Bibliography of Irish Linguistics and Literature

CAREY (JOHN)

    Compared to Ir. Per Caille.

2052. Carey (John): The name Tuatha Dé Danann.
    Argues that the derivation of OIr. *Danu 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.

10428. Carey (John): Where is Hell?
    In Béalóideas 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 Agnonain, Macha
    Mongrain and Macha the wife of Cruinn mac Agnonain.

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

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

In Ériu 35 (1984), pp. 93–111.  
Edited from MSS RIA 23 E 25 (Lebor na hUidre), RIA 23 E 29 (Book of Fermoy), 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 öenach.

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 riched has as sources Adomnán’s De leis 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 evangeliwm); fantastic names with distant origin in 1 Enoch; a counting system based on Latin military nomenclature.


ad R. Baumgarten, in Éige 16/1 (1975), pp. 18-23.

Baumgarten (Rolf) (ref.)


1037. Carey (John): The Irish vision of the Chinese.

In Ér 38 (1987), pp. 73–79.

vs. DIL s.v. Seiria ‘Syria’, Seirida ‘Syrian’. Ir. Séiria, Seirida, and Serdae 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 Fergusórum).


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 ecuen, a Maire boid, ascribed to Blathmac mac Con Beattan, 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. athchomarc and togairm respectively in Saltair na Rann.


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

   In Éigse 23 (1989), pp. 39-44.
   Argues that Canto V is influenced by Latin Redactions of the *Apocalypse*.

   In StC 24-25 (1989-1990), pp. 53-69.
   Appendix: The Morrígan’s prophecy of the end of the world; diplomatic and
   normalised text from MS Harley 3280, with English translation.

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

2401. Carey (John): The two laws in Dubthach’s judgment.
   In CMCS 19 (Summer, 1990), pp. 1-18.
   Discusses the terms *recht litre* and *recht aicnid* as used in the ‘pseudo-historical
   prologue to the *Sencha mar*’ 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.
   1. nathair imechenn; 2. compóit méarda 3. brisiud cend for mac fri clocha.

476. Carey (John): The ancestry of Fénus Farsaid.
   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 Éigse 26 (1992), pp. 1–12.
Legal interpretation of the episode of Cormac’s sword in Seól na Fír Flatha (= IT 3/1, 183–229).
App. (a) contains Cert Claidh Chormaic, from TCD MS H 2. 15B with variant readings from Seól na Fír Flatha (cf. supra) 201–202 and O’Davoren’s glossary (W. Stokes 1903–1904 [Best 1, p. 7]) and English translation. App. (b) contains Gúbratha Caratsniad §46, from MS Rawlinson B 502, with English translation. App. (c) contains commentary to Findrith Púthail from TCD MS H 5. 15 (= CHI vi 21:43.18–40, with corrections to D. A. Binchy’s text), with English translation.


4913. Carey (John): Time, memory and the Boyne necropolis.
Discusses the theme of time manipulation by the inhabitants of the site.

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 8007.

In Éiri 45 (1994), pp. 1–32.

9048. Carey (John): The sun’s night journey: a pharaonic image in medieval Ireland.

5663. Carey (John): The uses of tradition in Senlige Con Culainn.
Also on the status of the Brithartheacu Con Culainn.


© School of Celtic Studies, DIAS 2020
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. Echtta Mac nEchach [Muigmedain].

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

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

§§ 83-86. Tales of Mongán §§ 83. Compert Mongán; § 84. Seol asa ní phre combad hé Find mac Cumaisl Mongán 7 aní dia fil Aided Fothaid Airydeg a scéil so sís; § 85. Tuisit baile Mongán inso; § 86. The conversation of Colum Cille and the youth at Carn Eolaír.

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

§ 88. Seol Tuais meic Chuirill

© School of Celtic Studies, DIAS 2020

pp. iii–xvi: memoir of E. C. Quiggin by David N. Dumville. 

Dumville (David N.)


2433. Carey (John): The rhetoric of Echtræ 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) Scel asa mber combad hé Find mac Cumail Mongán; (b) Tuait Baile Monggin; (c) Compert Monggin; (d) Sel Monggin); 2. Tuait Baile Monggin and Baile Chuinn Chétrathaitig [and Baile in Scáil] (Concludes that TBM and Scel asa mber combad hé Find mac Cumail Monggin are appropriated by a northern author); 3. The Immacallam texts, Immram Brain, and the Mongán tales (Immacallam Cholam Chille Í Í nd Óclaig and Immram in Druad Brain ínna Banfitho Feblí); 4. Echtræ Chonlai and Immram Brain; 5. `The Midland group' (Claims these date from the reign of Finnec hta Fledach mac Dúnchadha, perhaps from the years 688-9); 6. Tochmarc Étainne.


