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HIBERNLÆ LEGES ET INSTITUTIONES
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OR,

ANCIENT LAWS AND INSTITUTES OF IRELAND.
ANCIENT LAWS

AND

INSTITUTES OF IRELAND.


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

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

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

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

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

Trinity College, Dublin,
30th January, 1865.

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

Senchus Mor.

INTRODUCTION TO SENCHUS MOR,
AND

Aethgasail;
OR,

LAW OF DISTRESS,
AS CONTAINED
IN THE HARLEIAN MANUSCRIPTS.

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

VOL. I.

DUBLIN:
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1865.
SIR,

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

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

I am,

Sir,

Your obedient servant,

W. Neilson Hancock.

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

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

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

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

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

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

* Stat. 13 Hen. VIII., c. 3. (1522) recites that at that time the English laws were obeyed and executed in four shires only.—Vide Sir John Davis' Discovery, &c., in Thom's Reprint of Irish Tracts, vol. i., p. 693. But Meath then included Westmeath, and Dublin included Wicklow.
privileges of the English law. The Anglo-Irish, too, adopted
the Irish laws to such an extent that efforts were made to
prevent their doing so by enactments first passed at the
Parliament of Kilkenny in the fortieth year of King Edward
III., (1367), and subsequently renewed by Stat. Henry VII.,
c. 8, in 1495. So late as the twenty-fourth and twenty-fifth
years of the reign of King Henry VIII. (1534), George
Cromer, Archbishop of Armagh and Primate of Ireland,
obtained a formal pardon for having used the Brehon laws.*
In the reign of Queen Mary (1554), the Earl of Kildare
obtained an eric of 340 cows for the death of his foster
brother, Robert Nugent,† under the Brehon law.
The authority of the Brehon laws continued until the
power of the Irish chieftains was finally broken in the reign
of Queen Elizabeth, and all the Irish were received into the
king's immediate protection by the proclamation of James I.
This proclamation, followed as it was by the complete
division of Ireland into counties and the administration of
the English laws throughout the entire country, terminated
at once the necessity for and the authority of the ancient
Irish laws.
The wars of Cromwell, the policy pursued by King Charles
II. at the Restoration, and the results of the Revolution of
1688, prevented any revival of the Irish laws; and before
the end of the seventeenth century the whole race of judges
(Brehons) and professors (ollamhs) of the Irish laws appears
to have become extinct.
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 Teisethi, Eoghan MacDurthach, Doet of Neimhthinn, and Diancecht. The commentaries also refer to the judgments of Doidin Mac Uin, Mœnach Mac Nine, and Credine Cerd. These judgments are stated to have been in a metrical form, and so preserved in memory.

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

† Senchus Mor, p. 127.
‡ Ibid., p. 151.
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 Scotia, 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 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.
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 Dubh-thach Mac ua Lugair, chief of the royal poets and chief Brighon 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

* 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."

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 ex-
plained 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 con-
siderable historical interest in connexion with the change
which was going on in the Roman law at that period.

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

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

The exact state of the Roman law in this respect, as a col-
lection 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,
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 indispensables; 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—"\(\text{Mor}\) (No fis), therefore, is the name of this book, i.e., the knowledge of nine persons."*

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, Core, Dairi, the hardy,
Patrick, Benen, Cairnech, the just,
Rossa, Dubhthach, Fergus, with science:
These were the nine pillars of the Senchus Mor."†

These verses are also quoted to explain the word "\(\text{Moe-p}\)," 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 precedence 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 Core, and Daire, three kings; Rosa, i.e. Mac-Trechim, and Dubhthach, i.e. a doctor of the Bérla Feini, and Fergus, i.e. a poet."§

* Introduction to Senchus Mor, p. 17.
† Ibid., p. 5.
‡ Stokes's Old Irish Glossaries, pp. xviii and 31.
§ Introduction to Senchus Mor, p. 17.
This account of the authorship of the Senchus Mor seems to have been generally received as long as the ancient laws were in force, for in the Annals of the Four Masters, compiled in 1632, it is stated—“The Seanchus and Feinechus of Ireland were purified and written, the writings and old books of Ireland having been collected and brought to one place, at the request of St. Patrick. These were the nine supporting props by whom this was done—Laeghaire, i.e., the King of Ireland, Core, and Daire, the three kings; Patrick, and Benen, and Cairnach, 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 na 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.”

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

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

In one of these poems Dubhthach refers to his giving judgment between King Laeghaire and St. Patrick. There is also a poem ascribed to Dubhthach, in the Book of Rights; and Dr. O'Donovan adds in a note† a quotation from Colgan, from which it appears that he had in his possession different works of Dubhthach, whom he describes as "a man celebrated amongst his own countrymen." In the Felire of Ængus, an account of the festivals of the Church, written by Ængus the Culdee (Céitlé Dóé) 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 peneo me diversa hujus inter suas celebris viri opuscula alibi sepius citanda."—Colgan's Trias. Thum., p. 8, n. 5.
§ In the text of the Introduction, pp. 16, 17, Dubhthach is described as "gu Æribh," Doctor of the Bérla Feini; but in the Commentary, pp. 38, 39, as "gu Lecógri," Doctor of Literature; and Rossa as "gu Uepri Coen" 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.*

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.

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.

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

* Todd's St. Patrick, Apostle of Ireland, pp. 514, 515.
† O'Donovan's Introduction to Leabhar Na g-Ceart, pp. iv, v, citing Colgan's extracts from Life of St. Benignus, "Trias Thaum.," c. 32, p. 205.
‡ Ibid., p. vi, xxiii.
St. Benignus is described by Dr. O’Donovan* as of the family of Olioll Olum, king of Munster; being descended from Tadhg Mac Cein, the grandson of that monarch, to whom Cormac Mac Art gave some land, including the district round Duleek, where St. Benignus resided with Sesenean, 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-Cearl, 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 methelgin;
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, Core, and Daire.

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

* Irish Topographical Poems, p. 15.
† Dr. O'Donovan has given in a note to the Irish Topographical Poems, p. xiv, extracts from the Latin Life of St. Cairnech. The Life has been published with a translation in Rees' Lives of Cambro-British Saints, pp. 209-211.
been described as Monarch of Ireland at the time of the conversion of the Irish to Christianity. According to the Annals of the Four Masters his reign commenced in A.D. 428, four years before the arrival of St. Patrick; and after a reign of thirty years he died in 458, one year after the foundation of Armagh by St. Patrick. He was buried at Temhair, in the external rampart of the rath which he had erected there, and which was known in aftertimes as Rath-Laeghaire.* A district in Meath, comprising the greater parts of the baronies of Upper and Lower Navan, was also called after him, and was long in the possession of his descendants. This territory, called "Laeghaire," is mentioned in O'Dubhagain's Topographical Poem:†—

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

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

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

* There is a description of this rath and an account of Laeghaire's death in Petrie's History and Antiquities of Tara Hill, p. 168—Trans. R.I.A., vol. xviii., part ii.
‡ Brennan'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-Ceart, pp. 29, 51.
Dr. O'Donovan was unable to ascertain the date of Core's death from the authentic Irish annals; but his defeat by Crimthan is celebrated in the interesting poems of Dubhthach Mac ua Lugair:

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

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

In the absence of any record of King Core's death we cannot know how long he survived the composition of the Senchus Mor. The date of its completion is said to be A.D. 441, and on St. Patrick's visit to Munster, in A.D. 445, Aenghus, grandson of Core, and son of Nadfreach, having already been instructed to some extent in Christianity, was baptized by St. Patrick. But it is not certain that either Aenghus or Nadfreach was then on the throne. On the contrary Dr. Lanigan conjectures that Aenghus had not succeeded to the throne at the time of his baptism, but was only a youth; and Dr. Keating,† states that King Aenghus reigned only thirty-six years.‡

As he was killed in the battle of Cell Osnadha, in A.D. 489, Dr. Keating's statement supports Dr. Lanigan's conjecture, and makes the reign of Aenghus to have commenced in A.D. 453, twelve years after the composition of the Senchus Mor would appear to have been completed. Aenghus has been commonly mentioned as the first Christian King of Munster, and was probably the first who was instructed in Christianity and baptized. King Core, like King Laeghaire, is described in the commentary as taking part in the preparation of the work with a view of representing "the parts of the law of nature from which the Pagans passed their judg-

* O'Curry's Lectures, App., p. 491.
† Keating's History of Ireland, translated by O'Conor, Vol. II., p. 43.
‡ Dr. Keating died in 1644. He wrote his History in the Wood of Agherlow, near Cashel, and no doubt had access to some ancient account of the length of the reign of King Aenghus.
merits;" 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 contemporaries 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 Core, and chief of the Ui Fidhgente, in the county of Limerick; and another Daire who is mentioned in the Annals of the Four Masters, as son of Finnchadh, son of Eoghan, son of Niallan, and as granting Armagh to St. Patrick. Dr. O'Donovan states that the latter was a descendant of Cilla Dachrich, and chief of the Regio Orientalium in the county Armagh, the name of which is preserved in that of the baronies of Orior.

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

Doubts have been suggested in modern times as to the possibility of the nine persons said to have taken part in the composition of the Senchus Mor having actually done so. It has been urged that St. Patrick and the other ecclesiastics could not have been members of the Irish National Assembly so soon after their arrival in Ireland, and that St. Benignus could not have been old enough to be a senator as early as A.D. 438. But the assembly respecting the Senchus Mor is stated to have been convened by St. Patrick, and is not described, in either the Senchus Mor or in the Annals of the

* 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 cotemporaneous quatrain, describing the authors of the Senchus Mor, St. Benignus is not mentioned as a bishop, but as "coif," 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 Dubhtach, 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 Béra 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 Cèin Patraic, or Patrick’s Law, just as the code of France is called the Code Napoleon, without implying that the Emperor was at Paris during the entire time the code was being composed under his sanction.

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

* Æthelbright, fourth in succession after Hengeste, was baptized by St. Augustine, in the year A.D. 597, and died, according to Beda, after a reign of fifty-six years, in A.D. 616. The laws begin:—"These are the dooms which King Æthelbright established in the days of Augustine," &c.
when the Anglo-Saxons were converted to Christianity. The volume of the ancient laws of Wales, published by the same authority, commences with the laws of Howel Dda.* The preparation of these laws, about the year A.D. 943, is stated to have been made after consultation with a number of representatives, of whom two clerics were summoned for every four laymen. The reason of this arrangement is set forth in the laws:—"The clerics were summoned lest the laics should ordain anything contrary to Holy Scripture." The most ancient Christian analogies appear, therefore, to be all in favour of the clergy being associated with the laity in the preparation of codes of laws.

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 Nad-freach, 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 Dublithach he is described as the con-

* "Howel the Good, the son of Cadell, Prince of all the Cymry, seeing the Cymry perverting the laws, summoned to him six men from each Cymreyd 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 Core. With such evidence, it is unreasonable to doubt the statement of the Senchus Mor, that King Core was a contemporary of St. Patrick, and alive in A.D. 441.

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

The Felire of Aenghus describes the St. Cairnch 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. Cairnch of Tuilen who took part in its composition. There is, therefore, no anachronism— for the St. Cairnch 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.
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."

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, now Tara, was, at the time the Senchus Mor was composed, the residence of King Læghaire, 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 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 Conaille Muirtheimhne, in the county of Louth." With the clue afforded by this information, I made a search on the Ordnance Maps from the outlet to the source of the Ardee river for any means of identifying Rath-guthaird; and at the source of the river, where it issues from White-wood lake, a stone is to be found, marked on the Ordnance Map, and still called "Patrick's stone," and the place where it is situate is named Nobber-beg.

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

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

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

*A.M. 4169.
near Patrick's stone. Whitewood Demesne is close to them, and there is a tradition of the wood having extended to the townland of Kilmainham Wood. The names of the townlands Whitewood and Kilmainham Wood afford some indications of a prevalence of wood in former times. One of the neighbouring townlands is called Eeny, derived by Dr. O'Donovan, from "On Pnuoe," woods.

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

As to Glenn-na-mbodhur, in which Rath-guthaird is said to be situated, 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 Altmoyshe—derived, according to Dr. O'Donovan, from OCCt Map, 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 obain," (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

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* 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.


‡ 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 Laëghaire 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 "Cuilt." 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 Laëghaire 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, MS. in H. 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'Conner'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 Dubhaltacha 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."

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'Clinacy is mentioned, of which the transcriber had just heard. The death of a John M'Clinacy, 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.

† 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'Maelchonaire, and the date, 1511, at Moycullen, in the now county of Galway."

"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

* Vide p. 25, col. a. 1. 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 "Senchus Mor" at the head being, as he believed, in the handwriting of Dubhalthach MacFirbis. The numbered pages of the volume are 391.

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

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* Note to his version of the Annals of Clonmacnoise, cited by O'Donovan, in note (m) to Annals of the Four Masters, A.D. 1317.
Brehons of Ireland," he says, "were divided into several tribes and families, as the MacKeigans, O'Deorans, O'Breas-leans, and MacTholies. Every country had its peculiar Brehaive dwelling within itself, that had power to decide the causes of that country, and to maintain their controversies against their neighbour countries, by which they held their lands of the lord of the country where they dwelt."

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

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

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

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

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

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

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

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

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

The MacEgans appear to have retained a distinguished position as Brehons for many years; for in A.D. 1399 there is recorded the death of another Gilla-na-naev, son of Conor..."
MacEgan, and most probably brother of Hugh MacEgan, already referred to as connected with the manuscript in H. 2. 15. He was arch-ollav of the Fenechus law; and in the same year died Beithius MacEgan, a man extremely skilled in the Fenechus law. Even so late as 1529, it is recorded that Corenmhach, 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'Conners 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 Dubhaltach 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.

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’Cormin, 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 Dubhaltach MacFirbis. 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.—Ledwich’s “Antiquities,” second edition, p. 303.
† Stokes’s Old Irish Glossaries, p. lxvi.
‡ O’Reilly’s Transactions of the Iberno-Celtic Society for 1820, p. iii.
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.

The manuscripts of the Senchas 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 Senchas 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 “Moipi̇r,” 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, “CĖġẋȧdȯṁl,”— “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 Senchu’s 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. 906).”—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 deter-
mine the extent to which traces of verses exist in the rest
of the text. To whatever extent the Senchus Mor under-
went 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 dis-
turbed; 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 Béral 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:—

ECTACH TÉTH, 
OIRÍ TÉTH, 
ECH TÉTH ARE, 
OAM TÉTH H-ÁRT, 
BÓ TÉTH BLAICHT, 
NUCC CO NÁIR, 
CAIRN CO Ti; 
TOCHNEO NI, 
ÓACHAR ÁNECH, 
ÉRBURO PLOCH, 
TRIPEB NECATRA, 
COMORPÁ CACH ACH, 
TINCUR TIGI CAUCH, 
ÓIR I NÍNÍ BAUL, 
CIEL OCHUR CARPE, 
LOPAR OCHUR CMURCHAR; 
POXUL MEICH ÁNECH, 
CAIPRÉO PACE, 
CAIPRÉO AENÁR, 7C.

Similar specimens may be found at pp. 120, 126, 160, 166, and 184. Traces of
a different metre appear in p. 150, and a large portion of the old text has a rhythmical
flow.
would, in the case of law books like the Senchus Mor, only indicate that the glosses and commentaries, like notes in different editions of the Statutes, or of Coke upon Littleton's Tenures, or any similar English law book, were of much less authority than the text itself, and were capable of being modified or added to by subsequent Brehons.

The copies of the laws which have come down to us are obviously the copies belonging to particular Brehons, or families of Brehons, or, perhaps, law schools; and while they each for the most part embody the same original and binding text, they each also contain such explanations and renderings of the rules of law as were considered the correct explications 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,

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

‡ "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.

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.
PREFACE.

"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,' 'snacht,' '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.

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 athgabha’I’) was made, the peculiarity of which was, that during the fixed period of the stay the distress was not allowed to remain in the debtor’s possession, but in that of the creditor, or in one of the recognised greens or pounds.

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

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

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

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

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.
‡ "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 principle of compensation for murder, which is called 'Eric' (eric).

Spenser, writing in the time of Queen Elizabeth, though admitting the Breton 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 Breton 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."‖

† "Blackstone's Commentaries," vol. iv., p. 313.
‡ Tacitus, "De situ Moribus et Populis Germanicis," ch. 21. Translated by Murphy.
§ "Murphy's Tacitus," "Manners of the Germans" s. xiii., note d.
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 atoned;
The slayer may remain in peace at home,
The debt discharged: the other will forego,
The forfeiture received, his just revenge."


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.

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: Shaksp, Academv, Dec. 5th, 1885, pp. 376-378
Jan 15th, 1887, p. 44.

senchus mor.

SECHUS MOR.
seuchus mor.

Introductio.

O'D. 1.

Locc don laepe Teamurh, ocur loc do Seunchur hi rampad ocur 1 pozmurp, ap a glainn [ocur ap-a-haidhe] 1 na haimperadb gin; ocur Raith g5 et amrd, in balti aotac Lee Pachraic amn, 1 n'st5v no ma bodur, 1 raip 5 do thich nemunouch, a loc a ngeimmers ocur a n-ennae, ap sairse leo a cona ocur a urche, ocur ap teraideect 1 naimr in seampaedta.

O'D. 1.

Cir bhu Hiteha, 3. thich amm don amuru, no thic, ap in compiit no lape na gome ar do gru Patraic; no [Hemanche] nemunoua, 3. am iaroc ocur h comrd; no thic nemunouch, 3. mthi nemrini no gabeur na trais; no gyma gnm ron monca 1 raip Patraic Nemunoch; no thic nemneach, 3.

15 usg neime re muos otre to Patrign.

Cuach lar no inir no mat oirr no na ocharad sc, ocur no raithi4e no Patraic eirr, ocur guara amrr no muos Patraic na brachphir 1r5n 1t5o:

"1u bha g5 rpu i5g, g5 i5g amr2,

20 "Puru bhu uacca, ibu ib5u, Xumtr 1e5u."

Ocur cirede gabur gin por im no l5m ni bi uaidhe go. No comado e "in nomm thei Patrign" do net amr, ocur no canad 1rin 1t5o.

Ocur it inunda aimpean toib, aimpean laegaine mic Neil, mic Erinenn; ocur Teoturh rob ap55r mic in domain

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

2 Place, i.e. where it was composed.

3 Loud speaking.—Guth aird may signify "high voice," or "voice of the high, or noble, or distinguished men."
THE place of this Poem and the place of the Senchus 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, 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 guthaird was so called as being a fort (‘rath’) where a person was punished for loud speaking, or for unlawful speaking; or from the voices of the ‘ards,’ i.e. of the learned; or of the ‘ards,’ i.e. of the nobles.

On the bank of Nith, i.e. Nith was the name of the river, or it was called Nith from the contest which the pagans had there with Patrick. ‘Nemance’ or ‘nemhshonaenech,’ 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 nemnneach,’ from a poisonous drink which was given there to Patrick.

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

"Iubu four f'si ibu, f'si ibu anfis, Fris bru matha, 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 were composed at the same time—in the time of Laeghaire, son of Niall, king of Erin; and Theodosius was monarch of the world

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

5 They, i.e. the poem and the Senchus.
Senchur Mór.

and in tan m, ocur deirimietct aiprude, ut dict in
pide—

"Patruic pe baithuir go li,
"In amhir Tethori,
5"Prettair roiscela cen met,
"Dh cuair molpaic mac Mileo."

Ocur pepra do Seanchur Ibn peheanna in tSencuiga,

.1. —

"Laegaire, Conc, Daipri uip,
"Patruic, Deneom, Ceirneach cuip,
6"Rupa, Doutchaic, Beirsi co reib,
"Naic raiigí míc tSencuira mór."

Pepra na lárbi imphro Doutchaic Mac na Luaigir, míc
pide bheap n'éren.

Tucair a id summons in tSencuira; Patruic do tordeic
15 1 n'éren do rítaí báich ocur eóipe beo Saornduth,)
.1. 1f in nomad bliadain beo plantair Tethori, ocur 1f in
céinmaid bliadain beo plantair Laegaire míc Neill, míc
Érenn.

Tucair a id summons na lárbi imphro: 1. Laegaire bea
20 urain ag cæc peip do mumphuir Patruic do mairead;
ocur a bheac peim o Laegaire don ti no muirhead, co
muirheadh mím dílgaí do breapa be. Ocur do cuitaíd
Nuada Óerz, mac Neill, déphadain do Laegaire
etinde, ocur e a phiaillidect ac Laegaire, ocur a
15 ombairgthe sa macphairece do, ocur 50 tuicce cuíne
eti do, no muirhead neic do mumphuir Patruic. Ocor
tuaird taithidect marpaimch Laegaire do, ocur po ma-

1 Nuada Derg.—He is not mentioned by name in any of the published lives of St. Patrick; nor in the copies of this preface preserved in O'D. 490, or C. 756.
at that time, and it was in commemoration of this introduction.

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, Core, 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, 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 Laeghaire's cavalry was given him, and he was released from
Ocur 1p e morga mnc, 1. dal a mcn psept 1n phl
h3:phem, 1. "Oubchac Mac na Lusaib, leircn lan do
pat in phanu nam phin. 1p|ar phl gabch<, o buy tar
mnp ciupa [nee] d'acra a oala, a mogh bretemon l
n-Ephum do; ocur o bu< tur epac cuicre ciupa, a mogh
bretemon phl cuicre do. Ocur no pha dolar la
"Oubchac nh phl, ocur ar berte. "Oubchac duchiu, a rao
pmp, a cleuisk, olpe; 1p amnup bairn berh phl dih
phl tar. Dha oeur dune; ar macdeac ribepa a ne-
meircn in gurmar beq, bri ocle dore menci<, ocur
ni

1 Cane.—This event is related in Probus and the Book of Armagh.
2 Inclined.—This inclination of the hill is differently accounted for in the Lebhar
Gabhala. See Petrie's Antiquities of Tara Hill, p. 220.
SENCHUS MOR.

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

Or, according to others, the cleric (Patrick) was in his chariot at the time, and Odhran was adjusting the chariot, and it was at Patrick himself the shot was aimed. And the cleric was angered, and raised up his hands towards his Lord, and remained in the attitude of prayer with his hands crossed; and there came 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. And the Lord ordered him to lower his hands to obtain judgment for his servant who had been killed, and told him that he would get his choice of the Brehons in Erin; and he consented to this as God had ordered him.

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

po lat. Madead arben dono, a eiyc ocur a mndechar bep, ni bud macat "Oia pop; uair arde/tucapi let i a-Eipenn brex poircela, ocor iredo mitirfide oqoill-ga6 cada uile o cach commneram to aquali. Ireo po 5hai pop vo cint ino Eipun brex nechta, .1. mndechar eit"oi cor 1 coir, ocur puil a puil, ocur amm i n-amm. 

Maei era, ol Patnaiic, in vo bepa "Oia pop hepla-bhra, rado. [Non uor etcir qui loqumini,] reo pirrup- turiq raepi [neifru] qui loqumiri in uobf, yqf. 

Hennachair Patnaiic irum a gipum, ocor vo lurw raet in pimata nait pop a eplabna, con Debair, .1. Imininuato i nesimuet, ocor imbret.

Cetaara vo pomn irim lurw reo, .1. uair o cach atzairtfeh, ocor togaq vo cach atzairtfeh, .1. uair irempet vo mazda, ocor 16 uair o reipab Eipenn.

[Inim cin] tuo1 nesimoclctha x 
Snim ole maz mndechar;
Ari ir vo commet qrend, piadur, 
Popachu camuchta vo copc gacha claine.

Caunorpex la haimm nechpiano 
Etir bairup, recaq cin orgail; 
"Socialatach, pimu"1, pop,teit anennacc. 
Ari ni olig demun dilguo, 
1 naimiri impumimiter. 

1 Nimtha ramlaro duning,

1 Inim cin tuo.—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 (.1. nepard qiro) a gloss upon it.
thou wilt not deem it good. And if I say that 'eric'-
"fine is to be paid, and that it is to be avenged, it
"will not be good in the sight of God; for what thou
"hast brought with thee into Erin is the judgment of
"the Gospel, and what it contains is perfect forgive-
"ness of every evil by each neighbour to the other.
"What was in Erin before thee was the judgment of
"the law, i.e., retaliation: a foot for a foot, and an eye
"for an eye," 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."

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

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

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

9 See O'D. 6; C. 757, and Egerton, p. 18, b, b.
3 In you.—Matthew x., 20.
* Foreign soul, i.e. by Patrick who was not a native of Ireland.
Sennur Mór.

Introduction.

‘Othan dia dilathair i faher abchain;
Abchain a bhain i caipmuichtecht
Tar thina naploch.

| Arru bui mo cacht in aithnigi; |
| Céilliúid iar espochadh Cruite, |
| Céinbair in olc naíll náthfhrad. |

Cio go thea co tabhch, logu don uinne, o do ríghne recaid, aict
co pothma aitechta, oscuir nach tabhch logu don anghel o taruighe
maibrach, eis no tigaidhe m' aitechta? I e i thaidhe, còmph
aithmuib taims a d' tigh an uinne, oscuir ata i ce Dia tóraid i ahna
na in toradh a maid; còmph femhne glan tompaic ata moan anghel,
oscuir nóch mor i ce Dia tóraid i ahna na in toradh a maid; oscuir
na ime na tathd logu do o do ríghne maibruch, eis no tigaidhe
m' aitechta.

15 Cilim Ohia, bhrigead mo ret;
| Sinh aithmuib| aithmuib nae neit; |
| Nao claen cocracht.combouna; |
| Co na ronchar pochar. |
| Pomphantechair ret. |

20 Pomphort i bh naods,
| Feasaigh naeanna; |
| Nuachat imbich pomphanteid. |
| Pomphort, ronchar, tìt òfòda |
| (Oamhuchthe cataid), |

25 Cach mac na cinard!
| Cinróch ar cheol; |
| Congéir do reacht duitmireacht digla. |
| Ommhóg do mhuaidh
| Nao gofret gel maio, |

30 Mhórach mearemhnacht blain;
| Sechim iar mo baithit Patraic |

1 Hear me.—Ohia is glossed clachri, hear ye, in the margin. The word gene-
    rally means, to beseech, and this meaning would perhaps be better, notwithstanding
    the authority of the gloss.
Senchus Mor.

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.

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

Hear me, 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.
I shall be proved by my cheeks
That I shall not stain their white honor,
I shall pass a sound judgment;
I follow Patrick since my baptism.

*Honor.—I shall not pronounce such a sentence as will bring on my cheeks the blotches which point out the false judgment.*
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 Cainbhrethach is said to have taught the ancestors of the Scoti in Egypt.—See page 21.
Every hand is punished as it deserves,
For every living person who gives judgment
must have been chosen to it.

There was in the First Law of the men of Erin
that which God has not vouchsafed in his New Law.
The Trinity did not vouchsafe mercy,
through heavenly strength to save Adam,
for it was perpetual existence that God gave him of his mercy,
until otherwise he merited
by deserving death.
Let every one die who kills a human being;
even the king who seeks a wreath with his hosts,
who inflicts red wounds intentionally,
of which any person dies;
every powerless, insignificant person,
or noblest of the learned;
yea, every living person who inflicts death,
whose misdeeds are judged, shall suffer death.
He who lets a criminal escape is himself a culprit;
he shall suffer the death of a criminal.
in the judgment of the law which I, as a poet, have
received, (?) see. b my ausiwe
it is evil to kill by a foul deed;
I pronounce the judgment of death,
of death for his crime to every one who kills.
nuada is adjudged to heaven,
and it is not to death he is adjudged.

It was thus the two laws were fulfilled; the culprit was put
to death for his crime, and his soul was pardoned and sent to heaven.
What was agreed upon by the men of Erin was, that every one should
be given up for his crime, that sin might not otherwise increase in the island.
14 1f retat an cithem trnug mhnret'fca anmp, po raflity tna o
Oubchae, .1. tiaactan tirn d8znu ocru mnechad: nair mnechad
po bi mu Patraic i 1-n-Eippnn, ocru d8znu tuc Patmiae laxr. .1.
Hmaid o maipba'd na cnmar, ocru nem o Patraic vo. Cct at.
fastgdu rnu mhnret fen, ocru atu mnechad. 1r e tiaactan ttrn
mnechad vo n8ther mnu, nair nach tnu comum nme
ac neoch mnu, anu1 d8 bi on la tnu, cnu tuiie vo maipba'd na
m9taur compnaia, an cem ro8aba erps; ocru cch nair na
mu8he epie, a maipba'd na inrtaur compnaia, ocru a chur ari
nair na
10 inrtaur anp9r ocru mnechiber tump; ocru ro8jiam naa
na
1r mhnret rnu trn po ropcongna o 'Patraic
po9 repa9b Eippnn ari co tnutar co haen manm rnu
haencau inmac[3]ma vo. 1ar tiaactan unm9no dov
9 tuc au9 po mone9b roceca d8ut po9 uili; ocru at
caar oremad Eippnn maipba'd na nbeo ocru beamu9a
na maip, ocru uili cma9ca Patmiae, iar tiaactan vo
1-n-Eippnn; ocru at onoveca9 lae9airn cna dpecu9b
vo rune9ad rnu m19ta ocru mi9hiae depmaia i mnoa-
90 nair rep n-Eippnn, rep9ectare pop, oseir 9e ocru
Patmiae.

1r anto ar9ben lae9airn : "Rie9ia a lep, a ri9i
Eippnn, ru9mua9a ocru r9mu9a cach pectca Ini [cnd
cenmo9a in n1 9eo"]. "1r rep9i a denan" ol Patmiae.
26 1r anto rin tappcomla9 c9e a9a dana la h9m9u co
tappe cach a cnei9 po Patmiae, ari bel99b ca9a pla9a
la h9m9u.

1r anto po h9p9ba9 o o Uubchae9 ta99enar t99enem-

1 Retaliation. In O'D. D., this is somewhat more clearly stated, thus: —Diu9aro
'Uamman Huod-3: .1. onp9r po9r, ocru inrnechad pop a c9rnn, .1. a
maipba'd na cnmar, forgiveness to the soul of Nuadba, 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. 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; and service is required of him for his unfulfilled contract and covenant.

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 in Erin; and when they saw Laeghaire with his druids overcome by the great signs and miracles wrought in the presence of the men of Erin, they bowed down, in obedience to the will of God and Patrick.

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

It was then Dubhthach was ordered to exhibit the...
nura ocor utile pitdeca Eiphenn, ocor nach pechta po
patnaqat la rmu Eiphenn, 1 rece acien oocur [a rece
rato] ocor 1 mbreteab impi Eiphenn ocor 1 pitdeab.

Touenhercato9 o9 nipeco beptra han biar; 1, rechc
5 utape; am in Schnit amem po labaqatap ocor do aper
cecham trna gimu na pep piqueon cet rabaup i n-impf
Eiphenn, amain do n-apercecam trma gimu na [ppum para] ocor na n-impf atipe, 1 reec repatlance; a no riace
reec acien map naro poycat rechc utme.

1o Ina bececa pm acien trma din po labanypatap in
Schmit naem trma gimu brettemon ocor pito piqueon
per n-Eiphenn, o cospadao in mpr po co epeceum amal,
don aippeh Oubcha utile do Potpaec. 11 oin nari
taudoap pm brettip n'Oe 1 reec utme ocor nupaqonaip,
ocur pm cuibrena epeceum, conapepd in uto brettem-
naeta la Potpaec ocur eclaip ocor planie Eiphenn; do-
neoch pmbea oin reec acien [utile] nji epeceum, ocor
a cop oocu comuaim n-Eclaiap pm tuiac. Connde Senc-
chup mar ipen.

2o Nonbiap trua do epgiar do orouzado in Lubahnp, 1.
Potpaec, ocor Beneom, ocor Casnech, cmi epeceib;
Laegpape, ocor Cope, ocor Oaipe, 1. cmi 15; Hopa, 1.
nac Tpucim, ocor Oubcaec, 1. cmi Uepla, ocor Pepzup,
1. pitde.

25 Horip, din, amin in Lubahnp po orouzaret, 1. mpm
nonbiap, ocor ato a desmepec pmu amuar.

1 The letter.—In C. 758 the reading is, "Oo apceca8naup o9 nipeco in beptra
mbnu mbaru 1. canon, "they foretold that the white language of beatitude
would come, i.e. the canon," viz. the New Testament.
2 Chief prophets.—For pmu para there is pep piqeon 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.

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

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

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

Nosis, 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.

Feini. The word Feini is supplied from Cormac's Glossary, where this passage is quoted. Bérla Feini was the dialect in which the ancient Irish laws were written.
Jocelyn mentions a large work of this kind as extant in his time, but he apparently misnames it Canón Phadruig. "Magnam etiam volumen quod dicitur Canón Phadruig, id est Canones Patricii scriptum; cuius ab excellenti persona, ad justitiam exercendam, et salutem animae obtinendum satis congrum constituit."—Trier Thaur., p. 214, col. 1.

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

3 Dignity. The time allowed each person to plead his cause was long or short according to his dignity.—See C. 227, 2204, O'D. 2210 20.
This is the Cain Patraic,\(^1\) and no human Brehon of the Gaedhil is able to abrogate any thing that is found in the Senchus Mor.

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

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

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., Ferceirtue, the poet, and Neidhe, son of Adhna, son of Uither, for the sage’s gown which Adhna, son of Uither, had possessed. Obscure, indeed, was the language which the poets spoke in that disputation, and it was not plain to the chieftains what judgment they had passed.

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

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

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

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\(^1\) Cain Patraic refers to themain legal code of early medieval Ireland, known as the Senchus Mor.

\(^a\) The reference is likely to a verse from the Gospel, indicating the influence of Christianity on the legal system.

\(^2\) Breathings refer to the pauses in speech, which were significant in the oral tradition.

\(^3\) The reference to ‘his dignity’ suggests a hierarchy in the legal profession, with higher ranks permitted longer speeches.

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\(c2\)
20  
Senchur Mór.

[Introduction.  
[Cetna was first set down in the Echmiadzin Haravaz, in a file, called Senchur. The life of Cadroc, published by Colgan, calls him Ene&e (ilium nomine Nelum seu Niulum. Colgan, p. 495, cap. 5.]

In the interpolation is in O'D., 6, 7, and 8 only.

The author of the life of Cadroc, published by Colgan, calls him Aeneae illium nomine Nelum seu Niulum. — Colgan, p. 495, cap. 5.]
The first author that ever was in Erin was Amergin Glungeal, the Introduction 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:—

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, son of Fenius. Hence the Scuit are called Scoti.

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

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

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

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

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

"Do liud oin Cae lairim luimger do luig a Tlacia 1 naireí a

mhuinosa feithin, ocur mo caighden toib a gheir o mo gnothar,

i.e. Recht De do deimeb ocur a brethca. Iap 'n ruim ba Cai ha

breidenn lairim luimger uide. Inne nicnch Órreccat no bhrac

Scail. "Bhrac ain inn each bhrac," ar a phuipret aí thia each

camnighe, ainnt arfhearrnu bhrac do roimhitno in beata, ocur don

bhrac feithinghe beithn Oíra mór a duithe.

18 e marc-adubh tanairt ar ainegá mo bun in Í Eiré 1 shair Sen

canna Uíge, in tu[5]iong tanpec do mittbhir in chearn. I naim-

nith Peithsra nisc Uetí mo bun.

Órúg Cuidhna uaimo bannaidh, per n Erenn in shair oire-

bhuire. Inne nicnch Órmaigh Órúgí, 7mu.

Ina diaidh gín Connach Connaiccheach, gín Connacht; do roígea

do rieabh Erinn Í ngaí, ar e co rath in Sríptusa noaim; it é var-

nu conchluide ciar na Óirned, arfhearrnuic hraced ëis na taim

nem ocur talam ocur m đu, 7mu. Ocur gheim ocur eirce 7mu.

Uath eirthi ar beichtum ciar:—"Oinacht do," ol té, "comh

taithe ghuim ocur eirce i traid do rieabh beatha, ocur cister-

neathrinn ni na mhadh ar mair idhe." Inna nís na sbéit dom conch

20 doibrinn, arfhearrnu, "Peithsra," ol té, "taob do taimh tilm

per aí fiorat hee omnia, i.e. Óra nihe ocur talaim, 7mu.

San, riam liathui ocur idume naic Óé do cheiche cmidrí traid le

feithin; ocur nach mathr ó rath cmidhrtib, ol na mí chumachtra

lid 50 do cuimhtsa 50 ari aoin laithi no aon oideh don thime-

25 tipect aca aon ina mair idhe Óe do mearf Óe deirphata.

Sencha macCuil. Cmain ina diairgíre; ocur 1h rocharb órpeab

Erinn con beinnighthá a nimeguencnaie tride. I nair [Connacht]

robairim mnórho, ocur húrthim aíthn dana, 7mu.

Pachtra, a mac, ina diairgíre; ocur 1h dhrumro aí mnóim

30 beinnighthá lidi ba Óo Sencha mac Cuilda trid macadh, 7mu.

Sencha mac Cuilda iarum, 7mu. Moimhon mac Moimh, Nemró

mac [Pinoicuill a próib, gíe aithn mac Moimhon, Peadarú Éipo-

rechnach, 15 ocur [5]uí impaipaita taim. Píobul, a naim-

nith laothmuic mhull robairtio.

35 Óe mnórho ainhugbhr in teuccu:—Peithsra Pile, ocur Oub-

cbhúí Mac na Luaigh, aribhthobh, maighenmaic mhírdeeta ron la

1 Breithchath or Breathcaí, i.e. the judgment of Cai. See also Cormac's Glossary.
2 Brintlira 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, Brothchath or Brathcai. 'Brath' is the meaning of every 'breth'; for it is the judgment which will follow every covenant, as the end of the world is called 'brath,' as is also the last judgment which God will pass on his creatures.

The second most illustrious author in wisdom who was in Erin was Sen Mac Aige, the first author mentioned in the Seanchus. 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, &c. After her came Conla Cainbirethach, chief doctor of Connaught; he excelled the men of Erin in wisdom, for he was filled with the grace of the Holy Ghost; he used to contend with the Druids, who said that it was they that made heaven and earth, and the sea, &c., and the sun and moon, &c. It was this he said to them:—"Do you then," said he, "cause the moon and the sun to shine in the North for the men of the world, and we will believe that ye speak the truth." When it was seen that they had no power to do this, he said—"It is better for us," said he, "to place our faith in Him who established all these things, i.e., the God of heaven and earth, &c."

Different! Different is the strength and the manifold powers of the "Son of God, which claim not ye for yourselves; and do not boast of your powers, whereas ye have not power to change the order of "even one day or one night, of the administration which is uniform "in the elements according to God's decree."

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

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

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

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

Pathmac; simmortha amamam po bai ar a chinn vo bretha maide nuuomu vorrufforos; i. Sen mac Cêige ocir Dornin mac Uinn; ocir Moenach macce Hine, ocir Macna Mac Ulberethach, ocir Creame Cern, ocir Luchtumna gao, ocir Thiane, et adi ar s in sbro maneriugatd.
SENCUS MOR.

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 departed from the truth of nature, there appeared blotches upon their cheeks; as first of all on the right cheek of Sen Mac Aige, whenever he pronounced a false judgment, but they disappeared again when he had passed a true judgment, &c.

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

Sencha Mac Col Cluin was not wont to pass judgment until he had pondered on 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.

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

Now, the poets who were in the island—viz., Fergus Fianach (so called from Fianach, in the territory of Ciannaighe Luachra), Fercirtne 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 Teimn Laodhu, or Imbas for osna, &c.

The particulars which each of them took from authority are, in the first place, the foundation of the Senchus Mor by Sen Mac Aige, and the addition to it by Fergus and Dubhthach; but they used
26

**SENCHUR MÓR.**

Introduction.

Pithel a úgcapap; eithneca Raétha, Com: Peme may, ocup çoip. Pene bec, ocup Maíada biretha, ocup Reochol bireth, ocup Céte biretha, ocup Capi biretha mór.

5 Ceó comó dloc mo a fhéarche d'ab uair teir?

Im. Oisdon atme iubna na naithe; am e talam ocup nén do mopon ar gapi, [ar e corpála loc]; ampit: i mait; luca taip, am núcncorrethna in ampit; repa marw ro ar tür luca, uair e o corp ocup o núcncorrethna uair. Fíach atme the môrro m'athe d'ear, uair na mait m'evenepá m'ecopam na na nub, no pér na sethimpa; no gáed rothupa loc ar uair ra. uair. Ie e talam ocup mopon in uair; ocup ampit. Luca taip, uair e dé Cetaum sawd úmian ocup era na mait m'ecopam, ocup e maithe m'uçtech ampit. Repa marw ru sin m'ühr luca, uair e dé Hamine do m'ei Seadd uair Cua, ocup ampana in talam amhacha. Fó aithe mórro m'athe d'ear, uair Ie e dé Seadd iubna na naithe, ocup sawd Seadd thol-lomhaí ìomph.

"Oisdon atme aircinneacht níne do Láíeper e naí |isiab 20 ainseg níne. "Oisdon atme aircinneacht talam do Seadd uair Cua co na claire.

Ir é dono set ni ro teir Oisdon ar in mair, l. in talam co na pot ocup a leitf, ocup ro cúin in mairiúinni nuacairthe níne, ocup in talam ro mairiúinni uaidh ru émima pot lap in mairiúinni.

Ro dób dono arúin uaidh ocup uair in talam, ocup mairiúinni uaidh, ocup uair in taip; ocup leitf in mairiúinni, ocup mairiúinni uaidh in uair in mairiúinni. Ro dób dono na huch ìsgeada, l. ceithfí m'uçtech aí ouir cethfí ìsgeada; atdheur dono cethfí ìsgeada eit ann, com da gachta becc amháin uair in.

50 Ro dób dono naífa na ìsgeada, contó raína naí caíca ìsgeada díb fírin aitthe, l. gél ocup corpa, ìsge uair húna, bhuíce ocup goëig, uair ocup ìsge, in aotó ocup in ìsge, in aotó ocup in ìsge. Ìsge uair m'ìsge corpa, ameig in mbal, a chuaid am dub, amair an ìsge; in ìsge ocup in bhuíce ìsge ìsge ìsge uair.

2 Place.—This is an allusion to the place, time, person, cause, &c., of the composition of this work as set down, p. 1, et seq. /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 Imarcl Arrechta Introduction by Connla, the Ai Eamhnaich, which Fithel took from authority, the Tulbreth of Eachtma, the Coir Feine Mor, and the Coir Feine Bec, and the Midhbha Bretha, and the Rechol m-Breth, and the Clethe Bretha, and the Cair Bretha Mor.

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

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

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

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

Introduction.

The text is evidently corrupt; for ṻxt, we must read Cii mile. 

See Petrie, "Plurality of Worlds," where an account of the ancient belief on this subject is given.

Miles.—The text is evidently corrupt; for ṻxt, we must read ṻxt mile.

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

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

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

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

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

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

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

And the first form of the firmament was ordained thus:—[omitted]

And the heavenly King after this ordered it to be divided into twice six parts, and corresponding to them twice six months, each part to make a month, so that it is at the end of a year the circuit is complete. There are six windows in each part of them through the firmament to shed light through, so that there are sixty-six windows in it, and a glass shutter for each window; so that the firmament is a mighty sheet of crystal and a protecting bulwark round the earth, with three heavens, and three heavens around it, and the
seventh was arranged in three heavens. This last, however, is not introduction.

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 Senchus 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 Senchus, 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 Senchus preserved; or how was the Senchus preserved.

The root, and meaning, and import of the word 'Senchus' are required. Its root is the Hebrew 'son,' the Greek 'seena;' or the
The text is a translation of ancient Irish language. It describes a quatrain from the Leabhar Gabhala of the O'Clerys, p. 55, the whole of which is given:

"Pem o Penhur ar'beartmatan" 711.

"Ocuf a cemporemph in rocail do mutho and, 1. er talaod ari ma neb. "Oeirnipeet airtroe, amail a uabaird m le:—

"Penna far Boil 1 roir
"Pennar co reis la Penhur;
"Ma air mal each mane imach,
"Oo niortce oana 'Oubéach."

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

"Pem o Penhur ao breaca boi go boitca,
"Saorul o Saorul gilp ao gapa Scunt o Scuia." 32

See also the Duan Erinneach, line 69.—Irish Nennius.
Hebrew 'suos,' which is 'suene' in Greek, 'ratio' in Latin, 'dligheilh' in Irish, and law is its import.

Its analytic composition, its resolution according to the meaning of the word 'Senchus:' 'Senchus,' i.e. 'sen chai fis' (the old road to knowledge) of the men of Erin, or of the ancients, i.e. 'caei,' a way, i.e. the way of the knowledge of the ancients. As people go by many

roads to a chief residence, so they come by the law of the Senchus by the knowledge of every covenant. Here is an example to show that 'caei' means a way:

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

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

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

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

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

"Feini from Fenius are called," &c.

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

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

Senchus Mor.

Cito arnúth conraparı do bérapı 1 toparı in posacal 1 rapech
1977 [O.A. 1767]

1 1c74. O'D. 3.

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., 702, the following reason is given for the name
'Senchus Mor':—

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

In like manner there are many churches called 'Domhnach Mór' (great Lord's
house or church) to be found throughout Ireland; there is not a single church called
'Domhnach Beg' (little Domhnach), to be met with, nor is any mention of one to
be found in the lives of Patrick, or any other Irish document. From this remark-
Why is it a consonant that is placed at the beginning of the word 'Senchus'? why was it not a vowel that was placed there? This was properly done, indeed, because 's' is at the beginning of the word 'Soisceca' (gospel), or because 'Soter' is a name for Christ.

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, from the great number of the chiefs of the men of Erin who were at the making of it. And it was not called Senchus Mor, because there was another Senchus in existence; or, though there should have been another Senchus with the Senchies, or with the poets, every one of them was small in comparison with this, because of their uselessness after the introduction of truth, and because of the dignity of the people who composed it.

And it was at the end of nine years after the arrival of Patrick in Erin that the Senchus was completed. Patrick, and Benen, and Cairnech who is buried at Tuilen, were they who wrote it in a chalk-book 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.

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

D 2
36

Sencha Mór.

INTRODUCTION.

ann ith air eil tisguat, 1. cmaipitit, 1. ciath cmaipititgit sii
raetsi ma dhi8ed. No isin air eilen ith ith [5] mien a
fheic, oicur mato a lassim, oicur dhi8ed a fiacuis; oicur a eir
mil ann, ith ith lathcnona, 1. coman, acca, 1. dhi8ed comana sakh
fain mhin. Oicur in dhi8ed ri ith ith mien oicur bunaith ith a n-fafa
sac fi, oicur ith ith arrn don poruth oicur don lath accaithd a
reihmone anuith cac reo dhi8ed. In cumrniu miyru miiiru;
iith ith arrn don togar oicur don dath, ith si in arrn ic arrnarr
sac maets. In mil miyru miiiru; ith ith ith arrn don togar
10 oicur dono eimnami air doo miyru, co pascod a miiileit ith
in eteigna; acc name ith ith ghef marair dhi8ed an eteignaiche,
oicur ni ith ghef marair dhi8ed in cumrni. Oicur in ith dono,
ni ith ghef marair, uap airri airfner camrnet, oicur ni bheiri
turana eifrde co mimm.

15 Cumeinne na threain, 1. in da eil, 1. cnuip th air bheag in
cumne on trin on trin esle. Ippro ith comarai tarpexa air in cumine,
cur air in comarai mre; no coma thech, comarai tarpexa air an
cumine, oicur comarai eb mar renitiv air an ni comarai mre, 1. cac ren
oca crocracl a maraith, amall qribair. "Tronac peth do trin;" no Sen
- mac Anii, oicur Sencha mac Cillitta, na Croll Cloim; ith leic do marpaycar
breach, 1. in renneid8, oicur ith lie do onnaighfach eotarfhacht [argabaha]
ith in douh oc Uirnech; no ith cac ren oca crocracl a mait. "Tronac
10 peth do peth;" 1. macpapar do bheagphal, oicur ith eitire in mar comai
to nach anu, 1. cuimne cuimnai do bi ac in da Sen, ac Sen mac Cilligt,
15 oicur ith Sencha mac Cillitta; cru in da peth marpet porth, uap eimnai
fhebtha Se na Cilliga Sencha mac Cillitta, ith peth dhail.
Senchar Sin; no do comarai marpet Senchar.

