'K. 124

(2122)  
(26.1)

(O'K. 1914)

.i. acht in eige caspa is  
fófodail arnao on a  
farrad na lan as na, no  
is fófodagail son is ainm

í Occur ar in ní ír cetharóda fúiri rúimíótheir ríde, .i. ógur ar  
in ír cétú arnuile tpeir a neimnigtheir a cínra fín, no neimníotheir  
í na cínraib fín. Elguin [.i. ar compare], .i. a lán ríac. Toirceio  
[.i. ar torba], .i. arlantri. Anfir [.i. ar anpot], .i. letríach. Etze  
[.i. ar earba], .i. in athgín. Aét in eitze ír foó foóal, .i. ata aét  
idm ann aét in eitzi athgína, ír foó foóal in ní fín ararín in lan ír  
mo, no ír foódeátoí fon. Rob toirceio, .i. arlantri. Rob elguin,  
.i. a lán ríach.

O'D. 125.  
O'D. 125.  
O'D. 125.

coitcearn do casr fófáil O'K. 125

Occur ar in ní roóduir cétúe uíóí no batup for rúrognú,  
\* .i. ógur ar in ní roóduir cétúe pír no batup ar in athgabail ma  
O'D. 125. rtaburta ae rogná aru do pír ólúgi [es arparcaib o fín macaó].  
Senmo bí turbuíó, .i. gem mo ta linn turbuíó [.i. gáluir] do beé  
O'D. 125. ar in pechemun. Occur [fuiréiu óal .i. ríog ítir], ocupin óail eile  
porep é alet acobar a seill aza ruarúga; uair óa roib in óib fín ar,  
nocha rúga ara, ocup noéa seibteir athgabail óe.

lium?

3. Occur ar in ní ro bí cétúe ríde a rogná do athgabail,  
.i. ocup ar in ní ro bí cétúe ríde a rogná do athgabail,  
.i. ocup ar in ní ro bí cétúe ríde a rogná do athgabail, no cétúe gne  
maí rogná aréa don athgabail. Occur ba aon gach athgabail,  
.i. ocup ba ana naine no bí por gac athgabail, no in in ní no seibta  
athgabail do neóó, .i. a cín pém. Ar ní ríulgenó nech cín  
suaráile, .i. noé nimpúilginn neé cíná nech eile ír in aimpír fín, aét  
a cíná roden, .i. narparnta. Occur a ríul por aoin, .i. as inne a  
óualógur anta. Da aín por uprogná, .i. acupam a óualógur aráó.  
Ar ríul por tpeirí, .i. as inne a óualógur anta. Da tpeire por  
uprogná, .i. acupom a óualógur aráó. Occur a ríul por cuicte,  
4. .i. as inne a óualógur anta. Da cuicte fúir uprogná, .i. acupam a  
óualógur ara. Occur a ríul por óeémáio, .i. as inne a óualógur  
anta. Da óeémú por uprogná, .i. a óualógur ara.

cf 284.20

Étir cianu críeh, .i. beé a críe éuir cen ír ríaró a ana, .i. munab  
neapam caéme. Occur toirceio, .i. muna toirceio do e. Coibneir,  
45. uair ír aó ana coibneira aét a cín pém. Occur ríaróbrí, .i. munab  
cín ma roóduir. No turba, .i. ma óia ríadu gan abeé. Conaig-  
éiréaró péine cín cach comrognúir, .i. no comcoisereparó na péine

\* O'K. 125 eadha robatúir fí ar fóra apaidh no anta do veir dlígídh eg(?)  
arantúit o sin macaóil

which his Pater, his Father, spoke to Moses. Law of the prophets, i.e. Isaias, DISTRESS.  
 ꝥc. 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 binding. Pledge by which debt  
 is secured, i.e. his own pledge, or a pledge <sup>an actus</sup> <sup>an a.</sup> <sup>of (or) accomplice (or a case of)</sup> for ensuring right <sup>CCF R. 1, H134.</sup>  
 a judge <sup>for a</sup> (<sup>athcomare</sup>), 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 month, 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, <sup>taim-</sup>  
<sup>theacht,</sup> i.e. after transgressing, <sup>tar n-imthecht,</sup> i.e. the crime. Making  
 reparation after violating the law, i.e. fulfilling the rule prescribed in  
 'Cain,' or 'Cairde,' or 'Urradhus,' after breaking it, i.e. after violating it.

And because there are four things by which these are regulated,  
 i.e. and because there are four things by which these offences are regulated, or  
 which regulate in the case of these offences. Cognizance, i.e. intentionally, i.e. <sup>of wrongful intention for the liberation</sup>  
 full fine for it. Intention, i.e. for profit, <sup>of injury</sup> i.e. exemption for it. Ignorance, i.e.  
 without intention, i.e. half fine for it. <sup>five cases</sup> Unlawfulness, i.e. by wantonness, i.e. <sup>damage by negligence for</sup>  
 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 <sup>bail or</sup>  
<sup>pledge;</sup> 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>allways</sup> <sup>parts,</sup> 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 ein gac comozur rria ceile. Amuil beiref a eirió, .i. com-  
oipe. **D**iba, .i. tirió, .i. ret ocur mane.

(262.18)

Ocur ata di athgabail ril la feine, .i. da gabail aít no eíga  
gabur ano, .i. asur ip da athgabail uil do per in fenechuir. **A**thga-  
bail cincais, .i. a dualgur a cna buoen. **A**thgabail inableo-  
gum, .i. a dualgur imbleogam.

Ra airliether anta for athgabail, .i. aine, ocur tpeiri, ocur  
cuicti, ocur deémad, .i. no eialuaidi antaimda for in athgabail aith no  
egda. **D**a napaó do cuirin do each athgabail, .i. da ara do can  
in pefa, no do can na inuiri, .i. ara ar cincaé ocur ara ar imbleogam.  
**C**en turba, .i. galur; uair ni tabur a turba, .i. galur do beé ar in  
pecheman. **S**en eppao, .i. iarrao; uair da roib ni uib rin ar nocu  
raí ara ar, .i. sen eppao in ara ce do ró turba. **A**paó cáite do  
pechemuin, .i. for in cincaé gnao péine, .i. gan ní ip luó na ar[a]  
cuicti ar cincaé gnao péine. **A**paó deémaid do feine, .i. for in  
per pine ip imbleogam do neoch ip gnao péine. **M**aó athgabail,  
inableogam, .i. ma imbleogam gnao péine gabtur ann i n-athgabail,  
ip ann atá rin, .i. ma gabail aít no egda gabtur ann in cin mableogam  
gnao péine. [**R**]ó techtrarom ceáirliét in urrogra, .i. no  
teétrourrom neomuin cétu fuilleéta, no cétu airneri, no cétu  
gneith i n-ai rogra apaó, .i. cétu ara do beé aca. **O**cyr ní no  
teétrao imurpo anta, .i. imda. **C**ét dithim naoine nama, .i.  
ditem n-aoine, ocur ana name. **I**m no em clao in ni fein iarum,  
.i. no clachaid in ní rin iarum aginne, .i. ar in anao acu. **C**onao  
cétre anta, .i. aoine, tpeiri, cuicti, deémad. **C**eithei dithmanó,  
.i. ditem tpeiri, ocur cuicti, ocur deémaid, ocur ane dec. **O**cyr da  
hapao, .i. apaó cincaó ocur apaó n-imbleogam, .i. cuicti ocur deémad.

