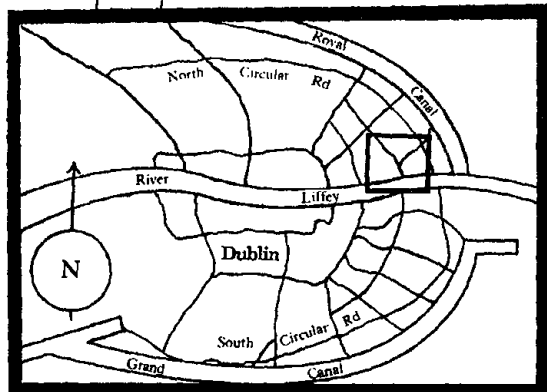


EPISODE 15

Circe

(15.1-4967, PP. 429-609)



Episode 15: *Circe*, 15.1-4967 (429-609). In Book 10 of *The Odyssey*, Odysseus recounts his adventures with Aeolus and with the Lestrygonians and then describes his landing on Circe's island. Odysseus and his men are in a state of profound depression, "sick at heart, tasting our grief" (10:143; Fitzgerald, p. 181), as a result of the tantalizing view of Ithaca achieved with Aeolus's help and of the disastrous encounter with the Lestrygonians. They rest "cloaked in desolation / upon the waste sea beach" (10:179; Fitzgerald, p. 182), and Odysseus kills "a stag with noble antlers" (10:158; *ibid.*) on which they feast. Eventually Odysseus divides his crew into two platoons, one under his leadership, one led by Eurylochus. The leaders draw lots and the fate of exploring the island falls to Eurylochus. Eurylochus and his men discover Circe's hall, where all save Eurylochus are transformed into hogs by Circe's "foul magic" (10:247; Fitzgerald, p. 184). Eurylochus escapes to warn Odysseus, who then approaches Circe's hall alone. He is met by Hermes and accepts a magic herb, moly, to protect him from Circe's magic; Hermes also tells Odysseus that he must make Circe swear to release his men and to perform "no witches' tricks" (10:300; Fitzgerald, p. 186) lest he, too, be "unmanned" by her. Odysseus confronts Circe, whose magic fails, no match for his moly. Odysseus threatens her, and she swears that she will not harm him and that she will release his men. Not only does she keep her oath, but she also royally entertains Odysseus and his crew "until a year grew fat" (10:467; Fitzgerald, p. 191). Finally Odysseus's men urge him to "shake off this trance" (10:472; *ibid.*). He does, and Circe advises him to visit the underworld (Hades) to consult Tiresias. When Odysseus returns with Tiresias's prophecy, Circe helps him further with advice about the Sirens and Scylla and Charybdis.

Time: 12:00 midnight. Scene: the Brothel, Mrs. Cohen's establishment at 82 Tyrone Street Lower in the Dublin red-light district. Joyce called the district "nighttown"; Dubliners called it "Monto," after Montgomery (now Foley) Street, one of its central streets. The district lay just north of the Liffey and west of the Amiens Street railroad station. (See Ellmann, pp. 367-68.) Organ: locomotor apparatus; Art: magic; Color: none; Symbol: whore; Technique: hallucination.¹ Correspondences: *Circe*—Bella.

In the Linati schema, Joyce listed *L'Orca Antropofoba* as the Sense (Meaning) of the episode. It is not clear whether Joyce's Italian intended *antropofago*, "man-eating," or *antropofobia* (anthropophobia), a medical term for a morbid sensation of angst in the presence of other people. Probably the latter, but in either case there is an allusion to Ludovico Ariosto's (1474-1533) *Orlando Furioso* (1516, 1521, 1532), in which there are two orcs, a woman-eating seaborne one (cantos 8, 10, and 11) and a blind land-orc that eats only men (canto 17). The woman-eating orc is Proteus's revenge on an island people who have offended him; the man-eating orc resembles the Cyclops Polyphemus. The Linati schema also lists as Persons (without correspondences): "The Beasts, Telemachus, Ulysses, Hermes."

15.1 (429:1). *Mabbot street* – (Now Corporation Street), just north of the Liffey near the Amiens Street railway station.

15.1 (429:1). *nighttown* – Slang among Dublin journalists for the late shift on a newspaper. Here, the red-light district; see "Scene" in the headnote to this episode.

15.3 (429:3). *will-o-the-wisps* – In Goethe's *Faust* (I.xxi), a will-o'-the-wisp lights the way up the "magic-mad" mountain as Faust and Mephistopheles make their way toward the Walpurgisnacht (Witches' Sabbath) assembly. In folklore, the will-o'-the-wisp is considered ominous, often thought to be a soul rejected by hell and condemned to carry its own hellcoal on its wanderings (suggested by Joan Keenan).

15.5 (429:5). *Rabaiotti's . . . ice gondola* – See 10.229n.

among them: Gustave Flaubert's (1821-80) *The Temptation of Saint Anthony*; or, *A Revelation of the Soul* (1874; references below are to *The Complete Works of Gustave Flaubert* [London, 1904], vol. 7); Goethe's (1749-1832) *Faust* (1808), particularly, Part I, scene 21, "Walpurgisnacht"; Gerhard Hauptmann's (1862-1946) *Hanneles Himmelfahrt* (*The Assumption of Hannele: A Dream Poem*) (1892)—in the course of the play, apparitions seen by Hannele in her deathbed delirium are introduced as characters on stage; Henrik Ibsen's (1828-1906) *Ghosts*; *Spirits That Return* (1881); August Strindberg's (1849-1912) *The Ghost Sonata* (1907) and *The Dream Play* (1902); Leopold von Sacher-Masoch (1836-95), *Venus im Pelz* (written in 1870, published posthumously in 1904; references below are to *Venus in Furs* [New York, 1947]); and Richard von Krafft-Ebing (1840-1902), *Psychopathia Sexualis* (references below are to an edition published in Brooklyn, N.Y., 1937).

¹ The technique and some of the content of this episode can be informed by a variety of sources,

15.7–9 (429:8–10). *The swancomb of the gondola . . . under a lighthouse* – In Flaubert's *Temptation of Saint Anthony*, pp. 21ff. (see p. 452, n.1), gondolas, as "pleasure boats," and the Pharos lighthouse are aspects of Antony's resplendent vision of Alexandria before that vision metamorphoses into one of horror.

15.18 (429:19). *Kithogue* – Anglicized Irish: "A left-handed [and hence unlucky] person."

15.40 (430:13). *tatts* – Dialect: "tangles."

15.44–47, 56–59 (430:17–20, 29–32). *I gave it to Molly . . . the leg of the duck* – The sources of these bawdy rhymes are unknown.

15.48 (430:21). *Private Carr* – May very well owe his name to Joyce's irritation with one Henry Carr, a British consular official in Zurich. See Ellmann, index p. 823.

15.48 (430:21). *Private Compton* – Also owes his name to Joyce's enmity; see Ellmann, p. 459.

15.53 (430:26). *Signs on you* – Slang: "Bad luck to you."

15.53 (430:26). *More power the Cavan girl* – A cheer for a "wild one," because from a Dublin point of view County Cavan to the northwest is the nearest haven of the *wild* people.

15.55 (430:28). *Cootehill and Belturbet* – Small towns in County Cavan.

15.65 (431:2). *the parson* – Because Stephen is dressed in black and is wearing a soft hat, he looks like a Protestant minister.

15.70–72 (431:7–9). *She has it . . . leg of the duck* – See 15.44–47n.

15.74 (431:11). *the introit for paschal time* – The introit (entrance chant) of the Mass occurs near the beginning, just after the priest has recited the confiteor and ascended the altar steps. Paschal time, the period from Easter to Pentecost, is a season of joy, rebirth, and baptism (it is not a time for doing penance). The introit for Easter Day (when paschal time begins) is not what Stephen quotes in the passages that follow, but the introit reads in translation: "I have risen and now am I with you once more. Alleluia! You laid your hand upon me. Alleluia! You have shown how wonderful is your wisdom. Alleluia, alleluia! Lord you have proved me, and you

know me. You saw me when I went to my rest, and you saw me rise again." The *Layman's Misal* remarks of this passage: "The risen Christ thanks his Father for rescuing him from the grave."

15.77 (431:15). *Vidi aquam egredientem de templo a latere dextro. Alleluia* – Latin: "I saw a stream of water welling forth from the right of the temple. Alleluia." This is the opening phrase of the antiphon used with asperges (the ceremony of sprinkling the altar) during paschal time. Its emphasis on joy contrasts with the antiphon used during the rest of the liturgical year, which begins: "If you sprinkle me with hyssop, Lord, I shall be cleansed." "Hyssop" is a bitter purgative.

15.84 (431:22). **(altius aliquantulum.) Et omnes ad quos pervenit aqua ista* – Latin: "(with considerable profundity.) And all among them came to that water." Stephen continues the antiphon from 15.77 (431:15).

15.86 (431:24). *Trinity medicals* – Students at the Medical School of the University of Dublin (usually called Trinity College after its only college).

15.91 (432:2). *Faithful place* – Off Tyrone Street Lower (in the heart of the red-light district).

15.92 (432:3). *squarepusher* – See 8.446n.

15.92 (432:3). *the greaser* – A person who lubricates machines, engines, railway carriages, etc.

15.93 (432:5). *mantrap* – Slang for a house of prostitution.

15.94 (432:6). *Stag* – Slang for an informer. See the headnote to this episode, p. 452.

15.96 (432:7–8). *Kilbride . . . Oliphant* – Apart from the context, identity and significance unknown (though the names were not unusual in 1904 Dublin).

15.98 (432:10). **(triumphaliter.) Salvi facti sunt* – Latin: "(triumphantly.) And they are made whole [saved]." This completes the quotation that Stephen began above (15.77 [431:15] and 15.84 [431:22]).

15.105–6 (432:18–19). *So that gesture . . . would be a universal language* – See “esperanto,” 15.169n.

15.106 (432:19). *the gift of tongues* – “And when the day of Pentecost was fully come, they [the Apostles] were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance” (Acts 2:1–4). See 15.74n in re Pentecost.

15.107 (432:20). *entelechy* – See 9.208n.

15.109 (432:22). *Pornosophical philotheology* – Suggests “whore-wisdom love (of) theology.”

15.109 (432:22–23). *Mecklenburg street* – The name of this notorious street in Dublin’s red-light district was changed to Tyrone Street in 1887 (in a fanciful and unsuccessful attempt to upgrade the street). The name has been changed again and is now Railway Street.

15.111–12 (432:26–27). **Even the allwisest Stagyrite . . . by a light of love* – The Stagyrite is Aristotle, who was born on the island of Staggyros. The print Stephen has in mind is in the Louvre and is by Hans Baldung (1476–1545), the Strasbourg painter and designer of woodcuts. Antifeminism is a recurrent theme in Baldung’s work, and the clear suggestion is that even Aristotle could be rendered ignoble by a woman’s power, presumably, the power of his mistress, Herpyllis; see 9.720–24n. For “light of love,” see 9.249–50n.

15.117 (433:3–4). *the loaf and jug of bread and wine in Omar* – Edward Fitzgerald (1809–83) translated and re-created *The Rubáiyát of Omar Khayyám* (1859). Stanza 12 reads: “A Book of Verse underneath the Bough, / A Jug of Wine, a Loaf of Bread—and Thou / Beside me singing in the Wilderness— / Oh, Wilderness were Paradise enow!” Stephen is also alluding to the bread and wine of the Mass.

15.120 (433:6). *Damn your yellow stick* – For Lynch’s swearing in yellow instead of red (“bloody”), see 12.1255n.

15.122 (433:8). *la belle dame sans merci* –

French: “the beautiful woman without pity.” Keats used this traditional phrase as the title of a poem (1819). “La Belle Dame” seems to hold out the promise of a transcendent love only to rob those she enthralls of their youth and vitality, the way Circe does (or threatens to do) in *The Odyssey*.

15.122 (433:8–9). *Georgina Johnson* – See 9.195n.

15.122–23 (433:9). *ad deam qui laetificat iuventutem meam* – Latin: “to the goddess who has gladdened the days of my youth.” At the beginning of the Mass the celebrant says, “Introibo ad altare Dei” (I will go up to God’s altar), and the minister or server replies, “Ad Deum qui laetificat iuventutem meam” (To God who has gladdened the days of my youth). See 1.5n.

15.129 (433:15–16). *the customhouse* – Stephen and Lynch are not far north of the Custom House. It is an impressive structure (1791) situated on the north bank of the Liffey east of the center of Dublin. It is surmounted by a colonnade and capped by a statue of Hope. The building housed not only custom and excise tax offices but also the Board of Public Works and the Poor Law Commission.

15.130 (433:16). *take your crutch and walk* – In John 5:8 Jesus heals “a certain man . . . which had an infirmity thirty and eight years” by saying, “Rise, take up thy bed, and walk.”

15.142 (433:29–30). *under the railway bridge* – Where the Loop Line crosses Talbot Street. Bloom is at least 400 yards (and around two corners) behind Stephen and Lynch, but he, too, is approaching “the Mabbot Street entrance of nighttown.” Mabbot Street is now Corporation Street.

15.144 (433:31). *Gillen’s* – P. Gillen, hairdresser, 64 Talbot Street.

15.145 (433:32). *Nelson’s* – See 7.1018n.

15.146 (434:1). *Gladstone* – See 5.323–24n.

15.148 (434:3). *Wellington* – See 12.1459–60n.

15.148 (434:4). *bonham* – English dialect: “a young pig.”

15.149 (434:4–5). **jollypoldy the rix-dix doldy* – A common form of child-rhyme play on names. A “doldy” is a stupid or impotent person.

15.150 (434:6). *Antonio Rabaiotti’s* – In addition to his fleet of ice-cream “gondolas,” Rabaiotti had a restaurant at 65 Talbot Street.

15.154 (434:10). *fish and taters* – Technically it is Friday, 17 June, a meatless day for Catholic Dublin in 1904.

15.154 (434:10). *N.g.* – Slang: “No good.”

15.155 (434:11). *Olhausen’s* – W. Olhansen, pork butcher, 72 Talbot Street (Thom’s 1904, p. 1605).

15.158 (434:15). *crubeen* – A pig’s foot.

15.168 (434:25). *Cormack’s corner* – Thomas Cormack, grocer, tea, wine, and spirit merchant (a pub), 74 Talbot Street on the corner of Mabbot (now Corporation) Street.

15.170 (434:27). *the brigade* – The Dublin Metropolitan Fire Brigade.

15.171 (434:28). *his house* – Boylan’s fictional residence?

15.171 (434:28–29). *Beggar’s bush* – A suburban district two miles southeast of central Dublin. *Beggar’s Bush* (1622) is also the title of a once-popular comedy by John Fletcher (1579–1625), Philip Massinger (1583–1640), and others. The plot turns on the usurpation of a maiden’s throne and her restoration to it through the aid of her lover, a prince disguised as a merchant.

15.172 (434:29–30). *London’s burning . . . on fire!* – After the popular old round: “Scotland’s burning! Scotland’s burning! Look out! Look out! Fire, fire! Fire, fire! Pour on water! Pour on water!”

15.174 (434:31–32). *Talbot street* – Runs west toward central Dublin from the Amiens Street (now Connolly) railroad station. Stephen and Lynch have turned north from Talbot Street, walked through Mabbot (now Corporation) Street, and turned east into Tyrone (once Mecklenburg, now Railway) Street.

15.185 (435:10). *sandstrewer* – An electric

tram car designed to clean mud and refuse from the rails and to sand them.

15.190–91 (435:15–16). *a policeman’s white-gloved hand* – Dublin police wore white gloves when directing traffic.

15.193 (435:18). *chains and keys* – Parts of a series of switches in a tramline.

15.195 (435:20). **the hat trick* – As W. Y. Tyn-dall (*A Reader’s Guide to James Joyce* [New York, 1959], p. 209) describes it: “An Irishman covers a turd on the street with his hat. He tells a policeman it is a bird and goes off for help, asking the policeman to stand guard in the meantime.”

15.200 (435:25). *Sandow’s exercises* – See 4.234n.

15.201 (435:26). *The Providential* – The Provident Clerks Guarantee and Accident offices (a London-based insurance firm with offices in Dublin) advertised “Guarantees for Fidelity, Accident Insurance, Combination Policies for Accidents and Disease, Insurances arranged under the Workmen’s Compensation Act (1897), the Employer’s Liability Act (1880) and at Common Law.”

15.201–2 (435:27). *Poor mamma’s panacea* – Bloom’s potato talisman; see 14.1480–81n.

15.203 (435:29). *Leonard’s corner* – At the intersection of Clanbrassil streets (Upper and Lower) with South Circular Road, so called after F. Leonard, grocer and ironmonger, 64–66 Clanbrassil Upper, near where Bloom lived when he was going to the high school; see 17.49–50n.

15.203–4 (435:29). *Third time is the charm* – After the popular belief that a third try at a difficult task or game (after two previous failures) is attended by special luck.

15.207 (436:5). *Lad lane* – In southeastern Dublin.

15.208 (436:5–6). *Emblem of luck . . . Probably lost cattle* – Cramps are a traditional sign of bad luck. Bloom speculates that the attack he recalls might have been the result of his having eaten bad meat, since “lost cattle” means either beef that has been illegally slaughtered or horse meat that has been substituted for beef.

15.209 (436:6). Mark of the beast – In Revelation, the Antichristian beast of the Apocalypse is given “power . . . over all kindreds, and tongues, and nations. . . . And [the beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name” (13:7, 16–17).

15.212 (436:10). O’Beirne’s wall – O’Beirne Brothers, tea and wine merchants, 62 Mabbot Street (on the corner of Talbot Street).

15.212–13 (436:11). a visage unknown, injected with dark mercury – In 1904, black lotion of mercury, or “black wash,” was used in the treatment of syphilitic sores, and mercury or a combination of mercury and iodine was injected for cure of syphilis (over a period of at least two and a half years). As Odysseus approaches Circe’s house in search of his men-turned-beasts, he is intercepted by Hermes (Mercury); see headnote to this episode, p. 452, and 15.4966–67n. In astrology, Mercury is identified as the voice of wisdom, the governor of intelligent speech. “Dark Mercury” would thus signify widespread infection (venereal), wisdom associated with devil worship, and evil counsel and betrayal.

15.216 (436:15). Buenas noches, señorita Blanca. Que calle es esta? – Spanish: “Good evening, Miss White. What street is this?”

15.218 (436:17). Sraíd Mabbot – Irish: “Mabbot Street.” In modern Dublin, street names are given in both English and Irish; but Mabbot Street is now Corporation Street.

15.220 (436:19). Slán leath – Irish: “Safe with you” (i.e., good-bye).

15.220 (436:19–20). Gaelic league – See 9.323n.

15.231–32 (436:27). the Touring Club – Touring clubs sponsored by the *Irish Cyclist* (see 15.233n) had been organized in various communities throughout Ireland. They put up signposts and route markers, sponsored tours, and worked to make the roads and paths in their communities safe for cyclists.

15.232 (436:27). Stepside – A village cross-roads seven miles south-southeast of Dublin.

15.233 (436:29). the Irish Cyclist – A weekly newspaper published at 2 Dame Court in Dublin, “devoted to the safe conduct and continued expansion of cycling in Ireland.”

15.233–34 (436:29). In darkest Stepside – After General William Booth’s (1829–1912) Salvation Army diatribe *In Darkest England; and the Way Out* (1890), which was in turn named after Sir Henry Morton Stanley’s *In Darkest Africa* (1890).

15.234 (436:30). Rags and bones – After the ragman’s traditional cry: “Any rags, any bones, any bottles today?”

15.235–36 (436:31–32). Wash off his sins of the world – After John 1:29: “The next day John [the Baptist] seeth Jesus coming unto him [to be baptized], and saith, Behold the Lamb of God, which taketh away the sin of the world.”

15.243 (437:7). sweets of sin – See 10.606n.

15.249 (437:13). an elder in Zion – The phrase does not appear anywhere in Jewish literature (where it would be “an elder in Israel” instead); thus, “an elder in Zion” suggests an allusion to *The Protocols of the Elders of Zion*, first published by the government press in Russia in 1905 and apparently plagiarized from several sources by Russian secret police in Paris. The result is the crudest sort of anti-Semitic calumny, but the protocols were eagerly devoured in Russia, and when they reached Western Europe at the end of World War I they had an extraordinary impact, which was to climax in the extreme—and deadly—anti-Semitism of the Nazis in the 1930s and 40s (in spite of well-publicized revelations of the hoax and its cynical cruelty in 1921). The protocols pretend to be a series of twenty-four lectures by the “elders” on how to gain control of the entire world and transform it into a Jewish state—by deadening the gentile mind with thought control and by infiltrating the press, financial institutions, and key government offices throughout the civilized world.

15.257 (437:22). Ja, ich weiss, papachi – German: “Yes, I know, father.”

15.259–62 (437:24–28). (With feeble vulture talons . . . Abraham and Jacob – See 5.194–95n and 5.200–205n. In Exodus 3:6, God speaks to Moses: “I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob.”

15.264 (437:30). *Mosenthal* – See 5.194–95n.

15.270 (438:7). **Waterbury keyless watch* – An American machine-made watch manufactured in Waterbury, Connecticut. The watch with a built-in key was an American innovation in the latter half of the nineteenth century.

15.271 (438:7). *double curb Albert* – A watch chain colloquially named after Prince Albert, Queen Victoria's prince consort.

15.279 (438:17). *Goim nachez* – Yiddish: "The proud pleasure (special joy) of the Gentiles" (in scorn).

15.283–84 (438:23). **widow Twankey's crinoline and bustle* – The Widow Twankey was Aladdin's mother in popular pantomimes about Aladdin and his adventures.

15.288 (438:29). *blay* – English dialect: "blue linen."

15.289 (438:29). *an Agnus Dei* – *Agnus Dei*, Latin: "Lamb of God"; a medal bearing the image of a lamb as an emblem of Christ. See 15.235–36n. The triple prayer of the *Agnus Dei* is a central part of the Mass.

15.289 (438:29–30). *a shrivelled potato* – See 15.201–2n and 14.1480–81n.

15.290 (438:30). *Sacred Heart of Mary* – The more usual Irish Catholic invocation would be "Sacred Heart of Jesus." In invocations to Mary the emphasis is on "the Most Pure Heart of Mary"—one popular prayer addresses her: "O glorious Queen of Martyrs, whose sacred heart, in the passion of thy Son, was cruelly pierced by the sword" (Rev. Joseph P. Christopher and Very Rev. Charles E. Spence, *The Raccolta* [New York, 1943], pp. 264, 268).

15.297–302 (439:8–13). *Beside her mirage . . . eyes and raven hair* – The description of Molly echoes the description of the queen of Sheba as she appears to St. Anthony in chapter 2, "The Temptation of Love and Power," of *The Temptation of Saint Anthony* (see p. 452, n. 1). "Opulent curves" echoes a phrase from *The Sweets of Sin*; see 10.606n; and for "mirage of datepalms," see "The Shade of the Palm," 11.9n.

15.306 (439:17). *Mrs Marion* – See 4.244n.

15.312–17 (439:24–30). *A coin gleams . . . scolding him in Moorish* – See 15.297–302n.

15.319 (440:2). **Nebrakada! Femininum* – See 10.849n.

15.330 (440:14). *See the wide world* – An echo from *Leah*; see 5.200–205n. This is, of course, what Bloom (as Odysseus) has been doing.

15.338–39 (440:23–24). *We're a capital couple are Bloom and I; / He brightens the earth; I polish the sky* – Thornton (p. 362) says this is a parody of an advertising slogan (?).

15.340 (440:25). *Sweny, the druggist* – See 5.463n.

15.340–41 (440:25–26). *in the disc of the soap sun* – In the closing paragraphs of *The Temptation of Saint Anthony*: "The dawn appears at last; and, like the uplifted curtains of a tabernacle, golden clouds, wreathing themselves into large volutes, reveal the sky. In the very middle of it, and in the disc of the sun itself, shines the face of Jesus Christ. Anthony makes the sign of the cross and resumes his prayers" (p. 170).

15.351 (441:8). *Ti trema un poco il cuore?* – Italian: "Does your heart tremble a little (beat a little faster)?" after Zerlina's "Mi trema . . ." ("My heart . . .") in Mozart's *Don Giovanni*. See 4.314n.

15.352 (441:9). *In disdain, she saunters away* – At the end of chapter 2 (see 15.297–302n), Anthony makes the sign of the cross and the queen of Sheba responds, "So, then, you disdain me! Farewell!" She turns away weeping; then she returns. "Are you quite sure? So lovely a woman?" She laughs, and the ape who holds the end of her robe lifts it up. "You will repent, my fine hermit! You will groan; you will be sick of life! but I will mock at you. . . ." She goes off with her hands on her waist, skipping on one foot . . . with a spasmodic utterance which might be either a sob or a chuckle" (pp. 38–39).

15.355 (441:12). *that Voglio* – See 4.327n.

15.359–60 (440:18). *There's no one in it* – "In it" is a translation of "the Gaelic *Ann* . . . 'in existence'" (P. W. Joyce, *English*, p. 25).

15.362 (441:21). *Bridie Kelly* – See 14.1068n.

15.364 (441:23). *Hatch street* – See 14.1064n.

15.365 (441:24). *her bat shawl* – See 3.397–98n.

15.370 (442:3). the flash houses – Slang for the higher-class houses of prostitution where the women wore evening dresses, etc.

15.371 (442:4). Sixtyseven – That is, constable no. 67 of the Watch (the night police patrol).

15.375 (442:9). With all my worldly goods I thee and thou – Another fragment of Gerty's version of the Catholic marriage service; as the groom pledges the ring he says, "this gold and silver I thee give: and with all my worldly goods I thee endow." See 13.216–17n.

15.401 (443:8–9). Black refracts heat – See 4.79–80n.

15.402 (443:9–10). *Rescue of fallen women. Magdalen asylum – There were two Magdalen Asylums in Dublin in 1904. The Catholic one, under the care of the religious of Our Lady of Charity of Refuge, provided for "one hundred penitents" and was located at 104 Gloucester Street Lower. The Protestant asylum, at 8 Leeson Street Lower, advertised itself in 1904 as "the oldest Magdalen Asylum in Ireland" (established 1765) "intended only for young women who have for the first time fallen into vice." Bloom's self-designation as "secretary" would suggest he has the Protestant asylum in mind.

15.409 (443:18). Othello black brute – Bloom echoes Iago's suggestions that what attracts Desdemona to Othello is "animal," a suggestion picked up and extended by Desdemona's father, Brabantio, who claims that Desdemona has been corrupted by "magic" and "against nature."

15.410 (443:18). Eugene Stratton – See 6.184n.

15.410 (443:18–19). the bones and cornerman at the Livermore christies – Usually white entertainers in blackface. The Livermore Brothers World Renowned Court Minstrels appeared in Dublin in 1894. By that time the name "christies," after the Christy Minstrels (from c. 1843), had become a generic term for the minstrel show with its imitations of Southern Negro dialect and song. In the first part of the show, the performers were arranged in a semicircle with the white interlocutor in the middle and the blackface endmen or cornermen on the outside. The cornermen were armed with "bones" (castanets) and a tambourine. The second part, or

"olio," consisted of variety acts, not unlike vaudeville.

15.411 (443:19). Bohee brothers – Tom and Sam Bohee, another group of "christies," also appeared in Dublin in 1894. Their innovation appears to have been that they played banjos not only while they sang but also while they danced.

15.411 (443:20). Sweep – A chimney sweep, whose trade rendered him blackfaced.

15.413 (443:22). Sambo – See 12.1325n.

15.415–16 (443:25). white kaffir eyes – See 12.1552n.

15.420–23 (443:29–32). There's someone in the house . . . on the old banjo – From the nineteenth-century American popular song "I've Been Working on the Railroad": "Someone's in the kitchen with Dinah, / Someone's in the kitchen I know, / Someone's in the kitchen with Dinah, / Strummin' on the old banjo / Fee, fie, fiddlee eye oh . . . / Strummin' on the old banjo."

15.431 (444:9). ruck – In context, slang for a person who speaks and/or acts idiotically.

15.433 (444:11). a square party – A foursome (also slang for wife swapping).

15.435 (444:14). the dear gazelle – That is, the valentine quoted some lines from Thomas Moore's sentimental epic *Lalla Rookh* (1817). The lines appear in "The Fire-Worshippers," the third of the poem's four sections, and are spoken by a fair young maiden, Kanoon, to her hero-lover, Zali: "O ever thus, from childhood's hour, / I've seen my fondest hopes decay; / I never loved a tree or flow'r, / But 'twas the first to fade away. / I never nursed a dear gazelle, / To glad me with its soft black eye, / But when it came to know me well, / And love me, it was sure to die."

15.443 (444:22–23). Old Christmas night – Christmas Eve.

15.443 (444:23). Georgina Simpson's – Apart from the context, identity and significance unknown.

15.444 (444:24). the Irving Bishop game – A mind-reading (or guessing) game after Washington Irving Bishop (1847–89), an American mind reader (and performing magician) who en-

joyed a brief success in the British Isles in the early 1880s before he became involved in a libel suit.

15.450–51 (445:3). *blue masonic badge* – Blue (for truth or fidelity) is the color of the first three degrees of Freemasonry. See 15.758–59n.

15.453 (445:5). *Ireland, home and beauty* – See 10.232, 235n.

15.455 (445:7). *The dear dead days . . . old sweet song* – See 4.314n.

15.457ff. (445:9ff.). *teapot* – A guessing game involving word substitutions; Bloom is saying, “I’m burning with curiosity,” etc.

15.460 (445:13). *London’s teapot* – See 15.172n.

15.462 (445:15). *crackers* – Party favors with a small explosive snapper inside.

15.465 (445:19). *an amber halfmoon* – In astrology, the sign that rules social companionship of a genial nature.

15.467 (445:21–22). *The witching hour of the night* – From *Hamlet*; see 6.750n.

15.469 (445:23–24). *Là ci darem la mano* – See 4.314n.

15.473 (445:29). *Voglio e non* – See 4.327n.

15.476 (446:2–3). *beauty and the beast* – See 13.837n.

15.487 (446:14). *High jinks below stairs* – “High jinks” is a parlor game in which contestants are elected by lot to perform ridiculous or obviously impossible feats. Thornton (p. 364) suggests an echo of James Townley’s (1714–78) farce *High Jinks Below Stairs* (1759), but there may also be a nineteenth-century pornographic novel involved.

15.492–93 (446:21). *The answer is a lemon* – A “derisive reply” (Partridge, p. 477).

15.496 (446:25). *Leah* – See 5.194–95n.

15.496 (446:25–26). **Mrs Bandmann Palmer* – See 5.194–95n and 5.195–96n.

15.500 (446:30–31). *Collis and Ward* – See 6.56n.

15.501 (446:31–447:1). *a skull and crossbones . . . white limewash* – “Limewash” suggests that the symbol is associated with Freemasonry. In the Scottish rites (which were observed in modified form by Irish Freemasons) a skull and crossbones, symbolic of mortality and death, were used in the Chamber of Reflection as a part of the preliminary ceremonies of initiation.

15.502 (447:1). *polonies* – Sausages made of partly cooked pork.

15.516 (447:15). *Bright’s!* – See 11.615n.

15.518–19 (447:18–19). *I am not on pleasure bent. I am in a grave predicament* – Source unknown.

15.521 (447:21). *deluthering* – Anglicized Irish: “fawning, cringing, making up to.”

15.534 (448:11). *Jewman’s melt* – “Melt” is a dialect form of *milt*, secretion of the male reproductive glands of fishes. The low-slang application is hardly complimentary. For “Jewman,” see 10.916n.

15.537 (448:14). *Saint Andrew’s cross* – St. Andrew, one of the Twelve Apostles, was crucified on a cross shaped like an X. He is the patron saint of Scotland, and his X is the emblem of the highest order of Scottish knighthood.

15.541 (448:19). *Fairyhouse races* – Fairyhouse, fifteen miles northwest of Dublin, is the site of a popular steeplechase meeting on Easter Monday and Tuesday each year. The Irish Grand National is run at this meeting.

15.543 (448:21). *Saxe tailormade* – A suit or dress made from blue cloth (Saxon blue), possibly imported from Saxony.

15.544 (448:22). *Leopardstown* – A racetrack six miles south-southeast of Dublin; meetings on Saturdays.

15.546–47 (448:24–25). *a three year old named Nevertell* – An anachronism: the only Nevertell of record in the British Isles was foaled in 1910 by St. Primus or Oppressor out of Secret; Nevertell went to stud in 1912.

15.547 (448:26). *Foxrock* – A suburban district south of metropolitan Dublin and just east of the Leopardstown race track.

15.548 (448:26). *shanderadan* – Anglicized Irish for an old rickety rattle-trap of a car.

15.549–50 (448:28). *Mrs Hayes* – Apart from the context, identity and significance unknown.

15.557 (449:7). *tammy* – A fine worsted cloth, often with a glazed finish.

15.565 (449:15). *Mrs Joe Gallaher's* – A friend of the Joyce family; see Ellmann, p. 46n.

15.570 (449:21). *Rogers* – Apart from the context, identity and significance unknown.

15.570 (449:21–22). *Maggot O'Reilly* – “Maggot” is rare for an odd whim, caprice, or obsession; and for a person so possessed. Otherwise O'Reilly's identity and significance are unknown.

15.571 (449:23). *Marcus Tertius Moses* – See 10.508n. He lived at Liskeard House, Delgany, in County Wicklow, nineteen miles east-southeast of Dublin.

15.572 (449:24). *Dancer Moses* – Whether Dancer is a given name or a nickname is unknown; Hyman (p. 181) quotes this passage from *Ulysses*, but without comment about the daughter.

15.578 (449:30). *hellsgates* – That part of Tyrone Street at the intersection of Mabbot Street, so called because the “lower” whorehouses (rough and potentially violent) were concentrated there.

15.580 (450:3). *gaffer* – In Great Britain, the foreman of a gang of laborers, especially navvies or longshoremen.

15.584 (450:7). *Cairns* – Apart from the context, identity and significance unknown.

15.585 (450:8). *Beaver street* – Off Tyrone Street Lower.

15.586 (450:9). *bucket of porter* – The story of the workman or passerby who mistakes a bucket of beer at the foot of a ladder for a urinal is an old joke with many variants.

15.587 (450:10). *Derwan's plasterers* – A James Derwin, builder, 114 Drumcondra Terrace in Fairview, was alderman for Drumcondra ward, Dublin, in 1904.

15.589 (450:12). *O jays!* – Dodging the curse *O Jesus!*

15.590–91 (450:13–14). *Spattered with size and lime of their lodges* – That is, the loiterers become plasterers (masons) and their workshop or work group becomes a lodge, as in Freemasonry (“lodge” is obsolete or historical for a workshop). The size and lime are symbolic of the cement that binds Freemasons together in brotherhood.

15.596 (450:19). *Glauber salts* – Sodium sulfate used as a cathartic, named after the German chemist and physician Johann R. Glauber (1604–68), the discoverer of its medicinal properties.

15.604 (450:28). *plodges* – To “plodge” is to walk through mud or water.

15.606 (450:30–31). *a shebeenkeeper* – See 12.802n.

15.611 (451:4). *Purdon street* – Between Mabbot and Beaver streets in the red-light district.

15.611 (451:4). *Shilling a bottle of stout* – A legitimate pub pint would cost fourpence, one-third of a shilling.

15.620 (451:13). *Portobello barracks* – See 8.801–2n.

15.623 (451:17). *We are the boys. Of Wexford* – See 7.427–28n.

15.627 (451:21). *Bennett?* – For Sgt. Maj. Percy Bennett, see 10.1133–34n.

15.630–31 (451:24–25). *The galling chain . . . our native land* – See 7.427–28n.

15.635 (452:5). *Wildgoose chase* – See 3.163–64n.

15.636 (452:7). *Westland row* – Bloom followed Stephen and Lynch to the Westland Row station, where Stephen was given the slip by Mulligan and Haines (who apparently took the last of that night's trains south to Sandycove and the tower). Stephen and Lynch have taken a Loop Line train north to Amiens Street station, and then, with Bloom in pursuit, they have followed a circuitous route to Mrs. Cohen's.

15.638 (452:9). *Malahide* – See 3.243n.

15.642 (452:13). **Relieving office** – Bloom is punning on the Poor Relief Office, located nearby in the Custom House. Under certain rather strict conditions the office doled out money to the poor.

15.642 (452:14). **cheapjacks** – Dialect for traveling hawkers who offer apparent bargains by setting arbitrarily high prices and then offering to compromise.

15.642 (452:14). **organs** – Slang for workmen who lend money at very high rates of interest to fellow workmen.

15.645–46 (452:17–18). **If I had passed . . . have been shot** – Trulock, Harriss, and Richardson, Ltd., gun and rifle manufacturers and ammunition merchants, 9 Dawson Street; or Richard Trulock, gunsmith, 13 Parliament Street.

15.648 (453:20–21). **Kildare street club** – See 5.560–61n.

15.652 (452:26). **birdseye cigarettes** – Cigarettes made out of tobacco that has been cut with, rather than across, the fibers of the leaves.

15.655 (452:30). **Sweets of sin** – See 10.606n.

15.661 (453:3). **rencontres** – French: “meetings, adventures, coincidences.”

15.661–62 (453:3–4). **Chacun son goût** – French: “Everyone to his own taste.”

15.663 (453:5). **Garryowen** – See 12.120n.

15.672–73 (453:15–16). **he lets unrolled the crubeen . . . mastiff . . . gluts himself** – Reminiscent of the drugged bait the sibyl throws to the dog Cerberus in Book 6 of *The Aeneid* in order to slip Aeneas past his guard and into the Underworld.

15.677 (453:20). **Bloom. Of Bloom. For Bloom. Bloom.** – The Watch begin to decline Bloom’s name as though it were a Latin noun: nominative, genitive (possessive), dative, accusative (where, appropriately, they stop).

15.686 (453:29). **Kaw kave kankury kake** – That is, “He gave Banbury cake.” Cf. 8.84 (153:18–19).