Tronacul cluairf a pail, a. crochul a pail in gleapa na mear-
mer, 1. cannell a pail in gleapa 1. cac na mearmer, 1. crochul gleapa
30 a cach uib da ceilib, a Floppa oicur a Dubtach oicur a Fearrph; no[i]p aicu
yin no buh in gleapa eile, 1. reicb lreib; no gleapa in maighrtech
na pail, den bhefthad; no uath a moil a cul. comair ith in pail marpet
senchar, 1. can marail cot in clorep, 1. amail aicu a cul, a comair, 1. aicu

1 Joint-memory, comcumine.—In O'D. 13 is given a Latin derivation of this
compound word as follows:—"The 'com,' which is in 'comumine,' is the same as
'cuma,' i.e. equal memory; 'cuma' quasi 'communis,' 'cumumae' quasi 'com-
municie,' i.e. strengthening." 

2 Seniors, or men whose names began with Sen.
it is from the word 'sensus,' sense; the 'cas' which is in it is from Introduction 1 of every thing in its law. Or, indeed, the 'sen' which is in it is from the Greek word 'sene,' which in Latin is 'ratio,' and In Irish 'dlighedh,' and the 'cas' which is in it is derived from the word 'custodia, keeping,' i.e. the law of keeping every one. And this law is the root and stock from which grows every knowledge, and from it its name is given to the power and natural force from which the name of every lawful thing is drawn. Now, the seeking after this: from it name is given to the fruit, and to the colour, i.e. inquiry which the mind makes in the seeking after every thing. The knowledge now after this: from it is derived the name for the fruit and for the preparedness which grows from inquiry, so that it leaves its impression on the intellect; but only that the law of the intellect exists always, and the law of inquiry does not exist always. And as to knowledge, it does not always subsist, for though it is committed to the memory, it is overtaken often by forgetfulness.

From the joint-memory 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 Senchus 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 Alge and Sencha mac Ailella, son of Coll Clion, 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 Usnech; 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, preserved in the memory of the two seniors, i.e. Sen mac Alge and Sencha mac Ailella; they are the two Sen who are mentioned here, for it was the philosophic knowledge which Sen mac Alge had derived from an old man that Sencha mac Ailella learned from, which is called Sen's Law; or it is so called because he preserved the Senchus [Blissmore 1:129].

Tradition from ear to ear, i.e. the transmission of bright knowledge to preserve it, i.e. the lighted candle of brightness knowledge, i.e. each preserving it, i.e. the conveyance of bright knowledge from one of them to the other—from Rossa, and from Duhthhach, 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 what is called Senchus, i.e. the storehouse in which this famous knowledge was arranged and treasured up for preservation; for hearing is conveying.

a Preserved.—In C. 764 and O'D. 14, Trianacul clama be explained as the 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.
INTRODUCTION.

[The term "riche luthre", i.e. whoever was the poet that first linked the judgments together in one consecutive poem, they lived down to the time of St. Patrick, to whom they were exhibited. In C. 764, the reading is no Scip hē rítra to mado díchetal, to brétha to na maigchar to sáerénta to Rítraí, i.e. 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, díchetal rítra. i.e. whoever was the poet that first linked the judgments together in one consecutive poem, they lived down to the time of St. Patrick, to whom they were exhibited. In C. 764, the reading is no Scip hē rítra to mado díchetal, to brétha to na maigchar to sáerénta to Rítraí, i.e. whoever was the poet that put the judgments into poetry, they lived until exhibited to Patrick.

Compare this statement with what Gildas Cambrensis says of ancient Irish history: "sed forte in aliqua materiā inscripta, lapide scilicet vel lateritiam (sicent de
SENCHUS MOR.

The composition of poets, i.e. what is preserved here is the composition of the poets (i.e. in inscriptions), i.e. Fergus the poet, and Dubhthach Mac aLaghair, are here alluded to), i.e. by Ross, a doctor of the Beria Feini, and by Dubhthach, 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 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.

Addition from the law of the letter, 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 Cairnnech, 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 Laegaire, 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 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"


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.

Preserving shrine.—Conam is in original, but it is wrong.
Senchur Môr.

Introduction.

Senchup Tfloji.  ISTBODUC- ticn,i, nenxaT) n,i fiecc UICTITO, .1. cmmoca pencap,
.1. uai|i if icic pin ... uip.iT.e uoDem, .1. cecmuinnnp, comceneoil,
.i. comoro ben 1x15 Ofienn, .1. gem if coin. -DO fiij;- CCmtvigan, .1. am fo

10 Ír a Senchur Map ro aipledo comdipe do wfg ocuy erpcop, ocuy arg pechte lcte, ocuy gwa fileo ropcan
vi cendah roporpaj; ocuy do brnugad uipenap cetea, oca mbi caipe anip co na chochur techta.

1 Ír a Senchur Map ro conamur ar na puccha match do
20 ulce, ocuy otc vi match.
1 Ír a Senchur Map ro aipletcha na cetheopa cana:—
cam tarrat, cam ræmpatch, cam acitine, cam lana-
mpa techta; Æfiroo caach hi copuwb bel, ar mo bui
in biotb i miabluth mani aitait caipe bel.

251 Ír a Senchur Môr ro haipledo, .1. Ír in Sencup ro herahawser. R15, .1. omni
113 mezeno, rëllamnugad; no omni 1t peccitvome. Wtecheh, .1. omni
113 vanna copi aci pach, .1-8 pach wfg in m¿g, .1. a ræmpcti ocyi a ræmp-
celt, ocyi a cawcha olcena. .1. 1m aitcheh egro peni arboe pagw, .1. aicé
pech lëbleogam ar. R15an, .1. urpwe uovén, .1. cécumumnaít comconeol,
30.1. comaro ben wfg 6pain, .1. 6emi 1t ciop do wfg. Æmpí5an, .1. am ro
of nature," i.e. besides the Senchus, 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.

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

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

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

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

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

In it were established, i.e. in the Senchus Mor were established. King, 'righ,' from the word 'regendo,' by governing; or, from the word 'rectitudine,' by rectitude. Vassal, i.e. he for whom it is proper to pay debts, i.e. to pay debts for the King, i.e. the free tenant and the base tenant, and the laity in general; i.e. it is not the vassal of the inferior grades that is mentioned here; i.e. the vassal ('aithech') is so called, because the debts of his kinsman were visited upon him. Queen, i.e. this is her own proper name, i.e. a first wife of equal family, i.e. the wife of the king of Erin, i.e. a woman who is fit for a king. Subject ('Amhri-
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gan'), i.e. 'amh;' a negative, i.e. that she is not fit for a king, but only for a vassal, and that it is right for him to divorce her. Chief, i.e. of the chieftain grade. Dependent, i.e. of the inferior grades ('Saer,' and 'daer,' i.e. certain, for uncertain, are applied to all men in the Senchus Mor). Wealthy ('Dotheelach'), 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 Béirla-Feini, i.e. 'cilus,' as it is used in 'cothughadh na n-indile' (support of the cattle). Poor ('Dotheelach'), i.e. he has a difficulty in getting food on a journey, i.e. houses in which he has a difficulty. Prosperous ('Sonai'), i.e. 'so-anai,' i.e. he has a goodly wealth in his house, or in children. Unprosperous ('Donai'), i.e. 'do-anai,' 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 free, indigent, inhosipitable, unprosperous person." We find also "The free, indigent, inhospitable person;" and we find "The free, inhosipitable, wealthy, prosperous person." The best of men is the free, wealthy, prosperous person; the worst of men is the indigent, unprosperous, unfree man.

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

In the Senchus Mor, &c., i.e. it was so called from the great number of the men of Erin who were at the making of it, and it was not in the Senchus Bec. 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; but the bishop has penance as excess. Bishop, i.e. with a sign or without a sign. = mundell, of E 16. 11, 232. 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 quatrains without thinking, i.e. without studying, i.e. the 'ollamh' poet did this after his appointment by the king of territories.
The poet used to place his staff.—An example of this kind of poetical inspiration is given in Cormac's Glossary, in *voce Cuire Breccan*, 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 Inber 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 Breccan: this is the skull of Breccan's lap-dog,
"And but little of greatness here remains,
"For Breccan and his people were drowned in the vortex."

A minute.—The is in the original, but it is incorrect—it should be *cen*; the right reading is inserted from Cormac's Glossary, *voce Imbas roporrua.*

Two or three.—In C. 767, the reading is, *co fco munr uel doenur uel enuim plup munirue*, 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 Teinn Laegha, as performed by the celebrated Finn mac Cumhaill. In Cormac's Glossary, *voce Imbas roporrua,* the text is much better, thus, "co cen cennmar mo a no no a tnu," i.e. to the end of a minute or two or three. In the latter work, the manner of performing the *Imbas*
At this day it is by the ends of his bones he effects it, and he discovers the name by this means. And the way in which it is done is this:—When the poet sees the person or thing before him, he makes a verse at once with the ends of his fingers, or in his mind without studying, and he composes and repeats at the same time. And this is after the reception of the New Testament; but this is not the way it was done before Patrick's time, but the poet placed his staff 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 or two, or three; and this is Teimm Laegha, or Imus Forosna, for the same thing used to be revealed by means of them; but they were performed after a different manner, i.e. a different kind of offering was made at each.

But Patrick abolished these three things among the poets when they believed, as they were profane rites, for the Teimm 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 sedha, and story-telling with lays, viz., the Ollamh with his seven times fifty stories, the Anruth with his thrice fifty and half fifty, the Cli with his eighty, the Cana with his sixty, the Dos with his fifty, the Mac-fuirmidh with his forty, the Fochluc with his thirty, the Drisc with his

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

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

Senchur Mór.

Senchtif, grútha la poitse, mée la thriape, thee sceoil ac in tanamh, réet sceoil ac in odharra. Do príomhcheala uchur do poceala anuim. 1r iat morrho príomhcheal moriwr anu, 1. tosga, uchur tana, uchur tòchaire, ceata, uchur thripte, uchur hísla, raste, uchur rera, socur roibharta, éittra, uchur ardeata, uchur arísne.

1r iat na tana, 1. Tan bh' Cuailgne, uchur Tan bh' Regamhim, uchur Tan bh' Bhrúigh, Tan bh' D’éacht, Tan bh' Fhiaich, 7ul. 1r iat na tosga, 1. Trícheart tìse thriape, uchur rinn each tìs, Oumach, Tòchraidh Íeacht, uchur Úmhiúne Òadair, uchur Ìothac.

41r iat na Tochmarca, 1. Tochmarc Meath, Tochmarc Éitme, Tochmarc Éitbe, Tochmarc Ìthb, Tochmarc Ìthefi uchur Ìothac, na Ìothin Tìacht, 7ul.

1r iat na còma, 1. cáe Muimh tìa, ma Bhàrachd, uchur còma Heòrta na Bhome, uchur cáe Tailtean, pe Clannad Mhòr, 17 uchur na cáe Muimh Tìrpe, 7ul.

Uchur hreithinnimm pìrein a comar a corpse, aitail na saib: “aph a cét ar a chal ar a cop.” Ro rascab nìr eic ac na rilebait; uchur Òaithniche rìbaric nae cáe pòirgairn son a na-thamh in tan do ùibhit a ghrùin nèmearmòt na thabhar sud am à àir.

20 aral an uchur dòba a' nhìthra a dìthain.

Ochur bhurghaach oiríneach a comar a corpse, aitail na saib: “aph a cét ar a chal ar a cop.” Ro rascab nìr eic ac na rilebait; uchur Òaithniche rìbaric nae cáe pòirgairn son a na-thamh in tan do ùibhit a ghrùin nèmearmòt na thabhar sud am à àir.

Ochur bhurghaach oiríneach a comar a corpse, aitail na saib: “aph a cét ar a chal ar a cop.” Ro rascab nìr eic ac na rilebait; uchur Òaithniche rìbaric nae cáe pòirgairn son a na-thamh in tan do ùibhit a ghrùin nèmearmòt na thabhar sud am à àir.

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

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

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

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

5 If it has been sung (uithece).—The words in the text occur in H. 3, 18, 239, a (C. 445), from which it appears that land having been walled or tranchied by a person, or the possession of it attributed to him by the poets in their songs, was legal evidence of his title. The following is the translation of gloss on the words.
twenty, the Taman with his ten stories, and the Oflaire, with his seven stories. These were the chief stories and the minor stories. The chief stories which they repeated, treated of demolitions, cattle-spoils, courtships, battles, killings, combats, elopements, feasts, encampments, adventures, tragedies, and plunderings.

The stories of cattle-spoils are the cattle-spoil of Cuailgne, and the cattle-spoil of Regamuin, and the cattle-spoil of Flidas, the cattle-spoil of Dartadh, the cattle-spoil of Fraich, &c. The stories of demolitions are the threefold assault on the house of Buradaich, and the burning of the house of Dumbach, the demolition of the house of Nechtain, and the demolition of the fort of Derg, and of the fort of Dachoc.

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 Eithir and Dairrin, two daughters of Tuathaich, &c.

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

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

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

Who has the ever-full caldron, 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 qua cer:—"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."

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.
Senchur Mór.

Cúr arn mhúthu thar hainge náma do bheòt aont? Pónt fi| teaige leog-

ram samh no tarpúth tao rp éirí cece.

Cúr in ni in coipe apairic?

Fhinn. Caire blegar do beòt por tine do rípr ar aínt cec
tarapún thar náma, l. caire aapairic, in ni ni beòrath dhn in aír-ri
ap m-aincgi, ocuir legoac in cec caire olcenna; ar aínt beòt a mhúthu
1. agairum co ti dau, ni coromasa tarip (no a nuaga), ocuir ni
1. agairum ar to beòrath ach tairní na náma, comó ar aí ni ghabhia
a bhaí corg do each; achall mo gabá leirí do muig, ocuir effoc, ocuir
impan, colpca oclísípmna, cuimh arap, lef nríga, eochuich tpea-
ghratt muig, no taimhre apairinn [muig] 1ul. No, apairic, l. an,
poruicfuic; conac pícc, conach cínip, ach maíidh do rípr. No
apairic, l. cona púchétthir aic ãílàbb. No apairic, l.

ci beòt co pora aont, ni legenid co ti a gíatn coamapair.

1 g a Senchur Mair com anuic, l. g a Senchur Mair po cumpaiprissi,
no po ecampirissi. Ar na muctha marach do uilc, l. app na muccha
20 marach, l. eneclann mor don ti òclísí eneclann leig; no mac eneclann
no uilc don ti na òclísí eneclann; no òmth mor do reithin bessi.
Ocup oile do marach, l. eneclann leig less don ti òclísí eneclann mor; no
òile beòt cag eneclann do mac, taim ti òclísí eneclann; l. le go, "ar aí
mo gníomh miástt mi. Tha por taimn," cto vpo app mi naí naíma no mep-
15 cumpaiprissi taim por arpin por mhr iuim.

1 g a Senchur Mair po aipiletha, l. g a Senchur Mair po hamp-
labhaidhe na cânta mhuíg do;—Càin ribruath, l. mhuígl na harramh
no beòrath leig lenum. Càin raipíraith, l. mhuígl in muccha raip-
Càin aitellin, l. mhuígl na cailíme na mhrígh. Càin Lámpa
30 teictha, l. mhuígl in Lámpa olaghe, l. ni teictha cu ro bin
Cuirroí aitht hi cóiprbh bheil, l. in cuíoch leig [no Càin bocciach]

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

2 Haunch for the king.—See the account of the different joints served in the
banqueting hall at Tara, in Petrie's Antiquities of Tara Hill, p. 199. For some
legendary notices of the 'caire aisic,' see Fledh Dúin na ngedh, in the Battle of Magh
Rath, p. 51. In C. 771, a somewhat similar account is given of this caldron:—
Cúr arn mac le, l. rapipe an to beòrath dhn uilc, ocuir in ieriu nuacarn,
aínt beòt co cemh riábráusainn, l. tarp. in ci arn caire, i.e. 'caire aisic,' i.e. it
disgorges or returns back from it all that "is put into it, and no waste is caused,
thought "it (the food) should remain in it to the end of a year, on account of the
truth of "the person whose caldron it is." See also C. 1554.
three kinds of raw meat, the three kinds of boiled meat, and the three kinds of live meat. 1 Or it is with its legitimate wealth, i.e. that three boiled joints may always be in it, i.e. of the ox or the cow, with the accompaniments of fat or lean.

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 in got out of it for each person: as, for example, the haunch for the king, 2 bishop, and literary doctor; a leg for the young chief, the heads for the charioteers, a steak for a queen, a 'crochet' for a king opposed in his government, or a tanist of a monast, &c. Or, 'anaisic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anaisuithe,' i.e. that which is not removed off its hooks. Or, 'anaisic,' i.e. though long it (the meat) should be there, it does not dissolve until the class of persons for whom it is intended arrive.

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

In the 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 Besca, i.e. the binding of every one to the thing.

1 Every honor-price is evil, i.e. if a good man, to whom honor-price is due, is killed, no 'eric'-fine can compensate for his death.
Destruction of the people.—In O'D. 18, the reading is Óumeba'dh, i.e. the carrying off of the people, i.e. the dysentery (flava ieteritia), or the Buidhe Chunnall.

2 Barr: fhathach os each.—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.

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

There are three periods at which the world dies, i.e. there are particular times in which its worth, (i.e. its goodness) departs from every one in the world, i.e. there are three periods, or three things in three times, in which their goodness departs from the people of the world. The three things which depart from them in these three times are their people, their cattle, and their worthiness. The period of a plague, i.e. destructive plague on the people in the course of the time, i.e. 'cuairt-re,' i.e. a circle of time, i.e. such as was the Buidhe Comnall, or the mortality of the people of Partholan, i.e. such as a famine, or 'goiste ngabhala,' i.e. destruction of the people. General war ('tnarath lia ecetha'), i.e. the evil omen or disgrace that prevails most in war; or, 'teradh 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 fliathnach os each,' i.e. the superiority of a chief over all.

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

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

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

Except the five contracts which are dissolved by the Feini, even though they be perfected: the contract of a labourer without his efeef, the contract of a monk without his abbot, the contract of the son...
Oleena attempted to heal amputated limbs. 

Introduction:

Caesar a et, l. &b uc wip pm, no etw emnei ucr ym, l. cr etm pm na etm woc, l. oii in na woc nech ce etw nech. Dech mna, l. ce cinn. P.by-
mitch, l. wogach wada eak woc nech, l. etw woc etw nech, 
oin caw. (Clmpana, cen nibia |icen. c-pon, in Cen cctinnyiech.

Caet a et. l. &b uc wip pm, no etw emnei ucr ym, l. cr etm pm na etm woc, l. oii in na woc nech ce etw nech. Dech mna, l. ce cinn. P.by-
mitch, l. wogach wada eak woc nech, l. etw woc etw nech, 
oin caw. (Clmpana, cen nibia |icen. c-pon, in Cen cctinnyiech.
of a living father without the father, the contract of a fool or mad woman, the contract of a woman without her man.

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

There are three things, i.e. three individuals pay them, or three classes pay them, i.e. these are the three things which pay one thing. Tythes, i.e. with limitation. First-fruits, i.e. the first of the gathering of each new fruit, i.e. every first calf, and every first lamb, and every thing that is first born to a man. Alms, i.e. without limitation; or charity, i.e. 'affim son,' I beseech prosperity, or he who gives it deserves prosperity; and there is no limitation of the alms according to law, but as God requires them to be given. Which prevent the period of a plague, i.e. they prevent that a plague or carrying off of the people should take its course.

Plague, i.e. such as follows famine. The suspension of amity between a king and the country, i.e. the mighty subjugation, or the forcible reduction of the territories by the king under the sway of law or amity, as exemplified in "every head is corrective." Which prevent the occurrence of a general war, i.e. which prevent the existence of war from being the prevailing evil omen or disgrace, i.e. which remove the battles and the conflicts.

The binding of all to their good and bad contracts, i.e. whether between two exempt persons, or two free persons, or between two sensible adults the dispute should arise, contracts are binding. A good contract, i.e. a contract wherein full value is given. Bad contract, i.e. of any possible sales, 'which his hand is known,' i.e. being known to the seller at the circumstances and of the security. Prevents the lawlessness of the world, i.e. it prevents its goodness from abandoning the world in which it exists.

Except the five contracts which are dissolved by the Feini, 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 them (perfected contracts) cannot be dissolved. The contract of a labourer, i.e. a 'suidhir' or a 'senechleithe,' i.e. serfs. Without his chief, i.e. being present, i.e. his chief impugns the contract. The contract of a monk, i.e. a base tenant of ecclesiastical lands. Without a Ir. Base manach, 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 excellent or dissolute, 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
O'd. 20, 21. [Oia inbe inmuicuir ocub toichur cuit mac 'o venum dibr, i' tan emeclun oirnua. Maob inmuicuir cil toichur, ocub markh 'o venum de, ar let emeclun in garua ar 5iubna gabur. Maob 5i inmuicuir ocub toichur cil markh 'o venum dibr, i' 5iubna nuna oirnua. Maob toichur cil inmuicuir nuna, ocub markh 'o venum de, ar let emeclun ono beor. Cio inmuicuir ono cil toichur, go beor, 5iubnal aripe, uapi cia go toichur ooca in toimur emeclun 'o muna ven markh de.

1 Eve.—This is an attempt to derive 'uball,' an apple, from 'eba elli,' Eve corrupting.

2 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.

3 Dae. This is a play on the word 'dae,' which has several meanings.
contracts which a person makes properly by word of mouth are likewise binding. \textbf{Introduction.}

The force of the "in like manner" is, because the contracts before mentioned are lawful. As Adam was condemned, i.e. as Adam was adjudged to be bound by his fraud indeed. For his red fraud, i.e. 'derg' means every thing bloody or unlawful; or, 'derg,' every bloody wicked thing. All the world died for the one apple, i.e. all the world became subject to death on account of the one apple, i.e. one of the apples of the tree; or for one 'aubul,' apple, on account of which 'Eba eill,' Eve contracted corruption, or 'eill Eba,' corruption seized on Eve.\textsuperscript{1}

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

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

If they have worthiness and property with which they do good, they have full honor-price because of them. If they have worthiness without property and do good, it is one-half the honor-price of the grade to which they have a claim. If they have worthiness and property and do not good with it, there shall be only one 'screpall' for them. If they have property only without worthiness, and that good be done with it, it insures half honor-price only. Should they have worthiness alone without property, one 'screpall' shall be given for it, and should a person have property it shall not increase his honor-price unless he do good with it.
Except the Bishop.—As to difficulty of attaining former dignity there is the following Canon Patricii:—\[Patricius Episcopus dicit. Qui sub gradu peccat debeat excommunicari quia magna est dignitas hujus nominis: tanion potest redimere animam suam post pontentiam: ad priorem gradum venire dillicilo. Nescio an non. Deus scit.\] Canonum titulorum, lxvi. in Bibliotheca Cottoniana.
False judgment, and false witness, and false testimony, and fraudulent security, and fraudulent pleading, 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.

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

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

Inflicting wounds, or committing acts of treachery, upon bodies or persons, or fratricide, or secret murder, or refusing to entertain a company, or adultery, if it be committed by any one of an ecclesiastical grade, deprives such ecclesiastical orders of full honor-price at once until they pay 'eric-fine, and do penance; and they all return to their former dignities except the bishop, 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 'sibhillteol,' i.e. thaumaturg or miracle worker, either as a hermit or a pilgrim.
Tenants, 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.

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. If they are guilty of violation of a contract or guaranty, or sundry, or of false witness, or false testimony, or false judgment, or false arbitration, or unlawful wounding, or burning, three times, it deprives them of their honor-price. And adultery, or cohabiting with a kinswoman is in the case of every one, (lay or ecclesiastic) equal to unfaithfulness in word.

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

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

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

And this is the change, the lector shall be installed in the bishopric, and the bishop shall become a hermit or a pilgrim; and if they, i.e.
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 those, commit trespass, they shall never have honor-price, even though they should do penance, and pay 'eric'-fine.

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 penance is due to him; and adultery is not more unlawful for them than any other illegality.

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 Brewy-'cedach' should have; and the Brewy-'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. 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 Boaire, or indeed any Boaire, in general, gives; and the half of it is given by every Ogaire. Or it is according to the difference of their honor-price that it is regulated,
INTKOPUC-no ceile no 5, croai1j florrha, .1. fecennaofi ceile rofimaijitif cw^nyudnne ociif ^up, acoib.; acoib a ceile naonfecc, acoib a mbeic emeclunn no cu no nono 50 f atafi eneclann no a nualguf a nana, acoib a cmn aga nnejvna C>2 Senchuf 111 6^i.

C. 1136. Ha ghaodo pild6 ar po5uin lam voib each po5uin vo deneit, ocpu a mbeic emeclunn, no cu no pinnne ocpu cu no echic; ocpu a no vo deneit; ata [in] emeclunn [ceona] voib, cin co dathair inti5-chaod ghaodo. I6 afgabuf p6: "Do em vo d6l volu niunte6ur =.ntwHd."

C. 1136. Cach aon da fuid emeclunn a nualguf aon [in] po5uin lam voib 10 each po5uin vo deneit, ocpu a mbeic emeclunn no cu no nono pinnne, ocpu echic, ocpu inti5-chaod ari; ocpu ata emeclunn voib naph5-wuda; ocpu aede vo d6l emeclunn voib iar pinnne.

C. 1136. Ocpu echic ocpu inti5-chaod ari [no 5in go no5iniiat inti5-chuain[45] ari], uap. aad comuicce a n-epinhupur vol vo tochup: no uap. 16 na vinnit nae vo tochup. Afeo godeba em5h po5uin lam voib each po5uin vo deneit.

Cach aon da fuid emeclunn a nualguf a cenn ocpu a coibroluech, 1i po5uin lam voib each po5uin vo deneit, ocpu a mbeic emeclunn no cu no nono pinnne, ocpu echic, [ocpu 55 gauicat 20pinaeac a mi5inma:] ocpu o vo deneit ata [in] emeclunn cenn voib.

C. 1136. Ha ball mo cuipled ann [ym:], ocpu mad6 riat na cmn, 1i ved go on: .1. o caip in ball emeclunn ain fe6t a nualguf in cmn, a bec vo gnei. C6 ar gabup pim: "Peu dno cipshdu ar a 5pud," 76l. Nieubh emnei a nemriachtum ne mad5, ocpu o buir cinn, nochu mui nach in voib a nualguf.

O caip in c6mne emeclunn anom fe6t a nualguf a coibroluech, ata in emeclunn ym vo vo gnei, ce ci cu ci ym mad5. I6 ar gabup pim, "C6 mpuh in tochup," 76l.]

C. 1137. C6 [60 gabup emeclunn vo neoch a nualguf a6ana ocpu a6e6a etapshu6ina a naond6eoi, ocpu no6a rabh6 a nualguf a cmn ocpu a coibroluech, na a nualguf a6ana, ocpu a cmn, ocpu a coibroluech; no dno 5o patap emeclunn do a nualguf a6ana ocpu in cmn a6a s6nna iiu5hnieo.]
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.

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

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

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

It is the followers who have stumbled in this case; and if it be the chiefs, 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.
Tip-ba Chuinn Cetchoparig, ar a ngabair uibenna, beirta Peipzur Peiigece 1 n-oigial a thromhnacre, do isgin Echach Délhurde, Uiretha Domh in arainpe, do ceime MA ma n-ainnde rích i n-spuin Peipzura. [Peipar Peipzur repechta] Finech i Loich Ráiparade do marbhad a mar-cinta. Taipic a chlip, is miphro, porleabh in Chuinn co-a sidhe B marbha.

15 Teora poena pípa, pípa 1. pípa 1. teora bá is rír m. po muiléarcarn, po nu maithearcarn. Aoi 1. mac Cúin, pennessa, aitheach troide a thu Eorpaich, po Ms 1. mac Naoiáta, aitech troide Cuirri n-íghnatúir, no aitech troide Cúin eiscéada, 1. teora bá bhinnta, 1. ba rír m. mibeid co ruad. Dornacht Aoi 1. ar Ms 1. mac Naoiáta, a chathaoil eimsingt laic a raitteach ciacán nu sligeó. Sáibhir co tosaíl, 1. na hathgamhac 1. amach, 1. ba ríimh m. ba rír làthu amh rín. Co poesteach aisteach Peiparr po roinnt, 1. co po ríeer m. po Peiparrg po ríi Ronn, amna a thraith, nu thar ríir m. mibeid co ruad.

1 Loch Rithraidhe, now the Bay of Dundrum, in the County Down.
2 Ferta-feig.—More usually called Ferta-fer-feg, e.g. in the Four Masters, now Slane. In C. 777 this place is described as on the south side of the Boyne.
OF THE FOUR KINDS OF DISTRESS.

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

The Tir-ba of Conn Cedcorach, from which these horned cattle were taken away, had been given to Fergus Ferglethech in atonement for the great injury done him, by the killing of Eochaidh Belbhuidhe. Dorn was also given him in bondage. She was killed in her truth for remarking the blemish in the countenance of Fergus. Fergus made a manly attack upon Finech in Loch Rudraidhe, 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 Guathchoir, 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 theft there. And they lay down a night at Ferta on the Boyne, i.e. and they lay down at Ferta-Feig 2 on the bank of the Boyne, which is called
Bench a raiten Crape Patnaca "i in tap pa. Oraiper huatait, i no elataca aitib. Pasnugat a laeg, la MuH mac Huaad, i no be eweait a n-latou. Latc pgfo pop telltaig, i ar nambd nap a tanman. Oen to petenmemach rop tullgech in tanman, no toulrweb. 1inruce in tanman, i henni h tellu up, caiam. Etha aitararip, i.

C. 773. [laue Araf in au-n-snaia] co hora, no co hat, na nwyarpad, no co eetu.

C. 773. nami et n-a-nurmano. Co tootga pe soecchaic gnebhe, [i. o toynun cege Huaad] i. co tucnrar pe gynuk anilcha lair co eriup ait te oman ni nan, no ar vmapteh a na man, i ra vurecait, i. ater nocarum xeip nocaum cepheampan peceauqum arwretcum. Ap toiptum, i. tumpun lae ocar salch, po tumpuq wilh. Gbeltta vih iurn un Coitrpa. innaec, i. ru Maw, na enneqesd ceup, no na vocteqen apo, i. tucnr uleceg tap a cenn, i. ait na gahed. Oi gahed, i. na teopa mb; aci no bo bi aruare dlsuglaam. Munu rac bspuq blesixs um, i. eley no leexedi ip ni trii cet luab, osen widoro in peten nap ra loo. Oi artocad, i. na pe mib, i. atecraac gazaba, i. i. 1. pei cet aap soe ada arshgada: 1-cpe. Oi aosiu [i. ceupri], 1. pe pe Pepuipl no ia aaiud. Oi ehomstii, i. pe de Coitrpa Snaeacc, no leparenhur. Oi aiteri, i. rru no Cunur, o Pequi Temprach, i. rru amkrimi lo peatmian, i. teoii, osen aitcium osap contoccia tapo gu pe epli, aiteri nama amnir. Oi aitcium, i. pe de Cusnabap Snaeacc, i. rru no pegrir, i. aitcium amkrimi itiopo. Oosc aiteri, osen aitcium peir, osen contoccia tripe. Ipe no ba in repnav amuig, i. ra triup no musaapa no mume mubo, i. roo fihmade billiop no ceu in cip no Mecat, o baie Pepur como caine Coitrpa innaec no toLe in arshgada po. Timpla Chunnu Cecoeuia, i. amm in ete irume po ba in caniip, i. cip no baie Cunn, rru no amuig cet eath, no co tucnr po Pepur on na amhch. Tera eneapr iuilcan, i. 1. pr pr no mooma tapa cinn a naacagada. Oepra Pepur Pepkelec, 36.1. wo brenetamangad po o' Pepur po vurilap. Oepra Pepzlaach, no po selip a eeh res, i. 1. ropanin w. 1. n-qiuigia trihom qui, i. n-qiugia no qiwee trume wucad a a ene eehpe in qiwgra triump, i. a pamapec. 'Ogighi Cecach, i. 2. rur ak marlaed in marlaed Echa cea poib in Veluhre, mac Perzlam, mac Tecuall Tecchamip, 3e osen buatamip Cunn egrie. Ecahrh Veluhre no marlaed aia a comapres. Uschca Durn in auqaite, i. 2. crajiu aie himponap cinop a mic. i. 2. bo brenetamangad Dorn, inen Unee, mac Cumunip. iin, po oolesa, conae a paire, aet a noairei; no an po watea, conae anuape,

1 Fergloethec.—This cognomen of Fergus may be interpreted either Fergus of the battles, or Fergus the graizer, 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 Nuadhath, i.e. this was the reason of their straying. Their white milk on the ground, i.e. the milk of the cows upon the earth. In the bright beautiful day upon the face of the ground, or on the surface of the earth, 'talamh,' i.e. from the word 'tellus,' earth. He went in pursuit of them, i.e. Asal went after them quickly or with haste, or, people were sent by him to seek them. And seized six milk cows at the house, i.e. from the door of Nuadhath's house, i.e. and they brought with them from the house at the time of injury, or at the red-streaking of the morning, i.e. six milk 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 Gnatheoir, i.e. king of Ulster, called Gnatheoir (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 Gnatheoir or his grandfather. For acknowledgment by one chief, i.e. during the time of Conn, of the Feni 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 Gnatheoir, i.e. during the time of Asal, i.e. this is double acknowledgment in ignorance. 'Detiu' means the acknowledgment of one person, 'aititiu' of two persons, and 'comdetiu' of three persons. It is the time during which the land was out of their possession, i.e. during the time of three kings, which is reckoned the period of prescription, i.e. for seven score years the land was under the Ultonians, from the time that Fergus flourished until Coirpri Gnatheoir, 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 mitel. From which these horned cattle were taken, 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-Ferglethech, because of his horses that grazed or eat grass. In atonement for the great injury done him, i.e. in atonement for the great injury inflicted on his protege, i.e. as 'eric'-fine for the heavy injury, i.e. the violation of his protection. By the killing of Eochaidh, i.e. by the murder of Eochaidh, the Yellow-mouthed, son of Feldhime, son of Tanathal Tachtamhar, and brother of King Conn. Eochaidh Belbhidhe was killed while under his protection. Dorn was given in bondage, i.e. without freedom, on account of the crime of her son, i.e. Dorn, daughter of Buidhe, son of Ainmire, was awarded to him. 'An' is here a negative, and 'anachaire' means that she was given not in
Senchur Mór.

DISTRESS, ace i ngillé tuasc na Périsp, 1. a cheart a níos, Portline, in gheall na, no bhí an mór na gcallach Eochaid Béibhne; náir moine dobro, he, oíche a ná tráthar éinise, no 1 n-antrigh tráthar, no ainge féin; oíche 1 náin de a mhaith, no in bhalla a Conn Cerithacht na bhnachair réini. Co mheasacht in gheast, no emaithigh sé 1 Stiabh n-Uairt, conra aná do níontá do a mhairbh; no oíche mór thuitheoir an.

"Ágrall, Cochu, gáiz a ngillé, "Portline, oíche Tíbrate, "Cain, Gilel, an a chlu, "Sgeirn Laig Tórseach Cochu."

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

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

Oíche na ngille, Goine a Gilel, an a chlu, 1 Stiabh n-Uairt, conra aná do níontá do a mhairbh; no oíche mór thuitheoir an.

3 Ce a cheora gheallaic an é, náir rin oíche don tial a poib.

(68. 178.)

(69. 346. 21)

(68. 178.)

(69. 346. 21)
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freedom but in bondage; or 'an' is a negative in a different sense, meaning that she was given to Fergus, not in bondage but as a pledge, i.e. for the crime of her son Foitline, one of the six men who were at the killing of Eochaidh Belbhuidhe; for he was the son of a stranger, and had been begotten against the wish of the mother's tribe, or without the knowledge of the mother's tribe; and it was he that, for his crime, gave up his mother in bondage, or as a pledge to Fergus.

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

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

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

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

"Peisur mpor mac to "Ouin," 71nd.

Oecn ro marbrcac Eochard Oelbume ap, comainh Peisur. [Scuche Peisur co pluqsaab a inzun oecn] mu ceahal gii a viovacoop to brete cemp to, "O eicn pree cmacada-pree cmacada ti oj, oecn [pree cmacada ti] opice, oecn [vir pree cmacada] in tvinbe, uclibhne, i amzun in cimpan ep soluble; oecn tucac oOuin, inzun Uatun, i uclibhne an amne, gpor mac ceorodo, no Ocbabea he, oecn caii peifin, no i paupri fime maehrpe, no puine he.

C. 775. [Ooseem Peisur oceupi dair an epir ro, oecn] iuue Peisur via tpir iap niin, oecn bein a cmac labh i poqham.

Peecnaen anh iap niin, luue Peiszur oecn a arm. Mucna a amm, no ocm snaia; gecn oecn no cocalha for hem in snaia. Ro locac impurto lwoqriiu cur in msg, cona mbececaer ap a

1 Ultaih.—In C. 771 it is written Ulta.
2 Galwein.—This word in the gloss in C. 774 is explained as another name for Laighin, ie. Leinstermen.
3 The son of Dorn.—Several other lines of this quotation are given in C. 775.
4 Inbher-Ailbhine.—This was the name of a townland at the mouth of the river Delvin, north of Howth. In C. 773 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 Bulbhe,
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 Ulaiddh, and the Galeoin. And there was a great dissension among the Feini at this time, i.e. between Conn of the Hundred Battles and Eochaídh Belbhuidhe, grandson of Tuathal Techtmar. Eochaídh Belbhuidhe, after having committed great depredations, was expelled by Conn, and fled to Fergus, son of Leidi, King of Uladh, to seek assistance and forces from him. He remained after this for a long time with Fergus. One time, however, Eochaídh set out, long afterwards, to go to his tribe to demand justice from them, but was met at Slabh Fuaít by Asal, son of Conn of the Hundred Battles, a champion, and by the four sons of Buidhe, son of Ainmirech, i.e. Eochaídh Oresach, Ailell Antuaraid, and Tribraid Traiglethan, and by Fotline, the son whom Dorn, the daughter of Buidhe, brought forth to a stranger, of whom was said:

"The son of Dorn is a trespasser on us," and c. And they slew Eochaídh Belbhuidhe, who was under the protection of Fergus. Fergus went with forces from the north to demand satisfaction, and justice was given to him, i.e. three times seven 'cumbhals': seven 'cumbhals' of gold, and seven of silver, and land of seven 'cumbhals,' Inbher-Ailbhine, by name, for the crime of the five natives; and Dorn, the daughter of Buidhe, was given as a pledge for the crime of her son, for he was the son of a stranger, or of an Albanach (Scotchman), and was begotten against the wish of, or without the knowledge of, the tribe of the mother.

After this Fergus made a perfect covenant respecting this 'erotic' 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 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 'cumbhals' for every hand engaged in the killing.

5 Fairies.—The term 'Iúmarcaen,' meaning fairy, is still preserved under various corrupted forms in the country. In the counties of Kilkenny, Tipperary, and Waterford, it is Úguacúcn; in West Munster, Úppucúcin; and in Ulster, Úguéçúmn. See Croker's "Fairy Tales," and Keightley's "Fairy Mythology."
DISTRESS. cappar, ocur pucrat a clordem mac 1 toga. [Ronuprat iramp coranam a manf], ocur mof mampf repuzur maf m i[6 iunacapa]
C. 776. a fora m muf. "Oo ruchetrapap tafodan", ocur mof zaf traar tib, 1. rep cecar a da laam, ocur rep rop a brunnin. "Oo-

Laepi am iramp, aqumap. repuzur roblac Loce Ruphade, C. 776. eocum rachard a ara occur a cappar rop bru in locai; [altarh rop roch] ci nace in onimurupc am, repit urupce [patinnar.] Wap- sanaprr nopporci ariole nor maupac amal bole nzoanin. Ut aefajim no mium bo mabla a beal bo sof xutanab, ocur ro
C. 777. laud ap rop tif ap orin, [ocur arhept roa amap, ciu an-
C. 777. raic]; ocur arhept in tara roop: "ni mae vo tpe," ol ro [aet
C. 777. nib la; bejir contor ort]: "Mo owt cui no coterneea." [Lafo-
dian nona luig repuzur ma cappar ocur contor.]

In cenn irampum contmuil, tett in t-ara co zaeta illad, bapru l n-Emaan Mada, occur arhept rob miexet a miuz. [ocur
C. 777. sambyrap]; occur mupcomanapbar rob, ciu miuz no zebeapu tar a ein, aq ni bi arum a piuz no nanin l n-Emaam.

Oghi tni comambar zaet n-illad, in miuz vo timecat ni ci, ocur
C. 777. gEndro a cae daepepaup, aqi la bejir opizt na umanu am, na aq ashepa ammne rop inzih mu miuz, ocur
C. 777-8. nolcau tien no vo sher, aqi nae aces arhept 1 n-urpe. "Oo
C. 777. nolcau iranum a incomnet co cenn tni miblouan, em rpi [a amnne] don miuz.
having first taken away his sword from him. They afterwards carried him as far as the sea, and Fergus felt them when his feet touched the sea. Whereupon he awoke and caught three of them, viz., one with either hand, and one on his breast. "Life for life," (i.e. quarter), said they. "Give me my three wishes" (i.e. a choice), said Fergus. "They shall be granted," said the fairy, "provided they be not such as are beyond our power." Fergus requested of him a knowledge of the mode of passing under loughs and pools and seas. "Thou shalt have it," said the fairy, "except as regards one, which I prohibit thee to enter: thou shalt not go under Loch Rudhraidhe, which is in thine own country." After this the fairies put herbs in his ears, and he went with them under the seas. Others say, that the fairy gave him his hood, and that Fergus used to put it upon his head, and thus pass under the seas.

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

Now, while he slept, the charioteer went to the wise men of Ulster who were at Emhain-Macha, and told them the adventures of the king, and what was the matter with him; and he asked them what king they would take after him, for it was not easy to keep a king with a blemish at Emhain. The advice of the wise men of Ulster then was, that the king should return to his house, which should be cleared before him of rabble, that there might be no fools or idiots in it, or persons who would reproach the king with the blemish on his face, and that a madly bath should be always prepared for him that he might not see his shadow in the water. They afterwards kept the king in this manner for three years, ignorant of his own blemish.

One day afterwards he bade his bondmaid make a bath for him. He thought that the woman was making the bath too slowly,
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. Eight was paid on this head in the time of Ailell, son of Matach, and the Ultonians had no full king until Coirpre (inathrhoir) came; in whose time the Feini wished to take an immediate distress from the Ultonians, but no one durst drive it off until Asal, son of Conn, a champion of the Feini Temhrach, took it from Mogh, son of Nuadhat, the steward-bailiff of the king of Uladh.
and he gave her a stroke of his horsewhip. She became vexed and reproached the king with his blemish; whereupon he gave her a blow with his sword and divided her in twain.

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

What is the reason that the land was restored by the people of the North, and that 'eric'-fine for the woman was not restored, whereas
Distress. in ben, occur cuprub pe héipuce poštui tuccad ecétar ne? 1) é m pár
o' D. 29,30 po vepra, do munne in bean tuaró poštui in bu othbc hé, occur nochu
dearsa in rpehu poštui, in bu othbc hé; occur po tuic réim t nut-
riamur don poštui rnu. 1) aipe na hafúcfr: a tuaró, occur bui
5m repum a tuaró do pé Conculbhf, occur PérpYta, occur Copuru
nSmathcfrn.

Cró po vepra in repum o' airiuuç a tuaró occur abec a tuic ém
pe tuic, naic, "nírúítec m'bc tara t' dúcub mbrycttn na
omóidtaró, nech nerttíc péim peme pothacás." .1. pé in pár
ro pošrera, conúapúctar do munne istri na poštui ann, .1. Cocha
Heinriotte pé marbata ari súmpusse PérpYta ann, occur m'bc ecúo
hó, occur po Húíítctnn occ cumala decc istri npm pocru eadãlarn
na ríçttna; po Húíítctnn noí cumala na let aipe réc occu
let eadãlarn, t tuic na hafúcfr pe PérpYta, naic ni pé bu polucc
né amic aip; conto réct cumala réim m'bc do PérpYta. Ro
conta eadãlarn a marbata a gíll, naic ba geall zan émpol pé
in geall tucad inill, réi cumala réctn do 1 n-aimhr occu 1
eadãlarn. Naic ni bui réctatfr a PérpYta réim in tuic réim.
Ro Húíítctnn Úive, mac Athnpech, eadãlarn a marbata
28 a m'gin, .1. aipe poííucc mésomuch he, occur ré cumala do ma
eadãlarn. Ro Húíítctnn a deèmpúctti eadãlarn aó marbata;
aipe cóc hé, occur ceémp cumala do ma eadãlarn; cump ré
cumala decc aip. récht réim m'bc aecúttu in lucht aífr, occur réé
cecum cumala récht aó aecúttu in lucht aífr; occur bou ríçttn
n'conapúctar eairmu, occur aí é leóthcuí réctt eairmu, ré
cumala o'múmpúcttú aip in lucht a tuaró, cumú rééma pé m'bc
na hafúcfr in t-Innibh n-Deilimne a tuaró aífr.

Ocrr m'bc polucc aí m'bc in éipuce do bheita tume amáic, ná teicnú
poštui do venum réim in ré m'bc inneiúfr, en n-úmpúcttú aecízó aip
má éipuce buidém réic, bnaic m'bc réic hi na éipuce éle].

1 The heirs.—Compare C. 2216.
2 For the authority of Fergus was opposed.—This would appear to be an explana-
tion why Fergus paid full honor-price for the death of Dorn, whilst he only got
half honor-price for Dorn's having reproached him. It is stated in the Book of
Ballymote, C. 1534, that when a king was opposed he only got half honor-price.
3 Other 'eric'-fine.—If one man commits a crime for which he pays another six
'cumhals,' and that afterwards the other man injures him to the amount of nine
'cumhals,' it is evident that there is a balance of three 'cumhals.' But it appears,
from the words of the commentator, that it was the rule that when the latter 'eric'-
both had been given as 'eric'-fine for trespass? The reason is, the woman committed an offence in the North for which she was forfeited, and the land did not commit any offence for which it could be forfeited; but it was returned in part payment for that trespass, i.e., the killing of Dorn. And this is the reason why it ('eric'-fine for the woman), was not restored by the people of the North, and it (the land), had been in the possession of the North during the reigns of Conchobhar, Fergus, and Coirpri Gnathchoir.

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," 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 'cumbhals,' both as 'irar'-fine and honor-price for the violation of his protection; there were also due to him nine 'cumbhals' 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 'cumbhals' 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 'cumbhals' were payable by him for 'irar'-fine and honor-price. For the authority of Fergus was opposed at this time. Buidhe, son of Aumireech, 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 'cumbhals' as honor-price. Her brother was also entitled to honor-price for her death; he was an Aire-ard, and was entitled to four 'cumbhals' as his honor-price; so that this which the men of the South demanded, amounted to thirty-three 'cumbhals,' 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 'cumbhals' 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. fine exceeded the former, the former, if possible, should itself be returned in part payment of the fine.
Senchur Mór.

DISTRESS.  Ciard chi mar gabád achtgában, ocuir cia mu gab, ocuir cia mhe cét bhréachtui? [Sen mac Alghe beirt céc hreacht roim in achtgában, ro thrí iom déac críche bun laig na trí cméala básar, i'm i mhi ro, i. Peini, ocuir llauró, ocuir laigín. Fincélleathar om Sen mac s'Alghe imm achtgában ro, ocuir in a trí, ocuir iomnun cumhail. Déirióide tairmucc in tipe a rith Cínn Cétcomhr, ocuir a éimneal, ocuir beadh taiti na cumhail de féin nó an n-aimhreidh in mbí, ocuir a streach marbhui fheachta ma cime, 'i dé aca: "tha a e iasra eairse." Déirióide tairmucc na achtgábla a gceacht, ocuir in toibh 10i'm no bhe iasra eairse a cinnil do griúr 'i m iomró ro cuthacht.]

Sen mac Aitelda 7 Sen mac Alghe bort faisnéis achtgában aith E (C0330) E (C997)

Sean mac Alghe beirt a hreacht rop'[aith] gabád co duit earghalt ba i mu cméala mheara rómhar in iomri ro. 1r ann hreacht leo, oenra do neoche nepom, treiht do cates; cainte mu concainnsear, dechmaid 4264-

Sean mac Alghe, 1r do Cónagdhabr ro, 1r. Sen mac Alghe, no Sencha, mac Aitelda, 1r e muafríon in acht hreachtchum, 1r e hreachtchum arbaire penchur rop in gabád air, no adh, 1r. a roth rop. aon bhain a thain rop 28muncheair, ocuir a fhúl rop treihti ba treihti rop frusgáin, 1r. aon róis na hreachtchum treihti mu pe napuir cúnta páséim, ni dlegtaí pe eile

1 Sean.—The copy in H. 3, 17 col. 29, O'D. 51, 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 blenished, and from the time that Fergus killed her for her offence, from which is derived, "the crime dies with the criminal." He gave a restoration of the distress, and *ordered* that the levying of it should be made by his people and his race for ever in this island.

Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day *should be allowed* for all necessary things, three days for the next to them, five to sue the chief, ten for prescription, two for women, twelve for the same respecting land, three for the king, three days to the same for levying a *distress* in a subordinate territory, so as quickly to get rid of him from the territory; thirteen days for him to go across a territory where all have the property of their rank; for the king excels all in testimony, for he can, *by his mere word*, decide against every class of persons except those of the two orders of religion or Learning who are of equal rank with himself, as the doctor, or the bishop, or the pilgrim.*

Sean, son of Aighe, i.e. he was of the Connoughtmen, 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 Senchus 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 (see the defendant) seeking an advocate?

* Ir. Exile of God.
DISTRESS. mu cuinse pechman. Co baith crichi buri a tui cemeta gara, a. cnuisna do oenam vi, a. cur i baith do minned isre na pechiamadh. a. Shan boch Plii Tempach cuir Chrmna Debar: no Shanv, oscar Isleen, oscar Erna, a. rnu crichi i norstai Harleian. Kastapac in orran 270, a. cuischia do oenam vi. 1r anu brecan leis. a. ir anu do brecnamas leis, a. leir na hecadies, a. i-n-Hirne; oscar mu buri in athisagabail cenn anid, cenn aropd, cenn vien. Osma do neoch nepom, a. anu naen lae an fet, a. tipazach anu iatf na cuinnora nepam nu. [nepam
cuirsna, nepam i:j cuirsna leir do gabait, a. cuinsa do cdeo, sun
ea uairpa ari noc aile, oscar nepam comaiw, obd a birt na cuinnora uairpa; oscar nepam ciait do h'nu le i:n ciait po cdeo; nepam ranbail odo h'nu le hede po roctubhon viun sun a uairpa ari. nech ele. Treimle
ta taimse, a. anu treim birt in pef i: tuairpe ri, m bu iilabc, oscar noca corte aue aen nepam vi, a. camaire tairg. a. ce: fet aid
110ta tabairt anu nepam, no do caieth po cdeo, anu anu ari, oscar vien
cuirsna, oscar iu i a ciait po cdeo na hantca rin, oscar i: a nenn nuig
ni; oscar i: rnu i: ni, po rnu, po renna, po pechamnuir, uair idc phoenix,
no in tiarno birt anu na rocat, saimh sb deor anu in rnu; oscar anu toistac
nuig oscar cuirce anu in pef, i: ainbair taisce anu anu in rnu, po
necora rassgabail ari i: anu in rnu. Cuchiie mu cothu cinnse
segar, a. cuisch mu cunsoj na tuairpe en coisnach. in cuchi, no po
nepamach na pechman: erpe in cuicche, in tan na bun rassgabail in eivanj
nu in pechamnuir, po diethe car aminsic a: cunse pechman i.
ma attengn in per as athisgabail lais a: cuicche o tuca cash a cem

O'D. 31. [Cruch i meidhni rnu, oscar cuicche toirmuir cap cu rua in ni
\nuiricnaih Crumnn ulce, no cun la whe rnu cunso; oscar ni rnu in pechamnuir aice ann ni, oscar na mbte, noa uibh ni
do pe hantca nu pechamn.]. No etir oscar aig. in po ru cuinsa
pechman, a. ma attengn in pef [cuce] an athisgabail lair, anar
cuicche o tuca caec a ceud, a. a aige am, gur a [cunnscegari] cim
seconocir.

Ochmann rnu muicne, a. ni uin anu ean gencan do cuinso, cac
peb amn, a. anor vescana rop na peacts bim u ruu anach a: monat
muicne, cemait pech am am he ag a waicgaih rnu, oscar neoph e: henneman. —c?
Chle do anair, aile doic doin i mu, a. aile doic doin, no a anair,
smum pecham, a. cach uair, i: arap doic udincan do peacht rnu, i: arap doic udincan do peacht uina, a. cach athisgabail uili gebh bcn,

3 Erren.—There is a reference in the Harleian copy to a meeting with Patrick at
Maghinselad, 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 Ulotians, 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., 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; household articles of necessity, i.e. such as are used by a person in his house; articles necessary for the nourishment of a child, i.e. such as are kept by a person for immediately paying for his offences; articles necessary for a person's rank, i.e. such as are a person's own proper property, without asking them of any other person. Three days for the next to them, i.e. a stay of three days for the thing next to it, i.e. the in-calf-cow, and it is the next indispensable thing but one to it, i.e. the necessaries of life or the next to it, i.e. every thing which is given, and which is an article of necessity or one of immediate use, has a stay of one day upon the distress for it, and a delay in pound of three days, and these stays are for persons own offences, and when there is but one territory in question; and it (the distress) is for payment, or proof, or denial, or legal assistance, for the period or the time that is for the things themselves, is what is for the proof; and, accordingly, as places or territories extend the stay for the things themselves, so they extend the stay for the proof, or according to others, places should not at all extend the stay for the proof. Five days to sue, &c., i.e. five days for suing the heifer from the chief in the territory, or the day, is the period for seeking a defendant in a territory, when the heifer is not in a person's possession, or when they have not legal assistance.

This is a central territory, and each territory increases it by five days until it amounts to a month throughout all Erin, or fifteen days in a province; and he has not legal assistance then, and if he had, there should not be time to seek the defendant. Or the proper information here to be given is to seek the defendant, i.e. if the man who carried off the distress with him be not a lawyer, there is a stay of five days until he names his chief, i.e. the head of his tribe, who is sued for the crime of his kinsman.

Ten days for prescription, i.e. the thing for which it is necessary to seek an antiquary, 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 thrice ten days men give, it is a notice of thrice four days women give, i.e. in every distress that a woman takes,
Distress: 

1. 

1. apadá nála, occur apadá náthi occur taim cathairimí. 

2.  

3. comloch a tig atha occur tig mhí Má, a ní chumróg ann abair ar aon, occur in cathairrí por ann, tig siadh i mba e, a tig amháin aithne do, tig in cathair ní mha an. 

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Forting.—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.
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. 'tresan,' which is one of the three things that the king gives for his 'iae,' i.e.
his cause, i.e. notice and fasting; and three days grace if he sues persons of the chief-
tain grade. Three days only for him for levying a distress in a subor-
dinate territory, i.e. thirteen days verily, i.e. one instance of the three days,
i.e. the three additional days also.

He has three days to prosecute his cause, i.e. his contract, or to
sue for debts, or to one in a 'canus,' in a small plain in a territory,
in a rugged position, i.e. a small plain out of which he is not ent-
titled to a hostage, such as Ciarrnaigh Cuirche, or as the king of
Ciarrnaigh Luachra in Corca Baiscinn, or upon the king of Raith-
leann, or as the king of Cruinabhann is in Corca Muinche.

The reason that the time of suing is short, is because they are
tributary territories to these kings, i.e. there is stay whether there
is notice or no notice, but "pay me my right," he says; and it is not
ten days or five days he gives for it, because there is no decision
respecting it, and if there were it is on this account a notice of five
days or ten days would be necessary.

The three days grace, and the three additional days, and the three
days with ten, are the same. The three days grace is the one
instance of the three days, i.e. avoiding without taking distress, and
the three additional days come after the notice. The three days
with ten correspond with the ten days of notice, and the three
additional days; and each can levy it in that time. For the chief-
tain grades this is allowed, and it is on account of their rank it is
granted to them.

So as quickly to get rid of him from the territory, i.e. to send him
quickly out of the territory; it is for this reason that the three days only are al-
lowed 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

G 2

SENCHUS MOR.
Ni tuaílings roin gaba atgabail, na tI róimnair, maith

[comchse] rúintensgró fé gáthath aipéchta conto mu
muorc nímrthphr, ar ní púmpgle nech la Feine ni ná
apúchú. 1r díthu le fatha aipéchta nech nádtiseom.
dithi 0Ó 34

Ni tuaílings roin gaba atgabail, i. nóe cummich na gabala na
hachtgabala. Ni tI róimnair, i. maith róchum aipt, i. i n na
scumich a náir. róimnair na na aná ari pur; lain cimeath Cail. Ma i.

O'D. 34. [comchse] rúintensgró, i. nuna rob aca comit in gádachtain níf,
O'D. 610, in bhréidem [nO comh e in tAchT] tI na comcít aca atgabail. 1ó
peapí aiptchta, i. nó fúirichiméin róch co mómci in bhaile i mbIn [nO a]
ropecht] no m in scumichto, i. ropéchce iolá in eac taipa, i. róphál
to boidhéin aiptchta. Conto ñi muorc nímrthphr, i. cpi ub ñtirnair
a púmpgle na aiptchta amach hi, i. cpi ub do mór, ndalog no mór. Ór ní
díthu le fatha, la Feine, ni ná aiptchta, i. nóed ropéchce náoch
ro mór in Feinechar in ni ná neimn lairg, i. nuna bi a róimnair
gabala na atchabail na ho bréitphr, i. tóibh. 1r díthu le fatha
aipéchta, i. 1r tI comchse o léir 1r in aiptchta in ti nách achtch
amail goibn in atgabail.

Nír gáibh eicuma aiptchta, na aiptchtaíte máth[a],
na eicipi naomna, na uair aiptchta; nír gáib múg, na
buachail, na pulla, na fúdrig, na pep trípaíom.

O'D. 34.

Nír gáibh eicuma aiptchta, i. nóchta gáibh hi nI luít po hce-
cumichamáin ro m pó na húbh[a]láb [bit] 1r in aiptchta, i. na tóibh,
no co tsear aiptchta leo ro tan leo, i. cu tIar ocúr macha. Na aip-

O'D. 55.
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 breweries, or the two chiefs. Or doctor, i.e. the man of learning. Or the bishop, and from this is derived, "penance for the grades of wisdom." Or pilgrim, i.e. as such.

He is not capable of taking distress who is not able to bind it, nor unless he is accompanied by an advocate who is able to aid him until the decision of the court, unless it is taken before his eyes, for no one with the Feini witnesses a thing of which he is not an eye-witness. He who does not know these distinctions is shut out from the benefits of the court.

He is not capable of taking distress, i.e. he is not competent to take the distress. Who is not able to bind it, i.e. unless he is a law agent who can bind, i.e. a person who is capable of binding it to the full time of stay in the hands of the debtor. Unless accompanied by an advocate, i.e. unless the noble speaker, i.e. the Brehon, or the advocate accompany him to guard him in taking it. To aid him until the decision of the court, i.e. he assists him until he reaches the place where the cause is heard and adjusted, i.e. a man wise and learned in every pleading, who states the case at the court. Taken before his eyes, i.e. unless it has been taken out before his eyes, i.e. according to the direction of a learned man of truth. For no one, with the Feini witnesses, &c., i.e. for one should not bear witness, according to the Fenechus, concerning a thing of which he is not certain, i.e. unless he has been present at the taking of the distress, to witness that it has not been injured, i.e. in the bringing of it. Shut out from the benefit of the court, i.e. he is excluded from the benefit of the law, who does not know how the distress is to be taken.

Nor should it be taken by those unqualified for the court, by those who are forbidden to go security, by those incapable of making a contract, by the chiefs of the court; neither shall it be taken by a labourer, nor a cowherd, nor a lunatic, nor a ‘fuidhir,’ nor a man without support, not entitled to protection.

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.
Mar pe imic na ret do òsann 1, ar[i]ctap unar os, unnam
s iapunar rou; osci no mo iapunar ir plan eitum. Cia tuca
yeot rou ciblu, mar pe ycli na ret do òsann in maritch, 1, òcenn
to athigim diè cip a h-egi.

Ha écóir na gama, l. mac leo ather, l. in ci 1, òcòr mòdab s
narmacéetter. Na uair n-airìechta, l. gáir, rúis rágamána, l. 22 b, 34
na in luèc ir roeti sa ních in camaíng pirn ting airìechta.-f. era foreas, f. fer
furtaí as ne naisce lu in òtíng forna ògair, ni thuing níu fhint fhurtaígial.

In òecoarò cia bheòi iaioc osci macha ace, cin cobe, nocha
n-intaìigéed nennípeama a tòichea a n-ùrraìaf, niu nemexcu
vo gabaì na hachabal, no co tuca òrpaìd mar, aen rìp.

1 òcìtaìig niùmpà a cam nennípeama a tòichea in òecoarò
soca ta iar osci macha, cin co tuca òrrpaìd mar, aen rìp, osci
na leicceyvo a elò, ata mìach elothe vo, osci na pneicìcìoc òrpaìd
a gabaì na hachabal, ata raìc òcìtaìig aìchsgabala nàd.

In òecoarò niùmpee ac na rìt liar nà machao, nocaìc n-intaìig-
éed nennípeama a tòichea 1 cam na 1 n-ùrraìaf, no co tucaò
vo òrrpaìd mar, aen rìp.

Na òecoarò osci na mìnìcùirce, na mìp, osci na h-ecooinag,
òcùr na osc, noca n-intaìigéed nennípeama a tòichea, naa
nemexcu vo gabaì aìchsgabala, so in a lèip wosein, so in lèip
nèic èite, no co tuca òrpaìd mar, aen mì, cia gabaì he ar log
25 cein co rìchùf.

Marfo aìrbheirìd rìu òrrpaìd vo tòabhùi leo, osci nì tuèròat
[osci ni tàrceù òtrièd òdòb, eric èroighi cip òrièd òràthìb,
òcùr a n-ùchucù vo òrièd. Osci] plan a n-èloù vo lecou, osci na

1 Contract.—The following words are added in the margin, and they are also
in C. 787—ar na amenazhósocùr rìp na zumbair ar ni nàrpe la Fèmì nèc
ìpùr na nàrcùr. ni tòabhùe nèc rìp nà cobunzàp, one who cannot bind, cannot
levy, for he cannot bind with the Fèmì who cannot himself be bound. No person
can levy who cannot be levied upon.

2 Chief professor, rùm.—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 Fùi
Luìp, ‘the man learned in written history,’ is called Òega Leògaim, or chief pro-
pressor, 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 milking-yard. Who are forbidden to go security, i.e. the bard, and the bard's purs; 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.

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 restored, if he has gone security for the good condition of the property, if it be not in good condition, he must make restitution afterwards.

By those incapable of making a contract, i.e. the son of a living father, i.e. the person whom it is improper to receive as security in a contract. The chiefs of the court, i.e. a chief professor, a king, a prince, i.e. persons against whom it is difficult for one to urge a cause at the court.

Though the stranger should or should not possess a cow-shed and a milking-yard, 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, and they shall, in every such instance, be non-sued. It is safe to evade them, and if they have taken illegal distress,

3 A prince. In C. 787, the noun n-ατεχχα are described as being μι, οκτώ, μιλκ, οκτώ ἐπικε, a king, a chief professor, a bishop.
4 Milking-yard.— 'Macha' is still a living word for farm-yard, in the county Kilkenny, and in some other counties.
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Sencbuf Mór.

DISTRESS, noemnat m'ol'g aethgabala, atá piach m'ol'gó aethgabala naeab, [1. lec eneÁéa on t'eoar, occú lec onde a piach; aethgumme cúc péru on murchumtha, occú aethgumme t'ilí piach; occú nocha n'uml'g on'c o daor.]

Ma tucrat uppaó leó, 1. t'eh a tócheb o'urp'aeamad, occú da leitcher a n-eleó, t'eh piach eloísce o'ic m'úi; occú ca da nechum m'ol'gó aethgabala poda m'ect nae ni an; occú r'meapa da tóctamin ro éor'abar na tteorpad occú na murchumhe; occú r'aeapad t'ilí o na mi, occú na écsoda, occú na tafú.

Ma tucrat uppaó leó, 1. t'eh a tócheb o'urp'aeamad, occú da leitcher a n-eleó, t'eh piach eloísce o'ic m'úi, ro aicide t'eoarada no murchumhede; occú da noemná m'ol'gó naethgabala, t'eh piach m'ol'gó aethgabala o'ic omb ro aicide in uppaó, occú t'áctin in t'urpad in murchumhá ari am t'er, [Lee na cui ci, no na am aethgumhede,] occú tecait in cudumpa ro lán in t'eoarada no in O'D.36,37. murchumhede, co n-scait etáppa, [in t'urpad in leó, occú in t'eoarada no in murchumhá in leó ele; no in aethgumhá na cui ci, occú in leó dép piach da morumhacht on doép occú in t'eoarada, occú on murchumhá; cao t'eoarada caa da l'air occú mac'had ci cu bhóth, nocha n'uml'g on t'ecbire in murchumhá, occú caa a cáin.

1 Indlégó don rechumhum tooéva, aradh, occú t'orócá, occú aethgabail da gabail um ni n'ar déigumhá.

1 Indlégó don húbdhó a eloú mún ro lécum in t'ilígéd; occú aída n-indlégó aóidí a 1-aoídí. 1í na caitebín t'ilígéd inor'mm n'mó, occú t'orógáib t'áip, t'eh m'ol'gó, no t'áctin n'uml'g nárd, occú cúic rént.

In raemneachaí, occú in t'urppéiréic, occú in baip, occú in lécceó, occú in canait, occú in réit, mu, rúgháanna, occú in mac beoathar t'eh 'gor, podá n-indlégó nápp'aeamad a tócheb nae 3. a neúlecuí da gabail na hathgabala in leó nce eile, no co tucat uppaó mar aen leó, ma rúgháait he ar comboc po in n-arfró; occú m nac rúgháait, t'eh t'or tócheb o'urppéiréic, occú a lécum da gabail na hathgabala, mar um a leó nodaim; podá

1 Seds.—Five 'seds,' are equivalent to two cows throughout the Senchus Mor.
they shall pay a fine for illegal distress, i.e. half five 'seds' shall be paid by the stranger, and the forfeiture of one-half his claim; the fourth of five 'seds' by a foreigner, and the forfeiture of the fourth part of his claim; but others say, this is payable by the bondman only.

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 anything for it; but he shall answer for it who seeks to get rid of his contracts with the stranger or the foreigner; and the law shall free the lunatics, and the infants and idiots, and the bondmen.

If they have brought a native with them, it is right to submit to their suit, and if evasion be committed, a fine for evading shall be paid to them according to their condition, whether it be that of strangers or foreigners; and if they have taken illegal distress, a fine for illegal distress shall be paid by them according to the rank of the native, and the native shall pay the excess first, i.e. half the five 'seds,' or the three quarters, and they go into equal shares respecting the full amount of the fine of the stranger or the foreigner, and they pay it equally between them, the native the one half, and the stranger or the foreigner the other half; or the fourth of the five 'seds,' and the half of the lawful fine which accrued is to be paid by the bondman, the stranger, and the foreigner; whether the stranger has or has not a cow-shed or a milking-yard makes no difference in 'Urradhus'-law, but it does in 'Cain'-law.

It is unlawful for a plaintiff to give notice, to fast, and to take distress respecting a thing to which he is not entitled.

It is unlawful for a defendant to evade him as to law; and if he does, there are two illegalities face to face. But if his right has been offered to him (a plaintiff), and if he still perseveres, he pays a fine for illegality, or a fine according to the length to which he has gone, and five 'seds.'

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

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.

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 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, if there are five ‘seds’ to be paid as fine for the taking of it, even by the person who is qualified to take it, if he omits anything required by the law respecting it. A labourer, i.e. the bondman. Cowherd, i.e. the herd who minds the cows. Lunatic, i.e. upon whom the magical wisp has been put. ‘Fuidhir,’ i.e. the bond-‘fuidhir’. A man without support, i.e. a man who has fallen from his rank, and who has no support either from the land or the regulation of the territory.

For there are five ‘seds’ for the unlawful taking of it, or for the forcible taking of it, except in the three cases of error on the part of the advocate, which are exempted by the Feini—to take it without a debt being due; to take it for a debt which has been dis-
DISTRESS. laithne; atabairt hñ fearthi uarnal nemor, ñ tualansg a ticon. ñ tabairt ño ñnadh/air tualan sg a tir-
taichi mac ceshuir gnaite, mac ño ñnadh ñon 
gachair, appenn log nenech ñ gnait, ocur rúcht na 
Suid. 
5 hachtgadala m þen co mo ghabairt aitheann.

Ah atait cunc rçoit, .1. cunc rçoit na tecat ta ba pin, .1. ta 
ranairc ocur thm coirpeacha ñm; ar atait cunc rçoit mac gabail co 
hnolighed, ce beic m th no varp eile ann [mísh] cunc rçoit. .1. e cunc 
na go arn, varp d tuadhnaic riomair ñf gabair euima arteta. 
10 ñno ghabail, .1. ghabail uair gan gabail ocur varp arnhb, th a 
éig pem, .1. ñm ñmim imm m Neutral, no ñm mba-machail.

X na cunc rçoit taip réit, no cunc ba amadh ñbeirg. ñ m na 
neimnare, let caica hachtgadala ma hnnolighed achtgadala, co pmic 
ete mbe. Hn teit hnnoliged h-achtgadala tar cunc bu, ca ro gia 
se Éirin ñeic cinnila, ocur ñth no ñachail bunard ñth ñilf 
Ó.D. 612. na [mícha] þin, ca toim air cair ñf m hachtgadail. Únga leic na 
hachtgadala amn þin naic cunc rçoit, no ñth cinail na cunc 
reacht; ocur vannad mo leic na hachtgadala mac cunc rçoit, ñth 
ñlín leith caic achtgadala ma hnnolighed achtgadala go ñnaca m 
20 narád ocur m na ñruca co pmic cunc bu; no ñlín na hachtgadala 
ule ma hnnolighed achtgadala go eclait þin m-aðra ocor mna 
ñrucaic, co pmic ñeic mbe. Ria narád ocor ñrucaic ñth; ocor 
mar tar m-aðra ocor ñrucaic, aitac cunc rçoit go ñnaca ñn, 
25 ocor noca ñ-pul ñth go eclait, varp th no eínhriaim lam th 
ñeclair eld no lecan, ocor ñth cunc cin co beic ni ti. Noca 
thenaam eínhriaim lam th go ñnaca eld no lecan, ocor cunc ca 
mh beicic cunc rçoit th.

Inse th: baergail n-aigne, .1. thm h-ernale ma baergailthein 
m ñ-aigne, no th teaith th-baerg; th sì abhain m ab, ocur th haghní 
pairmaic; 
30 so goth, .1. thc eicert ar mac th no ñth minn th ñgine. Cce th ñ? Ah atair 
cunc rçoit rop nech eile, mna th ñgine ñg ñgail a achtgadail, ñ thl 
no mphre pairmaic. Ro píanair th ñegain, .1. th no ñgine oc, aic 
cip ab ñgine pem, .1. no pomaird th ñpír th ñnechard cen th ni oic ann
MOR. as Mi-the of danger protected notwithstanding are of should distress thirty "for" a three-year-old five himself, it an or the notice than not a the fasting, Jine pleads it, to there the the the notice taken into same. time, place for own is of the all and should seizure unworthy, advocate. evade, to half for five the five advocate, ten the five to advocate, i.e. taking unlawful of the five advocate, five is "of the who with the layman the notice taken into the house, notice far the advocate. This heifers five the illegal it he a enclosed the five to reaches measured forfeited of the cow by the church, as by the heifers person the each after fifty"* it does himself. five in able the by. in cases has the should taking before it, to court." The it, 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 Aci Emnnaideh, "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 'cummals,' 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.

O'D. 39.

O'D. 40.

O'D. 40.

O'D. 41.
according to the Fenechus from paying any thing for it. To take it without a debt being due, i.e. for the advocate to do so, i.e. no debt being due, yet he does not know but there is, i.e. he takes the distress, and he thinks that there is a debt due; it happens, however, that there is not, he does not pay in that case. To take it for a debt, i.e. he takes the distress, but it happens that distress was previously taken for that debt, and the debt discharged. It had been previously paid, but he (the advocate) did not know of its payment. He is not fined in this case, for it was through ignorance and simplicity he was led to take it.

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

If the man who distrains for debt knows that the debt is not due, he shall be fined according to the length he has gone, and shall pay five 'seds' if what the law requires be offered to him. If what the law requires be not offered to him, there are five 'seds' due to him, and there are due of him five 'seds,' and also the fine for the illegality which I have mentioned in taking the distress, whether he were certain that it was due, or whether he were doubtful. And though it be due, yet if he were doubtful, he pays five 'seds,' and forfeits the debt in each case. If he were doubtful, and that it is not due, five 'seds' only are due of him, and what the law requires is offered to him in each case of these.

If the man who is sued evades justice, knowing the debt to be due of him, double the debt is payable by him, and a fine of five 'seds.'

If he be doubtful, and that it is really due of him, he must make restitution, and pay five 'seds.' If he be doubtful, and that it is not due of him, or if he be certain, and that it is not due of him, five 'seds' are payable by him in each case; and if a person evades, it is lawful to take distress from him, whether he owes the debt or not.

If a person distrains, there being no debt due, and knowing that no debt is due, he is fined according to the circumstances of the case, and pays five 'seds' besides, if what the law requires is offered to
In a subsequent part of the Senchu 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-dr.su, 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; 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 contemplation 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.
Exemption.—There were periods at which persons were entitled to certain exemptions respecting the payment of debts. On the death of the King of Ireland, or of the successor of St. Patrick, every one in Ireland was entitled to a year's exemption. On the death of the king of a province, every one in the province had exemption for three months. On the death of the king of a cantred, there was one month's exemption, &c. Every chief had the privilege of giving protection during his life for the same length of time as that of the exemption which would happen at his death.
If he inquired of a youth at the age of paying half 'dire'-fine, though he might have found a sensible adult, five 'seeds' are due of him for it, and half five 'seeds' 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 'seeds' are due of him for it, and of the youth restitution of the stakes and palisades.

If he inquired of a youth of the age of paying restitution, though he might have found a youth of the age of paying half 'dire'-fine, half five 'seeds' 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 'seeds'. The honor-price of the protector shall be paid, i.e. the honor-price of the protector, taken out of the distress, is to be forfeited, and the thing which is allowed for honor-price shall remain in his hands during the fixed period, i.e. during the lawful time of the stay of the cattle, and the seventh of honor-price only if it has been taken from a fold or angle of the country. There is return of the distress, i.e. this thing returns the distress and causes it to remain in the hands of the debtor. Until another distress is taken, i.e. after a year, if taken from a fold or an angle of the country, or it shall be sued for again immediately, if it had been taken while under protection.

If the defendant has submitted to receive notice during a period of exemption, 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, and the law frees the defendant from being fasted upon during the period of the exemption.

If the defendant has consented to receive the notice and to be fasted upon during the exemption, though the exemption was announced before the taking of the distress from him, compensation for damage shall be for it; and it is safe to take the distress from him after the exemption.

\[2, \text{Second notice, i.e. after the expiration of the time of the exemption or of the protection.}\]
100 Senchur Mór.

**Distress.** 
Paeram gin tanic pe ne n-arafo ocif cromect, ocif mar pe ne na crcept incinmimigete tanic in paerum gin, act ma ro arveperm a paeram ro ceton, paeram dixe he cam atzhazabaio no zabai de ne pe m in paerina.

5 Man ro arveperm a paeram cuip zabai atzhazabaio de, i' anoq veecmarbe ar in atzhazabaio.

Ma ro zabai atzhazabaio tar ric ri paerma, 1 n-ecmao, no tar arveperm paerma i madnai, cuic resit d'rir in paerma am, ocuf cuic resit o'rir na hazhazabala; no umar aen cuic resit voib 10 arqen, ocuf na avgan o'rir in paerma, ocuf aen avgan o'rir na hazhazabala.

Ma ro ri paerma, 1 n-ecmao, ro zabai atzhazabaio de, lag enech ric in paerma don atzhazabaio no tecun ro caitl, ocuf a pirl am o ra gin apan vo biti ri paie pe m in paerma, ocuf anoq 15 aecenta na ret taq ri.

Ma ro arveperm paerma i madnai ro zabai atzhazabaio de, anoq veecmarbe ar in atzhazabaio ocuf veecmarb name sec, ocuf ata in [paerum] 1 compemnuiqad pe veecmarb ocuf pe aine sec wia amnig.

20 Ma ro in paeram 1 compemnuiqad pe veecmarb, ocuf in pirl pe aine sec wia, anoq veecmarbe irpp, ocuf ce be nhbura, a pirl [amp] don paeram tapt in veecmarb, no vecc amor aecenta na ret, cuip ab e0 beh virim ti tarp ri veccmarb.

Ma ro in paeram 1 compemnuiqad pe veecmarb, ocuf in pirl 25'tiapt in veccmarb, anoq veccmarbe irpp ocuf a veccmarb aecenta buimen, waip ni pirl in paeram tapt in veccmarb.

Ma ra zarrti in paerum na veccmarb, ocuf ir ri in paerum na anfo aecenta na ret, [ce] ir e0 ir anfo ri m in paerma, ocuf a veccmarb aecenta peim tarp ri.

30 Paeram tanic ri m pe ne arapd, ocuf cromect ocuf crcept incinmimigeti; ocuf ma ra a napit ri apec tanic an paeram, compemnuiqad irri in paerum ocuf an t-anfo, ce be nhb bur ri, zup ab e0 beh arp ri.

Ma ra n-amerti virrta tanic an paeram, compemnuiqad

1. *Adjustment*, i.e. the time of the exemption and the time of the stay shall be compared, and whichever of them is the longer shall be the stay.
This was an exemption which occurred during the period of the notice and the fasting, and if it is during the period of the three days grace that that exemption has come, yet if the exemption has been at once made known, the law frees him from having the distress taken from him during the period of the exemption.

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 the 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 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
Ni bi lepach nach muanach; ni tualamh tosaol na dhopnaip; ni fuilleadh cond cnama; faideal each a 'comleir; iarad pop reic treabh hí comaisneadh trath; ni bi acair doí faifain; ni acair nád caemolai o corp in ropair, co chuirid pop riathnaic dhí aithighal teicthe.

Ni fuilladh cond cnama O'B.495; ni fuilladh caom chleith.
shall be an adjustment between the exemption and the delay in pound, and whichever of them is longer, it shall be the period of delay in pound.

If it occurred during the period of forfeiture, it does not save the distress from the expenses of feeding and tending, nor from the forfeiture, because the exemption afforded by a living person does not follow the distress out, though the exemption on account of a death does.

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

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

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

O'D. 46.  

[Ita. mihef potpe: vo; naip nocha machuo in aigabai. a pos- 
eilc nach i mikeic: nacha loobit, no cu puicup a potpe; ocip: naad 
aigabai inbleogum om hi, bet cuic poeic: pe coab: mnu, ocip: nocha 
puil ni ton cuicaic: ocip: cuima anu no bet mnu n potpe: 

O'D. 47.  

[Ita. mihef potpe: vo; naip: nocha machuo in aigabai. a pos- 
eilc nach i mikeic: nacha loobit, no cu puicup a potpe; ocip: naad 
aigabai inbleogum om hi, bet cuic poeic: pe coab: mnu, ocip: nocha 
puil ni ton cuicaic: ocip: cuima anu no bet mnu n potpe: 

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.

This is after giving notice; for the distress shall not be charged with feeding, or tending, or fines for neglect to redeem it, until the notice of it is sent; and if it be the distress of a kinsman, there shall be five 'seds' besides for not sending notice, but nothing is due to the defaulter; and where this happens is in the case of notice by the track of the cattle, where the kinsman came out after the distress; and if he did not come out, even though it be not notice by the track of the cattle, there is no 'eric'-fine for it to the kinsman.

Let each attend to his proper duty, i.e. the one man is to bring the notice of the distress and the other is to redeem it, or act in the manner required by the law. Let it be closed up in the sheds, i.e. it is shut up in the sheds in which men are scarce, i.e. in the cow-shed, 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 fastings, or after the three days of grace, i.e. between the rising of the sun and its setting, for it is not right to take it at night, unless of urgent necessity. No person who is under protection is qualified to sue, i.e. there shall be no suing of distress by the person who is under the protection of another; i.e. the stranger shall not sue another man after it is known that he is under protection, i.e. the man who is under protection cannot sue or be sued. No one sues who cannot recover it from the sheds of the residence, i.e. he does not sue to take distress who has not an interchange of cattle with increase of growth, or cattle with increase of habitations, i.e. the stranger, unless he has a native along with him who has full honor-price, or unless he has seven habitable houses, i.e. the stranger, until he has the legal qualification by which he can take it. Until it is put to witnesses, i.e. until witnesses are sent for to take the distress along with him. That it is legal distress, i.e. that he took the distress legally, i.e. that he had the legal qualification.

No labourer, no 'fuidhir,' no imbecile vagrant, no shepherd, no cowherd, no cart-boy is distrained in a decision about debts due of himself or others, or for the regulations of a territory, but his foot is fettered
no bhuige mí piám, rivium a mheáirse na oileartha bhia-chao acht bochta, no úmthaelan, no baighse huaral laithe, cona handúann, conao mí a cno a cumhachtachpomamia teacha.

1 Kinsmen.—Called in Anglo-Irish records, the law of Kincogus.

2 Milk-time, i.e. at the season when milk is plenty.
or a chain put about his neck, and during his imprisonment he is not entitled to any food except the 'bochtan,' or the 'urchaelan,' or the cake of the noble festival with its obsonium, until their chiefs compel them to do their duty.

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 'scaire,' or the 'tmain file,' i.e. the servant of the poets, i.e. the young guide, i.e. who accompanies all from place to place, and every information is asked of him; he is called the 'gilla urrainn.' Is not restrained in a decision about debts, i.e. is not restrained 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. Others, i.e. on account of other persons, i.e. the liabilities of their kinsmen. Regulations of a territory, i.e. nor the lawful debt which is due in the territory, i.e. the debt of the tribe regulation or the 'smacht'-fine, for the inter-territorial regulations or the services of attack and defence, i.e. this is common to them all, i.e. the debt of the country in general. But his foot is fettered, i.e. while he is in confinement. Or a chain put about his neck, i.e. a prisoner on whom it is put as a punishment, i.e. the bare links, i.e. of the chain, for the crime of the country in general. During his imprisonment, i.e. it is true that he lies imprisoned for the crime, or lies down with the chain. Not entitled to any food except the 'bochtan,' and the 'urchaelan.' I.e. he is not entitled to any food but the full of the poor man's vessel, the 'meisrin,' while he is in confinement, i.e. the full of the poor man's vessel of milk, i.e. a small vessel, which contains twelve times the full of a ben-egg, the one in milk-time, and the other in the time of corn, i.e. half a cake. 'Urchaelan,' i.e. it is narrow at both extremities, at both ends, i.e. the half cake, i.e. while he is in confinement. The cake of the noble festival, i.e. the Christmas or Easter cake, or the Sunday cake. With its obsonium, i.e. of butter or of milk. Until their chiefs compel them to submit to law, i.e. until their chiefs submit to law, i.e. until the obedience or the claim due of them is adjusted, or their chiefs are bound for them that they do the proper duties due of them, and if they do not, they shall so remain imprisoned until they shall all become forfeited.

These persons are themselves liable to be taken in distress, according to the book, i.e. on account of their insignificance, and the man to whom debts are due of these people has his choice whether he will take themselves in distress or their cattle; or, indeed, according to others, though it should be his choice to take their cattle in distress, it will not be lawful to do so; and though they should wish that such dis-
DISTRESS, occur cemad e a μοταριαμ αθηγαβαλν νο ζαβαν νιθ, νοκα γεβται
αετ τιτ φοκειν, αετ α μηβετ α μιντελν αθηγαβαλν νο μεην.
Senchur, εν εν με καιν ψανναν, ενε με καιν α φοκειν, ενε
με καιν κι ει λυσα ματ, εν με καιν κι κυτπυμα ρημ, ενε με
καιν κι ει μανατ; νο νονα, κυματ ανα μο βετ α νηγαβαλη
αι ν-ατξαβαλν, ταν κι με καιν κι κυτπυμα ρημ, νο κι μανατ,
οερ αν μειεκ γεοτ αευν.

Μαγα ει κι λυσα μαντ, οερ αεια μεατ αευ ινονιν, κι ειν
γεοτα αοι νονιν μαν ζαβαλ ο α-αθηγαβαλν. Μηνα μειεκ γεοτ
αι αευ [ε] αειερ αθηγαβαλκ νο μιαξαλ μμ; οερ α ινηγαβαλ ινονι
κι αθηγαβαλν, οερ μεηκεμεν εν νομι μο 3αβ ιαε ι α-αθηγαβαλν νο
μιαξαλ νυμπ. Οερ μο αε ι μεηκεμεν κο ναε μεγαν λεη
ιατυμμ αε με κυτπυμα πο νυηξ, νο ιομα μεηα λεη ιατυμμ [πα με
κυτπυμα πο νυηξν], απαε μο βετ εν νυηνετα εαι λαεν οερ εν
αι αεηρα μαξα εν νυηνεταν λνδν κι ει με ιαεη α τιαζατυμμ. Μαγ
ι μεηκεμεν κοντο μεηα λεη ιατυμμ αε με κυτπυμα πο νυηξν,
νοκα ζαβαλκ ανα ρημ αετ γξεηι κκακαε, οερ με με αει α μαζηρ
κκαλ αε ρεταει λνδν κι ει με ιαεη α τιαζατυμμ, οερ ζαβετ
αρεηη αθηγαβαλ νο ρεταει εελε; οερ μο αε κκακαλ κι κυτπυμα
οο μο νυηξ ανα κι; οερ μαγα λυσα κα κκακαλ κι με αεηαζα εν
κκι αε ρεταει λνδν κι ει ει με ιαεη αεηαζα κι κυτπυμα ρημν; οερ
μοη μαγη α-αθηγαβαλκ νο μιαξαλ μπ κι κκακαλν μπ κι κκαλ κα και κκακαλ.

Οηκαο οερ κειθιμ οεηκα μο αεκεο κα νεε ρεηη ζαβαλ κι α-αθη-
ςαβαλ ιαε, οερ ποηγετ κακε πλειε αει ακκακαν κο με ιηε λεη, οερ
λνδν κα νυ κα ιεη ο α και έαιη ιπεη ινδη.

Οβ. 49. Μαγ αε καιν α κκακαλ μο ζαβαλ [αι
α-αθηγαβαλ] ιαε, ει
κκι γεοτ κα νυ; λνδν νιθ αη αει ιεηη αηνεηη. Μαγ αε
καιν ηεκκακαν ει λεε ειν γεοτ. Μαγ αε καιν ηεκκακαν ει
 σεηπυμαε ειν γε.

C. 2666. Ακ αεη, μαγ αε καιν α κκακαλ [μο α ηεηηηη] μο ζαβαλ
tress should be taken from them, it shall not be taken, but they themselves shall be taken, provided they be persons liable to be themselves taken in distress, according to the Senchus, whether for their own liabilities or the liabilities of their kinsmen, whether for a liability which is smaller than their own value, or a liability which is equal to their own value, or a liability which is greater than their own value; or, according to others, they may themselves be taken in distress only for a liability which is equal to their own value, or which is greater than their own value, and when they have no property.

If it be for a liability which is smaller than their own value they have been taken, and that they have property, there is a fine of five 'seds' due to them for having been taken in distress. If they have not property, then they are subject to the rule of doubt of distress; they themselves are taken in distress, and the intention of the person who took them in distress is the rule respecting them. If his notion is that they are not of less value to him than the amount due to him, or that he deems them of greater value than the proportion due to him, then, as the total in hand (the value of the slave) is to the entire debt due, so is the time in which the total due would become forfeited to the time in which he becomes forfeited. If his notion is that they are of less value to him than the amount due to him, he then gets but a claim to a 'cumhal,' and the time in which a 'cumhal' of 'seds' would become forfeited is the time in which he becomes so, and he shall take in distress other 'seds;' and the amount due to him at that time was greater than a 'cumhal,' but if it be less than a 'cumhal,' the time in which that small amount of 'seds' would become forfeited is the time in which his proportion of them would become so; and the common rule of distress shall regulate the excess in this case until it amounts to a 'cumhal.'

They shall have stay and delay in pound according to the nature of the 'seds' respecting which they have been taken in distress, and the expense of feeding and tending of one animal shall accumulate with them, and forfeiture shall be added when the period of forfeiture shall have arrived.

If it be for the liability of a native they have been taken in distress, five 'seds' of them shall be forfeited every natural day during the period of forfeiture. If it be for the liability of a stranger, it is half five 'seds.' If it be for the liability of a foreigner, it is one-fourth of five 'seds.'

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

DISTRESS, in aízhbaal he, if cüe peoitt o oul; lobaD ap cae lasce n-aicenta ne ocup lec cüe peit, mar im cinaro teopada, ocup cethummi cüe peit, mar im cinato mpuicéite.

Mar mar cinaro buoem no gabó o daep m-ainzhbaal, fozelata ocup bleé o oul ma cenn, ocup noa teet lobaD; ocup ir pe im O'D. 614. [fozelata] teet na cenn must o oul; lobaD ap cae lasce nacenta, mar mar mar buoem, no ríctaD mar im cinaro inbtleogam.

In luasg mÜ fozguna nocean puil deitü hip. cinatai na inbiogam 10 ir peir; aec mar galavanach no dui acca comec, peepall to ap cael lasce nacenta. Marca nemelaloon, no glar, no zemel no geitira [no plabrap cu pein] ir leet peepall to ap cae lasce n-aicenta.

O'D. 50.
C. 2666. [Marca luja marci, ocup no gabó o tchápu i naizhbaal, ancer 15 aizhbaala to monazl ann; seaíma cüi cüet ton up addresses, oet-maro cüir cüet ton teopada, ocup im peirpu mato bec cüir cüet ton mpuicéite; ocup nóca peini gemaéc to daor ocup nóca peini upaD. Ocup nóca peini oou im cinaro apa anphun no peati; ocup na inbeéc, ocup no gabó rom i n-aizhbaal, ir cüir peoi 20 ton upparaD, ocup n sobran uoona aap.

Ocup comari ann bu puordar aízhbaala iat i tan na puil oou im cinaro oca; no cüo bec cüo mor bec acca no peati, ir cüir peoint ina gabó peim, co no gabteep iin bec giri no im mor giri apa tur.

maige? 25 Marzi ocup cüiaÁria t'atégoar ap iu balié in po gabó o tchápu in peicheman toichéa, ocup anap ocup oiragh upma zo anéce na peit, ocup pezint ocup bleé aw anamnn oou pei puU uile, ocup lobaD to oul ma cenn o tchra ampeD lobaD; ocup na tchummincé irap pe comeac, no bariD na bleé. Ocup naama 30 plabraD no beit cüiupma, no beit letrempaD ann gac lae, cré a cain cüo a n-umpoDuir.

Ocup peo ir anelaloon ann, glar, no zemel, no plabraD; ocup peo ir elaloon ann cae ni o ta giri amach. Ocup nóca peu
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.

If a bondsman has been taken in distress for his own liability, expenses of feeding and keeping shall accumulate upon him, but forfeiture shall not; and the feeding which shall accumulate upon him is a measure of corn to be forfeited every natural day, if taken for his own liability, or the seventh of a measure if for the liability of a kinsman. As to the wages of his keeper, there is no difference of debtor or kinsman with respect to it; but if it is an 'eladhnach' that secures him, there shall be a 'screpall' for it for every natural day. If it be an 'aneladhnach', or a lock, fetter, or gyve, or a chain causing pain, there shall be half a 'screpall' for it for every natural day.

If persons be taken in distress while less than their value is due, doubt of distress shall regulate the case; one-fourth of five 'seds' is due to the native, one-eighth of five 'seds' to the stranger, and the sixteenth part of five 'seds' to the foreigner; and no 'smacht'-fine is due to or of the bondsman. In this case they had not the amount of the liability in 'seds'; but if they had, and that they themselves were taken in distress, then five 'seds' are due to the native, and the same amount is due of him.

The time that they are themselves liable to be taken in distress is when they have not the amount of the liability; or, according to others, whatever property they have, whether little or much, there is a fine of five 'seds' for taking themselves, unless that little or that much be first taken.

The places and the territories from which they have been taken to the dwelling of the plaintiff, are to be considered, and there is a stay and a delay in pound for them according to the nature of the 'seds,' and the expense of feeding and tending one animal shall accumulate on them all, and liability to forfeiture shall arise when the period of forfeiture shall have arrived; and if it be required that two persons should keep them, there shall be charged the double expense of tending. And if it be a chain that is between them, there shall be half a 'screpall' for it for every day, whether in 'Cain'-law or 'Urradhus'-law.

'Aneladhnach' means a lock, a gyve, or a chain; and 'eladhnach' means everything besides. And there is no difference in the expense of
DISTRESS, -oecbtp ambit) cm mi a cincro bo-Dem, at> nn cnuro n-Meogain, ocuf noca nfuil TieTrbip. a ... sporo feme o'acp.aD m 5p.ait> flata cm 5p,a-o
flata eile leif, ocuf p,o aip,beip, ei> p.if, ocuf 111 cap,cuf DligiT) T>O,

do nemthib no ma rop nemthib; coper etroco a tob-
achraide. Nech nad gella ti troco a D eluchach na
huile; in ti poluing na huile ni dipenap o dia na
duine.

Do pet aуюрспа a. 1. 1p nemteęčtasi ium ae roparo arap a napennib na aíchsabail vo gabaib oib cena mupur eile, a. arap nama rop
sraibap pemne. 115e ma vo nemthib, a. 115e aip ait. Ceca ait ium
amo, ma vo nemes rop araple 5maro plaça rop acelin, a. na nemes 5maro
plaça rop 5maro plaça. No ma rop nemthib, a. 5maro pem rop
5maro plaça.

15.1. arap nama rop sraibap pemne ma sgaibail aсhсgabala oib, arap [ocur troco] mupro rop sraibap plaça. Dia naсrap
na 5maro pem na 5maro plaça cin comgra [flachaise] i maili f. C 679.

Ma vo 3uaro in 5maro pemne o'acrap in 5maro plaça cin 5maro
plaça eile leip, ocup mo arshpeape ri, ocup in taipne 51ir 5o,
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.

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 'cumhal' 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 Neimhede. 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

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1 *Bretha Neimhede.*—This is a law tract given in O'D. 2189, *et seg.* which treats of the law of persons of distinction, viz.—learned persons, the clergy, chieftains, poets, judges, and chief artificers.
DISTRESS, if cuic feoic, ocuf atcuji co latte pofi feccmam -poyx tnif -peep, bliatiain. Tfia fio ... 
16 Nech naa gell na tropecw, .1. nech na tabair gell do tceur tropec, no na gellan uliged do taeberin do pneine, .1. iar napasa, 1f eluchach na n-uit-e, .1. pechta, .1. f eluchach na nuite uliged, no na nuite toichea.

.1. pechta crembach toichea cin gell do, 1f viablaro piach do, ocuf viablaro mbio, ocuf pectemdo maître, ocuf enecclann, muna tabair biad to. Oia tochtereb biad to ocuf na tabair gell, 1f viablaro piach ocuf cuic reeot doNama. Oia tochtereb umriro gell to, ocuf na tabair biad 1f oili a riac uad ocuf cuic reeot.

16 In ci faoin na huile, .1. in ci impuleng na huile impulsa aci buime, no na nuite toichea uligchea do beir nech uile aip, cen prepra uligid umru, .1. in ci lecep elo na nuite uliged no na n-nuite toichea, .1. na huile taima. Ni tipeenap o via na vinne, .1. in pennat
with him, if he be noticed of the defect, and what the law requires has not been offered to him, he shall be fined five 'seds,' and shall not sue for a year and a month and a week. If he has been noticed of the defect, and what the law requires has been offered to him, he shall be fined five 'seds,' and always non-suited. If he has not been noticed of the defect, and what the law requires has not been offered to him, and if he has fasted, there are two illegalities face to face, and the debt must be paid.

Fasting precedes distress in their case, i.e. I deem it right that they be fasted upon before distress shall be taken from them, i.e. besides the notice, i.e. it is not notice alone that is to be given to them.

If the plaintiff has fasted without receiving a pledge, he gets double the debt and double food, and the seventh of death-fine, and honor-price, if food has not been offered him. If food has been offered him, and a pledge has not been given him, he gets double the debt and five 'seds' only. But if a pledge has been offered him, and yet he fasts, though food be not offered, he forfeits the debt and five 'seds.'

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

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

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

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

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.

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 the 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 'cumbal' 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 absent from anything.

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

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

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

DISTRESS. to gneip. Ro obig na piaca anD pin, ocjur munair dlecht, ocjur
vo cuard vo naepa [17] piac pomh vo nime ct 1-5. Munair cincad
spir, acd nimi5-3 aign5 i n-enec.