(O'S 1916)

Do feo urrogra caé athgabail, .i. ip nemteótaró lim ae rogra  
ara ar na feimab na athgabail do gabail uib, ocur cunnabairt i  
n-olegur in cin no na peich ann rin. **C**ét in no car urrogra caé  
aon faonlegaid, .i. ata aét lim ann; noca ra inuigéteer ai rogra ara  
ar in each ip faonligach as na bi arur baile anuraid, .i. urrogratar  
apaó cuicti (.i. ni iria na apaó raici ar in faonligac), ar in peíeman do  
peir oligó ma gabail athgabala de maia n-innaróter ae rogra  
apaó do beé ann, .i. ppegra da nemtarhiúctin. **D**irorair urnai, .i.  
na per uraid. **C**uicti rri rurogra oligó, .i. apaó cuicti ip é ai  
rogra apaó ata do peir oligó for peíeman gnao péine ma ngabail  
athgabala de, .i. ara cuicti o gnao péine for cincaé gnao péine. **M**a  
no rarr urrogra, .i. maia ninnaróter ai rogra ara do tabairt  
air, peó rin resur ar. **C**o comuo each a raió úri, .i. co comeo  
caé a ro aóbur per in ne rin, .i. co cumtar a beé ma roaóbur; in neich  
na bi age com uime do bepta ne do ne iarrao. **F**ri gaal, .i. na  
peicheman, .i. peichemur ció eó olerta de, .i. rri oligéó, .i. do daméan;  
no in aítne na conaire, **F**ri breié, .i. in breíeman. **F**ri cozur

(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. *in his character as*

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.*

*seeking' narrow*

*Kinsman possessed*

*He*

*is due*  
*on a roadster is that on*  
*raising; see gl.*

*can be on him*

X O'K 127 .i. ní ró luáige co huais do gabháil athgabála riasiu fi cuicthe in apuicth do ghráduib féinne, nó ní ró linge do gabháil athgabála ría cuicthe in apuicth .i. i fairsand cuicthe, nó ní for aclair .j. ní rogála.

\* " astud fech fúire .i. is and dobeis moquadh air i meadhun rairide na dehmuidhe, i foobu na cuicthe, 7 do cirtach gabur athgabáil ann; nó is i meadhun rairide na dehmuidhe ata moga gabála na athgabála do, nó i

DISTRESS. .i. in aipeicta, cío be tób ina dechrao. Fpí com a t u r, .i. com fo inoir, .i. itir na pétemnuib, .i. ceitruir. Fpí cupra, .i. feib do ronta na cuir eturru fein (.i. raé), .i. do claochló doib, nó do inhráio. Ar ip aipe ippeir: "ar cuiceti fpí cono cuinnoiser," .i. ar ip aipe pin 5 parther no aipnedther cuiceti, .i. oia fogra in feichein toich fpu ne arao no in cirtac fechem do cumgi, ni olegur ne eile fpu congí péteman, .i. cuiceti ipri ne fogra arao ata for na ghradaib feine fpu congí caé coonaioctaró doib fin. Ip de no ceo, .i. ip de no cana no no cine. Ni raelair athgabail ría cuiceti, .i. ni no fograíuige do gabáil 10 athgabála don ghráó feine peiru do bepari ara cuiceti air, .i. ní no gabair, .i. ni no linge tó ráiti. Ría cuiceti, .i. a poireinn na cuiceti. Ni pu aduif la roxul, .i. ni no puátoai hi imma gabáil tall la roxul anach, .i. ni no puatuig anall i, .i. co forup nach eile, .i. coe forup fen. Arup de no ceo, .i. arup de no canaó no no cinne. Artiped 15 fuirip caé mírainne amóga, .i. a porba ara, .i. ip arcaiocti do oligeó uiri, ma ra ngaba i co oligeó, .i. ip ano do bepari moga ar ip gabáil imedon rairin na dechmaro, a porbaó na cuiceti; ocuf do cirtac gabair athgabáil rano.

*for aclair*

*congí?*

*??*

*\**

*ru*

(264.11)

(681918) *finhuighthut O'K 128*

Ar fogara de emu do feine riachais, .i. urfogurthar arao 20 deamuó ar imbleoguin / bir orine, .i. urfogurthar ara dechmaro for pine in fpu riachar ann, a rrechar[c]ur ríadum, ar na no rentar in tara. Ar ríadain rrecharcuf. rom bié oligeó uairi ar dechmaró, no gabair athgabáil in fpu riachar ann a ríadair ríadum. Rrecharcuf, .i. ara dechmaro for imbleoguin ghráó feine. Arup 25 dechmaró fpu ríaduo, ocuf imbleoguin, .i. arup ara dechmaro inhráiocti for in caé ip in imbleoguin, [ar in] inhráiocti cin in cach ip coibnefar do da pine.

*lar (Fosse do fine) .i. don imbleogain O'K 128 483.17, 107 (O'K 128)*

Cirtach cach pine iar n-eloó, .i. ip ann ip cirtach in cach bir do pine, iar lega eluro in cirtaró fen, .i. iar lega eluro ara do pine. 30 iar naraó, .i. iar tabairt arao ar ar up. Iar nuirfogra, .i. iar na ip rirfogra don imbleoguin. Iar nuiruoig oligeó, .i. iar mbet do péteman toicheo a n-urraio co oligeó, .i. in tpeffe iaruoaró araele.

*gl. on udraide!*

Dicheall cach neirliu, .i. ip drochiall don ti do ni airi lega 40 elo do leca in cirtaró, .i. ip oilech in cach do beir airi um in lep. .i. cirtach in cach do beir airpé um in lep. Riachac cach polluo, .i. atar péich oga ar in cach do rinne in polluo, .i. in imbleoguin. Iar rir, .i. iar rir do a oleoin de. Iar n-arao, .i. iar mbet a rir aig ara do tabairt air. Iar n-urrogra olige, .i. iar fpu fogra ara ar co oligeó, .i. iar mbet don fpu amuig as urra in neé olegur 45 amluo fin, .i. com i in tpeiri iaruoaró. Sen com de fpu oitcheach, .i. sen com de birup turbaró ar, .i. cío pena oleptar de, .i. luigi aon fpu cío be oleptur de. No riacha, .i. cío ríaca oleptar de. Ar rir cach bea ríartha, .i. arer in caé [dana huó in ríararó, in

# romlith dligeoth uair ar dechruidh, no gabair athgabáil dunt O'K 128

• .i. is drochiall don cirtach ríarlistur a fine tar a cheand in tan robui fehem toicheo no dobeit ailsine for in les riasin re sin forra 7 a fis aco som .i. dicheith fo fiachuib in cach doigne in ailec i boscad O'K 128

mevdhan na dechmaidhe .i. is ruidhlíocht do aurfóra don feckeamáin, deach-  
múth don inblioighín 7 cúsáthe do cuntasacht aca nasabradh flaithe no sciúisi

ing the knowledge of the path of judgment. For judgment, i.e. of the judge. **DISTRESS.**  
For consultation, i.e. of the court, into whichever of them they go For  
adjustment, i.e. equal on both sides, i.e. between the parties engaged in the  
suit, i.e. four persons. For contracts, i.e. as they were made, i.e. the con-  
tracts between themselves, i.e. to ~~set them aside for them~~, or to enforce them.  
Hence was said, "five days for every sensible adult," i.e. the reason  
that five days are set down or mentioned is, i.e. if the plaintiff give notice according  
to the time of notice ~~that he will sue the defendant~~, no other period is lawful to  
~~sue the defendant~~, i.e. five days is the period of giving notice which is served on  
the inferior grades for suing each of these sensible adults. Hence was said, i.e.  
it is of it was ~~said~~ or was decided. "Thou shalt not ~~take~~ distress before  
five days," thou shalt not attempt to take distress from one of the inferior grades,  
before a notice of five days has been served on him, i.e. thou shalt not take it, i.e.  
thou shalt not attempt to seize it. Before five days, i.e. the end of five days.  
"Thou shalt not carry it off by immediate distress," i.e. thou shalt  
not seize upon it to carry it out ~~immediately~~, i.e. thou shalt not carry it out, i.e. to  
the pound of a person other than the defendant, i.e. to thy own pound. Hence  
was said, i.e. for of it was ~~said~~ or decided. "Debt is fastened upon it in  
the middle of the time," i.e. at the end of the notice, i.e. thy right is fastened  
upon it, if thou hast taken it lawfully, i.e. the time at which debt accumulates  
upon it is the middle of the division of ten days, at the expiration of the five  
days; and it is of the debtor himself distress is taken here.

A notice of ten days is served upon the tribe of the debtor, i.e.  
a notice of ten days is served upon a kinsman of the tribe, i.e. a notice of ten days  
is served upon the tribe of the man who owes the debt, in the presence of witnesses,  
in order that the notice may not be denied. In the presence of witnesses,  
i.e. they lose the benefit of law after ten days, or the distress is taken from  
the debtor in the presence of witnesses. Witnesses, i.e. a notice of ten days is  
served on the kinsman of the inferior grades. For ten days are allowed  
for suing, and the nearest kinsman, &c., i.e. for it is a notice of ten  
days that is served upon every one who is a kinsman, and who is sued for the  
liability of each nearest person to him of his tribe.