15.694–95 (454:7). **Bob Doran falls silently into an area** – As Odysseus and his crew prepare to leave Circe’s hall en route to Hades, Elpenor, “no mainstay in a fight nor very clever” who “fell asleep with wine” on the night before, awakes confused and falls to his death from the roof of the palace (10:153, 155; Fitzgerald, p. 194).

15.699–700 (454:12). **Harold’s cross bridge** – (Now called Robert Emmet Bridge) over the Grand Canal, on the southern outskirts of Dublin.

15.700 (454:13). **Bad french** – Slang for obscene English.

15.703 (454:16). **Signor Maffei** – From *Ruby, Pride of the Ring*; see 4.346n.

15.709 (454:22). **the bucking bronco Ajax** – Unknown.

15.712 (454:25–26). **Leo ferox . . . the Libyan maneater** – Unknown.

15.713–14 (454:27–28). **Fritz of Amsterdam, the thinking hyena** – Unknown.

15.714 (454:28–29). **the Indian sign** – To have the “Indian sign” is to have the hypnotic ability to achieve ascendancy over animals or people.

15.721 (455:5). **Dr. Bloom, Leopold, dental surgeon** – See 12.1638n.

15.721–22 (455:6–7). ***von Blum Pasha . . . half Austria. Egypt** – See 17.1748n.

15.722 (455:6–7). **Donnerwetter** – German: literally, “thunderstorm”; figuratively, “Damn!”

15.728 (455:13). **cadi’s dress** – In Islamic countries, a cadi is a minor magistrate or judge, usually of a small town or village.

15.729 (455:14). **the Legion of Honour** – A French order of merit founded by Napoleon in 1802 as an award for outstanding conduct in military or civilian life. The emblem of the order is a five-rayed star of white enamel edged with gold, surmounted by a wreath of oak and laurel.

15.730 (455:15–16). **the Junior Army and Navy** – One of the principal London clubs, located at 12 Grafton Street in London. Member-

ship was limited to men who had served as middle-ranking officers in the military.

15.733 (455:19). No fixed abode – Legal phraseology: the charge is that Bloom may be a vagrant and therefore liable under British law to arrest and detention as a public burden or possibly as a menace to the public peace.

15.733–34 (455:19–20). Unlawfully watching and besetting – Legal phraseology: lying in wait to trap or ambush a victim.

15.740 (455:27). rose of Castile – See 7.591n.

15.741 (455:27). Virag – Hungarian: “flower.”

15.745 (456:2). get your Waterloo – To suffer a serious defeat or reversal, after Napoleon’s final defeat in the battle of Waterloo, 18 June 1815.

15.747 (456:4–5). inspector – Bloom is addressing a constable, not an inspector.

15.749 (456:7). THE DARK MERCURY – See 15.212–13n.

15.750 (456:8). The Castle – See 8.362n.

15.752 (456:11). a crimson halter – See 5.343n.

15.752 (456:11–12). the Irish Times – See 8.323n.

15.753–54 (456:13). Lionel, thou lost one! – See 7.58n and 7.59–60n.

15.758–59 (456:18–20). plucking at his heart . . . dueguard of fellowcraft – Bloom gives one of the Freemason’s “signs of distress,” a signal that makes “brothers immediately known to their brethren” so that they can claim assistance and protection. “Dueguard” of Freemasonry teaches every brother to keep watch over his words and actions, to remember his solemn obligations, and never to forget the penalty of broken vows and violated faith. “Fellowcraft” is the second degree of the first three degrees of Freemasonry; the others are (1) Apprentice and (3) Master. In context, the Masonic sign suggests an attempt to assert influence with or membership in the Anglo-Irish establishment, but in all probability the constables of the Dublin Metropolitan Police would be “good Catholics,” suspicious and fearful of Freemasonry as some ultimate force of atheism and subversion.

15.760 (456:20–21). worshipful master, light of love – A Master is one who has attained the third degree of Freemasonry; as a Master Mason, he has reached the highest preferment within his lodge and has a voice in all the consultations of the officers of the lodge. For “light of love,” see 9.249–50n.

15.760–61 (456:21–22). The Lyons mail. Lesurques and Dubosc – *The Lyons Mail* is the title of an English version of a French play, *The Courier of Lyons* (1850), as adapted by Charles Reade (1814–84) and popularized (from 1877) by the English actor-producer Sir Henry Irving (1838–1905). The plot hinges on a “real-life” story of “mistaken identity”; in 1796 a Frenchman Joseph Lesurques (1763–96) was accused of holding up the Lyons mail and executed for the crime. In 1800 it was revealed that the real criminal was one Dubosc, who bore a striking resemblance to Lesurques; Dubosc was subsequently apprehended and guillotined.

15.761 (456:22). the Childs fratricide case – See 6.469n.

15.763 (456:24–25). Better one guilty . . . wrongfully condemned – An inversion and exaggeration of the more usual axiom; see 6.474–75n.

15.765–66 (456:28). Peggy Griffin – Apart from the context, identity and significance unknown.

15.766–67 (456:29). the Bective rugger – The Bective Rangers was a rugby team named after the ancient parish of Bective Abbey (now a ruin fifteen miles northwest of Dublin). It played on a level comparable to that associated with semi-professional sports in the United States and in 1904 had a history of relatively consistent success.

15.770 (457:3). *the pass of Ephraim. Shitbroleth – In Judges 12:1–6, after Jephthah had won a victory over the Ephraimites, he stationed guards along the Jordan to prevent the escape of refugees. He gave the guards the password *shibboleth*; the Ephraimites could not pronounce the word and thus betrayed themselves and were slaughtered. In Freemasonry, in the ritual of the Fellowcraft degree (see 15.758–59n), the story of the Ephraimites is introduced and interpreted symbolically, *shibboleth* (“flood of waters”) signifying the “plenty” that was denied the uninitiated Ephraimites.

15.775 (457:8). mare's nest – To “find a mare's nest” originally meant to imagine that one has made an extraordinary discovery when in fact the thing discovered is an illusion; hence, it became a phrase for finding oneself in a tangle of illusion.

15.776 (457:9). a scapegoat – In Jewish ritual, an annual “sacrifice” is made on Yom Kippur, the Day of Atonement, after Leviticus 16:21–22: “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” See 17.2058n and 8.752n.

15.779 (457:13). Majorgeneral Brian Tweedy – Bloom has promoted his father-in-law from sergeant major or major to the rank of another Tweedie, Maj. Gen. Willis Tweedie (b. 1836). The real-life Tweedie had a considerable reputation as an army commander in India. Cf. 18.766–67n.

15.780–81 (457:14–15). Got his majority for the heroic defence of Rorke's Drift – In January of 1879, at the beginning of the Zulu War, British troops invaded Zululand, and a force of about eight hundred was massacred by a Zulu army of over twenty thousand at Isandhlwana, 22 January. Later that same day a detachment of about four thousand troops of the Zulu army descended on the unfortified British communications post at Rorke's Drift. The post was manned by approximately 140 men, over thirty of them incapacitated. In a battle that lasted from late afternoon until almost dawn of the next day, the garrison successfully defended the outpost, and the Zulus withdrew. No Tweedy was among those present, but both of the officers in command, Lts. John Rouse Merriot Chard (1847–97) and Gonville Bromhead (1845–91), were promoted to the rank of major. The esteem in which the defenders were held is evidenced by the eleven Victoria Crosses (a record for a single, small-scale action) awarded to members of the garrison. See the English film *Zulu* (1964), directed by Cy Enfield.

15.785 (457:19). The royal Dublins – See 5.66–68n.

15.787 (457:21). The R.D.F. – The Royal Dublin Fusiliers.

15.788 (457:23). finest body of men, as physique – Minimum height for the Dublin Metropolitan Police in 1904 was five feet nine inches. The average height of Irish recruits entering British infantry regiments such as the R.D.F. in 1904 was five feet four and one-half inches.

15.791 (457:26). Up the Boers! – An anti-English slogan.

15.791 (457:26). Joe Chamberlain – See 8.423–24n.

15.793 (457:29). J.P. – Justice of the Peace.

15.795 (457:30–31). in the absentminded war under general Gough in the park – “The absentminded war” is the Boer War (1899–1902); see 9.125n. An equestrian portrait of the Irish-born General Hugh Gough (1779–1869), first Viscount Gough, stood in Phoenix Park in 1904. He distinguished himself in the Peninsular War against Napoleon (1808–14) and later in China (1841–42) and in India (1843–49). His statue was the target of frequent (and, in 1957, ultimately successful) anti-British demonstrations.

The Gough who fought in the Boer War was Sir Hubert de la Poer Gough (1870–1963), whose fame in that war was based on his daring in the relief of the key supply depot of Ladysmith (Natal), 28 February 1900, after a 118-day siege. Sir Hubert was eventually to gain some notoriety in early 1914 when, as a brigadier general stationed at the Curragh, he refused to command his troops in a police action against the violently pro-Union majority in Ulster.

15.796 (458:1). Spion Kop – A mountain in Natal, the scene of an important Boer victory over the British, 24 January 1900.

15.796 (458:1). Bloemfontein – Capital of the Orange Free State, South Africa. During the Boer War it was one of the principal centers of Boer strength. It fell to the British under Lord Frederick Roberts 13 March 1900; see 14.1331–32n.

15.797–98 (458:2–3). Jim Bludso. Hold her nozzle again the bank – From a ballad, “Jim Bludso (of the Prairie Belle),” in *Pike County Ballads and Other Pieces* (1871) by the American John Hay (1838–1905). The ballad tells the

story of the heroic death of Jim Bludso, a Mississippi riverboat captain who “weren’t no saint”—he had two wives in different river towns and was “A keerless man in his talk . . . / And an awkward man in a row.” In lines 21–24 his “religion” is outlined: “And if ever the *Prairie Belle* took fire— / A thousand times he swore, / He’d hold her nozzle again the bank / Till the last soul got ashore.” The *Prairie Belle* does catch fire, and Bludso is as good as his word at the price of his life.

15.813 (458:20). Bluebags – Slang for police constables (whose trousers were blue and often ill-fitting).

15.814/17 (458:21/24–25). Mr Phillip Beaufoy/Matcham’s Masterstrokes – See 4.502–3n and 4.502n.

15.829–30 (459:6–7). the laughing witch hand in hand – See 4.513–15 (69:12–14).

15.834–35 (459:12). Mr J. B. Pinker – Joyce’s literary agent in London; see Ellmann.

15.835–36 (459:13–14). the usual witnesses’ fees – A cliché expression for the lowest possible pay for a respectable day’s work.

15.836 (459:15). bally – Dodging the curse *bloody*.

15.837 (459:15). jackdaw of Rheims – “The Jackdaw of Rheims” is one of the verse legends in Richard Harris Barham’s (1788–1845) *The Ingoldsby Legends* (1840). A jackdaw steals the cardinal’s ring, admits the theft, and is canonized as “Jem Crow.” “Jackdaw” is contemptuous for a talkative and foolish person.

15.840 (459:18). University of life. Bad art – The source for this cliché is not known.

15.844–45 (459:23). the hallmark of the beast – See 15.209n.

15.847–48 (459:25–26). Moses, Moses, king . . . in the Daily News – An obvious parody of “Moses,” as recorded in Leslie Daiken, *Out Goes She; Dublin Street Rhymes* (Dublin, 1963), p. 17: “Holy Moses, King of the Jews, / Bought his wife a pair of shoes. / When the shoes began to wear, / Holy Moses began to swear. / When the shoes were quite worn out, / Holy Moses began to shout.” The London-based *Daily News* was in the forefront of the “new” or yellow jour-

nalism at the beginning of the twentieth century.

15.854 (460:1). Street angel and house devil – A proverbial expression for a person who is courteous in public and boorish in his home.

15.861 (460:9). Mary Driscoll – The Blooms’ maid when they lived in Ontario Terrace, Rathmines.

15.865 (460:14). of the unfortunate class – That is, a prostitute.

15.868–69 (460:18). six pounds a year and my chances – The average wage for a scullery maid at the turn of the century was four to six pounds a year, with an extra allowance for tea, sugar, and beer (“her chances”).

15.878 (461:2). Play cricket – Slang: “play fair.”

15.893 (461:18). *Your lord – The proper form of address to a judge in court is “My Lord”; to a member of the watch, “Constable.”

15.895 (461:21). *George Fottrell – See 12.1872n.

15.898 (461:24–25). water-lily – In the language of flowers, symbolic of purity of heart or elegance.

15.902 (461:28–29). the memory of the past – See 13.438–39n.

15.903–4 (462:1). A sevenmonth’s child – Popularly assumed to be at least a disadvantaged weakling, if not actually retarded.

15.910–11 (462:9). the Loop line railway – See 5.138n.

15.914–15 (462:13). Dockrell’s wallpaper at one and ninepence a dozen – See 8.171n.

15.916 (462:16). pensums – Rare for school tasks or lessons.

15.919 (462:18). boreens – Anglicized Irish: “little roads or lanes.”

15.920 (462:20–21). *Britanniametalbound – Britannia metal was an inexpensive alloy of tin, antimony, copper, and sometimes zinc used to give decorative “class” to inexpensive furniture. It could be tinted and would take a high luster.

15.931 (462:32). *A plasterer's bucket* – See 15.586n.

15.934 (462:36). *Titbits* – See 4.467n.

15.941 (463:7). *disguised in liquor* – Intoxicated.

15.941 (463:8). *an Oxford rag* – A hazing session (after “rag,” for boisterous merrymaking).

15.942-47 (463:9-15). *an infant, a poor foreign . . . land of the Pharaoh* – See 3.298n.

15.951-52 (463:20). *he could a tale unfold* – See 8.420n.

15.954 (463:23). *cobbler's weak chest* – A cobbler's hunched posture at his workbench was regarded as a traditional image of the weak-chested.

15.962-64 (463:33-35). *Li li poo lil chile . . . Payee two shilly . . .* – From song or pantomime, but specific source is unknown.

15.969 (464:4-5). *The Mosaic code* – See 7.755-56n.

15.975 (464:11-12). *the hidden hand* – See 8.458-59n.

15.978 (464:15-16). *cast a stone . . . wrong turning* – In John 8:3-7, the Pharisees tempt Jesus “that they might have to accuse him.” They bring before him “a woman taken in adultery; and when they had set her in the midst, They said unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? . . . he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.”

15.982 (464:20). *Agendath Netaim* – See 4.191-92n.

15.985 (464:24). *A penny in the pound* – Bloom promises to give his creditors a penny for each pound he owes.

15.986 (464:25). *the lake of Kinnereth* – See 4.155n.

15.991 (464:31). *Bleibtreustrasse* – See 4.199n.

15.995 (464:35). *John F. Taylor* – See 7.793n.

15.1000 (465:4). *avine* – Or avian: of or pertaining to birds.

15.1000 (465:4-5). *proboscidal* – Like a proboscis or pronounced nose.

15.1000-1001 (465:5). *Seymour Bushe* – See 6.470n.

15.1007 (465:12-13). *Callan, Coleman* – See 11.896 (280:13) and 6.158 (91:16).

15.1008 (465:13-14). *Mr V. B. Dillon* – Was buried 2 April 1904; see 8.159n.

15.1011 (465:17). *sir Robert and lady Ball* – See 8.110n.

15.1013 (465:19). *MRS YELVERTON BARRY* – Derives her name from the Irish politician, judge, and orator Barry Yelverton (1736-1805), first Baron Avonmore.

15.1017 (465:23). *prentice backhand* – That is, “apprentice backhand,” an obviously ineffectual attempt to disguise his handwriting.

15.1017-18 (465:24-25). *North Riding of Tipperary on the Munster circuit* – County Tipperary is in south-central Ireland. The Munster circuit, in southwestern Ireland, was the sequence of courts in various county locations over which a judge would preside in the course of his annual tour of duty in the provinces.

15.1018 (465:25). *James Lovebitch* – See 10.601-2n.

15.1019 (465:26). *the gods* – Slang for the upper balcony of a theater.

15.1019-20 (465:26-27). *the Theatre Royal* – See 6.184n.

15.1020 (465:27). *a command performance of La Cigale* – That is, at a performance requested by the lord lieutenant of Ireland. *La cigale* could be either a three-act comedy from the French of Henry Meilhac (1831-97) and Ludovic Halévy (1834-1908), translated and adapted for the American stage by John H. Delafield (1879), or the light opera *La cigale et la formi* (The Grasshopper and the Ant), by Henri-Alfred Duru (1829-89) and Henri Chivot, music by Edmond Andran (1840-1901), adapted into English by F. C. Burnand (1890).

15.1022 (465:30). *Dunsink time* – See 8.109n.

15.1023 (465:31). Monsieur Paul de Kock – See 4.358n.

15.1023-24 (465:32). *The Girl with the Three Pair of Stays* – The English title of a novel, *La femme aux trois corsets* (Paris, 1878), by Charles Paul de Kock.

15.1025 (465:33). MRS BELLINGHAM – As Adams suggests (p. 218), she probably owes her name to the fact that “on 11 June 1904 Charlotte Elizabeth, daughter of Alfred Payne and widow of Frederick Gough, was married” to Edward Bellingham (b. 1879), who subsequently became fifth baronet (second creation). In 1904 Bellingham was a lieutenant in the Royal Scots Guards.

15.1029-30 (466:3-4). sir Thornley Stoker’s – Sir (William) Thornley Stoker (1845-1912), a prominent Dublin surgeon, lived at 8 Ely Place, Dublin.

15.1032 (466:7). edelweiss – German: literally, “noble-white”; an alpine perennial plant, it stands for nobility in the language of flowers.

15.1034-35 (466:9-10). blossom of the home-grown potato plant – The potato blossom stands for benevolence in the language of flowers.

15.1035 (466:10). a forcingcase – A small greenhouse or coldframe.

15.1035 (466:10). the model farm – In Glasnevin, was run by the joint enterprise of the Model Training School of the Board of Agriculture and the Botanic Gardens (founded by the Royal Dublin Society in 1790); in 1904 the gardens were under the supervision of the Royal Department of Agriculture and Technical Instruction for Ireland. Edelweiss could also be found in the Botanic Gardens not far from the Model Farm, in a small *cul-de-sac* (with greenhouse) called the “Alpine Yard.”

15.1040 (466:15). Bluebeard – A legendary character who murders a succession of wives before he is finally exposed and slain. There are various late-medieval versions of the story, but final form seems to have been given to “the man with the blue beard” (c. 1697) by the French writer Charles Perrault (1628-1703).

15.1040-41 (466:16). Ikey Mo! – Ikey Moses; see 9.607n.

15.1043 (466:18). the darbies – Slang for handcuffs, from about 1660.

15.1046 (466:21). Venus in furs – The title of a novel by the Austrian Leopold von Sacher-Masoch (1836-95), *Venus im Pelz*. Severin, the masochistic hero of the novel, is described as a romantic “dreamer” who acts out his desires for total subjection to and enslavement by a woman he regards as “an Olympian deity.” The heroine, Wanda, in love with Severin, reluctantly agrees to become his “cruel Northern Venus in Furs” and to accept him as her slave; gradually her imagination is “inflamed” by Severin’s fantasies, and she evolves into the sadistic despot he has envisioned, humiliating him and whipping him; at the novel’s end Wanda, “the lioness,” meets her match in a leonine Greek lover and turns Severin over to him for his final punishment (and cure).

15.1046-49 (466:21-23). my frostbound coachman . . . wearing my livery – In *Venus in Furs* Severin, as “Gregor,” Wanda’s servant, delights “in serving as her coachman and footman.” He also wears “her livery . . . a Cracovian costume in her colors, light-blue with red facings, and red quadrangle cap, ornamented with peacock-feathers. . . . The silver buttons bear her coat of arms” (p. 79).

15.1047 (466:22). *Palmer – Apart from the context, identity and significance unknown.

15.1049-51 (466:25-27). the armorial bearings . . . couped or – *Burke’s Peerage, Baronetage and Knighthood* (London, 1949) lists the Bellingham escutcheon as arms: “argent [silver or white], 3 bugle horns, sable [black], stringed and garnished or [gold]: crest—A buck’s head, couped, or.”

15.1057 (467:1). THE HONOURABLE MRS. MERVYN TALBOYS – The Talboys baronetcy became extinct in 1560 when it passed into the female line.

15.1058 (467:2). hard hat – A bowler.

15.1061-62 (467:6-7). All Ireland versus the Rest of Ireland – Two all-star teams drawn from the armed forces stationed in Ireland.

15.1063 (467:8). Captain Slogger Dennehy of the Inniskillings – The “Army Directory” in *Thom’s* 1904 lists no Dennehy among the officers of the 6th (Inniskilling) Dragoons, but there was a reasonably famous Anglo-Irish military

Dennehy, Major General Sir Thomas (b. 1829), who had a distinguished career in India and was made a knight commander of the Indian Empire (1896) and Extra Groom in Waiting to the king (1901). Whether he merited the nickname "Slogger" (one who hits hard) is not a matter of record.

15.1064 (467:10). **Don Juan** – See 4.314n.

15.1069–70 (467:16–17). **He urged me to . . . officers of the garrison** – In *Venus in Furs*, Severin dreams that Wanda will "have a circle of admirers . . . tread [him] underfoot and apply the lash." Wanda carries his "dreams to their realization" (pp. 70–71).

15.1086 (467:33). **I love the danger** – Bloom's response is similar to Severin's perverse combination of fear and pleasure in the face of Wanda's tortures in *Venus in Furs*.

15.1088 (468:2–3). **I'll make you dance Jack Latten** – The expression "I'll make you dance" is a stock threat of punishment, and the name "Jack Latten" intensifies the threat. P. W. Joyce (*English*, pp. 172–73) explains, "John Latten of Morristown House county Kildare . . . wagered he'd dance home to Morristown from Dublin—more than twenty miles—changing his dance step every furlong; and won the wager."

15.1100–1101 (468:16–17). **You have lashed . . . nature into fury** – In *Venus in Furs*, Wanda repeatedly complains that Severin has corrupted her by awakening "Dangerous potentialities that were slumbering" in her (p. 129) and transforming her into a "lionness" (p. 116).

15.1104 (468:20). **Give him ginger** – After the horse trader's practice of putting ginger under a dull horse's tail to make the animal look lively.

15.1109 (468:26–27). ***He offers the other cheek**. – Jesus, in the Sermon on the Mount, says: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:38–39).

15.1122 (469:12). **Davy Stephens** – See 7.28n.

15.1125 (469:15). **Messenger of the Sacred Heart** – Or the *Irish Rosary*, a devotional Catholic newspaper published monthly in Dublin.

15.1125 (469:15). **Evening Telegraph** – See 2.412n.

15.1128–30 (469:18–20). (*The very reverend Canon . . . Hughes S.J. bend low*) – The three priests have celebrated benediction with the Blessed Sacrament (see 13.283–84n) at the temperance retreat in the course of the Nausicaa episode. For the priests, see 13.448n, 13.6–8n, and 13.283n.

15.1133–35 (469:23–25). ***Cuckoo. / Cuckoo. / Cuckoo**. – After the cuckoo clock in "the priest's house"; see 13.1289 (382:23–25) and 9.1025n.

15.1138 (469:28). ***Jigjag. Jigajiga. Jigjag** – Arabic and Mediterranean slang for copulation.

15.1143 (470:4). **a Nameless One** – After "The Nameless One," a poem by James Clarence Mangan. The speaker of the poem promises to "deliver" his "soul"; he asserts, "He would have taught men from wisdom's pages / The way to live," but found himself "trampled, derided, hated" instead. Thus he is "condemned . . . / To herd with demons from hell beneath." Subsequently, "with genius wasted" and full of revulsion at failures of love and friendship, he "pawned his soul for the Devil's dismal / Stock of returns." At the poem's end he repents: "He, too, had tears for all souls in trouble, / Here and in hell."

15.1145 (470:6). **Weight for age** – In horseracing, a weight (or handicap) apportioned to a horse according to its age.

15.1149 (470:10). **tip** – Slang for head.

15.1149 (470:10). **Hundred shillings to five** – The odds against Throwaway's winning the Gold Cup.

15.1153 (470:15). **Another girl's plait cut** – The loss of a girl's pigtail figuratively implies the loss of her virginity.

15.1153 (470:15–16). **Jack the Ripper** – The name given to an unknown London cutthroat who murdered and mutilated at least five and perhaps as many as ten prostitutes in London's East End between April and September 1888. His identity was and has continued to be the focus of considerable speculation and controversy in England. For example: The *Sunday Times* (London, 1 November 1970, p. 3, cols. 2–4) reports recent speculation that informa-

tion about the killer was suppressed because he was a member of a socially prominent and powerful family and, further, that he was suffering from syphilis of the brain. The *Sunday Times* tentatively identifies this suspect as “Edward, Duke of Clarence, grandson of Queen Victoria, brother of George V, and heir to the throne of England.” The Letters page of the *Sunday Times* (8 November 1970) carries a letter that specifically refutes this identification (though it does not challenge the broader assertions about social prominence and privilege), so the controversy continues.

15.1156 (470:18). And in black. A mormon. Anarchist – The Mormons did wear black; and the controversy over their belief in the practice of polygamy (from their beginnings in 1831 until the decline of the practice in the early years of the twentieth century) gave them considerable notoriety. Anarchists, though their political convictions were serious (if fanatical), were traditionally caricatured as wearing black clothes, black slouch hats, and carrying lighted black bombs.

15.1158 (470:20). no fixed abode – See 15.733n.

15.1162 (470:24). sir Frederick Falkiner – See 7.698–99n.

15.1164–65 (470:26–27). From his forehead . . . Mosaic ramshorns – Sir Frederick Falkiner appears as Michelangelo’s *Moses*; see 7.756–57n. Michelangelo followed the tradition that depicted Moses as having horns. This tradition derived from a mistranslation in the Latin Vulgate of Exodus 34:29: “And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand . . . that Moses wist not that the skin of his face shone.” The Vulgate rendered “his face shone” as “his face was horned.” See 7.854n.

15.1168 (471:3). *He dons the black cap. – The ritual gesture of an English judge who is about to pronounce a death sentence.

15.1169–70 (471:5). Mountjoy prison – See 12.272n.

15.1173–74 (471:10). The subsheriff Long John Fanning – See 12.272n.

15.1174 (471:11). Henry Clay – See 10.1002n.

15.1176 (471:13–14). Who’ll hang Judas Iscariot? – After Judas had betrayed Jesus, he attempted to return the money to “the chief priests and elders” and was refused. “And he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Matthew 27:3–5).

15.1177 (471:15). H. Rumbold – See 12.430n.

15.1182–83 (471:21–22). Hanging Harry . . . the Mersey terror – Liverpool is on the River Mersey, and the fictional Rumbold writes from Liverpool (12.415–31 [303:20–36]). The proper address to a judge is not “your Majesty” but “your Lordship.”

15.1183 (471:22–23). Neck or nothing – In Swift’s *Complete Collection of Genteel and Ingenious Conversation* (1738), a footman falls downstairs, and Lady Answerall responds, “Neck, or nothing. Come down, or I’ll fetch you down. Well, but I hope the poor fellow has not saved the Hangman a Labour.”

15.1184 (471:24). George’s church – 1,000 yards northwest of Bella Cohen’s; see 4.78n.

15.1189 (471:29). Zoo – The Zoological Gardens, in Phoenix Park not far from the main (southeastern) entrance.

15.1210 (472:21–22). Doctor Finucane – Thomas D. Finucane, licentiate of the Faculty of Physicians and Surgeons in Glasgow, apothecary and accoucheur (male midwife), 44 Main Street, Blackrock, a suburban village almost three miles southeast of Dignam’s home in Sandymount.

15.1218 (473:2). Bloom, I am . . . list, O, list – After the Ghost in *Hamlet*; see 9.144n and 9.170n.

15.1220 (473:4). The voice is the voice of Esau – For “the voice of Esau,” see 9.981n, and for the echo of *Leah*, see 5.200–205n.

15.222 (473:6). *Blesses himself. – Makes the sign of the cross to defend himself against the presence of evil spirits.

15.1224 (473:8). It is not in the penny catechism – The *Shorter Catechism*, “a directory for catechising such as are of weaker capacity” (Dublin, 1886), does not mention the possibility of ghosts but does condemn “superstition” as a violation of the First Commandment and

does list “spiritualism” as one of the principal forms of superstition.

15.1226 (473:10). metempsychosis – See 4.339n.

15.1230 (473:14). Mr J. H. Menton – See 6.568n.

15.1236 (473:21). John O’Connell – See 6.710n.

15.1237–38 (473:23). Father Coffey – See 6.595n.

15.1239 (473:24–25). a staff of twisted poppies – The staff of office of Morpheus, god of sleep; cf. 6.589n.

15.1241–42 (473:27–28). *Namine. Jacobs. Vobiscuits. Amen – Cf. 6.595n. “Jacob Vobiscuits” is Bloom-Latin for *Dominus vobiscum* (the Lord be with you). For “Jacobs,” see 12.495n.

15.1247 (474:6). My master’s voice! – The advertising trademark of Victrola (a phonograph) depicted a seated dog, listening at the horn of a gramophone, with the legend “His Master’s Voice.”

15.1249 (474:8). U.P. – See 8.258n.

15.1250 (474:9). House of Keys – See 7.141n.

15.1258–59 (474:18). Dignam’s dead and gone below – After “Old Roger Is Dead,” a child’s singing game. The children stand in a circle and one (Old Roger) lies in the center; the circle chants, “Old Roger is dead and gone to his grave.” A second child (apple tree) joins the first in the circle: “They planted an apple tree over his head. . . . The apples were ripe and ready to fall. . . . There came an old woman and picked them all up. . . . Old Roger jumped up and gave her a knock. . . . Which made the old woman go hippity hop.”

15.1262 (474:22). Reuben J – See 6.264–65n.

15.1263–64 (474:24). Follow me up to Carlow – Title of a song by Dublin-born Patrick J. McCall about Feagh MacHugh O’Byrne (1544–97), a sixteenth-century hero who proved a hindrance to Queen Elizabeth’s campaign for the subjugation of Ireland. He inflicted a very serious defeat on the English at Glenmalur in County Wicklow, made frequent and annoyingly successful raids into the pale, and ravaged

counties Carlow and Kildare to the west of Wicklow. The chorus of McCall’s song: “Curse and swear, Lord Kildare! / Feagh will do what Feagh will dare; / Now, Fitzwilliam, have a care— / Fallen is your star, low! / Up with halbert, out with sword, / On we go; for by the Lord, / Feagh McHugh has given the word: / Follow me up to Carlow!”

15.1265 (474:25). a daredevil salmon leap – A heroic feat performed several times by Cuchulain (see 12.176n), the first time in order to cross the “Pupil’s Bridge” to the island of Scatach, the prophetess who is to teach him the arts of war: “Then he went into his warp-spasm. He stepped to the head of the bridge and gave his hero’s salmon-leap onto the middle. He reached the far end of the bridge so quickly it had not time to fly up at him” (from “Before the Táin,” in *The Táin*, trans. Thomas Kinsella [Dublin, 1969], p. 29).

15.1273 (475:3) Yummyumm – Plus “THE KISSES” suggest “Under the Yum Yum Tree” (1910), a popular American song by Harry Von Tilzer (1872–1946): “Under the yum yum tree, / That’s the yummiest place to be, / When you take your baby by the hand / There’ll be something doing down in Yum Yum land; / That is the place to play / With your honey and kiss all day, / When you’re all by your lonely, / You and your only yum! yum! yummy, yummy, yum, / Under the Yum Yum tree.”

15.1279 (475:10). Zoe Higgins – *Zoe* means “life” in Greek; and Bloom’s mother’s maiden name was Higgins.

15.1285 (475:16). Mrs Mack’s – Mrs. Mack had two establishments, 85 and 90 Tyrone Street, and enjoyed such a reputation as a madame that the red-light district was sometimes called “Macktown.”

15.1287 (475:18). eighty-one, Mrs Cohen’s – Mrs. Cohen’s house was at 82 (not 81) Tyrone Street. Ellmann says that Mrs. Cohen “was older than Mrs. Mack, and by 1904 had either retired or died” (p. 368).

15.1287–88 (475:19). Mother Slipperslapper – See 6.16n.

15.1302 (476:5). Mesias – See 6.831n.

15.1304 (476:7). a hard chancre – A hard, dull red, insensitive lesion—the first symptom of syphilis; cf. 15.212–13n.

15.1310 (476:13). *potato* – See 4.73n.

15.1323 (477:2). *I never loved . . . it was sure to . . .* – See 15.435n. Bloom's version of Moore's lines owes a debt to a parody by Lewis Carroll (Charles Lutwidge Dodgson, 1832–98), "Tema con Variazione," in *Rhyme? and Reason?* (London, 1883), lines 1–2, 5, 9, 13–16: "I never loved a dear Gazelle— / Nor anything that cost me much / . . . To glad me with his soft black eye / . . . But, when he came to know me well, / . . . And love me, it was sure to dye / A muddy green, or staring blue: / Whilst one might trace, with half an eye, / The still triumphant carrot through" (John A. Rea, *JJQ* 15, no. 1 [1977]: 87–88).

15.1327 (477:7). *womancity* – Solomon's Jerusalem, as evoked by a sensuous (rather than allegorical) reading of the biblical Song of Solomon. Cf. Blake, "Because the Lamb of God Creates himself a bride & wife / That we his Children evermore may live in Jerusalem / Which now descendeth out of heaven a City yet a Woman / Mother of myriads redeemed & born in her spiritual palaces / By a New Spiritual birth Regenerated from Death" (*The Four Zoas*, "Night the Ninth: Being the Last Judgment" [1797], p. 122, lines 16–20).

15.1333 (477:13). *swinefat* – In perverse contrast to the Hebrew she quotes (since Jewish law strictly prohibits pork and pork products), and also an allusion to Circe, since Circe in Book 10 of *The Odyssey* transformed the men of Odysseus's first exploratory patrol into swine.

15.1333–34 (477:14). *Schorach ani wenow-wach, benoith Hierushalaim* – Hebrew: "I am black, but comely, O ye daughters of Jerusalem" (from the Song of Solomon 1:5).

15.1340–41 (477:21–22). *a sepulchre of the gold of kings and their mouldering bones* – A vision of the ancient tombs of the kings of Israel in the "city of David" (i.e., on the hill called Zion in Jerusalem). There was considerable speculation about the tombs at the beginning of this century, and the general opinion was that "the royal sepulchres were probably chambers containing separate recesses for the successive kings" (William Smith, *A Dictionary of the Bible* [Philadelphia, 1884], p. 298).

15.1347 (477:28). *swaggerroot* – The obvious pun on "cigarette" involves an echo of slang uses of "swagger," as in "swagger stick."

15.1355 (478:8). *black gansy* – A knitted woolen shirt or sweater worn instead of a jacket.

15.1356–57 (478:9–11). **Sir Walter Raleigh . . . potato and that weed* – Raleigh (1552–1618) was generally credited with the introduction of the potato and tobacco from America into the British Isles after his unsuccessful attempts (1584–90) to found a colony on Roanoke Island off the Carolina coast. Raleigh's involvement in the enterprise was as sponsor rather than as participant, since Queen Elizabeth refused to let him leave England. The actual history of the introduction of the potato (regarded as cattle fodder until mid-eighteenth century) and tobacco into England and Ireland is considerably less clear than the Raleigh tradition would suggest; various English and Spanish explorers are now given prior credit.

15.1357–58 (478:11). *a killer of pestilence by absorption* – The potato; see 14.1480–81n.

15.1364 (478:18). *Turn again, Leopold! Lord mayor of Dublin* – What the bells of Bow Church said to Dick Whittington in the story "Dick Whittington and His Cat." Dick has come up to London to seek his fortune only to meet disappointment; as he leaves London, the bells call after him, "Turn again, Dick Whittington, thrice Lord Mayor of London." He turns and all goes well.

15.1366 (478:20). **in alderman's gown* – The Municipal Council, the parliamentary ruling body of the Dublin Corporation, was composed of one alderman and three town councillors from each of the city's twenty wards. The council annually elected one of the aldermen to serve as lord mayor.

15.1366–68 (478:20–21). *Arran Quay, Inns Quay . . . cattlemarket to the river* – These five (of the Dublin Corporation's twenty) wards are in sequence from west to east along the north bank of the Liffey. Cattle from the cattle market in northwestern Dublin were driven through the streets of these wards on their way to the docks.

15.1369 (478:23). *Cui bono?* – Latin: "Who benefits by it?"; popularly, "Of what use is it?"

15.1369–70 (478:24–25). *Vanderdeckens in their phantom ship of finance* – In English versions of the legend of the Flying Dutchman, that unfortunate captain is named Vanderdecken. There are various versions of the leg-

end, but in all the captain (for some affront to the eternal powers) is condemned to sail the seas forever in a phantom ship. In the version Wagner adopted for his opera *Der fliegende Holländer* (1843), the condemned captain can only be saved from his eternal wandering by a woman's true love, and he is allowed on shore once every seven years to search for that woman (whom he eventually finds and loses through an irony of fate). In sailors' superstitions the sight of Vanderdecken's phantom ship is a particularly evil omen. The "of finance" links Vanderdecken with "Commodore" Cornelius Vanderbilt (1794-1877), the American financier and capitalist whose name, together with that of his heirs, became a household word for the "buccaneering" financier.

15.1373 (478:28). *the torchlight procession* – A common feature of election campaigns and victory celebrations.

15.1377-78 (479:5). *Timothy Harrington, late thrice Lord Mayor of Dublin* – Harrington (1851-1910), an Irish politician and patriot who was particularly close to Parnell in the 1880s, was lord mayor of Dublin three times (1901, 1902, 1903); see 15.1364n.

15.1379-80 (479:7). *councillor Lorcan Sherlock, locum tenens* – See 10.1011n. *Locum tenens*, Latin: "holding the place"; that is, deputy.

15.1385-86 (479:14-15). *Cow Parlour off Cork street* – Cork Street links Dolphin's barn (the village on the southwestern outskirts of Dublin where Bloom first met Molly) with Dublin proper. In 1904 Cow Parlour was a small lane of tenements off O'Curry Road, south of Cork Street.

15.1390 (479:19). *These flying Dutchmen* – See 15.1369-70n.

