

1. *Ceist, caite dán 7 grád 7 lóg n-enech cach aí ó biuc co mór? Ní hansae: dán ollaman cétomus: secht cócait drécht lais, .i. cóca cach gráid; is éola i cach coimgniu, 7 is éola i mbrithemnacht fénechais. Cethorcha sét a díre.*

‘What is the competence, grade and honour-price of each of them from small to great? It is not difficult: the competence of an *ollam* first: he has three hundred and fifty compositions, that is forty for each grade; he is knowledgeable in all historical learning, and he is knowledgeable in the jurisprudence of Irish law. His honour-price is forty *séts*.’ *Uraicecht na Ríar* §2. Ed. L. Breatnach, *Early Irish Law Series 2* (Dublin 1987).

Is iar cretim do feraib Érenn do Phátraic con-airgeda in dá recht, recht aicnid 7 recht litre. Do-árbid Dubthach maccu Lugair in fili recht n-aicnid. Is é Dubthach ceta tharat airmitin féid do Phátraic; is é cetid n-éracht riam i Temair.

‘It was after the men of Ireland accepted the faith from Patrick that the two laws, the law of nature and the law of the letter were combined.

Dubthach maccu Lugair the learned poet set forth the law of nature. It is Dubthach who first showed reverence to Patrick. It is he who first rose up before him in Tara.’ *Córus Bésgnai* §§30-1. Ed. L. Breatnach, *Early Irish Law Series 7* (Dublin 2017).

Katharine Simms, ‘The Poetic Brehon Lawyers of Early Sixteenth-Century Ireland’, *Ériu* 57 (2007) 121–32.

2. Prose. Rhyming syllabic verse. *Roscad*.

Ro fóebra fúamann fó thuinn tethnatar, conid fodirc inna rus ro mbriathraib bíth, BNT (CIH 2218.10).

‘Verbal blades have cut beneath his skin, so that is evident in his countenance that he has been wounded by words’.

3. Neil McLeod, ‘Fergus mac Léti and the law’, *Ériu* 61 (2011) 1–28.

4. Fangzhe Qiu, ‘The First Judgment in Ireland’, in Anders Ahlqvist and Pamela O’Neill (eds), *Fir Fesso. A Festschrift for Neil McLeod*, Sydney Series in Celtic Studies 17 (Sydney 2018) 185–201.

Johan Corthals, ‘Affiliation of Children: Immathchor nAilella 7 Airt’, *Peritia* 9 (1995) 92–124. J. G. O’Keeffe, ‘Cuchulinn and Conlaech’, *Ériu* 1 (1904) 123–7.

5. Robin Chapman Stacey, ‘Law and Literature in Medieval Ireland and Wales’ in Helen Fulton (ed.) *Medieval Celtic Literature and Society* (Dublin 2005) 65–82.

Robin Chapman Stacey, *Dark Speech. The Performance of Law in Early Ireland* (Philadelphia 2007).

Liam Breatnach, ‘Law and Literature in Early Mediaeval Ireland’, in *L’Irlanda e gli irlandesi nell’alto medioevo. Spoleto, 16–21 aprile 2009*. Atti delle Settimane LVII (Spoleto 2010) 215–38.

6. Liam Breatnach, ‘On the Glossing of Early Irish Law-texts, Fragmentary Texts, and Some Aspects of the Laws Relating to Dogs’ in Anders Ahlqvist et al. (eds), *Celtica Helsingiensia. Proceedings from a Symposium on Celtic Studies*, Societas Scientiarum Fennica, Commentationes Humanarum Litterarum 107 (Helsinki 1996) 11–20.

“Ni mór bríg sin trá,” ol in gilla. “Ebéltair cuilén din chúani chétna lem-sa duit, 7 bíam cú-sa do imdegail do chethra 7 dot imdegail féin colléic cor ása in cú hisin 7 corop ingníma. Ocus imdiús[-s]a Mag Murthemne uile. Noc[h]o mbérthar úaim-se éit ná halma ass manip aurderg lim-sa.”

“Bid Cú C[h]ulaind t’ainm-siu íarom,” or Cathbad.

“That is no great matter,” said the boy. “A whelp of the same [breed] will be reared by me for you, and until such time as that hound grows and is fit for action, I myself shall be a hound to protect your cattle and to protect yourself. And I shall protect all Mag Murthemne; neither flock nor herd shall be taken thence from me without my knowing it.”

“Your name shall be Cú Chulainn (the Hound of Culann) then,” said Cathbad’, Cecile O’Rahilly, *Táin Bó Cúailnge: Recension I* (Dublin 1976), pp. 19, 142; for ‘breed’ see Fergus Kelly, *Early Irish Farming* (Dublin 1997) 115.

Liam Breatnach, ‘*Araile Felmac Féig don Mumain: Unruly Pupils and the Limitations of Satire*’, *Ériu* 59 (2009) 111–37.

Liam Breatnach, ‘The Lord’s Share in the Profits of Justice and a Passage in *Cath Maige Tuired*’, *Celtica* 27 (2013) 1–17.

