

4013. Emania: bulletin of the Navan Research Group 12 (1994): Focus on architecture.
Navan Research Group
4054. Lynn (C. J.): Hostels, heroes and tale: further thoughts on the Navan Mound.
In Emania 12 (1994), pp. 5–20.
Suggests that the Iron Age 40-metre structure on Mound B at Navan is a representation of an Otherworld *bruiden*, a translation of the Dumézilian tripartite division of society into material reality and a cosmological symbol of the fire cult represented by the story of the wicker man. Functionally, it is interpreted as the site of royal ceremonial activity of Indo-European origin within an Irish pagan sanctuary of Iron Age date.
4055. Warner (R. B.): The ‘ernean’ house.
In Emania 12 (1994), pp. 21–27.
Suggests that the theme of roasting people in an iron house in *Mesca Ulad*, *Orgain Denna Ríg* and others derives from an earlier but lost account in which the house is **Érntéach* or house typical of the Érainn. This is suggested to be the triple-walled structure of Early Iron Age date found at Navan and Knockaulin.
4056. Mallory (J. P.): The fort of the Ulster Tales.
In Emania 12 (1994), pp. 28–38.
Provides citations and discussion of terms for ‘fortification’, both permanent and temporary in the Ulster cycle: *baile*, *borg*, *cathair*, *daingen*, *dind*, *dún*, *dúnad*, *les*, *ráth*, *búaile*, *caisel*, *doé*, *fuithirbe*, *forad*, *múr*, *sonn*, *táible*, *tor*, *costud*, *longphort*, *sosad*.
4057. Freeman (Philip M.): Visions from the dead in Herodotus, Nicander of Colophon, and the *Táin bó Cúailnge*.
In Emania 12 (1994), pp. 45–48.
Draws attention to citation of Nicander (probably datable to 2nd c. B.C.) by Tertullian concerning a Celtic belief in visions of the dead appearing to those who sleep by tombs of ancestors. Suggestion that this is comparable with recovery of the *Táin* in *Fallsigud Tána bó Cualgne*.
4058. Sayers (William): Supernatural pseudonyms.
In Emania 12 (1994), pp. 49–60.
Discusses the significance of lists of personal names within narratives, culminating in suggestion that alliteration and syllable count are used to help build up background atmosphere foreshadowing narrative and may illustrate aspects of pre-Christian heritage.
4059. Warner (R. B.): Emania varia: I. C. More on Conmáel and Óenach Macha.

In Emania 12 (1994), pp. 69–70.

Discusses the association of *Fert Conmáel* with Apollo Cunomaglos inscription from Wiltshire, leading to the suggestion that Apollo is local god at Emain and model for Cú Chulainn; also references to *Emain* in *Lebor na Cert*. Bibliography in p. 72.