Carey (John)

   Compared to Ir. *Per Caille.

2052. Carey (John): The name Tuatha Dé Danann.
   Argues that the derivation of OIr. *Dana from a Common Celtic source is a
   false assumption; Tuatha Dé Danann results of the disambiguation of the term
   Tuatha Dé `old gods'.

1757. Carey (John): The location of the Otherworld in the Irish tradition.
   In Éigse 19/1 (1982), pp. 36–43.
   Argues that the idea of the overseas Otherworld is not natural to the Irish
   tradition.
   Republ. in The Otherworld voyage in early Irish literature, pp.
   113–119.

10428. Carey (John): Where is Hell?
   In Béaloideas 50 (1982), pp. 42–43.
   On a brief passage containing a reference to Seth and the daughters of Adam
   and a riddle concerning the location of hell, found in TCD MS H 3. 18 42a
   34–36.

9098. Carey (John): Irish parallels to the myth of Odin’s eye.

   Account of the three Machas: Macha the wife of Nemed mac Agnomain, Macha
   Mongmaid and Macha the wife of Cruinn mac Agnomain.

3481. Carey (John): Nodiadau amrywiol: [3.] The valley of the changing
   sheep.

2636. Carey (John): Nodons in Britain and Ireland.
   Discusses evidence of Nuada in Irish genealogy and literature.

   Edited from MSS RIA 23 E 25 (Lebor na hUidre), RIA 23 E 29 (Book of Fernmore), TCD H 3, 18, Laud Misc. 610, and Rawlinson B 512. With translation and notes.

   SR 21–280 is based on a lost eighth-century cosmological tract drawing on: De ordine creaturarum (Pseudo-Isidore); Pliny’s Historia naturalis, ii; Isidore of Seville; etc.

   In BBCS 32 (1985), p. 156.

   In Éigse 21 (1986), pp. 19.
   Entitled De operibus Dei; edited from Egerton 92, Egerton 1782 and Harley 432, with apparatus criticus and translation.

   In PHCC 7 (1986), pp. 1–27.
   Investigates the narrative function of the Irish Otherworld, and suggests a symbolic equivalence between the latter and the Óenach.

4897. Carey (John): Questions of interpolation in the opening cantos of Saltair na Rann.
   In PHCC 6 (1986), pp. 69–82.
   Studies the structure of cantos I–III.

407. Carey (John): The Heavenly City in Saltair na Rann.
   In Celtica 18 (1986), pp. 87–104.
   The architectural scheme of the richel has as sources Adomnán’s De beis sanctis, a ‘Long Latin’ text of Visio Sancti Pauli, and an ‘Old Latin’ translation of Ezekiel.

   The angelology of Pseudo-Dionysius, as transmitted by Gregory the Great (Homiliae in evangelium); fantastic names with distant origin in 1 Enoch; a counting system based on Latin military nomenclature.


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ad R. Baumgarten, in Éigse 16/1 (1975), pp. 18–23.

Baumgarten (Rolf) (ref.)


1037. Carey (John): The Irish vision of the Chinese.
In Ériu 38 (1987), pp. 73–79.

vs. DIL s.v. Seiria ‘Syria’, Seirieda ‘Syrian’. Ir. Seiria, Seirieda, and Sedae derive from L Sēres (nom. pl.), Sēricus (adj.) ‘Chinese’; also on Seir, son of Adam, whose descendants survived the Flood.


Incl. app. with transcription of fragmentary text from MS RIA 23 O 48 (Liber flavus Fergusiiorum).


In CMCS 16 (Winter, 1988), pp. 77–83.

Rejects T. F. O’Rahilly’s explanation, in Early Irish history and mythology (BILL 482), pp. 43–57.


Translates this name as ‘Cormac whom the wind devoured’, taking gelta to be rel. 3. sg. pret. of gelid.


cobfolaid in the poem, beg. Tair cecum, a Maire boid, ascribed to Blathmac mac Con Béttan, emended to cobfolaid (vn. of con-folaid), meaning here ‘allotted portion’.

3773. Carey (John): Three notes: 3. ad Celtica 18, 97–100.

On the rendering of Lat. thalamus and frons by Ir. athchomar and togairn respectively in Saltair na Bann.