15.1397 (479:27-28). *But their reign is . . . and ever and ev . . .* – After Revelation 11:15, which forms part of the text of the Hallelujah Chorus of Handel's *Messiah* (see 8.1163-64n): "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

15.1398 (479:29). *Venetian masts* – Tall poles spiral-wound with multicolored ribbons, used to decorate streets on festive occasions.

15.1399 (479:30-31). *Cead Mile Failte* – Irish: "A Hundred Thousand Welcomes."

15.1400 (479:31). *Mah Ttob Melek Israel* – Hebrew: "How goodly are [thy tents] King of Israel"; after Balaam's praise of the Israelites in Numbers 24:5.

15.1402 (479:33). **the Royal Dublin Fusiliers* – See 5.66-68n. Three of the regiment's battalions were stationed in Ireland in 1904.

15.1402-3 (479:33-34). *the King's own Scottish Borderers* – Infantry. One of the regiment's battalions was stationed in Ireland in 1904.

15.1403 (479:34). *the Cameron Highlanders* – The Queen's Own Cameron Highlanders. None of the regiment's battalions was stationed in Ireland in 1904.

15.1403 (480:1). *the Welsh Fusiliers* – The Royal Welch Fusiliers. The regiment's fourth battalion was stationed in Ireland in 1904.

15.1407 (480:4-5). *The pillar of the cloud* – Guided the children of Israel as Moses led them out of Egypt toward the Promised Land; see 7.865-66n.

15.1408 (480:6). *the Kol Nidre* – Hebrew: "All our vows"; the title of a prayer that is recited (chanted to music) in synagogues on the eve of Yom Kippur, the Day of Atonement. The prayer celebrates a communal release from vows and oaths on the eve of the annual ceremony of cleansing and purification that is central to Yom Kippur.

15.1409 (480:7). *imperial eagles* – The principal of the military emblems of the Roman Empire.

15.1412 (480:10). *John Howard Parnell* – See 8.500n.

15.1413 (480:11-12). **the Athlone poursui-vant and Ulster King of Arms* – The "poursui-vant" was a junior officer of the College of Arms (Heralds' College, England, in charge of armorial bearings and genealogies), attached as an assistant to the Ulster king of arms, the chief official of the college in charge of Ireland and the Order of St. Patrick.

15.1414 (480:12-13). *the Right Honourable Joseph Hutchinson* – See 10.1010n.

15.1416–17 (480:15–16). *twentyeight Irish representative peers* – After Union (1801), twenty-eight of the Irish peers (who numbered ninety in 1904) were elected to sit in the House of Lords in London for life.

15.1418 (480:17). *the cloth of estate* – A rich cloth forming a canopy and background to the throne.

15.1420 (480:19). *the bishop of Down and Connor* – Church of Ireland; in 1904 the bishop was the Right Reverend Thomas James Welland (1830–1907).

15.1420–21 (480:19–20). *His Eminence Michael . . . of Armagh* – The Roman Catholic primate in Ireland, Michael, Cardinal Logue (1840–1924), the archbishop of Armagh (1887–1924), known for his guarded opposition to Parnell and his followers.

15.1422–23 (480:21–23). *His Grace, the most . . . of all Ireland* – (1824–1911), primate of the Church of Ireland (1893–1911).

15.1423 (480:23). *the chief rabbi* – The chief rabbinate for Ireland was not created until 1919.

15.1423–24 (480:23). *the presbyterian moderator* – The Reverend John MacDermott of Belfast was moderator of the general assembly of the Presbyterian church in Ireland in 1904.

15.1424 (480:24). *baptist* – The “head” of the Baptist Union of Ireland in 1904 was its president, Pastor J. Dinnin Gilmore of Dublin.

15.1424 (480:24). *anabaptist* – The sixteenth-century radical sect from which the modern Baptist church has derived.

15.1425 (480:24). *methodist* – The Reverend John Shaw Banks was president of the annual conference of the Methodist church in Ireland in 1903. The conference in 1904 was to begin on 20 June, at which time a new president was to be elected.

15.1425 (480:24). *Moravian* – The Protestant Episcopal Church of the United Brethren had eleven small congregations in Ireland; there was no “head.”

15.1425–26 (480:25). *the honorary secretary of the society of friends* – The recording clerk (not the honorary secretary) of the Religious So-

ciet of Friends (the Quakers) in Ireland in 1904 was John Bewley Beale (1832–1910).

15.1426–27 (480:26). *the guilds and trades and trainbands* – These traditional groups enjoy special privileges in London, and they play a ceremonial part on occasions such as the installation of a new lord mayor or the coronation of a sovereign. In context, Bloom’s installation as lord mayor has metamorphosed into a coronation procession.

15.1430 (480:30). *Italian warehousemen* – An “Italian warehouse” was an Italian grocery store.

15.1436–37 (480:37). **gentlemen of the bed-chamber* – A sovereign’s honorary attendants; the procession that follows is modeled on Edward VII’s coronation procession.

15.1437 (480:37–38). *Black Rod* – The gentleman usher of the Black Rod, an official of the English House of Lords. His staff of office is an ebony rod surmounted by a lion. He is usher of the Garter and the personal attendant of the sovereign when the sovereign is present in the House of Lords.

15.1437 (480:38). *Deputy Garter* – Garter king of arms, the executive officer of the sovereign for the Order of the Garter, hence the sovereign’s deputy since the sovereign is the grand master of the order.

15.1437 (480:38). *Gold Stick* – See 12.1515–16n.

15.1437–38 (480:38). *the master of horse* – An officer of the royal court responsible for the sovereign’s horses. He rides next to the sovereign on all state occasions.

15.1438 (480:38–39). *the lord great chamberlain* – In England, a hereditary office formerly of great importance. He governs the palace at Westminster and has charge of the House of Lords during the sitting of Parliament.

15.1438 (480:39). *the earl marshal* – President of the English College of Heralds and the judge of courts of chivalry presiding over questions of honor and arms. Formerly judge of all courts martial, his office is now largely an obsolete decoration.

15.1438–39 (480:39–40). *the high constable carrying the sword of state* – The lord high constable of England was in effect the commander in chief of the army and navy and therefore the sovereign's "sword." The office was abolished by Henry VIII.

15.1439 (480:40). *saint Stephen's iron crown* – One of the central symbols of Hungarian sovereignty, presented by Pope Sylvester II (pope 999–1003) in 1000 to the first king of Hungary, Stephen I (c. 975–1038). The crown conferred the title of Apostolic Majesty on Stephen, who was to become the patron saint of Hungary. St. Stephen's crown here is substituted for St. Edward's crown, the comparable crown used in the English coronation procession.

15.1440 (480:40–41). *the chalice and bible* – Symbolic of the English sovereign's title Defender of the Faith and of that phase of the coronation oath in which the sovereign swears to uphold "the laws of God, the true profession of the Gospel, and the Protestant Reformed religion as it is established by law."

15.1443 (481:3). *Saint Edward's staff* – A silver gilt wand carried before the sovereign and symbolic of the justice and equity that were to be expected of the royal jurisprudence. The wand is supposed to recall the character of Edward the Confessor (St. Edward), king of England (1042–66).

15.1443–44 (481:4). *the orb and sceptre with the dove* – These important parts of the English royal regalia symbolize the fullness of the sovereign's power under God (since the orb is surmounted by a cross) and the peace that is the ideal use of that power (since the sceptre is surmounted by a cross and decorated with the image of a dove).

15.1444 (481:4). *the curtana* – A pointless sword, "the sword of Edward the Confessor," a symbol of mercy, carried before the English sovereign at his coronation.

15.1448–49 (481:9–10). *hawthorn and wrenbushes* – Hawthorn is a typical hedge plant; a wrenbush is a bunch of holly or gorse trimmed with ribbons, supposedly hiding the body of a dead wren. On St. Stephen's day, 26 December, Irish children go from door to door with wrenbushes, chanting, "Give us a penny to bury the wren": the wren, bird of the old year, is to be displaced in favor of the (English) robin, bird of the new.

15.1451–54 (481:12–15). *The wren, the wren . . . caught in the furze* – Part of a typical wrenbushers chant. (The wren became the "king of all birds" by secretly hitching a ride on the back of an eagle.)

15.1467 (482:1). *BELLHANGER* – One whose craft is the installation and maintenance of bells. It is a difficult craft, and its exponents are highly regarded in England, where bell ringing has evolved into an intricate national art.

15.1469 (482:3). *A sunburst appears in the northwest* – Emblematic of Home Rule; see 4.101–3n.

15.1470 (482:4). *THE BISHOP OF DOWN AND CONNOR* – See 15.1420n. At his coronation the English sovereign is attended by two "supporter bishops."

15.1477 (482:11). *dalmatic and purple mantle* – Garments worn by an English sovereign at his coronation.

15.1479 (482:13). *WILLIAM, ARCHBISHOP OF ARMAGH* – See 15.1422–23n.

15.1480–82 (482:14–16). *Will you to your power . . . thereunto belonging?* – Combines two parts of the oath the English sovereign takes at his coronation with, of course, the substitution of "Ireland" for "England." The oath of 1911 reads: "Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland and the Dominions thereto belonging, according to the Statutes in Parliament agreed on and the respective Laws and Customs of the same?"

"I solemnly promise so to do."

"Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgments?"

"I will."

15.1484 (482:18). **placing his right hand on his testicles, swears* – A form of oath-taking (signifying the sacred nature of man's reproductive capacities) recorded in Genesis 24:2–3: "And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the Lord, the God of heaven, and the God of the earth." Samuel Beckett (*Molloy* [New York, 1965], p. 167) cites it as Irish: "What is one to think of the Irish oath sworn by natives with the right hand on

the relics of the saints and the left on the virile member?"

15.1484–85 (482:18–19). *So may the Creator . . . promise to do* – In answer to the final series of questions (about upholding religion) in the coronation oath, the sovereign says, "All this I promise to do."

15.1486 (482:20). *MICHAEL, ARCHBISHOP OF ARMAGH* – See 15.1420–21n.

15.1487 (482:21). **pours a cruse of hairoil over Bloom's head* – In the coronation ceremony, after the coronation oath, the sovereign is anointed with holy oil to signify that his person is set apart and sanctified.

15.1487–88 (482:21–22). *Gaudium magnum annuntio vobis. Habemus carneficem* – Latin: "A great joy I announce to you. We have an executioner"; after the formula used to announce a new pope to the people of Rome: *Habemus pontificem* (We have a pope).

15.1490 (482:24). *a mantle of cloth of gold* – Several symbolic ceremonies follow the "solemn anointing" in the coronation ceremony, before the crown is placed on the sovereign's head. One of them involves investing the sovereign with the imperial mantle.

15.1490 (482:25). *a ruby ring* – The coronation ring of Scotland, bestowed on the sovereign in the sequence of ceremonies that immediately precede his being crowned.

15.1491 (482:25). *the stone of destiny* – Or the Stone of Scone, the coronation stone; traditionally it is under the coronation chair, in which the sovereign is seated when he is crowned by the archbishop.

15.1491–92 (482:26–27). *The representative peers . . . their twentyeight crowns* – See 15.1416–17n. After the king is crowned, the peers resume their coronets or caps.

15.1492 (482:27). *Joybells* – See 10.156n; when the king is crowned, the news is signaled from Westminster Abbey and broadcast by artillery salutes and churchbells.

15.1493 (482:27–28). *Christ church, Saint Patrick's* – Dublin's two great medieval cathedrals, now Church of Ireland.

15.1493 (482:28). *George's* – See 4.78n.

15.1493 (482:28). *gay Malahide* – See 10.156n.

15.1494 (482:28). *Mirus bazaar* – See 8.1162n.

15.1495 (482:30). *The peers do homage* – The next phase of the coronation ceremony after the king is crowned. The representative peers approach the sovereign in turn, genuflecting and repeating the Oath of Fealty.

15.1498 (483:2–3). *I do become . . . to earthly worship* – The opening sentence of the traditional Oath of Fealty.

15.1499–1500 (483:4–5). *the Koh-i-Noor diamond* – Persian: "Mountain of Light"; one of the largest known diamonds, it was added to the English crown jewels in 1894 through the conquest of the Punjab. At 102 carats, the stone would make something more than a modest ring.

15.1500 (483:5). *palfrey* – Usually defined as a small saddle horse for women (after Spenser), it can also mean a horse for state occasions, as distinguished from a warhorse (after Chaucer).

15.1500–1501 (483:6). *Wireless intercontinental and interplanetary transmitters* – By 1906 Marconi's "wireless telegraph" (radio) was capable of occasional transmission across the Atlantic, but dependable commercial transmission was limited to about 1,700 miles.

15.1504–5 (483:9–10). *nominate our faithful . . . hereditary Grand Vizier* – Bloom's "action" recalls an aberration of the Roman Emperor Caligula (12–41 A.D., emperor 37–41), who made his favorite horse, Incitatus ("swift one"), a member of the college of priests of his (Caligula's) cult and later a consul. *Copula felix*, Latin: "the fortunate bond or tie (of love)." The Grand Vizier was the chief officer of state of the Turkish Empire. Cf. Thornton, p. 376.

15.1507 (483:12). *Selene* – In Greek mythology, the sister of the sun-god Helios, she was the moon-goddess who illumined the night with her silver crown. Her image is subsumed in that of the Greek Artemis and the Roman Diana.

15.1517–18 (483:22–23). *the promised land of our common ancestors* – Combines the Promised Land of the Israelites with Ireland as "promised land"; see 12.1241n and 7.873n.

15.1520 (483:25). *The keys of Dublin, crossed* – See 7.141n and 7.142n.

15.1521 (483:26–27). *he is wearing green socks* – The joke is that Parnell, a profoundly superstitious man, was convinced that the color green was unlucky for him. His aversion to “Ireland’s color” was a source of frequent embarrassment to him and his associates.

15.1525–26 (484:2–3). *On this day twenty . . . enemy at Ladysmith* – The relief of Ladysmith in the Boer War took place on 28 February 1900; see 15.795n. If we are to take Bloom’s “twenty years” seriously, the major war news of 1884 was the siege of Khartoum, where the English general Charles George Gordon (1833–85) found his position under increasing pressure in the course of the year. Gordon’s communications with the outside world were virtually suspended after April 1884, though two messages from him did come through in June 1884, asking the whereabouts of the relief expedition (which did not leave Cairo until 5 October and which was two days’ march from Khartoum when that city fell in a massacre on 26 January 1885). The “hereditary enemy” (a traditional phrase for Moslems or Turks) in that case was the Mahdi, a Moslem coalition of religious fanatics and slave traders whose leader had taken the name Mahdi (the messenger of Allah who is supposed to complete Mohammed’s work by converting or exterminating all remaining infidels). In 1881 the Mahdi proclaimed the jihad (the holy war of extermination) in the Sudan. After the fall of Khartoum, the English in effect abandoned the Sudan until Kitchener’s successful reconquest of the area in 1898. And so back to Ladysmith, since Kitchener was chief of staff (1900) and subsequently the commander in chief of British forces during the Boer War (December 1900–1902).

15.1527 (484:4). *Half a league onward!* –From the opening lines of Tennyson’s “The Charge of the Light Brigade” (1854), which memorializes the wrongheaded heroism of the Light Brigade’s disastrous charge against entrenched Russian artillery at Balaclava (25 October 1854) during the Crimean War. The poem begins: “Half a league, half a league / Half a league onward, / All in the valley of Death / Rode the six hundred.”

15.1527 (484:5). *All is lost now!* – See 11.22n.

15.1529 (484:7). *Plevna* – See 4.63n.

15.1530 (484:8). *Bonafide Sabaoth* – In addition to the standard meaning of *bona fide*, see 14.1440n. *Sabaoth* is the Greek form of the Hebrew word *tsebaoth* (armies); it occurs in Romans 9:29 and James 5:4. The phrase implied is *Yahweh-tsebaoth* (Lord God of Hosts), the spirit of God that guided his “chosen people” in battle.

15.1531 (484:9). *CHAPEL* – Guild or union; see 7.195n.

15.1534 (484:12). *the man that got away James Stephens* – See 12.881n and 3.241n.

15.1535 (484:13). *A BLUECOAT SCHOOL-BOY* – See 8.1153n.

15.1542–43 (484:21). *verily it is even now at hand* – In the Gospels, Jesus repeatedly says, “Verily I say unto you,” and less often, “The kingdom of heaven is at hand.”

15.1544 (484:22). *the golden city* – After the hymn “Jerusalem the Golden,” words by Bernard of Cluny (c. 1122–56), translated by John Mason Neale (1818–66), music by Alexander Ewing. First stanza: “Jerusalem the golden, / With milk and honey blest. / Beneath thy contemplation / Sink heart and voice oppressed. / I know not, O I know not / What joys await us there; / What radiance of glory, / What bliss beyond compare.”

15.1544 (484:23). *the new Bloomusalem* – See 12.1473n.

15.1544–45 (484:23). *Nova Hibernia* – Latin: “New Ireland.”

15.1546–47 (484:24–25). *Thirtytwo workmen . . . the counties of Ireland* – As Arthur Griffith recounts in *The Resurrection of Hungary* (see 12.1636n), in celebration of Hungary’s achievement of qualified independence, the emperor Francis Joseph was cheered by “fifty-two working men from all the counties of Hungary.”

15.1547 (484:25). *Derwan the builder* – See 15.587n.

15.1548 (484:26–27). (484:27). *with crystal roof* – See 12.87n.

15.1557 (485:7). *Morituri te salutant* – Latin: “They [who are] about to die salute thee”; the formula with which gladiators saluted the Ro-

man emperor at the start of the gladiatorial games.

15.1561-62 (485:11-12). *Leopold M'Intosh, the notorious fireraiser* – Patrick J. McCall, in his account of the district around St. Patrick's Cathedral in Dublin, tells the story of a "Scotchman" named John M'Intosh who made gunpowder and kept a secret arsenal for Robert Emmet (see 6.977-78n) and who was taken by Major Sirr (see 10.785-86n) when the location of his powder manufactory was revealed by an accidental explosion. M'Intosh also led Sirr to a secret rebel arsenal and, as a reward for his information, was executed in front of his own house by the forces of the Crown (Fritz Senn, *JFQ* 19, no. 2 [1982]: 172). "Fireraiser" is a Scots term meaning an arsonist.

15.1562 (485:12). *Higgins* – Bloom's mother's maiden name was Ellen Higgins; Bloom is "talking" to Zoe Higgins. See also 7.348n.

15.1565-66 (485:16). *with his sceptre strikes down poppies* – Tarquinius Superbus (d. 495 B.C.), the last of the semilegendary tyrant-kings of Rome, was supposed to have prefigured the tyrannical nature of his reign when, as a child, he beheaded poppies with a toy sceptre.

15.1569 (485:19). *Maundy money* – Silver coins, worth 1d., 2d., 3d., and 4d., were annually distributed as alms to the poor on behalf of the English sovereign on Maundy Thursday (the day before Good Friday) in commemoration of the ancient but obsolete custom of washing the feet of the poor on this day (as Jesus washed his disciples' feet [John 13:5], counseled them to do likewise for one another [13:14], and commanded them "that ye love one another" [13:34]).

15.1569 (485:20). *commemoration medals* – Were traditionally struck and distributed on English state occasions such as coronations (or Queen Victoria's Jubilee, 1897).

15.1569 (485:20). *loaves and fishes* – See 14.720n; see also "Jubilee Mutton," 14.1547n.

15.1570 (485:21). *Henry Clay cigars* – See 10.1002n.

15.1571 (485:22). *rubber preservatives* – Contraceptive devices.

15.1573 (485:24-25). *toad in the hole* – A dish of meat baked or fried in batter.

15.1574 (485:25). *Jeyes' fluid* – A disinfectant for drains and sewers manufactured by Jeyes Sanitary Compounds Co., Ltd., London.

15.1574 (485:25). *purchase stamps* – Or trading stamps, issued by a merchant to be used instead of money when purchasing items from him.

15.1574 (485:25-26). *40 days' indulgences* – In the Roman Catholic church, the remission of temporal punishment after the sinner's guilt has been confessed and forgiven. A forty days' indulgence remits as much temporal punishment as would be remitted by performing the ancient canonical penances for forty days. An indulgence diminishes the purgatorial penance due for a sin.

15.1576-77 (485:28). *the royal and privileged Hungarian lottery* – See 8.184-85n.

15.1577 (485:28-29). *penny dinner counters* – Tokens that entitled the bearer to a free dinner; see 8.237-38n.

15.1577-78 (485:29-30). *the World's Twelve Worst Books* – The books listed in the following lines may well be fictional, since only one of them (mercifully) appears in standard book catalogues.

15.1578 (485:30). *Froggy and Fritz* – Unknown.

15.1578 (485:30). *Care of the Baby* – J. P. Crozer Griffith (1856-1941), *The Care of the Baby: A Manual for Mothers and Nurses Containing Practical Directions for the Management of Infancy and Childhood in Health and in Disease*, 2d ed., rev. (Philadelphia, 1898).

15.1579 (485:31). *50 Meals for 7/6* – Unknown.

15.1579 (485:31). *Was Jesus a Sun Myth?* – Apparently fictional, but not entirely improbable. The sun is a traditional image of Christ (see 15.2118n), and interest in the sun-myth speculation could be supported by pointing to the coincidence of major Christian feasts with seasons of the sun: Christmas with the winter solstice; Easter with the vernal equinox; and by suggesting mythic parallels between Jesus and the Greek and Egyptian sun-gods, Apollo and Ra (suggested by Joan Keenan).

15.1580 (485:32). *Expel that Pain* – Unknown.

15.1580–81 (485:32–33). *Infant's Compendium of the Universe* – Unknown.

15.1581 (485:33). *Let's All Chortle* – Unknown.

15.1581–82 (485:33–34). *Canvasser's Vade Mecum* – Unknown.

15.1582 (485:34–35). *Love Letters of Mother Assistant* – Unknown, but a not-improbable contribution to anti-Catholic Victorian soft pornography.

15.1582–83 (485:35). *Who's Who in Space* – Unknown.

15.1583 (485:35–486:1). *Songs that Reached Our Heart* – Unknown.

15.1584 (486:1). *Pennywise's Way to Wealth* – Unknown, but with the comic inversion of the proverb: Penny-wise is pound-foolish.

15.1585 (486:2–3). *Women press forward . . . of Bloom's robe* – “And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him [Jesus], and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour” (Matthew 9:20–22).

15.1586 (486:3–4). *The lady Gwendolen Durbedat* – See 8.889n.

15.1588 (486:6–7). *Babes and sucklings* – “Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger” (Psalms 8:2). In Matthew 21:15–16, Jesus quotes this passage in reproof of “the chief priests and scribes” who object to “the children crying in the temple, and saying, Hosanna to the son of David.”

15.1591 (486:9). *Little father!* – A traditional Russian peasant epithet for the czar.

15.1593–94 (486:11–12). *Clap clap hands . . . for Leo alone* – A variant on a nursery rhyme: “Clap hands, clap hands / Till father comes

home; / With his pockets full of plums / And a cake for Johnny.”

15.1600 (486:18). *My more than Brother!* – Echoes Tennyson's *In Memoriam* (1850) 10:16–20: “My friend, the brother of my love; // My Arthur, whom I shall not see / Till all my widow'd race be run; / Dear as the mother to the son, / More than my brothers are to me.”

15.1602 (486:20). *pussy fourcorners* – Or “Puss in the Corner,” a children's game in which four children occupy the corners of a square; the fifth (“puss”) attempts to secure a corner when the others change places.

15.1602 (486:21). *Peep! Bopeep!* – What an adult says when he plays with a baby by alternately hiding his face in his hands and then revealing it. Bopeep also figures in nursery rhyme: “Little Bo-Peep has lost her sheep, / And can't tell where to find them; / Leave them alone, and they'll come home, / Wagging their tails behind them.”

15.1603 (486:22). *Ticktacktwo wouldyousee-tashoe?* – From *Mother Goose's Melody* by Isaiah Thomas (Worcester, Mass., c. 1785), p. 31: “Is John Smith within? / Yes, that he is. / Can he set a shoe? / Aye, marry two. / Here a nail, and there a nail, / Tick, tack, too.”

15.1605 (486:24). *Roygbiv* – See 5.42–43n.

15.1605 (486:24). *32 feet per second* – See 5.44n.

15.1606 (486:25). *Absence makes the heart grow younger* – After the proverb: “Absence makes the heart grow fonder.”

15.1609 (486:28). *U.p: up – See 8.258n.

15.1611 (486:31). *Maurice Butterly* – See 1.527n.

15.1619 (487:4). *The ram's horns . . . standard of Zion* – The *shofar*, made of ram's horns, was the battle trumpet of the ancient Israelites; it was also used by the priests to signal various religious festivals. It is associated with the Ark of the Covenant (Joshua 6:4) and with the Standard of Zion (the emblem of the Israelites as a chosen people) (Jeremiah 4:21). The *shofar* is still used in synagogues to proclaim such religious festivals as Yom Kippur and Rosh Hashanah (the Jewish New Year).

15.1623 (487:8). Aleph Beth Ghimel Daleth – The first four letters of the Hebrew alphabet (arithmetic values: 1, 2, 3, 4).

15.1623 (487:8). Hagadah – See 7.206n.

15.1623 (487:8–9). Tephilim – See 13.1157–58n.

15.1623–24 (487:9). Yom Kippur – See 8.35–36n.

15.1624 (487:9). Hanukah – The Feast of Dedication, instituted in 165 B.C. by Judas Maccabaeus to commemorate the dedication of the new altar of the Temple of Jerusalem set up to replace the altar that had been polluted by Antiochus Epiphanes. Hanukkah is celebrated for eight days because of the miracle that sustained the one-day supply of lamp oil for eight days. It occurs in December.

15.1624 (487:9). Roschaschana – Or Rosh Hashanah, the Jewish New Year, celebrated for two days at the beginning of the month of Tishri (September–October).

15.1624 (487:9). Beni Brith – Or B'nai B'rith (Hebrew: "Sons of the Covenant"), a Jewish fraternity founded in New York City in 1843. It admitted members without qualifications about dogma and ceremonial custom. By 1904 its international membership made it the most popular and most powerful Jewish fraternity.

15.1624 (487:10). Bar Mitzvah – Hebrew: "Son of Command"; the ceremony that celebrates a thirteen-year-old Jewish youth's coming of age.

15.1624 (487:10). Mazzoth – Hebrew: "unleavened"; unleavened bread, the eating of which is an important part of the celebration of the Feast of Passover.

15.1625 (487:10). Askenazim – After Ashkenaz, a biblical figure and great-grandson of Noah (Genesis 10:3), and after Ashchenaz, a kingdom allied with Israel against Babylon (Jeremiah 51:27). Ashkenaz became the medieval rabbinical name for Germany and eventually the name for the Jews of middle and northern Europe, as opposed to the Sephardim, the Jews of Spain and Portugal.

15.1625 (487:10). Meshuggah – See 8.314n.

15.1625 (487:10). Talith – A fringed shawl worn by Jewish men during morning prayer.

15.1626–27 (487:11–12). Jimmy Henry, assistant town clerk – See 10.982n.

15.1629 (487:14). The Court of Conscience – That is, the court of chancery (since descriptive of its original functions); also the court of requests, small local debt courts that fell into disuse toward the end of the nineteenth century.

15.1640 (487:26). Can I raise a mortgage on my fire insurance? – The answer in English law is No.

15.1642–43 (488:2–4). by the law of torts . . . sum of five pounds – What this legal tangle means is that Bloom lends them money without security other than their pledge to repay.

15.1645 (488:6). A Daniel did I say? – In Shakespeare's *The Merchant of Venice* (IV.i), Portia, disguised as her servant Balthasar, intervenes in the legal controversy between Antonio and Shylock. The shrewdness of her "judgments" leads first Shylock (line 223) and then Antonio's friend Gratiano (lines 333, 340) to call her a "Daniel": "A Daniel still say I, a second Daniel!" after the young "judge" Daniel in the History of Susanna in the Apocrypha. Daniel defends Susanna when the two elders whose advances she has refused try to revenge themselves by accusing her of adultery. Daniel questions them separately and develops conflicts in their testimony so that they are condemned and Susanna is exonerated.

15.1645 (488:6). A Peter O'Brien – Noted as an extraordinarily perceptive judge but not popular with the Irish; see 12.190n.

15.1651–54 (488:12–15). Acid. nit. hydrochlor . . . ter in die – *Acid. nit. hydrochlor dil.*, 20 minims: dilute nitric and hydrochloric acid, twenty drops; *Tinct. mix vom.*, 4 minims: bitters, four drops; *Extr. taraxel. lig.*, 30 minims: extract of dandelion; *Aq. dis. ter in die.*, a solution that might possibly be used for the prevention of stomach disorders, if taken three times a day (*ter in die*). *Aq. dis.* is distilled water.

15.1655 (488:16). CHRIS CALLINAN – See 7.690–91n.

15.1656 (488:17). What is the parallax of the subsolar ecliptic of Aldebaran? – "Subsolar ecliptic" is a phrase no longer in use in astron-

omy. Callinan's question in effect means, "What is the angle between a line from the center of the earth to Aldebaran and a line from the center of the sun to Aldebaran?" See 14.1108–9n and 8.110n.

15.1658 (488:19). **K. 11.** – The correct answer to Callinan's question would have been 0.048 seconds of arc. Bloom's answer apparently owes a debt of improvisation to Kino's floating advertisement (8.90–92 [153:25–27]). But the *K* is also strangely relevant; in the Harvard system of classification of stars by temperature (1890), *K* would correctly identify Aldebaran as a somewhat cooler than average star.

15.1662–63 (488:23–24). **When my progenitor . . . despot in a dark prison** – If the uniform was a prison uniform, then the identity of this "progenitor" is unknown. If military uniform, cf. 17.869n.

15.1665 (488:26). **Pansies?** – For "thoughts," in the language of flowers.

15.1671 (489:6). **Father . . . starts thinking** – After the superstition that the birth of twins implies two fathers instead of one.

15.1673 (489:8). ***An eightday licence** – Publicans were licensed to sell alcoholic beverages six or seven days a week during rigidly specified hours; in effect, O'Rourke asks Bloom to declare an eight-day week.

15.1683 (489:19). **our own house of keys** – See 7.141n and 7.142n.

15.1685–86 (489:21–22). **the plain ten commandments** – See Exodus 20:3–17 and Deuteronomy 5:7–21.

15.1687 (489:23). **Three acres and a cow** – This phrase became the rallying cry for Irish land reform after its use by Jesse Collings (1831–1920), a member of Parliament, who coined the phrase in a successful effort to force a measure of land reform on Lord Salisbury's conservative and reluctant government in 1886.

15.1691 (490:1). **esperanto** – This relatively popular proposal for an international language was invented by L. L. Zamenhof, a physician in Warsaw, Poland, who signed his first publication on the subject (1887) "Dr. Esperanto" (Hopeful).

15.1701 (490:11). **mixed bathing** – Highly suspect and controversial in 1904.

15.1703–4 (490:13–14). **the Kildare street museum** – That is, the National Museum; see 8.921–22n.

15.1705 (490:15). **Venus Callipyge** – See 9.616n.

15.1705 (490:16). **Venus Pandemos** – See 14.1494n.

15.1706 (490:16). **Venus metempsychosis** – See 4.339n.

15.1707 (490:17). **the new nine muses** – (Expanded to twelve); in Greek mythology the nine muses were Calliope (epic poetry), Clio (history), Erato (erotic poetry), Euterpe (lyric poetry), Melpomene (tragedy), Polyhymnia (sacred song), Terpsichore (dance), Thalia (comedy and pastoral poetry), and Urania (astronomy).

15.1708 (490:19). **Plural Voting** – The right to cast more than one vote (or, in England, to vote in more than one constituency); the goal of plural voting was a form of proportional representation.

15.1711 (490:22). **FATHER FARLEY** – See 5.332–333n.

15.1712 (490:23). **an anythingarian** – That is, one who holds no particular creed or dogma.

15.1714 (490:25). **MRS RIORDAN** – See 6.378n.

15.1716 (490:27). **MOTHER GROGAN** – See 1.357n.

15.1720 (491:2). **One of the old sweet songs** – See 4.314n.

15.1723–25 (491:5–7). **I vowed that . . . tooraloom, tooraloom** – See 5.13–16n.

15.1726 (491:8). **HOPPY HOLOHAN** – See 5.96n.

15.1729 (491:11). **Stage Irishman!** – An Irishman who degrades himself by acting the clown because the Irish are popularly expected to be that way.

15.1731 (491:13-14). The Rows of Castele – See 7.471-72n.

15.1748 (492:6). Nelson's Pillar – See 6.293n.

15.1752 (492:11). ALEXANDER J DOWIE – See 8.13n.

15.1755 (492:14-15). this stinking goat of Mendes – One of three sacred animals in Egyptian mythology; the others were Apis at Memphis (a bull regarded as a manifestation of that aspect of Osiris that rendered him immortal in the world of the dead) and Mnevis at Heliopolis (a bull as a manifestation of Ra, the sun-god). The goat whose cult was at Mendes in the Nile delta was held to be a manifestation of the generative forces that were another aspect of Osiris' divinity. The rites of the goat cult reportedly involved copulation between the sacred goat and women selected as outstandingly beautiful.

15.1756 (492:16). the cities of the plain – See 4.221-22n.

15.1757-58 (492:17-18). the white bull mentioned in the Apocalypse – There is no white bull in the Revelation of St. John the Divine, the best known Christian Apocalypse. In various mythologies a white bull occurs as a manifestation of a deity (Osiris, Egyptian; Zeus, Greek; Baal, Babylonian). Dowie may be making an inept attempt to identify Bloom with the "beast coming up out of the earth" in Revelation 13:11: "and he had two horns like a lamb, and he spake as a dragon." See 15.209n. Dowie may, however, be making a mistaken reference to one of the four mystic beasts (the four Evangelists) in Revelation 4:6ff.: "the second beast like a calf" is traditionally represented as a white bull-calf and read as the symbolic representation of Luke.

15.1758 (492:18-19). the Scarlet Woman – An opprobrious Protestant term for the Roman Catholic church, derived from "the woman arrayed in purple and scarlet colour" in Revelation 17:4. She is riding "upon a scarlet-coloured beast" (17:3), which Protestants identify as the beast of Revelation 13:11 (see 15.1757-58n): "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (17:5).

15.1760 (492:20). Caliban – See 1.143n.

15.1762 (492:22). Parnell . . . Mr. Fox! – In

his clandestine correspondence with Kitty O'Shea, Parnell used several assumed names, among them Fox and Stewart.

15.1763 (492:23). Mother Grogan – See 1.357n.

15.1764 (492:24). upper and lower Dorset street – Where Bloom had shopped for his pork kidney in the morning.

15.1765 (492:25-26). condensed milk tins – At the end of the last century producers of condensed milk in the British Isles stripped the milk of most of its fats and nutritive solids before it was condensed. The resulting malnutrition, particularly among the children of the poor, caused a scandal that led to legislation of regulatory standards (1901).

15.1768 (492:29). This is midsummer madness – In Shakespeare's *Twelfth Night*, Olivia comments on Malvolio's transformation from her "sad and civil" servant to her ludicrous and ardent lover: "Why, this is very midsummer madness" (III.iv.61).

15.1769 (492:30). guiltless as the unsunned snow – In Shakespeare's *Cymbeline*, Posthumus, duped by Iachimo, contemplates what he takes to be his wife Imogen's corruption and guilt: "I thought her / As chaste as unsunned snow" (II.v.12-13).

15.1770 (492:31-32). number 2 Dolphin's Barn – Occupied in 1904 by one Daniel Whelan, victualler.

15.1770 (492:32). Slander, the viper – In Shakespeare's *Cymbeline*, Posthumus sends a letter to his servant, Pisanio, commanding him to murder Imogen; Pisanio instead shows her the letter and contemplates her shock: "What shall I need to draw my sword? The paper / Hath cut her throat already. No, 'tis slander, / Whose edge is sharper than the sword, whose tongue / Outvenoms all the worms [serpents] of Nile . . . nay the secrets of the grave / This viperous slander enters" (III.iv.34-41).

15.1771-72 (492:33). *sgeul im barr bata coisde gan capall – Garbled Irish for a phrase meaning: "A tale in the top of a stick [a pointless tale] is a horseless coach." See Brendan O Hehir, *A Gaelic Lexicon for "Finnegans Wake," and Glossary for Joyce's Other Works* (Berkeley, Calif., 1967), p. 350.

15.1776 (493:5-6). **Dr Eustace's private asylum** – Dr. Henry Eustace, 41 Grafton Street, maintained a private lunatic asylum for gentlemen and ladies in Glasnevin, north of Dublin.

15.1780-81 (493:10-11). **prematurely bald from selfabuse** – The moral prohibition of masturbation was backed up by bits of folk-wisdom such as that it would result in loss of hair.

15.1783 (493:14). **more sinned against than sinning** – See 13.432n.

15.1785-86 (493:17). **virgo intacta** – Medical Latin for a virgin with hymen intact.

15.1789 (493:20). **Hypspaspadia** – Hypospadias is a malformation of the male genitourinary tract.

15.1793-94 (493:24-25). **the patient's urine . . . reflex intermittent** – This does not indicate an intimate knowledge of medicine, but vaguely implies kidney infection or insufficiency.

15.1796 (493:27). **fetor judaicus** – Latin: "Jewish stench."

15.1798-99 (493:30). **the new womanly man** – "Womanly man" is a phrase from Otto Weininger's *Geschlecht und Charakter* (Sex and Character) (1903). Weininger's anti-Semitic (and antifeminine) argument was that "Judaism is saturated with femininity" (p. 306), and Jewish men were therefore womanly, passive "non-men" (cited in Ellmann, p. 463).

15.1802-3 (494:2-3). **the Reformed Priests' Protection Society** – With offices at 13 D'Olier Street in Dublin. "The primary object of the society is to extend a helping hand to priests of good character, who conscientiously abandon the Church of Rome for the pure faith of the Gospel; and to assist them to employment; also to assist young men originally intended for the priesthood" (*Thom's* 1904, p. 1389).

15.1808 (494:8). **Glencree reformatory** – See 10.536n.

15.1818 (494:21). **MRS THORNTON** – See 4.417n.

15.1827 (494:30). **Nasodoro** – Italian: "Nose of gold."