Every tribe is liable after the absconding, &c., i.e. every one who  
is of his tribe is liable, after the debtor himself has absconded, i.e. after the ab-  
sconding notice is served on the tribe. After notice, i.e. after notice being  
served on him at first. After warning, i.e. after due warning is given to the  
kinsman. After lawful waiting, i.e. after the plaintiff has lawfully waited,  
i.e. the three days' grace afterwards.

Every act of neglect is a fault, i.e. it is an evil act in him who neglects  
his welfare by allowing the defaulter to evade, i.e. every one is a negligent  
person who neglects his welfare, i.e. every one who neglects his welfare is guilty.  
Every act of neglect is finable, i.e. there are full fines upon every one  
who has committed an act of neglect, i.e. the kinsman. After knowledge,  
i.e. after his knowing that it was due of him. After notice, i.e. after his  
knowing that notice was served on him. After warning of law, i.e. after  
notice being served on him legally, i.e. after the plaintiff's having waited for the  
thing which is due to him after this manner, i.e. it is the three additional days.  
Without competence to deny, i.e. without the right of exemption, i.e. though  
he is entitled to deny that the debt is due of him, i.e. if he be required to deny it by  
the oath of one man. The debts, i.e. whatever debts may be due of him.  
According to the decision of him whose office it is to settle them,

advocate  
exchange them?  
if the plaintiff notifies (the  
defendant) at the home of the  
notary to seek an advocate

let me have rights from  
the (?)

\* O'D 129 addo: .i. lucht fira inna degaid .i. cin coimmedorgadh fiach fris a ror  
 caich bes ada riar no fri dubhuich in tan beas sin lair sena in sin

is aiste ro heligid O'D 129

DISTRESS.

O'D. 129.

.i. is as roelod arm  
 degad (?) in riaradh .i.

in brethem /

omit O'D 129

in/

f I 270.28 4 rff.

|| O'D 616f. (to 290.28)

f. cethur amuigh 7 riar

tall add O'D 1919

(su filio) #

|| C 2695

brethem], no asep in caic ip asda do riarud ann, in pechem toicheoda.  
 De ra riartha, .i. brethem, ip e [riarur no] riasur [caia] coir. /  
 Cach coir ru impenud, .i. cid eirina olerpar de do rier coir. \*

1. Cipne a tri inma trenaigeo ar cach athgabail inableo-  
 5 suin, .i. comaircim cas iac na tri arnuile eintreunigther don cach ip  
 imbleogun inma athgabail ar a cumngigther in m ata oligro, em in  
 cintaró ocyr don n-imbleogam, arur innruic in caic ip imbleogun, .i. ar  
 ara a denum do rine.

10 Tain, rarc, forur, .i. a rarc do breit, .i. don tref brethir, .i. a  
 tabairt a forur, .i. imain amach, dona reet forurib, .i. triar do ceitirur,  
 .i. in ceptimain. Co coisigilib techta, .i. sur na cuma tpebunub  
 olesur cuisi do naomunodab ocyr do narcurub.

15 Co toaluiother, .i. cinnur do nicher a toaal amach, .i. sur ab  
 triar do ceitirur. Co comuiother, .i. cinnur do bepar ai ace gen  
 man, gen bia, .i. sur ab mainder oligro a tuctar ai. Co rarciother,  
 .i. cinnur bepar a rarc, .i. sur ab rarc rruerlic, no sur ab rarc in tref  
 brethir. Co aurnaioter, .i. cinnur bepar in urnaro athgabala  
 imblegun. Ar innrucur. /

20 [O poalu triarur do ceitirur, .i. poalut in triar inall hi do cum  
 in ceitirur amac, .i. in ionuigi bir in ceitirur, ocyr in triar do tabuirt na  
 atgabala, .i. rpar tarigille (.i. aigne) riaro, pecium.]

1r iac in ceitirur, riaro, ocyr pecium, ocyr narom, ocyr etire,  
 .i. daamad loz emuich, ar a cinn ic forur in pechemun toicheoda.

1. Hocha necin don pechemun toicheoda neac mar aden rif az  
 25 gabail atgabala cintuis, mar eol do buoem a gabail; ocyr a breit  
 ne forur rpin uile a cetoir cid bec cid nior in atgabail, ocyr  
 a bec ann ne ne oicma ocyr ne ne lobta cu noec adobud uile:

Triarur az toaul torpiumi ngle;

Rer tarigille riaro pechium;

3o Riaro pecium pedm core,

Tall narom ocyr etire.

O'D. 617. aigne toaul, ocyr riaronuir da maó lozeimuc; [ocyr ceitirur aca  
 hurnurde a forur in pechemun toicheoda, aigne tarra, riaronair

o/ 35 diambro hgeinec], ocyr narcurre, ocyr etire; no cumad ar in  
 don O'D 617 conuir amuis no bec in ceitirur aca hurnuigi. Loz emuc don  
 ar. " atgabail do breit ne arur uoem do in pechemun toicheoda, ocyr  
 mi ata er loz emech ann ip a breit ne raiche don reet raichib;  
 ocyr in ceitirur no bui aca hurnuige tall do dul amach cu rabut

# Some glosses in O'D 1919 (the MS. followed) have been omitted here:  
 co teagaire bretha .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 .vii.  
forail O'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 ~~urnaidh~~ 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. J 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 distraining 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

Asch. p 35. 58  
but I 290

forus (sic) O'8617

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 fozhunna  
do rith rra, uair biaó di buacuill oca conheo, co amriri lobta rin;  
ocur o tiucruir amrur lobta, ir los cúic réct do dul a lobud ar  
scáe laithe aicenta.

[6] / 4 292.15

Comhór a lobad i muig ocur tall ann rin; no cumad hé  
in los emuic amam ar túr no dechrao a lobad, no cu roireo  
na cúic reoit deiginuch, ocur pro roireo, ir a mbreé ne forus  
donu réct forusib curub ann lobur. Ocur mana mo in atgabail  
ona los emuic in pecheamun toicheo, ir a bpreé don pecheamun  
toicheo ne forus buéin, ocur abeé ann cu ti amriri lobta, .i.  
ocur in raóa amrur lobta, mára mo inait cúic reoit, ocur  
mó in los emuich inait cúic reoit, ir cúic reoit do dul i lobad  
don athgabail ar cach laithe naicenta, cu roirir na cúic reoit dé-  
isimucha; ocur a mbreé ne forus do na réct forusib,

Cio cúic reoit ber ann, no cio luá; cio moa, ir a los emuich  
budein do bpreé don pechemun toicheo ne forus buéin oib,  
ocur a mbia éairir do bpreé ne forus don réct forusib. Ocur ar  
ar athgabail mblozum ata in ariáa rin.

110/5617, C2697

de / O'8617

authgena " "  
-oide " "

20 Ocur ir anluró gabur ma atgabala ro; curumur na haéina  
cuna riabur do gabail i naoen atgabail do cintuch; ocur noch  
gabur atgabail in na cúic reuib na in in enclunó, cu tuetur  
a toicheo ocur cu ro gabur atgabail de a rane uaire. Cur-  
rumur na haégabala do gabail i naoen atgabail do mblozum,  
25 ocur ir éirde ir uileatuis do cintá; ocur in riabur fuil uad a  
lécun elurde, gabail athgabala de a ram uaire cen a toicheo;  
ocur na cúic reoit ocur in emeacum fuil uada a lécun elurde,  
nochu gabur atgabail de uirpa cen a toicheo.

Do foxlu triair do ceéruir, .i. ariail; ir anluró gabur  
30 atgabail mblozum. Moirreirur do ber atga gabail; triair  
toxul, .i. riaduir dáma los emuic, ocur pechun toicheo, ocur  
aighe toxul; ocur aighe firrinnle muig ocur riaduir damad  
los emuic, ocur narcurie damad los emuich, ocur raic damad  
los emuich. Ocur ir ann bit in ceéruir amuig ar clad ferumun  
5 mbuobur, ocur in ceéruir muig acá hurruié. Ocur mara mo  
in athgabail má los emuich in pechemun toicheo, leé emuich in

of the seven pounds, and the three persons who had driven it out, are they who give notice of it to the defendant, and the wages of two men to tend it shall accumulate upon it, for two herdsmen shall attend it, that is, till the time of forfeiture; and when the time of forfeiture has arrived, the value of five 'seds' of it shall become forfeited every natural day.