In Macgnímartha Finn (as ed. by K. Meyer, in RC 5 (1882), pp. 195–204 [Best 1, p. 103]), emends co corngainb ban sídha (‘with the horns of the sid women’) to co gnailb ban sídha (‘with the beauty of women of the sid’).
   In Speculum 64/1 (Jan., 1989), pp. 1-10.
   Repr. in The Otherworld voyage in early Irish literature, pp. 133-142.

1882. Carey (John): *Visio Sancti Pauli* and the *Sallair’s hell*.
   In Éigse 23 (1989), pp. 39-44.
   Argues that Canto V is influenced by Latin Redactions of the *Apocalypse*.

   Appendix: The Morrígan’s prophecy of the end of the world; diplomatic and
   normalised text from MS Harley 5280, with English translation.

1081. Carey (John): Varia: VII. Addendum to ‘Sequence and causation in
   *Echtra Nemi*’.
   Carey (J.) (ref.)

2401. Carey (John): The two laws in Dubhghach’s judgment.
   In CMCS 19 (Summer, 1990), pp. 1-18.
   Discusses the terms *recht litre* and *recht aicnide* as used in the ‘pseudo-historical
   prologue to the *Senchus mór*’ and interprets the episode as an allegory of the
   transition from pagan to Christian in Irish culture. Criticises K. McCone,

4910. Carey (John): Otherworlds and verbal worlds in Middle Irish narrative.
   In PHCC 9 (1990), pp. 31-42.

   In Éigse 24 (1990), pp. 37-44.

476. Carey (John): The ancestry of Fénius Farasaid.
   In Celtica 21 (1990), pp. 104-112.

9008. Carey (John): A British myth of origins?

   In Éigse 25 (1991), pp. 154-159.
   Hib-Lat. *orbis* used to convey meaning of OIr. *side*, and validity of its English
   translation ‘otherworld’.
1942. Carey (John): The testimony of the dead.
_In Éige 26 (1992), pp. 1–12._
Legal interpretation of the episode of Cormac’s sword in _Seal na Fir Flatha_ (= _IT_ 3/1, 183–229).
App. (a) contains _Cert Claidh Chormaic_, from TCD MS H 2. 15B with variant readings from _Seal na Fir Flatha_ (cf. supra) 201–202 and O’Davoren’s _glossary_ (W. Stokes 1903–1904 [Best 1, p. 7]) and English translation. App. (b) contains _Gúbr etha Caratniad_ §46, from MS Rawlinson B 502, with English translation. App. (c) contains commentary to _Findriuth Fithail_ from TCD MS H 5. 15 (= _CHI_ vi 2143.18–40, with corrections to D. A. Binchy’s text), with English translation.

_In BBCS 39 (1992), pp. 24–45._

4913. Carey (John): Time, memory and the Boyne necropolis.
_In PHCC 10 (1993), pp. 24–36._
Discusses the theme of time manipulation by the inhabitants of the _síd_.

8079. Carey (John): A new introduction to _Lebor gabála Érenn_, the Book of the Taking of Ireland, edited and translated by R. A. Stewart MACALISTER.
First published October 1993 by the ITS in this form and as an additional introduction to a reprint of Vol. XXXIV.
_Cf. BILL 8697._

1256. Carey (John): An edition of the pseudo-historical prologue to the _Senchas Már_.
_In Ériu 45 (1994), pp. 1–32._

9048. Carey (John): The sun’s night journey: a pharaonic image in medieval Ireland.
_In JWCI 57 (1994), pp. 14–34._

5663. Carey (John): The uses of tradition in _Serglige Con Culainn_.
_In Ulidia 1 (1994), pp. 77–84._
Also on the status of the _Briathraethose Con Culainn._

2nd ed. 1995.

Part II: Early Irish and Hiberno-Latin sources [a selection of texts, presented in English translation].


§ 73. Wisdom literature: Audacht Morainn.

§§ 74-77. From the Finn Cycle §§ 74. The boyhood deeds of Finn; §§ 75-77. Severed heads at feasts.

§ 78. Echtra Mac nÉchach [Muigmedhin].

§§ 79-80. Patrician texts from the Book of Armagh (extracts) §§ 79. From Máirche’s Life of Patrick; §§ 80. From Tírechán’s account of Patrick’s churches.

§§ 81-82. The Death Diarmaid mac Ceresaill.

§§ 83-86. Tales of Mongain §§ 83. Compert Mongáin; §§ 84. Seoal asa nmbraí combad hÉ Find mac Cumaill Mongán 7 aní dia fit Aided Fothaid Airdig a scéil so sís; §§ 85. Tusaí baile Mongán inso; §§ 86. The conversation of Colon Cille and the youth at Carn Eolairg.