15.1827 (494:31). **Chrysostomos** – See 1.26n.

15.1827 (494:31). **Maindorée** – French: "Hand of gold."

15.1828 (494:31). **Silberselber** – German: "Silverself."

15.1828 (494:32). **Vifargent** – French: "Quicksilver."

15.1828 (494:32). **Panargyros** – Greek: "All-silver."

15.1834 (495:2). **The Messiah ben Joseph or ben David** – The Messiah of the House of Joseph, in some Jewish apocalyptic writings, is assigned various roles but principally that of heralding the coming of the Messiah of the House of David. The Messiah ben Joseph is to collect the Israelites together and establish their rule over Jerusalem; he will then be slain by the enemies of Israel, and the Messiah ben David will come as the force of resurrection that gives birth to the new world.

15.1836 (495:4). **You have said it** – In Luke 23:3, Jesus, having been accused by the elders and chief priests of identifying himself as "Christ a King" (the Messiah ben David), is questioned by Pilate: "And Pilate asked him, saying, Art thou the King of the Jews? and he answered him and said, Thou sayest it."

15.1837 (495:5). **BROTHER BUZZ** – See 5.450n.

15.1838 (495:6). ***Then perform a miracle like Father Charles** – Significance unknown.

15.1840 (495:8). **the Saint Leger** – A race for three-year-old colts and fillies run annually in September at Doncaster, England.

15.1842 (495:10). **Nelson's Pillar** – See 6.293n.

15.1844 (495:12). **king's evil** – Scrofula (tuberculosis of lymph nodes, especially in the neck), so called because, according to medieval superstition, it was cured by the king's touch.

15.1845 (495:14). **Lord Beaconsfield** – Benjamin Disraeli (1804-81), English novelist and statesman, was created first earl of Beaconsfield in 1876.

15.1845-46 (495:14). **Lord Byron** – Molly re-

calls (18.209 [743:40]) that when he was courting her, Bloom was trying to look like the English romantic poet (and lady-killer) George Gordon, Lord Byron (1778–1824).

15.1846 (495:14). *Wat Tyler* – (d. 1381), the principal leader of the ill-starred English peasant revolt of 1381.

15.1846 (495:14). *Moses of Egypt* – See 7.833n.

15.1846 (495:15). *Moses Maimonides* – See 2.158n.

15.1846–47 (495:15). *Moses Mendelssohn* – See 12.1804n.

15.1847 (495:15). *Henry Irving* – (1838–1905), a distinguished English actor and theatrical manager, known for the psychological force with which he projected his roles and famous for the carefully elaborated stage settings of his productions.

15.1847 (495:15–16). *Rip van Winkle* – See 13.1112n.

15.1847 (495:16). *Kossuth* – Lajos (Louis) Kossuth (1802–94), a Hungarian liberal leader and reformer, a central figure in the Hungarian revolution (1848–49), and a staunch advocate of political freedom.

15.1847–48 (495:16). *Jean Jacques Rousseau* – (1712–78), the French philosopher regarded variously as the Father of Romanticism, of the French Revolution, and of modern pedagogy.

15.1848 (495:16–17). *Baron Leopold Rothschild* – The Rothschilds were a Jewish family of international bankers. Leopold de Rothschild (1845–1917) was the third son of Baron Lionel de Rothschild (1808–79), the first Jewish member of the English Parliament.

15.1848 (495:17). *Robinson Crusoe* – The castaway hero of Daniel Defoe's (1660–1731) novel (1719).

15.1848–49 (495:17). *Sherlock Holmes* – Sir Arthur Conan Doyle's (1859–1930) famous detective made his first appearance in *A Study in Scarlet* (1887).

15.1849 (495:17–18). *Pasteur* – Louis Pasteur (1822–95), the celebrated French scientist

known for his researches in microorganisms and for his practical application of those researches (pasteurization, etc.).

15.1850 (495:19). *bids the tide turn back* – A story told of (among others) Canute (c. 994–1035), king of the English, Danes, and Norwegians. He is supposed to have had his throne placed on the seashore and to have commanded the tide to stand still; when it did not, he turned his inability to command the tide into a parable about the humility necessary to a king.

15.1850–51 (495:19–20). *eclipses the sun . . . his little finger* – See 8.566n.

15.1852 (495:21). *BRINI, PAPAL NUNCIO* – See 12.1066–67 (321:24).

15.1855 (495:24). *Leopoldi autem generatio* – Latin, after Matthew 1:18, which begins: "Christi autem generatio" (Now the generation of Christ was on this wise [Douay]). The nonsense genealogy that follows parodies biblical genealogies, particularly that of Jesus in Matthew 1:1–16.

15.1855 (495:24–25). *Moses begat Noah* – In the genealogy of Noah in Genesis 5, Lamech is the father of Noah. Moses' father is mentioned only as "a man of the house of Levi" (Exodus 2:1).

15.1855 (495:25). *Noah begat Eunuch* – The sons of Noah were Shem, Ham, and Japheth (Genesis 10:1). If "Eunuch" is punning on "Enoch," then Noah is the father of his own great-grandfather (Genesis 5).

15.1856 (495:25). *O'Halloran* – Unknown.

15.1856 (495:26). *Guggenheim* – Meyer Guggenheim (1828–1905), the head of the well-known Philadelphia Jewish family of financiers and philanthropists.

15.1857 (495:27). *Agendath begat Netaim* – See 4.191–92n.

15.1858 (495:27–28). *Le Hirsch* – Baron Maurice de Hirsch (1831–96), an Austrian Jewish financier, was one of the outstanding philanthropists of his time and deeply concerned about the plight of the Jews in anti-Semitic regions of Europe.

15.1858 (495:28). *Jesurum* – According to Eric

Partridge, “a distortion of Jesum, the accusative of Jesus.” Cf. 14.369–70n.

15.1858 (495:28–29). **MacKay** – Unknown.

15.1859 (495:29). **Ostrolowsky** – Unknown.

15.1859 (495:30). **Smerdoz** – Or Smerdis, was the talented and promising but luckless brother of King Cambyses of Persia. Cambyses had him put to death in 523 B.C.

15.1860 (495:30). **Weiss begat Schwartz** – White begat Black (German pun).

15.1861 (495:31). **Adrianopoli** – Adrianople, the modern Edirne, is a city in Turkey.

15.1861 (495:31–32). **Aranjuez** – A city south of Madrid in central Spain.

15.1861–62 (495:32). **Lewy Lawson** – Unknown.

15.1862 (495:33). **Ichabudonosor** – Thornton (p. 384) suggests a combination of *Ichabod* and *Nebuchadnezzar*. Both imply the presence of Jewish misfortune. Ichabod (Hebrew: “no glory”) was so named by his mother on her deathbed because “the glory is departed from Israel.” The child’s father had been killed in a losing cause against the Philistines; the Ark of the Covenant had been taken by the Philistines; and the child’s grandfather had died on receipt of the news (I Samuel 4). Nebuchadnezzar, king of Babylon, besieged and reduced Jerusalem and carried the Israelites captive into Babylon (II Kings 24–25).

15.1863 (495:33). **O'Donnell Magnus** – The Great O'Donnell, Hugh Roe or Red Hugh; see 12.179n.

15.1863 (496:1). **Christbaum** – German: “Christmas tree.”

15.1864 (496:2). **ben Maimun** – The Hebrew suggests “of the house of Maimun”; Thornton suggests “Maimonides.” See 2.158n.

15.1864 (496:2). **Dusty Rhodes** – See 14.1546n.

15.1865 (496:3). **Benamor** – This combination of Hebrew *Ben* and Latin *Amor* suggests “Son of Love.”

15.1865 (496:3–4). **Jones-Smith** – This com-

bination of the two most common family names in English suggests an everyman family.

15.1866 (496:4). **Savorgnanovich** – *Ovich* is the Russian suffix “son of,” as in the familiar patronymic on the father’s given name (Pavlovich, son of Paul). The suffix was also attached to many Jewish family names in Russia—as here, the sons of Savorgnan.

15.1866 (496:5). **Jasperstone** – The jasperstone in the high priest’s breastplate (Exodus 28:17–21) is symbolic of the tribe of Asher, singled out in Moses’ blessing of the twelve tribes of Israel: “Blessed above sons be Asher; let him be the favorite of his brothers” (Deuteronomy 33:24–25 RSV; suggested by Joan Keenan).

15.1867 (496:5). **Vingtetunieme** – French pun, “the twenty-first” (though it is the twenty-seventh generation in this geneological table); it may also be an allusion to the popular card game, twenty-one or blackjack.

15.1868 (496:6). **Szombathely** – Hungarian: “Saturday Place”; Bloom’s father’s birthplace, a small town in Hungary near the Austrian border, approximately 115 miles west of Budapest. In the Austro-Hungarian Empire it was known as Pinkafeld.

15.1868–69 (496:7–8). *et vocabitur nomen eius Emmanuel* – Latin: “and shall call his name Immanuel [God with us]”; from Isaiah 7:14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

15.1870–71 (496:9–10). **A DEADHAND** (*Writes on the wall.*) – A “deadhand” (*mortmain*) is in effect the irreversible hand of ecclesiastical authority. During Belshazzar’s “impious feast,” the “fingers of a man’s hand” appear and write a baffling message on the wall. Daniel interprets the message to mean “God hath numbered thy kingdom and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians” (Daniel 5:26–28).

15.1871 (496:10). **a cod** – A joker or a fool.

15.1872–73 (496:11–12). **CRAB** / (*In bushranger’s kit*) – For “Crab,” see 9.1181–89n. A “bushranger” is one who lives in the bush, a backwoodsman. In Australia it refers particularly to an outlaw hiding in the bush.

15.1873 (496:12). *the cattlecreep* – A narrow opening for cattle to pass through.

15.1874 (496:13). *Kilbarrack* – A road in the village of Baldoy, which is on the coast seven miles northeast of Dublin.

15.1876 (496:15). *Ballybough bridge* – Over the river Tolka in Fairview on the northeastern outskirts of Dublin.

15.1877 (496:16). *A HOLLYBUSH* – See 2.102–7n.

15.1878 (496:17). *the devil's glen* – Twenty-two miles south-southeast of Dublin, a picturesque glen one and a half miles long and hemmed in by rugged rock walls that reach 400 feet in height.

15.1880 (496:19). *frons* – Anatomically, the forehead or upper part of the head.

15.1883 (496:22). *Donnybrook fair* – See 5.561n.

15.1883 (496:23). *Sjambok* – South African: “to whip with a heavy leather whip” (and, as a noun, the name of the whip).

15.1885 (496:24). *with asses' ears* – In Greek mythology, Apollo imposed asses' ears on King Midas because Midas stupidly preferred Pan's music to his.

15.1886 (496:25–26). *Don Giovanni, a cenar teco* – See 8.1040–41n.

15.1887 (496:26). *Artane orphans* – See 6.537n.

15.1887–88 (496:27). *Prison Gate Mission* – The Dublin Prison Gate Mission, a Protestant institution “for the purpose of affording employment [in a laundry] and elementary instruction to women and young girls leaving the City Short Sentence Prisons” (*Thom's* 1904, p. 1372).

15.1890–91 (497:2–3). *You hig, you hog . . . ladies love you!* – The source of this street rhyme is unknown.

15.1893–96 (497:5–8). **If you see Kay . . . Tell him from me* – An acrostic: F.U.C.K. / Tell him he may / C.U.N.T. / Tell him from me.

15.1897 (497:9). *HORNBLOWER* – See 5.555n.

15.1898 (497:10). *ephod* – A garment mentioned several times in the Old Testament, associated at times with the high priest, at other times with persons present at religious ceremonies, and in Judges with idolatrous worship. The *ephod* was draped with ornaments that symbolized the Urim and Thummim (doctrine and faith), the twelve tribes of Israel, etc. To wear the *ephod* was to be prepared for communion with God. See I Kings 23:11 (Douay), when the disposition of David's enemies is revealed to him through the priest's *ephod*.

15.1898–99 (497:10–12). *And he shall carry . . . in the wilderness* – Azazel (Hebrew: “dismissal”) is the scapegoat (symbolically receiving the sins of the people). In Leviticus 16:8, 10: “And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. . . . But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.” See 15.776n.

15.1899 (497:12). *Lilith* – See 14.242n.

15.1900–1901 (497:13). *Agendath Netaim* – See 4.191–92n.

15.1901 (497:13–14). *Mizraim, the land of Ham* – Mizraim is an Old Testament name for upper and lower Egypt. In Psalms 78:51, Egypt is called “the land of Ham,” after the “younger” of Noah's three sons, who was “cursed” because he “saw the nakedness of his father” when Noah was drunk (Genesis 9:21–25). In Genesis 10:6, “Mizraim” is listed as one of “the sons of Ham.”

15.1902–3 (497:16). *bonafide travellers* – See 14.1440n.

15.1904–5 (497:18). *long earlocks* – In observance of the Jewish prohibition against a man's touching his hair with a blade or a razor. Traditionally they are stroked or twirled during prayer and contemplation.

15.1907 (497:20). *Belial* – (Hebrew: literally, “worthless.”) The “sons of Belial” are thus the worthless, the wicked, or possibly the destructive ones, as in Deuteronomy 13:13. In the New Testament, II Corinthians 6:15, “Belial” becomes a name for Satan.

15.1907 (497:20). *Laemlein of Istria* – In 1502 an obscure Jewish heretic-prophet named Ascher Laemlein appeared in Istria (an Adriatic

peninsula south of Trieste) and in effect proclaimed himself the Messiah ben Joseph; see 15.1834n.

15.1907 (497:20). **Abulafia** – Abraham Ben Samuel Abulafia (1240–c. 1291), a Jew from Saragossa, Spain, who proclaimed himself the Messiah and journeyed to Rome, where he attempted to convert Nicholas III (pope 1277–80) and barely escaped with his life.

15.1908 (497:21). **George R Mesias** – See 6.831n.

15.1914 (497:26//27). ***DON EMILE PATRIZIO FRANZ RUPERT POPE HENNESSY** – This collection of names suggests but does not specify several wild-geese families, such as the Taafes in Austria, the O'Donnells in Spain, the O'Briens in Russia, and the MacMahons in France. Sir John Pope Hennessy (1834–91), a conservative Irish Catholic politician, had a varied career as governor of several British colonies and was a successful anti-Parnellite candidate for Parliament in 1890.

15.1915 (497:26). **two wild geese volant** – For “wild geese,” see 3.163–64n; “volant” in heraldry means in flight.

15.1916 (497:26). **footboden** – Anglicized German for floor or the ground at your feet.

15.1917 (497:26). **Jude** – In context, not the New Testament writer of the Epistle of Jude but slang for Jew.

15.1918 (497:27). **Isარიოt** – The surname of Judas, the betrayer of Jesus.

15.1918 (497:27). **bad shepherd** – As Jesus is the “good shepherd” (John 10:14).

15.1922 (498:2). **The squeak** – Slang for a criminal who, once arrested, turns informer; and a piece of inside information that has been delivered to the police.

15.1922 (498:2). **a split** – Slang for a police spy, an informer.

15.1922 (498:2–3). **the flatties** – Slang for uniformed policemen.

15.1922 (498:3). **Nip** – Slang for to cheat, to steal; therefore, to catch.

15.1923 (498:3). **rattler** – Slang for a horse-drawn cab.

15.1926 (498:6). **BROTHER BUZZ** – See 5.450n.

15.1927 (498:7). **a yellow habit** – What Jews were required to wear in some medieval and Renaissance Italian states. Heretics condemned by the Inquisition and turned over to the State to be burned at the stake also wore yellow gowns or gowns with a yellow cross; see 1.2n.

15.1928–29 (498:9). **hands him over to the civil power** – Heretics were tried (and condemned) by the Church, but the death sentence was carried out by the “civil power.”

15.1929 (498:10). **Forgive him his trespasses** – After the Lord's Prayer: “And forgive us our trespasses, as we forgive those who trespass against us.” Cf. Matthew 6:12 and Luke 11:4.

15.1930 (498:11). **Lieutenant Myers** – John J. Myers, in 1904 commander of the City of Dublin Fire Brigade, 12 Winetavern Street, Dublin.

15.1935 (498:16). **a seamless garment** – At the Crucifixion, Jesus' coat is described as “without seam, woven from the top throughout” (John 19:23).

15.1935 (498:16). **I. H. S.** – See 5.372n.

15.1936 (498:17). **Weep not for me, O daughters of Erin** – As Jesus was going to be crucified he said to the women who “bewailed and lamented him”: “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children” (Luke 23:27–28).

15.1941–52 (498:23–499:3). **Kidney of Bloom . . . pray for us** – This parodies a Catholic litany, particularly the Litany of the Sacred Heart with its refrain, “Heart of Jesus . . . have mercy on us”; cf. 13.287–89n. In biblical Hebrew the human kidney has metaphorical overtones, variously “mind, heart, soul” (*The Interpreter's Dictionary of the Bible* [New York, 1962]); cf. p. 70, n. 1 (suggested by Joan Keenan). The parody also reviews moments in Bloom's day; cf. 17.487n.

15.1947 (498:29). **Sweets of Sin** – See 10.606n.

15.1948 (498:30). **Music without Words** – See 11.1092n.

15.1952 (499:3). **Potato Preservative** – See 14.1480–81n.

15.1953 (499:4–5). ***Vincent O'Brien** – Irish composer and musician, the conductor (1898–1902) of the Palestrina Choir at the Metropolitan Pro Cathedral in Dublin, known for his achievements in the reform of church music and its performance in Irish Roman Catholic churches.

15.1954–55 (499:5). **the chorus from Handel's . . . reigneth** – See 15.1397n.

15.1955 (499:6). **Joseph Glynn** – See 5.395n.

15.1960–62 (499:11–13). ***in caubeen with clay . . . smile in his eye** – Bloom's costume is patterned after that of the "stage Irishman" popularized by Dion Boucicault; see 8.601–2n. For *caubeen*, see 9.295n; *bogoak* is a piece of oak that has been preserved in a peat bog; *sugaun* is Irish for a rope made of twisted hay or straw. For "a smile in his eye," see 12.161–62n.

15.1962–64 (499:13–15). **Let me be going . . . mother of a bating** – The source of this apparent quotation from or parody of a stage-Irishman play is unknown.

15.1965 (499:17). **To be or not to be** – See 11.905n.

15.1983 (500:5). ***Hog's Norton where the pigs plays the organs** – Hog's Norton (or Hock-Norton), a village in Leicestershire, "where the organist once upon a time was named Piggs." Partridge dates the story and saying from the sixteenth century.

15.1984–85 (500:7). **Tommy Tittlemouse** – From the nursery rhyme: "Little Tommy Tittlemouse / Lived in a little house; / He caught fishes / In other men's ditches. // Little Tommy Tittlemouse / Lived in a bell-house; / The bell-house broke / And Tom Tittlemouse awoke."

15.1995 (500:19). **The greeneyed monster** – Iago warns Othello against jealousy: "O, beware, my lord, of jealousy; / It is the green-eyed monster which doth mock / The meat it feeds on" (III.iii.165–67).

15.2001 (500:25). **Laughing witch?** – From "Matcham's Masterstroke"; see 4.502n.

15.2001 (500:25). **The hand that rocks the cradle** – See 11.1183–84n.

15.2009 (501:7). **Love me. Love me not. Love me** – After the children's game, when the two formulas "She loves me; she loves me not" are repeated alternately in enumerating the petals of a flower or some other series of objects. The formula that coincides with the last petal is, of course, "true."

15.2011–12 (501:10–11). **Her forefinger giving . . . secret monitor** – For the gesture, see 8.591n. The "passtouch of secret monitor" is also a Masonic sign to warn of moral or spiritual danger. The background of the sign is the warning with which Jonathan saved David's life in I Samuel 20. The signs Jonathan used were arrows, hence forefingers.

15.2013 (501:11). **Hot hands, cold gizzard** – After the proverbial saying "Cold hands, warm heart."

15.2020 (501:19). **their drugged heads** – Like the members of Odysseus's crew, whom Circe has enchanted.

15.2025 (501:26–27). **Don't fall upstairs** – After the superstition that falling upstairs means one is entering where he is not welcome or where he will be unlucky.

15.2027 (501:29). **The just man falls seven times** – "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief" (Proverbs 24:16). The traditional assumption is that the just man flirts once with each of the seven cardinal sins: pride, envy, wrath, lust, gluttony, avarice, and sloth.

15.2042–46 (502:19). **The floor is covered . . . Footmarks are stamped over it in all senses . . . a morris of shuffling feet . . . higgledypiggledy** – At the beginning of Book 12 of *The Odyssey*, when Odysseus and his men return to Circe's island, "the Island of Aiaia" (line 3), Odysseus, describing the island at the Phaeacian court, remarks: "Summering Dawn / has dancing grounds there" (lines 3–4, Fitzgerald, p. 221). For "morris" see 2.155n. "Piggledy": at their first encounter with Circe in Book 10, half of Odysseus's men are turned into swine; see the headnote to this episode, p. 452.

15.2050 (502:24). **Kitty Ricketts** – For a possible identity see Ellmann, p. 368.

15.2073 (503:12–13). **the series of empty fifths** – That is, the fifth without the third and therefore giving no indication of whether the

key is major or minor. The open fifth is characteristic of the medieval and Renaissance tradition of modal music, which was conceived on the basis of what turns out to have been a misunderstanding of the seven modes of ancient Greek music. See 15.2090n.

15.2073–74 (503:13). *Florry Talbot* – See Ellmann, p. 368.

15.2087–88 (503:29–30). **whether Benedetto Marcello found it or made it** – Benedetto Marcello (1686–1739), an Italian composer particularly noted for his setting of Girolamo Giustiniani's Italian paraphrases of the first fifty psalms (1724–26). In his preface to the psalms Marcello says that he has limited his settings for the most part to two voices so that the words and sentiments would be clear as they were (he argues) in the "unisonous" music of the ancient Hebrews and Greeks, a music that he says had in its simplicity more power to affect the "passions" than "modern" music with its excessive ornament. He qualifies this distinction by saying that what he attempted in his settings of the psalms was to clothe "Ancient simplicity" in a garb of "modern harmony" so that the settings would not be "offensive" to a "modern" ear. The "it" that Marcello "found . . . or made" is presumably the melody for his setting of the psalm Stephen mentions. In his preface Marcello says that he visited several Jewish communities in search of examples of "ancient Hebrew" settings of the psalms; thus, he may have "found" the melody or he may have "made it," but Stephen argues that "it does not matter" because the melody has the true "ancient flavor." The melody of the setting for the psalm Stephen mentions does begin with an open fifth and does have the ancient or modal flavor that Stephen discusses.

15.2088 (504:1). **an old hymn to Demeter** – The fifth of the so-called Homeric Hymns (c. seventh century B.C.). Classical scholars of the late nineteenth century argued that "it seems to have been intended to state the mythical foundation of the Eleusinian Mysteries" (*Harper's Dictionary of Classical Literature and Antiquities* [New York, 1896]). Demeter (mother earth) was a fertility goddess, the Greek goddess of agriculture and of the civilization based on it.

15.2089 (504:1–2). ***Coela enarrant gloriam Domini** – Latin: "The heavens declare the glory of the Lord"; the opening line of Psalm 19 (Vulgate 18), though Stephen substitutes *Domini* ("of the Lord") for the Vulgate's *Dei*

("of God"). Stephen uses a variant of the Latin name of the psalm; Marcello's versions were settings of an Italian text.

15.2089 (504:2). **nodes** – In music, the divisions that a plucked or vibrating string makes when it is "stopped" at a given point; for example, a string stopped at one-fourth of its length will vibrate in four sections and will produce a note a fifth above the note of the open string.

15.2090 (504:3). **hyperphrygian and mixolydian** – "Hyperphrygian" is more accurately "hypophrygian." Modes (four principal and three subordinate) were the patterned arrangements of ancient Greek music. The modes were descending minor scales with semisteps (half-tones) between the third and fourth, and seventh and eighth degrees. The two modes Stephen mentions are as "far apart" as B and the G above in a modern scale; the Greeks assumed that particular modes conformed to or aroused particular emotional responses. Aristotle (*Poetics* VIII:7:1342a29–30) argues that the Lydian mode (and presumably the mixolydian) are "the gentle modes . . . suitable to children of tender age and [possessing] the elements both of order and education." The Phrygian (and hypophrygian) modes, on the other hand, are appropriate to "Bacchic frenzy and all similar emotions." The adaptation of the modal theory in medieval music used ascending rather than descending scales, and the half-tones were not always between the third and fourth, and seventh and eighth degrees; that is, the scales of the medieval modes could start on tones other than the fundamental, and the position of semisteps would change each time the starting tone was shifted.

15.2091 (504:4). *Circe's* – See headnote to this episode, p. 452.

15.2092 (504:5). *Ceres'* – An ancient Roman goddess of grain and harvest, later identified with the Greek Demeter; see 15.2088n.

15.2092–93 (504:5–6). ***David's tip from . . . about the alrightness of his almightiness** – Several of the psalms, including 19 (see 15.2089n), bear the heading "To the chief Musician." A "tip from the stable" is a horseracing term for inside and presumably dependable information. Cf. Stephen Hand, 14.1514–17n.

15.2093 (504:6–7). ***Mais nom de nom** – French: "But, by George."

15.2094 (504:7–8). *Jetez la gourme . . . jeu- nesse se passe* – French: “Sow the wild oats. Youth must pass away.”

15.2095 (504:9). *your knowledge bump* – Amateur phrenology; phrenologists assumed that particular mental faculties were localized in specific regions of the brain and that the strength of a given faculty was evidenced by the prominence of its region of the skull.

15.2097–98 (504:12). *Jewgreek is greekjew* – See 1.158n.

15.2101 (504:16–17). *Whetstone!* – See 9.977–78n.

15.2115 (504:31). *The Holy City* – A hymn (1892) by the English songwriter Frederic Weatherly (1848–1929), music by Stephen Adams: “Last night as I lay asleeping, / There came a dream so fair, / I stood in old Jerusalem / Before the temple there. / I heard the children singing, / And even as they sang, / Methought the voice of angels / From Heav’n in answer rang, / Methought the voice of angels / From Heav’n in answer rang, / Jerusalem, Jerusalem, / Lift up your gates and sing, / Hosanna in the Highest, / Hosanna to your King.”

15.2118 (505:3). *God, the sun, Shakespeare* – A new Trinity. The sun is a traditional symbol for Christ, the second person of the Trinity, after Malachi 4:2: “But unto you that fear my name shall the sun of righteousness arise with healing in his wings” (cited by Joan Keenan). For Shakespeare as the Holy Ghost, see 9.1018–19n and 9.1028–29n.

15.2118–21 (505:4–7). *having itself traversed . . . preconditioned to become* – See 9.1042–44n. For “noise in the street,” see 2.286n.

15.2121 (505:7). *Ecco!* – Latin: “Behold!” In medieval Scholastic argument the word meant: “It has been definitively stated.”

15.2126 (505:12–13). *he knows more than you have forgotten* – An inversion of the saying “He has forgotten more than you’ll ever know.”

15.2129 (505:16). *the last day* – See 6.677–78n.

15.2135 (505:22). *Antichrist* – A great antagonist expected to fill the world with wickedness and to be conquered by Christ at the Second Coming. The Antichrist is mentioned in I John

2:18, 22 and is traditionally identified with the beast in Revelation (see 15.209n).

15.2140–41 (506:2–3). *Sea serpent in the royal canal* – Recalls all the speculation about sea serpents in Loch Ness, Scotland. It also recalls “the great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out [of heaven] into the earth, and his angels were cast out with him” (Revelation 12:9). The “great dragon” is traditionally associated with the Antichrist. The Royal Canal skirted the northern border of metropolitan Dublin in 1904.

15.2144 (506:6). *A time, times and half a time* – From Revelation 12:13–14. After the “great dragon” or “serpent” is cast out of heaven, “he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

15.2145 (506:7). **Reuben J Antichrist* – The metamorphoses of Reuben J. Dodd; see 6.264–65n.

15.2145 (506:7). *wandering jew* – See 9.1209n.

15.2149 (506:12). *his only son* – In Jeremiah 6:26 and Amos 8:10, the apocalyptic visitation of the wrathful judgment of God on a sinful people is predicted and compared to “mourning, as for an only son.” It is notable that Bloom still mourns the death of his only son and that Reuben J. Dodd’s son was “saved.”

15.2152 (506:15). *Ally Sloper* – A caricature figure of the paterfamilias who presided over a penny illustrated-humor weekly, *Ally Sloper’s Half-Holiday*, published by Gilbert Dalziel in London on Saturdays in the 1880s and 1890s. As drawn by W. F. Thomas, Ally Sloper had bulging eyes, a large, bulbous nose, and a spindle-shanked figure. Though obviously a solid member of the middle class, Sloper was represented as constantly embarrassing his family by his bumbling eccentricities and by his predilections for “Friv’ girls” and the bottle.

15.2159–60 (506:23–24). *Il vient! . . . primigène* – French: “He comes [is here]! The man who laughs. The primordial man.” *L’Homme qui rit* (1869) is a novel by Victor Hugo (1802–85). The central character in the novel is a boy

whose face has been mutilated so that he always appears to be laughing; the novel develops the antithesis between his appearance and fluctuations in the boy's moral state.

15.2161 (506:25). *Sieurs et dames, faites vos jeux!* – French: “Gentlemen and ladies, place your bets!”; what the croupier at a roulette table says when he starts the wheel.

15.2162 (506:26). *Les jeux sont faits!* – French: “The bets are made!”

15.2163 (506:27–28). **Rien va plus* – French: “Nothing more goes”; that is, no more bets may be placed, since the roulette wheel is slowing down.

15.2171–73 (507:5–7). *Jerusalem! / Open your gates and sing / Hosanna* – See 15.2115n.

15.2175–76 (507:10). *second coming of Elijah* – See 8.13n.

15.2176–77 (507:11). *from zenith to nadir the End of the World* – In “Book the Second” of Blake’s *Milton* (1804–8), the prophetic vision of a world in apocalyptic ruin is “view’d from Milton’s Track” (plate 34:24). “Five females and the nameless Shadowy Mother, / Spinning it from their bowels with songs of amorous delight / And melting cadences that lure the Sleepers of Beulah down / . . . into the Dead Sea” (plate 34:27–30). The result: “Four universes round the Universe of Los remain Chaotic, / Four intersecting Globes, & the Egg form’d World of Los / In midst, stretching from Zenith to Nadir in midst of Chaos” (plate 34:32–34). Previously one of the songs of Beulah (female creative energy) has celebrated “the happy female joy” (plate 33:19) and continued “& Thou, O Virgin Babylon, Mother of Whoredoms, / Shalt bring Jerusalem in thine arms in the night watches, and / No longer turning her a wandering Harlot in the streets, / Shalt give her into the arms of God your Lord and Husband” (plate 33:20–23).

15.2177 (507:11–12). *a twoheaded octopus* – See 8.520–22n.

15.2179 (507:14). *the Three Legs of Man* – The triskele, three flexed legs joined at the thighs. It is a device of the Irish sea-god Mananaan MacLir (see 3.56–57n), and it is also the heraldic device of the Isle of Man (see 7.141n).

15.2181–82 (507:16–17). *Wha’ll dance . . . the keel row?* – After a Scottish song, “Weel May the Keel Row”: “Oh, who is like my Johnie, / Sae leish, sae blithe, sae bonnie! / He’s foremost ’mang the mony / Keel lads o’ coaly Tyne. / He’ll set or row so tightly, / Or in a dance sae sprightly / He’ll cut and shuffle slightly / ’Tis true, were he not mine. [Chorus:] Weel may the keel row, / The keel row, the keel row / Weel may the keel row, / That my lad’s in.”

15.2186 (507:21). *old glory* – The American flag.

15.2188 (507:23). *ELIJAH* – Cf. Elijah III, the Reverend Alexander J. Dowie; see 8.13nn.

15.2189 (507:24). *Jake Crane* – Identity and significance unknown.

15.2189 (507:24–25). *Creole Sue* – The title of an American popular song (1898), words and music by Gussie L. Davis.

15.2189–90 (507:25). **Dove Campbell, Abe Kirschner* – Identity and significance unknown.

15.2191 (507:26). *trunk line* – The main through-line of a railroad system.

15.2191 (507:27). *God’s time* – American slang for the various zones of standard time established in the United States and Canada in 1883 (for the convenience of the railroads).

15.2191–92 (507:27–28). *Tell mother you’ll be there* – After the American popular song “Tell Mother I’ll Be There” (1890) by Charles Fillmore, included in *Fillmore’s Prohibition Songs* (New York, 1900): “When I was but a little child, how well I recollect, / How I would grieve my mother with my folly and neglect, / And now that she has gone to heav’n, I miss her tender care, / O angels, tell my mother I’ll be there. [Chorus:] Tell mother I’ll be there, in answer to her prayer, / This message, guardian angels, to her bear; / Tell mother I’ll be there, heav’n’s joys to share, / Yes, tell my darling mother I’ll be there.”

15.2194 (507:30–31). *the second advent* – The Second Coming of Christ; cf. 15.2135n.

15.2195 (507:31). *Coney Island* – In 1904, the most popular seaside resort in the vicinity of New York City.

15.2197-98 (507:34-508:1). **Be on the side of the angels** – Benjamin Disraeli (1804-81), speaking against Darwin's 1859 theory of evolution before the Oxford Diocesan Society in 1864: "What is the question which is now placed before society, with the glib assurance which to me is astounding? That question is this: is man an ape or an angel? I am on the side of the angels. I repudiate, with ignorance and abhorrence, these new-fangled theories."

15.2198 (508:1). **Be a prism** – Thornton (p. 391) suggests another allusion to Disraeli, from a speech before the House of Commons, 15 February 1849: "A man, always studying the subject, will view the general affairs of the world through the coloured prism of his own atmosphere." Cf. 13.901-2n.

15.2199 (508:2). **a Gautama** – That is, Gautama Buddha (Buddha of the Gautama family), the great religious teacher and reformer of early India.

15.2199 (508:2-3). **Ingersoll** – Robert Ingersoll (1833-99), an American politician, lawyer, orator, and evangelical agnostic. His "message" was humanistic and scientific (Darwinian) rationalism.

15.2200 (508:3). **vibration** – In occultism, a psychic pulsation felt and shared by the initiate.

15.2200 (508:4). **nobble** – English slang: "catch, seize."

15.2205 (508:9). **A. J. Christ Dowie** – See 8.13n.

15.2206 (508:10-11). **Seventyseven west sixty-ninth street** – The context suggests that this is A. J. Dowie's New York City address or an address associated with his mission to New York City, but the city directories we have consulted give no evidence of any such connections; the address seems to have been fabricated for the dramatic occasion.

15.2207 (508:12). **Bumboosers** – Theatrical slang: "desperate drinkers."

15.2207 (508:12-13). **save your stamps** – For collection by the church mission to be sold to a stamp dealer to raise money.

15.2209/11 (508:14/16). **Jeru . . . / . . . high-hohhhh** – See 15.2115n.

15.2216 (508:21). **black in the face** – Dowie has metamorphosed into Eugene Stratton; see 6.184n.

15.2223 (508:30). **twig** – Slang: "watch, inspect, understand."

15.2225-34 (508:31-509:6). **KITTY-KATE . . . slipped into the bed** – Public confessions of sin by the newly reformed were a staple of evangelical crusades of the sort Dowie ran, and confessions of reformed prostitutes were, for obvious reasons, particularly in demand.

15.2227 (508:33). **Constitution hill** – A short (and, in 1904, not very savory) section of the main north-south road in north-central Dublin. It was lined with tenements.

15.2227-28 (508:33). **enrolled in the brown scapular** – Enrolled in a sodality for young women dedicated to worship of the Blessed Virgin Mary. Its members wore brown scapulars as signs of their devotion (and, in popular superstition, as charms to protect their virginity).

15.2228 (508:34). **a Montmorency** – The De Montmorencys were a noble and fashionable Anglo-Irish family in County Dublin. In 1904 the head of the family was Willoughby John Horace, fourth Viscount Frankfort De Montmorency.

15.2233-34 (509:4-5). **Hennessy's three stars** – An excellent and expensive French Cognac.

15.2234 (509:5). **Whelan** – Cf. 8.353n.

15.2236 (509:8). **In the beginning was the word** – From John 1:1, which continues "and the Word was with God, and the Word was God."

15.2236 (509:8-9). **world without end** – See 2.200-204n.

15.2236-37 (509:9). **Blessed be the eight beatitudes** – In the Sermon on the Mount (Matthew 5:3-11) Jesus pronounces the beatitudes, each of which begins with the words "Blessed are." Roman Catholic catechisms list eight beatitudes, though the opening formula is repeated nine times in the passage in Matthew.

15.2242 (509:15). **buybull** – Puns "Bible" with

the slogan “Buy John Bull” (i.e., buy only English goods). See 14.1459–60n.

15.2242 (509:15). **barnum** – Phineas Taylor Barnum (1810–91), American showman, the opportunistic and inventive proprietor of a traveling circus billed as “The Greatest Show on Earth” (established 1871).

15.2245 (509:18). **In quakergrey kneebreeches and broadbrimmed hat** – That is, in seventeenth-century Quaker costume.

15.2246 (509:19–20). **Seek thou the light** – See 9.332–33n.

15.2247 (509:21). **He corantos by** – See 9.5n.

15.2254 (509:28–29). **A thing of beauty** – The opening phrase of Keats’s poem *Endymion: A Poetic Romance* (1818): “A thing of beauty is a joy for ever: / Its loveliness increases; it will never / Pass into nothingness.”

15.2256 (510:1). **JOHN EGLINTON** – W. K. Magee appears in the guise of Diogenes of Sinope (Diogenes the Cynic, 412–323 B.C.). Diogenes, to dramatize his philosophical doubts, carried a lighted lantern in broad daylight, ostensibly in search of an honest man.

15.2259 (510:5). **Tanderagee** – In 1904 a prosperous small market town in County Armagh, north of Dublin.

15.2261 (510:6–7). **ollave** – See 9.30n.