DISTRESS.

The forfeitures within and without are equally great in this case; or it is the honor-price only that becomes forfeited first, until it reaches the five last 'seds,' and when it reaches these, they are to be brought into one of the seven pounds, where they become forfeited. And if the distress is not of greater value than the honor-price of the plaintiff, the plaintiff is to bring it to his own house, and keep it there until the time of forfeiture arrives, i.e. after the time of forfeiture arrived, if it (*the distress*) be greater than five 'seds,' and the honor-price greater than five 'seds,' then five 'seds' shall become forfeited of the distress every natural day, until it reaches the five last 'seds;' and these are to be brought into one of the seven pounds.

Whether it be *exactly* five 'seds' or less; if more, the plaintiff is to carry the value of his own honor-price out of them to his own pound, and what remains over and above is to be brought to one of the seven pounds. It is upon the distress from a kinsman these restrictions are.

*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 contract-binder who has honor-price, and a surety who has honor-price. These four remain outside on the fence of the defendant's land, and these four are outside awaiting it (*the distress*). And if the distress is of greater value than the honor-price of the plaintiff, half the amount

*Bochr. p. 35*

|| 0 13 |

DISTRESS. fechemun toicheḁa do bpeit pe forur buḁem, ocuf a bpuil for  
 leteimuc in fechemun toicheḁa ir a bpeit pe forur do na feḁt  
 forurib: forur Ollaman, forur bpeitemun, forur aipech etir da  
 epuz no a etir, forur aipech deḁa, forur aipeḁ tuipe, forur aipech  
 5 airo, forur aipech foruzill. Ocuf in triar cétnu da imán; ocuf  
 in ceḁrup cétna ro buí aca hupnuige amuz do dul curabuit ar  
 a cno i forur do nu feḁt forurib; ocuf in triar ro buí aca toxul  
 inall in triarup cetnu do bpeit a rairc anuno, ocuf da roḁelt  
 ocuf da bleḁ do ruc ría, 7rl. Ocuf fon let aipeḁ ata in aḁḁa-  
 10 baíl itir amuz ocuf taull, no cu ría na cuic feoit deḁinucha oi;  
 in triar cetnu da himán, ocuf in ceḁrup cétnu da hupnuige a  
 forur do nu feḁt forurib, ocuf a beḁ ann pe ré lae cu noḁḁe,  
 cu noḁḁuḁ i lobao uile í; ocuf forur ḁrao feḁta in forur rin.  
 No cumao é in loḁ eineḁ amain ar duḁ no deaḁrao i lobao, no cu  
 15 roirḁ do na cúic feoit deḁinucha, ocuf o do roirḁ, ir a bpeit pe  
 forur do nu feḁt forurib curub ann lobur.

Muna mo iná loḁ eineḁ in fechemun toicheḁa in aḁḁabaíl, ir a  
 bpeit pe forur réin huile ro cétoir, ocuf roigelḁ ocuf bleḁ do  
 ruc ría, ocuf cúic feoit do dul i lobuo di ar caḁ laḁi naicenta  
 20 no co ría na cúic feoit deḁinucha oi; ocuf ó ro ría, in triar  
 cétna da himán, ocuf in ceḁrup cétna aca hupnuige ac forur  
 do na feḁt forurib; ocuf a beḁ ann pe ré lae co n-aoḁe, co noḁe i  
 lobuo uile. Mo in aḁḁabaíl ano rin na na cúic feoit, ocuf mó  
 loḁ eineḁ na cuic feoit.

et 15 Muna mó in aḁḁabaíl ina cúic feoit, ocuf mó ná cuic feoit ina  
 loḁ emuch rum, ruc ocuf occ.

Coir orḁ ura oḁige oia lenḁar leir, .i. ir pe ro orḁu an uaril  
 oḁigḁ do per coir, maḁa lenḁar de co leir no co loḁ. La teḁt do  
 ḁraoib aipeachḁa tiaḁḁur, .i. ir leḁ in teḁt don ḁraoib bio ir  
 30 in aipeḁ, .i. tiaḁur mar aon pe teḁtir (.i. ríaoḁaḁe) ḁrao ir in aipeḁ  
 da ḁabaíl.

O teḁtaib coḁaib cenḁur, .i. o na teḁtaib bir amuc, ceimnigḁ  
 na teḁta eile anuno do per coir, do ḁabaíl na aḁḁabaía. Do ḁnom  
 rruir i tiaḁuḁ, .i. ir e ro ḁnom rruir i noḁḁuḁ, .i. don ḁnom rruir  
 35 i tiaḁuḁ ir de aipeḁoḁ, .i. do ḁnom an forur feḁem. 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 Ollamb, the pound of the Brehon, the pound of the Aire-itir-da-aire or the Aire-itir, the pound of the Aire-desa, the pound of the Aire-tuse, the pound of the Aire-ard, the pound of the Aire-forgaill. And the same three *who distrained it* are to drive it; and the same four who were outside awaiting it are to go and meet it at one of the seven pounds; and the same three persons who made the distress and drove it out, are to bring notice of it over *to the defendant*, and a two-fold *expense of feeding and tending* is to accumulate upon it, &c. And the distress is in inequality between the defendant and the plaintiff,<sup>a</sup> 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.

<sup>a</sup> 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 tpebuir do neir coir, .i. do agher a comglinne iar coir la taob in tpeoi, .i. a cenn coingille don Dpeitem. Naomun-  
 oib, *raethuib*, .i. ir iao ro na narecuirid, .i. ir e ro ar namunna ocuf  
 ar raetha ocuf ar riatuin, .i. ir riat ro ar tpebuire. *Riatonaire*, .i.  
 5 ir iao ro ar riatin, .i. ata do neir olisid.

(266.8)

|| o annag co digleod a  
 navicht O'S 1693

Peitem ro mia feicheam fpiraiice asruo, .i. gur ad ro  
 uairiati in peitema fpeirciother asrua tot asrua, ber asro tom  
 asruora.

.1. in tpeian ata ar tobae do aighe tagra o annuod co uilid, ir roinn ar  
 10 a do eturru ocuf in taigne toauil.

(O'S 1921)

Maod creic no iaraet, ir ro mia in peitema bir as/agra.

Munab cpec, ni cinnter, no ir ro mia peitema brobuio ma  
 cpec no iaraet.

|| O'S 133

4. 88.9

Munab nechtae de, ir uilur do dia mbe oza.

[in liudbruidh no O'S 173]

Maera taircea fuair in timbleozim a peitem nar in feicheam  
 toicheoda, ocuf rogeib in peitem toicheoda ar comlo no anairci  
 feicheam comaro, cuic reoit inn go zabail athgabala don imbleo-  
 zim, ocuf uicur in peitemun.

uz d'2

Muna ragba ar comlo no i n-aircio feicheam comaro, olezur  
 20 a fupraema.

Maera taircea fuair in peitem toicheoda a feicheam nar fuair  
 brobuio no in timbleozim, ocuf o zaburo rido ar comlo no  
 anaircio, peitem a comaro, olezur a uicur, ocuf noca nuil ni  
 cen co uicurter. Mun ragba rido ar comlo no anaircio peitem  
 25 a comaro, olezur a fupraemaod, aet co ro zabao do laim hepic  
 a innolige d'ic.

|| O'S 132

C 2695

.1. Da gne ar a cumngitheir fer ao gairter peitem comaro  
 a n-inbaro bir a comruao no gnao ber uairle as[a] asrua, ocuf  
 peitem ber comaro fpirim peitemun ber olisiceo dogom oc ceetar  
 30 de, cio iaraet zen zab iaraet do; ocuf an mbaro bir feicheam  
 toicheoda ber uairli [as a comruao] zin iaraet, no as a gnao ber  
 uairli, cio iaraet ein cub iaraet do [ride]. Ir uime cumnezur  
 peitem comaro funn, na ro icetar in uran ber ior da enecclann  
 na peitema 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 tumbur (!) f. frisi tumbur.