§ 87. The first utterance of Ai son of Ollam [= Cèlabrai Ai meic Ollam, cf. ZCP 20.193ff].

§ 88. Seol Tuaín meic Chairill
§ 89. Lebor Gabála Érenn (First recension).

§ 90. From Giraldus Cambrensis' Topographia Hiberniae.


   pp. iii-svi: memoir of E. C. Quiggin by David N. Dumville.

   Rev. by


Dumville (David N.)


2433. Carey (John): The rhetoric of Echtrae Chonlai.

   In CMCS 30 (Winter, 1995), pp. 41–65.

   Analyses the text’s diction and narrative structure. Incl. translation (only of the spoken parts) concordant with their interpretation.


   1. The Mongán tales (Argues that all four tales are the work of a single author: (a) Scél asa mber comad hé Find mac Cumail Mongán; (b) Tuait Baile Mongón; (c) Compert Mongón; (d) Seol Mongón); 2. Tuait Baile Mongón and Baile Chunna Chéchathaig [and Baile in Scáil] (Concludes that TBM and Scél asa mber represent texts in which southern traditions are appropriated by a northern author); 3. The Immacallam texts, Imram Brain, and the Mongán tales (Immacallam Cholsm Chille 7 ind Ócgeig and Immacallam in Druad Brain 7 inna Banjatho Febl); 4. Echtrae Chonlai and Imram Brain; 5. ‘The Midland group’ (Claims these date from the reign of Fínnachta Fledach mac Dunchada, perhaps from the years 688-9); 6. Tochmarc Étainne.


   Argues that the figure underlying Eithne in Gubái wife of Cú Chulainn in recension B of Serfígge Con Chulainn is the goddess Bóand (also surfacing as Ben in Gobann associated with the Boyne tumuli).
   Discusses in particular the use of *rosca* in early Irish literature.

9045. Carey (John): Saint Patrick, the druids, and the end of the world.

   Quatrain beg. *Ferdi in bath a Muig Mell*, ed. with transl. from MS LB.
   Some discussion of *Mag Mell* (Christian heaven), *comhrag* ‘meeting (of soul in heaven),’ and practice of praying for souls of the dead.

3159. Carey (John): The narrative setting of *Baile Chuiinn Chétchathaig*.
   Aims at reconstructing the lost legendary frame that accompanied this narrative, arguing in favour of a common insular Celtic prototype of tale concerning a king’s visit to the Otherworld.

1208. Carey (John): The three things required of a poet.
   *imbas foronai, teimn laedo, dichetal di chennaib.*

2474. Carey (John) (revr.): Sages, saints and semiotics: encountering medieval Irish literature.
   Review article of: *Conversing with angels and ancients: literary myths of medieval Ireland*, by J. F. Nagy (Dublin: Four Courts, 1997).

   *Rev. by*

5638. Carey (John): The finding of Arthur’s grave: a story from Clonmacnoise?

216. Carey (John): Transmutations and immortality in the lament of the old woman of Beare.

14924. Carey (John): *In tenga bithnua*: from apocalypse to homily?
Focuses on the search for sources or parallels for the form and content of *In tenga bithnu*, first recension.

   *In Temenos* 2 (Spring, 1999), pp. 76-96.

   On the monastic scriptural tradition and the significance of illumination; includes a discussion of three examples of animal ornament from Insular Gospel books (Durrow, Lindisfarne and Kells).

   *In Ériu* 50 (1999), pp. 165-168.

   *Ferp Cluche* in *De shíl Chonairi Móir* represents *ferb*(*b*) *dhuichi* ‘word of (the) context’; *ferb* < Lat. *verbum*; vs. C. *Watkins*, in *Celtica* 6 (1963), p. 233 n. 1. Also *fomad* in *DSCM* means ‘wheel-rim’. Implications for *Lia Fáil*.

4815. Carey (John): Cú Chulainn as ailing hero.

13487. Carey (John): A single ray of the sun: religious speculation in early Ireland. Three essays / by John CAREY.

   1. The baptism of the gods; 2. The ecology of miracles; 3. The resurrection of the world.


   Rev. by
   James P. MACKEY, in ZCP 53 (2003), pp. 299-301.
   Bernhard MAIER, in CMCS 41 (Summer, 2001), pp. 60-70.


