

follow the heads of the Septs, and near the door the janitors or armed apparitors, each having his spear beside him. On the other side of the king is the place of other kings, should any be present, then the *Tanaiste* or successor, and other *Righdamnas* or "materials of kings," that is persons who by birth and wealth, are eligible to be elected king. At the extreme end, near the wall are hostages who have forfeited pledges, in fetters. On the opposite side in front of the king are the king's bodyguard of four men—freed men of the king whom he had delivered from slavery inherited from birth, or to which they had been condemned by debt or crime. In an age of perpetual warfare and violence the gratitude of the slave was esteemed a greater safeguard than even the ties of blood. Perhaps it might be well to remark that an insolvent debtor became the property of his creditor in Ireland, as in ancient Rome, and indeed, in most ancient societies. There were places for the poet, the harper, and the piper, the hornblower, the smith, the goldsmith, the fool, and the juggler, all of whom might be considered as gentlemen of the household. The attendants are a very miscellaneous body; among them are many Saxon slaves, and the descendants of former ones. It is only the higher ranks of the household who are provided with beds; the others lie on the benches; while the meaner members and the attendants sleep on the grounds, in the kitchen, or cabins outside the *dun*. The living room or hall I have been describing served also in part as a kitchen, for joint were roasted at the fire, and the soup boiler was suspended over it. The grinding of meal, and the domestic work of the king's house, and of the houses of the *flaiths*, or lords, was performed by slaves who were purchased or received as *turercu*, or wager, from some higher king. In pagan times the number of persons carried off in plundering expeditions from Britain seems to have been considerable. In Christian times there was a regular trade in slaves, which continued throughout the whole period I am describing. Besides the slaves obtained by war, purchase or gift, there was also a numerous class who were in a state of ser-

vitudo not better than that of the foreign slaves. The use of the term *cumal*, as a measure of value, shows how numerous at one period must have been the female slaves. The children of kings and of the upper classes were not reared at home, but were sent to some one else to be fostered. The children of the greater kings were fostered generally by the minor kings of their own rank. This fosterage might be done for love, or some other advantage, but it was generally a matter of profit, and there are numerous laws extant fixing the cost, and regulating the food and dress of the foster child according to his rank. The ties created by fosterage were nearly as close and as binding on the children as those of blood. Fosterage was one of the most curious and important institutions of our ancestors. The dress of the king and the gentlemen of his household was similar to that of a Scottish Highlander, before it degenerated into the present conventional garb of a Highland regiment. There was first the *lenn*, a kind of loose shirt generally, of woollen cloth, but sometimes mentioned as being of linen, reaching a little below the knees of men and forming what would now be called the kilt. This garment was of different colors—each tribe or clan having apparently special colors. The number of colors in the dress indicated the rank, slaves having only one. Over the *lenn* came the *ionar*, a kind of closely fitting tunic reaching to the hips, and bound around the waist by a girdle or scarf, often of some rich color, especially purple, and frequently the gift of a lady. Over the left shoulder and fastened with a brooch hung the *brat*, a shawl or plaid exactly like the Scotch one. This garment replaced the skin or fur of a wild beast of earlier times, and the brooch the horn with which it was fastened by thongs. The feet either entirely naked or encased in shoes of raw hide fastened with thongs. The only difference between the dress of men and women was that the *lenn* of the latter reached nearly to the ankles, and formed a petticoat instead of a kilt. The freemen wore their hair long, and prided themselves on its curling into ringlets. They sometimes confined it at the back of the head in a conical