# C2698 nis gaib .i. tall .i. ar t'el fecham dia gabail

|| C 2696

DISTRESS. [Ho dono, cio currama fua feichiumrum, cio irle, cio uairli in feichium diar oc in fupr acra, in cumgíórum feichium ber comaqd fupr, muna feipr laip féin, act íctur in upram bíp etir in dá einiucluno na fecheimiu dia nderiuut feipbur oc aipbuir.]

(266.9)

5 Naó bi dofpurithe fein raith, .i. na bi uiruidi, no na bi depeolais na rin in raic, .i. supr ab raic da ma lo enech. Na ríad-nairi, .i. supr ab ríadnairi da ma lo enead. Na forup, .i. curab forup do n réc forup. Na fechem, .i. curub fechem po mia fechem, .i. oama lo enach.

10 Fupri tuíóbenar, .i. fupri i cinnter in athgabail do gabail. Fuasach, .i. ip iupriós tairpentar fuasach na athgabála, .i. supr ab da neip do bepari a cae cen manu cen mia. Comtoe, .i. ip da neip do bepari ae a cae cen manu cen mia. Forup, .i. ip da rép do bepari a a n-arup olgídec. Farc, .i. ip da neip do bepari a a farc. 1r geib, .i. #  
15 ar tet fechem da gabail. Hip fuasac, .i. amach in athgabail. Na oiporparc, .i. in ti nac cumgéc a fup rónaóm na athgabála, .i. munab elach ma rónaim a lam einta, ar ana ar wo tall a lam eintaó. Hi forparc nao fuidé, .i. noá cumgéc a fup rónaóm ar ana ar put a lam eintaí in ti nac cumgéc fuigill fechemuir tap a cenn. Hip fuigili nao epseoin, .i. noa cumgéc fuíóill fechemuir do gabail dar a cenn, .i. in ti nac atseoin n'ar geabtar in athgabail. Na bi mefach rlan, .i. rlan tap a ceno buóein. Na fpretech, .i. tap cenn neic eile, .i. tap cenn a pine, .i. iartam.

\*  
f. for cula .i. is da réit do betat an faer .i. in briar do brii aca fozul anall in briar cedna do breith a foise anunn 7 da fozelt 7 da bleth do rith ría C 2697

frechtea O'X 135

Maia cumgéc rlan ocup fpretech, nor geib gem cob tualing a fuigill; cio e a lan olgíeó, nac ar no gabao coma tualing a fuigill. Cio tualing a fuíóill imupro, munab tualing rlan ocup fpretech nip gaib.

frechtea O'X 135

C 2698

(O'X 1923)

Hip fuprius nao sealla, la broba, .i. ni cumgéc a fup urpech no no nanta na athgabala in ti na tabuir seall tap a cenn neip in ne rin 30 a lam in feicheman toicheoa. Hi sealla nao fuíóle, .i. noá cumgéc e seall do tabairt tap a cenn in ti nac cumgéc fuíóill riach tap cenn in gill rin, no in athgabail a forpa anta, .i. munab tualing e fuigill in bretemnair uime. Hip fuigili nao oigi gnim, .i. noá cumgéc fuigill riach tap a ceno in ti nach comoisno in gnim ra olesup 35 uime. Fip riachair, .i. cio péic olespa de iap fup, .i. cio lúó cio pena olespari de. Fpretech, .i. cio pena olespari de. Tagra, .i. do cenn caé am, .i. gin no aipoi ein no ipli in aighep. Ocup imrotech, .i. co tech narup, .i. co teé in breteman. Im'arparó ai, .i. emarta na ai, na camgne for conar fuigill aipithi, gan out do conar for a ceile.

<sup>1</sup> Seven pounds. See page 293.

4 CCF

o for el[adr]ach? But C 2697 has evlach *nao b'han*

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? (cf 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  
I 464-21?  
? cal 'krud'?*

*? of O'Har 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. 1m uaim repe bprethemain, .i. a n-em uaim rin aihul uf riar do bprethemain, gen no i'le, gen no aipoe. Co dicens ai, .i. co ti aobul cinne na ai na cangne. Ocu'p dilmuine caé coir, .i. co no uila muine de hi don pechemain toicheoda do per. cor.

(a marginal note)

5 Tain ann po anuar, faye ann po.

(266.18)

Faye ino'ruic inableoguin, .i. faye athgabala do bpre' do mbleoguin gen arurim itir ar na roechtann amach an mbaird i'f athgabail tuilla .i. Gen anao itir, .i. aét a bpre' fo ceoir, .i. dul da inuifin don mbleoguin ar inuicuf gen tarurim itir an mbaird i'f athgabail tuilla, .i. aét faye don tref b'réthir. Cé'c' anta deé'biré, .i. aét na anta deé'biru a de'rim rirana. .i. ne ne tarburd no de'rbada.

O'S 1924

Domtar tarburd, .i. rá'iter no a'pne'ó'cher na tarburd. Ce'irid' an'ro, .i. ro iao fo iao r'oe. Tuda r'ioig' fo men'ao, .i. fo'ubá r'luad' comit'ig' do tur'oe'c' fon mianat, fon at ma mianach ne nech be'c'. Iar'mora'c' e'ruid', .i. dul a n-iar'mora'c' in e'ru' tic i'f in e'rich. No coib'oe'na, .i. co n-iar'mora'c' in e'ru', .i. co cu'ce'p. No gabala, .i. a lo, .i. na athgabala. No eim'ó', .i. dul do gabail na eime'ó' no da ru'ar'ala'ó', .i. in ti dá'ni ar'gan' (no uar'ne' i'f tar i'f in a'ó'ci. No r'ir muin'ó'c'ipe con'ra .i. nair'ic'ir, .i. no dul dá'ar'ao a r'ir muin'ó'c'ipe can lu'au'p uad' in a'ic'ic'ir a t'ir aile. No con'gi com'na, .i. do neoch in tan i'f con'taba'ra'c' ba'p, .i. on ni i'f com'm'oa, a'énem. No le'ga do neoch bi'f' r'ri ba'p, .i. o'le'g'ur' lia'g' cu'ig' i'ar' rin no'ma, in tan i'f con'taba'ra'c' ba'p e ocu'p i'f ce'ó' no pe'ra'ó' a'p. I'f tarburd' do ne'ó' g'ac' ni oib' rin uile, .i. i'ar' t'ia'c'tan do gabail na athgabala te'cm'uis' na deé'biré rin uile. No b'p'e'c' ro'ga con'deé'biré, .i. r'aba do b'p'e'c' don ti bi'f a noé'bh'ur'p, .i. oin'ó'ir'p'e', i'f turba do.

ie. o'ij. fab'ra'?

f V 478.8

Mar' oin'ó'ir'p'e'c' r'uga in ro'ba, r'lan ar in ti r'ia'f a r'uga, ocu'p i'f lan ar per n athgabala.

Longer Commentary in O'S 135-137

Mar' do uil'p'e'c' r'uga'ó' in ro'ba'ó', ocu'p eim'ni co tar'p'ur'oa, i'f r'ia'c' o'it'ir don ti r'ia'f r'uga'ó', ocu'p cu'ic' r'e'oit' do per na athgabala.

(O'S 1925)

|| O'S 136

Mar' con'daba'ra'c' in tar'p'ur'oa r'óna tar'p'ur'oa, i'f r'ia'ch le'ru'í'oe ocu'p com'p'lect' don ti r'ia'fa r'uga in ro'ba'ó', ocu'p cu'ic' r'e'oit' do per na a athgabala.

(268.1)

35 Te'iche'ó' gen d'iceall do ce'p'ruib, .i. don inu'luib. Gen d'iceall, .i. i'f cor' doib' r'í'oe. Do fo'p'tuch do d'uin'ib, .i. do fo'p'ta'ó' in e'ru'í'oe

out going from one path to another. According to the decision of the Brehon, i.e. in perfect unison with the rule of the Brehon, without being too low or too high. Until the suit be finished, i.e. until the contract or covenant is determined. And payment properly made, i.e. until the debt arising thereon be paid to the plaintiff according to justice. DISTRESS. —

The preceding relates to driving, what follows here relates to notice.