   Rev. by
   Sharon ARBUTHNOT, in CMCS 43 (Summer, 2002), pp. 96-99.

   Mac Cana (Proinsias) (*hon.*)

On the Old Irish charms. Aguisín: text and Irish translation of (a) an dara ortha: Sankt Gallen, Stiftsbibliothek Codex 1395; (b) an ceathrú ortha: Sankt Gallen, Stiftsbibliothek Codex 1395; (c) an chéad ortha: Sankt Gallen, Stiftsbibliothek Codex 1395; (d) an ortha sa Codex Sancti Pauli; (e) an ortha sa Leabhar Breac.

1432. Carey (John): Varia: II. The address to Fergus's stone.
   Variorum edition with Englı transl. and notes of poem beg. Manib do líc (9 ll.), which appears in two of the accounts of how Teim bó Cúmainge was rescued from oblivion. Ed. from MSS LL and RIA D iv 2.

11354. Carey (John): Did the Irish come from Spain? The legend of the Milesians.
   In HI 9/3 (Autumn, 2001), pp. 8–11.


2488. Carey (John) (revr.): Recent work on ‘Celtic Christianity’.

   Rev. by

Dorothy Africa, in Speculum 79/1 (Jan., 2004), pp. 146-147.

instituereunt Martin McNamara, Caoimhín Breatnach, John Carey, Máire Herbert, Jean-Daniel Kaestli, Brian Ó Cuív (†), Pádraig Ó Fiannachta, Diarmuid Ó Laoghaire (†); appendices adiunxerunt Jean-Daniel Kaestli, Rita Bayers, Martin McNamara; invanite The Irish Biblical Association.


Rev. by

J.-Cl. Harléwyck, in Revue théologique de Louvain 35/2 (2004), pp. 244-245.
Brendan McConvery, in Irish theological quarterly 70/1 (Mar., 2005), pp. 86-89.
Erich Poppe, in CMCS 49 (Summer, 2005), pp. 74-77.


Revisits the testimonies of traditions concerning werewolves in Ireland presented by J. Reinhard and V. Hull 1936 [in Best’s 1201]; especially on the anecdote of the Ossory werewolves told by Gerald of Wales and others.
1439. Carey (John): The Lough Foyle colloquy texts: Immacaldam Choluim Chille 7 ind Óclaig oc Carmic Eloairy and Immacaldam in Druid Brain 7 inna Banfadhlo Febuil 6s Loch Febuil.

In Ériu 52 (2002), pp. 53–87.

Diplomatic editions of ICC (from MSS TCD 1319 (H 2.17) and 1337 (H 3. 18)) and IDB (from MSS TCD 1363 (H 4.22) and NLI G 7)) with normalised editions, translations and notes. Incl. discussion of language and orthography.

8110. Carey (John): Remarks on dating [of Duanaire Finn].

In Reassessments on Duanaire Finn (2003), pp. 1–18.


Studies the A and B versions of the story found under the heading De gesta re, and argues that they are composition exercises of Irish origin which show the influence of Irish secular narratives.


Ad §7.4.8 (as ed. by J. Carey, in Ériu 45 (1994), pp. 1-32); discusses the term recht fáide ‘the law of prophets’, and concludes that the story of the origins of Senchus már implicitly compares native Irish learning with traditional divisions of the Old Testament as set forth by St. Jerome and Isidore of Seville among others.

Carey (J.) (ref.)


Rev. by

Geraldine Parsons, in CMCS 55 (Summer, 2008), pp. 70-72.

Peter Smith, in StH 36 (2009-2010), pp. 223-224.

2450. Carey (John): The encounter at the ford: warriors, water and women.


Explores the association of fluvial water with female sexuality and its interaction with warlike activity.

9787. Carey (John): The names of the plains beneath the lakes of Ireland.


A topographical list, beg. D’anmannaibh na mibreach atá fo lochaibh Erren ann so. From NLI G 1; text and commentary.

   Rev. by
   Ó Riain (Pádraig) (hon.)

11516. Carey (John): Lebor gabála and the legendary history of Ireland.

13060. Carey (John): Tara and the supernatural.
   In Kingship and landscape of Tara (2005), pp. 32–48.

   In JCHAS 110 (2005), pp. 113-134.

   First line: Mug Ruith, rigfhíli cen goí (37 sqq.). From MS RIA 23 P 2; diplomatic and normalised text, with English translation and notes.

2470. Carey (John): Two notes on names.


   On the Irish pseudo-historical tradition concerning the Scythian origin of the Gaels.