15.2262 (510:7). ***Mananaun MacLir** – AE (George William Russell) has metamorphosed into the figure of the Irish god of the sea, the legendary ancestor of the Isle of Man; see 3.56–57n. Oliver St. John Gogarty (*As I Was Going Down Sackville Street* [New York, 1937], p. 292) says that in AE’s play *Deirdre* (written in 1901; first performed 1902; published Dublin, 1907), Russell himself appeared as Mananaun when the druid Cathvah invoked Mananaun MacLir that the sea might rise and cut off the flight of Deirdre and her love, Naisi. John Eglinton (W. K. Magee), however, says that AE’s “mellow northern accent was heard behind the scenes intoning the prophecies of Cathvah the Druid” during the play’s performance (*A Memoir of AE* [London, 1937], p. 54). For Mananaun MacLir, see also 9.190–91n.

15.2265 (510:11). **a bicycle pump** – See 8.533n.

15.2268 (510:14). **Aum! Hek! Wal! Ak! Lub! Mor! Ma!** – In *The Candle of Vision* (London, 1918), AE developed the mystical significance of the “roots of human speech” (p. 120) in two chapters, “The Language of the Gods” and “Ancient Intuitions.” The first two words in this series are not given as examples by AE, though his discussion of “the sound correspondences of powers which in their combination and interaction make up the universe” (p. 120) suggests that *Aum*, composed of the roots A and M, would mean “A, the sound symbol for the self in man and Deity in the cosmos. Its form equivalent is the circle” (p. 121), and “M . . . is the close, limit, measure, end or death of things” (p. 125); thus, the syllable *Aum* is “the beginning and the end.” It is also a variant spelling of the Sanskrit *Om*, a word believed to have magical powers and regarded as especially sacred by Hindus and Western occultists. *Hek*: “H is the sound correspondence of Heat” (p. 121); E, “where consciousness . . . has become passionate” (p. 126); and K “is the symbol . . . of mineral, rock crystal or hardness of any kind” (p. 122). *Wal*: “if the fire acting on the water made it boil, they [the intuitive ancients] would instinctively combine the sound equivalents of water and fire, and ‘Wal’ would be the symbol” (p. 130). *Ak*: “would be to cut or pierce” (p. 130). *Lub* would be “the sound symbol . . . if the fire of life was kindled in the body to generate its kind” (p. 130). *Mor* would be said “if they saw death and felt it as the stillness or ending of motion or breath” (pp. 129–30). “‘Ma’ would . . . mean to measure, and as to think a thing is to measure it, ‘Ma’ would also come to be associated with thinking” (p. 130). In effect, Joyce has ordered AE’s syllables in such a way as to suggest the sequence of sexual intercourse, appropriate since AE has transformed Mananaun MacLir in *The Candle of Vision*: “In the beginning was the boundless Lir, an infinite depth, an invisible divinity, neither dark nor light, in whom were all things past and to be” (p. 153).

15.2268–69 (510:15). ***White yoghin of the gods** – A “yoghin” is a person adept in Yoga (the development of the powers latent in man for achieving union with the Divine Spirit). The whole phrase refers to the *alba petra*, the white stone or white carnelian, “the stone of initiation, on which the word ‘prize’ is generally found engraved, as it was given to the candidate

who had successfully passed through all the preliminary trials of a neophyte" (H. P. Blavatsky, *Isis Unveiled* [New York, 1886], vol. 2, p. 351).

15.2269 (510:15–16). Occult pimander of Hermes Trismegistos – That is, of "Hermes thrice greatest," a late name of the Greek god Hermes conflated with the Egyptian god Thoth; see 9.353n. He was the fabled author of a number of works embodying Neoplatonic, Judaic, and cabalistic ideas together with astrological, alchemical, and magical doctrines. The *Poimandres* is one of these so-called Hermetic books; Poimandres is "a Higher Being that appears in a vision to Hermes Trismegistos and reveals to him a world of esoteric and occult knowledge" (Paul P. J. Van Caspel, *Bloomers on the Liffey* [Groningen, The Netherlands, 1980], p. 267).

15.2270 (510:16–17). Punarjanam patsy punjaub – "Punar-janman" is a Theosophical term for "1. A new or second birth. 2. The power of creating objective manifestations" (Houlst, p. 110). As a guess, "patsy" might refer to the stage Irishman; "punjaub" seems to be an approximation of "Pums"—the Supreme Spirit or the Divine Self in Man (pp. 109–110)—and "jaub" as a variant "Jaya (*Sans.*)—Conquering; being victorious" (p. 61).

15.2271 (510:18). beware the left, the cult of Shakti – "Shakti" in Hindu belief is the female generative energy in the universe; and the female is the left hand as the male is the right. The cult of Shakti (Shaktism) is one of the three great divisions of modern Hinduism; the other two are Saivism (the worship of Siva) and Vaishnavism (the worship of Vishnu). Shakti is usually worshiped as the wife of a male deity, particularly of Siva.

15.2272 (510:19). *Shiva! darkhidden Father! – In Hinduism Siva, the Destroyer, the ultimate ascetic, is worshiped as the destroyer of the earthly prison that holds man's soul in bondage. In the cult of Siva the universe is regarded as a play of appearance, a form that Siva assumes.

15.2275 (510:22). Aum! Baum! Pyjaum! – For "Aum," see 15.2268n; source and significance of "Baum" and "Pyjaum" unknown.

15.2275–76 (510:22–23). I am the light . . . creamery butter – A parody of the Hindu prayer quoted 9.63–64 (185:32). It also echoes Jesus' assertion: "I am the light of the world: he

that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). AE (George William Russell) was, of course, editor of the *Irish Homestead*, which had a lively interest in the improvement of Irish dairy production. See 2.412n.

15.2277 (510:24). A skeleton judashand strangles the light – The hand of Judas has betrayed Jesus, "the light of the world."

15.2288 (511:5). pot – French slang for a quick drink.

15.2292 (511:9). a nixie's green – In Teutonic mythology, a nixie is a female water sprite, sometimes portrayed as part woman, part fish. She is said to be given to soothsaying, fond of music and dancing, and treacherous.

15.2297 (511:14). *makes sheep's eyes – In affectation of her innocence she makes her eyes look large and soft.

15.2297–98 (511:14–15). Would you suck a lemon? – See 15.492–93n.

15.2304 (511:21). Lipoti Virag – "Leopold" Virag, Bloom's grandfather; see 12.1816n.

15.2304 (511:21–22). basilicogrammate – Paul P. J. Van Caspel (*Bloomers on the Liffey* [Groningen, The Netherlands, 1980], p. 267) suggests "secretary to a king" or "a royal scribe"; cf. Blum Pasha 17.1748n.

15.2307 (511:25). a roll of parchment – In Flaubert's *The Temptation of Saint Anthony*, chapter 3, Anthony's former disciple Hilarion enters to participate in the riot of torment that Anthony is experiencing. On his first appearance in chapter 3 Hilarion "grasps in his hand a roll of papyrus" (p. 40). Anthony quickly perceives that Hilarion "knows everything," and Hilarion responds, "Learn, too, that I have never left you. But you spend long intervals without perceiving me" (p. 41).

15.2308–9 (511:26–27). Cashel Boyle . . . Tisdall Farrell – See 8.302n.

15.2309 (511:27–28). an Egyptian pshent – The double crown of Egypt, combining that of Upper Egypt (a high conical white cap surmounted by a knob) with the red crown of Lower Egypt outermost.

15.2312 (511:30–31). **Szombathely** – See 15.1868n.

15.2318 (512:4). **Granpapachi** – Yiddish: “Grandfather.”

15.2321 (512:7–8). **our tribal elixir of gopherwood** – Gopherwood is the unidentified wood with which Noah built the ark. “Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch” (Genesis 6:14).

15.2333 (512:21). **Never put on you tomorrow what you can wear today** – After the proverb “Never put off until tomorrow what you can do today.”

15.2334 (512:21–22). **Parallax!** – See 8.110n.

15.2334–35 (512:22–23). (*with a nervous twitch . . . brain go snap?* – Stuart Gilbert (*James Joyce’s “Ulysses”* [New York, 1952], p. 332n) notes: “One of Mrs. Piper’s frequent remarks when ‘coming out’ of trance was, ‘Did you hear something snap in my head?’ and nervous twitching accompanied the process.” Mrs. Leonora Piper, a spiritualist medium from Boston, Massachusetts, was the subject of extensive experiment and investigation from 1896 until World War I by the British Society for Psychical Research. Mrs. Piper’s fame rested in part on the fact that many members of that more or less skeptical society thought that Mrs. Piper’s experiences were valid confirmations of “the spiritualistic theory” (i.e., of spiritualism).

15.2341 (512:30). **Lily of the alley** – Combines the titles of three songs: “Lily of the Valley” (1886), by L. Wolfe Gilbert and Anatol Friedland; another of the same name (1904) by George Cooper and Louis Tocaben; and “Sally in Our Alley,” by Henry Carey. The Gilbert and Friedland “ditty”: “Lily, Lily of the valley, / Dearie, dearie let’s be pally / Sweetie, you’re the nicest flower of the lot. / Be my Lily, oh be my Lily— / I’ll be your forget-me-not.” The first stanza of “Sally in Our Alley”: “Of all the girls that are so smart / There’s none like pretty Sally; / She is the darling of my heart, / And she lives in our alley. / There is no lady in the land / Is half so sweet as Sally, / She is the darling of my heart, / And she lives in our alley.” The lily of the valley is also a traditional symbol for the Virgin Mary, after the Song of Solomon 2:1, “I am the rose of Sharon and the lily of the valleys.”

15.2341–42 (512:31). **bachelor’s button discovered by Rualdus Colombus** – That is, the clitoris, of which the anatomist Rualdus Columbus (1516–59) supposed himself to have been the discoverer.

15.2342 (512:31–32). **Tumble her** – See 9.257n.

15.2342 (512:32). **Columble her** – Literally, “make her into a dove.”

15.2345 (513:3–4). **What ho, she bumps!** – The title of a music-hall song by Harry Castling and A. J. Mills. Chorus: “She began to bump a bit / Oh, she made a tremendous hit / When she kicked our villain in the threep’ny pit; / The actors guyed as she took running jumps, / And a boy in the gallery cried, ‘Encore!’ / What ho! she bumps.”

15.2345–46 (513:4). **The ugly duckling** – The title of a story by Hans Christian Andersen (1805–75); the ugly duckling grows up to be a swan and thus outshines his duckling associates.

15.2346 (513:4). **longcasted** – Long-legged.

15.2346 (513:5). **deep in keel** – Having big buttocks.

15.2348 (513:7). **When you come out without your gun** – After the proverbial “What things [or ducks] you see when you come out without your gun.”

15.2351 (513:10–11). **How happy could you be with either . . .** – In Act II of John Gay’s (1685–1732) *The Beggar’s Opera* (1728) Macheath sings, “How happy I could be with either, / Were t’other dear charmer away! / But while ye thus teaze me together, / To neither a word will I say.”

15.2361–62 (513:23–24). **When coopfattened . . . elephantine size** – Geese are cooped in small cages and overfed to produce oversized livers for *pâté de foie gras*.

15.2363 (513:24–25). **fennygreek and gumbenjamin** – Actually, fenugreek and benzoin, but what the combination is supposed to do is unknown.

15.2365 (513:28). **Fleshhotpots of Egypt** – See 3.177–78n.

15.2366 (513:28–29). Lycopodium – Lycopodium powder has various uses, including treatment of excoriations of the skin.

15.2366–67 (513:29). Slapbang! There he goes again – After a music-hall song, “Slap Bang! Here We Are Again” (1866), by one Sheridan. First verse and chorus: “Long live our British Gentlemen / Who like a bit of sport, / Who smoke their weed and swig their stout / And won’t have Gladstone’s port! [Chorus:] For they always go a-rolling home, / They always go a-rolling home, / A jolly lot are they! / Tra, la la, Tra la la. / Slap bang, here we are again, / Slap bang, here we are again, / A jolly lot are we!”

15.2371 (514:2). Contact with a goldring – It was common superstition that contact with a gold ring would cure a sore eye.

15.2371–72 (514:2–3). Argumentum ad feminam – Latin: literally, “Argument to the woman”; after *argumentum ad hominem*: in logic, the fallacy of trying to refute an idea by discrediting the person who expresses it.

15.2373 (514:4). *Diplodocus and Ichthyosaurus – Neither Greeks nor Romans, but dinosaurs.

15.2373 (514:5). Eve’s sovereign remedy – Meaning unknown, but apparently the emphasis is on Eve as mother of nature, mother of actualities, in contrast to the Virgin Mary as mother of souls. See 17.2179n.

15.2374 (514:6). Huguenot – Means literally “oath companion.”

15.2376–77 (514:9). Wheatenmeal with honey and nutmeg – Obviously a recipe for cookies and not the cure for warts that Virag is asking Bloom to remember.

15.2379 (514:11). Wheatenmeal with lycopodium and syllabax – A nonsense remedy composed by free association of 15.2366 (513:28–29) and 15.2335 (512:23).

15.2385 (514:18). mnemotechnic – The art of memory, mnemonics.

15.2385 (514:18–19). La causa è santa. Tara. Tara – See 8.623–24n.

15.2388 (514:21). Rosemary – Symbolizes remembrance in the language of herbs.

15.2389 (514:22–23). The touch of a deadhand cures – After the superstition that the touch of a dead man’s hand would cure warts and other blemishes of the skin.

15.2394–95 (514:28). melancholy of muriatic – Muriatic acid; in the nineteenth century, the name for commercial forms of hydrochloric acid (incidentally, regarded as an effective suicide potion).

15.2395 (514:28). priapic pulsatilla – The European pasqueflower, *Anemone pulsatilla*; the pungent essential oil of the crushed plant was believed to be an aphrodisiac.

15.2395–97 (514:29–31). amputation. Our old . . . under the denned neck – Another treatment for warts: dry them out with applications of a caustic compound and then amputate them with a loop of horsehair. “Denned” in anatomy means a cavity or hollow.

15.2397 (514:31). the Bulgar and the Basque – The traditional costumes of Bulgar and Basque women include close-fitting trousers worn under wide-skirted and belted coats or dresses.

15.2400 (514:34–515:1). the religious problem – The impact of Darwinian evolution and absolute scientism had produced considerable skepticism about the claims of revealed religion in the late nineteenth century.

15.2400–2401 (515:1–2). to square the circle and win that million – One of the great mathematical problems of antiquity was the attempt to “square the circle,” to transform a circle into a square so that its area could be determined. But the classical tools of elementary Euclidian geometry (the unmarked straightedge and the compass) could not perform this operation. Finally in 1882 the German mathematician Ferdinand Lindemann (b. 1852), using calculus, proved that π is a transcendental number and that therefore the circle cannot be squared. The problem nevertheless continued to have its devotees who were convinced that the circle could be squared and that the achievement would have incredible practical consequences (when, in fact, it would have virtually none). How the rumor of reward got launched and sustained, nobody knows. See Hugh Kenner, *Ulysses* (London, 1980), pp. 166–67.

15.2401 (515:2). Pomegranate! – The pomegranate figures variously in mythology. According to different versions of the myth of the fer-

tility god Adonis, either he was conceived when his mother swallowed a pomegranate seed or the pomegranate sprang out of the hanged god's blood (and sometimes both). The pomegranate also had a special status in ancient Jewish rites. It "was the only fruit allowed to be brought inside the Holy of Holies—miniature pomegranates were sewn on the High Priest's robes when he made his yearly entry" (Robert Graves, *The White Goddess* [New York, 1948], p. 221).

15.2401–2 (515:2–3). From the sublime to the ridiculous is but a step – In this form the remark is attributed to Napoleon on the occasion of his 1812 near-victory that turned into disastrous defeat in Russia.

15.2404 (515:5). camiknickers – A woman's undergarment that combined a camisole (undershirt) with knickers (the forerunners of underpants).

15.2413 (515:16–17). lured by the smell – This "unscientific" generalization is true of many moths and echoes Charles Darwin's emphasis on "the instinctive recognition by smell for the choice of a suitable mate" (*On the Origin of Species* [New York, 1869], p. 414). Darwin was speaking of mammals, not insects.

15.2415–18 (515:19–23). They had a proverb . . . choice malt vinegar – Virag elaborates the proverb "Honey will draw more flies than vinegar." The Jewish year 5550 corresponds to 1789 A.D.

15.2421–22 (515:26–28). these night insects . . . complex unadjustable eye – That is, the eyes of many night insects have no way of adjusting to variations in light intensity; therefore they appear to be drawn toward light because they can in effect see nothing else when a strong light source is present.

15.2424 (515:30). Doctor L. B. – Bloom's namesake, the Dublin dentist? See 12.1638n.

15.2426–27 (515:33). Chase me, Charley! – A common Edwardian music-hall expression of female high spirits.

15.2427 (515:33). Buzz! – See 9.207n.

15.2433 (516:3). dibble – Slang for penis.

15.2434 (516:4). Bubbly jock! – Scots slang: "Turkey!"

15.2434 (516:5). Open Sesame! – See 12.562n.

15.2437 (516:8). Redbank oysters – See 8.865–66n.

15.2438–39 (516:10). the truffles of Perigord – Truffles were also regarded as an aphrodisiac.

15.2440 (516:12). viragitis – Or viraginity: masculine mentality and psychology in a woman.

15.2441–42 (516:13–14). Jocular. With my eyeglass in my ocular – In Gilbert and Sullivan's *Patience* (1881), Bunthorne blusters to Jane about his bohemian poet-rival: "I'll tell him that unless he will consent to be more jocular— / To cut his curly hair, and stick an eyeglass in his ocular, / To stuff his conversation full of quibble and quiddity, / To dine on chops and roly poly pudding with avidity, / He'd better clear away with all convenient rapidity" (II.6).

15.2445–46 (516:18). *Eve and the serpent contradicts – That is, in Genesis, Eve is not afraid of the serpent when he approaches to seduce her. But Bloom forgets the traditional assumption that the serpent that approached Eve was erect until *after* the seduction, when he is condemned: "upon thy belly shalt thou go" (Genesis 3:14).

15.2447 (516:19–20). Serpents too are gluttons for woman's milk – We have found no source for this bit of folklore, but it may be that Bloom is free-associating about the asp at Cleopatra's breast: "Dost thou not see my baby at my breast / That sucks the nurse asleep?" (*Antony and Cleopatra* V.ii.308–9).

15.2449 (516:22). Elephantuliasis – Bloom confuses elephantiasis with Elephantis, a Greek writer of erotica generally supposed to have been a woman. Her poems were quite famous; the Roman emperor Tiberius (42 B.C.–37 A.D.) is supposed to have kept them by his bedside as a how-to book "so that," as Pliny remarks, "he would not lack any precepts."

15.2457 (516:31). Instinct rules the world – Cf. 11.1183–84n.

15.2462 (516:35). Who's dear Gerald? – See 15.3009–13 (536:32–537:2).

15.2469–75 (517:6–12). I'm a tiny tiny . . . on the wing! Bing! – Source unknown.

15.2481 (517:18–19). *Jacob's pipe* – See 14.1057n.

15.2485 (517:23). *Mario, prince of Candai* – See 7.53n.

15.2489–90 (517:28). *There is a flower that bloometh* – See 13.438–39n.

15.2495–96 (517:33–35). *Filling my belly . . . and go to my* – In the parable of the prodigal son (Luke 15:13–32), the son is described as having “wasted his substance with riotous living,” to the point where “he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee.” Contrary to conventional expectations, the prodigal is not turned away but is welcomed as one who “was dead, and is alive again.”

15.2504 (518:9). *Ci rifletta. Lei rovina tutto* – Italian: “Think it over. You ruin everything.”

15.2506 (518:11). *Love's old sweet song* – See 4.314n.

15.2508–9 (518:14). *the letter about the lute* – A letter that Stephen has written to Arnold Dolmetsch; see 16.1765n.

15.2511 (518:16). *The bird that can sing and won't sing* – The proverb ends “must be made to sing.”

15.2512 (518:17). *Philip Drunk and Philip Sober* – To appeal “from Philip Drunk to Philip Sober” is to ask reconsideration of a matter that has been decided in haste and on impulse. The saying comes from the story of the woman who, on receiving a bad judgment from Philip of Macedon when he was drunk, appealed to him sober and had the initial judgment reversed.

15.2514 (518:19). *Matthew Arnold's face* – See 1.173n and 1.158n.

15.2518 (518:23–24). *if youth but knew* – See 2.238n.

15.2518–19 (518:24). *Mooney's en ville, Mooney's sur mer* – See 11.264n and 7.892n.

15.2519 (518:24). *the Moira* – The Moira House and Tavern, a pub on the corner of Trin-

ity Street and Dame Lane in central Dublin south of the Liffey.

15.2519 (518:25). *Larchet's* – Larchet's Hotel and Restaurant, 11 College Green, just east of Moira House. The Moira and Larchet's not only add two more pubs to Stephen's day but also suggest that he has done some pub crawling on his way from the bookstalls in Wandering Rocks at 3:00-plus P.M. to the National Maternity hospital at 10:00-minus P.M.

15.2519 (518:25). *Burke's* – See 14.1391n.

15.2524 (519:1). *Zoe mou sas agapo* – Greek: “My life, I love you”; the epigraph and refrain of Byron's lyric “Maid of Athens, Ere We Part” (1810, 1812). First stanza: “Maid of Athens, ere we part, / Give, oh give me back my heart! / Or, since that has left my breast, / Keep it now, and take the rest! / Hear my vow before I go, / *Zoe mou sas agapo*.”

15.2525 (519:2). *Atkinson* – See 9.1141n.

15.2527 (519:4). *Swinburne* – See 1.77–78n.

15.2531 (519:8). *Spirit is willing but the flesh is weak* – Jesus reproves his disciples for falling asleep while he is praying in the garden of Gethsemane: “What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Matthew 26:40–41).

15.2533 (519:10). *Maynooth* – The Royal College of St. Patrick (founded in 1795), for the education of young men destined for the Roman Catholic priesthood, was located in the town of Maynooth fifteen miles west-northwest of Dublin.

15.2545 (519:23). *Fall of man* – Contrary to the usual interpretation of Genesis 3, that the fall of man was a function of disobedience of a divine command, Virag treats the fall as literally a fall through sexual experience.

15.2546 (519:24–25). *Nothing new under the sun* – “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun” (Ecclesiastes 1:9).

15.2547 (519:25–26). **the Sex Secrets of Monks and Maidens* – Source unknown, but no doubt another anti-Catholic, soft-pornographic bit of Victoriana.

15.2547–48 (519:26). ***Why I left the church of Rome** – See 8.1070–71n.

15.2548 (519:27). **the Priest, the Woman and the Confessional** – A book (London, 1874) by Charles Pascal Telephore Chiniquy; see 8.1070–71n. It had gone through twenty-four editions by 1883. Its central and prudish argument was that for women the experience of confession (opening “the secret recesses and sacred mysteries of their souls” to a man) was potentially corrupting.

15.2548 (519:27). **Penrose** – See 8.178 (156:3) and 8.1114 (181:32).

15.2549 (519:27–28). **Flipperty Jippert** – In *King Lear* during the storm on the heath, Edgar, disguised as the madman Poor Tom, “mistakes” his father, Gloucester, for “the foul fiend Flibbertigibbet” (III.iv.120), one of the minor agents of the Prince of Darkness.

15.2549 (519:29). **pudor** – Modesty, chastity, bashfulness.

15.2553 (520:1). **Coactus volui** – See 10.1113n.

15.2554 (520:3). **spucks** – From the German *spucken*, “to spit.”

15.2555 (520:3–4). **yadgana** – After the Sanskrit for rump.

15.2558 (520:7). **a penance. Nine glorias** – An unlikely “penance” for the sin suggested; the “gloria,” or Angelic Hymn, is Luke 2:14: “Glory to God in the highest, and on earth peace, good will toward men.”

15.2558–59 (520:8). **shooting a bishop** – Or making a bishop: slang for sexual intercourse with the woman in the superior position.

15.2562 (520:11). **A dry rush** – Slang for sexual intercourse without emission (or, as in this case, without intromission).

15.2571 (520:20). **mooncalf** – A monster or a dolt, what Caliban is repeatedly called in *The Tempest*; see 1.143n.

15.2571–72 (520:21). **Verfluchte Goim!** – Yiddish: “Cursed Gentiles.”

15.2572 (520:21). **He had a father, forty fathers** – In Flaubert’s *The Temptation of Saint Anthony* (pp. 62–63), Anthony is plagued by a group of Heresiarchs who shout conflicting beliefs about the nature and origin of Jesus.

15.2572 (520:22). **Pig God!** – After the low Italian curse *Porco Dio*.

15.2572–73 (520:22). **He had two left feet** – One of the illustrations of the Virgin and Child in the *Book of Kells* depicts the Christ child with two left feet, the Virgin with two right feet. To “have two left feet” is slang for to be bumbling and inept.

15.2573 (520:22–23). ***Judas Iacchia** – The Cainites, an obscure sect of Gnostic heretics in the second century A.D., claimed to have a “Gospel of Judas,” which inverted the Christian order (Judas became hero; Jesus, villain). Iacchia, that is, Bacchus in the Eleusinian mysteries, was (as the sacrificial fertility god) combined with Judas by the Cainites (and with Jesus by other inventive Heresiarchs). The Cainites and their “gospel” are mentioned in *The Temptation of Saint Anthony*, pp. 60–61, 64.

15.2573 (520:23). **a Lybian eunuch** – I wonder if this shouldn’t be a **Lydian eunuch**, because then the epithet would fit the second-century Montanus, a convert from the cult of the earth mother Cybele (in whose worship he was castrated). He came from Phrygia-Lydia in Asia Minor and styled himself the Paraclete (cf. John 14:16) and claimed that divine revelation had not stopped with the Crucifixion and Resurrection. He was, of course, excluded as a heretic. He appears to Anthony in *The Temptation of Saint Anthony*, pp. 58–60.

15.2573 (520:23). **the pope’s bastard** – The source for this speculation is unknown.

15.2575–76 (520:25–26). **A son of a whore. Apocalypse** – That is, Jesus was not Christ but the Antichrist, associated with the Scarlet Woman (see 15.1758n) and the forerunner of the Apocalypse described in Revelation; see 15.2135n.

15.2578–79 (520:28–29). **Mary Shortall . . . Jimmy Pidgeon** – Apart from the context, identity and significance unknown unless Mary Short/tall is all-things-to-all-men as, in prayer, the Blessed Virgin Mary is; in which case, see 3.161–62n for “the pigeon.”

15.2578 (520:28). in the lock – Namely, in the Westmoreland National Lock (Government) Hospital, a hospital for the treatment of venereal diseases on Townsend Street in Dublin. The Contagious Diseases Acts of 1864, 1866, and 1869 made the lock hospitals virtual prisons for women suffering from venereal disease, or as *Thom's* 1904 discreetly puts it, "The institution is used not only as a means of curing physical disease, but as a reformatory for the moral reclamation of its patients" (p. 1380). The phrase *contagious diseases* is a Victorian euphemism for gonorrhea and syphilis.

15.2579 (520:29). the blue caps – The field caps of the Royal Dublin Fusiliers; see 5.66–68n.

15.2583–85 (521:2–4). *Qui vous a mis . . . le sacré pigeon* – See 3.161–62n.

15.2590 (521:10–11). Metchnikoff inoculated anthropoid apes – Ilya Metchnikoff (1845–1916), a Russian embryologist and cytologist, director of the Pasteur Institute (1895ff.), and Nobel Prize-winner (1908); he was famous for his demonstrations of the close relation between animal and human physiology. In 1904 he succeeded in infecting anthropoid apes with syphilis by inoculation.

15.2596 (521:17). Three wise virgins – See 7.937n.

15.2599–2600 (521:20–21). She sold love-philtres . . . the Roman centurion – Origen in *Contra Celsum* (1:32) refutes Celsus's (second century A.D.) anti-Christian argument that a Roman soldier named Panther fathered Jesus on Mary. In *The Temptation of Saint Anthony* "a Jew, with red beard, and his skin spotted with leprosy" mocks Antony, "his mother, the woman who sold perfumes, surrendered herself to Pantherus, a Roman soldier, under the corn sheaves, one harvest evening" (p. 63).

15.2601 (521:23). fork – Slang for crotch or penis.

15.2601–2 (521:23–24). He burst her tympanum – One medieval Scholastic tradition held that since Mary was impregnated by the Word (see 15.2236n), she was impregnated through the tympanum of her ear. See 11.536–37n.

15.2609 (522:2). *nakkerling – See 11.52n.

15.2610 (522:3). When love absorbs my ardent soul – See 11.20n.

15.2614 (522:8). *Ben my Chree! – See 9.775n.

15.2621 (522:15–16). When first I saw . . . – See 11.24n.

15.2626 (522:22). Dreck! – Yiddish: "trash, junk, shit."

15.2628 (522:24–25). Steered by his rapier – The image suggests Henry Flower in the title role of Edmond Rostand's (1868–1918) *Cyrano de Bergerac* (1897). Cyrano is a swashbuckling poet-hero of the 1640s who compensates for his unfortunate physical appearance (a grotesquely long nose) with extraordinary romantic panache, but he never dares propose to (or even attempt to approach) his Roxanne.

15.2629 (522:25–26). his wild harp slung behind him – See 11.268–69n.

15.2633 (523:2). K. 11 – See 15.1658n.

15.2633 (523:2). Dr Hy Franks – See 8.97–98n.

15.2635 (523:4). All is lost now – See 11.22n.

15.2636 (523:5–6). Virag unscrews his head . . . holds it under his arm – In canto 28 of the *Inferno*, Dante meets those being punished for having sowed discord, including the Provençal troubadour-warrior Bertrand de Born (c. 1140–1215) who carries his head "like a lantern" (28:22). Bertrand tells Dante that his crime was giving evil counsel to the "young king," Prince Henry (d. 1183), the oldest son of Henry II of England (1133–89; king 1154–89). Bertrand says: "Because I parted persons thus united, I carry my brain, ah me! parted from its source which is in this trunk" (28:139–42). Virag's blasphemous accounts of the parentage of Jesus are in effect an attempt to separate the Father and the Son, two of the three persons of the Trinity.

15.2641–42 (523:11–12). the fighting parson who founded the protestant error – Namely, Martin Luther (1483–1546); but "the fighting parson" was also a nickname of William Ganaway Brownlow (1805–77), an American carpenter turned Methodist turned journalist. Proslavery but antiseccession, he was expelled from the South during the Civil War; after the war he

returned to Tennessee to become its governor and subsequently one of its U.S. senators.

15.2642 (523:13). Antisthenes, the dog sage – See 7.1035n. Antisthenes and his sect were called Cynics, after the Cynosarges Gymnasium, where Antisthenes taught. The Greek word *kynikos* means “doglike,” a term appropriate not so much to Antisthenes as it was to later generations of his sect, noted for their insolent contempt of all human customs and values rather than for their adherence to virtue.

15.2643 (523:13–14). the last end of Arius . . . in the closet – See 1.657n and 3.50–52n.

15.2653 (523:24). Cardinal sin – The seven cardinal sins are pride, wrath, envy, lust, gluttony, avarice, and sloth.

15.2653 (523:24). Monks of the screw – An eighteenth-century society of Irish lawyers, statesmen, and intellectuals that also called itself the Order of Saint Patrick. The society met in its “convent” in Dublin or in “The Priory” near John Philpot Curran’s (see 7.740n) country seat, since he was “prior” of the “order.” The affectation of monkish habits was apparently a way of lending the spice of “violation” to the society’s pursuit of pleasure. Cf. the first and third stanzas of Curran’s “The Monks of the Screw”: “When Saint Patrick our order created / And called us the Monks of the Screw, / Good rules he revealed to our abbot, / To guide us in what we should do. [Third stanza:] My children, be chaste—till you’re tempted— / While sober, be wise and discreet: / And humble your bodies with fasting— / Whene’er you have nothing to eat.”

15.2664–67 (524:10–13). Conservio lies, captured . . . upwards of three tons – Joyce (in his “Alphabetical Notebook,” now in the Cornell University Joyce collection) cites these verses as the ones his father “quotes most,” but the source of the verses remains unknown.

15.2671–76 (524:18–23). O, the poor little fellow . . . duckloving drake – An adaptation of the second stanza of “Nell Flaherty’s Drake,” an Irish ballad: “His neck was green—most rare to be seen, / He was fit for a queen of the highest degree; / His body was white—and would you delight— / He was plump, fat and heavy, and brisk as a bee. / The dear little fellow, his legs they were yellow, / He would fly like a swallow, and dive like a hake, / But some wicked savage,

to grease his white cabbage, / Has murdered Nell Flaherty’s beautiful drake.”

15.2679 (524:27). By the hoky fiddle – An oath; for “hoky,” see 5.362n.

15.2683 (524:31). the Easter kiss – The exchange of kisses is a solemnity in the high mass, often associated with Easter since a number of priests are necessary to its performance. The acolytes may be included in the solemnity and quite often are embarrassed into giggles.

15.2688–91 (525:3–6). Shall carry my heart . . . heart to thee – See 8.183n.

15.2717 (526:4). the bazaar – The Mirus Bazaar; see Section 19, p. 283 above.

15.2718 (526:5–6). the viceroy was there with his lady – See 10.1176n.

15.2718 (526:6). gas – Slang for excitement, pleasure.

15.2719 (526:6). Toft’s hobbyhorses – A merry-go-round at the Mirus Bazaar. It was one of the pieces of equipment in a large traveling amusement park owned for generations by the Toft family of Cork.

15.2721 (526:9). Svengali’s – Svengali is the archvillain of George DuMaurier’s (1834–96) novel *Trilby* (1894). Svengali, a repulsive but musically gifted Austrian Jew, establishes a hypnotic hold over the beautiful Parisian laundress and model, Trilby. She is transformed into a great and famous singer under Svengali’s influence; when Svengali dies, Trilby loses her voice but regains her warmth and humanity.

15.2721 (526:9–10). with folded arms and Napoleonic forelock – The stern and forbidding pose characteristic in portraits of Napoleon.

15.2724 (526:12–13). the sign of past master – Bloom identifies himself as the master of a Masonic lodge, since the title Master is conferred on a Mason as he assumes the duties of the chair. Only a Master or past Master can legally initiate, pass, or raise the members of a lodge.

15.2736–37 (526:24–25). *Aphrodisiac? Tansy and pennyroyal. But I bought it. Vanilla calms or? – Bloom tries to recall whether chocolate was regarded as an aphrodisiac; it was, since cocoa and its derivatives are mild stimulants. I

have found no evidence that the combination of tansy and pennyroyal was so regarded as well, but tansy, which has a strong aromatic odor and a very bitter taste, was used in herbal medicine for a bitter tonic, and an infusion made from the pungently aromatic leaves of pennyroyal was used to promote perspiration. As for vanilla, it “calms” because, as another mild stimulant, it was thought useful in the treatment of nervous disorders.

15.2737–38 (526:25–26). Red influences lupus – *The New International Encyclopedia* ([New York, 1912] vol. 12, p. 548b) reports that the Danish physician Niels Finsen’s (1860–1904) “phototherapy [had] proved successful in several cases” of lupus.

15.2741 (526:30). Try truffles at Andrews – Assuming truffles to be an aphrodisiac. Andrews & Co., a fashionable grocer and liquor merchant, 19–22 Dame Street, Dublin.

15.2745 (527:4). Minnie Hauck in Carmen – Minnie Hauck (1852–1929) was an American dramatic soprano who enjoyed a considerable reputation in Europe in the 1870s and 1880s, particularly in the title role of George Bizet’s (1838–75) opera *Carmen* (1875), which she performed on tours that included the Gaiety Theatre in Dublin. The opera portrays the gypsy Carmen as a strong, ruthless, and capricious woman whose love is potentially destructive.

15.2746 (527:5). keeper rings – Or guard rings, to keep a valuable ring, especially a wedding ring, safely on a finger.

15.2772–73 (528:7–8). Powerful being . . . slumber which women love – In Leopold von Sacher-Masoch’s *Venus in Furs*, the heroine, Wanda, repeatedly remarks on the dreaming (or slumbrous) look in Severin’s (the hero’s) eyes, and he repeatedly treats her to epithets of the “powerful being” sort. See 15.1046n. In the hallucination that follows, Bloom plays the part of Severin, Bella, that of a masculinized Wanda; in addition, the sequence is informed by Richard von Krafft-Ebing’s (1840–1902) discussion of masochism (his coinage from Sacher-Masoch’s name) in *Psychopathia Sexualis* (1886) (references in the notes below are to the 1937 Brooklyn [New York] edition). Krafft-Ebing’s discussion and his case histories assume impotence to be a recurrent factor in masochism; he also develops implicit relations between masochism and foot-fetishism, clothes-fetishism,

and coprophilia, all of which take form in Bloom’s hallucinations.

15.2779 (528:14–15). extra regulation fee – When the post office was closed, a letter could be posted for an extra fee in a railroad station. The sender chose the railroad station logically related to the letter’s destination, and the letter was forwarded without having to be processed through the originating post office.

15.2779 (528:15). the too late box – A mailbox in front of the General Post Office in Dublin provided for those who wanted their letters canceled on a given day but who arrived after the post office had closed for that day.

15.2781–82 (528:17–18). a draught of thirtytwo feet . . . of falling bodies – Air currents do not, of course, follow that law; see 5.44n.

15.2785 (528:22–23). king David and the Sunamite – “Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my Lord the king a young virgin . . . and [they] found Abishag a Shunamite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not” (1 Kings 1:1–4).

15.2786 (528:23). Athos – See 6.125–27n.

15.2786 (528:23–24). A dog’s spittle – Was assumed to carry rabies; Bloom is attempting to explain his father’s death as caused by rabies rather than by self-administered poison.

15.2789 (528:26). Mocking is catch – After the proverb “Mocking is catching.”

15.2794 (529:2–3). I should not have parted with my talisman – In contrast to Odysseus who does not part with the moly Hermes has given him to protect him from Circe’s magic.

15.2805 (529:14). black knot – A fast or hard knot.

15.2806 (529:15). served my time – That is, as an apprentice.

15.2806 (529:16). *Kellett’s – David Kellett, general draper, milliner, etc., 19–21 Great George’s Street South, Dublin.