In ti troipec rop tapapec5 meip vo, atbaill a obig5
a paig5ull pene. 1r peD cip each troipec the la pene
apach rop ropach naD elai, no zell vo zellab dteibh
nech eip a troipchecn athe. no aepn (O' D. 55)

In ti troipec rop tapapec5, 1r in ti troipec rop tapapec5
meip obig5, in rop amnig, 1r in fecham tochea. Atbaill at5ig5
10 a paig5ull pene, 1r eipen bao in obig5 vo reip pun5ull in penechb5, 1r
a peich, ocjur acair cuD peicot ocjur eneclann na bha chinni leip na
no obig in m in acain.

1r. Oibh a piach, ocjur cuD peicot o neimpie 1 troipe0 rop
tapapec5 muapa; ocjur ma 5iaob pene voob5a arap rop araptle
1 rop tapapec5 muapa, 1r oibh a piach nana.
Ma 5iaob pemn troipe5 rop 5iaob piaca ro tapapec5 muapa, it
cuD peicot, ocjur a tinntu ro rexcmi rop mur rop blqam. MaD
5iaob piaca it cuD peicot, ocjur a tinntu naD mbienin 7irl.

1r peD cip each troipec the, la pemn 1r e m in cip vo cip
10 troipe5 roi meip in penechb. Apach rop ropachh [no ropachh]
1r ma trogepam 3reb rop na troiche bome, 1r rop uinrpe vo gm5oab
pem. Na leircp eDgh, 1r neD ma mna cuDma cibhe ocjur acuir, 1r
noca 550 bo tecen can pach 3reb in obig5. No zell vo zellab
Trei5h, 1r no zell vo zellab bir aic ma treib, 1r aicain oD bu

OD. 56. 13ip ma troieh pomh muD [1. tan zelle no piaca zille ocjur etinpe imC
compinic]. Nech eip a troipec5 the, 1r nech ma meinase ar in
trope0, maD comamD 3reb in zell oicin in trebaire 1r cuDma cipht
ocjur acuir.
fasts after what should be accorded has been offered to him, &c., shall pay five 'seds,' and forfeit the right of ever again suing for the debt due to him. In this case the debt is due to him; and, if it were not, and that he went to demand it, the fine should be according to the length he went. If he was not responded to at all, there are two illegalities face to face.

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.

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

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

The just rule of stopping each fasting with the Feini, i.e. this is the proper thing to stop the legal process of fasting according to the 'Fenechus'-law. To give the security of a good surety, i.e. when there was no security for the debt before, i.e. of a goodly guarantee of the inferior grade. Who would not evade, i.e. one whose word is as good as his deed, i.e. who would not evade but give security for what is due. Or a pledge of the pledges in the house, i.e. or a pledge of the pledges which he has in his house, i.e. it was a hostage that was for the debts before in this case, i.e. he now gives full-pledge or 'smacht' pledge and a hostage for the increase. Who is fasted upon, i.e. the person who is fasted upon, for he deems as equally high the pledge and the surety whose word and actions are alike.
DISTRESS. [Cainne] ceniteh etappu tin ocuf in baile [ata in m Phinnppuch Picn]; "gabair maat do cuimhnioc aur aitipe do maat.[ocur sell vo aitipe, pech vo sell?]"] Tllo tapettip eac ni oib in tair a cenn, ocur ii tinciri cin ciacr ac embrace ina tair cenn a cheile 5 illo. Suno fitnarno vo tair triorice in ainte tuitar go, ocur eire apach ini tairnipepa vo tair triorice in aoi ni gell in maite pif; in sell intairnu ero illo ero in ainte tairnipepa, noa tinciri choi in ait tair a cenn a et peich.

C. 2673. [Manu pothe ariac mif na riachad a buna, ii tinciri cin ciacr vo tair trioripe maat. Ma no bim, ii tinciri cin ciacr tair cenn rat maat aitipe, ocur sell d'aitipe, ocur pech vo sell.

O bof ben vo bepaic in toichte vo gleb, acit mara ban gnaa plata ir arado na-aile vo beim ocur trogrado; ocur mara ban gnaa pene ir arado n-aile ghn trogrado vo beim.

O ocur o bim pech vo bepaic in toichte vo gleb acit mar ar ban gnaa plata ir ar apac ocuirc vacnaoc occur trogrado vo beim. Ocur mar ar ban gnaa Pene ir arac cuicti ghn trogrado vo beim.]

Fin do Sin cona miotn neac fiagai aena tair aile. Ni dam eiscleand anuir.1 Ni aibuidh go aicheca tair in where gnu huin.

O'D. 66. 8encliuf TTloji.

Finraruth Fithill. This is a law treatise, extracts from which are given in O'D. 711.

1 Finraruth Fithill.—This is a law treatise, extracts from which are given in O'D. 711.
What is the difference between this and the case which occurs in the Finnsruth Fithill? "There is to be obtained a competent surety, and a hostage for the surety, and a pledge for the hostage, and the debt for the pledge?" In the day-time all those things were given for each other, and each of them is a proper substitute for the other in the day-time. In this case, however, these things were given to stop fasting at night, and whatever pledge is given to stop fasting at night is called a 'gell'; and whether a man gives his pledge by day or night, it is not proper to tender anything else for the return of it except the debt.

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. Honorable price does not admit of stay. The false decision of a court does not extend the one day longer.

It was just of Sen, &c., i.e. it was no injustice for Sen, son of Ailg, 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, or between the one, that is the added part of the other, i.e. two days. It was the truth of nature that was estimated by him. That one day should not he 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. Honorable 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 held for the protection of all these no longer stay is allowed than the stay of one day, i.e. for the protection of the virgin, as an exception in her behalf.

A stay of one day for all these which follow, and a notice of five
DISTRESS. ocur arad deimard o naral guadah, ocur ir en tóirio aíc pileia, cincchi úrinufi, ocur deimard [topiro], daís ir e fforc gáid via ceile.

Ma po gata nech vo topc opecela aiput, no molc no ir beir cormail vo, ocur ma vo ti âm caem, beir enedjuice own, emneam vo tinnse 1i iun ñun, no aipu haphach, ni conpiça taipir.

eirunnul de tinnekich 0h.57
emnrad deitinnach

I aip vo apile ed eàch ñí ùíth, aipu ñí níth, eich ñí aise, ñam ñí h-arp, bo ñí blícht, mucc co níp, caifir co li; toichned ñí, biadhàd aînech, ebhuro fleo; imriëb n-ecaltra; comopurn cacht cill, tinnech tigí caich, dui li mbir bale, aís ocul caipre, loro ocul cuadha; fòxh meich aînech, cairtad pàite, cairtad aenus, im dingbail taíckэр li, im tainued pàite; im copur ti, im chom n-èsbur, im otparm cac aính, hi támpe a leca, hi tampe a brí, hi tampe a thimpur, hi tampe a tíse rechart, im dingbail aúncílte a pherp leca; im copur òaim, im copur tréibe tigí comopbaid, im charr, inaimnepaib reóna; im copur puínt i n-aimnepaib
days is to be given by the inferior grades, and a notice of ten days
by the chieftain grades, and the same is served upon them, except
the poets, from whom a notice of five days is required, and a notice
of ten days is served upon them, for such is the notice they serve
on each other.

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,


**Distress.**

tochuir, im òingbail paiche, im teolg mbooga, im

łoń nenech norse, im dunichine, im porbuche, im opar-

tain, im arniri trair, im arniri gobann, im chaipre

ti gnáid, im rcabul cac païte, im chomm, im truaagal,

5 im polseab, im cach leaptar na dao campanaD, im reche

reoir tise acpaech, im chopur eatha, im meir, im poconn,

im ró, im ochbal oiruchite, im rabhra mil moin ù

choicmair, im boim porurtehath carriD im biathad

óimier; im copur cimeid, im gaire nornit, im gaire

10 mire, am dorai e ceart cearta; im gaire n-athar, im

gaire mathar, im gaire ar éa am sain ù na saora do luad

machtaire, im chobaír do furthiach caip eteitha; im

fcoin, im forachur, im eirgheadh nanca, im teolg

mbooga, im grian, im all, im adaptar, im bhall, im

is róbae, im lemain tise gnáid, im chomair tise ban-

trechta, im rabadh i n-amir éatha, im iochlaird i

cúirt, im ochc mbaili ara poigait maillond; tompa,

tuimag, cuimhe, cuimhe, mol, in-deom, hepruntu, oipcel,

milaire, cup comla—an doigra cumalaí a comat; im

20 òingbail mic do chich, im òingbail mic ù chhu, im

òingbail mic ù mire, ù declaim, ù birdhir, ù claim, ù

chaich, ù daill, ù anbopach, ù haclaim, ù droa-

k forisethar carra O'D. 499, forisethar carra

of CB 13, 300f. I 226. 32

†(im chom traidir du thuigthinnaise, im chobhair feidhre cachtar

etechta) O'D. 58 (but in comm. ib. 68) first clause is por in as here). See O'D. 499.
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 cal-
dron 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 main-
taining a fool, for maintaining a madwoman, for her
rights precede all rights; for maintaining fathers, for
maintaining mothers, for bringing a person to supply
evidence respecting a contract, for assisting the 'fuid-
hir' against every injustice; for a knife, for a reflector,
for the toys of children, for removing to the houses,
for a bridle, for reins, for a halter, for a hatchet, for
a billhook, for the rope of the house of the farmer, for
the hook of a widow's house, for a barn in the time
of harvest, for a haggard in shares, for the eight parts
which constitute the mill: the spring, the mill-race, the
land of the pond, the stone, the shaft, the supporting
stone, the shaftstone, the paddle-wheel, the axis, the
hopper ('cup comla') so called because originally the
bond-maid was bound to mind it; for taking care of
a son from the breast, for taking care of a son after a
death, for taking care of a son from a mad woman,
from a diseased woman, from a deaf woman, from the
lepess, 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
126 — Senchur Mop.

**DISTRESS**

chteig; im ehtun birc oc mpeorci a murt 1 pop^, im
richill tigi aipech, im ralur tigi bhuigaid, im spar
cona allumne, im chloc recan cethu, im chomai, im
chomaitheir, im chomlepcha comuithech, im laino, im
slamhin, im chumelbiha tige caich, im cpeere tigi
pnoch; im thahb pop plabha, im echcullach pop
eochu, im mucucullach pop mucku, im pecht pop
caepchu, mproductive caicha, im co bualait
caicha cethra, im oitice, im aQUENCE, im appcghaco
o techta.

**Achzabal aile tig um ocyr cpeere pop mroh Sencha
i pechtaid acio go in each miunwe.**

1. In a Glossary in C. 1439 the word cuat is explained
to mean flesh, and the text and gloss above given quoted as
authority cuat. Cua'D also means winter, ride. p. IL'IX n. 3.
ferrys 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.

Sencha, guided by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession.
DISTRESS.\footnote{\textit{Toxtut.}} \textit{C. 791.} \textit{Boiling.} \textit{Cleansing of the roads.}
house, i.e. of plaids and bolsters. 'Tincuir,' i.e. *furniture.* The requisites for cooking, i.e. the piece 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.* A fork and a caldron, i.e. they are necessary 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 cleaning of roads, i.e. of the ways, i.e. in the time of winter and of a fair, i.e. in time of war their brambles and blackthorns to be cut away. The cleaning of the fair-green, i.e. immediately before the holding of the fair, i.e. if one brother has left the work to be done by another he must give restitution, and the brother who did the work is here to take distress from the other.

For taking care of parties from the sea, i.e. the feeding of the mariners, i.e. or the watching of the port that no party should come from the sea to plunder; or the watching of them after arriving, i.e. the feeding of the foreigner, i.e. of a party of them, i.e. the owner of the port proceeds to divide or to preserve the vessel as the case may be; or the owner of the port feeds the crew of the vessel, for the district on whose shore it is cast is bound to keep, protect, feed, make provision for such parties; or it may be one of the tribe who feeds them for another in this instance, and he gets restitution of the food in one day.

It is across the sea these people have come, and it is not so the persons mentioned below. Whatever thing is cast ashore in a territory, whether a crew of shipwrecked people, or a whale, the whole territory is bound to save it from the strand, i.e. the head of the family in whose land it is, goes to the king of the territory and fasts upon him. He (the king) gives notice to the territory that he will take distress, and then they (the whole party) come to save it.

For the difficult removing of a vagrant, i.e. for the difficult journey ('teun 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 meeting of the territory holding him

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3 Winter.—In C. 1459 it is stated that 'cuadh' means winter, as *cucuro* μανι, πα μας, και *ναφινι' οναρ α ναμαγθνο σε δεμ ναο α ναπνιμ έμο, i.e. to clean the ways, i.e. the roads, i.e. their brambles and their blackthorns to be cut away in the time of winter. 'Cuadh' also means flesh, *vide* p. 126, n. 1.

4 Fair-green.—In C. 790, *cucuro οοενασ* is explained by *ια ναπνιμ χουρκ* i.e. in time of sports. This alluded to the various games or amusements which the ancient Irish carried on or celebrated at their public fairs, such as the fair of Tailtin, the fair of Aonach Cholmain, or Magh Life, &c.
Distress, cenn na rine, i.e., the man who does his work while he is sick.

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

2 Dull. This means a law book, and some particular law book is here referred to possibly the Dull Roscadh.
by the collar. For what is right in respect of the net, i.e. his share of the common net of the tribe, i.e. it is a necessity in time of work, i.e. one brother left his share of the work on the other, i.e. water or fish between heirs. For the law respecting a river ("ninbir"), i.e. the thing which is brought from the surface of the water ("nar 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.

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 Duili: "If blood be shed it is better he should come," &c. The person above mentioned had submitted to law, and he is bound to take charge of him at once, that no injury may happen to the sick man; but in this case there is neglect, and he did not submit to law at once, and there is a stay as in the case of every necessity on the distress which is taken for his food and the physician; and while the distress is on stay, 'smacht'-fine for failure of maintaining the sick is recoverable from him.

For providing him proper bed furniture, i.e. plaids and bolsters, i.e. a suitable bed. For providing him a proper house, i.e. that it be not a dirty snail-besmeared house; or that it be not one of the three inferior houses, i.e. that there be four doors out of it, that the sick man may be seen from every side, and water must run across the middle of it. For guarding against the thing prohibited by the physician, i.e. that the sick man may not be injured, i.e. by women or dogs, i.e. that fools or female scolds be not let into the house to him, i.e. or that he may not be injured by forbidden food: and he is a person whose death is not probable, and the stay is one day also.

If the physician has given notice he is safe. If he has not given notice he is subject to fine, i.e. he is fined a young heifer ("dairt"), and this is divided in two, between the aggressor and the wounded man. Or, it is the aggressor that pays the heifer to the wounded man if notice has been given by the physician, who, for his skill, receives one-third of the fine. It is got from (?) by back.

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.

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., 702, 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.

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Senchur Môr.

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1. **Scissors.**—The knife and the scissors were fixed measures.

8. **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., 702, it is stated that this piece of meat was cut out of the haunch.

9. **The blessing.**—It was customary for workmen, on completing any work, and delivering it to their employer, to give it their blessing. This was the 'abarta,' and if this blessing was omitted, the workman was subject to a fine, or loss of a portion of his fee, equal to a seventh part of his allowance of food while employed.
other, &c. For a car in time of carriage, i.e. it is a necessity in the time of carriage in Autumn, or in any season. For what is right in respect of the bank in time of turf-carrying, i.e. this is common turf, i.e. to carry it to the house when it is dry, i.e. for the right law, or right rule respecting what is taken from the turf-bank, i.e. the hard turf in the proper time at which it is carried.

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 dis- trains for it; and there is one day's stay upon it, for the turf is not a necessity if it be not cut in its proper time. Or, indeed, the case here is that of dry turf at the time of its being consumed, and it was stolen it was; or, it was legitimately due, and it is not obtained until distress is taken for it, and there is a stay of one day upon it.

For taking care of the green, i.e. the field of grass or corn, i.e. to keep the morsel from the fields when going out in May; or in going from the green of the old winter residence to a summer pasture in the mountains, i.e. to keep the cattle and the people out of the green in removing from the old winter residence. For removing to the houses, i.e. for removing to the hayloft belonging to the old winter residence at Allhallow-tide. For the honor-price of a virgin, i.e. a shekel and a marriage gift from the man, i.e. her own man, for there is an exception in the case of the virgin and the first wife, i.e. the honor price which is due to the virgin for violating her. For wages, i.e. the tenth part of every article is the price for manufacturing it, together with food and drink. For shaving, i.e. the price of shaving, i.e. for the wages of shaving, i.e. for the shaving morsel, i.e. a thin cake, the eighth part of a griddle of bread, and the length of the haft of a knife, of bacon, and the breadth of its back of the skin upon it.

There is a difference between this and the 'buim-secota,' i.e. a square bit of flesh meat in which the blade of the knife would fit on every side and be supported; and the full of the mouth of the scissors1 is the bulk of the joint in thickness and in breadth.2

For the blessing3 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.

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, gmccig, .1. in bn-iuguf). 1m pcabul cac parte, .1. in pcabel oil bip cac parte, in caien bellecan, .1. in pocan aler. 1m chomm, .1. in cuain, .1. in beulcan, .1. in runes. 1m ronaghach, .1. cinam, .1. in poc cem sap a tabb, no in milian tabb, no in macair tabb, .1. in roideb, .1. in poc cem sap a tabb, in cuan clair. 1m each boertar, .1. in mullermab. Nao cumpan aice, .1. na coman aice na comânmuine. 1m piet peota tise ainech, .1. in murla plana, .1. a n-cuain na pochater—

“Suicta peota ainech epaim naig, Pò ndhach enehamab leagh, Carpe, dubhac erupa, tan, Quathain eich-fruan na télg.”

1m chordu a chath, .1. in oom oquche, .1. in beulcan no anba. 1m pochenn, .1. pòe a cein in cairbho apane, no in hám pochenn tíma ma tine, ocuur ima coguertan no gabab in achtgabail, .1. no vi con ghis a cona iuchig, ocuur gis apane.

Cto por aepa in achtgabail gabab inun pochenn no bit por aen, cumuich CB.12, ocuur const naer, no pach oime ceac aíl anu? Tá in mót pochenn áca milleo achatg aíl, ocuur gis peiram nemlecum a ir mille.

1m pò, .1. in tro saor ap tun. Cumao achtgim peasa peasa ap tun 1r is bin ocuur gabab ocuur a graidh por ann, ocuur a tigh por eiprig. Achtgim peasa comartigpe aic por eiprig, ocuur a tigh por eiprig. Measg each peala a caircell co thumais ocuur in chumais por ocuirt, ocuur a tigh 15 por teicna. 1m ócail ard, P.10 cher, .1. ci do clocch ophoit, .1. in dib 
1.1 m in tox to bepa to ciosba tophoit coicein na rime; achtgin etipna no leic in bhrachain ar a ceile; ar aine beor, .1. in bein tabb, ophoit, 1.1 tirc bhrachain ocuur por nemec; ocuur gis aíl beir. 1n1.1 D.32. 1m pàbr na mil moir do chordroa, .1. peiram he all poí ne 36 denam cul cuaochain ocuur clain pruall to. Neiram po muim gis, ciop peiram anu reen, .1. in dinn reëam clain de in boile ma hi tro. 1g aíl gis poí ml. 1m boin por uirethain cairp, P.15.1, P.10.1 neit. .1. do cada órba cairp cairp cairp por tophoit cairp cairp no cairp boic na tuair ci ciolto no deum toid, .1. bo marca, .1. bo baite xena plaite gis in tain bit oc tomain [cain ocuirt] cairp cairp a cein; ocuur in bhrachain po leic a ceine a ceile to ann, ocuur aíl na ream isáin in achtgabail deicmimipe.

1 Pitcher ('Cilorn')—This word is quoted by Zeuss, Grammatica Celtica, vol. 1., p. 17, as a gloss, to the Latin urceta,
i.e. for the caldron which is in the house of the man of work or business, i.e. the brew. 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 cup, i.e. the narrow-mouthed, i.e. the ‘muidhe’-churn. For the pitcher, i.e. the ‘ceire”, i.e. the vessel which has a circular handle out of its side, or the hand-can, or the hand-‘mether.’ For the cup, i.e. which has the handle out of its side, i.e. the bell-shaped cup. For every vessel, i.e. of small vessels. Which is not stationary, i.e. which is not fixed, or not immovable. For the seven valuable articles of the house of the chieftain, i.e. of the chieftain grade, i.e. at the time that they are not returned.

“The seven valuably of the chief of noble bounty,
Who exercises hospitality in various ways——
A caldron, vat, goblet, mug,
Reins, horse-bridle, and pin.”

For what is right respecting corn, i.e. the size of the ‘focend’, i.e. for preserving the corn. Ripe corn (‘focend’), i.e. the ripe corn is ‘for-a-cenn’ i.e. its head hanging down, or it is called ‘focend’ for this reason; and it was for weeding the distress was taken, i.e. the ear is in a two-fold condition, its head hangs down, and it is ripe.

What is the reason that the distress which is taken respecting the ripe corn has a stay of one day, and that it is not “the measures,” or fine for man-trespass, that is imposed for it? The reason is, that it is being damaged in this instance, and the prevention of damage to it is a necessity.

For a wood, i.e. the sacred wood at the fort. There is restitution of the sacred wood at the fort, of trunk and arms and branches in one day, and ‘dire’ fine in three days. There is restitution for the common wood in three days, and ‘dire’ fine in five days. There is restitution of every wood from the outer limit to the mountain and in the mountain in five days, and the ‘dire’ fine in ten days. For erecting a bridge, i.e. whether it be a stone-bridge or a wooden bridge, i.e. to go into the wood for timber to build the common bridge of the tribe; there is restitution for the work which one brother has left upon the other; a stay of one day also, i.e. respecting the cutting of the materials for a bridge, between brothers, and in a holy wood; and it was for cutting it the distress was taken.

For the distribution of the bones of a whale, i.e. this is an article of necessity for the making of the backs of sieves and saddle trees. It is a necessity for distribution, though it is not so in itself, i.e. to make hoops of it in the town, where there is no timber. This is the reason that it has a stay of one day. For a cow which the champions provide, i.e. a fat cow, i.e. a cow for the chief for every district over which he exercises chieftainship, i.e. for the cow which is provided or procured by the champions or bailiffs of the people of the territory without allowing them to evade it, i.e. a fat beam, 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.
Senchuf Mór.

DISTRESS Of 1 "*) e ^115 co ftoige-o fop, uyi cjuce, ciumnmgrhefi HOT) co
cuaic co ftuccaii bditT^abalo -oia fuif^iu, 1. bo cachha haicme, ocfp jaidhef aichhsaball ap in ti na comchecna in mbon ti:—

"Cia bce om couru p^ir twaith
5 Oc bhec i neiche pe fiauas.
1' aíctar doib in anócú pín,
"Oíra mbeirtcheir bo caí aiicme öo m úg."

Bér dono bbo ean rep toib o mbeapin in bo pín täp cenö una
ule. Cong mhí pebe om in bon pín dorun [nama.] Mac coimh
coobad; in cen bér copn toib eos aempp, in ra^a aét aichsin nama
páir; in ti inuipno via toibhséÚ aichhsaball, aprípe bon ocfp
aichsin, ocfp log eench in ti mo ic bon pín in m úg.

A mod coime cùribnch inbí bein coír dif cíd ain-far 0b.63

1 m biatahau tupaí, 1. comhatah in loética bbo ir in tunad pê
iát pe op. coipechú; ar anu asp. ir rep each opbna ocfp a mbiatahau
i-bhaoibbb uite; no ir plait ir écen co biatahau anim, ocfp in biatahau oww
mbeap a mbaio pê o mÚ gáibh. 1. aét ir n-biach bénap on, 1. brachaire gohur
via paiue in aíchsin a bbo. 1 m coimh rímea, 1. ciomu conteinn,
1. a comärpe ocfp a comhatah. 1 m gáipe n-túlp, 1. co pech
1. ngrant in bbo ocfp in teacbh ro caithchea pín. 1 m gáipe
20 n-túlpich, 1 m gáipe mipe, 1. ben mepp, 1. gin pech.

1. Smacht nemdennma gáipe gáe org gáa çáe iri co mënna cuic
témpí boc, ocfp nocon pínt tepam p^ir na hocad tânto; ocfp óna
mbeap, comar cuicel bbo eoríabañh oíra ìmá/ac; nó ce pobh, cín co
pobh repano, cmnno hí pín in ìmá/ct. Oíra ci donc ci mÁìa in
m feon toched paíp mpir; aét o obh nam gáipe, in ìmá/ct uad,
ocfr ni ican in thillscon hí nero täp a cenó cíp co tampaict e
pob co p mód ciobó, ocfp ínad tampaict. Ciú ci ìmá/ac
nemdennma gáipe in ìmá/ct co n-óphbo ocfp co n-obloîmpet, hí ìmá
tí beic in ìmá/ct. Oíé mbaí ìmá/ct nemdennma gáipe caí 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 whoever does not pay that cow is distrained:

"If there be champions in the territory
To collect cattle for a host,
They may rest for that night,
If they have brought a cow from each tribe to the king."

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

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

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...
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Senchaft Mór.

DISTRESS.

138 - Senehuf IT) op,.

DISTRESS. ^ m ^ e , j- mo fmacc ina fttiacc m T>fiuc, a\ ni liat\Jipi'Dig m rnejv

Oct. 1826)

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6th Month

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fine is greater than that of the fool is, for the madwoman is not a minstrel, and has not land. If the fool has not land, or has not power of amusing, the fine for neglecting to provide for his maintenance is equal to that of the madwoman who can do no work.

**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 ninetyeth 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 ‘seids’ 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 provided for 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 ‘seids’ of one day’s stay he undertook to give, i.e. he is in this case distrained. It is the law-agent who arrests the witness to give evidence in his favour; or else it is the law-agent who arrests the contract-binder to come with him to enforce the contract which he ratified. For assisting the ‘fuidhir,’ i.e. for distaining 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 worn. For a halter, i.e. (ladastur) 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 horse, i.e. the head.
Distress. ariem; no all in yf in bit, no be tiral le m na hat, i. in that comac. 144

1m 

O'D. 502. 1m lemma tige asthan. a toman capra ocpun beart pin; ocpun co a tig nech ere he, ir amuedir pin he a best ia neman, i. mm toman scann byr 1 tig in yi. pinmapi in bupama, i. a n-anmpir guppam uith pin. 1m chtoman tige banstrechaige, i. coppan yaim, i. na cromec cy cemo; go naan fon twihe byr 1 tig na mbantrebeach, ocpur kep lefach po gabarecp askhabal urine, i. bac no ctoppan water swann no cuilin. 1m fball. i. [im an paeel bet ott ir in yr pucham a fmeatachtae ir in eic, in c-ahup]; no ir in a emam gabup; ocpur fball conscen he, i. pae-bel, i. arpur abel. 1m irhaia in cuictb, i. iui gece ir in iclimin, i.idea conscen. 1m ocht mбуlu ar-a roisina mullina. i. in na hoct mballa byr ace rogam in muline, maip a tepar nap ouldap. Topup. i. ar a tig wiip, i. in twiic taicachter. 

O'D. 64. 1m coppan ir am byr taicachter ar. copi na lime. Twinnice, i. 14 copui co lanm. 14 pintse, i. aenpay, i. bjr 1-1nu in ema in urbaj Lige, i. a vo, i. in clocw uaccaip. Mol, i. a tr, i. ar rem. 14nconin, 5. a setar, i. in cloe uaccaip. Pedintie, i. a cec, a cloc hoc byr pop caen in muil, wipri impor in mol. 14npeel, i. a pe, i. copi 

This is an etam pl. on indeing see VI. 56.

O'D. 1826. 1m spela, i. peet, i. hepi in muil, i. in samul. Cup, i. a hoche, i. iarh am cuupin in tarphe wai in cloe uaccaip, i. in taid, i. in tiapom coll. Comla. i. compost neech lcat udi, in in muilina, i. conscen nob uile. Up obisio cumale a comet. Up obisio cebh mi ir caai caolaac neech ni başv pin a comet; no obisio cail ir ir xepu cumal byr aec nechi. Comla pir a ce hornet, i. in muilina uile. o comla naobhui mech a cobear no beic pop am; cot o ir obisio cumeal a comeac [ocup mi] anbioac no beic pop oin. o. o comla. o naobhui log ceme primine cae mi thec mbull. Miantaracha otir anw ir lan logenech, maui u. ir lec log eneich. 1m vingball mi o cie chich. 1. 1aip mi. 1m vingball mi o cie chich, i. naec secin, i. in ben mep. Oi naclain, i. in ben bennamentach. Oi buirp, i. in ben bennum. Oi claint, i. in ben clain no bennamentach. Oi chaic, i. in boc pe murc aces. Oi naill, i. in ben lan tall. Oi

1 Comla.—The whole of this gloss is exceedingly obscure in the Harleian copy and in O'D. 64. In C, 793, the following explanation is given under the word comac, which is the comac of the other copies. C comac i. a camla no i. cumal tpen in ci lapo ece mici mi and alla i. leip comac. "To preserve this, i.e. its comla; 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 ("biaiu") i.e. ("bis ina all") that which is always in request or under control, or ("ail ni is in bith") the weapon which makes the wound, or ("no bith hail le ni 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 gooley rope that is in the house of the man of work, i.e. the Brewey; 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 ("sahall"), i.e. on account of ("saeth 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 "em," 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 shaft-stone, 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 ("circed"), i.e. the sixth, i.e. ("dar a cel") over its paddle the water flows. The axis, i.e. the seventh, the burden of the shaft is on it, i.e. the 'gamul.' The hopper ("emp") i.e. the eighth, because it drops the corn out of itself into the upper stone, i.e. the 'tual,' i.e. the perforated iron. The 'comla' i.e. they are all in place of a bondmaid to a person, i.e. the whole mill, i.e. the mill common to them all. For the bondmaid was bound to mind it, i.e. for she was bound to mind everything of these which a person wished; or every thing that one has, which is worth a 'cunhal,' 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 ('cunhal') is bound to protect it, and one of its parts has a stay of one day, i.e. by a gate ("comla")! the value of which is four pennies for every man in the place. If both are not supplied, it is full honor-price, if less, it is half honor-price. For taking care of a son from the breast, i.e. after a month. For taking care of a son after a death, i.e. after the death of his mother, or he is not accused 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 leprous, 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."
Senchúr Mór.

DISTRESS.

Oí bá éilam, i. in ben í báech láim, i. in ben ceap, i. cia to ruech a tím, ni eithad cu a tcpaighne. Oí bá arachtaí, i. po rúch níoll fáitla.

An chéad náine ar an áthgabait gheabair a thoc leira at na mban 5 po anuapr uil i mionraid in aipriam in, muna óngbair, oibhe an mhé ar a níosgaí.

1 m ethir bír ocimnúch a punp 1 púnt, i. dom echna (i. content) bír ac mionchur ar in punp i na ceile, an anuapr, i. arthas. 1 m ríochta i tigí ar neach, i. séann pláta i amhrí amhail, i. sinne haois, an bháis. 1 m rátaí tigí bhunaithe, i. neamh he in caid mhao, i. manach caé arn. 1 m sláir cónaí altaíthe, i. banne no eic, i. in m sléir contear na hín do béara, don óid in mara, is gair, sléir. 1 m chloch go ceann eiléara, i. fáraí, i. rosinuir i bhráiste na ceapá, i. go in nímed ceapá oib, i. mpa each nasú, po ro bráiste i an n-aice, i. in ró bia foirmin i in nímed eicnda go ghabail in an áthgabait, i ró il bafoirm in nímed eicnda o bheann oib do go saictaír ceapá na harúghada ne. 1 m cho mhara, i. aistein in comrai ar an; uaim nócha néamh iomrú, mun eicnda a ceann eic in mara bentsa he, 1 m chóraichéir, i. los comhairteor do arsin, i. brachair goibh iin phaire. 1 m córaíthe, i. in m chumchra ar in comharthead, in leiedy; aistein iomrú, po leic in brachair ar a ceile, i. commune rúna. aRíthghaidh aRíthghaidh agus in for fiere da ceile in denuin in comuir O'6-65

O'D. 65. [Aistein ar brachair, iúla ar na húca in in deopair nó gur cor, oíci ar i comhréaduitínt, bháis, bháis a taimbhirce in brachair ar na baire; po in mhi do tithe, ar comhréaduitínt in comaire. Aistein iomrú po leic in brachair ar a ceile, amhr, iomrúmhar rinnímid.]

O'D. 65. Young foreigners.—This probably refers to the slaves imported into Ireland in early times.
From a lame handed, i.e. from the woman whose hand is lame, i.e. the crippled woman, i.e. though he (her child) went into the fire, she would not be able to save him. From a lunatic, i.e. upon whom the magical wisp has been thrown.

There is a stay of one day upon the distress which the guardians of all these women above mentioned take for removing their children from them, which distress is always taken unless they are taken from them within the lawful time.

For a boat which ferries from bank to bank, i.e. the common boat, which ferries from the one bank to the other, there is restitution in one day also. For the chessboard of the house of a chieftain, i.e. of one of the chieftain grade in the time of playing, i.e. it is like the case of their morsel of food. For the salt of the house of the Brewi, 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. 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 every neighbour is to be faithful, i.e. they shall all be in brotherhood with each other. For the common bed, i.e. for the thing that is transferred to the neighbour, i.e. the bed; the restitution of work which one brother left upon another, i.e. in the reciprocal obligation of the inferior grades.

A pledge is given by one brother to another that he is to pay for the crimes of the stranger whom he has invited unto him; and the "common bed," here referred to, means the feeding of a party which one brother transferred to the other; or it refers to what is done while occupying the common bed of the neighbour. There is to be restitution of the work which one brother has left upon the other, as we have said before.

For a griddle, i.e. 'gretel.' For the griddle slice, i.e. the little slice of the griddle, i.e. the turning the cake, i.e. which belongs to the griddle. For the branchlight of each person's house, i.e. the straight wand upon which the beautiful light is placed like a candle in the house of each person; or for the 'all
DISTRESS, tij each mime; no im'anait coipni?; 1m cpepec ci 51 ypoch a, .1.
inceice, i. boccaib.

144 -Sencliup ffl6|i.

\[\text{\textit{Senchur Môr.}}\]

[Image]: The image contains a page from a book with text in a language that appears to be Gaelic. The text is difficult to decipher due to the handwriting style and the nature of the script. The page number is 144, and the text seems to be discussing a distressing event or situation, though the specific details are obscured and require careful reading to understand.
toirnigh.' For the blower of a chief's house, i.e. the 'telte,' 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 bullying. 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 bound 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 bound that does the three things, i.e. drives off robbers, &c., i.e. there is a stay of one day upon the distress which is taken for the restitution of all these dogs. For the lawful hunting-hound, i.e. the hound which is kept for pursuing thieves, i.e. the fully-lawful hound; or for pursuing the deer at the time of hunting. Distress of two days, i.e. between the one day of the men and the three days of the men, the two days of the women come, i.e. on which there is a stay of two days. Sencha fixed, i.e. Sencha estimated according to rectitude from the law of nature itself. For every female possession, i.e. for every female property, i.e. for every thing that women are entitled to.

Thus far have been named the distress 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 Bruiughaidh who dwelt at Fesen; every distress of two days shall have its right upon four days; its delay in pound upon eight days.

Thus far have been named, i.e. up to this the distress with one day's stay has been treated of, i.e. up to the distress of two days, i.e. the distress with time. Conscience, i.e. of the believers, i.e. those who are instructed. And nature, i.e. who are the just men, i.e. those who are not instructed. From analogies of truth, i.e. the thing which is like it, but which has not been itself stated, i.e. 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
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Senchur Món.

**DISTRESS.** nan delgad iat, no cuir gabao ataghbaile de, crio i n-eimc rosba mgo delgad de iat, crio i cop, no i cinnir; ocor da cripic a nac can ataghbaile do gabail de. Ccrit ta ma [1] cop no i cinnir no delgad iat, ta n-acadásca pe aripic orpa, mudar a nac a setop.

-1 ponba na peé pin. Munap hóctacést pe aripic orpa tirp, or ni roip na ripíntocher airge, ir e airge a tionsaptive. Map a noscaic rosba no delgad iat, ta nica in ti ta n-ccele iat ean ataghbaile do gabail, ir a nac go aíche na rosba, thep a poermap iat do comínte, no t'ainpet, no vo dichtaite.

ni techtaid forail: -1 impair = in fo dech: =-1 conbro treis, is for deich: in deich'in abh scr C793 nac mil:-1 curu soru. dech: =-1 stabail bai

no eman C794

10 Ni teacáit, =-1 noca teacáitocher ni toib pol vil nae eile aet cur-puma, =-1 ni toib in vilir. 16 pol vil a n-pop: 16 ir pol vil na haile ata pol vi Vilil, 16 ir pol vilir pol ouidhur toib. Nach mit conbro fíne, =-1 nac ar eile, cac mit conbro fíne, =-1 ta uaim eile, =-1 an cuire. Deishe: =-1 viablar uaim, no eman.

16 sceine pin, =-1 ir e nac conbrofíne ni toib do breit teo don toichci, =-1 ir comadaip pin so gabail: n-achgabail, ocor do breit i teacáit, =-1 ir cimplefíne n-achgabail aile, uoc in achgabail, anu gabar nan mol [taga] pin, ir toib aile cneir polna an aigniú. Ro uce 213pin

15 uasaca, =-1 ban brugati ocor ban acuin toib in teicci cor. Bu u 22

Feipen, =-1 0000 pin: Meág Dervian 1 n-Uilinn, =-1 amn in tuime. Achgabail aile, =-1 pol ata anu nahu, ocor arap aile. A liviog pol teicpiachain, =-1 a magall, =-1 irí anu ocor arap, pol teicpiachain, =-1 ceicri laeic aiceic. Oc oíthim pol oíthim, =-1 irí anu ocor arap ocor oíthim, =-1 arap naíthi, ocor arap naíthi, ocor oíthim ceicri-

25 man; ir oíthim pamaltrí, =-1 lótho na com arn nima lo.

Arca naile o mnai pol mnai, ocor o mnai pol rep. Mat rep acair pol mnai, ir arap cnic ci voecinair rihi. Ma rep lecair acair teicci, =-1 ir arap cnic ci voecinair biar ma pachu, ocor irí anu aiceic na ret, ocor a nothim aiceic 30 biar amu.

Achgabail aile, vo in sin in conbro amachain, 1 miricul mnai die naíte, vo ongúndar mbantelleair, an
they are due did not offer payment until distress had been taken from him, whether they were due of him as 'erics'-fine for injury done, or on account of a bargain or a contract; but if he tendered payment for them, then distress is not taken from him. But if they were due on account of a bargain or a contract, and if a certain time had been specified for them, they must be paid at once at the expiration of that time. If no particular time had been specified, then, as it is a thing whose time has not been fixed, its recall shall determine its time. If they are due as compensation for injury, if the person of whom they are due pays them without distress being taken, they are to be paid according to the nature of the injury, i.e., according as it was by design, or inadvertence, or in the way of secret murder.

The latter do not become lawful, i.e., no one of them is rendered lawful upon any other judgment but that of their equivalent, i.e. it is not upon this judgment. It is upon judgment their law is, i.e. it is upon the judgment of two days they have that which is due to them, i.e. it was for this judgment it was allotted to them. All animals which bear twins, i.e. here 'nach' is put for 'each': 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 clone 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 Brighaidh, 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 Daisin 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-
other, for securing the possession-taking by women, for there is no possession-taking by women but of sheep and a kneading-trough, and a sieve, for every woman from the other.

Distress 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 a spindle, 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 shaline, 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 three four days. A sieve, i.e. on the last occasion.

There is no difference of necessity or non-necessity observed respecting the distresses which the women take, nor is there any difference of debtor or kinsman-surety, neither do places or territories deprive them of stay or delay in pound; but they have a stay of two days, and a notice of two days, and a delay in pound of four days. In this case it is a woman that has brought a suit against a man or against a woman; and if it be a man that has brought a suit against a woman, he shall serve a notice of five days upon a woman of the inferior grade, and a notice of ten days upon a woman of chieftain grade, besides fasting and the three days of grace.

There is a difference between the above and where it is said: "She pays debts the fourth day after the eighth day." A female surety came to surrender herself on account of a female defendant, into the hands of a female plaintiff in the latter case, and three notices were served on the occasion, i.e. a notice of two days by the female plaintiff upon the female defendant; and a notice of two days by the female plaintiff upon the female surety; and a notice of two days by the female surety upon the female defendant; making in all six days, to which add a stay of two days, which will make eight days, and a delay in pound of four days, which will make twelve days; so that this is the period at which the debts are paid, i.e. on the fourth day of the stay and the delay in pound after the eighth day of notice.
DISTRESS. viema on oectoio to in aparo. Suno inmpno noca m pur aet
aparo naile, ocu apa naile, ocu viem cethuman, cono oet la.

Athzagabil aile im log lamthoparad, im oulichnen, im pofmihe, im aparzan, mna via paile, im eac
napumh hir i peinhi, im peinta, im ynpampe, im pe
bolz, im peithgen, im aeco pize uile, im plec lin, im
cecil, im beagpman, im clor dem copithape, im abur,
im commapa nabaippe, im cownt, im aite lamthoparad,
im tados cna ecopataz, im cipol, im epanbolz, im
punde, im churail, im npatch, im npathe liga, im
pearshce pcoople ben ap apaile, im baipene cat ban,
im ipienne pigna, im cineup poe, (im) tapiec/napim, ap,
im ip ban ceato-impagats poe.

If co re conaimer athzagabail aile rop uc Omp
big chalun bui hi peirun, ocu Senca, mac Ailella, mic
Culeclain f pongeltar Utao. If tanpito ro laca oena
cap aile, ap stepach mpu pene maka eitcap cheiru; ap
in aparpenad nech a ogned nae uroniged, Nach a gap,
nach [a] pahbre, cia beith do tan cat, la pahpna
ane, ocu taibpche Ailella, mic Matach, cono tanie
Cownpee Snachchom nado po damai nach noligeed nac
beith rop, un, acht a beith rop cheiru ocu cuicti ocu
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 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 borrowed 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
The price of weaving.—In C. 794 a, the following explanation of this word is given—*Im sofbrighe*, i.e. the price of weaving after its being taken from the beam, i.e. the tenth part of the price of the garment is the price of weaving it.
days; for every one could attain to his right by the proper periods of the judgment. The first distress of three days ever taken in Erin was for failure in furnishing men to the hosting of Ailell, son of Matach.

Distress of two days, i.e. on which there is a stay of two days. For the price of the produce of the hand, i.e. the price of the produce which she makes with the hand, i.e. *teasing, mixing,* and weaving, i.e. the tenth part of each work. For weaving, i.e. half the 'fubha' to the female weaver, i.e. the 'fubha' of napping, i.e. the price of weaving! For the blessing, i.e. the seventh of the full allowance of food of the woman who omitted to perform the blessing, or of the woman for whom the distress is taken, i.e. in this case the one woman omits the blessing of the work of the other woman. For every material, i.e. unbleached flax-thread. Which is on the spindles, i.e. the gray woolen 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 wool. For the wool-bag, i.e. the bag which she has at her 'pes,' i.e. foot, out of which she combs the material, i.e. the combing-bag. For the weaver's reed ('feith-ger'), i.e. which brings a sharp sinew ('feith-ger') on the weaving, or a sharp slip of wood ('feith-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 'aileog,' i.e. the string that is about it, i.e. about its mouth. For the basket, i.e. 'crioll,' i.e. 'croilla,' i.e. 'cro,' which is sewed with thongs ('allaib') or a 'cro' of slips ('scathallib.') For the leather scoop, i.e. of leather, i.e. a bag out of which there used to be formerly a stick, i.e. which is under the cleansing vessel. For the rods, i.e. the long. For the loops, 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 ('scalaidire,' i.e. the image reflector ('seat-dore') 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 'balrc-nia,' i.e. the great champion which was taken from the ship of Breacail Breac, in which were white-breasted black cats. For the lap-dog ('oirce') of a queen, i.e. after the foot ('orcarn') of the queen he follows, i.e. the lap-dog.
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Sencha Mór,

1. Ty frid oir a fear thuig a riu a aranach. Ó. seóy

Distress. 1m tric iomad e. 1. a ri peor léact gaisbéar. Ím cainteac néad, 1. ben in rí. gabháil òirte, 1. aílm cointe déi oca to ríbr, 1. uaithe vifí peachem, 1. iom coibret. eite. Óp b' 1m rí. ban cíostó taimhsné n'oe, 1. ar b' 1m na mbaí iar mu heimhrachanróid in coinse an tairc a na [1. i. ] 1 featham. 1. im Cúin, ocur im laim, 1. a ri inntú Páirtéalain.

Ocur na mac Páirtéalain i f' iat oc mighn in coinse, 1. peor ocur peignia, ocur a' uma mu cointe, 1. in tara brathair, aib, 1. peignia tac a riar u llannamn, 1. lam, ocur ioc in brathair eite, 1. peor, in tríúr eite, 1. Úinn; ocur n' bi a ci ocoibhe, oucr m' ba leibrin m' ceid nó sin in coibhe, uair nี mu maíl a achatb' oíche a deic; Racholl m-brishe [1.]

Lecg ci beicbe cacha nna da aí onn, mao iar neacab a huchar; "ocur m' bi peignia ac tarrm a cochách don coibet; ocr eithnigh ac he, ocr n' oisn nì; nor ci beicbe na reichin tusaod aí is a oisn nac coibhé

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"Oa mac Páirtéalain, cen ac' e,
"I fá iat oc mighn in coinse;
"Céf cróna na mhn.
"Aimhna in na brathair.

Ocur doirmiùit a' ir in ceanna:

"Peor ocur peignia na mhn,
"I fá còinn na mhn,
"Céf luim iom a chinn bho.
"Oir mhn m'ghn Páirtéalain."

O'D. 69. 25 ri impurin ùrhachar in pe ciataimhìet; ocurr a deic î mbàile [bio] Aine ocur Oisfé anamhca na da inm. 1p b' coic ceatnain a chasachdail aile, 1. ir ce nucce ro mu cinnam-

O'D. 505.

Marriage gift. Coibeti. This was a present given by the husband to the wife at their marriage.

1 Marriage gift—Coibeti. This was a present given by the husband to the wife at their marriage.
For attending in the field, i.e. from her guardian he takes it. For supplying a weapon, i.e. the wife of the man takes it from her, i.e. the weapon of combat which they always have, i.e. from her to her protector, i.e. to the other relative. For it is about the true right of women that the field was first entered, i.e. for in truth it was about the women the combat was first waged in the field, i.e. in the land, i.e. respecting Ain and Iain, i.e. two daughters of Parthalon.

And it was the two sons of Parthalon that fought the battle, i.e. Fer and Fergnia, and the reason for which they fought was this: the one brother, i.e. Fergnia, married his sister, i.e. Iain, and the other brother, Fer, married the other sister, i.e. Ain; and the marriage gift\(^1\) 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 Rucholl Bretha "half the first marriage gift of every woman belongs to the head of her tribe, if she receives it after the death of her father;" and Fergnia was seeking his share of the marriage gift; but he was a disqualified person, and was entitled to nothing; or it was the marriage gift of the other sister that was brought face to face against this marriage gift, as the poet has said:

"The two sons of Parthalon, without doubt,
"Were they who made the battle;
"Fer and Fergnia, of great valour,
"Were the names of the two brothers."

And this is an instance to the same effect:

"Fer and Fergnia were the men,
"As the ancients do relate,
"Ain and Iain, who caused the hosts to be destroyed,
"Were the two chief daughters of Parthalon."

It was about these that the first battle-field ever fought was assembled; but it is stated in another place that Aine and Aiffe were the names of the two daughters.

Thus far we have mentioned the distresses of two days, i.e. hitherto has been ordained or established a stay of two days upon the distress which was adjudged by Brigh, the female Brewy, the mother of Sencha, and Brigh Brethach, his wife. As decided by Brigh Briguaidh, i.e. the female author of the men of Erin, i.e. full judging. Who dwelt at Feisin, i.e. who lived at Magh-Desten in Uladh, i.e. the name of her fort, i.e. of her residence. And by Sencha, son of Ailell, i.e. her husband, i.e. the son of the man who turned men from blemished or false covenants, or who had a peculiar merit, i.e. a merit which changed every one through his knowledge. To whom the Ulstermen submitted, i.e. the Ulstermen submitted to his adjudication. There is a stay of one day and a stay of three days upon all this kind. It was by these one day was added to the two days, i.e. the one day for the men beyond the two days for the women, so that it is three days for the men, i.e. it is after this particular time the one became ob-
DISTRESS

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Nach anphile to ona ait, n. ir t「μην αναπαυθήνει, τάρ αιτε, un tην αεί κα τά τι καινον αιτε. Οι ιππα της σημα ιτιτηρις 
της αιτητ, η απο της επιθετ, η απο της επιθετ, της κα τον αναπαυθήνει, της κα τον αναπαυθήνει. Nach 

Nach anphile to και, της κα τον αναπαυθήνει, της κα τον αναπαυθήνει.
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 Allell, 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 Allell 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 Allell, 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 see of thy 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.
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In O'D. 2,398, this is written cip mioncr, i.e., weariesome rent. In C. 807, it is explained bó bhreachta, tmaí cé mac co cerno mbhbarána, 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.