11977. Carey (John): Bran son of Febal and Brân son of Lŷr.
   In Ireland and Wales in the Middle Ages (2007), pp. 168–179.

   Argues that Branwen Uerch Lŷr reflects the direct influence of Innmam Brain maic Febal.

5297. Carey (John): In tenga bithnua and the days of creation.


   Rev. by
   Anthe Minard, in Speculum 85/1 (Jan., 2010), pp. 121-122.
   Juliette Wood, in CMCS 60 (Winter, 2010), pp. 93-96.
9240. Carey (John): From David to Labraid: sacral kingship and the emergence of monotheism in Israel and Ireland.

   In Approaches to religion and mythology in Celtic studies (2008), pp. 2–27.

13947. Carey (John): Compilations of lore and legend: Leabhar na hUidhre and the books of Úi Mháine, Ballymote, Lecan and Fernoy.


19139. Carey (John): The LU copy of Lebor gabála.

   In Textual history and pseudohistory of Lebor gabála Érenn (2009), pp. 21–32.

10324. Carey (John): Eine keltische Schicksalsgöttin?

   In 13th ICCS, Bonn 2007 (2009), pp. 29–32.


   Rev. by
   Erich Poppe, in CMCS 61 (Summer, 2011), pp. 91-93.


   Rev. by
   Simon Rodway, in CMCS 60 (Winter, 2010), 99-102.

17245. Carey (John): Celtic *bugus ‘lynx’: a phantom big cat?


   In JIES 38/3-4 (Fall/Winter, 2010), pp. 319–341.
16212. Carey (John), Herbert ( Máire), Knowles (James): Travelled tales = Leabhar scealach siúlach: Leabhar Leasa Mór i gColáiste na hOllscoile Corcaigh. 
Corcaigh: Coláiste na hOllscoile Corcaigh, 2011. 56 pp. illus.

11985. Carey (John): De e` pagan deity’. 
In Éirín 62 (2012), pp. 33–42. 
Suggests it is an early doublet of día, to which it supplies its plural forms.

13906. Carey (John): Saint Brendan and the crystal pillar. 
In Treasures of Irish Christianity (2012), pp. 73-75. 
ad Navigatio sancti Brendani, chaps. 28-29.

13001. Carey (John): The sea and the spirit: two notes. 
[1.] Profundissimum divinae cognitionis pelagus: the Irish context of Eriugena’s voyage of the mind [On the Irish background to the metaphor of the ocean journey found in Periphyseon IV]; 
[2.] The mice, the Eucharist, and the satirist: St. Brendan and the Book of Kells [The desecration of the Eucharist by cat and mice in the Incarnation page is compared to an incident in Vita sancti Brendani].

12827. Carey (John): Dán doiléir atá curtha i leith Chormaic mhic Cuileannáin. 

13135. Carey (John): Druids and buddhists in Ogygia. 
In CMCS 66 (Winter, 2013), pp. 79–84.


12107. Carey (John): Lore of origins in medieval Ireland. 
In Ireland and Armenia (2013), pp. 139–148.


14564. Carey (John): The dialogue of the body and the soul. 
Acallam in chuirp 7 na hamna. Edition of the text in Paris, BNF, MS Fonds celtique et basque Nº 1 (ff. 12rb–14vs); with English translation.

In In dialogue with the Agallamh [Ó Coileáin essays] (2014), pp. 76–89.

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15691. Carey (John): The nature of miracles in early Irish saints’ lives.  

14572. Carey (John): The two clerical students and the next life.  
   In End and beyond (2014), pp. 139–151.  

14617. Carey (John): [The seven heavens:] introduction.  

14589. Carey (John): The Reichenau seven heavens homily.  
   Edited from MS Karlsruhe Augustensis 254. Latin text and English translation.

14618. Carey (John): The seven heavens in *Fís Adamnáin*.  

14594. Carey (John): The Vision of Láirsín.  
   Text from Rawl. B. 512; with English translation and textual notes.

   Critical edition (omitting final homily in long recension) based on TCD H 3, 18, H 2, 18, and Paris, BNF, MS Fonds celtique et basque Nª 1; includes text of G 9 (supplied separately).

14596. Carey (John): A soul freed from hell by prayer.  

14597. Carey (John): Colum Cille on the pains of hell.  
   Poem ascribed to Colum Cille, beg. *Sceannaid ifern, a dháine*. Text from London, BL, Additional 30512 with readings from Laud Misc. 615; with English translation (cf. K. Meyer, in ZCP 12, 389-390.).