The lawful notice to the kinsman, i.e. notice of the distress is to be brought to the kinsman without any delay whatsoever after it has been carried out when it is an immediate distress. Is to have no delay, i.e. it must be brought at once, i.e. to go and tell of it to the kinsman, for his worthiness, without any delay, when it is an immediate distress, i.e. but there must be notice of the third word. Except the lawful occasion of delay, i.e. except the necessary delays which I mention down here, i.e. the periods of exemption or of proof. *essoin*

The exemptions are here set down, i.e. the exemptions are stated or mentioned. These are they, i.e. here they are. The attack of a host upon the house, i.e. a neighbouring host coming to make an attack upon the house, ('mianait'), i.e. upon the place ('ait') where one likes ('mianach') to abide. Pursuit of cattle, i.e. going in pursuit of the cattle which come into the territory. Or a party, i.e. in pursuit of cattle, i.e. with five. Or the seizure of cattle, i.e. in the day, i.e. the distress. Or a prisoner, i.e. to go to take a prisoner or to ransom him, i.e. the person who commits an act of plundering or depredation in the night. Or a member of a tribe having gone on a pilgrimage, i.e. to go to detain one of the family of the person who has gone upon a pilgrimage into another country. Or to obtain the communion, i.e. for one who is in danger of death, i.e. it is derived from commendo, I commit. Or a physician for a person on the point of death, i.e. he is entitled to have a physician brought him then, or when he is in danger of death from a wound inflicted on him. All these things are exemptions to a person, i.e. when all these necessities happen after the arrival to take the distress. Or to give notice of necessity, i.e. to give notice to the person who is in necessity, i.e. to a guiltless person, it is exemption to him.

If it is to a guilty <sup>person</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. *Mem/*

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

*ob. on two original  
omitted in text of this  
Ms. but found in  
//C2698*

?

**DISTRESS.** for na carláb, .i. in ní b'f as r'p'raíde na nech in ma'rb e'ra'ó, .i. r'f'f' tuc'char eneclann do neoch íf in ní b'f as r'f'f' na ne'c, in ma'rb e'ra'ó, .i. lu'igí na colla; a'í'g'in g'atu a'ra'ann, .i. g'ra'ó b'ep com'ia'f o'ia lu'á'ó in tan a'o g'ni'ó't'he'p in colu'no. Cu'ing'e m'ua do m'naí b'f r'f'f' u'ait'he, 5 .i. u'ul do íar'ra m'na do r'f'f'ic'halum na m'na b'f u'ait'he r'f'f' í'ón'a, .i. in ben t'ig'erna; íf tur'bu'í'ó do. Com'ru'ic'h r'f'f'í ne'ch b'f co tal- m'ui'ó'e, .i. com'p'oth g'al do denam r'ep in t'í ar m'bi in tal'm'ui'ó'e'c't ro bu'í'ó ar f'ech'g'na; b'enna'c't ar anam'uin f'ec't'na'ó. Co tal'm'ui'ó'e, .i. com'f'ó'ru'ic'h'inn do r'f'f'í ne'c b'f oc'ur a'í'de r'f'f'í'nn tal'm'ain; b'enna'c't ar an- 10 man f'ec't'g'na. Cu'ib're'ch o'ar'ach'ta'í'ó, .i. cum'p're'ch in u'ime m'f'f', .i. fo tabur m'ol'u'ig'e f'ulla. Feall do in'ca'ib na o'aim ce'p't, .i. in a'ra'na'c' a'lu'f tar cenn ena'g'in t'ail'g'ep o'ig't'e'ch, .i. in t'ail'g'ep o'ig't'e'c', .i. r'f'f' in t'í na o'amann o'ig't'e'ó do íar' taba'ir'e a'í'g'era ar; íf r'f'f' í'ca'f .i. in can't'í, no com' e in f'í'le. In'g'ep't b'ru't'he'ca'n, .i. as b'ru'í'c't in ne'c'h í'f'f' can' do lo'ra'ib oc'ur co e'ol'u'ra'ib do neoch b'f a n'g'al'ur, .i. do ne'c b'f co n'g'al'ur. 4V 260.13

4 V 492.14

<sup>de</sup> Torach na d'ep'ba'í'pe, .i. tur'ba'í'ó r'ua'f, oc'ur d'ep'ba'í'ó ro r'f'f'.

(O'D 1926) (268.6)

At'he'p'och, .i. a't'he'p'ach e'ra'í'ó, .i. l'e'c' b'f r'f'f' o'e do cur r'ua'f o'e, .i. o'c' b'f a b'ra't. Cl'a'ech'lo a'ir'f'f' no e'ra'í'ó, .i. r'e ne'ch e'ile, a'í'g'í'ro 2 b'ep a'g'a d'enum, íf d'ep'ba'í'ó ro. O'í' o'ig'e, .i. íf d'ep'ba'í'ó do ne'c in com'as b'ep as a o'í, .i. na a'ím u'í'p'í'ó. A't'he'p'och' d'lu'í n-a'ar'ra .i. [in o'í'ru'ic't] b'ep in cl'e'p'ech as a't'ha'p'p'ach d'lu'í n-a' a'ra no cur'an, .i. [d'lu'í t'au'g'e b'í'ur] b'f e't'ur'ru oc'ur a b'í'os in tan b'f do cur'an a'í'ro lo't, .i. as 4 b'ep'p'eta r'f'f'í'nn í'm'bi co'p'e, .i. as e'ra'í'ó b'ep as cong'ba'í' na o'í'g'í' cur'p'e 4V 146. 1.2 r'f'f'í'nn in r'ep b'f íf in r'p'p'eta'í'ó as e'ra'í'ó b'í'che'p ca t'eg'ur'e; oc'ur a'í'ó ben íf a'í'hu'í' b'í'ar. C'ach d'ep'ba'í'ó, c'ach tur'ba'í'ó, .i. g'ur na d'eb'í'ru r'f'f'í'nn do b'e't ar í'oir' b'ec oc'ur mo'p'. Íar' n' o'ia [í'.] r'ia o'ia, na e'g'ul'í'p' O'c'ur o'aine, .i. na t'ua'c'h'í'nn. O'lo'm'c'ar r'ia'ó'a'ín r'f'f'í'nn co'ím'ó'e, 30 .i. r'ua't'ep' no a'í'p'ne'í'ó't'ep' r'ia'ó'a'ín a'í'g'í' r'ia' c'a'c' com'd'eb'í'ru'f'f' o'í'p'ren do r'ep í'p't íar' c'a'e co'ir'e; no a'í'hu'í' íf co'ir'e do r'ep í'p't, .i. a'ón' r'ia'ó'a'ín as na a't'h'g'aba'la'ib, oc'ur as na tur'aba'ib.

afat ort →

O'D. 137.  
O'D. 137.  
O'D. 137.

? = an airt?  
cl. 19 supra

Mata'io r'ia'ó'a'ín ann, a u'ul r'ep'í'nn do can'ní'll r'ep'í'nn fo'í'll'í'nn, co r'ab'ro'ar' na tur'ba'í'ó r'f'f'í'nn ann, oc'ur na r'ia'ó'a'ín o'ia t'ep't'í'ó íar'í'p'ann. 35 M'na r'ab'ro'ar' í'nn r'ia'ó'a'ín ann, a u'ul r'ep'í'nn do can'ní'll r'ep'í'nn fo'í'll'í'nn, oc'ur nec o'ia m'bi lo' enach na cu'ic' r'ep'í'nn a't'a a n'em'b'p'ec't a r'ia'í'pe, í'na o'ia'í'g' co ro'í'b in tur'ba'í'ó ann; íf r'í'lan do.

Belong to next section!

O'D. 137, 133.

[M'ár in'p'od'eb'í'ru'f'f' r'op'era don r'ech'em'um t'oi'che'ra can r'ap'e na ha't'g'aba'la do b'p'í'c't, cu'ic' r'ep'í'nn do í'm'b'leo'g'um í' nem' í'm'b'p'ec't 40 in r'ap'p'ec'c; oc'ur ní t'e't' r'og'el'e, ná b'le't, na lo'bu'io í'na 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.