15.2807 (529:16). Every knot says a lot – Pro-

verbal because the way a person ties a knot and the knot tied are supposed to reveal character much as handwriting does. The modern proverb and the belief it reflects have their roots in the ancient ritual use of knots as codes; for example, the Gordian knot, which Alexander the Great “cut,” was apparently an elaborately encoded series of mystical propositions.

15.2814 (529:23). *Manfield’s – Manfield & Sons, one of Dublin’s more fashionable boot-and shoemakers, 78–79 Grafton Street.

15.2814–15 (529:23–24). my love’s young dream – After Thomas Moore’s song “Love’s Young Dream.” The first of the poem’s three stanzas: “Oh! the days are gone, when Beauty bright / My heart’s chain wove; / When my dream of life, from morn till night / Was love, still love. / New hope may bloom, / And days may come, / Of milder, calmer beam, / But there’s nothing half so sweet in life / As love’s young dream.” Krafft-Ebing (pp. 173–76) provides two notable case histories of masochists whose foot-fetishism leads them to haunt woman’s shoe stores, etc. As Krafft-Ebing puts it: “One of the most frequent forms of fetishism is that in which the female foot or shoe is the fetish. . . . The majority . . . of the cases of shoe fetishism rests upon a basis of more or less conscious masochistic desire for self-humiliation” (p. 172).

15.2817 (529:26). Clyde Road ladies – Clyde Road was in a fashionable upper-middle-class Anglo-Irish residential area south-southeast of metropolitan Dublin.

15.2817 (529:27). their wax model Raymonde – Before World War I clothes were shown not on living models but on miniature (and occasionally on life-size) wax figures.

15.2824 (530:4). If you bungle . . . football for you – Handy Andy is the bumbling antihero of Samuel Lover’s 1842 novel of that name. Handy Andy’s elaborate career of malfunction climaxes when his noble birth is revealed and he takes his place in the peerage as Lord Scatterbrain. Bella’s (or The Hoof’s) threat is a coarse rugby-field version of the way Wanda in *Venus in Furs* threatens “Gregor” (her lover, Severin, after he has become her “slave”).

15.2827 (530:7). tache – Archaic: “that by which something is attached, a clasp.”

15.2833 (530:14–15). Awaiting your further orders, we remain, gentlemen – A conventional ending for a business letter. It also describes “Gregor’s” (Severin enslaved) relationship to Wanda in *Venus in Furs*.

15.2835 (530:17). basilisk – See 9.374–75n.

15.2839 (530:22–23). Adorer of the adulterous rump – Krafft-Ebing cites *oscula ad nates* (rump kissing) as a mild form of coprophilia (one of the symptoms of extreme masochism) (p. 194).

15.2843 (530:27). Dungdevourer! – Krafft-Ebing (pp. 193–94) cites several instances of this sort of coprophilia, which he regards as the ultimate in masochistic self-degradation.

15.2852–53 (531:10–11). on all fours, grunting, snuffing, rooting – Bella has transformed Bloom into a pig, as Circe transformed Odysseus’s men into swine; see headnote to this episode, p. 452.

15.2854–55 (531:13). the attitude of most excellent master – In Freemasonry, during part of the ceremony of “raising” (i.e., elevating a lodge member to Master Mason), some forms of the ritual dictate that the individual lie prone as evidence of his humility.

15.2860 (531:18–19). places his heel on her neck – At the beginning of *Venus in Furs* the narrator, to whom Severin’s story is about to be revealed, has a dream in which Venus visits him; she mocks him by saying that “as a rule” the man’s neck will be under the foot of the woman (p. 17), as Severin is later to say he longs to be “the slave of a pitiless tyrant who treads us pitilessly underfoot” (p. 27). Krafft-Ebing (pp. 185 and 172–76) cites several cases in which masochistic fantasies and practices involve being trod upon.

15.2864 (531:23). I promise never to disobey – Since Bloom has assumed a Masonic “attitude,” this could be taken as part of the apprentice Mason’s oath of initiation, since in that oath he would promise not to reveal the secret (see 15.4951–52n) and would also promise absolute obedience to his master in Masonry. In *Venus in Furs* (pp. 90–91) Severin signs the “agreement” that makes him Wanda’s servant-slave, Gregor; the agreement, of course, involves a similar promise.

15.2866 (531:25–26). You little know what's in store for you – Wanda repeatedly makes similar remarks to Severin in *Venus in Furs*, since she recognizes that his desire for subjugation is “romantic dreaming” even as she herself is being transformed into the “pitiless tyrant” whom Severin has “romantically” desired.

15.2867 (531:26–27). and break you in – At the climax of *Venus in Furs*, Wanda takes a Greek “lion” as a lover and abandons Severin; just before she abandons him, she betrays him into the ultimate cure of his masochistic fantasies by turning him over to the Greek to be whipped; as the Greek (with pleasure) accepts his role, he says, “Now watch me break him in” (p. 137).

15.2867–68 (531:27). Kentucky cocktails – What cocktails were called in the British Isles, since they, like bourbon, were regarded as an American invention.

15.2891–92 (532:21–23). The nosering, the pliers . . . Nubian slave of old – The “agreement” that Severin signs to formalize his role as Wanda’s “slave” in *Venus in Furs* contains the stipulation: “Wanda is entitled not only to punish her slave as she deems best . . . but also is herewith given the right to torture him as the mood may seize her or merely for the sake of whiling away the time” (p. 90). “Nubian slave” suggests absolute slavery, since Nubia was the heart of Arab slave-trading territory from the fourteenth century until the beginning of the twentieth century.

15.2894–95 (532:25–26). *I shall sit on your ottoman saddleback – In his discussion of masochism (pp. 152–54), Krafft-Ebing cites the case history of an impotent man whose primary mode of sexual gratification was to be ridden as though he were a horse; while being ridden, he liked to be treated “without consideration.”

15.2896 (532:27). Matterson’s – Matterson & Sons, general commission agents, victuallers, and butter stores, 12 Hawkins Street, Dublin.

15.2897 (532:29). Stock Exchange cigar – Significance unknown.

15.2898 (532:29–30). Licensed Victualler’s Gazette – A twopenny weekly trade newspaper, published in London. Catering to “licensed houses” (hotels, bars, etc.), it included “literary features” in the effort to broaden its advertising base by appealing to the victuallers’

customers as well as to the victuallers themselves.

15.2902 (533:3). turning turtle – Turning upside down (as a capsized ship with its bottom up); figuratively, becoming cowardly.

15.2916 (533:18). Hold him down, girls, till I squat on him – In *Venus in Furs*, Wanda has three Negro maids who bind Severin so that she can whip him (p. 92) or yoke him to a plow for her “amusement” (p. 102). Krafft-Ebing (pp. 137–38) includes the case history of a masochist who got his kicks by having women sit on his face.

15.2923 (533:25). Mrs Keogh – Apart from the context, identity and significance unknown, except that Circe is attended by four maids, nymphs “whose cradles were in fountains, under boughs, / or in the glassy seaward-gliding streams,” and Mrs. Keogh (added to Zoe, Kitty, and Florry) makes the fourth (10:350–51; Fitzgerald, p. 188).

15.2932–33 (534:7–8). *Keating Clay . . . the Richmond asylum – The *Evening Telegraph* (Thursday, 16 June 1904, p. 4) reports that Richard Jones was reelected as chairman and Robert Keating Clay, a Dublin solicitor, as deputy chairman. For the Richmond Asylum, see 1.128n.

15.2933–34 (534:8–9). Guinness’s preference shares are at sixteen three quarters – “Guinness . . . Preference shares maintained previous value, 16¹¹/₁₆” (*Evening Telegraph*, 16 June 1904, p. 4).

15.2934–35 (534:10). Craig and Gardner – Craig, Gardner & Co., chartered accountants, 40–41 Dame Street, Dublin.

15.2936 (534:12). Throwaway – See 14.1128–33n and 5.532n.

15.2942 (534:18). a figged fist – An obscene Italian gesture common at least since the time of Dante (*Inferno*, 25:2) and still forceful: the thumb is protruded between the first and second fingers of the clenched fist. Symbolically, the fist (the fig) is the vulva, the thumb is phallic, and the combination, an outrageous “Fuck you!”

15.2944 (534:20–21). A cockhorse to Banbury cross – From a nursery rhyme usually said in accompaniment to a child’s riding on an adult’s

knee (or a wooden horse). "Ride a cock-horse to Banbury Cross, / To see an old [or fine] lady upon a white horse; / Rings on her fingers and bells on her toes, / She shall have music wherever she goes." For Banbury, see 8.74–76n; a "cockhorse" is a child's hobby horse.

15.2944–45 (534:21). the Eclipse stakes – To be run on 16 July 1904 in Sandown Park on the Isle of Wight. See 12.1219–20n.

15.2947 (534:24). cockhorse – Astride; see 15.2894–95n.

15.2947–49 (534:24–26). The lady goes a pace . . . gallop a gallop – One among many versions of a nursery rhyme that accompanies a child being ridden in a sequence of different styles on an adult's knee.

15.2953 (534:32). suckeress – Bloodsucker, leech.

15.2958–59 (535:6). *farts stoutly – See 15.2843n.

15.2959 (535:7). by jingo – This mild oath picked up overtones of excessive chauvinism when "jingo" became the nickname for a supporter of Lord Beaconsfield's aggressive action of sending a British fleet to Turkish waters to oppose a Russian advance in 1878. This sense of the word was derived from a popular music-hall song. Chorus: "We don't want to fight, but by jingo if we do, / We've got the ships, We've got the men, We've got the money too."

15.2959–60 (535:7). sixteen three quarters – See 15.2933–34n; but in this horsey context the phrase could also mean "sixteen and three-quarters hands," a very large saddle horse.

15.2964–66 (535:12–14). No more blow hot . . . thing under the yoke – From *Venus in Furs*: Wanda repeatedly accuses Severin of vacillating in his "supersensual" desire to be her slave and in his willingness to be subjugated, humiliated, and injured. She also (and with increasing intensity) taunts him by pointing out that the treatment he is getting and the pain he is suffering are his romantic wishes come true. At one point (p. 102), Wanda has her three Negro maids yoke Severin–Gregor to a plow.

15.2973 (535:22). As they are now, so will you be – See 6.961n.

15.2976 (535:26). coutille – A close-woven soft

canvas used for mattresses and pillows and in stays or corsets.

15.2980 (535:30). Alice – Repetition suggests an allusion to Lewis Carroll's (Charles L. Dodgson, 1832–98) heroine Alice in *Alice's Adventures in Wonderland* (1865) and *Through the Looking Glass* (1872): both focus on the elaborate metamorphoses that the heroine and her world undergo.

15.2981 (535:31–536:1). Martha and Mary – See 5.289–91n.

15.2985 (536:5). charming soubrette – See 10.380–81 (229:23–24).

15.2986 (536:6–7). I tried her things on – Krafft-Ebing, in his discussion of fetishism (which he links closely with masochism), cites several cases of otherwise heterosexual men who seek sexual gratification by dressing up in women's clothes and creating "beautiful women in imagination" (p. 251). One of the cases went in for corsets because masochistically he enjoyed "the pain of tight lacing" (p. 253).

15.2994–95 (536:16–17). Mrs Miriam Dandrade . . . Shelbourne Hotel – See 8.349–53 (160:38–161:1) and 8.351n.

15.3001–2 (536:24) *lieutenant Smythe-Smythe – The coinage is appropriate, since Smythe was a military name of some repute in 1904.

15.3002 (536:24–25). Mr Philip Augustus Blockwell, M.P. – Fictional. See 18.822n.

15.3002 (536:25). *signor Laci Daremo – See *Là ci darem*, 4.314n.

15.3003 (536:26). blueeyed Bert – Apart from the context, identity and significance unknown.

15.3003–4 (536:26–27). Henry Fleury of Gordon Bennett fame – Henry Fleury, no doubt one of Henry Flower's pseudonyms; see 14.1560n and 6.370n.

15.3004 (536:27). Sheridan; the quadroom Croesus – Croesus, king of Lydia in the sixth century B.C., the type of the infinitely wealthy man. "Sheridan" is unknown.

15.3004 (536:27–28). wetbob – A boy at Eton who devotes himself to boating.

15.3005 (536:28). *old Trinity* – Trinity College, Dublin.

15.3005–6 (536:29). *Bobs, dowager duchess of Manorhamilton* – Manorhamilton is a village in County Leitrim on the west coast of Ireland; “Bobs” is apparently fictional.

15.3010–11 (536:34). **Vice Versa* – (Subtitled *A Lesson to Fathers*), a novel (1882) by the English writer Thomas Anstey Guthrie (pseudonym Francis Anstey, 1856–1934) with two stage versions, one by Edward Rose (1883), the other by Guthrie (1910). The central theme of the farce is father against son played out when the father’s spirit inhabits the son’s body, and vice versa. Since Bloom left high school in 1880, he couldn’t have performed in the play (except in the anachronism of fiction).

15.3011–12 (536:34–537:2). *He got that kink . . . gilds his eyelids* – Krafft-Ebing reports the case of a transvestite who got his start by trying on his sister’s “chemise” (pp. 251–52).

15.3024 (537:14). *a jinkleman* – A trickster, a cheat.

15.3024–25 (537:15). *the ass of the Doran’s* – After “Doran’s Ass,” an Irish ballad about one Paddy Doyle who, drunk, mistakes Doran’s ass for his sweetheart, Bidly Tool, and makes love to the ass. He comes to in a state of fright and runs to Bidly in time for the last stanza: “He told her his story mighty civil / While she prepared a whiskey glass: / How he hugged and smugged the hairy divil, / ‘Go long,’ says she, ‘twas Doran’s Ass!’ / ‘I know it was, my Bidly darling.’ / They both got married the very next day, / But he never got back his ould straw-hat / That the jackass ate up on the way.”

15.3029 (537:20–21). **the Black church* – St. Mary’s Chapel of Ease (Church of Ireland), so called because it was built of black Dublin stone. It is in Mountjoy Street in north-central Dublin, not far south of Bloom’s home in Eccles Street. Legend had it that a person who circled the church three times at midnight would meet the devil.

15.3030–31 (537:21–22). **Miss Dunn at an address in D’Olier street* – Two possibilities: Dunn’s of 26 D’Olier Street was a fashionable shop (poulterer and fishmonger, game and venison dealer); or Boylan’s secretary is named Miss Dunne (10.368 [229:10]), and though the address of his office is not given, there was the

Advertising Company, Ltd., bill posters and advertising agents, at 15 D’Olier Street across from the Red Bank Restaurant, where Boylan is seen (6.196–99 [92:19–22]).

15.3036 (537:28). *vitriol works* – Dublin Vitriol Works Company, 17 Ballybough Road, on the northeastern outskirts of metropolitan Dublin.

15.3039 (537:32). *a nasty harlot, stimulated by gingerbread* – Krafft-Ebing cites the case of a similarly inclined Russian prince who “supported a mistress in unusually brilliant style, with the condition that she ate marchpane exclusively” (p. 193).

15.3045 (538:6). *Poldy Kock* – See 4.358n.

15.3045 (538:6). *Bootlaces a penny* – See 6.231 (93:17).

15.3045 (538:6–7). *Cassidy’s hag* – See 4.224 (61:15).

15.3046 (538:7). **Larry rhinoceros* – A pun on “Larry O’Rourke”; see 4.105n. “Rhino” is slang for money.

15.3049 (538:10). *Our mutual faith* – Bloom assumes that Bella Cohen’s name indicates that she is Jewish; Hyman (pp. 167–68) remains silent on this point.

15.3049 (538:10). *Pleasants street* – See 4.209–10n.

15.3062 (538:24). *Mistress!* – What Severin (as the slave-servant Gregor) is required to call Wanda in *Venus in Furs*.

15.3068 (539:2). *With this ring I thee own* – After the traditional line in the marriage service, “With this ring I thee wed.” See 15.375n.

15.3077 (539:12). *Miss Ruby* – See 4.346n.

15.3084 (539:21). *on the turf* – Can be taken to mean that Marsh is in horse racing, but it is also slang for “in business as a prostitute.”

15.3084 (539:21). *Charles Alberta Marsh* – Identity and significance unknown, except, as Adams suggests (p. 213), that he has a feminine middle name (as does Leopold *Paula* Bloom).

15.3085-86 (539:22-23). **the Hanaper and Petty Bag office** – In the Chancery Division of His Majesty's High Court of Justice in Ireland; its chief duties were secretarial to the lord chancellor.

15.3102 (540:6). **Two bar** – Two shillings.

15.3103 (540:7). **Fourteen hands high** – As a horse is measured; a small saddle horse.

15.3113 (540:19). ***the Caliph. Haroun Al Raschid** – See 3.366n.

15.3119 (540:26). ***four inch Louis Quinze heels** – Louis XV of France (1710-74; king 1715-74). Toward the end of his reign women's dresses were shortened to ankle length and high-heeled shoes became the fashion, though not quite so perversely high as four inches. Excessively high Louis XV heels were popularized during the Second Empire in France in the late 1860s.

15.3119-20 (540:26-27). **the Grecian bend** – A name for the stooped carriage with buttocks angled into prominence that became high fashion (partly as a result of excessively high heels) in France in the late 1860s. Zack Bowen (*Musical Allusions in the Works of James Joyce* [Albany, N.Y., 1974], p. 286) cites a song of that title popularized by William H. Lingard, a female impersonator of the 1860s: "The Grecian bend, as I now show, / You must admit is all the go; / The head well forward, and the body you extend, / To be perfect in the Grecian Bend."

15.3122 (540:29). **Gomorrahan vices** – The inhabitants of Sodom and Gomorrah (see 4.221-22n) are characterized in Genesis as indulging in unnatural sexual practices.

15.3129 (541:4). **Manx cat!** – A tailless cat from the Isle of Man.

15.3129-30 (541:5). **curly teapot** – Slang for penis (suggested by Eric Partridge).

15.3130 (541:6). **cockyolly** – A pet name for a small bird.

15.3131 (541:7). **doing his pooly** – Urinating.

15.3136ff. (541:12ff.). **I wouldn't hurt your feelings . . .** – Toward the end of *Venus in Furs*, Wanda, having met in her leonine Greek lover the man she "needs," similarly, but far less crudely, taunts her fawning slave-lover Severin.

15.3139 (541:15). **muff** – A foolish, silly person; in athletics, a clumsy person; a failure.

15.3149 (541:27). **lame duck** – A defaulter.

15.3154 (542:3-4). **in Sleepy Hollow your night of twenty years** – Combines allusions to two stories by Washington Irving; see 13.1112n and 13.1115n.

15.3158 (542:7). ***Rip van Winkle!** – In Irving's story, a ne'er-do-well plagued by a nagging wife; he beats frequent retreats into the Catskills on hunting expeditions. During the one on which the story focuses he is surprised by, among other things, a twenty-year sleep. He returns to his village to find his wife dead and himself virtually forgotten.

15.3168 (542:18). **simply swirling** – See 4.282n.

15.3173-74 (542:24). ***aunt Hegarty's** – Bloom's great-aunt on his mother's side.

15.3175 (542:26). **The Cuckoo's Rest** – See 9.1025n.

15.3178-79 (542:29-30). **Sauce for the goose, my gander, O** – See 11.877n.

15.3183 (543:4). **the Brusselette carpet** – An inexpensive imitation of Brussels carpet.

15.3184 (543:5). **Wren's auction** – See 6.446n.

15.3185-86 (543:7-8). **the little statue . . . art for art's sake** – For the statue of Narcissus, see 17.1428n. "Art for art's sake" became a rallying cry for late-nineteenth-century esthetes, characteristic of the reaction against the Victorian demand for moral realism in art. Oscar Wilde's stance was popularly regarded as a prototype of this anti-Victorian position.

15.3189 (543:11). **Hampton Leedom's** – Hampton Leedom & Co., wax and tallow chandlers, hardware, delft and china merchants, 50 Henry Street, Dublin.

15.3194 (543:16). **Swear!** – In *Hamlet*, as Hamlet attempts to swear Horatio and his companions to secrecy, the Ghost (in the "cellarage") repeatedly says, "Swear!" (I.v).

15.3198-99 (543:21). **secondbest bed** – See 9.691-95n.

15.3199 (543:21–22). Your epitaph is written – See 11.1275n.

15.3205–6 (543:29–544:1). I can give you . . . to hell and back – At the end of Book 10 in *The Odyssey*, Odysseus begs Circe to let him leave to continue his homeward voyage. She tells him, much to his distress, that he must first visit the land of the dead. He argues that no living man has ever visited that land, and she responds with directions for the voyage and for the sacrifices that will make the voyage successful; the latter include “sweet milk and honey, then sweet wine and last / clear water” (10:519; Fitzgerald, p. 193).

15.3208 (544:4). Cuck Cohen – Identity and significance unknown, though to “cuck” is obsolete for to defecate.

15.3215 (544:11). *My willpower! Memory! – Krafft-Ebing in his case histories of masochism repeatedly cites loss of willpower and memory as a result of this “disease.”

15.3215 (544:11–12). I have sinned I have suff – See 5.372 (81:20–21).

15.3220 (544:17). The passing bell – A tolling bell to announce that a soul has passed or is passing from its body; the sound was to invoke prayers for the dying.

15.3220–21 (544:18–19). the circumcised, in sackcloth and ashes, stand by the wailing wall – Counting Bloom, ten Jews are present, constituting a *minyan*, the quorum of adult Jewish males required for communal services and for certain rituals, including the lament at the Wailing Wall, as here (except that Minnie Watchman, as a woman, could not be counted as one of the ten necessary to a *minyan*, although she could be present). The Wailing Wall in Jerusalem is the last remnant of the temple of Solomon, rebuilt by Herod and then destroyed by the Romans on Friday, 9 August 70 A.D.; it is thus the one remaining fragment of the holiest of Jewish sanctuaries, particularly revered as a place for mourning and lamentation, not just for personal loss but for the collective loss suffered by all Jews. *Anachronism*: before the British conquest of Palestine and capture of Jerusalem in 1917, Jews were prohibited by the Turkish government from holding a *minyan* at the wall, and afterwards permission to pray at the wall had the stipulation “quietly” attached because the wall was in a volatile Arab section of the city. Defiant Jews repeatedly caused

newsworthy disturbances at the wall by lamenting loudly, blowing the *shofar* (see 15.1619n), etc. In present-day Israel a service is held at the wall three times a day. *Aside*: according to Hyman (p. 328), porters at the North Wall in Dublin used to call one section of the wharf where visitors gathered to lament the emigration of their relatives and friends the “wailing wall” as well.

15.3221–24 (544:19–22). M. Shulomowitz . . . Leopold Abramowitz – “Neighbors” of Bloom when Bloom lived in Lombard Street West. Incidentally, in 1904 a Mr. J. Bloom lived at 38 Lombard Street West. M. Shulomowitz (or Isaac Myer Shmulovitch, d. 1940) was secretary of the Jewish library at 57 Lombard Street West. Joseph Goldwater lived at 77 Lombard Street West. For Moses Herzog, see 12.17–18n. Harris Rosenberg lived at 63 Lombard Street West. For M. Moisel, see 4.209–10n. For J. Citron, see 4.205n. *Minnie Watchman*: a Morris Watchman lived at 77 Lombard Street West, according to *Thom’s* 1904; *Thom’s* 1905 lists a “Mr” Minnie Watchman at 20 St. Kevin’s Parade; Hyman says that was Mrs. Minnie Watchman, his great-aunt (p. 329). The Reverend Leopold Abramowitz (more accurately, Abraham Lipman Abramovitz, d. 1907) was “An ordained rabbi, [who] arrived in Dublin in 1887 and served the community as *shochet* (ritual slaughterer), *chazan* (reader), *mohel* (circumciser) and Hebrew teacher” (Hyman, p. 329).

15.3227 (544:25). dead sea fruit – A common metaphor for hollow and unsatisfactory pleasures; after the apple of Sodom, which does grow near the Dead Sea—it is beautiful in appearance but bitter to the taste.

15.3227 (544:26). no flowers – Orthodox Jewish custom forbids flowers at funerals and on graves.

15.3228 (544:26). Shema Israel . . . Adonai Echad – See 7.209n; the *Shema* is ritually pronounced by or for a dying Jew.

15.3233–34 (544:33). a nymph – See 4.369 (65:11).

15.3235 (545:2). interlacing yews – The yew tree is traditionally associated with death and mourning.

15.3245 (545:12). highkickers – Dancers who, like can-can girls, showed their legs.

15.3245 (545:12–13). ***coster picnicmakers** – Costermongers, hawkers of fruits or vegetables.

15.3246 (545:13). **panto boys** – Pantomime performers.

15.3247 (545:14–15). **La Aurora and Karini** – Significance unknown.

15.3250 (545:18). **transparencies** – A piece of transparent material with a picture or design that is visible when light shines through it.

15.3250 (545:18). **truedup dice** – Dice that were geometrically perfect and therefore presumably “honest.”

15.3250 (545:18–19). **proprietary articles** – Manufactured articles that some person or persons have the exclusive right to make and sell.

15.3258–59 (545:27–29). **Professor Waldmann’s wonderful . . . Rubin with photo** – Significance unknown.

15.3261 (546:2). **Photo Bits** – See 4.370n.

15.3268 (546:10–11). **a thing of beauty** – See 15.2254n.

15.3274 (546:17). **Steel wine** – Wine, usually sherry, in which steel filings have stood for a considerable time; regarded as a medicine.

15.3277 (546:21). **Frailty, thy name is marriage** – See 12.1227–28n.

15.3295 (547:14). **orangekeyed** – See 4.330n.

15.3299 (547:18). **Poulaphouca** – A scenic waterfall on the upper Liffey, twenty miles southwest of Dublin. It is named after Phouka (Puck), a mischievous Celtic sprite allegedly trapped in a rock by St. Nessan.

15.3305 (547:25). **Irish National Forester’s** – See 12.1268n.

15.3318 (548:8–9). **a red school cap with badge** – The school cap of the Erasmus Smith High School (see 8.187n) was black with a red, blue, and gold badge (?).

15.3321 (548:12). **the old Royal stairs** – See 11.624n.

15.3323 (548:14–15). **the heat. There were sunspots that summer** – Since the Old Royal Theatre was destroyed by fire in 1880, the sunspot activity would have to have been in the late 1870s. There was an outstanding minimum of sunspot activity in 1878 and no maximum between 1870 and 1883. Sunspot maximums were superstitiously supposed to account for eccentric behavior; cf. 8.568–69n.

15.3324 (548:15). **tipsycake** – A cake saturated with wine or spirits, stuck with almonds, and served with custard.

15.3325–26 (548:17–18). **blue and white football jerseys** – The football jerseys at the Erasmus Smith High School were black and red, not blue and white (?).

15.3326–28 (548:18–20). **Master Donald Turnbull . . . Percy Apjohn** – Bloom’s schoolmates at the Erasmus Smith High School in Harcourt Street; all except Apjohn lived near the school. In 1904 Donald Turnbull lived at 53 Harcourt Street; Abraham Chatterton (b. 1862), educated at Erasmus Smith and Trinity College, Dublin, was registrar and bursar of Erasmus Smith in 1904 (Adams, p. 213); for Owen Goldberg, see 8.404n; John W. Meredith, 97 Haddington Road; for Percy Apjohn, see 8.404n.

15.3331 (548:23). **Mackerel!** – See 8.405n.

15.3335 (548:28). **Montague street** – A block north of the Erasmus Smith High School off Harcourt Street.

15.3354 (549:17). **The flowers that bloom in the spring** – In Act II of Gilbert and Sullivan’s *The Mikado* (1885) Nanki-Poo sings: “The flowers that bloom in the spring, / Tra la, / Breathe promise of merry sunshine— / As we merrily dance and we sing, / Tra la, / We welcome the hope that they bring, / Tra la, / Of a summer of roses and wine.” Ko-ko, in duet, answers: “The flowers that bloom in the spring, / Tra la, / Have nothing to do with the case. / I’ve got to take under my wing, / Tra la, / A most unattractive old thing, / Tra la, / With a caricature of a face.”

15.3354–55 (549:18). **Capillary attraction** – The apparent attraction between a solid and a liquid caused by capillarity.

15.3355 (549:18–19). **Lotty Clarke** – Apart

from the context, identity and significance unknown.

15.3357 (549:21). *Rialto bridge – Over the Grand Canal on the western outskirts of metropolitan Dublin.

15.3360 (549:25). Staggering Bob – See 8.724n.

15.3367 (550:4). Ben Howth – See 8.900-902n.

15.3373 (550:10). Circumstances alter cases – “A comediotta in one act, adapted from *L’invitation à la valse* of Alexander Dumas” (New York, n.d.) by William Jones Hoppin (1813-95). The most strikingly altered case in the farce is that of Maurice, a “delicate hero of romance” with a “charming tenor” who, after seven years in the Algerian desert among “out and out savages,” returns, having given up music and developed a gruff “deep bass” voice. His first love, the delicate older sister, is put off by this change, and her place is taken by the more robustly romantic younger sister (who has been writing her sister’s letters to Maurice for seven years anyway). And all is well: the older sister has her all-too-faithful lawyer whom she finally accepts after his seven-year vigil.

15.3374 (550:11-12). Thirtytwo head over heels per second – See 5.44n.

15.3375 (550:12). Giddy Elijah – See 12.1910-12n.

15.3375-76 (550:13). government printer’s clerk – That is, Bloom, who is imagining the newspaper account of his death. Bloom was for a time “clerk” in Alexander Thom’s, “printers to his Majesty.”

15.3378 (550:15). the Lion’s Head cliff – See 8.900-902n.

15.3382 (550:19-20). Bailey and Kish lights the Erin’s King – The Bailey lighthouse is on the southeastern point of the Howth peninsula; the Kish lightship is anchored on Kish Bank off Dublin Bay; for “the Erin’s King,” see 4.434n.

15.3387-90 (550:24-28). When my country takes . . . written. I have . . . Done – See 11.1275n.

15.3392-93 (551:3). and no hair there either – This may be a reminder that Ruskin, apparently

instructed only by classical antiquity, was so shocked by the discovery on his wedding night that his wife had pubic hair that the marriage was never consummated.

15.3398 (551:10). quassia – An intensely bitter drug made from the wood of certain tropical American trees and used as a tonic.

15.3399 (551:11). Hamilton Long’s – See 5.464-65n.

15.3405 (551:16). Peccavi! – Latin: “I have sinned!”

15.3407 (551:18-19). the hand that rules – See 11.1183-84n.

15.3422 (552:6). Ware Sitting Bull! – That is, beware of the Sioux Indian chief Sitting Bull (c. 1831-90), one of whose exploits was the annihilation of General Custer and his forces at the battle of the Little Big Horn in 1876.

15.3434 (552:19). *in nun’s white habit, coif and huge wingedwimple – The habit of a Carmelite nun.

15.3435 (552:20). Tranquilla convent. Sister Agatha – See 8.143-44n and 13.781n. Sister Agatha takes her name from St. Agatha of Sicily, virgin and martyr. Her martyrdom began when she was handed over to a house of prostitution and for a month subjected to “assaults and stratagems” (Butler’s *Lives of the Saints*, ed. Herbert Thurston, S.J., and Donald Attwater [London, 1956], vol. 1, p. 256). When that didn’t break her spirit, she was beaten and stretched on the rack, but she continued to respond with “cheerfulness”; so her breasts were crushed and then cut off, and finally she was “rolled naked over live coals mixed with potsherds.” Her attributes are pincers and breasts “on a dish.” She is patron of bell-founders and is “invoked against any outbreak of fire” (ibid.).

15.3435 (552:21). Mount Carmel – In ancient Palestine, associated with Elijah (I Kings 18:17-39) and Elisha (II Kings 2:25). It was in a fertile region and was regarded by Old Testament prophets as blessed of God. The Carmelite order was founded there in 1156; see 8.148n.

15.3435-36 (552:21). the apparitions of Knock and Lourdes – See 5.365n and 5.365-66n.

15.3442 (552:27). the Coombe – A street in the

run-down area called the Liberties in south-central Dublin.

15.3444–47 (553:2–5). O Leopold lost . . . To keep it up – See 5.281–84 (78:38–41).

15.3461 (553:19). an elected knight of nine – One of the Knights Templar (emblem: a red cross on a white field). The order was founded by nine knights in 1118 to protect pilgrims on their way to the Holy Land; it was suppressed in 1312, in part because it had become too worldly and in part because it was a disruptive political power. The Freemasons regard themselves as the heirs apparent of the Knights Templar.

15.3461 (553:19). Nekum! – Meaning unknown.

15.3463 (553:21). Nebrakada! – See 10.849n.

15.3463 (553:21). *Cat o' nine lives! – Combines “cat of nine tails” with the proverbial “Every cat has nine lives.”

15.3464 (553:22). The fox and the grapes – The title of one of Aesop's fables. The fox, hungry and thirsty, leaps at the grapes but is unable to reach them. He decides that he didn't want them anyway, since they were probably sour.

15.3465 (553:23). your barbed wire – See 8.154n.

15.3466 (553:25). Brophy, the lame gardener – Apart from the context, identity and significance unknown.

15.3466–67 (553:25–26). statue of the water-carrier – Aquarius, the eleventh sign of the zodiac, is the water bearer.

15.3467 (553:26). *good mother Alphonsus – Alphonsus is the Latin form of the masculine name Alphonso. Earlier in the day Bloom, speculating on the meaning of George William Russell's initials AE, had thought of Alphonsus as one possibility (8.529 [165:34]). The joke, of course, is that Mother Alphonsus is male, not female. There was a Monastery of St. Alphonsus (Church and Monastery of the Redemptoristines) in St. Alphonsus Road, Fairview, the Reverend Sister Mary Stanislaus, superior (1904).

15.3467 (553:26). Reynard – The fox in the medieval beast epic *Reynard the Fox*. Reynard's

name derives from the Germanic *Raginohard*, “the wily, crafty one,” and in the course of his enduring feud with the wolf he finally proves himself the real master of the beasts.

15.3468–70 (553:27–29). *THE NYMPH / (with a cry flees from him unveiled . . . stench escaping from the cracks) – In the *Purgatorio* 19 Dante, asleep, has a dream-vision of the siren who metamorphoses from ugly to attractive and enthralls him until Virgil intervenes: “He seized the other [the siren], and, rending her clothes, laid her open in front and showed me her belly; that awakened me with the stench which issued therefrom.”

15.3474 (554:2). pay on the nail – That is, pay promptly and in cash.

15.3474–75 (554:2). You fee men dancers on the Riviera – Bloom has been reading “scandal” about wealthy women who hire gigolos at fashionable international resorts.

15.3481 (554:9). You'll know me the next time – Wanda in *Venus in Furs* repeatedly pleads with Severin to stop fawning on her and to assert his manhood; instead, he intensifies his masochistic infatuation. Finally, Wanda asserts her supremacy: “Now play has come to an end between us,” she said with heartless coldness. “Now we will begin in dead earnest. You fool, I laugh at you and despise you; you who in your insane infatuation have given yourself as plaything to *me*, the frivolous and capricious woman. You are no longer the man I love, but *my slave*, at my mercy even unto life and death. “‘You shall know me!’” (p. 93).

15.3496 (554:25). Dead cod! – Incapable of sexual intercourse; “cod” is slang for the scrotum.

15.3498 (554:27). kipkeeper! Pox and gleet vendor! – Slang: “Brothelkeeper! Vendor of venereal disease [pox] and a morbid discharge from the urethra [gleet].”

15.3500 (555:2–3). the dead march from Saul – See 6.374n.

15.3502 (555:5). Mind your cornflowers – Punning slang for “tread warily”: so that you don't step on the flowers and/or so that your toes (corns) aren't stepped on.

15.3503 (555:6–7). The cat's ramble through the slag – A piano routine, essentially tuneless and similar to “Chopsticks.”

15.3511 (555:15). Forfeits – Penalties exacted for mistakes in ritual, as in children's games.

15.3515–18 (555:19–22). Give a thing . . . send you down below – Iona and Peter Opie (*The Lore and Language of Schoolchildren* [London, 1959], p. 133) cite an almost-identical verse from Laurencetown, County Galway. It occurs in children's games that involve rituals of giving or swapping.

15.3522 (555:26). To have or not to have, that is the question – After the opening line of Hamlet's over-quoted soliloquy, “To be, or not to be: that is the question” (III.i.56).

15.3536 (556:14–15). Dans ce bordel où tenons nostre état – French: “In this brothel where we hold our ‘court’”; a variation of the refrain (*En ce bordeau où . . .*) of François Villon's (1431–c. 1463) *Ballade de la grosse Margot* (Ballad of Fat Margot).

15.3546 (556:26–27). brevi manu – Italian: “shorthanded” or “shortchanged.”

15.3560 (557:12–13). drink . . . it's long after eleven – That is, it's long after the closing time of the pubs; something of a joke, since many Dublin brothels served drinks as a way of attracting after-hours clients.

15.3562–63 (557:16). What, eleven? A riddle – See 2.102–7n.

15.3577–81 (558:2–6). The fox crew . . . get out of heaven – See 2.102–7n.

15.3586 (558:12). slyboots – An apparently simple but actually subtle or shrewd person.

15.3588 (558:15). a drawwell – A well from which water is drawn by means of a bucket, rope, and pulley.

15.3594 (558:21). *The distraught or absent-minded beggar – See 9.118–20n and 9.125n.

15.3599 (558:27). Lucifer – The trade name of a friction match invented and marketed in England in 1827; subsequently a generic name for all matches. See 3.486–87n.

15.3604 (559:5). Be just before you are generous – In Richard Brinsley Sheridan's (1751–1816) *The School for Scandal* (1777), the prodigal Charles Surface quotes this “old proverb” to his father's old and sober steward, rejecting justice as “an old, lame, hobbling beldame” in favor of his creed: “while I have, by heaven, I'll give” (IV.i.265–73).

15.3609 (559:10). Proparoxyton – In Greek, a word having an acute accent on the second syllable from the last.

15.3609 (559:10–11). Moment before the next Lessing says – Gotthold Lessing (1729–81) in his *Laocoön* (1766) attempted to distinguish between poetry and the plastic arts. One of these distinctions involves the “moment” (what Lessing called the *Augenblick*, the “blink of an eye”). The plastic artist chooses a single moment from the endless series of moments that is the natural world; the chosen moment cannot, however, simply record the transitory, it must imply a continuing action, the moment, the climax, the fulfillment to follow. The poet, on the other hand, faces the problem of describing consecutive actions, and so, for him, the “moment” in his medium (words) is different; see 3.13, 15n.