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 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 Fiann: the assembly by a king to make laws or interterritorial regulations, the assembly of a synod of the Church to request a visitation, the assembly of the laity for services of attack or defence; or the assembly of ‘Tuathghabhail,’ i.e. the food-tribute collected from the ‘tuath’ which is between two territories at the making of laws and interterritorial regulations; the second portion of the double seizure for every food-tribute of each assembly of these has a stay of three days.

It is a stay of one day that is throughout upon the distress which one brother takes from the other respecting the food-tribute of the king, or of the synod, or of the laity, before their food-tribute has been supplied, and after warning. But if it is after the food-tribute has been supplied, there is a stay of three days upon the distress which one brother takes from the other, whether respecting the food-tribute or its price.

Making a high road, i.e. in the time of war. The fine for not making it has a stay of three days, i.e. across the wood. Making a by-road, i.e. the ‘anacht’-fine for not cleansing the road; this fine has a stay of three days, i.e. two fences to it. Making a fair-green, i.e. they are both the same, i.e. its fences and its

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DISTRESS.

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DISTRESS. — a causa occer a peerta, p.e et ec., a. praecl. Puba, a. na e.g. puba, a. posenda im longpeechair, occer im echternae, occer im maeu cormus. a. puba rec. longpeechair caeda laeth, occer maeu in hechtiam. BIUCA CAE LAETH, Puba e.m. maeu tipe a cint cae registhume. Lezgabail na-vabailta in puba ap s theori. Occer puba, a. na e.g. puba, a. petite maeu occer ucresa a e.m. maeu tipe na neccrona occer bleso, a. na bate rawa occer ecpa na neccrona. Cin each aippeachta, a. na reccra, a. 3 pet a ne lochteal, occer ni pail til in chaino a woide, occer inbleogail no bifi co theip.

10 Cae uair 1h aimail a cin uawen vo cin a muff, jet turep mo mill; no ciro ret ame, noca mar til in chaino a woide.

Cae uair 1h aimail cin inbleogail vo cin a muff, jet ame mo mill, occer inbleogail no bifi co theip. Occer 1h aund 1h aimail a cin bodein vo cin a muff in tan 1h nopo vo melap he, occer a ta nail in achain a woide; occer a crip ap ro ceton. 1h ann 1h aimail cin inbleogail vo cin a muff, in tan 1h nopo na cimilicnehe he, no cin nopo vo melap e, noce nail nail in chaino a woide.

1m cinato no mic, no inaime, no haui, a ret ame mo bounu; occer mic uibi uibi, a nepam tocharu vo ch. conan (a. cimilan) occer 10 nip nepam cinato vo nip uar a cimilan; 1m in cimilan ci nepa gur uibi, occer ret ame no locteal am, occer in cimilan nom bein co turep, a ret ame vo in. Cin ch. crip uibi uibi, occer uibi name; ret turep uibi uibi, occer uibi cucci ace roth vo uibi uibi. Do mua rochtake, 1m in mma benc, no ben bii rop rochill acot, a. ret uivi uibi uibi uibi uibi uibi unmo in cimilan ci nepa uibi uibi occer ret uibi uibi. Do nip tocharu, 1m in uibi uibi uibi bii rop rochill acot, a. crip hauchair coo am apo uibi uibi, nip uibi co crip uibi, mma gabail nech bii uibi

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-dubhadh'), i.e. cutting off. There are three services of attack recognised by the Fenii, 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
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It is the same, i.e. as to the fine. Service of attack, 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.

Whenever a man's own trespass is like the trespass of his beast, it is a 'sed' of three days' stay that has been injured; or should it be a 'sed' of one day's stay, its own value is not sufficient to pay for its trespass.

Whenever the trespass of a person's beast is like the trespass of his kinsman, it is a 'sed' of one day's stay that has been injured, and the kinsman being sued extends it to three days. And the case wherein the trespass of a person's beast is like his own trespass is when it is a beast that is used as food, and its own value is sufficient to pay for its trespass; and it shall be forfeited at once. The time that the trespass of the beast is like the trespass of a kinsman, is when it is a beast the flesh of which is not eaten, or though it be eaten its own value is not sufficient to pay for its trespass.

For the crime of thy son, thy daughter, thy grandson, i.e. it is a 'sed' on which the stay is one day, that they have injured; and they are all alike, i.e. it is a necessary of life to a man who asks it (i.e. it is separation), 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, i.e. the messenger whom thou hast on it is on every seventh day he is bound to perform it, and it is the same as every seventh day in the 'Cain'-law, for the service of attack is not less required by the 'Cain'-law than by the 'Urradhus'-law. And where every third day is required of him in the spring and in the autumn, it is a service of attack against pirates, for it is every third day he is bound to perform it, and this is the service which is due of the bishop to the chief of the tribe.
Distress, 
unc, no co polonze lir nach oni. [Do mupheinpe, a. tapun. a. 
vaf. Do othch, a. co match. Do obtairpe, a. vimppeon. 1 cinn a 
va laime, a. rest trehi po marbhorari, a. tipe yemo ocu aer irg 
reot trehi, gies trehi in tu ud. [Do ruma, a. iot trehi aca reha 
feollceat; iruine am mleam vilgan in rinnveet an ghrir. [Do 
teigna, a. aer na ammen, no brat, no amponci, no caipascar. [Do 
beil, a. rest trehi no blairr ot beit; no rpmache na suinbeit. [Do 
platemnirica, a. rochbhimurca vo vo ceitl, a. iu eneclann vilgir, 1 cof a vo 
platemnir, a. iu eneclann vilgir o ceitl; vo gael, rip. a. cempoallna in 
ro; no ir viligir gait o ira acillir; no no boich ir viligir na acillir 
[ar ghrir]. 1 tuillem vo reibe, a. in reahsceatam ploraga, a. in 
1 tuillep a veib cochura vo, ir eneclann ocu in tunal gnaedt caia, 
ouep truam opej a cuipu, ouep a poeit, a. truam a ceatla. [cte meieh 
pleo, a. achtu vo plaite oesiallina, nochee ne a veifam, waip ir ai 
ane vilgan a paceitam. man taup trehpi, ir aegaib aine gatam ime. 
No meathle, a u noech ir plaite oesiallina, a. achtun guma: letz 
baal vinblena in guma ar ghrir. We aena ein deich ir trehip, 
1 ir anahd nae am an[i] aehgabailt ainoec ir tricceum an'ain, 
cia beib a rpmache no a n-eneclann ar ghrir.

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 'chieftaincy.' 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. Thy 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. satir, 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 whom 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, 'stain sloigh,' i.e. the thing which his dignity derived from property gives to him, i.e. the honor-price and the 'camhâl' 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 bondsmaid; 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.  

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Sencnur Môn.  

defid. 62.74

1 Hill of meeting.—The reading in the Harleian Copy is mnyo qummin, in O'D. 72, it is mmn aqminn; but the word qummin occurs in C. 797, and hence the reading, “Μαρὸς αἱμμίνε” 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 'Dédíth.'

For breaking thy land, i.e. for the 'smacht'-fine on account of thy turf bag, i.e. five 'seds' for every twelve poles, i.e. the 'smacht'-fine for cutting sods. For injury caused by thy lance, 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 wall, 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, 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 Brethu:——‘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.
| Cithsbaíl trípe 1 n-impiú do eich, do noe, do cleib, do caimh, do chappaí, hi róimait do eicn, do narbhche, do raibaire, do charpe; 1 nóipe do tromh, 1 robarmadh do ubhghirt, i ngair do muc, do charpeach; 1 róimait do bela, do robair; im chartheim tarcaim do thuinnue, im lot do abhine, 1 rochta t'aimsearlaí, im túnoróg do bheithm, im bualach do theine, im púpar do muthmaitse, im trípe do caip airbha, do robairg, do rochind, do matha, do ainm, do laochra, taim virchmaitse; illúnu d'ao chhana, i lóibh do charpte, im arca do inmhadhr; i náithiu caoi dr|
For carrying off thy pet animals, i.e. the pets, i.e. the fines for them all are due 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 ('dartaíl') for a wisp of its thatch. For stripping it, i.e. for taking off the thatch: there is a 'smacht'-fine for it, with a stay of three days, i.e. five 'seds'. For burning it, i.e. its benches and furnaces: there is a '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 sheets, 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. Thy bondmaid, i.e. in like manner. For the notice respecting thy son, i.e. in warning a person not to feed him, i.e. in receiving him notwithstanding the warning, i.e. there are five 'seds' of those mentioned in the Senchus for it, with a stay of three days; or the 'cumhal' for white-notification is for feeding thy son or thy daughter after disobedience. For attempting to violate thy wife, i.e. without completing the act, i.e. body-fine for honor-price, with a stay of three days. For forcing her, i.e. by violence; there is honor-price for it, with a stay of three days. All attacks, i.e. in the case of a person for whom full fine is due. All insults, i.e. from the full fine out, i.e. one half and one seventh. Are reckoned among the offences of three days, i.e. the stay upon the distress which is taken for every offence of these is three days.

Distress of three days for using thy horse, thy boat, thy basket, thy cart, thy chariot, for wear of thy vessel, thy vat, thy great caldron, thy caldron; for dire-fine in respect of thy house, for stripping thy herb-garden, for stealing thy pigs, thy sheep; for wearing down thy hatchet, thy wood-axe; for consuming the things cast upon thy beach by the sea, for injuring thy meeting-hill, for digging thy silver mine, for robbing thy bee-hive, for the fury of thy fire, for the crop of thy sea-marsh, for the 'dire'-fine in respect of thy corn-rick, thy turf, thy ripe corn, thy ferns, thy furze, thy rushes, if without permission; for slighting thy law, for slighting thy interterritorial law, for enforcing thy 'Urradhus'-law; in the case of good fosterage, in the
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Senchur Mór.

Distress.

Oath, that his name be added to the list of the Chieftains of the island of Dún Laoghaire.

Cochub, son of Senchur, son of Fionn, son of macChuin.

Senchur Tttop,.

Cacht gabait eipre, i.e. as a pursuivant; i.e. as a pursuivant of the king, so as to be.

Cach báith phuil imilemá i thriach poimnái; cach báith is a.

1 n-imleim do eicli, i.e. plàtcæ, i.e. thriach poimnái pest ame, i.e. a plàte.

O'D. 1845

Cú. 566

O'D. 78, 78. [Cru poobor cuma cürumama do cae durne i thriach poimnái poimnáltaca poim om, ocraf cae cürumama i thriach poimnái?]

1 ré in rís poobor, ar thriohmata ritus aca in ríach poimnái poimnalta poim om, ocra ni aca in ríach poimnái. 4 I 150. 8

Cru báth i thriach poimnái fhrsdh?

Curtu ba do rieabh cuma cumhráthacht, ocra arisín ngeninnmara co pochmara, via mbe tchnír saer pep. Ó u ba imnaim do saothar laca, ocra bo do saothar réime, ocra arisín ngeninnmara leig iocra cás do do co pochmara, via n-élair, i . duibhre cae de do pláchtum. Ocr ru báth, mbe iar pochmara elaichepe am? 1 ré naicé gairte icceine am; ocra in cürumama icceine n-élair co pochmara, i . ré mén am am iar pochmara, via sa léitir a elaibh ime 1r; ocra via n-élair iar pochmara, i . ré naicé; ocra am buine in gát; po. Slán imnaim do fire co thriéire co cúisce, po aiceadh réor; leactha no gníomhur co cúisce, no féc gan laic gan gníomhur; ocra tuairggle leig ocha trin amach.]

T. 476-23

turba riia aloin a for C. 679

III 148. 9

O'D. 1845
case of bad fosterage, the fosterage fee for cradle clothes; for recovering the
dues of the common tillage land, for recovering the
dues of joint fosterage, for recovering the dues of law-
ful relationship, for unlawful tying, over-fettering of
horses, breaking a fence to let cows into the grass,
breaking it before calves to let them to the cows. The
restitution of the milk is in one day.

Distress of three days, i.e. on which there is a stay of three days, i.e. all
the 'smacht'-fine in three days, and the restitution of all necessaries of life in one
day.

Wherever there is use there is a fine for use; wherever there is
wear, there is a fine for excessive wear of a loan.

For using thy horse, i.e. thy riding-horse, i.e. a fine for use of a 'sed' of
one day's stay, i.e. for all unlawful riding of it there is full restitution: all necessa-
ries of life have a stay of one day.

What is the reason that every one has equality in the fine for
excessive wear of a loan, and that there is not equality in the fine
for use?

The reason is, the fine for excessive wear of a loan depends upon the
gratuitous character of it, but in the fine for use this does not exist.

What shall be the fine of use from this?

Four cows to kings and persons of the same grade, and restitution
of the work with a stay of ten days, if what is right be tendered by
them. But two cows to those of chieftain grade, and one cow to
those of the inferior grades, and also restitution of the work; and
though these are the things which are due to them, with a stay of ten
days, if they are evaded, it is double of every thing which we have
mentioned. And if after ten days they are evaded, what shall be
due? Full fine for theft is paid then; and the proportion which is
paid for evading within ten days is the same which is paid after ten
days, although evading did not take place in the case at all, and if
evading takes place after ten days, it is full fine for theft; and
this from a man of a strange tribe. But the tribesman is safe till
three days or five days, according to the nature of the 'seds;' the
'sed' which has milk or work till five days, and 'seds' without milk
without work till three days; and there is 'tairgille'-fine therewith
from that out.


DISTRESS. To noe, i.e. amimine, cinc peoet: to im rea, beeie peoet in. Toe i.e. in to no arba, cinc peoet inn mac pmuim. Toe charhuet, i.e. cinc peoet no cummell: mac pmuimme ou crip. Toi pomaih to eux, i.e. bee; cinc peoet mac pomalca raum ar crip. Toe oareh, i.e. morn, cinc peoet. Toe reahubh, i.e. cinc peoet. Toe charite, i.e. cinc peoet. 

Toi noe to crepi, i.e. enelcum ouc: ini crip ar ou crip. 1 pol- ompa e. i.e. mara: am crip. Toou buym, i.e. to. Inseker to mue, i.e. moca co nuei irpnn; a nitchyn poon ou, ocu ar nope pan cripl i i.e. mara: 1 enelcum, i.e. a nope in to en caule meca.

Do charneok, i.e. cinc i no crip. 1 pomaitc tobel, i.e. colpe rapi ari appeal, cinc peoet. Toi proba, i.e. cinc peoet in. 1 mac in crepi, i.e. 1 enelcum.

In cuo-cuem crepi. i.e. to crepi, i.e. enelcum. 1 cinc tobaal. 

= ?

1 The hill.—In C. 797, the reading is co amimine, i.e. urbebe, no poe no bulo can 7pm, i.e. Thy amimine, i.e. seat, or mound, or beautiful tree, &c.

2 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.
SENCHUS MOR.

Thy boat, i.e. of one hMe, five 'seds' for it: with the full number of benches, ten 'seds' for it. Thy cart, i.e. for dung or corn; five 'seds' is the fine for over-using it. Thy chariot, i.e. five 'seds' or a 'cumbal' 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 'dullise,' 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 sed-digging for it, or the full of the hole of corn or milk. For digging thy silver mine, i.e. a place where there is a mine of silver, i.e. a mine of silver, or of copper, or of iron; five 'seds' for it, with a stay of three days. For robbing thy bee-hive, i.e. for stealing thy hive of bees, i.e. double the value of the basket, or honor-price for it, i.e. what protects the combs; or for tearing them from herb-gardens. For the fury of thy fire, i.e. the great fury it produces, i.e. the offence of kindling the fire, i.e. a 'sed' of one day's stay was injured in this case, and the 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
DISTRESS, cmcfo; no cuma - out ir mancro ir nea T/on aitfi 5 in. TTlaf a
naenpecc n,o 5 abcro crchgabail imin ...

Do pocha, . . . cusc reoet na po houcso. Do atinn, . . . ma po a
corp, . . . a hui tsechuas. Do luachra, . . . nocha cusc reoet biar
ad mi na baum, . . . cusc reoet aou, oocp ir inna oocp noonam, acht
piu-luachra po, oocp mupluachra tuar, no muppi uv oocp rmaet pui in
each in oocp, oocp a beoic ap empui. Doiach tichepa, . . . can mian-
raide o'ud buariai bentap na henamul piu piu, ir anu au naic mocu
do. Illubon vo' chana, . . . cia a comallar, . . . roil, i noleguip enec-
N-anna, to cam, no pmaet i noul a luig sana, . . . na cusc reoet pilas poruu,
oocp ano reuiri ap in aitchsabal gabup, uappa. Illubon vo cima, . . .
polgabat, . . . leeban no i leaca vo macla. Illubon vo' chaipn, . . .
roil, i noleguip eneclann, . . . e tchiep, i ceapoi; uappu nolu mpaet i
cainpo, oucr in cithsabal no capap. Ic ar Craio vo mpaicari.

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Do pocha, . . . cusc reoet na po houcso. Do atinn, . . . ma po a
corp, . . . a hui tsechuas. Do luachra, . . . nocha cusc reoet biar
ad mi na baum, . . . cusc reoet aou, oocp ir inna oocp noonam, acht
piu-luachra po, oocp mupluachra tuar, no muppi uv oocp rmaet pui in
each in oocp, oocp a beoic ap empui. Doiach tichepa, . . . can mian-
raide o'ud buariai bentap na henamul piu piu, ir anu au naic mocu
do. Illubon vo' chana, . . . cia a comallar, . . . roil, i noleguip enec-
N-anna, to cam, no pmaet i noul a luig sana, . . . na cusc reoet pilas poruu,
oocp ano reuiri ap in aitchsabal gabup, uappa. Illubon vo cima, . . .
polgabat, . . . leeban no i leaca vo macla. Illubon vo' chaipn, . . .
roil, i noleguip eneclann, . . . e tchiep, i ceapoi; uappu nolu mpaet i
cainpo, oucr in cithsabal no capap. Ic ar Craio vo mpaicari.

This means a person from a territory with which there was no
interterritorial law or regulation.
days; or the 'smacht'-fine is to have the stay which is nearest to the restitution. If the distress was taken for the restitution and for the 'smacht'-fine together, there is a stay upon it according to the nature of the distress.

Thy turf, i.e. the 'dire'-fine in respect of the turf, i.e. five 'seds' for it with a stay of three days. Thy ripe corn, i.e. the 'smacht'-fine which is for injuring the ripe corn; there is a stay of three days upon the distress which is taken respecting it.

What is the reason that there is a stay of three days upon the distress which is taken for the ripe corn here, and a stay of only one day upon the distress that is taken for it above? The reason is, the distress was taken above to prevent the injury of it, and there is the stay of an article of necessity upon it (for it is no longer an article of necessity if it be injured in the ear); but the distress here is taken for the 'smacht'-fine which is imposed for injury done to the corn in the ear, and there is a stay of three days upon the distress which is taken respecting it.

Thy ferns, i.e. five 'seds,' if they have been cut. Thy furze, i.e. If it be standing, i.e. which is appropriated. Thy rushes, i.e. it is not five 'seds' that shall be for it before it has been cut, i.e. there are five 'seds' for it (the cutting); and it is similar to what we have mentioned before, but that these are true rushes, and that above was sedge or bent grass; and there is 'smacht'-fine for each of them, and it has a stay of three days. If without permission, i.e. if done without asking leave of the owner, all these kinds of ferns are paid to him for them. It is in that case there is a difference to the owner in these matters. For slighting thy law, i.e. not keeping it, i.e. an injury for which honor-price is due in 'Cain'-law, or the 'smacht'-fine which is for violating the oath of law, i.e. the five 'seds' which are for them, and there is a stay of three days upon the distress which is taken for them. For slighting thy law, i.e. neglecting, i.e. violating or slighting thy rule.

For slighting thy interterritorial law, i.e. an injury for which honor-price is due, i.e. with three days' stay by the interterritorial law; for there is no 'smacht'-fine in interterritorial law, and it is in 'Urradhus'-law it is sued for. For enforcing thy 'Urradhus'-law, i.e. for keeping thee to thy 'Urradhus'-law, or keeping to his obligation, an 'escairde,' who is not within the 'Urradhus'-law; and it is fastened upon thee, i.e. the five 'seds' that are upon the tribesman for coming from the tribe. In the case of good fosterage, i.e. addition to the fosterage, i.e. double the fosterage-fee to the foster-father, i.e. the foster-father distrains for the second portion of the fosterage-fee. In the case of bad fosterage, i.e. double the 'seds' from the foster-father; this is after evading, or the fosterage-fee is not a necessary of life. The fosterage-fee in the case of over-fosterage, i.e. a 'sed' of three days' stay was given as the fosterage-fee in this case, i.e. the father takes it (the distress) for the second portion of the double seizure for the food and the clothing of the child, i.e. the foster-father distrains, i.e. the last is to be done first, and the half above mentioned was not given. Cradle clothes, i.e. the clothes which by law he should have in the cradle; it is according to the grade of
DISTRESS.

O'D. 78.

Add. C 798

Add. C 2679

O'D. 78.

C 798 C 2679 O'D. 79

C 2817

Of 43 407 'dead fleci' (e wolen choped'). (6th)

For "Spaltry, Junyn' of ZCP 14, 6f. (com. 457, same, to same)
his father and of his mother that this is due. For recovering the dues of the common tillage land, i.e. a young heifer ('dairt') for every three days during which it is not properly divided; for the fence is a thing of necessity to protect it from injury. For recovering the dues of joint fosterage, i.e. it is 'smacht'-fine, and has a stay of three days. For recovering the dues of lawful relationship, i.e. the 'smacht'-fine which is for the noble lawful relationship, i.e. there are fifteen young heifers ('dairts') from each of them, i.e. they are as 'smacht'-fine also. For unlawful tying, i.e. unlawful distress; or to put a fastening between his head and his feet, and the fastening with the hair string, i.e. when it is with a design to kill, without the killing being effected. Over-setting, i.e. the fastening extending around the neck, i.e. a hair-bit between his teeth, or an esos with in his mouth. Breaking a fence to let cows into the grass, i.e. there are five 'seeds' 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 'seeds.' Restitution of the milk, i.e. double, with a stay of three days, i.e. of the milk. Is in one day, i.e. there is a stay of one day upon it.

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 fence, and restitution for the fence, and for the longed-for mor-

Distress of three days' stay for stripping the dead, for disturbing the meeting-hill, for quarrelling in a feast, 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 circulat-

ing false reports, for scaring the timid, for carrying a boy on the back into a house, for the longed-for mor-
Senchur Món

Senchur Món
Sarnaide C 979. Saranachh 0/179.79

Menid, im raghnuach mban mi uacne, toichead tar
apud inech in abala, ecen miire, ben na tairic a
 çünküu, ruba nimba, col суд mbreach, mbaichorn aurcha,
nimit vo cor vo com, dantinair vo breid oc fiar
s beirt ai.

In t olompafo vo mathe. — a stach vo gata von map boredom [1 cm] sur a
nora maptha, — vo beim vo na cormar cn ob fach sor maptha, — nem-
nerain in s-teach co roimpair a coitcara, ocur vo galar ir mapb in
wine, — in hrait uair nac niecer. 1 cormar tuile, — uneclann i
noebair innes, no eiri in srahppose; no canmair in s-each tuile; no cuma
aihaid, ren hrait no esmez, — vide; co thu noebair isme thoir in hjalr no
pialr, — hrait vo venam ir in tuilec ocur roc e e c; — vire in nile fru abha.
1 cumpano doinair, — rai, — mhoirceval vobda in nuafr, — voil
von mapha, — uneclann obirnd an, — acompeiri anr. 1m aitnne, —
s in cahibur, — leitnair, no aepad, ocor uneclann us caim, an cramair.
1m eicnabach, — atlaicmicoin aipe, — tria caibur. 1m mon, — 1 n-uncibe.

1m aibaid, — ro cacha, — in leid anphribhreinemnir fhir in coirpoine
[a] naipce. 1m súir, — imbáil, — in caip anphribhreinemnir, —
1 ngaot nech uair; uneclann an ro cramair. 1m mapbeina nau-
na, — in caip hir caip, in mapb ir in amnail ma baain se; ocur an
in cat rich, — mapb cn an poimact, — ma na thara, — an caip, — cormar
in each. 1 polompa caith, — in ngaot a stach von mapb in cat ocur
ar. 1 polompa caitha, — ir in cat roin cada cor. 10, ocor an in cat
poeic, — roidh chumhoectha, no in in each peim, an ir roin peina ata.

1m chunbac b ná cearbait, — cormpoine aipce an cramair, in coir-
poine taimne cairc ai cuicci, ocur in coirpoine cramair ci coimabiad.

Ocur ir ríe ro beir in taimne taimne ar cuicci ar [meic] in curd
ocur ar meic na riach; ir aipe roa por cramair. I'man a uiri
anca ocur uiri ica riaic in n-umudurb, no cuma uiri anca [a] uiri
sella, ocur uiri dicnana cuma in uiri ica riach a n-umudurb.
sel, for the oath of a woman in childbirth, for getting a woman with child notwithstanding being forbidden when death ensues, violating a mad-woman, incapacitating a woman for her work, bed witchcraft, neglecting cohabitation, carrying love charms, setting the charmed morsel for a dog, carrying away the hero's morsel from the person to whom it belongs.

For stripping the dead, i.e. to take the clothing off the dead, though it was not then that didst kill them, i.e. to take it off the bodies although it was not by thee they were killed, i.e. the clothing is not an article of necessity until it is blessed, and it was of disease the man died, i.e. because the cloth is not washed. For disturbing the meeting-hill, i.e. there is honor-price for quarrelling on it, or 'eric'-fine for false witness there; or it is conspiracy on the hill; or it will be like a man betraying or shouting, i.e. on the hill of meeting; so that there is a fight in either case, or a dispersion, i.e. to be guilty of a betrayal on the hill from which evil results, i.e. the 'dire'-fine of that evil is paid for it. For quarrelling in a fort, i.e. a dispersion, i.e. commencing a fight in a fort, i.e. to go to kill, i.e. the honor-price of law is for it, i.e. to advance upon it. For slandering, i.e. unjustifiably, i.e. to impose a nickname, or to satirize, and there is honor-price, with three days' stay for it. For satirizing, i.e. repeating satire, i.e. with justice. For a visible blemish, i.e. on the face. For a concealed blemish, i.e. under the clothes, i.e. half in addition to the judgment of body-fine for inadvertence. For mutilating, i.e. in the members, i.e. the additional judgment, i.e. for depriving a person of a member, there is honor-price for it, with a stay of three days. For stripping the slain, i.e. taking the dress that is on the dead man in the field of slaughter off him; and this is slaughter without a battle, i.e. he was killed without slaughter in the case before, i.e. unless it appears otherwise, for it is equally lawful for all persons to strip a slain deserter. For stripping the slain in battle, i.e. stripping his clothes off the dead man in the battle and field of slaughter. For stripping the slain in battle, i.e. this is slaughter in a battle fought in a proper manner, and the former was slaughter without a battle, i.e. in the case of a wild beast, or respecting the raiment itself; for it is being denied. For circulating false reports, i.e. body-fine for inadvertence, with a stay of three days. The body-fine for secret murder has a stay of five days, and the body-fine for design has a stay of ten days.

And the reason that in the case of the secret murder, there is a stay of five days, is on account of the enormity of the crime and the greatness of the fine; it is the reason why it has not a stay of three days. Its period of stay is equal to its period of payment of debts in 'Urradhus'-law, or its period of stay is its period of pledging, and its period of delay in pound is its period of paying the debts in 'Urradhus'-law.
DISTRESS.

1 pertuo each omniai, (t. tere bateau). 1. a remaeta, 1. in sub-
asse no in crept pop. cuaille, aipote o.

Ian pach n in pertudo pop. matihca ciro be hant, ocuy tis
matihca ve; muna ci i. pach agrami. Ma tpe ebran, i. tue
5 pach, via ti rumen ve; muna ci i. yan; no lan pach pop. ini. no
gui in pertudo, giro i nimnill ciro i n-empenh, mafo pop. pumia
no snenchen.

mace for muni i. dia surud conid ron.? na cen. f. 798
semlangj a ceal C 798

Mafo covnach puc m lenani ci. a mum i. tech, cri snipcthe.
cio mnuolzetheh huingaio in tizi, plan rep. in tizi, mawn i.
covnach no mune in tagzam; ocuy m covnach no mune in tagzam,
jaect muna pace bepa no pleza, i. tiam azechina ni. uao. Mafo
connac bepa no pleza, ocuy ni robo ri. pacelana aici i. aezin
comilan uao.

Mara econac puc m lenab ci. a mum i. tech, mar mnuoliz-
theheh huingiic in tizi i. leci aezin pop rep. in tizi uao. [Mara
wolzetheh impensa inapin i. leci aezin pop. ino econaich.]

Mara mac i. nair iic ci. ti. ci. mune in tapisan ci. rectmaid
trum na hachtina uao, muna acaro bepa no pleza, ocuy mac
connac i. vacmaid na hachtina uao.

Mara mac i. nair iic ci. ti. ci. mune in tapisan, m cethime
fzimm nac trum uao, muna acaro bepa no pleza; ocuy mac connac,
in cethumman panm vec na aezina uao; ocuy com-scnum cuman
no lec elle ci. eecmvec. ve; no dono co na cumeenn cumerm ni
ibr ti.:

Mara mac i. nair iic ci. ti. ci. mune in tapisan, i. cethim
rectmaid trum na aezina uao, muna acaro bepa no pleza; ocuy
mac connac i. cethim rectmaid na aezina uao.
For scaring the timid, i.e. a battle of sticks, i.e. its 'smacht'-fine, i.e. the DISTP.IS-
mask or the rag upon the pole, it is inadvertence.

There is full fine for scaring for the purpose of killing in every
case whatsoever when death results therefrom; if it does not, there
is a fine for shouting. If it were done through wantonness, it is half
fine, if injury results from it; if it does not, there is exemption; or
there is full fine upon the person who causes the scaring, whether in
a place of security or in a place of insecurity, if it be done for the
purpose of inflicting injury.

For carrying a boy on the back into a house, i.e. that his head may
not strike, i.e. if he brings him so as that his head does strike, or if he does not bring
him so as that his head may not strike, i.e. when it is for a beneficial purpose,
though unlawfully done, there is restitution for it at the least; or whatever be the
case 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 unlaw-
ful, 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.

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 com-
mitted the injury, he pays one-fourteenth of one-third of restitution
for it, if he did not see the dangerous thing; and if he did, he pays
one-fourteenth of restitution: and equal responsibility detaches the
half from each of them; or, according to others, equal responsibility
does not detach any thing from them at all.

Another version.—If it be a youth at the age of paying half 'dire-
fine that has committed the injury, he pays four-sevenths of one-
third of restitution, if he did not see the dangerous thing; and if
he did, he pays four-sevenths of restitution.

N 2
DISTRESS.  

Mara mac i naif ica aithche na ruis iu tarzaim, yeceinad trum na aithche iuam, munna acaio beira no gilea; oceur mac connait, i' yeceinad n-aithche iuam; no doono c'to be uma no ruis iu tarzaim, munna acaio beira no gilea, t'fian vo.

1 Morsel.—See Battle of Moira, p. 71, from which it appears that the marrowbone 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.

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 'erle-fine' which is for it has a stay of three days, i.e. the disgraceful violence ('turthach ser') 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 'cessit'-bone, i.e. for which honor-price is due i.e. to take away a person's wife from him, i.e. so that he is not able to cohabit with her. Neglecting cohabitation, i.e. listlessness, i.e. not going to her in her bed, i.e. what results from this, i.e. a narrow passage for childbearing, i.e. for this the fine for closing the childbearing passage is due. Carrying love charms, i.e. whoever does so, i.e. he shall pay half fine for it where injury results: and all this is without evil intent. Setting the charmed morsel for a dog, i.e. to prove it, i.e. the 'smacht'-fine for the dog, or the honor-price, i.e. to test a charm, to see if it has its virtue; there is half 'dire'-fine for it, for it was not with the intent to kill, i.e. it was to prove a charm, i.e. to prove enchantments; and it is an unnecessary unintentional act. Carrying away the hero's morsel from the person to whom it belongs, i.e. the hero's morsel, i.e. to carry it away from the man whose it is, i.e. the fine is double the hero's morsel or honor-price, i.e. as it was carried away from Cuchullain; there is honor-price for it, with three days' stay.
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P rothetica, pine breta, orp eca, muinbreta, do neoch do muinpun, a nathgin pop um, a norte pop trei a, acht ni po couple cuicci de a cumlechaib femi.

\[ \text{Above Vide supra, p. 135.} \]

\[ \text{Consumed by Vide supra, p. 129.} \]

\[ \text{The pledge is given.} \] in C. 799, the reading is em pop hum tan ngeol brethmon imbh, ocu p in anu pogellehpithro tan taimhi tan vo brobaro a arthdegh in peveone tan napeo. Quickly on one day after the decision of the Brehon upon it, and the time that he decides is after the defendant has taken off with him the distress of the plaintiff after the stay.
Wood judgments, family judgments, water judgments, sea judgments, such as I have enumerated, have their restitution upon one day, their 'dire'-fine upon three days, except some that are extended to five days by the exceptions of the Feini.

Wood judgments, i.e. respecting timber for erecting a bridge, i.e. the sacred wood, i.e. what I have said above respecting wood. Family judgments, i.e. what is right respecting the fort, i.e. what is right respecting the house. Water judgments, i.e. what is right respecting nets, the law respecting rivers. Sea judgments, i.e. for what is consumed by 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, 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 a 'smacht'-fine.

Their restitution upon one day, i.e. there is a stay of one day upon every restitution which I have enumerated. Their 'dire'-fine upon three days, i.e. there is a stay of three days upon what is due as fine for it, i.e. upon the 'smacht'-fine and upon the honor-price. Except some that are extended to five days, i.e. there is a stay of five days upon the 'seds' of five days, i.e. this is done through necessity; I have enumerated the law relating to them upon three days; the restitution of them all is upon one day. To five days, i.e. or the middle kinsman, i.e. upon three days, i.e. his restitution is upon three days, his 'smacht'-fine upon five days. By the exceptions of the Feini, i.e. from the exceptions made in the Fenechus.

The default of thy great grandson, the default of thy great great grandson, the default of every relative as far as seventeen is fixed to five days, to which all extend their notice by which all secure their safety.

The default of every relative, i.e. a 'seds' 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 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;
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Senchur Mór.

In arad in éim in raitaig po, tobach nench nes planaisear nis
raitaig po or a ain acarach air. Úrta toradh each a plan, or de
a muis, or in each do pat in arad am n o planaisce on each or tobaig
achgasait.

S. Achgasait cuicthe i marbhaid, i tiglomrad, in
neachbrane reicida do plachta, in acarai isor crathb, in
tobach do comorbaib ri maith, in a minshca iar
na eacah, in gumaideam mha maith, in a minshca iar
na eacah, in oinmèin dunethar, in a aepic iar ri,
in rocal camtsipe, in crúin aca cacha reic, in dhumb
liacc brón, in airthne n-archa, in chmar or maimtr, or
hí rocal air aer rocaire, in clárdu alla por rúd, por
umaid, in ríre plabha agmaithe, in eocha, in dham nao
be larfórea, in filchara cacha cethpra na torbheac, in
porach rochlige, in porach cethpra, in tairtellaigh tuaidhe,
in amair mear deora, in Íntshail melee haiftièse, in
ceann máthtar eathch, in tinechorp n-airde, inbón leig-
amna, in guaiidh mear a orb, in each naobh[na po
túМАт] putscheiber, [na po phaschtaichter.

\[\text{\textit{poblach a correction!}}\]

\[2g. \text{Achgasait cuicthe i marbhaid, or bo co na gámain o cennache,}
or in plas éorpa aon, or spar or a minim arna anle acá, in achgasait
ghabáin um in oileum tarraim maith mho co n-a mear trin (i meáinme) arnait ane tarcarta.}

Oscr in pur in a rathar in comorba, aoin or do na cettib
or oileum cennache na plata do or, orscr a ghabait or timschlü do na
toar, cettib co phob tróin aoch na plachta ann; oscr mhleod-
sam nothbhain co treighi, oscr acra por rocharbh nort bhain co

\[1\text{Last fleece.—'Tiglomrad,' here translated last fleece, in C. 799 is glossed}
\text{’Tigthine,’ last food.}\]
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 of five days' stay for dead-seizure, for the 
last fleece, for not erecting the tomb of thy chief, for 
suing between two deaths, for distressing the heirs of 
a dead man, for satirizing him after his death, for 
false boasting of a dead woman, for satirizing her after 
her death, distress for the oath of secret murder, for its 
'eric'-fine after it has been discovered, for carrying off 
an animal's covering, for causing to wither any kind 
of tree, for making a millstone, for giving in charge 
improperly, for the loss on account of thy bad place 
of custody, for carrying off from watchmen, for 
piercing a cliff for iron ore, for copper ore, for dry 
animals among cattle, for horses, for oxen not fit for 
work, for the young of all animals which are not pro-
fitable, for animals that scrape, for four-footed animals, 
for the runner of a territory, for the crime of the son 
of a stranger, for taking care of the son of a harlot, 
for the right of a poet acrossing a territory, for satire 
unascertained as to kind, for a nickname, for the 
wrongfully suing of a son respecting land, for every 
material which is not adjusted, or shaped into form.

Distress of five days' stay for dead-seizure, i.e. a cow with its hide, he 

does for chief's head payment, i.e. the chief exacts it, and it is in lieu of other service 
it is given, i.e. the distress which is taken for the thing which is due along with the 
dead cow and its 'meistin mesam dine dartada.'

And the heir in this case has not the wealth of his rank, for the 
tenants are bound to pay the head payment of the chief, and it is taken 
in the round from the base tenants until it amounts to one-third 
of the honor-price of the chief; and the kinsman being sued extends 
the time to three days, and suing from many extends it to five; or
Sending TTlofi. DISTRESS, cuicci; no inT>einiin m T>le5ap, m cenT>aici, no cen a naiT>m, ifi-fi-f> 7)0f betp co cuicci; ... a S.D These letters indicate the name of some author or book, an authority upon the subject of the text.
what is due for the chief's head payment is uncertain, or it is not secured by a contract, and this is what extends the time to five days: a cow for every man of them is the severe fine, or seven cows, the whole number, from the tenants of the king to the Church is the lenient fine.

For the last fleece, i.e. at the end of the year or at the end of half a year he (the chief) dies; and if he die before it, the opinion is that nothing is due in that case, i.e. the second food-rent upon the death is due from the tenant, if the time of supplying the food-rent had not arrived when the chief died, i.e. the food-rent of the year in which he died, and it is not himself that exacts it, and it is the 'smacht'-fine that is here. The food-rent of the chief of first claim has a stay of three days, and suing from many extends it to five days.

If it be the chief who 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 true says: "Throughout the Fenhus'it is not enjoined that the heir who is bound by guarantees 'i rathar.'"

For not erecting the tomb of thy chief, i.e. for not coming to erect the protecting tomb over the chief. The 'smacht'-fine which is for it has a stay of three days; suing from several extends it, &c. Three 'seds', i.e. three three-year old heifers for the tomb, if it has been neglected by them, i.e. there is restitution for the tomb in three days, because it is not himself that exacts it; its 'smacht'-fine is in five days, i.e. there are three three-year old heifers as a fine upon the tenants for not coming to bury the chief.

For suing between two deaths, i.e. between two heirs who are concerned in the suit, if either of them should die, it shall extend it to three days, the two would extend it to five days.—S.D.
1 Difference.—In O’D. 84, the reading is κατ αποκομμὴν ἐπὶ τῷ θρόνῳ τῶν ἁπάντων. It should be κατ ἐν θρόνῳ τῶν ἁπάντων. 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 man to have been perpetrated.

2 Five days.—The passage above, from “I.e. thy gate” to “days,” is in a different hand, and seems to have been interpolated into the manuscript.
For distraining the heirs of a dead man, i.e. the heir of a deceased chief, and of a deceased tenant, i.e. the heir of the chief suing for what is due of the food-rent, and the heir of the tenant suing for what is due of the stock given. The kinsman being sued extends the time to three days; suing from many to five days, i.e. it is a kinsman that is sued, and he has not the wealth of his rank; or else the father is not any longer alive. For satirizing him after his death, i.e. there is honor-price for it in three days; and ignorance as to the kind of satire extends it to five days, i.e. it is a kinsman that is sued, and he has not the wealth of his rank; or indeed the father happened to be no longer alive, i.e. satire after death is what extends the time of the stay of the honor-price to five days in the same way. For false boasting of a dead woman, i.e. for the false boasting made of a dead woman, i.e. after the same manner, there is honor-price for it, i.e. there is honor-price for it, with a stay of three days, and not having the wealth of his rank, extends it to five days. For satirizing her after her death, i.e. there is honor-price payable for satirizing her, i.e. for repeating it. For the oath of secret murder, i.e. the distress for the oath about secret murder has a stay of five days; and the reason that the oath about secret murder has a stay of five days, is on account of the enormity of the crime and the great amount of the fines; this is the reason that it is not upon three days. For its 'teriel'-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. 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. For carrying off from watchmen, i.e. the fine which is upon the people of the border, if the 'seeds' of the territory are carried out past them, i.e. they are 'seeds' 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 mines has a stay of five days, in 'tanalaighs' of three days, in manufactured articles of one day. The fine in 'trillsins' has a
Senchur Mór.

1M ceart pilio éar críoch, a d'fhoradh ionadaithe éar do chormhaidh do neach eile, cuimhneach arn chuid wigheamh, a cheann ar an eocaptach, a theip leis an eocaptach.

1M imith éar a thuigme, a fhir in im taimseachtaí grá na hatha, a n-eolachtaí [ní dhuine ar an t-eoacht] cuir amach ca mharc an bhóthar nó bhéin do chuid. 1M iom
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 ('dartadh'), 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 'dartadh'), i.e. the small cattle.

What is the reason that there is a stay of five days upon the 'dairts' here, and a stay of three days above? The reason is, they were due here for debts of bargain and contract, and their own stay is five days, when it is for a contract. It is fine for trespass that is referred to above; and the proper stay of the 'smacht'-fine is three days.

Which are not profitable, i.e. they yield one no produce at that time, i.e. yield no profit. For animals that scrape, i.e. they scrape, i.e. for the animals which scrape, i.e. little pigs and pets and the smallest pig which follow people, or cocks or pet birds which follow people. For four-footed animals, i.e. the bulls and the boars, and their stay is five days. For the runner of a territory, i.e. a man who travels within it, i.e. a paid messenger, who frequents two houses in the territory, or a man who runs between them without wages, i.e. the messenger; the kinsman being sued extends it to three days, denial to five days, i.e. he submits to law in this case. The fine is upon himself or upon his host, for he frequents a certain bed, and that an act of choice. The crime of *Ir. Bed.

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 homor-price which is for it has a stay of three days, and its not being known what kind
Fallach each puipart, achtgabail deichmaroe fil in each puipart, im each ndaial cruche, im inbleogain naicirn caipofe, im cobach a plain; achtgabail lochub. a h-fhe ruama, achtgabail lochub ecuin do no gleicr, maithpe ocuir aiche nu spda tina no do selia.
of satire it is extended 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 ("vis 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 snf of a son respecting land, i.e. for the wrongful suit which is brought against the son respecting the land, i.e. to question his legitimacy to see if he should be retained, or be called a bastard, i.e. if he is called a bastard it is to be determined whether it is true or false, for if it be true it is half honor-price, if it be false it is full; the honor-price which is for it has a stay of three days. For every material which is not adjusted or shaped into form, i.e. iron ore, i.e. which is not shaped into any regular form, i.e. the bar first shaped has a stay of five days, in the first stage of its preparation (i.e. as malleable iron) of three days, fully prepared of one day, i.e. without ornaments.

Every prescription is a neglect, there is distress of ten days for every prescription, for every territorial meeting, for the kinman of a hostage in an interterritorial matter, for levying what indemnifies him; distress from a sick man if he is on the hides, distress from a sick imbecile until the mother's and the father's tribes decide which of the two parties shall give a pledge.

Every prescription is a neglect, i.e. title, i.e. it is perfect neglect for one to have his 'seds' out from him during the period of prescription, i.e. for crimes of old standing, and for old expired contracts.—S.D. Distress of ten days, i.e. for every thing that is out from a person during the period of prescription, whatever kind of 'sed' it is even though a 'sed' of one day's stay in itself; to avenge his illegality upon the person who detained it outside during the period of prescription, so that there is a stay of ten days upon it, i.e. ten days respecting the territory outside, and there is further time allowed him afterwards in the territory within, besides the stay of ten days. For every territorial meeting, i.e. it is extended to ten days, or it may be an immediate distress, i.e. there is a stay of ten days in the case of the territory for all 'seds' without regard of place or kinman, 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 kinman of the hostage in an interterritorial matter, i.e. the hostage of whom the liability of a kinman is demanded under an interterritorial regulation, for they have no exception until they go for ten days into another territory. It is said in the interterritorial law, the hostages of the plaintiff bring the hostages of the defendant with them out over the boundary by way of distress for the space of ten days, and this is the ten days of the hostage in the case, or that is mentioned in the case, i.e. the sentence of the interterritorial law, for it is respecting a territory, i.e. for the space of ten days he remains in the house of the plaintiff. For levying what indemnifies him, i.e. for levying the thing which indemnifies him from the suitor outside the territory; and it is
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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 sexted, extends it to three days, suing from several to five days, and denial of its being due to ten days.

Which of the two parties shall give a pledge, i.e. to know which of the two tribes are under the liability; or indeed it may be that he is not with either of them, but wanders from place to place.

Distress from a man observing the forty nights; distress from a man upon a journey without knowing of the plaintiff's suit, the oath of one man shall quickly relieve him; distress from a man by whom a calumnious story has been circulated; distress from a man who has lost the combat; distress from a man upon whom the test of the caldron is enjoined; distress from a man whose wife is in labour; distress from a man who collects the food tribute of a chief; distress from a man at the time of offering; distress from a ploughman; distress from a man who has lost his corn-field; distress from a man who breaks the rule respecting the mill, who does not give his turn to every person; the same respecting a kiln; distress from a Brewwy for the number of his party.
Inbleogam conteo don pem if a cin aqmaitap opta anio, ocup o so bepa in ci viitdhe he tocchd optap'ana mar. yan no ci be xiib na xsabai ag'zabai ap aritile; ocup wet aine acun caistach 26 he, ocup anao name po biad acctu aip ocuy viitm tatem. ocuy if amlian po biaa mane banch inbleogam oca brench co cruch, ocup o ta, anao tatem aip ocuy vithm name: ocuy if amlian pem po biaa mainbe apca rop rachaw 'ca brench co cuite: ocup o ta, anao cuite aip ocup viitm name. Ocuy if amlian pem po biaa 26 mane banch amlu ayagaxala oca brench co rachaw: ocup o ta anao vithm name, ocuy if amlian goemup e: ocup nech name loex eci na cuci peost na rachaw 1 lobad ap, each lait na na cuci laite cernienca huar, ocup ronellto ocuy blech aen lait, na mcip ag'zabai na xabai; ocup if amlian 25 raeup pm pe na cuci laite cernienach; ocup tmup nach raemano
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
honour-price equal to the debt swears after him that it was not to avoid that liability
he went on the pilgrimage; i.e.或 a man who has honour-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. Dis-
tress from a man upon a journey, i.e. he cannot be distrainted 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
tribe 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 testi-
mony with him that it was not to evade that liability he went upon the journey.

It is a common kinsman of the family whose liability is demanded
of them in this case, and when the person for whom it is lawful
brings his suit against them all together, he is safe in distrainting
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
Senchur Mór.

