

894. Ériu: founded as the journal of the School of Irish Learning devoted to Irish philology and literature 37 (1986)
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Pierre-Yves LAMBERT, in *ÉtC* 25 (1988), pp. 370-373.
895. McManus (Damian): Ogam: archaizing, orthography and the authenticity of the manuscript key to the alphabet.
In Ériu 37 (1986), pp. 1–31.
896. Ó hUiginn (Ruairí): Old Irish nasalizing relative clause.
In Ériu 37 (1986), pp. 33–86.

Incl. sections on the nasalizing relative in MidIr (pp. 69-75) and the origin of the nasalizing relative (pp. 75-86).
897. Kortlandt (Frederik): Posttonic **w* in Old Irish.
In Ériu 37 (1986), pp. 89–92.
898. McGonagle (Noel): Migration of verbal terminations.
In Ériu 37 (1986), pp. 93–97.

On the analogical spread of certain verbal endings, some of which gain independent pronominal status, e.g. -(*e*)*as* (1 sg.); -(*a*)*is*, -(*a*)*inns*, -(*a*)*ir*, -*tí*, -*f(a)í* (2 sg.); (-)*mar*, -(*e*)*amuid*, -*muís(t)* (1 pl.); (-)*dar*, -(*a*)*id*, -*dís(t)* (3 pl.); -*f(e)á*, -*tf(a)í* (impers.); -*f(e)ar*, -(*e*)*adh*, -(*e*)*as* (impers.) with irregular verbs; -*t(e)ars*, -*th(e)ars*, -*f(e)ars* (impers.).
899. Sayers (William): *Mani maidi an nem* . . . : ringing changes on a cosmic motif.
In Ériu 37 (1986), pp. 99–117.

Discusses the cosmic motif of the three elements (earth, air/sky, water/sea) in early Irish literature. Contains a brief appendix on the deity *Núada*.
900. Joseph (Lionel S.): A survival from the Italo-Celtic legal vocabulary.
In Ériu 37 (1986), pp. 119–125.

OIr. *líthech* ‘accused person’ (cf. *líid* ‘accuses’) and Lat. *līs*, *lītis* ‘lawsuit’; also OIr. *ad* ‘law’, *adae* ‘due, fitting, proper’, *adas* ‘suitable, appropriate to’ and Umbrian *arsie* ‘sancte’, etc; OIr. *coll* ‘injury, violation’ and Lat. *culpa* ‘blame’; cf. *-*din-* in *trédénus* ‘three days’ and Lat. *nundinum* ‘nine days’.
901. Mac Gearailt (Uáitéar): The Edinburgh text of *Mesca Ulad*.
In Ériu 37 (1986), pp. 133–180.

Edition of the text in MS NLS Advocates’ Library 72.1.40, with notes; discussion of its relationship to other manuscripts of the two extant versions.
902. de Bhaldraithe (Tomás): Varia: I. 1. *troimse*; 2. *leiceann*.

- In Ériu* 37 (1986), pp. 181–182.
903. Hamp (Eric P.): *Varia*: II. 1. *turgaire* ‘act of inciting’.
In Ériu 37 (1986), p. 183.
4189. Hamp (Eric P.): *Varia*: II. 2. *taurráin* ‘act of driving across’.
In Ériu 37 (1986), p. 183.
4190. Hamp (Eric P.): *Varia*: II. 3. *turchlos*.
In Ériu 37 (1986), p. 183.
4191. Hamp (Eric P.): *Varia*: II. 4. *súas, síis, sadess, fades* etc.
In Ériu 37 (1986), pp. 183–184.
Part 4: ad M. A. O’BIEN, *in Ériu* 12 (1938), p. 236.
904. Kelly (Fergus): *Varia*: III. Old Irish *creccaire*, Scottish Gaelic *creahkir*.
In Ériu 37 (1986), pp. 185–186.
On ScG *creacair*.
905. Poppe (Erich): *Varia*: IV. *Émíne, Íamnat, Íamán*.
In Ériu 37 (1986), pp. 187–188.
On the pattern of the same element occurring in the names of son, father and mother.
906. Corthals (Johan): *Varia*: V. OIr. *fo-bá*.
In Ériu 37 (1986), pp. 189–190.
Discusses the evidence for the existence of a verbal compound *fo-bá* ‘dies’ of the simple verb *baid* ‘dies’ in (Early) Old Irish.
907. Breatnach (Liam): *Varia*: VI. 1. The earlier form of *lour* ‘enough’.
In Ériu 37 (1986), p. 190.
ad R. THURNEYSSEN, *in ZCP* 13 (1919), p. 105. Provides an example of the conjectured non-dissimilated *roar* from the Old Irish legal text *Cáin Fúithirbe*.
1029. Breatnach (Liam): *Varia*: VI. 2. The preterite of *sichid/seichid* ‘says’.
In Ériu 37 (1986), pp. 191–192.
ad D. A. BINCHY, *in Celtica* 5 (1960), pp. 80–81. 3 sg. rel. *síche* attested in an Old Irish gloss in *Cáin Fúithirbe*.
Binchy (D. A.) (*ref.*)
1030. Breatnach (Liam): *Varia*: VI. 3. *ardri* as an old compound.
In Ériu 37 (1986), pp. 192–193.
ardri and gen. sg. *ardrech, ardrach* attested in Old Irish sources, incl. *Cáin Fúithirbe*. Brief discussion of *triath* as being of higher status than a king.
908. Ó Cuív (Brian): *Varia*: VII. The two herons of Druim Ceat.
In Ériu 37 (1986), pp. 194–196.
As related by Keating in his *Foras Feasa ar Éirinn*. In this case, the phrase *do-chluinim óna lán do dhaoineibh* is not evidence of Keating’s use of oral sources but rather his way conveying the hearsay element of earlier tradition.