15.3610 (559:11). Thirsty fox – See 15.3464n.

15.3610 (559:11–12). Burying his grandmother – See 2.102–7n.

15.3629 (560:3). Sixteen years ago – Stephen recalls that sixteen years before, as a child at Clongowes Wood College, he had broken his glasses; see *A Portrait*, chapter 1:D.

15.3629–30 (560:3–5). Distance. The eye sees all flat. . . . Brain thinks. Near: far – See 3.416–17n.

15.3630–31 (560:5). Ineluctable modality of the visible – See 3.1n.

15.3631 (560:6). Sphinx – In Oscar Wilde's poem “The Sphinx” (1894), the Sphinx is addressed as “exquisite grotesque! half woman and half animal!” (line 12). The speaker of the poem questions the enigmatic and unanswering Sphinx about her prodigal and grotesque love life; he finally rejects her as the creature of a “songless, tongueless ghost of sin” (line 163) and because “You wake in me each bestial sense, you make me what I would not be” (line 168).

15.3631–32 (560:6). **The beast that has two backs** – See 7.751–52n.

15.3636 (560:12). **Mr Lambe** – Apart from the context, identity and significance unknown.

15.3638 (560:14). **Lamb of London, who taketh away the sins of our world** – After John 1:29: “The next day John [the Baptist] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” The sentence “Behold . . . world” is the basis of the *Agnus Dei*; see next note.

15.3640 (560:16–17). ***Dona nobis pacem*** – Latin: “Give us peace”; the concluding phrase of the *Agnus Dei* (Lamb of God), which is sung or recited during the rites of Communion in the Mass.

15.3649–50 (560:26–27). ****the bloodoath in The Dusk of the Gods*** – That is, in Richard Wagner’s opera *Die Götterdämmerung*, the last of the four-opera cycle *Der Ring des Nibelungen* (The Ring of the Nibelung) (1853–74). In the first act of *Die Götterdämmerung* the villain, Hagen, devises an elaborate plot to bring about the downfall of the gods. With a magic potion he makes the hero Siegfried forget Brunhilde, his true love, and the ring, his mission. Siegfried is manipulated so that he falls in love with Guttrune, Hagen’s half-sister, and promises to woo Brunhilde for Guttrune’s brother, Gunther. Gunther and Siegfried seal the compact with a blood oath of friendship, and, with the help of considerable Wagnerian plot elaboration, the doom of the gods is sealed.

15.3651–53 (560:28–30). ****Hangende Hunger . . . Macht uns alle kaputt*** – German: “Intense desire, questioning wife, destroys us all.” In Act I of Wagner’s *Die Walküre* (1854–56), the second of the four operas of the *Ring*, Siegmund arrives at the house of Hunding, whose wife is Siegmund’s lost sister, Sieglinde. Brother and sister are eventually to elope and become Siegfried’s parents, but first Sieglinde asks why Siegmund’s name is “Woeful”; as he answers he calls her “Fragende Frau” and recounts the story of his life of woe, which incidentally reveals him as the enemy of her husband, Hunding.

15.3655 (561:2). **Hamlet, I am thy father’s gimlet!** – See 8.67–68n.

15.3656–57 (561:4). **No wit, no wrinkles** – It

was popular superstition that an unwrinkled brow signifies lack of intelligence.

15.3657 (561:4–5). **Two, three, Mars, that’s courage** – Palmistry reads traits of character by the prominence of the various “mounts” on the hand; however, among handbooks on palmistry there is anything but universal agreement. Most texts do agree in locating one Mount of Mars below the Mount of Mercury (which is at the base of the little finger) and above the Mount of the Moon, which is at the heel of the hand. A prominent Mount of Mars is usually read as indicating courage and resolution. But Zoe counts, “Two, three, Mars,” and it is not clear what her point of departure is: if she counts from the base of the thumb (1) to the Mount of the Moon (2), then Mars would be next (3); but if she counts from the base of the index finger (1), middle finger (2), ring finger (3), then she has confused the Mount of Apollo (a love of the beautiful and noble aspirations) for the Mount of Mars. If Zoe intends Mars as the fourth of the series, then either way she counts, the mount she has mistaken for Mars is Mercury (wit, industry, science).

15.3660 (561:7). **Sheet lightning courage** – Courage that is essentially passive or courage displayed by someone remote from danger, since sheet lightning does not strike.

15.3666 (561:14). **Pandybat** – See 9.211n.

15.3667–76 (561:15–25). ***the coffin . . . flies open . . . Father Dolan springs up . . . very good little boy*** – Stephen recalls an incident when he was at Clongowes: unfairly punished by Father Dolan, he asserted himself by complaining to Father Conmee, the rector; see 7.618n and chapter 1:D of *A Portrait*. In the Sixth Circle of the *Inferno* (canto 10), Dante encounters two “Epicurian Heretics” who are Florentines known to Dante. They are being roasted in their sepulchres, but the lids are open, and Dante’s acquaintances sit up in their coffins and converse with him.

15.3681 (562:3–4). **His criminal thumbprint on the haddock** – Legend ascribes the black spots behind a haddock’s pectoral fins to the imprint of the finger and thumb of St. Peter, who found “tribute money” in the mouth of a fish (as directed by Jesus in Matthew 17:24–27).

15.3685 (562:8). **Thursday** – Joyce was born on Thursday, 2 February 1882, and the pre-

sumption is that that is Stephen's birthday as well.

15.3687 (562:10). Thursday's child has far to go – After the nursery rhyme: "Monday's child is full of grace, / Tuesday's child is fair of face, / Wednesday's child is full of woe, / Thursday's child has far to go, / Friday's child is loving and giving, / Saturday's child must work for a living, / But the child that's born on the Sabbath Day, / Is bonny and blithe and good and gay."

15.3687–88 (562:11). Line of fate. Influential friends – The Line of Fate bisects the palm of the hand from the middle of the wrist toward the middle finger. If particularly well marked and colored with certain tributary hatchings, it indicates a life of good fortune as the result of association with "influential friends."

15.3690–92 (562:13–15). Imagination . . . Mount of the moon – If the Mount of the Moon at the base of the hand below the little finger is pronounced, it indicates imagination, a dreamy disposition, and/or outstanding morality.

15.3698–99 (562:22–23). Knobby knuckles, for the women – In palmistry, knobby knuckles are supposed to be the sign of a person who thinks and works systematically.

15.3701–2 (562:25–26). Gridiron. Travels beyond the sea and marry money – Cryptic and thus difficult to interpret from handbooks of palmistry.

15.3706 (563:4). Short little finger. Henpecked husband – Usually indicative of immaturity, lack of full development.

15.3707 (563:6). BLACK LIZ – See 12.846–49n.

15.3716 (563:15). I see, says the blind man – Various proverbial settings play on this: "I see, said the blind man, when he didn't see at all" or ". . . with his hammer and saw."

15.3718 (563:17). Moves to one great goal – Mr. Deasy's comment on history (2.380–81 [34:27–28]).

15.3726–28 (563:26–564:1). A hackneycar, number . . . Harmony Avenue, Donnybrook – See 11.878–79n.

15.3734 (564:7). have you the horn? – See 11.23n.

15.3744 (564:18). quims – Slang for vaginas.

15.3746 (564:20). Plucking a turkey – Low slang for sexual intercourse.

15.3760–61 (565:9–10). *in flunkey's prune . . . and powdered wig – In Sacher-Masoch's *Venus in Furs*, the hero, Severin, is similarly costumed when he becomes Wanda's slave and servant (at his own insistence and finally with her compliance) (p. 79).

15.3763 (565:13). splash – A small quantity of soda water.

15.3764 (565:14). antlered head – The familiar caricature of the cuckold.

15.3767 (565:18). Madam Tweedy is in her bath – In *Venus in Furs*, Wanda bathes with Severin (as the slave Gregor) attending on her (pp. 107–10); at the end of the episode Wanda is posed in her furs with her foot on Severin's neck as she toys with her whip. They catch sight of themselves in a mirror and decide to introduce a German painter who has become enamored of Wanda to the scene that he might paint and "immortalize" it.

15.3770 (565:21). *Raoul darling – See 10.606n.

15.3770 (565:21–22). I'm in my pelt – With a pun on *Venus in Pelz* (*Venus in Furs*). See also 14.623n.

15.3778 (566:2). the pishogue – See 12.1058n.

15.3779 (566:3–4). Bartholomona, the bearded woman – Significance unknown.

15.3792–93 (566:15). Vaseline . . . Orange-flower – A vaseline perfumed with neroli (an essential oil distilled from orange flowers).

15.3804 (566:26). *Ride a cockhorse – See 15.2944n.

15.3820 (567:15). The mirror up to nature – Hamlet cautions the players against overacting in "The Mouse-Trap," saying, "For anything so overdone is from [contrary to] the purpose of playing, whose end, both at the first and now, was and is, to hold, as 't were, a mirror up to nature; to show virtue her own feature, scorn

her own image, and the very age and body of the time his form and pressure" (III.ii.22-27).

15.3823 (567:19). *antlered* – See 15.3764n.

15.3826 (567:22-23). *'Tis the loud laugh bespeaks the vacant mind* – After Oliver Goldsmith's (1728-74) idealization of and lament for English rural life, *The Deserted Village* (1770). In lines 113ff. he describes "the village murmur" "at evening's close"; among the sounds, "And the loud laugh that spoke the vacant [idle, at rest] mind" (line 122).

15.3828-29 (567:25). **Iagogo! How my Old-fellow chokit his Thursdaymornum* – Iago's machinations in Shakespeare's *Othello* cause Othello to smother Desdemona in a climactic fit of jealous suspicion. "Oldfellow" is also slang for father. Stephen was born on Thursday; see 15.3685n and 15.3687n.

15.3835-36 (568:6-7). *Even the great Napoleon . . . skin after his death . . .* – The autopsy performed after Napoleon's death caused considerable political controversy; the three French surgeons in attendance asserted that his death was "premature" as a result of the climate of St. Helena and of the anguish caused by English harassment. The five English surgeons in attendance looked at the ulcerated and perforated wall of the stomach and declared it healthy. To cover their embarrassment (and obviously to further denigrate Napoleon), the English insisted on minute measurements of the body and remarked on its "womanly" form (particularly the overdeveloped breasts).

15.3838 (568:9). **Tunney's tawny sherry* – From William James Tunney, family grocer and spirit dealer, 8 Bridge Street, Ringsend, and 10 Haddington Road. Both shops were quite near the Dignam "residence" in Sandymount.

15.3840 (568:11-12). *a pen chivvying her brood of cygnets* – See 9.160-61 (188:23).

15.3842 (568:14). *Scottish Widow's insurance policy* – See 13.1227n.

15.3851 (568:23). *the beeftea is fizzing over* – In Act II of Henrik Ibsen's (1828-1906) *Love's Comedy* (1862), the assembled company discusses love and elaborately develops its similarities to tea. One says, "There's beef tea too," and the poet-hero Falk replies, "And a beef love has equally been heard of, and still its trace may be detected among the henpecked of the mar-

ried state." The play develops the theme that, thanks to nineteenth-century morality and its repression of feminine vitality, love (together with the freedom necessary to it) and marriage are incompatible. The poet-hero (with his lover's help) decides to go it alone.

15.3853 (568:25). *Weda seca whokilla farst* – "None wed the second but who kill'd the first" (*Hamlet* III.ii.190); see 9.678-79n.

15.3857 (568:29). **merry widow hat* – After the broad-brimmed hat worn by the flirtatious heroine of the popular light opera *The Merry Widow* (1905), from the German *Die lustige Witwe* by the Hungarian composer Franz Lehár. See 9.985-86n.

15.3861 (569:3). *And they call me the jewel of Asia* – See 6.355-57n.

15.3865 (569:8). *Et exaltabuntur cornua iusti* – Latin: "And the horns of the righteous shall be exalted"; from Psalms 75:10 (Vulgate 74:10): "All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted."

15.3865-67 (569:8-10). *Queens lay with prize . . . the first confessionbox* – See 14.994-96n. Pasiphaë's "foul adultery" was a function of Poseidon's wrath: Poseidon had given Minos (the king) a sacrificial "prize bull," which Minos hid, substituting an inferior one; Poseidon retaliated by arousing in Pasiphaë a passion for the prize bull.

15.3867 (569:10). *Madam Grissel Steevens* – See 14.986-87n.

15.3867-68 (569:11). *the suine scions of the house of Lambert* – "Evidently neither Sam nor Ned, but monsters; the phrase may refer either to Daniel Lambert, the English fat man (1770-1809), or to a family of Lamberts who for several generations were born with bristles all over their bodies" (Adams, p. 204). "Suine" is a mixture of oleomargarine with lard or other fatty ingredients.

15.3868-69 (569:11-12). *And Noah was drunk with wine. And his ark was open* – See 15.1901n. "Ark" puns on Noah's ark and the Ark of the Covenant, the gold-encrusted wooden box in which Moses placed the stone tablets bearing the Ten Commandments; the Ark of the Covenant occupied the most sacred

place in the sanctuary of the temple at Jerusalem.

15.3875 (569:18–19). *parleyvoo* – English slang for the French language, after the French question “*Parlez-vous . . . ?*” (“Do you speak . . . ?”), usually followed by the name of a language.

15.3889 (570:7). *heaven and hell show* – A Black Mass; see 15.4689–4711nn.

15.3893 (570:12). *dessous troublant* – French: “disordered underclothes.”

15.3894 (570:13). *Ce pif qu’il a* – French slang: literally, “The nose he has”; figuratively, “The face he has (or makes).”

15.3896 (570:15). *Vive le vampire!* – French: “Long live the vampire!”

15.3909 (570:30). *pièce de Shakespeare* – See 9.121n.

15.3915 (571:3). *double entente cordiale . . . mon loup* – French: “double cordial understanding . . . my wolf [solitary man].” The phrase *entente cordiale* was generally used for a cordial understanding short of a formal alliance between two nations; see 12.1387n.

15.3915 (571:4). *Waterloo* – See 15.745n. In context, “loo” is British slang for water closet.

15.3922 (571:11). *I dreamt of a watermelon* – See 3.367–69n.

15.3928 (571:17). **Dreams goes by contraries* – Popular superstition about the interpretation of dreams; for example, a dream of failure would portend success. Thus, Bloom’s dream of Molly “wearing the pants” (14.508–10 [397:27–29]) is interpreted by the Pepys–Evelyn voice “to be for a change”—by contraries, then, Bloom is about to start wearing the pants in his family.

15.3930 (571:19). *Street of harlots* – See 3.366 (47:5).

15.3930 (571:19–20). **Serpentine avenue* – See 3.130n.

15.3931 (571:20). *Beelzebub* – Hebrew: “Lord of Flies”; god of the Ekronites (II Kings 1:2) and a devil in the Gospels. In Milton’s *Paradise*

Lost he is Satan’s chief lieutenant among the fallen angels.

15.3935 (572:2). *No, I flew. My foes beneath me* – See 9.1207–8n.

15.3935 (572:2–3). *And ever shall be. World without end* – See 2.200–204n.

15.3936 (572:3). *Pater! Free!* – See 9.954n.

15.3940 (572:7). *O merde alors!* – French expletive equivalent to “damn and blast it” or “fuck it”; literally, “shit already.”

15.3941 (572:8). *Hola! Hillyho!* – The call a falconer uses to retrieve his falcon. Hamlet, in extreme agitation after he has seen the Ghost, is summoned in this way by Marcellus (“Hillo, ho, ho, my lord!”) and replies in kind (“Hillo, ho, ho, boy! come, bird, come”) to Marcellus and Horatio (I.v.115–16).

15.3948–49 (572:16–17). *An eagle gules volant in a field argent displayed* – In heraldry, a red eagle in horizontal flight with its wings expanded (“displayed”), mounted on a silver background. It is the coat of arms of the Joyces of County Galway.

15.3949 (572:17). *Ulster King at arms!* – See 15.1413n.

15.3952–54 (572:21–23). *A stout fox drawn . . . earth, under the leaves* – Cf. Stephen’s riddle, 2.102–7n; “badger earth” is a den a badger has dug.

15.3956 (572:25). *Ward Union* – See 8.341n.

15.3957 (572:27). *Six Mile Point, Flathouse, Nine Mile Stone* – Six Mile Point, where the hunt starts, is a headland on the east coast of Ireland in County Wicklow. It is six miles north of Wicklow and twenty-one miles south-south-east of Dublin. The hunt ranges north over the coastal plain past Flathouse (a country house no longer extant) to the Nine Mile Stone (nine miles north of Wicklow on the Wicklow–Dublin road, near Kilcoole).

15.3961 (572:31). *crown and anchor* – A game played with dice marked with crowns, anchors, hearts, etc., and a similarly marked board.

15.3961 (572:31–32). *thimblerriggers* – See 2.310n.

15.3962 (572:32). *broadsman* – Slang for card-sharpers.

15.3962 (572:32). *Crows* – Slang for those who keep watch while others steal.

15.3966 (573:3). *Ten to one the field* – Betting slang; see 2.309-10n.

15.3967 (573:4). *Tommy on the clay* – Betting slang: the bookie announces that money can be readily acquired at his place of business.

15.3968 (573:5). *Ten to one bar one* – Betting slang: the bookie announces that he will offer odds of ten to one against any single horse winning the race with the exception of one horse (usually the track or betting favorite).

15.3969 (573:6). **Spinning Jenny* – A gambling machine that moves miniature horses over a table at random speeds.

15.3971 (573:8). *Sell the monkey* – Betting slang: the bookie proclaims that he can cover bets up to £500. ("Monkey" is slang for £500.)

15.3974 (573:11-12). *A dark horse, riderless . . . past the winningpost* – Throwaway wins this ghostly rerunning of the Gold Cup at Ascot; see 14.1128-33n and 5.532n.

15.3976-77 (573:14). *Sceptre, Maximum the Second, Zinfandel* – Other horses in the Gold Cup; see preceding note.

15.3977-78 (573:14-16). **the duke of Westminster's . . . prix de Paris* – See 2.301-3n.

15.3980 (573:18). *isabelle nag* – A brownish-yellow or light-buff-colored horse (after the French *jaune d'Isabeau*, "yellow of Isabel"), fancifully named for the underwear of Isabel of Austria, who had pledged not to change her clothes until the siege of Ostend was lifted (it lasted three years and ended by surrender in 1604). Another candidate is Isabella of Castile, who made the same pledge during the twelve-month-long siege of Granada in 1491.

15.3980 (573:18). *Cock of the North* – A nickname for the Scot George Gordon (1770-1836), the fifth and last duke of Gordon, whose Gordon Highlanders were instrumental in the suppression of the Catholic peasant insurrection in Wexford during the Rebellion of 1798.

15.3983 (573:21). *jogs along the rocky road* – See 2.284-85n.

15.3984 (573:22). *THE ORANGE LODGES* – See 2.270n.

15.3989 (573:30). *Per vias rectas!* – See 2.282n.

15.3993 (574:1). *THE GREEN LODGES* – The pro-Home Rule Irish, in contrast to the Orangemen; see 2.273-75n.

15.3994 (574:2). *Soft day, sir John!* – That is, Sir John Blackwood; see 2.279n and 2.286n.

15.3998 (574:6). *noise in the street* – See 2.386n.

15.4002-3 (574:10-11). **Yet I've a sort of a / Yorkshire relish for . . .* – See 10.1242n.

15.4012 (574:21). *augur's rod* – See 3.410-11n.

15.4013 (574:22). *tripudium* – See 3.448n.

15.4019 (575:2). *Inverness cape* – A full sleeveless cape that fits closely about the neck.

15.4027 (575:11). *My Girl's a Yorkshire Girl* – See 10.1242n.

15.4038 (575:23). *dahlia* – In the language of flowers, the dahlia can represent either good taste or instability.

15.4042-43 (575:29). *Madam Leggett Byrne's* – Mr. and Mrs. T. Leggett Byrne, teachers of dancing, 27 Adelaide Road and 68 Mountjoy Square West, Dublin.

15.4043 (575:29). **Levenstone's* – Mrs. P. M. Levenston, dancing academy, 35 Frederick Street South, Dublin.

15.4043 (575:30). *Deportment* – See 10.58n.

15.4044 (575:30). *Katty Lanner* – Katti Lanner (1831-1915) was the daughter of the Austrian composer Joseph Lanner (1801-43), who created the Vienna waltz and revolutionized nineteenth-century dance music. Katti had a distinguished career as ballet mistress and choreographer of the English Theatre of Varieties in London. She retired to devote herself to private lessons in 1877.

15.4045–46 (575:32–33). *Tout le monde . . . monde en place!* – French: “Everyone move forward! Bow! Everyone to his place!”

15.4052–53 (576:2–3). *Two young fellows . . . they’d left behind . . .* – See 10.1242n.

15.4054 (576:4). *the morning hours* – For the ballet that follows, see 4.526n.

15.4060 (576:11). **Carré! Avant deux! . . . Balancé!* – French: “Form a square! Advance by twos! . . . Sway [from side to side]!”

15.4074 (576:26). *My shy little lass has a waist* – See 10.1242n.

15.4077 (576:29). *cipria* – Or cypre: henna. Extracts from the plant were used to color parts of the body.

15.4080 (577:2). *Avant huit! Traversé! Salut! Cours de mains! Croisé!* – French: “Four couples advance! Cross over [the men and women separate into two lines and face each other]! Nod! Exchange hands [the line of men passes down the line of women giving alternate hands to each in turn]! Exchange sides!”

15.4083 (577:5–6). *curchycurchy* – Curtsey-curtsey.

15.4090 (577:12). *Les tiroirs! Chaîne de dames! La corbeille! Dos à dos!* – French: “[Men] Form a middle rank! Women join hands to form a chain! Form a basket [the ends of the chain link to form a circle around the men]! Back to back!”

15.4092 (577:14). *simply swirling* – See 4.282n.

15.4098 (577:20). *Boulangère! Les ronds! Les ponts! Chevaux de bois! Escargots!* – French: “Bread-making [the heels of the hands are thrust out and down as though kneading bread]! In circles! Bridges [of hands]! Hobby-horses! Corkscrew [or twirl, wind around]!”

15.4103–4 (577:25–26). *Dancez avec vos dames! . . . votre dame! Remerciez!* – French: “Dance with your partners! Change partners! Present the little bouquet to your partner. Thank each other [in parting]!”

15.4106 (577:28). *Best, best of all* – See 10.1242n.

15.4112 (578:6). *Toft’s cumbersome whirlingig* – The merry-go-round at the Mirus Bazaar; see 15.2719n.

15.4120 (578:15). *Pas seul!* – French: “Solo dance!”

15.4126 (578:21). *hornblower* – See 5.555n.

15.4130–31 (578:26–27). *Though she’s a factory . . . no fancy clothes* – See 10.1242n.

15.4135 (579:2). *Bis* – French: “Over again!”

15.4139 (579:6). *Dance of death* – Literary or visual presentation of the power of death over the lives of all men. It had its origin in medieval church drama; the original plays began with an exhortation, then depicted the power of death over all classes of men from popes and emperors to serfs, and ended with an appropriate sermon. From these beginnings the subgenre of *danse macabre* was developed and proliferated in the medieval arts. Several nineteenth-century artists, among them Goethe, Saint-Saëns, and Strindberg, revived and reworked this subgenre.

15.4140 (579:7). *lacquey’s bell* – At Dillon’s auction rooms; see 10.643n.

15.4141 (579:8). *on Christass* – In John 12:12–15, Jesus enters Jerusalem in triumph: “On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written [Zechariah 9:9], Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass’s colt.”

15.4142–43 (579:10). *through and through* – See 10.1242n.

15.4143 (579:10). *bellhorses* – A horse wearing a bell and decorated with flowers and ribbons for May Day.

15.4143 (579:11). *Gadarene swine* – In Matthew 8:28–34, Jesus is met in Gadara, south of the Sea of Galilee, by “two [men] possessed with devils . . . exceeding fierce, so that no man might pass by that way.” Jesus cast the devils out of the two men and allowed the devils to enter into a “herd of many swine feeding.” The swine went berserk and “ran violently down a

steep place into the sea, and perished in the waters." Similar accounts of the incident occur in Mark 5:1–20 and Luke 8:26–29.

15.4144 (579:11). **steel shark stone* – Significance unknown.

15.4144 (579:11–12). *onehanded Nelson* – See 7.1018n.

15.4144–45 (579:12). *two trickies Frauenzimmer* – See 3.29–31 (37:33–35) and 7.1009 (147:31).

15.4145 (579:13). *pram* – Baby Boardman's from Nausicaa.

15.4145–46 (579:13). *Gum, he's a champion* – See 10.1242n.

15.4146 (579:13). *Fuseblue* – See Kevin Egan, 3.239 (43:22).

15.4146 (579:14). *peer from barrel* – As Lords Iveagh and Ardilaun have parlayed barrels of Guinness into peerages; see 5.303–12 (79:23–34).

15.4146 (579:14). *rev. evensong Love* – See 10.437–38n.

15.4147 (579:15). *blind coddoubled bicyclers* – See 5.551–52n.

15.4148 (579:15). *snowcake* – A cake topped with an icing of creamy whipped eggwhites.

15.4148 (579:15–16). *no fancy clothes* – See 10.1242n.

15.4149 (579:17). *mashtub* – See 12.678n.

15.4149–50 (579:17–18). *sort of viceroy . . . bumpshire rose* – When the Viceregal procession passed Trinity College en route from Phoenix Park to the Mirus Bazaar in The Wandering Rocks, its sounds were mingled with "My Girl's a Yorkshire Girl" (see 10.1242n) played by the regimental band of the 2nd Seaforth Highlanders (see 10.365n) at the bicycle races in Trinity College Park. *Reine*, French: "queen."

15.4157 (579:25). *Stephen's mother . . . rises stark through the floor* – As the ghost of Hamlet's father intervenes in Act III, scene iv when Hamlet is upbraiding his mother in her "closet." The Ghost intends "to whet [Ham-

let's] almost blunted purpose" (line 111) and is seen and heard only by Hamlet.

15.4164–65 (580:2–3). *Liliata rutilantium . . . te virginum . . .* – See 1.276–77n.

15.4170 (580:9–10). *Mulligan meets the afflicted mother* – As George Patrick Whelan has pointed out, this alludes to the fourth station of the cross as composed by St. Alphonsus Liguori (1696–1787): "Jesus meets His afflicted mother" (*JFQ* 17, no. 1 [1979]: 87). See 1.510n.

15.4171 (580:10). *Mercurial Malachi* – See 1.518n; and cf. 15.4966–67n.

15.4176 (580:15). *Lemur* – An interlink between the large-eyed nocturnal animal (nicknamed "ghost" by naturalists, as Walter W. Skeat points out in his *Etymological Dictionary of the English Language* [Oxford, 1909]) and the Roman Lemures, specters of the dead who wandered about at night to torment and frighten the living. The festival to propitiate them, the Lemuralia, occurred in May, and hence May was regarded as an unlucky month for marriages. John Joyce and Mary Jane Murray were married 5 May 1880. See Ellmann, p. 18.

15.4180 (580:20–21). *Our great sweet mother!* – See 1.77–78n.

15.4180 (580:21). *Epi oinopa ponton* – See 1.78n.

15.4183 (580:24–25). *More women than men in the world* – See 6.546–47n.

15.4190 (581:3). *Love's bitter mystery* – See 1.239–41n.

15.4192–93 (581:5–6). **Tell me . . . The word known to all men* – See 9.429–30n.

15.4195–96 (581:8–9). *at Dalkey with Paddy Lee* – For Dalkey, see 2.25n; Paddy Lee appears only this one time, but in 1904 a Patrick J. Lee lived at 2 Convent Road in Dalkey.

15.4197–98 (581:10–12). *Prayer for the suffering . . . forty days' indulgence* – The Ursulines, a Roman Catholic religious order for women devoted to the teaching of young girls and the nursing of the sick. The lengthy prayer that Stephen's mother refers to begins, "Most holy Mary, Our Lady of Intercession," and focuses, "O Mary, countless souls await with un-

utterable anxiety the assistance of our prayers and the merits of our good works in that place of expiation [purgatory].” The prayer did merit an indulgence, but of five hundred, not forty days; see 15.1574n.

15.4200 (581:14). Hyena! – The hyena “is accustomed to live in the sepulchres of the dead and to devour their bodies. Its nature is that at one moment it is masculine and at another feminine, and hence it is a dirty brute” (T. H. White, *The Bestiary: A Book of Beasts* [New York, 1960], pp. 30–31).

15.4214 (581:28). His noncorrosive sublimite – That is, the fires of hell, which punish sinners without consuming or destroying them.

15.4214–15 (581:28). Raw head and bloody bones! – See 8.726n.

15.4219 (582:5). God’s hand! – Traditionally symbolic of the almighty will and power of God, whose countenance “no man could behold and live” (Exodus 33:20).

15.4220 (582:5). A green crab – The crab is symbolic of the zodiacal house of Cancer; the color green is added, presumably from the green bile the mother vomited in her last illness.

15.4227 (582:13). Ah non, par exemple! – French exclamation, equivalent to “Good Heavens, no!”

15.4227 (582:13). The intellectual imagination! – Recalls Matthew Arnold’s phrase “imaginative reason” in his inaugural lecture as professor of poetry at Oxford, “On the Modern Element in Literature” (1857). The opening sentence of the lecture is also relevant to the way Stephen contextualizes his outburst: “An intellectual deliverance is the peculiar demand of those ages which are called modern; and those nations are said to be imbued with the modern spirit most eminently in which the demand for such a deliverance has been made with most zeal, and satisfied with most completeness.”

15.4227–28 (582:13–14). With me all or not at all – See 3.452n.

15.4228 (582:14). Non serviam! – Latin: “I will not serve.” The phrase is traditionally assigned to Satan at the moment of his fall, after Jeremiah 2:20: “and thou saidst, I will not serve” (Douay). In chapter 3:B of *A Portrait*, Father Arnall uses the phrase to characterize

Lucifer’s sin, and in chapter 5:C Stephen, in conversation with Cranly, says he will refuse his mother’s request to make his “easter duty” and caps his remarks with the assertion, “I will not serve.”

15.4232–33 (582:18–19). O Sacred Heart of Jesus, have mercy on him! – A variation of the invocation “Most Sacred Heart of Jesus, have mercy on us,” which the devout, kneeling, were encouraged to repeat three times after the conclusion of a mass in which they had taken communion.

15.4239–40 (582:26–27). Inexpressible was my anguish . . . on Mount Calvary – The source of this prayer is unknown, but the vocabulary (“anguish,” “love, grief and agony”) is characteristic of prayers associated with “Jesus crucified” and with “the Blessed Virgin Mary sorrowing.” Mount Calvary (Hill of the Skull, [Luke 23:33], after the Aramaic *Golgotha*) is the hill on which Jesus was crucified.

15.4242 (583:2). Nothing! – German: “Needful”; the magic sword in Wagner’s *Der Ring des Nibelungen*. In *Die Walküre* (1854–56), the second of the four operas of the *Ring*, Wotan, the king of the gods, has planted it in the heart of a giant ash tree (“ashplant”). Siegmund, Siegfried’s father, retrieves the sword, but when he attempts to defend himself with it against his sister’s husband, Wotan withdraws the sword’s magic power; the sword is shattered and Siegmund is killed. In the third opera, *Siegfried* (1856–69), Siegfried, because he does not know the meaning of fear, is able to reforge the sword. Ironically it is with this sword, its magic power restored, that Siegfried will unwittingly bring about *Die Götterdämmerung* (The Twilight of the Gods) in the final opera (1874) of the *Ring*. See 15.3649–50n and 15.3651–53n.

15.4244–45 (583:4–6). Time’s livid final flame . . . and topping masonry – See 2.9–10n.

15.4297 (585:4). Bulldog – Slang for a sheriff’s officer.

15.4298 (585:5). Gentlemen that pay the rent – An Irish-English expression for pigs (suggested by Vincent Deane).

15.4298–99 (585:6). *he makes a masonic sign – As with the Watch (see 15.758–59n), Bloom uses his knowledge of Freemasonry to suggest an influential connection with the Protestant Anglo-Irish Establishment.

15.4299 (585:7). *the vicechancellor* – See 7.262n.

15.4302 (585:9). *ragging* – Slang for assailing roughly and noisily or tormenting someone as a practical joke; more generally, creating a disturbance.

15.4306 (585:14). *your own son in Oxford* – See 15.1289 (475:21).

15.4308 (585:17). **Incog* – A colloquial abbreviation of *incognito*; also slang for intoxicated.

15.4324–25 (586:4–6). *draws his caliph's hood* . . . *Haroun Al Raschid* – See 3.366n; one of the legends about this ruler was that he went about in disguise through the streets of Baghdad in order to maintain an awareness of the mood of his subjects.

15.4326–27 (586:7–8). *a pard strewing the drag* . . . *drenched in aniseed* – See 9.1214n.

15.4329 (586:10). *Hornblower of Trinity* – See 5.555n.

15.4334 (586:16). *woman's slipperslappers* – See 6.16n.

15.4336 (586:18). *65 C, 66 C, night watch* – Constables from the C Division of the Dublin Metropolitan Police; see 10.217n.

15.4338 (586:20). *Mrs O'Dowd* – See 12.513n.

15.4338–39 (586:21). *the Nameless One* – See 15.1143n.

15.4341 (586:23–24). *sir Charles Cameron* – See 10.538n.

15.4342 (586:25). *red Murray* – See 7.25n.

15.4342–43 (586:25). *editor Brayden* – See 7.38–39n.

15.4343 (586:25). *T. M. Healy* – See 7.800n.

15.4343 (586:25–26). *Mr Justice Fitzgibbon* – See 7.794n.

15.4343–44 (586:26). *John Howard Parnell* – See 8.500n.

15.4344 (586:26–27). *the reverend Tinned Salmon* – See 8.496n.

15.4344 (586:27). *Professor Joly* – See 8.573–74n.

15.4345–46 (586:28). *the Westland Row Postmistress* – Where Bloom has received his letter from Martha Clifford; see 5.53n.

15.4348 (586:31–32). *Mrs Ellen McGuinness* – See 10.61n.

15.4349 (586:32). *Mrs Joe Gallaher* – See 15.565n.

15.4349 (586:32). *Jimmy Henry* – See 10.982n.

15.4350 (586:33). **superintendent Laracy* – Former superintendent and headmaster of the Hibernian Marine School in Grove Park, Rathmines. He was no longer there in 1904.

15.4350–51 (586:33–34). **Crofton out of the Collector-general's* – See 6.247n.

15.4351 (586:34). *Dan Dawson* – See 6.151n.

15.4351 (586:34–35). *dental surgeon Bloom* – See 12.1638n.

15.4352 (586:35). *Mrs Kennefick* – “A total blank,” as Adams says (p. 156).

15.4354 (586:37). *Clonskeatram* – See 7.4–5n.

15.4354–55 (586:38). *Miss Dubedatandshe-didbedad* – See 8.889n.

15.4355–56 (586:38–39). *Mesdames Gerald and Stanislaus Moran of Roebuck* – That is, at an estate called Roebuck Hill, in Roebuck, a fashionable area in Dundrum, three miles south of central Dublin.

15.4356 (586:40). *Drimmie's* – See 13.845n.

15.4356–57 (586:40). *colonel Hayes* – “Colonel” Baxter Hayes, chief inspector of police for the Great Southern and Western Railway in Ireland, 23 Conyngham Road, Dublin.

15.4357 (586:40). *Mastiansky* – See 4.205n.

15.4357 (586:40). *Citron* – See 4.205n.

15.4357 (586:40–41). *Penrose* – See 8.178–79n.

15.4357 (586:41). *Aaron Figatner* – See 11.149n.

15.4357-57 (586:41). *Moses Herzog* – See 12.17-18n.

15.4358 (586:41). *Michael E Geraghty* – See 12.20n.

15.4358 (586:42). *Inspector Troy* – See 12.1n.

15.4358 (586:42). *Mrs Galbraith* – See 18.476n.

15.4359 (587:1). *old doctor Brady* – Dr. Francis F. Brady, Carnew, County Wicklow in 1904 (*Thom's* 1904).

15.4360-61 (587:2-3). *Mrs Miriam Dandrade and all her lovers* – See 8.349-50n and 15.3001-6 (536:23-29).

15.4365 (587:7). *Beaver street* – See 15.585n.

15.4371 (587:13-14). *the fifth of George and seventh of Edward* – George Frederick Ernest Albert (1865-1936), heir apparent in 1904, became king of England (1910-36) as George V on the death of his father, Edward VII (1841-1910; king 1901-10).

15.4372 (587:14-15). *Fabled by mothers of memory* – See 2.7n.

15.4387 (587:30). *Sisyphus* – In Greek mythology, a king of Corinth known as the craftiest of men. He was condemned in the underworld to roll a huge marble block up a hill only to be frustrated at the last moment as the block rolled back down and he was compelled to begin again. There are various legendary accounts (all of them emphasizing craft and betrayal) of why he was so condemned, and there are various accounts of his forebears and children, including post-Homeric legends in which he is the father of Odysseus by Anticlea. See headnote to Hades, p. 104.

15.4388 (587:31). **Uropoetic* – Medical: favoring the production of urine.

15.4392 (588:6). *blighter* – A contemptible person; also, a euphemism for *bugger* (pederast).

15.4396 (588:12). *Union Jack blazer and cricket flannels* – The costume suggests the traditional caricature of Tennyson as pillar of the Establishment, optimistic chauvinist.

15.4397 (588:13). *Theirs not to reason why* – Line 14 of Tennyson's "The Charge of the Light Brigade"; see 15.1527n. The second stanza: "Forward, the Light Brigade! / Was there a man dismay'd? / Not tho' the soldier knew / Some one had blunder'd. / Theirs not to make reply, / Theirs not to reason why, / Theirs but to do and die. / Into the valley of Death / Rode the six hundred."