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seems to have exercised judicial functions among the clergy vide C. 690.

\[\text{\textit{Liachtoreir} usually means lecturer. In some cases, however, the \textit{Liachtoreir} seems to have exercised judicial functions among the clergy—vide C. 690.}\]
went out on this occasion on a journey which does not give him any 
exemption, and should it give himself any exemption, it would exempt 
his people after him similarly. There shall be no expense of feeding 
and tending upon the great necessities which exist from the period of 
the stay to the delay in pound, but there shall be upon the small ones, 
such as distress from a ploughman; and it is said "during the stay 
"of every distress, if an immediate one, there shall be no feeding 
"charged for it for the period of one day, and three days, and five 
"days, and ten days, but from that out to the end of the delay in 
"pound, expense of feeding and tending shall be charged;" unless 
there be necessity there shall be no expense of feeding and tending.

Distress from a man by whom a calumnious story has been cir-
culated, 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 caldron, and he shall have 
exemption until he returns from the caldron 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 ex-
emption 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 'liacht-
treoir' 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
He was the chief who commanded the army of the territory.
the offering has been made has exercised his full power of giving freedom, if full food-offering or the price of the full food-offering has been given him, i.e. the freedom of the church is upon him afterwards.

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 Brewery 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 Brewery; 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 Brewery by the territory, even for his 'sed' of one day, though he have not immunity, and he gives compensation. If he always has immunity, the taking of distress from him is not allowed; or the ten days are the protection given by the Aire-tuisti; and protection is obtained as regards debts in the case of the Brewery, though it is not obtained as regards food.

Distress from a man of half sense until the court decides who is to pay; distress of ten days for the partition of lands, for a relic, for the mountain land high above all, for things of value seen on the sea, for
O'D. 2354. cuiné, re na oitir.
1. Pomtense tunne, [..se đềre to cun,..] so máth ci nech to cu cun to tun, ir làir in to.,. ufhge oesr ecitla miin, no fhehe to ecinn. Desc pouerwe, [..na meli oesr na cmichpe ciui biurinu naaenaj apr wann malg mu acih, ir ar amrs; ochr na pece ir biurinu a-aenaj ar amrs, malg mu biurinu-a-aenan, ir ar cuice, na tuine ar oitiméar. Im 111111 wu-wu, [..ar miis mi ni in pilch to cociul] no croi eit, [..ceile oesr oesr ecitla miin, no oesr curn ar cuin,..] ocua cun, re na oitir, [..in ecinn uil no and ar amrs, oesr nembec na purla,..] no acra por rochao, co cuich, pena co oitiru, [..in na cini ir-acbuid eirí na hue, ir réfhe, ocua o becc ar amrs; ochr acra ar poci sto, ar cuiche, pena ar oitiru,..] in roc porcann, in no in roc to fuiadail, no in roc postac; oesr nembec beirí por ecitla, acra por rochao, 21u.
2. Im cmichpe emama [..ohle cm adiannai in ..] 1. ace caiain a gmeala ciui por ecitla, acra por rochao, 21u.
3. Im cmichpe emama [..ohle cm adiannai in ..] 1. ace caiain a gmeala ciui por ecitla, acra por rochao, 21u.
4. O'D. 1866.
5. O'D. 1866.
6. O'D. 92 in ammaic sa diff.
7. O'D. 92 in ammaic sa diff.
8. O'D. 92 in ammaic sa diff.
valuable articles, for digging a church-yard, for breaking bones, for damming a stream, for robbing the hunter’s tent, for the appropriated tree which is in the forest, for the right of each warrior, for dividing the lands of a sister’s son, for he is a plunderer of the land who makes a bad contract respecting it. (One who has sold land cannot unbind it or set it aside.)

Distress from a man of half sense until the court decides who is to pay, i.e. the man of half reason or half sense, i.e. a kinsman being sued extends it to three days, suing from several to five days, denial to ten days, i.e. the kinsman extends it to three days; it is extended to five days, till it is ascertained whether he be a sensible adult, or a man of half sense or half liability. It is extended to ten days, that there may be time to assemble the court, i.e. that it may be ascertained afterwards upon which party his liability is to be, between fathers and mothers, or the stranger who lodges in the house.* Distress of ten days 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 'cumhall' 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 'crepalb;' 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 seannas, such as the 'comchenn for ochtarach,' i.e. or it is the bone about which the combat is fought, i.e. the 'smacht' fine and the honor-price have a stay of three days, suing from many extends it to five days, denial to ten days.

If it be the remains of a bishop who did not make a will respecting his burial that have been taken away from the church, and that the judg-
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Senchur Mór.

DISTRESS. Ólighir, ér léigimhút ocúr let emeclum in tó. Írpeo úno ma ín
manuch béipir ma ruích.

Mád érpuic poir a mbro uaste, Ír in gine céimna paire etip lan
ocúr let, mana toipín in cumul; via toipín in cumul, Ír leit
ímaic ocúr let emeclum na muacú, via naamhro úlagi in
écluir aca mbro; mana naamhro úlagi Íir lan.

Mád nach eile béipir ma ruích, ina poirí an na cumnaíle Ír
lech emeclum ocúr léigimhút, via naamhro úlagi an écluir aca
mbro; mana naamhro úlagi, céipíúní tmaic ocúr céipíúní
emeclum ocú, ocúr Ír é tmaic ód beitr muto in tmaic ód beitr.

Ír aú a Ír a tuicín cum, ub lêrr in tan go pacúir húisnixt. Ír
aú Ír a tuicín cum, náibrú lêr in tan naúr pacúir uóít. Ír
e aú aú aúnta a a pacúir to ac a píne a muaspad cót be muo
a teicni e. Ír e Ír cm uóít aúnta cm a péachd to ac a píne a
muaspad cót bé muo a teicni e. Ír in écluir tucúd muo a
pecléir to aúnt Ínín. Mór a taisí amhach eacúd a pecléir to,
ocúr Ír cin a hainníce e, aút máo go muaspadó muaspad nó, cí
e páirí, có go tíopad, có gítaí, póití, có gítaí, ocúr
cínní leigí in tí go muaspad cúmpaí leir, lam pacó sódhut am,
ócúr láim emeclum, ocúr aíímí in cumall, no cumul tan aí.
Ocúr Ír é cínní at beitr muto Ír bástre bpoimh, no Ír
téopadó ód go údímnu don maír. Ocúr to gait, ocúr a Ír gíri u duict in fepassum cum a tárnu e, cu tuicín cumul tan a censó,
ocúr compainíin baircíi emúgró ar in cumul Ímín.]

ina char 11b 93

25 In aímhe níl Úruch, Ír ina aí cínt in Úurch, Ír ina oip aí ina ina
aiêu m aí mo'n a eitc.

Má má inarri am in tóime aí cínt in Úurch in Ír mó na ríomhó
to cát leit don abainn, mara leit tri ód cach leit, no chum
b'ain leit, manm leit aút aín leit, no chum na hiam scnaí aípe
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.

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 fines, 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 fines 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 fixed for the crime.

It is understood that it is his family's when he left a will. It is understood that it is not his family's when he has not left a will. "Will" means that he left it on his tribe to redeem him wherever he may happen to be. "Without will" means that it has not been left by him on his tribe to redeem him wherever he happens to be. In this case a place for a tomb was given him in the church. If it be in a territory outside that a tomb was given to him, and that he was buried therein, if then he was carried off from thence, either before notice, or before fasting, or after notice and after fasting, and that the person who carried him away is certain that he is not his, there shall be full fine for opening the earth, and full honor-price and restitution of the bones, or a 'cumhal' instead of it. Or the bone referred to here is the bone of a king drowned in the streams, or of a hermit condemned to the sea and the wind, and the right to whom belonged to the people of the land where he happened to be cast ashore, until a 'cumhal' is paid for his redemption, and this 'cumhal' is to be divided after the manner of a lawfully forfeited bark.

* For damming a stream, i.e. a dam at the head of the stream, i.e. to add one dam to another more than his share.

If a man has dammed the head of the stream more than one-sixth on each side of the river, if he owns the lands lying on both sides of it, or than one-third on one side, if he owns but one side, two-thirds of the excess of the fish taken to be given by him to the owners of the
206 Senchup Tôp.

DISTRESS, ucro DO tuchc tia fot) mte pf no piaf, CIT> be conaifi 7>ib tied) in nafc. CCtnail fmace pcuf a bit ap, qieip, octif nembirh na cincci, ocuf pena co veichmaro.

1m polach fíann, i.e. both polachca, i.e. each pet, i.e. bhar na peice, vo berap ar an barbhe; uair i.e amalb rop eap cruch, i.e. eneclam vo each remn vo na gru penencaib, a tiaao ar treiit, i.e. ni be i notiing mu nech, ni in nech a notiing pmus. 1m cramò nádaita b'ir i n'ochhrub, i.e. in cramò crupca, ar veichmaro, go coc cecim ar cincci, coc uilim ar treiit, lan uilam ar ame. 1m eipz each peicenca, i.e. each pet 10 oleag vo remnro, uair i.e amalb rop eap cruch, i.e. in taire eita.

[Cro vo deipa reccmar eeneclunne von remnro i.e in cramò puluchc maintained, ocuf a bec ma pòesige?
1یر m in ruc, pòslu oIgi to m, ocuf nocha milled a eeneclunm in oute pòsla oIgi to denuim, ocuf munuf oIgi eit, i.e. nocha mboia ni etir ans.[

1m opba mic niach [vo comphia] i.e. mac pechmar, i.e. in sornmac; i.e. in n-aimph ar. Nemneram beair co treibh, aera rop rochur co cinch, pena co veichmaro, i.e. reccmaro tine oIgi, i.e. in a taibair to, no crope gninti m pena.

2 Cumad renobdu, cro pìne maitsù nor pena, ocuf cara nepar toicrse norap apan n-anse, uair i.e nach eile noth pen, i.e ar treiit. Cro pìne maitsù nor peno, ocuf munpar nepar toicrse, i.e. ar treiit. Uair i.e nach eile, ocuf nae nepar toicrse, i.e. ar cincci; uair aca rop pena gc i.e pìne oca n-anobhruther, uir ma la 25 pìne maitsù eit, i.e ar veichmaro.

Oir i.e pòslairo reibdav each micornac, i.e. ar i.e pòslairo pein rean to cír ciupr oirseuim oe.

11 ciulainig rosa reibda, i.e. coinsech compcaidh in remnro, i.e. ro gaia no ro panua. Nech no vo pen, i.e. nec reacu amach. Hau 30 ec tuirse, i.e. na taiream amuch, i.e. in mac inga.

1 The appropriated tree.—In c. 801, the following explanation is added: i.e. if it be clipped, i.e. a tree which is rendered domestic by the Feine, or by the warriors; or it is a door to them and a place of resort; or it is a tree with goodly fruit, and its right is in the person who has taken possession of it.
other weirs up or down whichever way the fish pass. This is, by way of 'smacht'-fine, and it has a stay of three days, and not having the wealth of his rank extends it to five days, and denial to ten days.

For robbing the hunter's tent, i.e. a cooking-tent, i.e. for every 'sed' (i.e. the 'seds' are food) that is taken out of the hunting-tent; for it is like the case of a man outside the territory, i.e. there is honor-price due to each warrior of the three grades of warriors, and it has a stay of three days, i.e. they are not indebted to any one, no one is indebted to them. For the appropriated tree which is in the forest, i.e. the crossed tree, its stay is ten days, that of its first shaping five days, that of its first preparation three days, that of its full preparation one day. For the right of each warrior, i.e. every 'sed' that is due to the warrior, for he is as a man outside the territory, i.e. the Aire-echta.3

What is the reason that the seventh of honor-price is due to the hunter for the appropriated tree, he being a plunderer?

The reason is, he commits lawful plundering, and it does not deprive a man of his honor-price to commit lawful depredations; but if they are not at all lawful, nothing is due for it.

For dividing the lands of a sister's son, i.e. the sister's son, i.e. the adopted son, i.e. not in time of ploughing. Not being a necessity extends it to three days, suing from many to five days, denial to ten days, i.e. the seventh of the land of inheritance, i.e. about giving it to him, or whatever thing he sells.

As to the 'cumhal senorba,'3 if it be the tribe of the mother that has sold it, and that it is a necessary of life, the stay will be of one day; when it is another person that sold it, it will be of three days. If it be the mother's tribe that has sold it, and that it is not a necessary of life, its stay is three days. When it is another person that sold it, and that it is not a necessary of life, it has a stay of five days; when it is being denied by the tribe who are sued for it, if it be by the tribe of the mother at all, it has a stay of ten days.

For he is a plunderer of the land who makes a bad contract respecting it, i.e. for he is a plunderer of the land who has made a bad bargain about it.

He cannot unbind the land, i.e. he is incapable of unbinding the land, i.e. it was taken, or it was divided. A person who sold it, i.e. who sells it out. Or set it aside, i.e. he cannot set it aside outside, i.e. the 'mac ingor.'

2 Aire-echta.—He was the champion of the territory.
3 Cumhal senorba.—This was a portion of land retained by the chief in his own possession to provide for indigent members of the clan.
1ρ. corpe conamar achtábaíl luinne, ocuir aile, ocuir treirí, ocuir cuiste, ocuir deichmaine le féin a comainleib ealaír; a nnoirí tuac, a mirechtaíb rile, a comceartaíb plachta, a comainle brechtheman, aicth ni im a tömaíg cubair ocuir acine a mithrítechaíb iar cubair.

1ρ corpe conamar, l. ir co pe ro caomampríg, no po caomampríg amar n-úin pei in achtábaíl ar uc. Ocuir aile, l. ar uc. Ocuir treirí, l. ar uc. Ocuir cuiste, l. ar uc udi ro amarr. Χ comainleib ealaír, l. a comainleib loéta na hébrid. næpsaíocuir 10. Dhearnaíocuir Cinneach. Χ nnoirí tuac, l. a hpróscépsab loéta tuacsa, Lácaimocuir Cope ocuir Thair, l. rep n-Chéim. Χ mirechtaíb rile, l. Rof ocuir Óuiben ocuir Béicse. Χ comceartaíb plachta, l. Lácaimocuir Cope ocuir Thair, l. rep n-Chéim o fhe amach. Χ comainle brechtheman, l. rep n-Chéim, l. do neoch ro bi ar aicth, 1ρ. Epe ocuir Óuiben, l. ríncheá. Αicth ni im caomair, l. aicth a m córmáistí na córthaínu pei aicth a cubair. Ocuir acine, l. na pei mighth o fhe ìle. Χ mithrítechaíb iar cubair, l. do pei na pei híre oíchrach, l. each ni im caomair migh tin, ocuir na eac ar aicth.

**O'D. 94.**

[Arísíbaíl ar fhe no amair; ocuir 1ρ amlairgh sabhth in achtábal 1e ar mur; a cabháit a cionúmn ìm ìtear, no a m-bac n-achur, ocuir a thagmuin ón peichamum tocheidh son buiodhí mar láim ní pe n-anta, ocuir gíll a láimh in peichamum tocheidh tar ce.rdf na achtábaíla per in pe ìim; ocuir munna túmhaidh in brbhuró in bóth eic cuic achtábaíl ar fhe in, do ní achtábaíl tulla do.

25. Μa do beir in brbhuró in bóth per in achtábaíl; láimh in peichamum tocheidh, beirbí in peichamum tocheidh a gíll mar láimnigh mar per n-anta, ocuir cabhradh an bóth leir amairg a rothú anic, ocuir cabhradh a bóth tion brbhuró, ocuir cabhradh in achtábaíl in peichamum tocheidh; ocuir munna túmhaidh in brbhuró in achtábaíl son peichamum tocheidh, l. arísí achtábaíla ar fhe in bóth ó fhe amach; iògalt ocuir bléit, ocuir lochta do anil mar ceird.]

Achtábaíl ar fhe no amair, ocuir 1ρ a hairatnu a beirt mar láimh
Hitherto have been enumerated the distresses of 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 added from true judgments according to analogy.

Hitherto have been enumerated, i.e. hitherto have been enumerated or stated, a stay of one day upon a distress with time. And of two days, i.e. with time. And of three days, i.e. with time. And five days, i.e. all these down relate to the stay. By the advice of the church, i.e. by the advice of the men of the church, i.e. Patrick, Benen, and Cairnech. From the customs of the laity, i.e. from the usage of the laity, i.e. Laeghaire, and Core, and Dairi, i.e. of the men of Erin. From the true laws of the poets, i.e. Ros, and Dubhthach, and Fergus. From the concurrent opinions of the kings, i.e. Laeghaire, and Core, and Dairi, i.e. of the men of Erin besides them. From the advice of judges, i.e. of the men of Erin, i.e. such as were present, i.e. Erc and Dubhthach, i.e. historians. Except what conscience added, i.e. except what the Christians added according to their conscience. And nature, i.e. of the just men besides. From true judgments according to analogy, i.e. according to the true analogous judgments, i.e. all cases similar, but which had not been brought forward.

All these above are distresses with stay; and this is the manner in which the distress with stay is taken: it is brought into a 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, although it was a distress with stay, it becomes an immediate distress.

If the defendant gives the pledge for the distress into the hand of the plaintiff, the plaintiff brings his pledge out in his hand during the period of his stay, and at the expiration of the stay he shall bring the pledge, and return it to the defendant, and the distress shall be given to the plaintiff; and if the defendant should not give the distress to the plaintiff, the condition of the distress arises upon the pledge: expense of feeding and tending and forfeiture shall accumulate upon it.

The above are distresses with stay, and the condition of such is
DISTRESS. in brobudò pe pe n-anta, ocuy langille na hathgabala, pe harrec von pechemam toicheva 1 ropba anta; ocuy na n-apitcop in athgabat von pechemam toicheva tap cenn in gill, poseltoò ocuy bietò vo mutu pe pe notema, ocuy lobarò vo vili ma cenò 5 i ropba viema. Muna h-apitcop in athgabat von pechemam toicheva tap cenn in gill i ropba anta, ma arapa vo biad ap in athgabat, in arapa cetna vo beì ap in gell; no vono co na beì arapa athgabala ap in ngell stiri, [napi, ni ap muhurad tronuce biì in gell], ocuy in heò biì in athgabat, napi in mut uòsì in gill vo qreì no si mu siticen pe onema apir; no vono co tuitcap toiche in a vili, ocuy o siticenep pe onema apir, uì a vili i ropba viema, ocuy o vo bierchep toicheb ina vili, uì a vili iar toicheb, 7ni.

O'D. 94. [Mà vo beùpi in aţżabāl vo pechemum toicheva a brieì lef aìamach, ocuy pòzelt ocuy bietò vo vili ma cenò pe pe notèma, ocuy lobîru o tiepà amàtpi lobèa.

Màr ac muñtachbò na hāţżabāla ânt in brubudò, nochu n-ur-álelo ołìgèò ap in pechemum toicheva in aţżabāl vo lecim ĕada, no cu tucup gell vo pečmumi ułiștèr ina, pe cínj uècenì, ocuy pe emeclano, ocuy pe ūcì in īmuì, ocuy pe nàctlâb.] fênnò am cinadh C2684

O'D. 94.5. Acht aţżabāl tîl aine, ocuy tâul tremeì, ocuy tâul chuchthi, ocuy tâul dechmarde, mà rûdèt ròp nàdînàon na anta a pachchib ìrù a ngarìcep, ach ir miòì bo mònter ampepa a nóichìma. Ir in each nôtà gâb ir péap nàrcapi a mhrùchùmpì. Aţżabāl i pachchì ir cenn gill, ocuy ułișìr ìðì i ropùr ìì mìbleìch, ocuy tichìm ocuy ułírì co dilmame, mani gelltâp ìðì cînt cope, amal irbùì, a m-ùpàchba: "Añào cach aţżabāla tar, put ipeò vîcìm cach aţżabāla taulla cen anào irì."
To be in the hand of the defendant during the period of the stay, and there is a full pledge given for the distress, which is to be returned to the plaintiff at the expiration of the stay; and if the distress be returned to the plaintiff for the pledge, expense of feeding and tending shall accumulate upon it during the period of the delay in pound, and forfeiture shall commence at the expiration of the delay in pound. If the distress be not returned to the plaintiff for the pledge at the end of the stay, the same condition which would be upon the distress shall be on the pledge; or, according to some, there shall be no condition of the distress whatever upon the pledge, for the pledge is only detained until restitution be made, and not so the distress, for the pledge is never forfeited until its period of delay in pound has terminated, or until there has been a suit respecting its forfeiture; and when the period of its delay in pound has terminated, it is forfeited at the expiration of the delay in pound, and when suit is had respecting its forfeiture, it is forfeited after the suit, &c.

If the distress be given to the plaintiff he takes it out with him, and expense of feeding and tending shall be added to it during the period of the delay in pound, and forfeiture also when the time of forfeiture arrives.

If the defendant wishes to redeem the distress, the law does not compel the plaintiff to give up the distress until a pledge is given unto him for the payment of the full amount to which he is entitled, i.e. five 'seds,' honor-price, the payment of the liability, and double fine.

But immediate distresses of one day, and of three days, and of five days, and of ten days, are not allowed to remain on security of stay in the greens into which they are taken, but it is in them the periods of their delay in pound are measured. The person who has taken them is bound to keep them during the periods. The distress is kept in the green until the pledge is obtained, and it becomes liable for expenses of tending in the pound, and there is delay in pound, and complete forfeiture, unless a right and proper pledge has been given, as is said in the Brathchae: "The stay of every immediate distress with time is the delay in pound of every immediate distress which has no stay at all."
Distress. Acht aghabal tul, 1. bepan imoch co hopann, 1. acc na hath-gabal bepan an in tulla ca, an mi naa nae name, 1. in go po no clain aimpied an anaw yue, ac e o punn amach. Taot treep, 1. riy bi no imach e pree e lao to ut, na cen. Taot chueith, 1. pice.

Taot dechmaroe, 1. pice. Na puire, no nae patep, 1. nochan por-taithen a ponnat am anaw a ut illam cinnay. A patep bin yuir a niaibthep, 1. in pecheman cocheva, 1. in puic a pun gahabtap in aghabal; 1. nuc bie anoo, tanig 1. yu tulla, 1. ir tull anah eoca—80. Achi ir inib vo mister aipnm a noithma, 1. ac e ap iriub i heremmatseep a bie co po puuchai a teoma tep anah ocuy victim.

A noithma, 1. labo to cen. 1r in each neta gath ir pain napcaip, 1. en pontwel, 1. ir in each po gabup in aghabal, 1. riy pun ponnauithen abet ma uruie anaa corp i pacta. C' mstructivih, 1. riy pe anat. Achtgabail 1. patep er cinn gill, 1. in cinnay [a]nog 15 gab, 1. cen pontwel, 1. pah a cenn, 1. racch cen in gill yet. 1. rupar, 1. cen, 1. i marap mnoata. 1. jri mbleitch, 1. in tynemall, 1. log pin poyanna ocuy mane. Ocup votthi, 1. na cinc peat. Occur votiri, 1. in cinet na hathgabala inil. Co vitmaine, 1. corp vita maine vo mani sellett viib cip corp, 1. muna etcap gill cen a cenn vo 26 pun nppe iar cee corp. Anac each aghabal tap yet, jre, 1. in pe nppe ambi in aghabal/ari puth anath iar cinnay am respote, cip bleit, cin lobob vo ut, ma cinn, ir o pe nppe a cee respote ocup bleit 1 cin na hathgabala tulla cen anaw iru, acc respoteo ocur bleit vo ut ma cen 1 corp, 1. bio anah pop each aghabal irp iar yu 25 coc cinet; 1. yuic mimum po cecop 1 cen na hathgabala tulla, 1. np pe a anat ocur a acarp ocur cee peat 1 lobob vo e ta pin amac.

1. leacair?

lecair 0'c 2685

aheo vo ni aghabal tep ur vi comperfanna vo gabail. 1heo vo ni aghabal tulla vo, napal rop irel vo gabail.

Aghabal tulla po yui, ocur ir e a hapna a hnett vam peche-man cocheva co rop dihene po cecop 1 naap a gabala, ocur respoteo ocur bleit vo pith yu (no le) pe pe nance, ocur viema, ocur lobob vo ut in cen 1 popa viema.

Cetup kepndite behup in aghabal rop tullata: vixiam c. 2685. ret, ocur viixam noame, ocur napal vo irel, ocur cipch. [Occur 25eup, 1. np pop in pecheman cochez, no ap pepan, ocur ni

1 Measures.—A measure of wheat, of barley, and of oats is here alluded to. Vide c. 561.
2 'Dislaim.'—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 stay 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.' And delay in pound, i.e. the five 'seds.' And forfeiture, i.e. from the debtor, of all the distress. Complete, i.e. so that the property in it is forfeited. Unless a right and proper pledge has been given, i.e. unless a pledge has been given for it according to law in a proper manner. The stay of every distress with time, &c., i.e. the period during which the distress with time is upon stay in the hand of the debtor without expense of feeding and tending, without forfeiture being added to it, is the period during which expense of feeding and tending are added to the immediate distress, which has no stay at all, but expense of feeding and tending are added to it at once, i.e. there is stay upon every distress with time with the debtor; but delay in pound commences at once upon the immediate distress, embracing its period of stay and driving, and there are five 'seds' for neglecting to redeem it from that out.

What makes a distress with time of it is a person of the same rank as the debtor taking it. What makes an immediate distress of it, is a chief taking it from an inferior person.

The following are immediate distresses, and their condition is that they are to be brought by the plaintiff to his own residence at once on being taken, and expense of feeding and tending shall accumulate upon them during the period they would have been in stay, and during the delay in pound, and forfeiture shall commence at the end of the delay in pound.

Four things cause a distress to be immediate—viz., 'dighlaim' of 'seds,' and 'dighlaim' of persons, and 'chief from inferior,' and 'territory,' and territory is here applied to the residence of the
DISTRESS.  

Senchuf Mór.

11 246. 21-2.

C. 2686

\[\text{Senchuf TTlotx.} \quad \text{DISTRESS.} \quad \text{cruc cruchon ceT).} \quad 1 \text{fe-6} \quad \text{if TJiglaini fer arm na feoic piarainati} \]

\[\text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanajari; } \quad \text{QijL, b*i<i;} \quad \text{anuafanaj}
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.

'Dighlaim' of persons relates to father, and son, and grandson, and brother, and wife; whatever is immediate to a person respecting his own liability is immediate to him respecting the liability of these five persons, and whatever is not immediate to him respecting his own liability is not immediate to him respecting these; and though it should be immediate to a son respecting his own liability and respecting the liability of the said five persons, it is not immediate to him respecting the liability of any other person except the two hereinafter mentioned, viz., the fugitive who has absconded from his tribe, and the fugitive who has absconded from his territory.

"Chief from inferior" means the distress which one of the septenary grade takes from one of lower grade, or the church from all; it is an immediate distress.

"Territory" means every distress which is taken outside the territory, i.e. whoever he may be to whom debts are due, if they are due outside the boundary of a province, the distress is immediate; and as to 'dighlaim' of persons, which is one of the four conditions that make the distress immediate, the way it is taken is in connexion with one of the other three kinds, i.e., 'dighlaim' of 'seds,' or "chief from inferior," or "territory."

These are immediate distresses of one day: distress for division between heirs; distress for a fence, about the pledge for corn fields, and grass fields; distress from a suitor who evades the law; distress for a contract which is not kept; distress from a witness who is not truthful; distress from a surety who evades justice; distress from a hostage who violates his honor; distress of cattle which are in possession; distress from a houseless person who evades fosterage; distress for the erecting of a fort; distress for a loan; distress for barter after evading; distress for the stock from him
1st aithgabail talt aine, &c. rce wpo na hithgabala breagh air in tellttae m& m& n-aff. Aithgabail mairde scir comorbaib, &c. peorc air m& reacab a n-aithbair eoc, ocr aca pamm acair; &c. ame oileag. a treiccat, &c. rce aire i n-aithbair m&nairce eecermj, ocr ir nepam cogair, &c. no m& pamm a reicam, ocr nepam in r& ocr& in bwnpa p&n in tan, aca acaic name corp in reparo, ocr oileag air nom bheata corp tulla; in tan impho aca anap ecreic taur reic, nemperam in rop ocr in twp ino oachm amparo. Aithgabail timime, &c. in a venam, &c. in aithgabail gabair in nemveram na hime bih corp na twp airpa ocr rop na raic& peorc ocr ir &tun corp in Telllpareneoch, &c. Telll corp freagall m& fochic corp tellttaic. Peim 5&th. &c. arpa, &c. ame oileag, ocr ir nom oceartsa breicic tulla; arra rop pochad breicic e cúch, ocr ocaic corp oileag beicic co achac. Vide supra, p. 213.

O'D. 98.

Bread Air? (Bhul P. 5°)

Vide supra, p. 213.

1 Poor conditions.—
who has not supplied the food-rent, and for the fosterage-fee from him who has not performed the fosterage; distress from heirs who divide the contracts of the father; distress for the share in the kiln, of a mill, belonging to several, in an old bond-vassal to whom the heirs were entitled, in an old caldron, and the proper food-rent of the chief, which must be supplied by the heirs.

These are immediate distresses of one day, i.e. these are the distresses which are brought out immediately for the period of one day. Distress for division among heirs, i.e. their father had left 'seeds' 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 'seeds' of one day of their father between them, and they are necessary 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 'dighclaim' of 'seeds' causes it to be immediate; but where there is a stay of three days above upon it, the grass and the water for use are then not articles of necessity. Distress for a fence, i.e. for making it, i.e. the distress which is taken for neglecting to make the fence which is between the corn fields and the grass fields, and it is for this the relieving pledge is given, i.e. a pledge of two 'screpalls' for violation and trespass. About the pledge for corn fields, i.e. fields of corn, i.e. it is due in one day, and one of the four conditions causes it to be immediate; suing from many extends it to five days, and denying that it is due extends it to ten days. Distress from a suitor who evades the law, i.e. the three persons took in hand the advocacy of 'seeds' of one day and contract-binding, and witness of 'seeds' 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 seize 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 'seed' 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 'seeds' as laid down in the law of Beroule; but he is free if he does go. Suing from many extends the time in each of these cases to five days; denying that it is due extends it to ten days; one of the four conditions causes it to be immediate.

According to another book these three took in hand to effect advocacy, and contract-binding, and evidence respecting 'seeds' of one day, and the reason that their liability is not that of a kinsman is, because they are not obliged to pay it.
Distress from a witness who is not truthful, i.e. distress which is taken from the witness who does not come forward to show the truth of his evidence, i.e. after its denial by himself, i.e. the evidence respecting a 'sed' of one day; and one of the four conditions causes it to be immediate. Distress from a surety who evades justice, i.e. until he detains; or he is a surety for advocacy in this case.

These two undertook security for advocacy for a 'sed' of one day, and security for providing a hostage for a 'sed' of one day, and the reason that their liability is not that of a kinsman is, because they had not undertaken to pay it. And "one of the four," &c.; or if they had undertaken to pay it, they should pay it as in the case of the liability of a kinsman.

Distress from a hostage who violates his honor, i.e. it is the same as the surety with respect to the levying. Who violates his honor, i.e. who absconds to his shame; it is a 'sed' of one day, and "one of the four," &c. Distress of cattle which are in possession, i.e. a person's own 'sed's' in his presence, and he has evaded respecting them before the suit, i.e. or 'sed's' of one day were due of the father in this case, and the father has left of his own 'sed's' 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; 'eisteek' 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 'sed's,' &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 'sed's,' &c., i.e. one brother takes it from the other, i.e. chief from inferior. Distress for a loan, i.e. 'sed's' of one day were given as a loan in this case, and there is a stay of one day upon it, and 'dighlaim' of 'sed's,' &c., causes it to be immediate, i.e. the distress which is made. Distress for barter after evading, i.e. 'sed's' 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 'swim' from inferior brings it to three days, i.e. the restitution of the food here has a stay of one day, or the person is a stranger. For the fosterage fee from him who has not performed the fosterage, i.e. the father takes distress for the restitution of the food and clothing of the son, or for the restitution of the fosterage fee, i.e. in this case no part of the fosterage was performed; but in the former case a small part of it was performed.

There is a distress for which a fine of three 'sed's' lies; three
Distress. toicheoda a nnioljgeo atzagala orima mpu iari, 1. a zagabail em auri, cim trofaro, no tar tasmijn cim, 1. 1. mpu reosto brobaur oia nelor oia pechemum toicheoda gin zella gin etirne, ocip camu— pectnao maipbea—muma taqjao iati; ocip viabla in bire ocai sotialba pia, ocip mpu reost elorode in lu, ocip mpu reost a nellegen orima mpu iari. Oia toimictn, bia ocai viabla pia; ocip mpu reost elorode ocip mpu reost a nellegen orima mpu iari. Oci ocip let camu mpu o brobaur ma rotingabao do pechem aca breit co ppm eclair po mu, im elo motto mpu iari. Camu mpu o pechemum a roxal aitzagala in lu tar crive cen a breit co ppm eclair po mu, ocip mpu elo mpp iari; no ano breit oia etis retabm a cri cm a breit co ppm eclair po mu, ocip mpu elorode orima mpu iari; ocip camu mpu o brobaur ma rotingabao do pechemum tar na breit anac tar cri, ir lu eo motto mpu iari, ocip tar na breit co ppm eclair po mu.

Oia te no no brobaur o ineadjuro a aitzagala tar cri, ocai co
tarpe zealla ocip atime via cim do pechemum, ocip ni zabad
uada, plan no a toxal iuara/ cm toiche oic a hafic rop iclua.

Ma aras ocai trofaro imohro vo bera brobaur pop peche-
umm toicheoda in a aitzagala, ocip mtpimicthep, ocip 1.
cutumma pia a helorioce ocip a nelob uini vo maic ini pop pietb
25 ogai ini na ini pefvi co rati, ocip mtpim pectnao maipbea,
ocip mtp boikla mbi bo amiti no puetntari; aet zahvi in
pecem iari, na toeti cutumma in pez no zahmtari air. Tar.
Oia ticamichep, mpu elo, 1. plan no brobaur o inaiblu no zah o
pecen mail pez in inach ro, ap cutumma imohro pietb ocip
20 brobaur mpu ro, ocip roxal tar criich o pechem cm a breit co
ppim eclair po co muz, aet co tes patem. 
'seds' are due of the plaintiff for unlawful distress taken in a cow-shed, i.e. for taking it without notice, without fasting, or after tender of his right, i.e. three 'seds' are due of the defendant if he should evade giving to the plaintiff pledges or a hostage, and a 'cumhal'—the seventh of that for killing—unless food was offered; and double the food, and double the debt, and three 'seds' for absconding with a small debt, and three 'seds' for not permitting the use of a cow-shed. If food has been offered, it is food and double the debt, and three 'seds' for absconding, and three 'seds' for not permitting the use of a cow-shed. But there is half a 'cumhal' due of the plaintiff for taking distress for a small debt from a territory to a principal church or to a king, and when he did not evade respecting the cow-shed; and half a 'cumhal' also is due of the defendant if he retakes it from the plaintiff while bringing it to a principal church or to a king, for the purpose of avoiding the cow-shed. A 'cumhal' too is due of the plaintiff for carrying off a distress made for a small debt across a boundary without bringing it to a chief church or a king, and without avoiding the cow-shed; or for bringing it to his own house from a territory without bringing it to a chief church or a king, and without avoiding the cow-shed; and the defendant also shall be fined a 'cumhal' if he retakes it from the plaintiff after his having carried it off over the boundary, and after having avoided the cow-shed, and after having brought it to a chief church or a king.

And if the defendant goes in pursuit of the distress beyond the boundary, and offers pledges and a hostage for it to the plaintiff, and that they are not taken from him, he is safe in taking it from him, and there is no suit necessary but simply to retake it.

If, however, the defendant should serve notice and fast upon the plaintiff for his distress, and that he is not responded to, then the fine upon him (the plaintiff) for not responding is equal to that to which the defendant subjected himself at his house, by evading, as regards the twice three 'seds', and the 'cumhal', the seventh of that for killing, and as regards the double of the food as was said above; but the plaintiff, after the suing, takes a fine equal to that which he took at first. If tender is made without absconding, the defendant is safe in having taken the double from the plaintiff together with this fine, for the acts of the plaintiff and defendant are here equally illegal, the distress having been carried beyond the boundary from the defendant without having been brought to a chief church or a king, but to his own house.
DISTRESS. Cúic riosi tóin ó ríthcnaion mi tholúseach aíthshála dromha μν ιαρ, ocuir ma gabail cir apri eis turoscar na tarsh taifigh eire o ta la muir. Cúic riosi tóin ó hínsháro via neithó ríchchinn cir gella, cir aithne, ocuir cumul—ríchtarad máthá—mína taíthe shuair; ocuir diabh, ocuir diabh μia ocuir cumul eloróise, ocuir cúic riosi a ndúirtéad dromha μν ιαρ.

Leit piach gáití, a tosail aíthshála, ó ta la muir, a crié co rímm echnír no μιξ, ocuir nír eoró in dromha μν ιαρ. Leit piach gáití tóin ó bhrúoir ma róinshábal do ríchchinn a crié oc a bhreó co rímm echnír no μιξ, iap, nelóid i dromha μν ιαρ.

Uáis piach gáití tóin ó ríchchinn aíthshábal ó ta la muir tarsh crié eis a bhreó co rímm echnír no μιξ a crié eis a elóid in dromha μν ιαρ.

Cúic gáití tóin ó hínsháro ma róinshábal do ríchchinn ma aíseit tarsh criach, ocuir ro eoró in dromha μν ιαρ; iap, iap na bhreó co rímm echnír no μιξ a criach iap cumúma ríach a tosail, amui arinbaitéinir, do ríchchinn ocuir a róinshábal do hínsháro do iap na gnéidh po uile, amuil arinbaitéinir an ríell buí ar tóir.

Ombhur aíthshábal do cum ecalpa, iap taíchtaib arainn ac na hítreib, ocuir leith piach ríim ma bhreó co neich iap iap na apar uchr; ocuir leith piach ríim ma bhreó μιξ a róinsh réin po cótmá, cíoaicp aímbhur, ocuir leith piach ríim ma bhreó po cótmá tarsh crié; ocuir iat tin a tosail co rímm echnír no μιξ a criach.

Oíthimh trieúr por, caé náchshábal, iap trieúr co níríshámna caé aíthshála na mbe ríim, no co táicait ba ríim ma cenn iap, na hínshábal, iap cúic lai ci eic iap na hínshábal ci bu ríim ma cenn; ocuir oia mbe teopia criécha etúrpa, no ce beó tin iat iat oír
There are five 'seds' due of the plaintiff for illegal taking of distress in a cow-shed, and taking it away without notice, without fasting, or after the tender of his right, from a small debt up. There are also five 'seds' due of the defendant, if the plaintiff be evaded without having been offered pledges or a hostage, and he pays a 'cumhal'—the seventh of that for killing—unless he had offered food; and double restitution, and double fine, and a 'cumhal' are due for absconding, and five 'seds' for not permitting the use of a cow-shed.

There is half the fine for theft, for carrying away a distress, for any thing from a small debt up, from a territory to a chief church or a king, even when the cow-shed is not avoided. And there is half the fine for theft due of the defendant for recapturing it from the plaintiff in the territory while he is bringing it to a chief church or to a king, after having avoided the cow-shed.

But the full fine for theft lies against the plaintiff for carrying a distress, for any thing from a small debt up, across a boundary without bringing it to a chief church or a king in the territory, without avoiding the cow-shed.

The fine for theft also lies against the defendant for recapturing it from the plaintiff when he is carrying it across the boundary, and that he has avoided the cow-shed; it is after bringing it to a chief church or a king in the territory that the fine for carrying it off by the plaintiff, as we have said, is equal to that for recapturing it by the defendant, in all these cases which we have mentioned above.

Distress is carried to a church, i.e. because it is regarded as the proper place in the case of the humble people, and there is half fine for bringing it to any person of lower grade than the Aire-ard; and half fine lies against a person for bringing it at once to his own habitation, whatever his claim may be, and half fine lies against him for bringing it at once over the boundary; but it is right to carry it off to a chief church or to a king in the territory.

There is a delay in pound of three days upon every distress, i.e. three days till the delay in pound of every distress for cow-feeding sets in, or until cow-feeding is added to them after taking them, i.e. they are for fifteen days after taking them without cow-feeding being added to them; and should there be three territories between
224 Senchuf Möp.

Distress. cfuchaib er; ufvp,u tn T>O fume [cuicte caca cliche] con 7>ic cuicTe, ocuf if mi fechnon, ocuf if vechnmur piach reji each atchzabaal; no ono if ap vechnmar piach atchzabaal, no vechnmar piach reji each atchzabaal.

Senchuf Möp.

Addition on O'B 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.

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 if it be agreed that the equivalent of the fines be taken in one distress for the wounding of a man, it is not agreed to levy it or to give it on its own account.

Another version:—Whatever distress is taken for theft and plunder, &c., i.e. though a man is entitled to ever so much of 'erie'-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.
Senchur Món.

DISTRESS. 1 ἐγείρη μονήτερον ἀσ ἅβαλα ἀθῆσαβαλα μεθέλοσαμ ἐν ὑπερ-

O'D. 618. ὕπατε, ἵνα τιμῆ, ὅποι [commend. tuante], ὅποι ἕτοι-

να ἐπιστο, ἐγείρω ὁ παῖς ἁμαρτ. ὁ ὅποι ἔκανε ἡμᾶς, ἐγείρω

παῖς ἐν τῷ δοσέσθαι, ὅποι παῖς εἰς ἑαυτὸ τίνη, ὅποι ἐπιστομοῦ τα

ἐνα ἔθνος.

Nach athenabal ὅποι ἐγείρω ἀσ ἅβαλα 7ηλ., ἵνα μον.

ἀσάρα ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ, ὅποι ἑαυτῷ, ὅποι ἑαυτῷ,

καὶ ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ.

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καὶ ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ.

καὶ ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτῷ, ὅποι ἐν τῷ ἑαυτώ
Seven things are necessary at the taking of the distress from a kinsman in 'Urradhus'-law, i.e. level land, security of territory, the land of ancestors, three driving it out to four, notice by track of the cattle, notice by the third word, and notice without any stay whatever, and a witness whose honor-price is equal to the value of the distress.

Every distress which is taken for theft and plunder, &c., i.e. however great may be the amount of what he claims for thefts, and robberies, plunderings, spoils, and incursions, he cannot take in distress more than six cows. The time he can do this is when he is entitled to more than six cows; and if he is entitled to six cows only, or less, he shall then take less than this in the distress.

Distress from heirs who divide the contracts of the father, i.e. the '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 daire' he left with them, and the reason that it is not the liability of a kinsman is because it is a 'sed' of one day, and "one of the four," &c.  

Distress for the share in the kiln of a mill belonging to several, i.e. after the same manner, and 'dighlaim' of 'seds' between them, if it be known that the share of each and all of them was there, i.e. one brother takes it from the other. In an old bond-vassal whom the heirs are entitled, i.e. though he is old he is necessary for doing work, i.e. for the old bond-vassal to whom the heirs are entitled, i.e. respecting their share of him, and "one of the four," &c., i.e. an old family, or an old dependent, i.e. one brother took his share from the other of all these things, and there is a stay of one day upon it, and 'dighlaim' of 'seds' causes it to be immediate. In an old cauldron, i.e. though it is old something is made out of it, and "one of the four" also, &c. The proper food-rent of the chief which must be supplied by the heirs, i.e. the restitution or distress for the food-rent of the chief of first claim has a stay of one day, and "chief from inferior" causes it to be immediate, i.e. restitution of the food-rent by the heirs who took the place of their father, for it is their own liability, for they undertook to pay it, i.e. the chief receives it, and it is after he has bound the heir to it; or one brother takes it from the other.

Distress for a thing given in charge; distress for the support of a champion; distress for taking care of a son from the dead breast of his mother; distress for a sick man to take care of him after he has become incurable.
Distress. 

Chagabail aíene, 1. ye cæ artic aíene ann, occup ye eem no cæ tve, occup m ve on ecca. Chagabail poct vea eipr, 1. veiglam ye, 1. achgabail gabchan imin m rochaisrij cæmnu na cuait—m bo meic; occup m brachair no loe a cæt aí in cæle no, occup ye ane dlepp a trachtm; m ve on ecca. 1. brachair gabap vareile im n eis mair a cota no bon mir, 1. min bon rochaisrij cæmnu no naimo b a bereap, 1. bo bata na plata. Chagabail vinsgala meic vei meap chich a machap, 1. veiglam ye, 1. pne gabin, 1. m ciç ai in ben, occup ye mairb in ben, 1. iap. neceab a machap; no yono ye ciç eis na laehe, 1. na troch in a machap, 1. achgabail gabin im vinsgala in mei no ciç na machap maipb, war im ala o marieba, a beir lebap, 1. narem in bata occup in teccach no cætve mair. Chagabail hwichip vo vinsgala, yap nof- roitpar, 1. achgabail gabin m vinsgala in mir yinup, iap no tece, 1. m pein no imin in cæp ye gabin. Iap m ve ipo, 1. iap na [vo] ye /.

"Cive ar na anat na haghabalga ro?" Nin. Ar yene rappaqib no vo peiehet, ni rogna laim laim; ni oam eneslamo anao cach lep ber oir aupognun occup m-chongulnu occup ni ber oir eneslamo. 10f'e in vo rpaqaha muda peiehet uile.


11. ni oami eneslamo anao, 1. nocha noqamnu anao ye naa anao name (yon, 1. ni clammp veo oir na henhec, in eneslamo, ao eescape 20. vo oir oir rach cach name). Veir niu aupognun, 1. naa vea, 1. a wul ronquahab atimu occru maite, 712; inchonglum, aupach, 1. m a ciem, no go veoem a atimu, no ciu inu na muiroe, 1. imaitli re nech enle, 1. in ciu a compraci, 1. vo rochaisje. Hie ber oir eneslamo, 1. ber pot trebhair, 1. anao ye na ri ar eneslamo na 713. hong ai excepy, 1. trimarup in toba vo atimu occru vo maite, 712.
Distress for a thing given in charge, i.e. a ‘sed’ of one day was given in charge here to a person, and he consumed it, and “one of the four,” &c. Distress for the support of a champion, i.e. a ‘dighlaim’ of ‘seds,’ i.e. a distress which is taken for what supports the champions of the territory—the fat cow; and one brother left his share upon the other, and in one day it should be forthcoming; “one of the four” also, &c., i.e. one brother takes it from the other for having paid for him his share of that cow, i.e. for the cow which the champions provide; from enemies it is taken, i.e. the cow which feeds the chief. Distress for taking care of a son from the dead breast of his mother, i.e. ‘dighlaim’ of ‘seds,’ i.e. it is the tribe who takes it, i.e. the breast is put for the woman, and the woman is dead, i.e. after the death of his mother; or it is a pap without milk, i.e. the mother is in a decline, i.e. it is a distress that is taken to remove the son from the breast of the dead mother, for the book says: “No nursing is done by a dead breast,” i.e. the food and the clothing consumed by him are articles of necessity. Distress for a sick man to take care of him after he has become incurable, i.e. a distress which is taken to take care of a sick man when he is incurable, i.e. the man who had inflicted the wound is he who takes it. ‘Iarna difoilgidh,’ means after he becomes incurable.

Why have not these distresses a stay? Answer.—From the two maxims which give relief, “hand does not serve hand;” “honor-price does not afford stay in any behalf in which service and aid are due and honor-price is not due.” These are the two maxims which relieve all. X

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 serve thee thy hand, because thou art not exempt, i.e. the hand of the sensible adult who took the distress does not serve gratuitously the hand of the sensible adult whose distress has been taken here, longer than the time during which he will be bringing the notice of the immediate distress without expense of feeding or tending to him, i.e. the hand of the one brother does not serve the hand of the other sensible adult brother, to move his share with respect to the kin like a mill, &c. Honor-price does not afford stay, i.e. it does not afford a longer stay for the honor-price than one day; (i.e. what is due to the virgin for her honor, the honor-price, this is allowed as an exception in behalf of the virgin beyond every other person). In which service is due, i.e. the food rent of the tenant-farm, i.e. what is on account of hostage and surety, &c. Aid, i.e. to a few, i.e. about his own liability, or it is himself alone, or any one of his people, i.e. together with another person, i.e. about the liability of his relative; i.e. to several. And honor-price is not due, i.e. which is upon security, i.e. there is a longer stay than that upon the honor-price of the virgin as an exception, i.e. in like manner is the levying of the hostage.
Senchur Môr.

The text is not clearly legible due to the quality of the image. It appears to be a section of a historical or legal document, possibly discussing distress or some form of legal action. Without clearer visibility, it is challenging to transcribe accurately.
and the surety, &c. These are the two maxims, i.e. these are the two perfect rules of knowledge which relieve all:—"Hand does not serve hand;" "Honor-price does not afford stay," &c.

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.