*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 Fethgna! had; a blessing on the soul of Feghtgna! Epileptics, i.e. relief given by him to one who falls with his face, 'aidhe,' to the ground, 'talmain'; a blessing on the soul of Fethgna! Securing a mad man, i.e. to fetter the mad person, i.e. one upon whom the maddening wisp has been thrown. *Procuring a pledge to protect against one who does not yield justice*, i.e. a pledge to protect one who makes the lawful 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**.

*esavin*

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 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

*in his time of renewing [drinking] water?*

*the*

*Kerge, de Voranleuchten (i.e. he himself first states) Car p. 328*

*whole he is*

*the esavin*

*notfall*

*Kerge, de Voranleuchten*

*notfall*

**DISTRESS.** puictar a farcc; ocuf nochá nruil ní don cirtúé i nem mbreé in farcc; aét ní tét fogelt ná blet ná lobuó ma ceann, no cu puictur a farcc.

Mára deébiruif fo depa don feichiumum toicheóá gan farcc a atgabála do bpreit, nóca nruil émic uada i nemmbreit in farcc; ocuf ní tét fogelt, ná blet, ná lobuó ma ceann no co puictur a farcc; aét anad ocuf oitium do ruagail uirri a haéle a deébiruifra.]

(268. 11)

(O'D 1927)

O'D. 138.

Friethreethar farc friethlichet, .i. fri mhréte ar do rué  
10 a fri fuillecht do bpreit farc na athgabála; [raiter no airneéte] in  
farcc do bpreit a fri fuilleét na athgabála. Cúic feoit muna puictar  
amlaó. Olo m tar diaf la teir, .i. raiter no airneéte diaf  
ar teir, no ba teir do uil mar aon nefin fechem toicheóá do gabail  
athgabála, .i. raiter diaf anó la taob ná teir, .i. feém toicheóá ocuf  
15 aigri, .i. raither no airneéte diaf ir teir maile rir as bpreit in farcc,  
aigri toaúil ocuf riatonairi. Tiaáur do cum raithe rir ar a tir  
toalaitheir, .i. tiaáur le do cum raithe rir ara ferann óa toá-  
rlaóteir in athgabail, .i. co raithe in bróuó do bpreit a farcc, .i. an  
riatonairi ocuf in fer taráille. Óo cum roruir iar ren, .i. do  
20 cum ariur iariun ar a aité rin in rir ar a relb no airne do gabail  
ir in athgabail do bpreit a farcc, .i. riatóan roruir eile. Dian rir  
reirer, farc treir brethir, 7rl, .i. ma óa ferur in ni ir óir óuit,  
zur ab e orou do beiar do tuaral-Óir in; na rir briaéha óa farc  
na athgabála, no zur ab i in treir brethir a depa farc na athgabála  
25 do bpreit, .i. óa ferur iar rir eolur athgabála do gabail zur ab eó  
aóbera don treir brethir i n-uró airnerin: no gabuir t'athgabail;  
ocuf cúic feoit munab irin treir brethir. Co teráire, .i. zur in-  
treóra óuaraláire ain, .i. óinnir. Cin rirri no záirer, .i. ir  
re fo cin inur gabáó ar. Rorur rirri i n-zéirer, .i. ir e fo rorur  
30 no arur rir i ngabuir. Fechem aróa la briaéhar, .i. ir e rethem  
buar a óal a briaéar a cenn nóme.

= gus in brede-sa ?

= ag labradat?

**Rorur anro.**

Olo m ólizeó rorur rri raíge rir rri inórucur n-inbleo-  
záin, .i. no aruir, .i. rorruir inrri, .i. raóri no airne in tarur iar rir  
35 reir innoirúá athgabail inbleóáin ar inórucur, ar a nógurtar cin  
caé tren eintáó.

(O'D 1928)

Ocuf raithe rirri rirri móteir óaingen, .i. ocuf zur ab  
óaingen in raithe rir i rirri móteir ai iar cae uró a cae zen mann zen

*gl. in 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.

DISTRESS.

If it be necessity that caused the plaintiff not to serve notice of the distress, there is no 'eric'-fine due of him for the non-service of the notice; but *expenses of feeding and tending* do not accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but stay and delay in pound shall regulate it after proof of the necessity.

Notice is sent along the track of *the distress*, i.e. it is insisted that they run back along the track of *the distress* to give notice of the distress; or it is said or stated that the notice is to be conveyed along the track of the distress. Five 'seds' is the fine if it be not so conveyed. Two are mentioned along with the witness, i.e. it is said or stated that two persons are to bear witness, or should be the witnesses to go along with the plaintiff to take distress, i.e. two are mentioned as necessary to be present along with the witness, i.e. the plaintiff and the advocate, i.e. it is said or stated that two should be witness along with him in giving the notice, a distraining advocate and a witness. They come to the green of the man from whose land *the distress* was carried off, i.e. they go to the green of the man from whose land the distress has been carried off, i.e. to the green of the defendant to give the notice, i.e. the witness and the pledge man. Afterwards to the house, i.e. afterwards to the house of the man whose property is said to have been taken in distress to give the notice, i.e. the witness of another house. If the notice be truly given, the third word, &c., i.e. if thou knowest the thing which is right for thee, the order which thou wilt give to thy noble is that thing; the three words to give notice of the distress, or the third word which thou shalt say will convey the notice of the distress, i.e. if thou knowest the true method of taking distress what thou shalt say in the third word in the order of thy statement is, "I have distrained thee;" and five 'seds' is the fine unless it be in the third word. Are to be announced, i.e. these three things are to be openly announced there, i.e. told. The debt for which it was taken, i.e. "this is the debt for which the property was taken." The pound into which it was put, i.e. "this is the pound or enclosure into which it was put." The law agent by whom it was taken, i.e. the law agent by whom it was taken at the end of the stay. *who is pleading on behalf of it or about it.*

*is given for thy noble saying*

Of the pound here.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued, i.e. or tell it, i.e. the residence here, i.e. tell or state truly *the law of the habitation* by which the distress of the kinsman may be sued for his worthiness, by which the debt due by each powerful defaulter may be claimed.

And the green into which it is put should have a fence *all round*, i.e. and the green into which the property is put in the lawful manner

DISTRESS. bia, .i. arur don dligeó raí, .i. co roib daingen at timairgtheir irin  
 raí a ruirimíóteir dia gobneó; [ocur muna be daingin beiti cuic reoit  
 O'D. 139. inn ein cu ti olc de]. Cuair, .i. cae upó a cae. Sen cumurce  
 n-ilar cethra, .i. sen cethra ilaróa eile do cur i naon cumurc ría, .i.  
 innile roir do cur a cumurc na athgabala, no sen innile roine do cur  
 an-aon cumurc ría ceile. Iggéó rin ir cumurc nilar cethra ann.

.i. larucha 7 eich  
 fireina O'D. 139

In cumurc nilar cethra cuic reoit ann don inableoguin, ocur  
 ma ro far rozáil don athgabail, ir aicgin in neic ro loiti don  
 athgabail; ocur noáa nuil ni do cirtac irin comurc nilar cethra  
 10 aic munar rozáil da athgabail de, ocur ma ro far, ir aicgin in  
 neic ro loiti di d'ic rir.

O'D. 139. Munab farc ruirlicé, no farc don tref breteir, [cé no]  
 bepaó a farc innur eile, atait cuic reoit inó do inableoguin;  
 ocur ciama farc ruirlicé no cia mo farc don tref brethir  
 15 imberaó, munab iad in triar ro bui ga toxal amaé ber as breé  
 a farc, atait cuic reoit inn do inableoguin; no muna manóer

O'D. 139. dligeóe gin bepa gin rlegaó; no máó cumurc [n-ilar cethra] atait  
 cuic reoit do inbleoguin, .i. gan cethra ilaróa do cur anaon  
 cumurc ría.

20 Dia cumurc tar, cuic reoit inn, muna ti olc de; ocur dia di,  
 ragáó ar ron a ríach.

(O'D. 1929)

| Eich, .i. fireina. Mica, .i. orra fein. Cairig, gabair, .i. gin ni  
 roib rin anaon cumurc re 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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- NEIDHE**: one of the two sages that contended for the sage's gown, 19, 25.
- NEIGHBOURHOOD**: four pledges given in right of, 261, 275.
- NEIMHIDH**: battles of, 47.
- NEIMIDH**: 'Fid neimidh', sacred wood, 164, 165.
- NEL**: married Scota, daughter of Pharaoh, 21.