14598. Carey (John): The story of Cairpre Cronn and Mael Šechnaill son of Mael Ruainlaid.  
   Edition of a tale entitled *Seol Cairpre Cronn 7 Moel Sechnail meic Moel Ruainlaid*. Text from Egerton 92 with missing text supplied from *An Leabhar Bréac*; with English translation.
14601. Carey (John): The seven hells.
   In End and beyond (2014), pp. 495–499.

14602. Carey (John): Two poems on Saint Patrick’s Purgatory.
   *An Coingidh ata ar nim 7 ar lar* and *Eisdigh fa' aos cumtha cuoin.* Edited from MS London, BL, Additional 30512, with English translation.

14637. Carey (John), Ó Dochartaigh (Caitríona): [The judgement and its signs:] introduction.

14605. Carey (John): A poem on the troubles before the last days.
   In End and beyond (2014), pp. 607–627.
   *Dojl aimser, laithe mbratha.* From Laud 615; diplomatic and normalised text, with English translation and notes (cf. K. Meyer, ZCP 8.195-196).

14606. Carey (John): The end of the world in *The colloquy of the two sages.*
   Semi-diplomatic edition, with English translation, of the eschatological section of *Immacalam in de thurad* from TCD MS H 3. 18.

14638. Carey (John): The three cries of the world.
   In End and beyond (2014), pp. 683–684.
   Text from Rawl. B 512 with variants from NLI G 10; with English translation.

14609. Carey (John): Colum Cille’s warning to Baithín.
   In End and beyond (2014), pp. 697–704.
   Edition of the final 20 qq. of *Éistea riom, a Bhaoithín bhuan,* attributed to Colum Cille. Text from Laud Misc. 615 with variants from Rawlinson B 514; with English translation.

14610. Carey (John): The lore of the fiery arrow.
   In End and beyond (2014), pp. 705–713.
   Text from RIA D iv 2 with variants from Leabhar Breac; with English translation. Includes a poem beg. *A Dhe mhair, co n-aghainn mo di erail* (7 qq.), attributed to Molling (cf. Eugene O’Curry, Best1, p. 121 [Scuip a Fanat]).

16929. Carey (John): A London library, an Irish manuscript, a British myth?: the wanderings of *The Battle of Moytirra.*


Rev. by

13798. Carey (John) (ed.): Buile Suibhne: perspectives and reassessments / edited by John CAREY.


Rev. by

16638. Carey (John): The Old gods of Ireland in the later Middle Ages.


In Sacred histories [FS. Herbert] (2015), pp. 73–85.

15830. Carey (John): H and his world.


15954. Carey (John): Three cétnda.


15816. Carey (John): In search of Mael Muru Othna.


Dublin: Four Courts, 2015. xxv + 423 pp. port.


Rev. by
Peadar Ó MUIRCHARTAIGH, in CMCS 74 (Winter, 2017), pp. 93-95.

Herbert (Máire) (hon.)
15913. Carey (John): The final transformation of Étain.
   On the origin and meaning of the word gast in Irish, attested in Tochmarc Éтаíne III §17 (cf. ZCP 12.137 ff.) and in a glossary in MS H 3, 18 (cf. ZCP 13.61 ff.).

18256. Carey (John): The concealment and disclosure of knowledge in the Old Irish In tenga bithnua.
   In ZAC 20/1 (2016), pp. 84–91.

17459. Carey (John): The miracle of St. Patrick’s cup.
   In CMCS 73 (Summer, 2017), pp. 15–20.
   Rejects the assumption that the idea of poison is central to Muirchú’s original account of this miracle (as argued for example by Thomas O’Loughlin, ‘Muirchú’s poisoned cup: a note on its sources’, in Ériu 56 (2006), pp. 157–162), and suggests this story rather symbolizes the exclusion of incompatible aspects of early Irish society during the process of conversion to Christianity.


16672. Carey (John): Ireland, Wales, and Faerie: the Otherworld of romance and the Celtic literatures.
   In Timely voices (2017), pp. 140–158.

16668. Carey (John): The reception of apocryphal texts in medieval Ireland.

19225. Carey (John) (ed.): The Matter of Britain in Medieval Ireland: reassessments / edited by John CAREY.

19400. Carey (John): Learning, imagination and belief.