What cases of these extend to three days? Hosting, rent, an assembly, service of attack, and service of defence, the failure to supply the feast of a king, the inviolability of the interterritorial law of a king, the safety of a hostage, a road, a high road, stock in return for which food-rent is due, the maintenance of a first wife, the keeping up of the rent of a sick person, satire, 'airer'-fine, compensation, disturbing a fair, a quarrel in an ale-house, disregarding a notice, the injury of thy chief, working a valuable horse, taking
beim nailllech nado nepitau cuacha, tecon polad mheire-heman, bancloth buimzard ron cuaca vo eparidhur;
eprowen no mic, do moza, di mna—on w’inchub, aich-
cuma do conlomna, aitome alcoime, peoie aenai5, letpia
scumpchirge, mezh maare, facbal obele itip bu ocup
laesa, utba itip, pepah, airobe naundiel5.

1 Stay.—The stay ('anadh,' ) of the immediate distress was a fixed period, during
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.
SENCHUS MOR.

233

an oath which the country does not confirm, withholding his fees from the Brehon, to take from the Brewy that which makes him famous in the territory, injuring thy son, thy slave, thy wife—which is a blot upon thy honor, maiming thy chained dog, injuring the utensils of the altar, the 'seds' of a fair, the vessels of an ale-house; withholding the toilet requisites, leaving the way open between cows and calves, making gaps between grass fields, making pointed stakes.

What cases of these extend to three days? i.e. how great or how many are those things which have use, the rights in respect of which have an immediate distress with three days stay? i.e. instead of three days with time, i.e. the thing which is a necessary of life, and is subject to a distress with time, having a stay of the three days, becomes here subject to an immediate distress with a stay of three days. A hosting, i.e. the fine for failing respecting a hosting has a stay of three days, i.e. whatever hosting, &c. Rent, i.e. half, i.e. whatever rent of the three rents, &c.; double of it is taken in three days, i.e. the 'smacht'-fine which is for all these has a stay of three days, and 'chief from inferior' causes every one of these to be immediate. The failure to supply the feast of a king, i.e. the fine for the failure has a stay of three days, and 'chief from inferior,' likewise. The inviolability of the interterritorial law of a king, i.e. he is entitled to full 'eric'-fine for the violation of his interterritorial law notwithstanding his inviolability, and 'one of the four conditions' likewise, i.e. the king has honor-price for the breaking of his interterritorial law, and he himself is the hostages for it. The safety of a hostage, i.e. the full 'eric' fine to which the hostage is entitled for causing honorably upon him. A road, i.e. a small one, i.e. to which there is a fence. A high road, i.e. a great one, i.e. to which there is no fence, i.e. a great road to which all by paths and by roads extend, i.e. the 'smacht'-fine for not cleaning the roads has a stay of three days, and 'one of the four conditions,' &c. Stock in return for which food-rent is due, i.e. restitution of the stock of the chief of second claim; its 'smacht'-fine has a stay of three days and 'chief from inferior,' likewise, &c., i.e. free stock. The maintenance of the first wife, i.e. the support of the first wife for the space of three years, or always, and the second portion of the double seizure for the food; and 'one of the four conditions' likewise, i.e. the support of father and mother, fool and lunatic, has a stay of one day, and every other support has a stay of three days. The keeping up of the rent of a sick person, i.e. for continuing the rent of the sickly person, i.e. double of the rent, i.e. the 'smacht'-fine which is for it is what is referred to here. Satire, i.e. honor-price, i.e. for the full, 'chief from inferior,' &c. 'Airer'-fine, i.e. upon the seventh, i.e. with honor-price; 'chief from inferior,' &c. Compensation, i.e. the twenty-first part due to a person; or, it is the body-fine for an unintentional offence, where it happens to have a stay of three days, or for causing a person to blush. Disturbing a fair, i.e. by fighting there, i.e. smacht-fine;
In tana hiar pop cae ret, iri beonta olcuar maquit, t e pe tairpre tugh cae reot, i. pi na luchrei ari aine, pi na bo mihaergi a truiri, pi na ramairce olcuar na oarirse olcuar a dubreca ari cuici, 7ir.

Tecon pola tu britheman, i. na tecthap i. na polaio cupro
on britheman, na aclince, eneclam ar truiri; ni von cecapa, i. miabla na aireve. Uiscloth bruagair pop truira do eipirbho,
aipernub i. in mhirbho i. na inneam a eneclench eir na ceitaib, i. na ba mihaerg, na na nucha pepa; olcuar i. von cecapa, i. reot truiri tugh, no ir leit pin. Eipergain do mic, i. reot aine no loit, i. eneclam ar truiri; olcuar i. von cecapa. Do moe, i. u. Oi mona, i. ocpam i. inhr, a mhaolrail a o raphaid. On 10 11 chuab, i. pen; i. ir on a tineic eipergain do mic olcuar do moe; in eneclam uin am
ar truiri, olcuar i. von cecapa. Chechuma do conlomnai, i. ene-
clam do coma co hait no c[n] hafa von com buir aru Lomann; in eneclam, olcuar i. von cecapa, i. a rinacht pho a trnse pop ain. Come ai tme, i. cauch olcuar caitelb, olcuar i. h-aipirg eipirm; in eneclam ar truiri
olcuar pop 1hr, i. a rinacht olcuar aitein pop ain, i. a 1athering. So cre i a enaig, i. in ruim vchig, i. na reot saighcher do hait i 1-nach, olcuar i nanugh eipeagi, von cege cetai, i. in tan nach aipiri aipiri in eneclam, olcuar i. von cecapa. Leperg cuirphitige, i. in tan nae
nepam, no in ruim bhuain cuirphitige, eneclam, olcuar i. von cecapa, i. a 1athering. Meas mairg, i. etach olcuar, olcuar gitairc, i. in 1oetan, 135 olcuar i. amuir a oiteana in ceuta; olcuar a 1athering ar truiri, no 1athering

1 Not at the time of mass.—In O'D., 105-6, the reading is “a cup and a chalice, i.e. in which mass is offered every Sunday or every day.”
SENCHUS MOR.

lawful honor-price with a stay of three days for it; "one of the four conditions," DISTRESS.

dc. 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, 'a ndus,' 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-sire, or an Og-sire, i.e. a certain oath respecting honor-price when he has not great influence in the territory when it is proof of binding debts, i.e. the territory require an oath, and they are not able to give a longer time for it than three days, i.e. the time for proof of the incalf cow, and the stay upon the distress which is taken for it is three days; and 'one of the four conditions causes it,' &c.

The stay which is for every kind of 'sed,' both live chattels and dead chattels, is the time required for the proof of each 'sed,' i.e. the proof of the milch cow in one day, the proof of the incalf cow in three days, the proof of the three-year-old heifer, and of the 'dairt,' and 'dartadh,' is in five days, &c.

Withholding his fees from the Brehon, i.e. if any part of his wealth or of his fee of a twelfth be kept from the Brehon, honor-price shall be paid for it in three days; "one of the four conditions," &c., i.e. double the twelfth. To take from the Brewy that which makes him famous in the territory, i.e. to take from the Brewy the thing which makes him honored among the people, i.e. the incalf cows, or the barren hogs; and "one of the four conditions," dc. 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," dc. Thy slave, i.e. same as the last. Thy wife, i.e. an injury the most intolerable, by striking or violating. A blot on thy honor, i.e. thine own, i.e. the injury done to thy wife or thy slave is a blot on thy honor; the honor-price which is for it has a stay of three days, and "one of the four conditions," &c. Maiming thy chained dog, i.e. honor-price to him quickly or lawfully for the dog which is kept bound by a rope; there is honor-price for it, and "one of the four conditions," &c., i.e. there is 'smacht'-fine here and restitutions 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," dc., 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," dc. 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," dc., i.e. double. Withholding the toilet requisites, &c., i.e. the white cloth, and the 'ultairic,' 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 'inseid' and the washing, i.e. the honor-price, and "one of
And one of the four conditions, &c.—The contraction in the Irish m. in probably stands for in von cethapúa.
the four conditions," &c. Leaving the way open between cows and calves, i.e. the honor-price has a stay of three days, and "one of the four conditions," &c. i.e. the 'smacht'-fine or double the milk. Making gaps between grass-fields, i.e. 'seds' of one day were injured in the case, i.e. there are five 'seds,' i.e. two cows for every stake, with a stay of three days, i.e. 'smacht'-fine and "one of the four conditions," &c. Making pointed stakes, i.e. like thorns, or like spikes; i.e. cutting them until their points are sharp like thorns, i.e. this is cutting, but the previous case is loosening; and "one of the four conditions," &c., and 'seds' of one day's stay were injured by the fence, "and the kinsman," &c.

Why are these cases fixed at three days? That every one may give perfect security respecting it. Why is there necessarily a stay of three days upon what is failed in? Why, too, do they not extend to five days or ten days? Because honor does not admit of longer stay.

Why are these cases fixed at three days? i.e. for what or wherefore are these cases fixed at three days (i.e. to three days) rather than five or ten days? That every one may give perfect security respecting it, i.e. that every one may give the proper thing which is due of him during that space of time; or until he gives to one his noble security for what is due, that it may not be failed in. There is necessarily a stay of three days upon it, i.e. it is necessary that there be a stay of three days' time for distraining; or it is necessary that there be a stay until the 'sols' be proved, which is due of him as k is, unless three days, or five days, or ten days, has elapsed. Why, too, do they not extend to five days, i.e. why, then, is it not a stay of five days or ten days that is allowed them? Because honor does not admit of longer stay, i.e. because honor-price does not admit of a longer stay than that upon it, i.e. the surety, i.e. there is a stay of three days upon the 'seds' of three days.

These are the immediate distresses of five days: for distraining the heir of a dead man, for satirizing him after his death, for proof of secret murder, for its 'eric'-fine after its discovery, for carrying off an animal's covering, for taking care of the son of a harlot, for the right of a poet beyond a territory, for satire of an unascertained kind, for the blemish of a nickname, for the false suing of a son in land.

These are the immediate distresses of five days, i.e. these are the distresses which have become immediate, upon which there is a stay of five days, i.e. those which follow are 'dighlaim' of 'seds' or 'aird nemidh,' i.e. that which has necessarily a stay of five days in distress with time, has here five days in the imme-
Hite aíthshábaít túil chuicthe i ro. Ro ceth uasainirc de chuicthe i cuic, cuma la/cuic cinta dothiasach each ae ar a laim, co mhi cuicthe cim cuicíp, acair, ocuir mac, ocuir ua, ocuir bhradhair, ocuir ben. Cuic cinntadh each ae río, 

1. cin laime, cin coípí, cin tengan, cin bel, cin rula: cin laime, de gún, no gáit, no mímair; cin coípí, díbhéime, no poiminteacht míshúna; cin tengan, ói amh, ói amhre do gurókill; cin bel, ói the meáite; cin rula, ói atnomu no poimrú míshúna.

19 Hite aíthshábaít túil chuicthe, 1. cae in i thúlla déib i thúlla do nimbleogam, cae anád ber ríph, 1. oisilaim peit aná go ríph no ár nóimh. Ro ceth uasainirc de, 1. no cimicnu no no canu de so uasainirc. 

1 cuic, 1. no cimar cim in cuicíp go ró cuicíp, ocuir réithe no no cumhion a cuicí oisilaim noáine rúnta rór túllaíteor.

20 Ceithi eipnái túlla no mun réithe; oisilaim peit, ocuir oisilaim noáine, ocuir uaird oír ur, ocuir eicuch.

La cuic cinta dothiasach each ae ar a laim, 1. la cuic cinta túllhá np aíthshábaít cae agus déib o laim, 1. túllhá each ae ar a laim. 

Co mhi cuicthe cim cuicíp, 1. cíneadh cim in cuicíp go ró cuicíp; no do chom oír cae aíthshábaít gáibhíi don cíneadh in cuicíp go, óír neoch óír peith. 

O'D. 107.

(o'd 1867)
These are the immediate distresses of five days. They were properly fixed at five days for five persons, as it is by the commission of five offences that each of them deserves it, so that the liabilities of five persons have a stay of five days, father, and son, and grandson, and brother, and wife. Five-fold are the crimes of each of these—crime of hand, crime of foot, crime of tongue, crime of mouth, crime of eye: crime of hand, by wounding, or stealing, or mis-using; crime of foot, by kicking, or moving to evil deeds; crime of tongue, by satire, slander, or false witness; crime of mouth, by eating stolen things; crime of eye, by observing or looking on at an evil deed.

These are the immediate distresses of five days, i.e. every thing that is immediate in the case of persons themselves is immediate to their kinsmen also, whatever may be its stay, i.e. these which follow down here are 'dighlaim sed' or 'ard-nemhidh.' They were properly fixed at five days, i.e. they were settled or described in a proper manner. For five persons, i.e. the liability of these five persons was fixed at five days' stay, and 'seds,' &c.; or that it might be lawful that 'dighlaim ndaisne' 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.
240 Senchuf Méér.

 DISTRESS. Cach atghabail bui tulla do cintach bri tulla oc nibleogán
 fá; no cach atghabail gebur cach tib tiapáile í tullata buir
tuairi.

Mao fet tul ame deéstair von achait í tul tseit von mac;
se fíumuirin in [catair], 212., tseit ocúr cuícií ocúr veimuid.
Seit tseit po millteir; ocúr nibleogán nor beir cé cúicí;
cin in nibleogán ín nera, ocúr cach 1í tulla von nibleogán
ín nera ocúr iar ret do cach nibleogán cena.

Cach ret bui tulla von cuícií cimad tulla von tí cuír a
i cincha; no tóin cimad eírceípr in piallaí go, i. cach ret
tréirí po gáda go neóc ma cinara cimad cuíctí a anair, ocúr
cuma tulla ar a comacírpe. The poíntaio a tughmanaí na
voiglaine go cin coper cói árfsen leabhr fún.

Cin laine do gamin, i. na báine. Ní fuait, i. na ret. Ní mó-
maínt, i. in oph, in iarrach, in aifir; ní thochumart-a feasaí nó a
beirt. Cin cóir, túisun, ní porumtecht míginní, i. tóila
a rópaí, i. ríumtecht do mé senam thochumart, 1í oí cém, sí o
a rópaí; ní ríumteacht do míd míginn ocúr ni aicinn. Cin beir, i. 1í fíth-
meabhair, i. do thoimaí, nuairí. Cin teanga, i. aíl, i. an mear,
se do gairmúití, i. in bráth, no in tain aep, no coper céimair, i. in gleam
vocém, i. in tóba namns, no in leammas. Cin pháil, i. atchunta, i.
ai roí por nech náirtseála, i. a cém in tímartha. Nó poíntaio míc-
ingíní, i. i cém, i. i coper in reiletecht.

Ar a tao[tr] ceírpe rítalas la Fene i rian caeáce;
rítalas tan riacht, ocúr rítalas tiarch riacht, ocúr ré-
chacht cethrúin an fac, ocúr rítalas riacht. Soíteach
dópí laí miach, xep taipdélba ocúr co míméet ocúr
do comét ocúr buidóíimi a gúim i cuairt, acht níd gomn
a lam.
Every distress which is immediate to the debtor is also immediate to the kinsman; or every distress which is taken by one of them from the other shall be an immediate one.

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 ill-gotten things, i.e. stolen things. Crime of tongue, by satire, slander or false witness, i.e. betraying, or the full satire, or whatever kind of satire it may be, i.e. the ' glamh dicenn,' i.e. giving a bad name or a nickname. Crime of eye, by observing or looking on at an evil deed, i.e. his eye upon a particular person, i.e. to look on at a distance. Or observe an evil deed, i.e. whether the looking-on was from afar or near.

For there are four lookers-on with the Feini, each of whom is different: a looker-on of full fine, a looker-on of half fine, a looker-on of one-fourth fine, and a looker-on who is exempt. A looker-on who incurs full fine, is a man who instigates and accompanies and escorts and exults at his deed in the territory, but who has not inflicted the wound with his own hand.
Distress. Sellach dofí leth piachu ni taimdelbaí, ni sám, do gni gni-ma olschena, leth piach raip.

Sellach dofí cethpamchan reich, ni taimdelbaí; ni dína ni don[a] gni-maib reo, aíc do caeméét nama, ocúr nád nápi-gan, ocúr na terráip.

Sellach plan ni taimdeill, ni díne ni òi náh gni-maib reo, ocúr gabép oca caác níp ocúr cach poluo, acht do caeméét a héirtinn co intiill, co netapáipad 242 ni n-intíill.

10 Bíc sellairg plana an dé chéanna, .1. cleirú, ocúr mna, ocúr méic, ocúr aép nád méirí góna na anacáil na anamach, ocúr ecúmhdú ocúr ecúnihao. sic OIB108

An atás cétirí sellairg la Féine, .1. acait cétirí páilteíí on nápi-nímgín in Féinechár.

15 Cíonur nó porch lam piac por in sellaí lam? .1. lec raip ar téez co márgin ocúr duitaíq manbéa aní, ocúr cethpuimné raip, ar sellcéét, ocúr cethpuimne éite ar connsech 1 nuig le 1 n-intíill; cethpuimné dona por in sellaí lecit ar sellcéét, ocúr cethpuimné ar comméét amúr 1 n-intíill. Cethpuimné dona por in sellach cethpamchan ar comméét amúr ocúr in caemmacáir, anócú; connsech mapbho in nuig éite, ocúr amúr bith in sellaí

OD. 111. lecée, ocúr in sellaí cethpuimnaí, [taill poneciní sellaí lam.]

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

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.  

Mac cibhòi ocur rep lamine, th cumail thp ocur cumail arthgna rep rep lamine veisge lair na sòna aú, ocur th cumail por rellàc lanpachach, 7nl.  

Manòbh cibhòi, aíc na rellàc nama, tht cumala thpe, ocur cumail arthgna por in rellàc lanpachach, a steò por in rellàc leòpiracàc.

1 twaith, a. ro'seul lach.  

Sellach o'shi lèct piach, a. twiíir no ainbhteir lèct piach, a. amhug piach, ocur th wathcacaí marhàd.  

Ni caínpóilte, a. noo có co mazz, noo thp in camnachadh a bh menman.  

Ni goim, a. th nòsige goim thò co mòrnu.  

'elocharag.'

(0'd 1890)

O'D. 110.  

O'D. 110.  

Céat cèitnì rellàc, 7nl.  

Se cumala thpe pònntcep rùnn, a. cumal [co leò rep rep lamine, ocur cumal] co leò por rep.
If he be in participation with the perpetrator, there shall be two ‘cumbhal’s of ‘dire’-fine and one ‘cumhal’ for restitution upon the man of the red hand who inflicted the wounds, and two ‘cumhal’s upon the looker-on who incurs full fine, &c. If he be not a participator, but only a looker-on, there shall be three ‘cumbhal’s 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. 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. Ineapahles, i.e. the old men or madmen.

There are four lookers-on, &c. Six ‘cumbhal’s of ‘dire’-fine are divided here, i.e. a ‘cumhal’ and a half upon the perpetrator, a

\[Shout\] — O'D., 109, reads: "he boasts of that as a victory in the territory, i.e. in his own territory."
The following table gives the proportions which satisfy the computation in the text, viz.:

1 cumhal = 3 bo' or 3 cows of full legal value.
1 bo' = 24 screpalls.
1 screpall = 3 pinnins.
1 dairt = 12 pinnins.
"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 'pingins,' and a half 'pinginn'; six 'pingins' 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 'pingins' 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.'

If there be participation between the looker-on who incurs full fine and him who incurs half fine, there are four "cummings" upon the looker-on who incurs full fine, and two "cummings" upon the looker-on who incurs half fine. If there be participation between the looker-on who incurs full fine and him who incurs one-fourth fine, a "cumhal" and one-fifth of a "cumhal" are upon the looker-on who incurs one-fourth fine.

If there be participation between the looker-on who incurs one-fourth fine, and the looker-on who incurs half fine, there is a "cumhal" upon the looker-on who incurs one-fourth fine, and two upon the looker-on who incurs half fine.

These are the immediate distresses of ten days:—distress from a high dignitary; distress for 'seds' which should have been returned; distress for a levy carried over a boundary; distress on account of a fugitive who has absconded from his tribe; distress on account of a fugitive who has fled from his territory; death-levy; security of pledges; security of hostage; distress in ignorance.

These are the immediate distresses of ten days, i.e. these are the distresses on which there is a stay of ten days after being brought out imme-
DISTRESS.

O'D. 111.

Sé huapal néime do mímne rímn: miú, ocor bhuirgò, píle, ocor egruc, aircimnech, ocor oláam gaúiri, ocor cach cenh pop a memnf olchena.]

O'D. 111.

[Cro co oema anu aí in rít ngatí runu? 1f é in fát, ó'aithe a mlóitùg aí in tì no pecc in rít i n-anmbr π. tún bínuru; ocor cóir cé no bec tózec ocor bít tò do. Nó rít comarch sú no beí nech i níll, ocor ni ní tózec in tì tá tabuí in n-anobritacha. ní cooca; anu'b oechimúre mútrítie pop in tì ó tuc.]

O'D. 112.

[Mapbthobag]. 1. m toibgtcheri if in majib [i. coluim épic]; 36 in cóiriopne cómrúái ar rícemoar, ocor iúri ice peim; tacht.
diately; and one of the seven grades takes it from a person who is of lower grade than himself, and the causes above mentioned bring it to ten days. Distress from a high dignitary, i.e. a distress which is taken from a high dignitary immediately, on which there is a stay of ten days: one of the seven grades takes from a person inferior to himself, and the causes before mentioned extend it to ten days; the kinsman being sued extends it to three days; suing from many extends it to five days; denial that it is due, to ten days.

Six noble dignitaries are reckoned here:—A king, a brewy, a poet, a bishop, a herenach, and an ollamh of wisdom, and every superior generally.

Distress for ‘seds’ which should have been returned, i.e. a distress which is taken respecting ‘seds’ which have been parted with in the absence of the rightful owner, i.e. property that was lent or given in charge, and the person to whom it was given as a loan or in charge has sold it unknown to the rightful owner; and not being a thing of necessity, brings it to three days; and not having the property of his rank, or the period of suing, brings it to five days; and denial that it is due brings it to ten days; and ‘dighlaim’ of ‘seds’ causes it to be immediate.

What is the reason that there is a stay for the stolen ‘sed’ here? The reason is, to punish for his illegality the person who sold the ‘sed’ unknown to the owner; and it is just that the expenses of feeding and tending should be charged to him. Or it is the ‘sed’ of a neighbour that one gives in pledge, and the person to whom it is given does not know it until he is sued; there is a stay of ten days for suing the person by whom it was given.

Distress for a levy carried over a boundary, i.e. the distress which is driven across the boundary; the boundary brings it to ten days, and the boundary causes it to be immediate. Distress on account of a fugitive who has absconded from his tribe, i.e. the distress which is taken for the liability of the tribe-man who is a wanderer, and it is taken from three houses in the tribe which he frequents; and the most distant kinsman being sued, brings it to ten days, and ‘dighlaim’ of ‘seds’, or “chief from inferior,” causes it to be immediate. Distress on account of a fugitive who has fled from his territory, i.e. a distress which is taken for the liability of the person who is sued while a wanderer in the territory, and it is taken from three houses in the territory which he frequents; and the most distant kinsman being sued, brings it to ten days, and ‘dighlaim’ of ‘seds’, or “chief from inferior,” causes it to be immediate. Death levy, i.e. there are three death levies, i.e. upon three days, upon five days, upon ten days; an act of inadvertence, the proof of which is upon three days with time; secret murder, of which the proof is upon five days immediate; and an assault of anger, of which the proof is upon ten days immediate.

Death levy, i.e. the thing which is levied for the dead, i.e. ‘eric’-fine for killing; the body-fine for intention has a stay of ten days, and that is the period allowed for the payment; so if it were dis-
DISTRESS.

Senchuf atchzabal. no zaba umne, rob aná puupu to aighe neirim no nemmeirim; no beip reina na tleijn e co veicmar, ocour aighe rob rocharde nom bein rob cuiici; ocur ndleozam nom bein co treipl; no vona cerna, in trír von aiga ult, trír coop-

d oire comphari 11 do vo beir mfpsua gimm il na atchzabal. 

Ocour umne no zaba in atchzabal, ocur nemmeirim no beir co 

O'D. 113.

16 Stan ngi'll, . column epic in zell/ Stan ngi'll, . in plan n-enekanno oleij p a tiwim a zell van cenn neál an treipi; ocur nembecc ma paróbru, no é aighe rob rocharde nobeirm 

cour cuiici; ocur reina na tleijn/nom bein co veicmar; ocur vig-

Lam réc, no antic rob réin, nom bein rob cuicciu.

(0.1893)

15 Cid mpir naapagai atchzabal. cuiici in dui il giachu 
do giip olvap cahc atchzabal? Poditk na poe rechca 

10 1qire, dir 1 Maig mit. O taimic co tabairt a náirim 

moob, acht piadna nana, do reifte ben occaal 1 marig 

na poe, ocor zigwim inaapha forphu. Apeprt, mao 

11 mo cheire no bec anó a sécat anáa ropuiab. No an-

paitoire píl an daliai naí, acht ír anuiga donigh do 

boing; ír he a lep apur. Cnipaithe, oipriure. 1immaa-

0/ 

1mm-an didiiy dim?

(0.1894)

25 Saar Senchae, cuiici anm inna mna ro? Cuiici, ol rí, 

má anm rí. 1immaa in poín, ol Sencha, má anmaan 

ma mna co cuiici; ír de aáa “áó bált/rih Fenniu, 

mamipat cuici.” ír 1 órígu in po ríl rob Cuiici.

1 Days.—The word ' Cuiici ' means ővé.
tress that was taken for it, there would be a stay upon it according as it was a thing of necessity, or not of necessity; denial that it is due would bring it to ten days, and suing from many would bring it to five days, and the kinsman being sued would bring it to three days; or, indeed, according to others, the third of the sum due which is for the body-fine for intention, is what corresponds here to the distresses. And it is respecting it the distress is taken, and not being a thing of necessity brings it to three days; not having the property of his rank, or suing from many brings it to five days; and denying that it is due brings it to ten days; and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate.

Security of pledges, i.e. the 'colann-eric' of the pledge. Security of hostage, i.e. the full honor-price to which he is entitled for the forfeiture of his pledge given in behalf of a person has a stay of three days; not having the property of his rank, or suing from many brings it to five days; denying that it is due brings it to ten days; and 'dighlaim' of 'seds' causes it to be immediate.

Why is the distress of five days always more usual than any other distress? On account of the combat fought between two in Magh-inis. When they had all things ready for plying their arms, except a witness alone, they met a woman at the place of combat, and she requested of them to delay, saying, "If it were my husband that was there, I would compel you to delay." "I would delay," said one of them, "but it would be prejudicial to the man who sues me; it is his cause that would be delayed." "I will delay," said the other. The combat was then put off, but they did not know to what time it was put off, until Conchubhur and Sencha passed judgment respecting it; and Sencha asked "What is the name of this woman?" "Cuicthi," said she, "is my name." "Let the combat be delayed," said Sencha, "in the name of the woman, for five days." From which is derived—"The truth of the men of the Feini would have perished, had it not been for Cuicthi." It is Brigh that is here called Cuicthi.
DISTRESS.

Senchur Mór.

1 Heptad.—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.

O.D. 114. [Στη δεσμη κυκλείζεται το πεπραγμένο την μιαν ημέρα, ουρήνεται γιατί πάντα δεν έρρίθησαν εκείνοι που απέκρυψαν την ελπίδα της ζωής. Ο οίκος της θεσμολογίας, ο οίκος του συλλόγου και του πάνω από τον θεό παρακαλεί αυτούς να επανέρχονται στην προσωπική τους ζωήν.]

O.D. 114. 1154.4

Senchur Mór.

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| 252 | 1 | Heptad.

1 Heptad.—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.
SENCUS MOR.

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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 Cuchullain that was there, i.e. Brighi, daughter of Sencha, i.e. Cuicthi, daughter of Sencha; or it was Niamh, daughter of Cealtnuir. She requested, i.e. she entreated of them to delay. Saying, “If it were my husband who was there,” i.e. she exclaimed, “If it were my husband that was there,” said she, “I would force you to delay, if ye would not do so of your own accord.” “I would delay,” i.e. “I at least would delay,” said one of the men, i.e. said the defendant, Conall. “But it would be prejudicial,” i.e. “but it is difficult for the man who is suing me to delay; it is his cause that will be delayed, if delay be made.” “I will delay,” i.e. “I will delay, too,” said he, i.e. said Laeghaire. The combat was then put off, i.e. they therefore deferred the combat in the field. But they did not know to what time, i.e. but they did not know how long it was enjoined on them to delay it. Passed judgment, i.e. they submitted to the adjudication of Sencha and Conchubur, 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 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.
Senchur Môr.

DISTRESS.

[Mcna nhb arwurc olizô ûteo ðin oo pala ann], aet mà
po bai arwurc olizô ann, ðr atail ðin oo pala iar; no at

Cairpeto ar a neirinpar aethzabal? ñin. Ar mòi
stsgabhef træbaire iar n-strebaire, ar nì aethsebad
nc træbaïr c changadaich ar træbaïr, ñat ðteo
aethzabal træbaïr òcri/àdilce, ñat ni mò thrèrisce la
nìolizô nàmbcrna, mài ðimò aethzabal træbaïr ð
uo mèr ðo ðhèrècna; conto ñe aù bepar aethzabal, ar
amòi aðsgabhef tòrbäe iar n-ëòb, mài iar n-an-
màn, tethc iar n-ëò-chèc, pìp iar n-anpi, ðìizô iar
n-nìolizô, cewt iar n-ëò-chèc, tethc iar n-ëë-chèc, còp,
iar n-ëò-chèc, pëcìh iar n-anpi, èò-chèc, co cùaðh h-ùile.

4. Ù 40-28

Cairpeto ar a neirinpar aethzabal, l. conariem cò aù a marce
b'min n-ëòzabal aîc ðo ñàca. Àp ñòi comò stgabhef træbaïr,
.1. am mìn ðaburn ño ño èizech, ñ. ñëlt òcru ñeu a ñaðà a
nìolizô. Iar
n-strebaïr, l. 1m n ñëmzabal ùr tràrça. Àp ñì aëthzëbô
nc træbaïr, l. nòða n-ëatir ñàmneira ñac ñuinc træbaïr c cenn
i eca [1.1] a cenn, a ñepaí ñi ñù ñeïbùm ño ñàca. Màn tìrao,
1. sëmòna tìrao ñi ñaðà aîc ðo ño èize ñëlizô âluíc. Àp
.1. ñò ñò ñhèrèïc, l. inar no n-ëolizô nòe ñì ñc træbaïr la
nìolizô ño ño ñàca ño ñàca. Màn tìrao, l. sëmòna tìrao ñi ñaðà aîc
.1. ño ñuinc træbaïr ño ñò ño ñàca ño ñàca ño ñàca ño ñàca ño ñàca.

Cairpeto ar a neirinpar aethzabal, l. conariem ñe ar a marce
b'min n-ëòzabal aîc ðo ñàca, l. a ñëmzabal ùr tràrça.

Corh tòrbà iar n-ëòb, l. a ñàbala ñòrha. Màn iar n-anmàn,
.1. ñàn ñëlizô ño ñàncan. Tëchc iar n-ëò-chèc, l. tëchcàb pìcch
.1. ñàn ñëlizô ño ñàncan. Tëchc iar n-ëò-chèc, l. tëchcàb ñàbala;
.1. ñàn ñëmzabal ùr tràrça. ðìp iar n-anpi, l. ñëmò na ñàbala ñòrha iar n-anpi;
.1. ñëmzabal ùr tràrça. ðìp iar n-ëò-chèc, l. ñëmò na ñàbala ñòrha iar n-anpi;
.1. ñëmzabal ùr tràrça. Còp tòrbà iar n-ëò-chèc, l. ñëmò
.1. ñëmzabal ñòrha iar n-ëò-chèc, l. ñëmò na ñàbala ñòrha iar n-anpi;
.1. ñëmzabal ùr tràrça.
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.

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 ‘besgna,’ if the distress from a surety did not come to relieve the ‘besgna;’ hence it is called ‘athghabhail,’ because through it advantage is obtained after disadvantage, property after the absence of property, possession after non-possession, truth after untruth, legality after illegality, justice after injustice, lawful possession after unlawful possession, right after wrong, order after disorder; all which are obtained.

Question.—Why is distress (‘athghabhail’) so called? i.e. I inquire, why is it called the distress quick or legal? Because security is obtained, i.e. because it is lawfully obtained, i.e. a pledge and a hostage for taking it now. After insecurity, i.e. for not having taken it before now. For no surety could recover, i.e. for no surety could recover his ‘cenu 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 ‘besgna’ 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 ‘athghabhail,’ i.e. hence it is called or denominated the quick or lawful seizure (‘athghabhail’), 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 ceasing 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-
256 Senchur Mór.

Distress. 

256 Senchup
s. Cfiafca. Coin. iafi n-ecoifi, .1. a sabata, .,. in conaifi puij;iU, if eoifl
- naccomcnfic anofa iafi ... fin if fie btuT>buiT>, ocuf a Cfii fie pechemuin
3^- coichetia. 1f tac na cecuifi if fie biu-obuiti, cimut)
-

On 115. 

Caip cto ar a nepnapi cethirplichtirop [achzabal.] 

A caip ar cethirpoda ro caip roda tecra, .1. cinu
29 1ap tuictiu ooc ci ina cinu, paill 1ap ciin, aruf 1oisiq 1ap paull, ooc enuo oisiq iap n-aruf, ooc 
ionaiuti miao paconapii.

Itnoc 0/115

Caip, cto ar a nepnapi, .1. [comapi] cin cto ar a pacchef no cin 
ap a n-airpnepi cepaiparrileit, no ceep eippe no ceep cin ro ca 
achzabal aiE no eoii. [O'Sne 01 as cethapoda, .1. ar in in ro cethapoda ir 
pomtecaife na ciafi, 1a cinu pier u ciafi. Cinau 1ap tuictiu, .1. 
gemenma ro o marchap no na tuictiu a ciafi. Cin 1ap, cinu, .1. 
cin ro ciafit ro cin na cememna o marchap. Paill 1ap cin, aruf oisiq 1ap paull, .1. apa ro ciafitu ape [o pechumen coileu] in
3ensiq 1ap paull ro ciafit ro cin 1ap cin lu. Enuo oisiq, .1. elo 
o leca um oisiq 1ap ciafitu apa uime. Ocup ionaiuti miao 
pacconapii, .1. ooc ar nembece ro pechum coileu a n-aredn a pac 
aiuti pacan co cemane.

O'D. 116. 

[CC ceeup gin ir pe bunduir, ooc ar caip pe rechumen 
s3 coicheu. 1p iac na ceeup ir pe bunduir, cinu iap tuictiu, 

O'D. 115 addo .1. o is achzepn is nuc ci pechumen, eir a rohada achzepbala aircide
o brea tuictiu.

* 

* O'D. 115-6 : .1. faill ro denwen caip ceeje, d'is iap redemen in ciniuil, .1. folleuda
.1. broibithi, .1. aruda ellebidh d'ibhrir, iap faill ro denwen cinin dinasinn .1. o pechumen
trichiad .1. oprid co dleiphtec .1. in ciniuil.
For distress (‘athghabhail’) is a general name for every security by which every one recovers his right. ‘Athghabhail’ is that which renders good to the good, which renders evil to the evil, which renders good to the good, which takes the guilty for his guilt. The man who is attacked obtains ‘eric’-fine.

For distress (‘athghabhail,’) i.e. because it is a general name for every true perfect method by which one recovers what he is entitled to according to rectitude, i.e. that thing is ‘athghabhail.’ Whatever method it may be by which one recovers may be called ‘athghabhail.’ Which renders good to the good, i.e. good is rendered unto the good. Renders evil to the evil, i.e. it renders evil to the person who does not do good with his possessions. Which takes the guilty for his guilt, i.e. every guilty person is taken for his guilt when ‘eric’-fine is not obtained. The man who is attacked obtains ‘eric’-fine, i.e. the man against whom the attack is made receives ‘eric’-fine according to the extent to which he has been injured.

Question.—Why is the distress termed four-fold? Because it is four things that happen to him, the defendant, before a person takes it, i.e. birth after conception, and crime after birth, neglect after crime, notice of law after neglect, to which are added, evasion of law after notice, and waiting before witnesses.

Four of these appertain unto the defendant, and three to the plaintiff. The four which appertain unto the defendant, are birth...
Four things.—Only three enumerated, the fourth is omitted both here and in O'D. 117. No. four are given.

Atchombhare.—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.

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 kinds of distress taken: crime and participation in deed, and 'eric'-fine.

And because there are four things which perfect the distress afterwards: carrying off after evasion, securing after carrying off, notice after securing, lawful waiting at the proper residence after notice with the proper securities in the proper places.

And because there are four things respectively charged upon it unless the pledge be given for it: expenses of feeding, and tending, delay in pound, and complete forfeiture.

And because there are four things to be observed in the taking of distress: truth, and law, justice, and right; and the right of suing before a judge; and right of 'athchomhare' is a general name for them all, where both parties have a right of going before a judge for his decision.

And because there are four things for which it is levied: 'cin' (one's own crime), and 'tobhach' (the crime of a near kinsman), 'saighi,' (the crime of a middle kinsman) and the crime of a kinsman in general.

And because there are four 'eric'-fines for the 'seds' of every chieftain: restitution and 'dire'-fine, additional interest and honor-price.

And because there are four chief divisions made of them, i.e. full and half, one-third and one-fourth.
The ilivisinix of the Fine was noticed in detail in O'D. 1003.
And because the four nearest tribes bear the crimes of each kinsman of their stock: 'gelfine' and 'derbh-fine,' 'iarfine' and 'indfine.'

And because there are four who have an interest in every one who sues or is sued: the tribe of the father, the chief, the church, the tribe of the mother, or the foster-father; it may be that they all may be in one; it may be that they all may be in two, or in three, or one alone may have an interest in him.

And because every one gives pledges for his cattle in right of co-occupancy of land to the four neighbours next to him on the two sides and the two ends of his land.

And because there are four 'Urradhus'-laws recognised: the 'Urradhus'-law of Brathcai, the 'Urradhus'-law of 'Cain'-law, the 'Urradhus'-law of interterritorial law, and the 'Urradhus'-law of persons of distinction.

And because there are four securities by which these four 'Urradhus' laws are enforced: distress enforced by Brathcai, a pledge in 'Cain'-law, a hostage in interterritorial law, pledge in the case of persons of distinction.

And because there are four divisions made of pledges: full pledge, half pledge, one-third pledge, and 'smacht'-pledge.

And because there are four laws which are brought to bear upon judicature: the law of nature, the patriarchal law, the prophetic law, the law of the New Testament.

And because it is four things that perfect law: proof and pledge, payment and fulfilment; proof by which judgment is confirmed; pledge by which debt is secured in verbal contracts; payment after transgression; making reparation after violating the law.
Ocuc ap in in ni 72 cecearba enii puipunutec pem: el¿um ocuc cuyrco, apir ocuc ei¿ue, acq in ei¿ue il furo robal pem; mor coycro moa el¿um. 

Ocuc ap in in ni roboum ceccu ugoi mo batau pem, enii cece apic: aon, ocuc trepi, ciucw, ocuc dechmu, senmo bi tupurb, ocuc [Pumtcui vai] c mucum c0125

Ocuc ap in in ni pem bu ceyfrilic a pohma ob azzabai: occur ba aon sazech azzagbait, ap ni puizgejo nech eim aqaie, acq a eimac pemuiv; ocuc a mui pem aon, mo ba am pem utroba, a mui pem/tepsi, ba tepsi pem utroba, ocuc a mui ciucw, ba ciucw pem uroba, ocuc a mui pem dechmai, ba dechmi pem utroba.

Ocuc ap in in ni 72 cecearba pebera pem: etis-ciannu 152,355

Pam ocuc ari¿gene, l. etis-ciannu ari¿ch, ocuc coyrcro, isocuc coibneg, ocuc pantu pem tuiba, o hageceic peine eim each compozui pem aqaie, amui beper a eimac ocuc a vibm.

Ocuc aca, ob azzagbait pem la peine: azzagbait cinta [15], ocuc azzagbait mableozan.
SENCHUS MOR.

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

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,
Diochecall cach neilip; riachaí cach pollain iar ní, iar n-ápaí, iar n-ápaí ól gur, den comaidh thar do chaoineach ná riach a mheach beag mar phriachtas; cach cóir, liom taifeadh a freil tríurch do cheahruis iad. 08/128

20. Chine a tháinig tnaiseo ár cach aithshaidh mableogaim, fhar a cinnseao ól gur a thugann na mableogaim, a mheach an- na mableogaim?
afterwards changed for ever, so that there are now four stays, and four delays in pound, and two notices.

Notice precedes every distress in the case of inferior grade, but no notice is served on a wanderer, or one who has no fixed residence. Give five days legal notice before distress be taken from a defendant, if notice be served at all, that he may have his property in readiness for a pledge, for judgment, for consultation, for adjustment, for contracts. Hence was said, "Five days for every sensible adult;" and hence was said, "Thou shalt not take distress before five days, thou shalt not carry it off by immediate distress;" and hence was said, "Debt is fastened upon it in the middle of the time."

A notice of ten days is served upon the tribe of the debtor in the presence of witnesses; for ten days are allowed for suing, and the nearest kinsman of his tribe is sued for his liability.

Every tribe is liable after the absconding of a member of it, after notice, after warning, and after lawful waiting.

Every act of neglect is a fault; every act of neglect is finable after knowledge, after notice, after warning of law, without competence to deny the debts according to the decision of him whose office it is to settle them; every one has a right to deny.

What are the three things by which the distress from the kinsman is made three-fold, by which a person's right is sought through the worthiness of a kinsman, for every kinsman is worthy?

Driving, notice, and pound, with lawful pledges.
Co toadfofh cn, co commoreh, co fapcrot, co aumnaott rhu inonuic mableogum? 1.0 ooxa fchyn do scthnuf. 4 C.2695, 2697

Cnfh orh uarc odsge ovia lencah lexk la tei[r]c do s gnaudh apneachta tiaqin.

O teacab comab ceznup do gnum rupi tiaqin do coiph a comshla, napotnab, rachabh, riasnapre,

Pecem ponia pechesten murnaih agufr.

Nacb bh uofrcuichb pem rapt, na riabnaifi, na popur, na pechm rupi a turobenai.

Fuaocb, comde, popur, farc ir zebh. Nih niach o na uorprnac; ni porpnac naci faru; ni porpuu naci egapenm na brr meragk rlum, na fryechh; nih miurp naci glm naa; ni gearla; ni gearla naci farule; ni porpuu naci sorqi gnum rupi rachabh; frrechh, tagra, ocor int rocheach incarted ai iunam npehe irpechesten, co vicnog ai ocp oriliname cag coiph.

Pacbh inonuic mableogum zem anapr tiup acg anta ceicbhe.

20 Ollomtan cumpaid; a teipp aminro: tucbh pluip po mendad; iapnorpaect cpom, no coibdenn; no gabala, no i cinrod, no piu mawndeq ceipla i n-ailign, no comshla comn, no leca do neoch bih foi bar, no breif rod.

C 2697 fuaocb, cuinuih forus fasc. (m. par!) niu gair nis fuaocb nasa forsaic, nis fornsic nasa faradligh (?), nis faraligh nad egwini no na bi meise slarn fo freich.

C 2698 it is siche insc: hubh slarn (? sloig) fo mendad, earncnecht cuire (7) na cothn na gabala no forsaic no cinrodh no fis munndh coipla i n-ailign, no cuinuidh comn no leca do neoch bih foi bar no breid roga ci naidhithic.
How is it carried off? How is it kept? How is notice given respecting it? How is it sought back with worthiness of the kinsman? Three carry it out to four persons.

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 loved, be inferior to this.

Carrying away, guarding, pound, notice, are required. He cannot carry off who is not able to bind; he cannot bind who is not able to pass judgment; he cannot pass judgment unless he can distinguish who is not able to give security or guarantee; he cannot bind unless he give a pledge; he cannot give a pledge unless he pass judgment; he cannot pass judgment of debt unless he can complete the deed of true debts; guarantee, pleading, and for going to settle the contract according to the decision of the Brehon, until the suit is finished and payment properly made.

The lawful notice to the kinsman is to have no delay except the lawful occasion of delay.

The occasions of exemption are here set down; these are they: the attack of a host upon the house; pursuit of cattle, or a party; or the seizure of cattle, or a prisoner; or a member of a tribe having gone on a pilgrimage, or to obtain the communion, or a physician for a person on the point of death, or to give
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**DISTRESS.**

con nádúbhíre; teiche gen dicell do cétuath,(to)póntoch
do dmíub; cuimh máta do mnaí bí míu uachtrí; com-
piith míu nech bí co taimhírde; cínpíoch nápatcaíth; zéall do meab míu nech na dmíu ceapt: múngte
eachtháin.

Archeoch páth; claeacht aípm no éostair; oí díse;
aitrepich dhui n-aatha; gábaí cuíre do rín tméirthe míu
Ámbí cóir. Cach deusair, cach túphíoir co nádúbhíre
ímr dúfaí oír oíne, olomán pádáin múr cóimide cípt
"coirm.

**Éimeachtaí 08138 fuisíocht C2799**

Rúithír cheap ríir círphú Choir níimhír lántaír;
tiagair do cim raitce míu aír cim taoilceche, do cim
porúir iar ren míu ar a ríeith flomhréim. /Oír míc
peithear, ríir ríir bhréapair an ír níiomh n-úríd. Co ter-
sgeall tseofaí genn porúir ríeithem, i. eimírí mó gúntéir,
porúir tairní ngeithír, ríeithem aní-ír dhaighthán.

"Oíom olísi porúir míu raitce míu, míu / níthnúir nín-
bleogam/ cim círchán círthín.

Oír rathche corr nínmírcheip. óanúin má [cúim-
céamh] cumáráirí; genn camairc níríúr cethra, eich, maírc, 08: 618
muca, camairí. gíbairí; [bírd gach aír leith ní cíímn
cíirp].

**éimeachtaí 08138 & 2700, 08: 618**

**Oír an 1 in h1, aír an in hír cethóra ghabál aní oír eóra. [Oínrine,
.í. pe áramh má a cínteair réim, oír má cínteir a cómpócair]. H-11111, aír,
aír ní reann. Mabdairí, aír ní máth aír báier ní nech. Haocairna,
.í. ní bhí cínéir do ghabál i n-athgabail.

Oír féicte th cethóra rúisí, ír ron rác th cethóra níne
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.

Changing twice: exchanging arms or raiment; taking a drink; changing the wisp of his shoe; getting a drink for a patient under a person's care. For every proof, every exemption on ground of necessity before God and man, witnesses are named after a just and proper manner.

Notice is sent along the track of the distress; two are mentioned along with the witness; they come to the green of the man from whose land the distress was carried off, afterwards to the pound of the man whose property they are stated to be. If the notice be truly given, the third word in order will convey it. Three things are to be announced at the residence of the defendant, i.e. the debt for which it was taken, the pound into which it was put, the law agent by whom it was taken, who placed it.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued.

And the green into which it is put should have a fence all round, without intermixing various cattle, such as horses, mares, swine, sheep, goats; let each kind of them respectively be in its proper pound.

And because there are, &c., i.e. because there are four quick or legal seizures. Man, i.e. himself for his own liabilities and the liabilities of his kinsmen. Land '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.
Three kinds. See page 259, where they are enumerated.
by which the distress is divided at taking distress, i.e. a person's own liability, and that of the three kinds 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.

The half of every distress is the fine for taking it unlawfully, as far as ten cows to a church, but 'etuim,' (i.e. the fine) does not exceed five cows to the laity, even for a case that would incur twenty-seven 'cumhals.' If it has been taken without notice, without fasting; it shall be regulated by the law, which says: "In every man-trespass which incurs a 'cumhal,' five 'seds' is the 'smacht'-fine for violating the law." But if after notice and fasting, five 'seds,' which amount to two cows, are the fine for the illegal taking of every distress up to four cows; and though it should be more, the fine shall not exceed this, i.e. two cows. If the distress taken before notice and fasting be less than four cows, there is one-half of it charged for illegality, for it is no wonder that this should be given for taking it without notice, without fasting. If it be after notice and fasting, the fine shall be five 'seds,' or rather five 'seds' are the penalty for the unlawful taking of distress after notice and fasting, be it large or small, for it is not more wonderful that it should be given for the small than taken for the large.

And because there are four things for which distress is taken, crime, &c., i.e. because there are four classes of things for which the quick or lawful distress is taken. Distress for crime, i.e. of the person himself alone. For participation in deed, i.e. along with another person. 'Eric'-fine, i.e. 'dire'-fine, i.e. restitution.