15.4402 (588:18-19). *Doctor Swift says . . . men in their shirts* – Jonathan Swift (1667-1745), in the persona of M. B. Drapier, wrote "A Letter to the Whole People of Ireland" (1724), a series of pamphlets commonly called *Drapier's Letters*; in Letter 4: "For, in reason, all government without the consent of the governed, is the very definition of slavery: but, in fact, eleven men well armed will certainly subdue one single man in his shirt."

15.4407 (588:24). *The bold soldier boy* – See 12.193n.

15.4413 (589:2-3). *Noble art of selfpretence* – After "the noble art of self-defense," a euphemism used to upgrade boxing when that sport was reintroduced into England in 1866 under the genteel supervision of the Amateur Athletic Club and the marquess of Queensberry; see 12.958n.

15.4415 (589:4). *Enfin, ce sont vos oignons* – French: literally, "After all, those are your onions"; figuratively, "It's your quarrel, not mine."

15.4417 (589:6). *DOLLY GRAY* – From the popular Boer War song "Good-bye, Dolly Gray," by Will D. Cobb and Paul Barnes. Refrain: "Good-bye, Dolly, I must leave you, / Though it breaks my heart to go. / Something tells me I am needed / In the front to face the foe. / Hark! I hear the bugles calling / And I must no longer stay. / Good-bye, Dolly, I must leave you, / Good-bye, Dolly Gray."

15.4418-19 (589:7-8). *the sign of the heroine of Jericho* Rahab – In Joshua 2, Joshua, having taken over the leadership of the Israelites after Moses' death, prepares to cross the Jordan and destroy the city of Jericho. He sends two spies into Jericho, where their presence is suspected, but they are sheltered and helped to escape by the harlot Rahab, who is in awe of the power of the Israelites' God. In return they promise her safety when Jericho is destroyed (as it is in Joshua 6), and they instruct her to make

a sign: "thou shalt bind this line of scarlet thread in the window which thou didst let us down by" (Joshua 2:18). William Blake, in *Vala; or, The Four Zoas* (an incomplete prophecy begun c. 1795), Night the Eighth, characterizes Rahab as "the false female" who condemns Jesus, "the Lamb of God," to death in her role as "Mystery, Babylon the Great, the Mother of Harlots"; see 15.1758n. Rahab combines worship and mockery, since her focus is on "Mystery" (religion that is abstract and nonexperiential) and on "Death, God of all from whom we rise, to whom we all return" (Blake's MS pp. 105-6).

15.4419 (589:8). Cook's son, goodbye – From Kipling's "The Absent-Minded Beggar": "Cook's son—Duke's son—son of a belted Earl— / Son of a Lambeth publican—it's all the same today!"; see 9.125n. The phrase includes a pun on the famous English travel agency Thomas Cook & Son; see 12.193n.

15.4419-20 (589:9). the girl you left behind – See 9.246-47n.

15.4435 (589:26). philirenists – Lovers of peace.

15.4435 (589:27). the tsar – Nicholas II (1868-1918; czar 1894-1917). His "peace rescript of 1898" solicited petitions from "the peaceloving peoples of the world." It resulted in the Hague Conference of 1899. The conference of national powers did not manage "universal disarmament" or even a plan for curtailment of armaments, but it did set up a tribunal for the arbitration of international disputes and it began to systematize international laws of war. It is something of an irony that Nicholas II's peace crusade was a prelude to the Russo-Japanese War of 1904-5. In retrospect the czar's motivation appears to have been to stall for time so that Russia could achieve an armament comparable to that of the Austro-Hungarian Empire.

15.4435-36 (589:27). the king of England – For Edward VII's role as lover of peace, see 12.1399n. In 1908 and 1909 Edward VII and Czar Nicholas II met twice, ostensibly in the interests of peace; but their meetings were not regarded with popular favor in England or on the Continent because they seemed to presage an alliance with Russia in aid of England's intensifying naval and colonial competition with Germany.

15.4436-37 (589:28-29). But in here it is . . . priest and the king – William Blake frequently yokes priest and king as a comprehensive image of oppression; cf. "Merlin's Prophecy": "The harvest shall flourish in wintery weather / When two virginities meet together. // The King & the Priest must be tied in a tether / Before two virgins can meet together."

15.4450 (590:16). the Sacred Heart – It is highly unlikely that the English sovereign, Defender of the Faith (of the Church of England), would wear this peculiarly Irish-Catholic symbol. See 6.954n.

15.4450-51 (590:17). the insignia of Garter and Thistle – That is, of the Knights of the Garter, the highest royal order in England, founded by Edward III in 1346. The insignia: a blue ribbon over the left shoulder bearing the image of St. George, and a blue garter on the left leg bearing the legend *Honi soit qui mal y pense* (Shamed be he who thinks evil of it). The Order of the Thistle was founded in Scotland in 809 by Archaicus, king of the Scots, and was renewed in Great Britain in the seventeenth century; its insignia: the image of St. Andrew (patron saint of Scotland) bearing a cross, imposed on a stylized thistle.

15.4451 (590:17-18). Golden Fleece – The Order of the Golden Fleece was founded in 1429 by Philip the Good, duke of Burgundy; it later existed in both Spain and Austria. Its insignia: a golden fleece hanging from an enameled flint stone emitting flames.

15.4451-52 (590:18). Elephant of Denmark – An order founded in 1189 by Knut VI, king of Denmark; its insignia: a blue moire cordon bearing a medallion with a white elephant, tower, and driver.

15.4452 (590:18). Skinner's and Probyn's horse – Skinner's Horse, an irregular cavalry regiment that distinguished itself in India under the command of James Skinner (1778-1841). The 11th Prince of Wales Own Lancers was nicknamed "Probyn's Horse," after its colonel, General Sir Deighton Macnaghten Probyn (1833-1924), who had a distinguished military career in India and (after his retirement from active duty) as a member of the royal household.

15.4452 (590:19). Lincoln's Inn bench – A senior member of Lincoln's Inn, one of the four societies of lawyers that constitute the Inns of

Court in London. The inns have the exclusive right of admitting persons to the practice of law in England.

15.4453 (590:19–20). *ancient and honourable artillery company of Massachusetts* – Actually of Boston, a volunteer corps of artillery, infantry, and cavalry, the oldest regular military organization in America, founded in 1637 on the model of the Honorable Artillery Company (of London, founded in 1537). Purely military during the stresses of the colonial period, it evolved in the nineteenth century into a social organization that was only incidentally military.

15.4454–55 (590:21–22). *robed as a grand elect . . . with trowel and apron* – Freemasonry: Edward VII as prince of Wales was grand master of the Grand Lodge of England from 1874 until his accession to the throne in 1901. A portrait of him so robed is extant; see Eugen Lennhof, *The Freemasons* (New York, 1934), facing p. 181. The Masonic apron is symbolic of innocence and irreproachable conduct; the trowel, the peculiar working tool of the Master Mason's degree, is symbolic of the effort that cements the brotherhood into unity through brotherly love.

15.4455 (590:22). *made in Germany* – Suggests both Edward VII's lineage (see 12.1390–92n) and one of the varied lineages attributed to Freemasonry. "Made in Germany" was also a catch phrase for the shoddy or unfairly subsidized industrial products with which Germany was seeking to flood the world market in the late nineteenth and early twentieth centuries. The phrase was popularized by Ernest Williams in a short, racy, and alarming account of the impact of German industrial expansion on British industry, *Made in Germany* (London, 1896).

15.4457 (590:24). *Défense d'uriner* – French: "It is forbidden to urinate." See 15.586n.

15.4459 (590:26). *Peace, perfect peace* – The title of a popular hymn (1875) by Edward Henry Bickersteth (1825–1906), English bishop and poet. The opening lines: "Peace, perfect peace, in this dark world of sin? / The blood of Jesus whispers peace within."

15.4462 (590:30). **Mahak makar a bak* – If this is an attempt at Arabic, it might mean "(You have) with you a sly one, your father."

15.4471–73 (591:10–12). *You die for your country . . . let my country die for me* – After Jesus raises Lazarus from the dead, the chief priests and Pharisees feel their "place and nation" threatened and take counsel. "And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not . . . he prophesied that Jesus should die for that nation" (John 11:48, 49–51).

15.4476 (591:17). *Joking Jesus* – See 1.584–87n and following notes.

15.4477 (591:17). *a white jujube* – See 8.4 (151:5).

15.4478–79 (591:18–19). *My methods are new . . . dust in their eyes* – See 1.584–87n.

15.4481 (591:21). *Kings and unicorns!* – After the nursery rhyme: "The lion and the unicorn / Were fighting for the crown; / The lion beat the unicorn / All round about the town. // Some gave them white bread, / And some gave them brown, / Some gave them plum cake, / And drummed them out of town." The lion and the unicorn are featured in the royal arms of England.

15.4484 (591:24). *knackers* – Testicles, usually of animals.

15.4484 (591:25). *Jerry* – English slang for a chamberpot or a penis.

15.4487 (591:28–29). **Absinthe. Greeneyed monster* – Absinthe, a green and extraordinarily powerful liqueur, did produce severe nervous derangements; see 3.217–18n and 15.1995n.

15.4497 (592:9). *Green rag to a bull* – After the familiar assumption that red angers bulls; green is the color of Ireland, red of England (John Bull).

15.4499 (592:11). *peep-o'-day-boy's* – See 3.241n.

15.4501 (592:13). *The vieille ogresse with the dents jaunes* – See 3.232–33n.

15.4502–3 (592:14–15). *nibbling a quince leaf* – Quince is symbolic of temptation in the language of flowers.

15.4505 (592:17). *Socialiste!* – See 3.169–72n.

15.4506 (592:18). **DON EMILE PATRIZIO FRANZ RUPERT POPE HENNESSY** – See 15.1914n.

15.4507 (592:19). *two wild geese volant* – See 15.1915n.

15.4508–9 (592:21–22). *Werf those eykes . . . todos covered of gravy!* – Polyglot: “*Werf . . . eykes . . . footboden*” is garbled German: “Throw those disgusting ones to the ground at your feet.” “*Porcos*” (*puercos*), Spanish: “pigs”; *todos*, Spanish: “entirely, completely.” For “johnnyellows,” see 12.1255n.

15.4517 (593:4). *Green above the red* – “The Green Above the Red” is a song by Thomas Osborne Davis. First stanza: “Full oft when our fathers saw the Red above the Green, / They rode in rude but fierce array, with sabre, pike, and sgian [knife]. / And over many a noble town, and many a field of dead. / They proudly set the Irish Green above the English Red.”

15.4517 (593:4). *Wolfe Tone* – See 10.378n.

15.4522 (593:9). *De Wet* – See 8.435n.

15.4525–30 (593:12–17). **May the God above . . . a dove . . . our Irish leaders* – Dublin informants have identified this as a Fenian ballad, but we have been unable to locate a copy in print. The “dove / With teeth as sharp as razors” is a striking image of the Holy Ghost as Comforter.

15.4531–35 (593:18–22). **THE CROPPY BOY** . . . *country beyond the king* – See the song “The Cripple Boy” (11.39n), lines 25–26.

15.4536 (593:23). **RUMBOLD, DEMON BARBER** – After the title of George Dibdin Pitt’s (d. c. 1855) popular play *Sweeney Todd; the Demon Barber of Fleet Street* (1842). Todd’s trick barber chair delivers his victims to the cellar where he “polishes them off” with his razor, robs them, and delivers their bodies to be “made into veal pies at Mrs. Lovett’s in Bell Yard.” Needless to say, Todd and Mrs. Lovett get their melodramatic comeuppance in the course of the play. See 12.430n.

15.4538–39 (593:25–26). *cleaver purchased by Mrs Percy to slay Mogg* – In a spectacular trial, 1–3 December 1890, Mary Eleanor Wheeler (otherwise Mrs. Pearcy) was con-

victed of the murder of Mrs. Phoebe Hogg (not Mogg) and infant. The murder weapon (a cleaver) furnished one of the more lurid details of the trial.

15.4539–40 (593:26–28). *Knife with which Voisin . . . sheet in the cellar* – In October 1917 Louis Voisin, a French butcher living in London, murdered and dismembered Mrs. Emilienne Gérard. Part of her body was found in a meat sack in Regent Square, London; the remainder, in Voisin’s cellar. He went to the gallows.

15.4541–42 (593:29–30). *Phial containing arsenic . . . Seddon to the gallows* – In September 1912 Mr. and Mrs. Frederick Seddon of London were charged with murdering their lodger Miss Barrow after it was discovered that what appeared to be a natural death had really been caused by arsenic. Mrs. Seddon was sent to prison; Mr. Seddon was hanged for the crime.

15.4547 (594:5). *Horhot ho hray ho rhothor’s hest* – That is, “Forgot to pray for [my] mother’s rest”; see “The Cripple Boy” (11.39n), line 24.

15.4550 (594:8). *Mrs Bellingham* – See 15.1025n.

15.4550 (594:8). *Mrs Yelverton Barry* – See 15.1013n.

15.4550–51 (594:9). *the Honourable Mrs Merwyn Talboys* – See 15.1057n.

15.4555 (594:13–14). **Ten shillings a time. As applied to His Royal Highness* – That is, Rumbold has the king’s permission to sell pieces of the rope to interested spectators for souvenirs.

15.4562–64 (594:21–23). *On coronation day . . . beer and wine!* – See 1.300–305n.

15.4576 (595:5). *Ça se voit aussi à Paris* – French: “This [sort of thing] is also to be found in Paris.”

15.4576–77 (595:6). **But by saint Patrick!* – Horatio reproves Hamlet: “These are but wild and whirling words, my lord. HAMLET: I’m sorry they offend you. . . . HORATIO: There’s no offence, my lord. HAMLET: Yes, by Saint Patrick, but there is, Horatio, / And much offence too” (I.v.133–37).

15.4578–80 (595:7–9). *Old Gummy Granny* . . . *blight on her breast* – Caricatures the Poor Old Woman image of Ireland as a death's head; see 1.403n and 1.543–44n. Leprechauns are traditionally depicted as seated on toadstools, with sugarloaf hats, shaped like slightly curved cones. The potato blight was the immediate cause of the great Irish famine; see 2.269n; and cf. 15.1034–35n.

15.4582 (595:11). *Hamlet, revenge!* – The Ghost speaks to Hamlet: "If thou didst ever thy dear father love—HAMLET: O God! GHOST: Revenge his foul and most unnatural murder" (I.v.23–25).

15.4582–83 (595:11–12). *The old sow that eats her farrow!* – That is, Ireland, as Stephen remarks in *A Portrait*, chapter 5:A.

15.4585 (595:14–15). *the king of Spain's daughter* – From the nursery rhyme: "I had a little nut tree, / Nothing would it bear / But a silver nutmeg / And a golden pear; // The King of Spain's daughter / Came to visit me, / And all for the sake of / My little nut tree."

15.4586 (595:15). *alanna* – *A leanbh*, Irish: "My child, my darling."

15.4586 (595:15). *Strangers in my house* – See 9.36–37n.

15.4587 (595:16). *banshee* – *Bean sí*, Irish: a female spirit being and death messenger.

15.4587 (595:16). *Ochone!* – *Ochón*, Irish: "Alas!"

15.4587 (595:16–17). *Silk of the kine!* – See 1.403n.

15.4587–88 (595:17–18). *You met with poor . . . does she stand?* – See 3.259–60n.

15.4590 (595:20). *The hat trick!* – See 15.195n. Also, in cricket a bowler accomplishes the hat trick when he knocks over or captures by means of catches three or more wickets with successive deliveries.

15.4590–91 (595:20–21). *Where's the third person of the Blessed Trinity?* – Literally: "Where is the Holy Ghost?" Figuratively, since Stephen is the son and Ireland is present (in the person of Old Gummy Granny), "Where is the Church?"

15.4591 (595:21). *Soggarth Aroon?* – *Sagart a*

rún, Irish: "My Beloved Priest"; the title of a song by the Irish novelist John Banim (1798–1842). The song deals with the affection an Irish peasant feels for a patriot-priest. First stanza: "Am I a slave they say, Soggarth aroon? / Since you did show the way, Soggarth aroon, / Their slave no more to be, / While they would work with me, / Old Ireland's slavery, Soggarth aroon."

15.4591 (595:21–22). *The reverend Carrion Crow* – In Flaubert's *Madame Bovary* (1857), Part III, chapter 8, as Emma Bovary is dying from arsenic poisoning, Homais, the self-styled village "philosopher," "as was due to his principles compared priests to ravens [carrion-crows] attracted by the smell of death." The carrion crow also figures in a nursery rhyme, "Heigh-ho, the Carrion Crow": "A carrion crow sat on an oak, / . . . / Watching a tailor shape his cloak, / . . . / . . . // Wife! bring me my old bent bow, / . . . That I may shoot yon carrion crow; / . . . // The tailor he shot, and missed his mark, / . . . / And shot his own sow quite through the heart." As a further irony, Stephen's question evokes a bird symbolic of death instead of the dove, the traditional symbol for the Holy Ghost.

15.4602 (596:10). **a proBoer* – As many Irish were; see 8.434n.

15.4606–7 (596:14–16). *We fought for you . . . Honoured by our monarch* – The first and second battalions of the Royal Dublin Fusiliers did campaign for the British in South Africa during the Boer War; they were singled out for special praise by Queen Victoria on St. Patrick's Day in 1900, when the queen announced her intention of raising a regiment of Irish guards to be added to the Household Brigade in honor of the loyal Irish troops in South Africa. "Missile troops" is obsolete for infantry armed with rifles (as is "fusiliers"). It is notable that Irish regiments fighting for the British were balanced by Irish brigades that fought on the side of the Boers.

15.4611 (596:20). *pentice* – That is, like a penthouse, projecting over something.

15.4612 (596:21–22). *Turko the terrible* – See 1.258n.

15.4612–14 (596:22–23). *in bearskin cap . . . chevrons and sabretache* – The uniform of an officer in the Royal Dublin Fusiliers; see 5.66–68n.

15.4615–16 (596:24–25). *the pilgrim warrior's sign of the knights templars* – The Knights Templar (the Knighthood of the Temple of Solomon) were a monastic and militant order founded in 1118 to protect Christians on pilgrimage to Jerusalem. The traditions of Freemasonry hold that modern Masons are the heirs apparent of the Knights Templar, and the Pilgrim Warrior's Sign indicates a readiness for militant action in support of the ideals of brotherhood. To become a Knight Templar in Freemasonry one must be a Royal Arch Mason; see 15.3461n.

15.4618 (596:27). *Rorke's Drift* – See 15.780–81n.

15.4618 (596:27). *Up, guards, and at them!* – What the duke of Wellington was supposed to have said at a critical juncture during the battle of Waterloo; Wellington himself claimed that while he did not say that, he might have ordered the devastating counterattack by saying “Stand up, Guards” and then giving their commanding officers the order to attack.

15.4618–19 (596:28). **Mahar shalal hashbaz* – Hebrew: “Make haste to the prey” or “Fall upon the spoils.” Isaiah is commanded to write these words on “a great roll” (Isaiah 8:1) and to give this name to his second son (8:3) as a prophetic reminder that the Assyrians will despoil Israel. In Freemasonry the words are used symbolically to suggest the readiness for action that is the ideal characteristic of a Masonic Knight Templar.

15.4621 (596:5). *Erin go bragh! – Éire go brách*, Irish: “Ireland until Judgment [day]!”; an Irish battle cry and the title of an anonymous Irish song. Chorus: “Oh then his shillelah he flourishes gaily, / With rattle 'em, battle 'em, crack and see-saw, / Och, liberty cheers him, each foe, too, it fears him, / While he roars out the chorus of Erin-go-Bragh!”

15.4630 (597:6). *Garryowen* – See 12.120n.

15.4630 (597:6). *God save the king* – See 8.4n.

15.4634 (597:10). *The brave and the fair* – Echoes a phrase in the opening lines of John Dryden's “Alexander's Feast; or the Power of Music; an Ode in Honor of St. Cecilia's Day” (1697), lines 15 and 19: “None but the brave deserve the fair.” The ode was set to music by Jeremiah Clarke (1669–1707), by Thomas Clayton (1711), and (its most famous treatment) by Handel (1736).

15.4638 (597:15). **saint George* – (d. 303), the dragon-slaying patron saint of England and the nation's spiritual leader in battle. “Follow your spirit, and upon this charge / Cry ‘God for Harry, England, and St. George!’” (Henry V to his troops before Harfleur in Shakespeare's *Henry V* III.i.33–34).

15.4641–42 (597:17–18). *The harlot's cry from . . . Ireland's windingsheet* – After William Blake's “The Auguries of Innocence” (c. 1803), lines 115–16. Stephen substitutes “Ireland” for Blake's “England.”

15.4648–49 (597:25). *woman, sacred life-giver* – The phrase is characteristic of the way Michelet idealized Woman; see 3.167n.

15.4655–56 (598:6–7). *White thy fambles . . . quarrons dainty is* – See 3.381–84n.

15.4660 (598:11). *Dublin's burning! . . . On fire, on fire!* – See 15.172n.

15.4661ff. (598:12ff.). *Brimstone fires spring up . . .* – This stage direction describes an Armageddon, the great battle that is to destroy the world as prelude to the Last Judgment. The Black Mass at the end of the stage direction is appropriate, since Armageddon marks the climactic appearance of the Antichrist. On another level the scene is an anachronistic vision of Dublin during the Easter 1916 Uprising. A group of militant idealists, convinced that England's promise to Ireland of Home Rule after World War I was doomed to be broken, seized the General Post Office and ignited a general revolt in Dublin that raged through several days of street fighting, in the course of which the English overreacted and reduced the rebel strongholds with field artillery and Gatling guns.

15.4665 (598:16). *Pikes clash on cuirasses* – In the Rebellion of 1798, the Irish peasantry, poorly armed with (among other even less effective weapons) the traditional pike, was pitted against heavy cavalry well protected by cuirasses, a type of body armor.

15.4669 (598:21). *The midnight sun is darkened* – In the description of the Crucifixion: “And the sun was darkened, and the veil of the temple was rent in the midst” (Luke 23:45).

15.4670–72 (598:22–24). *The earth trembles . . . arise and appear to many* – In the de-

scription of the aftermath of the Crucifixion: "and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27:51–53). For Prospect Cemetery, see p. 104; for Mount Jerome Cemetery, see 6.513n. The risen dead are already dressed for the Last Judgment, which Jesus describes (Matthew 25:31ff.) as a separation of the "sheep from the goats"—"the sheep on his right hand" to "inherit the kingdom prepared for you from the foundation of the world"; the goats "on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

15.4676–77 (598:29–30). *Factory lasses with . . . Yorkshire baraabombs* – See 10.1242n.

15.4678–79 (598:32–33). *Laughing witches in red . . . air on broomsticks* – In Robert Burns's poem "Tam o' Shanter" (1791), the hero is a drunken farmer who stumbles upon "Warlocks and witches in a dance!" (line 115), presided over by the devil in the shape of a shaggy dog. Coffins open (line 125); the "holy table" (altar) is defiled with a murderer's bones, dead babies, etc. (lines 130–42); the old women strip to their "sarks" (shirts) the better to dance, and Tam is on the verge of having his stomach turned (line 162) but is "bewitched" (line 183) by one "winsome wench" (line 164) in a "cutty sark" (short shirt) (line 171). His excitement gets the better of him and he shouts, "Weel done, Cutty-sark!" (line 189), revealing his presence and setting the witches in pursuit of him. He escapes because the witches cannot follow him over running water, though one of the witches manages to snatch the tail off his horse. See 4.513–14 (69:12–13).

15.4680–81 (598:33–34). **It rains dragons' . . . up from furrows* – Walter Hussey Burgh (1742–83), an Irish statesman and orator famous for his "power of stirring the passions," said in a speech in the Irish Parliament (1779): "Talk not to me of peace. Ireland is not at peace. It is smothered war. England has sown her laws as dragon's teeth, and they have sprung up as armed men." The allusion is to the Greek myth about Cadmus, the founder and king of Thebes. In the course of his wanderings he encountered and killed a dragon, whereupon Athena counseled him to sow its teeth in a field; armed men sprang up and immediately began to kill each other until only five were left. These five joined Cadmus in founding Thebes.

15.4681–82 (599:1). *the pass of knights of the red cross* – A password that identifies them as having been admitted to the Masonic degree Knight of the Red Cross (preliminary to that of Knight Templar). The Knights of the Red Cross are also known as the Knights of Babylon as a reflection of their mystic identity with the Jews who rebuilt Jerusalem and the temple after the Babylonian captivity; see 15.3461n and 15.4615–16n.

15.4682 (599:2). *Wolfe Tone* – See 10.378n.

15.4683 (599:2). *Henry Grattan* – See 7.731n.

15.4683 (599:3). *Smith O'Brien* – See 6.226n.

15.4683 (599:3). *Daniel O'Connell* – See 2.269n.

15.4684 (599:3). *Michael Davitt* – (1846–1906), the Irish patriot and politician who organized the Land League (1879) and who was instrumental in helping Parnell to fuse the two major political issues of the 1880s, Land Reform and Home Rule.

15.4684 (599:4). *Isaac Butt* – See 7.707n.

15.4684 (599:4). *Justin McCarthy against Parnell* – A "real" contest, since the Irish writer and politician Justin McCarthy (1830–1912) led the majority anti-Parnellite wing of the Irish party after the Great Split over Parnell's leadership in 1890. McCarthy resigned his leadership in 1896.

15.4685 (599:4–5). *Arthur Griffith* – See 3.227n.

15.4685 (599:5). *John Redmond* – (1856–1918), an Irish politician who supported Parnell at the Great Split in 1890 and who worked to rally his broken party through the 1890s until it was reunited under his leadership in 1900.

15.4685 (599:5). *John O'Leary* – (1830–1907), characterized by Yeats in 1913 as the last representative of "Romantic Ireland." O'Leary began his career as a political radical with the Young Irelanders in 1848 and continued with the Fenians as editor of their paper, *The Irish People*. Deported in 1871, he was allowed to return in 1885, after which he was active in the literary movement and in radical politics.

15.4686 (599:6). *Lord Edward Fitzgerald* – See 10.785–86n.

15.4687 (599:7). *The O'Donoghue of the Glens* – A Celtic and Catholic family of Irish gentry who were an exception since they were not displaced or suppressed by English rule but continued to flourish in the wilds of County Kerry in southwestern Ireland until the beginning of the nineteenth century.

15.4688 (599:8–9). *the centre of the earth* – In Dante's *Inferno*, canto 34, the nethermost pit of hell, which contains the souls of those "who betrayed their masters and benefactors," notable among them Judas and, at the center, Satan.

15.4688–89 (599:9). *the field altar of Saint Barbara* – This legendary saint is associated with Heliopolis in Egypt or Nicomedia in Asia Minor. The daughter of a rich heathen, she was held in a tower by her father lest she be married without his permission. She was converted to Christianity and baptized during her father's absence. Once converted, she realized that her tower only had two windows, so she had a third cut that there might be one for each person of the Trinity. Her father was so outraged by her conversion that he delivered her up to public torture and finally beheaded her himself. On his way home he was struck down by a bolt of lightning out of a clear sky; thus St. Barbara became the patron saint of artillerymen, soldiers, and firefighters (also of architects). Her intercession was invoked as protection against lightning, explosives, and fire, and against accident and sudden death. Her central attribute is the three-windowed tower, and she was the only female saint to bear the attribute of the sacramental cup and wafer. The field altar appropriately bears her name as patron saint of those in battle.

15.4689–90 (599:9–10). *Black candles rise from its gospel and epistle horns* – Black candles are appropriate, since a Black Mass is about to be celebrated and black is Satan's color. The Black Mass in worship of Satan is associated with the witches' Sabbath and is performed as an elaborate series of inversions and perversions of the Christian Mass. It is traditionally performed on Thursday, possibly because the first mass (the Last Supper) occurred on Thursday, possibly because that supper was prelude to Judas's betrayal. The gospel side of the altar is on the congregation's left, where the Gospels are read; the epistle side is on the right.

15.4690 (599:11). *the tower* – Not only the Martello tower associated with Stephen, Mulligan, and Haines, but also St. Barbara's central attribute.

15.4691–93 (599:12–14). *On the altarstone . . . her swollen belly* – Black Mass is traditionally celebrated with the body of a naked woman as the altar. As "goddess of unreason," she is the inversion of the "Goddess of Reason," an abstraction set up in 1793 by the French Revolutionists to take the place of the Christian God as the supreme deity.

15.4693–94 (599:14–15). *Father Malachi O'Flynn . . . back to the front* – For Malachi, see 1.41n and 9.492n; for Father O'Flynn's reputation as a maker of fools, see 8.707n; the comic reversals of his costume follow the Black Mass emphasis on reversal; for the two left feet, see 15.2572–73n.

15.4695 (599:16–17). **The Reverend Mr Hugh C Haines Love M.A.* – See 1.49n and 10.437–38n.

15.4699 (599:21). *Introibo ad altare diaboli* – Latin: "I will go up to the devil's altar." Cf. 1.5n.

15.4701 (599:23). *To the devil which hath made glad my young days* – The Protestant Reverend Love responds as server in this Black Mass; cf. 1.5n.

15.4703 (599:25). *a blooddripping host* – The Black Mass is celebrated with blood, as against the wine that is transubstantiated into blood in the Christian Mass.

15.4703 (599:26). **Corpus meum* – Latin: "My body." As the priest begins that phase of the Mass called the Consecration, he repeats what Jesus said at the Last Supper: "Take it, all of you, and eat of it, for this is my body."

15.4707/12 (599:31/600:3). *THE DAMNED/ THE BLESSED* – Are separated as they are to be at the Last Judgment, "When the Son of man shall come in his glory." See Matthew 25:31–46.

15.4708 (599:32). *Htengier . . . Aiulella!* – An inversion of "Alleluia, for the Lord God Omnipotent reigneth." Revelation describes the course of the Last Judgment: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6).

15.4711 (600:2). *Dooooooooooooog!* – As "dog," an inversion of *God*.

15.4718 (600:9). Kick the Pope – One version of this Orange faction chant is a nagging street rhyme, “Tooral, looral, kick the Pope; / Hang him up wi’ taury rope” (Leslie Daiken, *Out Goes She; Dublin Street Rhymes* [Dublin, 1963], p. 20). The “pope” is also Orangeman slang for a football, and “Kick the pope” for the ritual of kicking it around a field to taunt the Catholic Green.

15.4718 (600:9–10). Daily, daily sing to Mary – A Catholic hymn, “Omni die dic Mariae,” called St. Casimir’s hymn; as translated by Father Bittlestone: “Daily, daily sing to Mary, / Sing my soul, her praises due, / All her feasts, her actions worship, / With the heart’s devotion true. / Lost in wond’ring contemplation, / Be her majesty confess’d: / Call her Mother, Call her Virgin, / Happy Mother, Virgin blest.”

15.4726 (600:22). dialectic, the universal language – In contrast to Stephen’s proposal, “So that gesture . . . would be a universal language” (15.105–6 [432:18–19]).

15.4730 (600:26). Exit Judas. Et laqueo se suspendit – Latin: “Judas left. And went and hanged himself.” The last three Latin words quote Matthew 27:5 (Vulgate); the rest of Stephen’s remark renders the sense of that passage.

15.4735 (601:5). This feast of pure reason – Alexander Pope, in *The First Satire of the Second Book of Horace Imitated* (1733), celebrates withdrawal from “all the distant Din that World can keep” into his “grotto . . . / There, my Retreat the best Companions grace, / Chiefs, out of War, and Statesmen, out of Place. / There St. John mingles with my friendly Bowl, / The Feast of Reason and the Flow of Soul” (lines 123–28). Henry St. John, Viscount Bolingbroke (1678–1751), was a controversial English statesman, orator, and author and a friend of Pope.

15.4737 (600:17). acushla – *A chuisle*, Irish: “O pulse”; a term of endearment.

15.4737–38 (600:17). At 8:35 a.m. you will be in heaven – Cf. Stephen’s riddle (2.102–7 [26:33–38]). Executions in the British Isles were traditionally scheduled for 8:00 A.M.

15.4738 (600:17–18). Ireland will be free – Old Gummy Granny is speaking as a caricature of the Shan Van Vocht; see 1.543–44n.

15.4752 (601:19). Carbine in bucket! – Mili-

tary command. A “bucket” is the leather holster in which a cavalryman keeps his carbine (or lance).

15.4763 (602:6). the coward’s blow – A blow struck to provoke someone else to fight or be considered a coward.

15.4793–94 (603:13–14). *Bennett’ll shove you in the lockup – That is, Sergeant Major Bennett (see 10.1133–34n) would impose military punishment on a soldier who got in trouble with the civilian authorities.

15.4809 (604:3). sprung – Slang for exhausted or drunk.

15.4826 (604:22–23). wipe your name off the slate – That is, don’t put him in charge (under arrest); to charge a drink in a bar is to put a man’s name on a slate.

15.4827 (604:23–24). with my tooraloom tooraloom – See 5.13–16n.

15.4861–62 (606:6–7). Two commercials that were standing fizz in Jammet’s – That is, two salesmen who were buying champagne for the other customers; for Jammet’s, see 13.900n.

15.4864 (606:9–10). Behan’s car – Significance unknown.

15.4866 (606:12). just going home by Gardiner street – This is plausible, since Gardiner Street slants north-northwest from the Custom House near the mouth of the Liffey and passes just west of “nighttown”; it would be Bloom’s logical route home from east-central Dublin.

15.4868 (606:15). the mots – See 10.1142–43n.

15.4884 (607:2). Cabra – A small suburban district about two miles northeast of central Dublin; one of the residential waystations on Stephen’s family’s decline. *Thom’s* 1904 lists no. 7 St. Peter’s-terrace in Phibsborough (Cabra) under a Mr. John Joyce.

15.4886 (607:4). Sandycove – Where the Martello tower that Stephen has been sharing with Mulligan is located.

15.4926 (608:18). The name if you call. Somnambulist – After the common assumption that a sleepwalker may be safely aroused if he is

gently called by his first name or an intimate nickname.

15.4930 (608:23). *Black panther. Vampire* – Haines's dream and Stephen's translation of Hyde's poem (3.397–98n) are obvious; cf. 9.1214n.

15.4932–33 (608:26–27). *Who . . . drive . . . wood's woven shade?* – Here and below, Stephen is reciting Yeats's "Who Goes with Ferugus"; see 1.239–41n.

15.4951–52 (609:13–14). *swear that I will . . . art or arts* – This is from a version of the oath of secrecy required of all Freemasons as a condition of initiation into a lodge.

15.4953–54 (609:15–17). *in the rough sands . . . ebbs . . . and flows* – Source unknown.

15.4956 (609:19). *secret master* – The fourth degree in the Ancient and Accepted Scottish Rite of Freemasonry; the first of the so-called "Ineffable Degrees" (those principally engaged in contemplation of "the Ineffable Name [of the Deity]"). In the ritual of Freemasonry, "the true secret is just that which eternally surrounds you, but is seen by none, although it is there for all eyes to see."

15.4957 (609:20). *a fairy boy of eleven, a changeling* – In Celtic folklore, fairies plagued human beings by kidnapping particularly handsome and promising babies and leaving difficult and unresponsive (or cantankerous) fairy children in their places.

15.4957–58 (609:21). *an Eton suit* – See 6.76n.

15.4958 (609:21). *glass shoes* – In the fairy tale, Cinderella is transformed by her fairy godmother from a kitchen drudge into a princess in resplendent costume complete with glass shoes. One of the shoes is left behind at the ball when midnight strikes, and Cinderella's finery is replaced by her drudge's rags, but it is the fit of this shoe that enables the prince to identify Cinderella and rescue her from her slavery.

15.4959–60 (609:22–23). *He reads from right . . . kissing the page* – That is, in the attitude of a devout young Jewish scholar; compare with Bloom's memory of his father reading the *Haggadah* (7.206–7 [122:19–21]). The question of which sacred book Rudy is reading has been

worried to little avail; it could be any Jewish religious text with the name of God in it.

15.4965–66 (609:29). *diamond and ruby buttons* – In the language of gems, the diamond has the power of making men courageous and magnanimous and of protecting them from evil spirits. The ruby is symbolic of a cheerful mind, and it works as a preservative of health and as an amulet against poison, sadness, and evil thoughts.

15.4966–67 (609:30). *slim ivory cane . . . white lambkin* – These objects, together with the "bronze helmet" (15.4958 [609:22]), suggest that Rudy appears in the role of Hermes (Mercury). Hermes' attributes are a hat with a wide brim . . . ; sandals which carried him swiftly on sea or land [see 4.240–42n]. . . . and the herald's staff given him by Apollo, which in early art was adorned with white ribbons, but later twined with two serpents" (Clara Erskine Clement, *A Handbook of Legendary and Mythological Art* [Boston, 1881], p. 458). In ancient Rome, an ivory cane (*scipio eburneus*) was awarded to and carried by persons of distinction or royal authority. The "lambkin" is another of Hermes' attributes, since he was frequently represented as a shepherd with a single animal from his flock. In *The Odyssey*, when Hermes intercepts Odysseus as Odysseus approaches Circe's palace, he is described as "a boy whose lip was downy," and Odysseus says, "He took my hand and spoke as though he knew me" (10:278ff.; Fitzgerald, p. 185). See headnote to this episode, p. 452; and cf. 15.212–13n.

In the Old Testament/Jewish context suggested by Rudy's reading, the lamb is the "dominant sacrificial victim," symbolizing "innocence and gentleness"; it functions as "the central symbol of sacrifice in Passover." In the New Testament/Christian context Jesus is "the Lamb of God" (*The Interpreter's Dictionary of the Bible* [New York, 1962], s.v. "Lamb," vol. 3, pp. 58–59; see 15.235–36n and 15.289n. The "violet bowknot" on Rudy's cane finds its source in Catholic liturgy, where violet is the color of penitence and of the penitential seasons of Advent and Lent. In view of Rudy's name (from Old German *hrothi*, "fame," and *vulf*, "wolf"), the Biblical associations also suggest Isaiah's vision of "the peaceable kingdom" (11:1–10) when "The wolf shall dwell with the lamb," a passage read during Joyce's time in the mass for the first Tuesday in Advent. (For the biblical and liturgical citations in this note I am indebted to Joan Keenan.)