Argues that the figure underlying Eithne in Gubai wife of Cú Chulainn in recension B of Serglige Con Chulainn is the goddess Bóand (also surfacing as Ben in Gobann associated with the Boyse tumuli).
   Discusses in particular the use of roscada in early Irish literature.

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

   Quatrain beg. Ferdi in beth 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 Chlaimh Chétchathagain.
   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.
   In Ériu 48 (1997), pp. 41–58.
   imbas forosnai, teimn laedo, dichetal di chennaib.

2474. Carey (John) (revr.): Sages, saints and semiotics: encountering medieval Irish literature.
   In CMCS 35 (Summer, 1998), pp. 57–72.
   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?
   In Scriptures and early medieval Ireland (1999), pp. 51–68.
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 scribal tradition and the significance of illumination; includes a discussion of three examples of animal ornament from Insular Gospel books (Durrow, Lindisfarne and Kells).

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

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

   1. The baptism of the gods; 2. The ecology of miracles; 3. The resurrection of the world.
   *Rev. by*
   Bernhard Maier, in *CMCS* 41 (Summer, 2001), pp. 69–70.

   *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 Engl. transl. and notes of poem beg. Manib do líc (9 ll.), which appears in two of the accounts of how Táin bó Cuailnge 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) (rev.): Recent work on ‘Celtic Christianity’.

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

instructorunt Martin McNAMARA, Caoimhín BREATHNACH, John CAREY, Maire HERBERT, Jean-Daniel KAESTLI, Brian Ó CUIV (†), Pádraig Ó FIANNACHTA, Diarmuid Ó LAOGHAIRE (†); appendices adjunctae Jean-Daniel KAESTLI, Rita BEYERS, Martin McNAMARA; invante The Irish Biblical Association.


Rev. by

J.-Cl. HAILEWYCK, in Revue théologique de Louvain 35/2 (2004), pp. 244-245.
Brendan McCONVER, in Irish theological quarterly 70/1 (Mar., 2005), pp. 86-89.
Eric 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 1201]; especially on the anecdote of the Ossory werewolves told by Gerald of Wales and others.
1439. Carey (John): The Lough Foyle colloquy texts: *Immacaladain Choluim Chille* 7 ind Óclaig oc *Carmic Eolaig* and *Immacaladain in Drud Brain 7 inna Banfátho Febul 6s Loch Febul*.


   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.

3313. Carey (John): The obscuranist and the sea-monster: reflections on the *Hisperic famina*.


   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.

1160. Scoiccroft (R. Mark): *Recht fáide* and its gloss in the pseudo-historical prologue to the *Senchus már*.


   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.)

8091. Carey (John) (ed.): *Duanaire Finn: reassessments* / edited by John CAREY.


   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‘annannaibh na muighheadh atá fá lochaibh Erenn amh so*. From NLI G 1; text and commentary.

Rev. by
Ó Ríain (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 e cén goí (37 qq.). 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.

In Ireland and Wales in the Middle Ages (2007), pp. 168–179.
Argues that Branwen Uerch Llyr reflects the direct influence of Immram Brain maic Febal.

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


Rev. by
Antoine 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.


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. 91-92.

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

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

   In JIES 38/3-4 (Fall/Winter, 2010), pp. 319–341.
Bibliography of Irish Linguistics and Literature

16212. Carey (John), Herbert (Máire), Knowles (James): Travelled tales = Leabhar scealach síúlach: Leabhar Leasa Móir i gColáiste na hOllscoile Corcaigh.
   Corcaigh: Coláiste na hOllscoile Corcaigh, 2011. 56 pp. illus.

   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 Brendanii_, 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 N° 1 (ff. 12rb-14va); with English translation.

15023. Carey (John): _Acallam na senóirich_: a conversation between worlds.
   In In dialogue with the Agallamh [Ó Coileáin essays] (2014), pp. 76–89.
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 Augiensis 254. Latin text and English translation.

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

14594. Carey (John): The Vision of Laísrén.  
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 N° 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. Sechnaid ifern, a dhaine. 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 Cromm and Mael Sechnaill son of Mael Ruanaid.  
Edition of a tale entitled Seol Cairpre Chruim 7 Moel Sechnaill meic Moel Ruanaid. 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 Coimgidh ata ar nim ar lar* and *Eisdigh faí aos cumtha caoin.* Edited from MS London, BL, Add. 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.  
   *Doiil 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 *Immacallam in de thuaird* 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-aighinn mo di cruid* (7 qq.), attributed to Moling (cf. Eugene O’Curry, Best 1, p. 121 [Scuip a Fáisnéis]).

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


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 Understanding Celtic religion (2015), pp. 51-68.


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


15954. Carey (John): Three cētladaí.


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


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

pp. xvi-xxv: M. H.: leabharliosta = list of publications.

Rev. by
Peadar Ó MUIRCHERTAIGH, 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 Étaíne 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 tēnga 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.
   Rev. by
   William Gillies, in CMCS 78 (Winter, 2019), pp. 119-123.

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