And because there are four things that perfect the distress afterwards, i.e. and because there are four things which afterwards complete the distress which is taken for these things. Carrying off after evasion, i.e. carrying off the distress after the unlawful evading of the plaintiff by the defendant. Securing after carrying off, i.e. bringing it along the road without fodder or food into a cow-shed or paddock after carrying off the distress. Notice after securing, i.e. to give notice of the distress after having brought it along the road without fodder or food. Lawful waiting, i.e. the plaintiff having lawfully waited at the residence of the defendant after having given the notice, i.e. he waits to get the thing to which he is entitled, in this case, for the distress, i.e. pledges and securities at the lawful residence. With the proper securities, i.e. with the security which is due thereupon by right of sureties and contract-makers, i.e. the seven persons. In the proper places, i.e. at the places which are fixed by law.

And because there are four things, &c., i.e. and because four things are charged upon it here. Unless the pledge he given for it, i.e. unless a pledge be given for it to redeem it. Expenses of feeding, i.e. what is given
DISTRESS.

1. In the time of King Nebuchadnezzar, the king of Babylon, Daniel was in the service of the king of Babylon. Daniel had been captured from Judah and brought to Babylon. Daniel was a young man, skilled in writing, learning, and diplomacy.

2. Daniel was given a position of power within the court of King Nebuchadnezzar. He was appointed to a high position, and his duties included overseeing the affairs of the king.

3. Daniel was known for his wisdom and intelligence, and he quickly rose to become a trusted advisor to the king. He was respected for his wisdom and his ability to understand the complexities of the kingdom.

4. Daniel was a man of great faith, and he continued to serve the king with unwavering loyalty. He was a model of integrity and a man of deep religious devotion.

5. Daniel's influence and wisdom were felt throughout the kingdom, and he continued to serve King Nebuchadnezzar with great distinction.

6. Daniel's life was a testimony to the power of faith and the importance of integrity in leadership.

7. In the end, Daniel was rewarded for his service, and he was granted a position of power and influence within the kingdom.

8. Daniel's story is a reminder of the importance of faith and integrity in leadership, and of the impact that one person can have on a kingdom.

9. Daniel's life is a model for all who serve in leadership positions, and his example is a testament to the power of faith and the importance of integrity.

10. Daniel's story is a reminder that those who serve with integrity and faith can make a difference in the world.
SENCHUS MOR.

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for that which the animal taken in distress consumes outside, i.e. the sacks of corn.

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 becoming of it by forfeiture, i.e. five 'seds' that are forfeited every natural day after the arrival of the time of forfeiture. Complete, i.e. the forfeiture of the entire distress itself to the plaintiff, so that it becomes his lawful property.

And because there are four things to be observed in the taking of distress; truth, and law, &c., i.e. because there are four conditions necessary to the quick or lawful seizure, i.e. and because there are four conditions upon which the debt is sued for which the quick and lawful seizure is made, "truth and law," &c. The right of suing before a judge, 'athombarc' is a general name for them all, i.e. because it is a general name for them all, i.e. it is by it is known the way in which the debt shall be claimed for which the distress was taken, i.e. the path of judgment this is the right of suing before a judge. Where both parties have a right to appeal to the judge for his decision, i.e. the place, town, or locality where the parties to the suit are, about the contract from true knowledge to ask his sentence of the judge.

What is the reason that the path of judgment is brought forward at all in the distresses here, when it is not by the path of judgment people go to take the distress? The reason is, because the plaintiff likes to know the path of judgment by which he should sue for the debt for which he will take the distress.

And because there are four things for which it is levied, i.e. and because there are four things for which it is customary to take distress, i.e. a 'sed' of five days' stay or ten days' stay. Crime, 'Cin,' i.e. the crime which a man himself has committed. 'Tobhach,' i.e. the crime of the nearest kinsman, i.e. the liability of his son or his grandson. 'Saighi,' i.e. the crime of the middle kinsman, i.e. the liability of a kinsman as far as seventeen. Kinsman, i.e. the farthest kinsman; or 'cin,' i.e. a 'sed' of one day's stay, and 'tobhach,' i.e. a 'sed' of three days' stay.

And because there are four 'eric'-fines, i.e. and because there are four 'eric'-fines fixed or given for the 'seds' of every noble chieftain. Restitution, and 'dire'-fine, 'tairgille,' &c., i.e. the interest which increases upon the 'seds' which are lent or borrowed.

And because there are four chief divisions made of them, i.e. because there are four principal divisions made of each of these particular 'eric'-fines. Full and half, one-third and one-fourth. Full, i.e. for the first 'sed.' Half, i.e. for the second 'sed.' One-third, i.e. for the third 'sed.' One-fourth, i.e. participation in crime incurs one-fourth.

The restitutions are four-fold, i.e. restitution for looking on at cattle on the brink of a rixer 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-
Διστήμενον είσοδον σέ την αιχμήνη τοποθέτησε. Καθώς, καθώς η καθέναν είδε. 6.119

Σεταρονια μικρά: λαν νομίζω ότι έχει αμφι σειρά, λέει ονομα ταμπέτο, επικοινωνούν μεταξύ του και της θηλυκής.

Είσοδον μικρά: λαν νομίζω ότι έχει σειρά της και της θηλυκής.

Σεταρονια μικρά: λαν είμαι αμφι σειρά, λέει σειρά της και της θηλυκής.
tution upon every man who is with four persons at a work of a Distress, beneficial character, though unlawfully done.

The 'dire'-fine is four-fold: full 'dire'-fine for the best 'seds,' half 'dire'-fine for the next to them, one-third of 'dire'-fine in the third 'sed'; participation in crime incurs one-fourth.

The 'tairgille' is four-fold: full 'dire'-fine in twelve days, half 'dire'-fine in six days, one-third 'dire'-fine in four days, one-fourth 'dire'-fine in three days.

The honor-price is four-fold: full honor-price is due to one for his father, half honor-price for his father's brother, one-third honor-price for his son or his daughter, one-fourth honor-price for his grandson. Four times four multiplied by four is upon each of them in 'cethairshlicht.' " § 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 village in common is observed according to justice. To the four neighbours, i.e. to the four neighbours next him all around. On the two sides, i.e. the length. And two ends, i.e. the breadth.

And because there are four 'Urradhus'-laws, i.e. and because there are four 'Urradhus'-laws recognised or ordered. The 'Urradhus'-law of Brathchali, i.e. the liability is upon the surety according to the adjudication of Cai Cairnhreathach, i.e. it is upon him the liability will pass according to this rule. The 'Urradhus'-law of interterritorial-law, i.e. it is upon him the liability will go of the trespass which is committed against interterritorial law. The 'Urradhus'-law of persons of distinction, i.e. it is lawful to distrain in each 'bescna' of these, and distress is taken from each surety of them separately in each 'bescna.' And because there are four securities by which these four 'Urradhus'-laws are enforced, i.e. they are made obligatory or enforced, i.e. these four 'Urradhus'-laws. Distress as fixed by Brathchali, i.e. a distress which is taken for the thing which is due according to the judgment of Cai Cairnhreathach. A pledge in 'Cain'-law, i.e. to distrain the hostage for what is due in 'Cain'-law. A hostage in 'Was in camp, a hard and long time gone. Took the horse.'
Senchur Mór.

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DISTRESS. a carpeo. Sell fmu nem thin. a. sell von Eclar, ar aca nem reptenacur
murn ni vlulpur. Ruinor tobaeg na mbrenien m.

Ocup ara it secetopa ponta fil rop sellai nbl, a ar m m nj
secetp ponta fil rop na sellia. Lan gille, a mu nepun iap mbrenie-
. a n-appi[wisill]. Smaict. i. pmaet gille reccmnao o rop triose
in nepun, ocre a let m nemnepam.

Law of Adamnan. The 'Cain Adamnain' is contained amongst the Brehon
Law MSS., and has licen translated by Dr. O'Dmic.van. Tiife O'D, 3874-31IU5.
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. 

And because there are four divisions made of pledges, i.e. because four divisions are made of the pledges. Full pledge, i.e. for an article of necessity after judgment. Half pledge, i.e. for a thing which is not an article of necessity after judgment. One-third pledge, i.e. in arbitration. Smacht-pledge, i.e. a 'smacht'-pledge of seven days to stop fasting for an article of necessity, and the half of it for an article not of necessity.

There is indefinite 'smacht'-pledge for the judgment of bargain and contract, both in the case of the thing which is an article of necessity, and that which is not an article of necessity, whether in 'Cain'-law or in 'Urradhus'-law, as also in the case of the thing which is an article of necessity or not an article of necessity for thefts, robberies, woundings, &c., until the passing of judgment, and 'smacht'-pledge of one-seventh therein. There is half pledge for a thing which is not an article of necessity in a bargain and contract after judgment, and full pledge for a thing which is an article of necessity before judgment, and one-third pledge after judgment for theft, wounding, &c., whether in 'Cain'-law or 'Urradhus'-law, except the law of Adamnan. One-third pledge before judgment is in that (the law of Adamnan), and half pledge afterwards, and full pledge from a stranger and a pauper, unless he be without security; should he be so, it is after the manner of the pledge of every one else.

Full pledge for all rents that are due, and for every necessary of life after judgment, and half pledge before judgment, and one-third pledge for stopping fasting. Half pledge for pigs and barren animals after judgment, and one-third before judgment, and definite 'smacht'-pledge to stop fasting.

And the other cases in like manner, i.e. judgment of theft, &c. Indefinite 'smacht'-pledge to stop fasting, definite 'smacht'-pledge before judgment, and one-third pledge after judgment, both in 'Cain'-law and 'Urradhus'-law, except the law of Adamnan, in which definite 'smacht'-pledge and one-third pledge and half pledge are ordered to be given.

In every judgment of bargain and contract, of loan and 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.
pēna, ἵππατ ̣ γίλλε πείστων ὑπ' αὐρι τροφήσε, ὀφθ γραμ γίλλε μια μπρεστ βρισκε, ὀφθ γανζίλλε να μπρεστ βρισκε.

Σα ἓπιτελειτα ὑπ' αὐρι καμπανά, ὁν ὀφθ αἰσθε ὑπ' αὐρι αἰρήτε, ὀφθ ἵππατ ἵππατ νεμνπ τοῦτοι να βι τὰς τις πα τα ὑπ' αὐρι ἵππατ γίλλε πείστων γράμματα τροφήσε, ὀφθ γραμ γίλλε μια μπρεστ βρισκε, ὀφθ λετ γίλλε να μπρεστ βρισκε.

Σα ἓπιτελειτα ὑπ' αὐρι καμπανά, ὁν ὀφθ αἰσθε ὑπ' αὐρι αἰρήτε, ὀφθ ἵππατ ἵππατ νεμνπ τοῦτοι να βι τὰς τις πα τα ὑπ' αὐρι ἵππατ γίλλε πείστων γράμματα τροφήσε, ὀφθ γραμ γίλλε μια μπρεστ βρισκε, ὀφθ λετ γίλλε να μπρεστ βρισκε.

Ὅπετ ἵππατα ὑπ' αὐριντην ὑπ' αὐρι παρανην, ἵππατ ἵππατ ἵππατ γίλλε εκμίμεσα να ἵππατ γραμματα τὸν πείστων μια μπρεστ-κατα, ὀφθ γραμ γίλλε βι επτα. Σα ὁμοία ὑπ' αὐριντην.
to stop fasting, and one-third pledge before passing judgment, and full pledge after passing judgment.

In every judgment of bargain and contract, of loan, charge, and borrowing, and every thing that is next to a necessary of life, which is not under assertion and denial, one-seventh of 'smacht' pledge is given to stop fasting, and one-third pledge before the passing of judgment, and half pledge after passing judgment.

In every judgment of bargain and contract, loan charge and borrowing, and every thing next the necessary of life, which is not assertion and denial, one-seventh of 'smacht' pledge is given to stop fasting, and one-third pledge before passing judgment, and half pledge after passing judgment.

In judgments of theft and robbery and violation, there is given uncertain 'smacht' pledge of twelve 'screpalls' in the case of an extern territory before judgment, and one-third pledge both in 'Cain' law and 'Urradhus' law.

If it be a pledge that is higher than the debt, and the act of God has overtaken it, and that there is no security for restoring it, it is allowable not to pay for its excess. If there be security for restoring it, the excess should be restored, or the half of it should be paid for.

If it (the pledge) be equal to the debt, whether there be security or not, it is right to pay for it.

If it be lower than its debt, an addition should be made to it until it is equivalent to the debt, whether there be security or not.

If it be a pledge that is higher than the debt, and that it is not the act of God that has overtaken it, and that there is no security for restoring it, the excess is to be paid for. If there be security, the whole is to be restored, i.e. a thing like itself, and the fines besides.

If it be equal to the debt, and that there is no security for the restoration of it, it is forfeited for the debt. If there be security for restoring it, a thing like itself is to be given, and the fines besides.

If it be lower than the debt, and that there is no security for the restoration of it, it is forfeited, and it is to be added to until it is equivalent to the debt. If there be security for restoring it, a thing like itself is to be given in place of it, and fines besides.

If these pledges be given along with articles of copper, or of gold, or silver, or if an aët 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.
Senchur Mór.

Via cinnuirc cin aici fommu, iañ a maed via anni, ocuir a naptic
in it olcaca.

Via cinnuirc cin fommu na ngeall iu, ocuir via ndéntur a
fommu, ciau reotu no deec him.

Muna cinnuirc cin fommu, iañ lea ciau reotu no deec reoit
iun cinniaburit him.

Via comhphléctur dion iu nor deli i fommu, iñ dión oio noo 
comhphúg fommfa. Thom fomhphúg fomnfa to bemnu fommu, iñ
a tuicim ma raichub, maó comaric. Munub comaparic, iñ amabl
jun no marigmn. No thio iu cia trucurn, .1. uilu in reic, maó luiga
ma raich fommuine in Gill, no uilu [inppbhaic] colta, no
tiablub fomnimpuric.

Maó geall to beumpi iu raichub, ocuir bri lori roh in raich,
via mebe roonum in luir iñ a ic. Ciu ca be roonum tho, via
10 mebe atvirió a ic in cac raic acuilib, iñ lea in luir vo ic.
Muna be roonum no atvirió, iñ híticin aet column námna; ocuir
taviric in Gill, cro geall luií; ocuir ca no térina vo nae gatup,
cin ni thio lori noa vo térina fogsbaal. Cro be tib thio cinnu
inppbhaic, iñ a raicha cuna inppbhaic vo. Muna cinnuirc
20 eric, iñ atvíg námna.]

C. 2692. [Máca gatup. huna cinni pe me n-tuband, a maer vo huiba,
ocuir a feel vo petam toothric.

Máir gatup comadaburtach tompur pe me n-tubaid, let a
maer vo huiba, ocuir lea a maed vo petam toothric.

25 Máir iari pe norina mo gataro an Gill, uire ocuir eneclann don
petam toothric ann, ocuir noa n-nil ni voon huiba.

Ocuir máir pe me roiima mo gataro an geall, eneclann don
petam toothric ann, ocuir uire ocuir eneclann don huiba.

Stan n511, .1. via ngatap an geall on pin via tadhícen, cro lan
30 Éillé, 72L, iñ trim ireap uire ocuir eneclann ino, ar iñ lair co eicat a
raicha via cinni.

Ocuir ar in nín iu ceithir i rechta no meapeigret, .1. ocuir ar
in ni iñ na céirn uipacar iñ mo meapeigret a mbnhéiméit. Rechta
aieneb, .1. uipacar mo bu uig Cóim. Rechta recatbliuig, .1. iñ i u
If it were agreed that the articles are not to be given along with them, the debt is to be paid for them, and they are to be restored though damaged.

If it be settled that these pledges are not to be used, and if they be used, there shall be five 'seds' or ten 'seds' for it.

If there be no agreement respecting the non-use of them, there shall be five half 'seds' or ten half 'seds' for using them in such uncertainty.

If the person who receives them is advised to use them, he is safe in doing so, unless the work has been excessive. If they have been overworked, they shall go for the debt, if they are equal to it. If they are not equivalent to the debt, it shall be as we have said. Or three things are the lenient penalty, i.e. forfeiture of the debt, if it be less than the value of the use of the pledge, or forfeiture of the increase of the body, or double the work.

If a pledge be given for debts, and that the animal given in pledge has young, if there be security for the increase, it must be paid. Though there should be no security, if there be acknowledgment of the payment every time that the claim is made, half the increase shall be paid. If there be neither security nor acknowledgment, nothing shall be paid but the pledge itself only; and the pledge is to be restored, though it be a pledge having increase; and if it should recover from any disease, none of the young which survive are to be left behind. But whoever of them stipulates for the increase, he shall have the debts with the increase. If there be no stipulation at all, it shall be restitution only.

If it be certainly an old disease that has destroyed the animal within the stipulated period, its beef is given to the defendant, and the debt to the plaintiff.

But if it be a doubtful disease within the stipulated period, half the beef is given to the defendant, and half the debt to the plaintiff.

If after the stipulated period the pledge be stolen, the plaintiff shall have 'dire'-fine and honor-price, and the defendant shall have nothing.

And if it be during the stipulated period the pledge has been stolen, the plaintiff shall have honor-price, and the defendant shall have 'dire'-fine and honor-price.

Safety of pledge, i.e. if the pledge be stolen from the man to whom it is given, whether it be full pledge, &c., it is to him 'dire'-fine and honor-price shall be paid for it, for it is his until the debt be paid for which it was given.

And because there are four laws which are brought to bear, &c. i.e. and because these four laws are recognized in judicature. The law of nature, i.e. the rule which Adam had. The patriarchal law, i.e. this was the rule
DISTRESS.

O'D. 124.

Occur ar an i i r e c e h a r a a c o n o i g e r n e t h , i . a r i n i o i s e e r 
125 a p r i o l c o m a n t y o c h a r a a a c o t h e r c h e r, n o c o m a n t y o c h e r 
N e p r i e t h c e n t. . i. t h r e e t h e n u m b e r n a m b r e e t. . i. p i c i n o l o w i s a 
D I F o r i s e n y o u r t i m e t y o u r a n a n o t h i r t i m e t y o u r 
c o m a n t y o c h e r h e r i n i n s u p e r n a t i o n a n d c l i c h a a . n a n c o m a n t y o c h e r, . i. s e a l l i e 
125 t h e t i m e s e e h c e r n e t h h e r i n i n s u p e r n a t i o n n e c h s a w a n a n o t h i r c o m a n t y o c h e r c o 
O c c u r o t h e u b i a n, i. s e e l l y g u a s c h a p e r u c c o r o u c e c m u c n a t i a. C o m i c t a r 
125 i n s u p e r n a t i o n a n d c l i c h a a . n a n c o m a n t y o c h e r, . n o r m a n a n o t h i r c o m a n t y o c h e r c o 
125 r e c t e e d b i t u a n, i. s e e l l y g u a s c h a p e r u c c o r o u c e c m u c n a t i a. C o m i c t a r 

O"D. 125.

liam?

O'D. 125.

liam?

O'D. 125.

liam?

O'D. 125.

liam?
which his father, his Father, spoke to Moses. Law of the prophets, i.e. Isaiah, Jo. The law of the New Testament, i.e. this is the rule of the testament from the birth of Christ to the present day.

And because it is four things that perfect law, i.e. because there are four things which fulfil the rule of judgment, or which are fulfilled according to the rule of judgments. Proof by which judgment is confirmed, i.e. I deem it right that every sentence which is just be binding. Pledge by which debt is secured, i.e. a will, pledge, or a pledge for being right-minded before a judge ("sathmouno"), i.e. the pledge is the thing which is kept for what one gives away in a contract on security properly made by word of mouth, i.e. a pledge for debts of bargain and contract. Payment after transgression, i.e. small or large, i.e. to pay fully what is due for the crime after the transgression, "talmunothch," i.e. after transgression, "tar mithch," i.e. the crime. Making reparation after violating the law, i.e. fulfilling the rule prescribed in 'Cain,' or 'Cairde,' or 'Ur Radus,' after breaking it, i.e. after violating it.

And because there are four things by which these are regulated, i.e. and because there are four things by which these offences are regulated, or which regulate in the case of these offences. Cognizance, i.e. intentionally, i.e. full fine for it. Intention, i.e. for intent, i.e. exemption for it. Ignorance, i.e. for un-intent, i.e. half fine for it. Wantonness, i.e. by wantonness, i.e. restitution. Except the unlawfulness which is full trespass, i.e. I make an exception here, the unlawfulness for which there is restitution, i.e. that is full trespass for which full restoration is made besides the largest full fine. That which is intention, i.e. exemption for it. Is cognizance, i.e. full fine.

And because there are four periods for notice, i.e. and because there are four periods for giving notice of the distress according to law, among the ancients from the period of Sen Mac Aige. Besides exemption, i.e. besides when the party has exemption, i.e. of disease. And hosting in a territory, ('fuichin-dal,) i.e. the other condition which relieves a person from giving bail or pledge; for if either of these things exist, he shall not be served with notice, nor shall distress be taken from him.

And because there are four divisions of the notice of the distress, i.e. and because there are four subdivisions, or parts, or kinds of the warning or notice of the distress. And every distress was of one day, i.e. and it is a stay of one day that was upon every distress, or upon the thing which takes distress from one, i.e. his own liability. For no one sustained the liability of another, i.e. no one sustained the crimes of another in that time, but his own crime, i.e. anciently. But that which has a stay of one day, i.e. with us in respect of stay. Had one day's notice, i.e. with them in respect of notice. That which has three days' stay, i.e. with us in respect of stay. Had three days' notice, i.e. with them in respect of notice. That which has five days' stay, i.e. with us in respect of stay. Had five days' notice, i.e. with them in respect of notice. And that which has ten days' stay, i.e. with us in respect of stay. Had ten days' notice, i.e. with them in respect of notice.

Remoteness of territory, i.e. to be in a distant territory prolongs the stay, i.e. unless it be a thing necessary for immediate consumption. And devices, i.e. unless it be necessary to him. Relationship, i.e. for the stay on account of a kinsman is longer than on a person's own account. And rich condition, i.e. unless it be determined that he has the wealth of his rank. Or exemption, i.e. should it happen not to exist. By which the Feini charge the liability of
Διστησι, ανα είναι χαρτογράφημα μίας θέσης. Έμεινε βεβαίως είναι, η συμπλήρωση. Οχ, είναι, η συμπλήρωση μάθημα.

(262.18)

Οικο ΑΤ η αυθεντική περί της ρήτορος, η οποία είναι αυτό το εξώ της αυθεντικής ρήτορος. Αυθεντική είναι είναι, η συμπλήρωση μάθημα.

(0' 19/16)

Ρά αυτής η από την αυθεντική, η από, οικο τρέχου, οικο συνίστα, οικο σύνεμα, η ροή συμπλήρωσης από την αυθεντική από την εξώ η συμπλήρωση η συμπλήρωση. Οικος συμπλήρωσης το εξώ της συμπλήρωσης, η οποία η αυθεντική η από την συμπλήρωση μάθημα.

Διστησι, ανα είναι χαρτογράφημα μίας θέσης. Έμεινε βεβαίως είναι, η συμπλήρωση. Οχ, είναι, η συμπλήρωση μάθημα.

(0' 19/17)

Θο χρόνο χαρτογράφημα εάν αυθεντική, η οποία χρόνος είναι είναι, η συμπλήρωση μάθημα. Οικος συμπλήρωσης το εξώ της συμπλήρωσης, η οποία η αυθεντική η από την συμπλήρωση μάθημα.
each kinsman, i.e. by which the Feine 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.

And the distresses, that the Feine have are two, i.e. two quick or lawful distresses are taken, i.e. it is two distresses that are taken according to the Fenechus. Distress from the debtor i.e. on account of his own liability. Distress from the kinsman, i.e. on account of a kinsman.

Stays were ordained for distresses, i.e. one day, and three days, and five days, and ten days, i.e. distinct stays were appointed for the quick or lawful distresses. Two notices were appointed for every distress, i.e. two notices were fixed or established, i.e. a notice upon the debtor, and a notice upon the kinsman. Without exemption, i.e. disease; for it is not served during an exemption, i.e. when the defendant has a disease. Without defect, i.e. without 'irrad;' for if he has either of these things, the notice shall not be served on him, i.e. for if he has exemption it would be idle to serve the notice. A notice of five days to the defendant, i.e. upon the debtor of the inferior grades, i.e. not to serve a shorter notice than five days upon a debtor of the inferior grades. A notice of ten days in the case of the inferior grade, i.e. upon the tribeman who is a kinsman to one of the inferior grade. If it be distress on account of a kinsman, i.e. if it be a kinsman of the inferior grade that is distrained, this is then the case, i.e. if it be a quick or lawful distress that is taken for the liability of a kinsman of the inferior grades. They legalized the quadruple division of the notice, i.e. our predecessors legalized the four divisions, four species, or four kinds of the notice or warning, i.e. that they should have four notices. But they did not legalize stays, i.e. many. Except a delay in pound of one day only, i.e. a delay in pound of one day, and a stay of one day. This thing was, however, afterwards changed, i.e. this thing was afterwards changed with us, i.e. for the stay with them. So that there are four stays, i.e. one day, three days, five days, ten days. Four delays in pound, i.e. a delay in pound of three days, of five days, of ten days, and eleven days. And two notices, i.e. a notice on the debtor and a notice on his kinsman, i.e. five days and ten days.

Notice precedes every distress, i.e. I deem it right that notice should be served on the inferior grades before distress be taken from them, and it is doubtful whether it is for a crime or a debt in this case. But no notice is served on a wanderer, i.e. I make an exception here; no notice is served upon any wanderer who has not a fixed residence or place of abode, i.e. a notice of five days, (i.e. longer than the notice which should have been given to the wanderer), is served upon the defendant, according to law, before the taking of distress from him, if it be right that notice should be given, i.e. to answer for the non-appearance of him, (i.e. the wanderer). Or one who has no fixed residence, i.e. whose residence is not known. Five days legal notice, i.e. a notice of five days is the proper notice, according to law, upon the defendant of the inferior grade, before the taking of distress from him, i.e. a notice of five days from one of inferior grade upon a debtor of inferior grade. If notice be served at all, i.e. if it be proper that notice be served on him, this shall be the time. That he may have his property in readiness, i.e. that each one may collect his substance during that time, i.e. that it may be determined if he has the wealth of his rank; and time is allowed him to seek the thing he has not. For a pledge, i.e. of the defendant if it be necessary for him to take defence; i.e. for law, i.e. to yield it; or respect-
DISTRESS. 

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I. In aperea, citio de bib ma nechapi.
ing the knowledge of the path of judgment. For judgment, i.e. of the judge. For consultation, i.e. of the court, into whichever of them they go. For adjustment, i.e. on both sides, i.e. between the parties engaged in the suit, i.e. four persons. For contracts, i.e. as they were made, i.e. the contracts between themselves, i.e. to set them aside for them, or to enforce them. Hence was said, "five days for every sensible adult," i.e. the reason that five days are set down or mentioned is, i.e. if the plaintiff give notice according to the time of notice that he will sue the defendant, no other period is lawful to sue the defendant, i.e. five days is the period of giving notice which is served on the inferior grades for suing each of these sensible adults. Hence was said, i.e. it is of it was sick 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 sick 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 the 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 of five days shall not be denied. In the presence of witnesses, i.e. they have the benefit of law after ten days, or the distress is taken from the debtor in the presence of witnesses. Witnesses, i.e. a notice of ten days is served on the kinsman of the inferior grades. For ten days are allowed for suing, and the nearest kinsman, &c., i.e. for it is a notice of ten days that is served upon every one who is a kinsman, and who is sued for the liability of each nearest person to him of his tribe.

Every tribe is liable after the absconding, &c., i.e. every one who is of his tribe is liable, after the debtor himself has absconded, i.e. after the absconding notice is served on the tribe. After notice, i.e. after notice being served on him at first. After warning, i.e. after due warning is given to the kinsman. After lawful waiting, i.e. after the plaintiff has lawfully waited, i.e. the three days' grace afterwards.

Every act of neglect is a fault, i.e. it is an evil act in him who neglects his welfare by allowing the defaulter to evade, i.e. every one is a negligent person who neglects his welfare, i.e. every one who neglects his welfare is guilty. Every act of neglect is a fault, i.e. there are full fines upon every one who has committed an act of neglect, i.e. the kinsman. After knowledge, i.e. after his knowing that it was due of him. After notice, i.e. after his knowing that notice was served on him. After warning of law, i.e. after notice being served on him legally, i.e. after the plaintiff's having waited for the thing which is due to him after this manner, i.e. it is the three additional days. Without competence to deny, i.e. without the right of exemption, i.e. though he is entitled to deny that the debt is due of him, i.e. if he be required to deny it by the oath of one man. The debts, i.e. whatever debts may be due of him. According to the decision of him whose office it is to settle them,
DISTRESS.

O'D. 129.

CIT. O'D. 270. 19th.

[O'D. 119.]

O'D. 129.

CIT. O'D. 270. 19th.

O'D. 617.

O'D. 617.

# Some glosses in O'D 1919 (the MS. followed) have been omitted here:

co teagairt freo - 1. no comann
SENCUS MOR.

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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.

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. 1063

Driving, notice, pound, i.e. to bring notice of it, i.e. by the third word, i.e. to bring it into a pound, i.e. to drive it out, i.e. to one of the seven pounds, i.e. three driving it out to four, i.e. the proper driving. With lawful pledges, i.e. with the proper securities which are required for it of sureties and contract-binders.

How is it carried off? i.e. how is it driven out? i.e. three drive it out to four persons. How is it kept? i.e. how is it brought out without fodder, without 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 possession of the distress of the kinsman brought? By worthiness.

Three carry it out to four persons, i.e. three persons carry it to the four persons who are outside, i.e. the four are awaiting it, and the three persons carry the distress out, i.e. a pledgeman (that is an advocate), a witness, a plaintiff.

The four persons are, a witness, a plaintiff, a surety, and a hostage, i.e. who has honor-price, awaiting it at the pound of the plaintiff, i.e. the plaintiff is not obliged to have any one with him at the taking of the distress from a debtor, if he himself knows how to take it; and he may bring it to his own pound at once, whether the distress be great or small, and keep it there during the period of delay in pound, and during the period of forfeiture, until it become all forfeited.

Three carrying off, a true reckoning, 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
DISTRESS.  

αρ' α είπεδ' ηρ θανάτου οποίων οργηθείται, ουκ είναι ἤδη αὐτά ἐν αὐτὶ ὄσιν ἀπὸ τῶν αὐτῶν. Βεβαίως, εἰς τοῦτο ἐπηρεάζονται, ἵνα μὴν ἄρτας ἐπίθεται, εἰς τὸ τιμηθῆναι τὸν λόγον τῆς ἡμέρας.  

οὐκ οὐ προσφέρεται ἀπὸ αὐτὸν ὅτι ταῖς ὑπονείας τρεῖς θανάτους περιεχομένους.  

οὔτε ἡ τίτλου, οὔτε ἡ αἰσθήματος, οὔτε η οἰκονομία συμβάλλει στὴν ἀνθρώπον.  

οὔτε ἡ τίτλου, οὔτε ἡ αἰσθήματος, οὔτε η οἰκονομία συμβάλλει στὴν ἀνθρώπον.  

οὔτε ἡ τίτλου, οὔτε ἡ αἰσθήματος, οὔτε η οἰκονομία συμβάλλει στὴν ἀνθρώπον.  

οὔτε ἡ τίτλου, οὔτε ἡ αἰσθήματος, οὔτε η οἰκονομία συμβάλλει στὴν ἀνθρώπον.  

"Ο θάνατος εἶναι δυνατόν, γι' αυτόν, ἀναλύεται οὗτος ἔτοιμος. ἂν δὲ ἐπηρεάζεται, τότε ἐπηρεάζεται. "
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.

The forfeitures within and without are equally great in this case; or it is the honor-price only that becomes forfeited first, until it reaches the five last 'seds'; and when it reaches these, they are to be brought into one of the seven pounds, where they become forfeited. And if the distress is not of greater value than the honor-price of the plaintiff, the plaintiff is to bring it to his own house, and keep it there until the time of forfeiture arrives, i.e. after the time of forfeiture arrived, if it (the distress) be greater than five 'seds,' and the honor-price greater than five 'seds,' then five 'seds' shall become forfeited of the distress every natural day, until it reaches the five last 'seds;' and these are to be brought into one of the seven pounds.

Whether it be exactly five 'seds' or less; if more, the plaintiff is to carry the value of his own honor-price out of them to his own pound, and what remains over and above is to be brought to one of the seven pounds. It is upon the distress from a kinsman these restrictions are.

And this is the way in which these distresses are taken; the equivalent of the restitution, with its double, is to be seized in one distress from the debtor; but no distress is taken for the five 'seds' or for the honor-price, unless he has been sued and distrained at different times. The equivalent of the restitution is to be taken in one distress from the kinsman, and this is the full amount from the debtor; and for the double which is due of him for absconding, he is to be distrained at a different time without his being sued; but for the five 'seds,' and the honor-price due of him for absconding, he is not to be distrained without having been sued.

Three carry it out to four, i.e. this is another version; the manner in which the distress from the kinsman is taken. Seven persons are engaged in the taking of it; three for carrying it off, i.e. a witness who has honor-price, the plaintiff, and a distraining advocate; outside are the judgment advocate and a witness who has honor-price, a co-contract-binder who has honor-price, and a surety who has honor-price. And if the distress is of greater value than the honor-price of the plaintiff, half the amount
DISTRESS, fechemtin coicnena to bfieit fie fOfiuf bunem, ocuf a bfjuil letemiuc m fecliemun coiclietia if a bfieit fie pofiuf no na fecc.

Muna mo na loz emeT in pechemun toicheva in azgabal, ip a bfieit me popur pein hunle po cecoi, ocuf pofelt ocuf bleT oo miu ma, ocuf caci roicT vo uti i lobat vi ap cae laT naicnena 20 no caci ma na caci roicT wejiamaa vi; ocuf o ro ma, in cecqT cecT va hnnaim, ocuf in sebqT cecT va hnnimuT a roip vo na riec poprib; ocuf a beT ann me pe lae ca noais, ca noeT in lobat vi. Mno in achgabal anT pi na na caci roicT, ocuf mo loz emeT na caci roicT.

O teqtab copaT cemiup, ip na teqtab ihe amni, cemiup na teqtab ehe amnuT oo meq copT, vo gaban na achiabala. Do gimT giup i tieqtab, ip e giup giup i noeT ihe, ip e ginT giup 35 i tieqtab ip vo amnuT, ip vo giup an roip reetem. Do copT a
of the honor-price of the plaintiff is to be carried to his own pound, and
what is over and above half the honor-price of the plaintiff is to be
carried to one of the seven pounds; these are the pound of the Ollamb,
the pound of the Brehon, the pound of the Aire-itir-da-aire or the
Aire-iteur, the pound of the Aire-desa, the pound of the Aire-tree, the
pound of the Aire-ard, the pound of the Aire-forgaill. And the same
three who distrained it are to drive it; and the same four who were
outside awaiting it are to go and meet it at one of the seven pounds;
and the same three persons who made the distress and drove it out, are
to bring notice of it over to the defendant, and a two-fold expense of
feeding and tending is to accumulate upon it, &c. And the distress
is in inequality between the defendant and the plaintiff, until it
reaches the last five 'seds' of it; the same three persons are to drive
it, and the same four persons are to await it in one of the seven
pounds, and it shall remain there for a period of a day and a night,
until it all becomes forfeited; and this pound is to be one belonging
to a man of the seven grades. Or the honor-price only shall first
run into forfeiture, until it reaches the five last 'seds,' and when it
reaches these, it is to be brought to one of the seven pounds, and
there it shall incur total forfeiture.

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 fol-
lowed, 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
Three things. See page 303, where they are enumerated.
of defendant." By right of their 'Coingille,' i.e. by right of their securities DISTRESS.

According to justice, i.e. to deliver their testimony properly along with the three things, 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.

The law agent provided by the defendant must be according to the rank of that of the plaintiff, i.e. "according to the rank of the law agent that I have provided to sue thee, thou shalt provide another to sue me." i.e. the one-third which the pleader is entitled to in respect of the distress from stay to payment, is to be divided equally between him and the distraining advocate.

If he be procured for a fee or lent, it shall be regulated according to the rank of the law agent who is suing.

If it be not for a fee, there is no rule fixed, or it will be according to the rank of the defendant's law agent as if he were procured for a fee or lent.

If it be in neither of those ways, he is entitled to his services if he happens to have him.

If the kinsman has provided his law agent sooner than the plaintiff, and the plaintiff has provided for a fee or gratis a law agent of equal rank, there are five 'seds' for it until the distress is taken from the kinsman, and the plaintiff's law agent is dismissed.

If the law agent he has provided for a fee or gratis is not of equal rank, he must be accepted.

If the plaintiff has provided his law agent sooner than the defendant or the kinsman, and when they, the two latter, have provided for a fee or gratis, a law agent of equal rank, he is to be dismissed, and though he is not dismissed there is nothing for it. If the law agent they have provided, for a fee or gratis, is not of equal rank, it is right to accept him, provided they engage to pay the 'eric' fine of any illegality that may suit therefrom.

That is there are two ways in which a man who is sued may seek a law agent of equal rank when one of the same grade or higher grade is suing him, and that an advocate of the same rank with the law agent which it is right for him to have, is required of each of them, whether he borrows him or does not; or when a pleader of higher rank is required from one of the same grade without being borrowed, or from one of a higher grade, whether borrowed or not borrowed by him. The reason that law agents of equal rank are sought here is, that the difference between the honor-price of the two law agents need not be paid, should they be guilty of illegality in pleading.
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.

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 he be witnesses that have honor-price. **Pound**, i.e. that it be a pound of the seven pounds. 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 to make it. **He cannot carry off**, i.e. carry the distress out. Who is not able to bind, i.e. the person who is not able truly to bind the distress, i.e. unless he is able to detain it in the hand of the debtor, i.e. to detain it on stay in the hand of the debtor. **He cannot bind who is not able to pass judgment**, i.e. he cannot truly bind it on stay with notice in the hand of the debtor, unless he is a person who **is able to give an opinion as to its lawfulness**. He cannot pass judgment unless he can distinguish, i.e. he cannot give an opinion as to its lawfulness, i.e. the person who does not distinguish how the distress is taken. Who is not able to give security, i.e. security for himself. Or **guarantee**, i.e. for another person, i.e. for his tribe, i.e. afterwards.

If he (the plaintiff's law agent) is able to give security and guarantee, he can take it (the distress) even though he is not able to pass judgment; though it be his full right, he cannot take it on that account until he is able to pass judgment. But though he may be able to pass judgment, unless he his able to give security and guarantee he cannot take it.

He cannot **bind** unless he give a pledge, i.e. this is the case of the defendant, i.e. he cannot detain the distress during the period of stay, unless he give a pledge for 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 Brachon. To settle the contract, i.e. for settling the cause, or contract according to a certain path of judgment, with-
DISTRESS. 1muaim rene Oresteman, 1. a n-en uaim tin aambil iy maq vo
bresteman, gen po ipe, gen po apse. Covioched ai, 1. co ti asut amme na ai na conape. Oucr nitamite eac coir, 1. co po tita
mune vo hit von pecheman toucheva vo rep cop.

5 Taun am po anap, rafe am po.

Pare intuace intableogum, 1. pare athzabalna vo brete vo
intableogum gen aambil tef ap na pocheam amach an intar iy athzabal
nalla. Gen aapa tef, 1. act a brete po coap, 1. oul na millin
von intableogum ap intaaphe gen tarnum vo ap na intar iy athzabal
nalla, 1. aet rafe von eep brechir. Ceti anta aebiri, 1. aet na
anta eebiri a eepim bipea. 1. pe me tapantvo no onvebada.

Otomtari tapantvo, 1. matan vo aplatouch en tapantvo. Ataevo
anju, 1. vo lo vo lo ghas. Tubu plotz vo menasa, 1. povubaba
pliowu commich vo tueett vo manab, ton aet na manach nee
beto. 1apmonwect emviri, 1. vol a n-kuponwate in emui ec iy in emui.
No caibwena, 1. co n-kuponwate in emui, 1. co cibwe. No gabala,
1. a lo, 1. na athzabalna. No cmjot, 1. vol vo zabal na amed no vo
maqzalab, 1. in ci voji arqat no xamnhi tap iy in amel. No vif
meesitihe copiia 1 naibtih, 1. no vol oqata a huh munwite
20 can lawan uad in aethyl en aep ule. No congji comna, 1. vo neeb
in tan iy concabaraec baip, 1. on in iy commentau, antivem. No lega
vo neeb hituy mihi bap, 1. selqen lasz say saq sinu noma, in tan iy
concabaraec bap e ocup iy cyno mi repa ho ap. 1y tapantvo vo neeb
zae in wib iy ule, 1. iar xataxam vo zabal na athzabalna tecinmo na
2gecibihe in ule. No brez moqa conecibihe, 1. puba vo brez von
ti bie a pseebibarp, 1. omvite, iy tapantvo.

Mar omviteeqe mupa in robia, plan ap in ti maq a mupa, ocuf
iy lan ap rep na athzabalna.

Mar vo omviteeqe mupa vo robia, ocuf cinne vo taqarpiro, iy
maq hitui von ti maq mupa, ocuf cuiq peot vo rep na athzabalna.

| Marqa conchallaro in taqarpiro rena taqarpiro, iy maq
leqinb ocup comamleoca von ti maqa mupa in robia, ocuf cuiq
peot vo rep na a athzabalna.

36 Teiches gen wieball vo ceemprih, 1. von innimah. Gen wieball,
1. iy con voib iy, 1o rupzach vo winib, 1. vo rupzach in wap
(268-1)
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.

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 unlawful

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, ("mianach"), i.e. upon the place ("alt") 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 commenda, I commit. Or a physician for a person on the point of death, i.e. he is entitled to have a physician brought him then, or when he is in danger of death from a wound inflicted on him. All these things are exemptions to a person, i.e. when all these necessities happen after the arrival to take the distress. Or to give notice of necessity, i.e. to give notice to the person who is in necessity, i.e. to a guiltless person, it is exemption to him.

If it is to a guilty person the notice is given, there is full fine on the person by whom it was brought, and there is full fine to the owner of the distress.

If the warning has been given to a guiltless person, and it is certain that he would have been taken, there is a fine of sheltering on the person by whom it was given, and five 'seds' to the owner of the distress.

If it be doubtful whether he would or would not have been taken, it is a fine of guardianship and advice to the person by whom the warning was given, and five 'seds' to the owner of the distress.

Carrying off of cattle without concealment, i.e. of the carrying off of the cattle. Without concealment, i.e. this is right for them. Persons swear to it, i.e. to attest that the carcasses of the cattle were heaped on the
Topach na déibhain, l. tuibharó muir, oscrii déibh na ghr.

DISTRESS.

Cod. 492-147. 268. 6

(Old 1926)

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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 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 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 Fethgna! Epileptics, i.e. relief given by him to one who falls with his face, 'aidhe,' to the ground, 'talmain'; a blessing on the soul of Fethgna! Securing a mad man, i.e. to fetter the mad person, i.e. one upon whom the maddening wisp has been thrown. Procuring a pledge to protect against one who does not yield justice, i.e. a pledge to protect one who makes the lawful suit, i.e. the lawful suit, i.e. against the person who does not consent to have the right tried lawfully after he is properly sued; it is by him it is paid, i.e. the satrist, or he may be the poet. Procuring medicine for the sick, i.e. boiling useful herbs and plants for one who is in sickness, i.e. for one who has a disease.

The beginning of proof, i.e. the foregoing relates to exemptions, the following down here to proof.

Changing 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
DISTRESS, juice, apple; octopus, nochle, Note: apple. It is not in apple;

Mára technaihno po oepa oon peichnium technea nan parcc
=a atzhabala no hriest, noa aupii érical 1ennmhiex in parcc;
ocup non tét pozelc ná bleu na'lobiu na ceano, no cu pus-
tur a parcc.

Mára technaihno po oepa oon peichnium technea nan parcc
=a atzhabala no hriest, noa aupii érical 1ennmhiex in parcc;
ocup non tét pozelc ná bleu, na'lobiu na ceano no cu pus-
tur a parcc; aét anap oepi technea no muarl inpi a hantle a tech-
naihna.)

Peichnaihna parcc mithplicht, 1. pip inunep ap to me
=a pip mithplicht wo hriest parcc na aethiabala; [paicere no arnjector] in
O'D. 138. parcc wo hriest a pip mithplicht na aethiabala. Cuc reoc inna mithpar
asalard. Ótom mac aip leacep, 1. pip inunep oon aethiabala tóp
ar tere, no da tere to gol mar aon rege funtech eouche na zabali
aethiabala, 1. paicere apal na saab na tere, 1. reacem eouche ooc
saum, 1. paicere no arnjector tóp h tere maille mup az hriest in parcc,
arpvex, oepi oepi mithplicht.

Duaun, 1. cum techne parcc ap a pip toole, 1. techne le to
cum techne pip arna repain na tech-
plichter in aethiabala, 1. to techne in bishvar to hriest a parcc, 1. mup
mchaner ooc in mep tampin. To cum murnip iar rep, 1. to
will amarp xapum ap a adele pip in pip ar a reld no aroh na zabali
na aethiabala no hriest a parcc, 1. reacem murnip eile. Ótom pip
reipere, parcc tere hriesthe, 1. la. ma na yepin in mi yu oon wu,
epi ab o osuv na oepuu to saabali, Aro-

(268.11)

(10/1927)

= quoin brede-sa ?

= ag labral[d]?
accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but there is nothing due to the debtor for the non-service of the notice; expenses of feeding and tending, however, do not accumulate upon it, nor does the forfeiture begin to accrue until the notice has been served.

If it be necessity that caused the plaintiff not to serve notice of the distress, there is no 'eric'-fine due of him for the non-service of the notice; but expenses of feeding and tending do not accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but stay and delay in pound shall regulate it after proof of the necessity.

Notice is sent along the track of the distress, i.e. it is insisted that they run back along the track of the distress to give notice of the distress; or it is said or stated that the notice is to be conveyed along the track of the distress. Five 'seeds' 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 distrainting 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 is 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 'seeds' is the fine unless it be in the third word. Are to be announced, i.e. these three things are to be openly announced there, i.e. told. The debt for which it was taken, i.e. "this is the debt for which the property was taken." The pound into which it was put, i.e. "this is the pound or enclosure into which it was put." The law agent by whom it was taken, i.e. the law agent by whom it was taken at the end of the stay.

Of the pound here.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued, i.e. or tell it, i.e. the residence here, i.e. tell or state truly the law of the habitation by which the distress of the kinsman may be sued for his worthiness, by which the debt due by each powerful defaulter may be claimed.

And the green into which it is put should have a fence all round, i.e. and the green into which the property is put in the lawful manner
DISTRESS, big, apup, ton olijje'o paici, co p.oib Tam5en at TrTT'iQ V a apu'T lTr ...

In cumurge nilap ce’pa cuc peot ann von nableogum, ocup ma mo raf roqal von achtzabal, it ait’zin m neic mo loiti von achtzabal; ocup noa ni m vo cintae’i ini cumurge nilap ce’pa aet munap, roqal ta achtzabal ve, ocup ma mo raf, it ait’zin m neic mo loiti m o’ic mif.

O’D. 139. Munab rafc mpjilcet, no rafc von trep bretep, [ce no] bempa a rafc mnur eile, acart cuc peot mto von nableogum; ocup cama rafc mpjilcet no cia no rafc von trep bretep. Nt imbepad, munab ito in trup m boi 5a tosal ama’c Berg ap bret a rafc, acart cuc peot in von nableogum; no munap manep.

O’D. 139. Ljatsce’5in bempa 5in plegad; no ma’o cumurge [n-nil ce’pa] acart cuc peot von nbleogum, i. 5an ce’pa ilapoa vo cup anaon cumurge mua.

Da cumurgceap, cuc peot in, munap ti olic ve; ocup via ti, rafgard an ron a riach.

I Etich, i. ppena. Mupa, i. oppa ren. Caip 15, 5abaip, i. 5in ni vib ri anaon cumurge no ceile.
without fodder or food, should be surrounded by a fence, i.e. state the law of the

\textbf{Desp.} \textbf{R.} 305

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. 'cau uird'
\textbf{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.

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 \textbf{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, \textit{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 \textit{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.

\textbf{Horses}, \textit{i.e.} males. \textbf{Pigs}, \textit{i.e. by themselves} \textbf{Sheep, goats}, \textit{i.e. none of
these to be intermixed.}
INDEX.

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