

8916. Ériu: founded as the journal of the School of Irish Learning devoted to Irish philology and literature 60 (2010)
Royal Irish Academy

Rev. by
Pierre-Yves LAMBERT, in *ÉtC* 39 (2013), pp. 343-344.
8917. Downey (Clodagh): *Dindsenchas* and the *tech midchúarta*.
In Ériu 60 (2010), pp. 1–35.

Examines descriptions of the banqueting hall at Tara in medieval Irish sources (particularly the *Suidigud Tige Midchúarta* poem, prose and seating plan) with a view to discovering how their authors understood its form and function, and argues that the association of the linear monument now known as Tech Midchúarta and the banqueting hall was a later development.
8918. McLaughlin (Róisín): A Latin-Irish text on fasting in the *Leabhar Breac*.
In Ériu 60 (2010), pp. 37–80.

Entitled *Cétáin in braith*. Edition, with English translation and textual notes, and a discussion of its structure and sources.
8919. Toner (Gregory): Macha and the invention of myth.
In Ériu 60 (2010), pp. 81–109.

Offers a new analysis of *Noínden Ulad* and of the legend of Macha Mongrúad, and argues that of the four female characters called Macha in early Irish literature, only Macha Mongrúad and Macha, daughter of Ernmas, are genuine in the tradition, while Macha, wife of Nemed, and Macha, wife of Cruinniuc, are late literary inventions.
8920. Ó Mainnín (Mícheál B.): ‘*Saig in Machai fothúaid*’: on the application and extent of ‘the *Macha*’ in north-west Armagh.
In Ériu 60 (2010), pp. 111–130.
8921. Woods (David): Crowd-control in sixth-century Clonmacnoise (Adomnán, *VC* 1.3).
In Ériu 60 (2010), pp. 131–136.
8922. Vries (Ranke de): Two early examples of the preposition *acht* followed by the accusative case outside the law texts and an example of *acht inge*.
In Ériu 60 (2010), pp. 137–144.

Examples extracted from *De causis torchi Corc’ Óche*.
8923. Stifter (David): The invisible third: the Basque and Celtic words for ‘swallow’.
In Ériu 60 (2010), pp. 145–157.

Evaluates the possibility (suggested by K. McCONE, in *Sprachkontakt und Sprachwandel*, pp. 395-435) that OIr. *fannall* and Basque *enara*, *ain(h)ara* are etymologically connected.