7. British Library MS Egerton 88 + Copenhagen MS 261B + RIA MS 23 Q 6, section 4. 16th century.

Folios 10-15: *Aided Chon Roe* ‘The Death of Cú Roe’

Amra Chon Roe ‘The Eulogy of Cú Roe’

Forbais Fer Fálgae ‘The Siege of the Fir Fálgae

Verba Scáthaige ‘The Words of Scáthach’

Echtrae Chonnlai ‘The Expedition of Connlai’

Immram Brain ‘The Voyage of Bran’

Baile Chuinn ‘The Ecstasy of Conn’

Compert Chon Culainn ‘The Conception of Cú Chulainn’

Audacht Morainn ‘The Testament of Morann’

Fil and grian Glinne Aí

Síabarcharpat Con Culainn ‘The Phantom Chariot of Cú Chulainn’

Two tales of Mongán.

Folios 63-79: *Auraicept na nÉces* ‘The Scholars’ Primer’

Immacallam in dá Thúarad ‘The Colloquy of the Two Sages’.

8. D. A. Binchy, *Corpus Iuris Hibernici* (Dublin 1978).

Liam Breatnach, *A Companion to the Corpus Iuris Hibernici*. Early Irish Law Series 5 (Dublin 2005).

9. Three law texts in 23 N 10.

Cáin Domnaig:

J. G. O’Keeffe, ‘Cáin Domnaig. I.— The Epistle concerning Sunday’, *Ériu* 2 (1905) 189–214.

Kuno Meyer, ‘Mitteilungen aus irischen Handschriften’, *ZCP* 3 (1901) 226–63: 228.

Vernam Hull, ‘Cáin Domnaig’, *Ériu* 20 (1966) 151–77.

Elizabeth Boyle, ‘Eschatology and Reform in Early Irish Law: the Evidence of Sunday Legislation’, in Matthew Gabriele and James Palmer (eds), *Apocalypse and Reform from Late Antiquity to the Middle Ages* (Abingdon 2018).

Immathchor nAilella 7 Airt ‘Mutual Restitution between Ailill and Art’.

Kuno Meyer, ‘Urteilsspruch wegen entwendeter und beschädigter Pferde’, *ZCP* 8 (1912) 103–4. 23 N 10 pp. 54–5.

10.

◊uidh araile rig docum temrach fertha fiadh friss scuirther a graueidiv teallsatar iarsin maicdretille temrach sriauona inrigh 7 docuaotar foragraid condarubartar dia reir friluth 7 leim 7 diuburgud comboacombacht doib 7 go robris cāch dib alaile iarsin ruofec indri forslancuincid augreda 7 rofecsat natuaetæ forsaigid ica amac friu auiss annsin iarum ruiced inureth sou doiv.

Echraidei reim riadatar sceoo dalaib tindrime
suidi ech caich a huir
do-grennait do-grennaiter do-sennait do-sennaiter
cuma arfemat saora 7 daora cairdi 7 naimdi
ni nessa broghais dot bass indass dia bass nac .ii.
arnibi buadach 7 nibi fiachach maine luither
amal iss-rubrad isin senbreith fri gabail nErenn .i. conloui conseolau

Atait .iii. sreatha cutrumai cin fiacha .i. drumcla n-eich
cuma leis eich naidai immbi conair forsa teit
cuma lee cip crua dos-nessa
couma le cip srian cota-gaib
couma le ini mbeolu fa im beolu eich fo-cerdtar
cumma la luit in for tein fo-cerdtar fan for colcaid

ar cid a lless issa lluam nott luathar
air cidh indam costetha fria crich coir mat direch araidien
cid int aigin llethfuitter iss ed tēti
ar cid sreba ar oircelaib mis gluaisit co luathar
ar cid bas do-bera for cethra iss coitcend doib
cid dia cinur(?) idnusta affiacha is dilus do
fo diag ni fulgiut cethru pecai in duine ar ilar a imarbus 7 tiagait-sium asa n-aignedaib corib.

//. finit.// do sin 7 is erchotech in duph

Restored Text:

*Luid **araile** rí dochum Temrach. **Ferthae** fiad friss. Scuirtir a graigi. **Tellsatar** iar sin maicdretill Temrach sríanu ind rí 7 do-cuatar fora graig conda tubartar dia réir fri lúth 7 léim 7 díburgud co '**mma combacht dóib** 7 coro bris cách díb **alaile**.*

Íar sin ro fec in rí for slánchuinchid a grega 7 ro fecsat na túatha for saigid íca a mac friu. Is and sin iarum ruiced in breth-so doib:

Translation:

A certain king went to Tara. He was welcomed with honour. His horses are unharnessed. Then the boy favourites of Tara stole the bridles of the king, and they mounted his horses and they brought them under their control for moving and jumping and shooting, and they smashed into each other, and each of them injured the other.

Then the king set about seeking full compensation for his horses, and the people of the kingdom set about seeking the cost of healing their sons [to be paid] to them. Then the following judgement was delivered to them:

They rode horses ...

They pursue, they are pursued; they chase they are chased. Equally they accept free and unfree, friends and enemies.

No nearer did it extend to your death than to the death of anyone else.

For it is not victorious and it is not liable for penalties unless it is driven / made to move, as has been said in the ancient judgement when Ireland was taken ...

[Cf. *conlaid sechlais contabar*, in version A; *confodlai conseolai contabair*, in version B, in Qiu (ed.) pp. 190, 191]

There are three equal arrangements (?) without penalties ...

It does not care whatever bridle controls it.

It does not care whether it is in or around the horse's mouth that it is put ...