- NERIDH MAC FINNCHULL: a celebrated author, 23.
- NET:  
 the common net of the tribe, 123, 131.  
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- NIALL: father of King Laeghaire, 3, 5.
- NIAMH: daughter of Cealtair, 253.
- NICKNAME: stay in case of fines for a, 185, 193, 237.
- NITH: why so called, 3.
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- NOFIS: a name of the Senchus Mor, 17.
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- NUADA DERG, 5.  
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- ODHRAN: Patrick's charioteer, killed by Nuada Derg, 7.
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- OG-AIRE: to what food-tribute entitled, 59, 61.
- OLD MAN: maintenance of an, 159.
- OLLAIRE: number of his stories, 47.
- OLLAMH: pound of the, 293.
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- battle of Magh Ithe by, 47.
- mortality upon people of, 51.
- first battle fought about the marriage gifts of Partholon's two daughters, 155.

PASTURE, *see* MOUNTAIN PASTURE.

PATRICK, Bishop, and afterwards Saint:

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- cup of poison given him by one of the Druids, 3.
- one of the authors of the Senchus, 5, 17.
- when he came to Erin, 5.
- his charioteer, Odhran, killed, 7.
- obtains his choice of the Brehons in Erin, to give judgment concerning the death of Odhran, 7.
- holds a conference with the men of Erin, 15.
- preaches the Gospel, 15.
- overcomes King Laeghaire and his Druids, 15.
- number of companions who came with him, 19.
- judgments of ancient Irish authors explained to him, 25.
- Ferghus and Dubhthach recite to him what their predecessors had sung, 25.
- Senchus completed at the end of nine years from his arrival in Erin, 35.
- assisted in writing the Senchus in a chalk-book, 35.
- abolished profane rites of the poets, 45.
- regulated the profession, privileges, and duties of the poets, 45.
- assisted in regulating the law of distress, 209.

PATTERN: leather pattern for needlework, 153.

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PHARAOH:

- requests Fenius and his school to come to him, 21.
- his daughter, Scota, marries Nel, son of Fenius, 21.

PHYSICIAN:

- providing one for a wounded person, 123, 131.
- notice by, 131.
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- „ fine for stealing a, 167, 171.

PILGRIMAGE: having gone to detain one of the family of a person who has gone on a pilgrimage, an exemption from distress, 267, 299.

PINGINN: a measure of value, 247.

PITCHER: stay on distress for a, 125, 135.

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- period of, one of those at which the world loses its goodness, 51.
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- how preventible, 51, 53.

PLAIDS, for a wounded person, 131.

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- four pledges given by each person to his four neighbours in right of neighbourhood, 261, 275.
- four divisions of pledges, 261, 277.
- being engaged in procuring a pledge against injustice, an exemption from distress, 269, 301.
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- rules respecting pledges, 277-281.

PLOUGHMAN : distress from a, 189, 201.

POEM :

- author of the, 5.
- cause of its having been composed, 5.
- attempts to reconcile the principle of retaliation of the Irish Law with the Gospel principle of forgiveness, 9 *et seq.*

POETRY :

- thread of, put around the Senchus by Dubhthach, 23.
- materials of the Senchus handed down in, before Saint Patrick's time, 39.
- artistic rules of, left with poets by Saint Patrick, 45.

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- of Fail, 33.
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- songs of, admitted as evidence of title, 46 *n.*
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- owner of, takes care of parties from the sea, 129.

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PRESCRIPTION : stay upon distress in case of, 79, 83, 193.

PRIVILEGE : stay in case of fine for violating a person's, 163, 165.

PROTECTION : fine for taking distress from a place of, 99.

PROVINCES : by whom Erin divided into, 81.

PRUNING-KNIFE : of widow's house, 125, 141.

PURSUIT : having gone in pursuit of cattle, an exemption from distress, 267, 299.

QUARRELLING : distress for fine for quarrelling in an ale-house, 231, 235.

QUEEN : to what part entitled out of the Brewy's caldron, 49.

RACHOLL BRETHA : an ancient Irish Law treatise, 155.

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- RELATIONSHIP:  
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- SCOTI: whence so called, 21.

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- SEISCINNE: mother of Sadhbh, 47.
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  - authors of the, 5.
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**THEFT:**

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**THEODOSIUS:**

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**THRACE:**

Cai abode in, 21.  
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**TIBRAIDI:** one of those by whom Eochaidh was killed, 69, 71.

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**TREACHERY:** to be guilty of, deprives of full honor-price, 57.

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**TUATHAL:** father of Fithir and Dairinn, 47.

**TUILLEN:**

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**TULBRETHA:** a work by Fachtna, 27.

**TURF:**

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- WEAVING: stay on distress for the several implements of, 151, 153.
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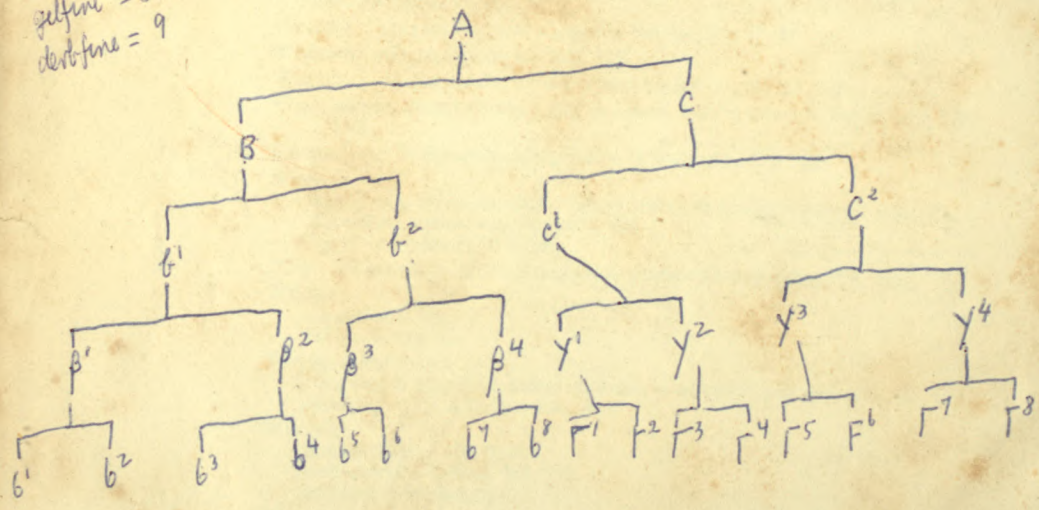
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ZODIAC: signs of the, 31.

ZONES: five, formed in firmament, 29.

DUBLIN: PRINTED BY ALEXANDER THOM, 87 & 88, ABBEY-STREET,  
FOR HER MAJESTY'S STATIONERY OFFICE.

selfine = 5.  
derbfine = 9



The fifth book is Córus Bésena? 483.

Ae Emmide 92.12

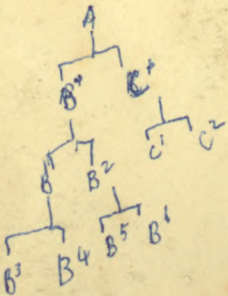
B. Nemed 102.11f. 112.28

Inmarth Fithil 120.1

In Duil (Kocadach?) 130.10

Racholl mBroth 154.11

? Brotha Trebdire 164.23



The one-day distresses seem to be <sup>mainly</sup> concerned w. article of property of which one is  
<http://stores.ebay.com/Ancestry-Found>

22/6

The 3-day rather with <sup>12/10</sup> finding tenants with duties.

similar .. cna. 126 note 1.

foiwaichet + mairwaichet contract 172. 16.

2114.1 for laime derge. of W. Clofrudd.

fasc ('notification', 'Anzeige', differs from apad (5 days normally) in that it is given  
after the distress has been removed. cf 302 ff. 266, etc. 104. 12.

foi ni doimeb = foi ni do-ndemen? cf 94

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