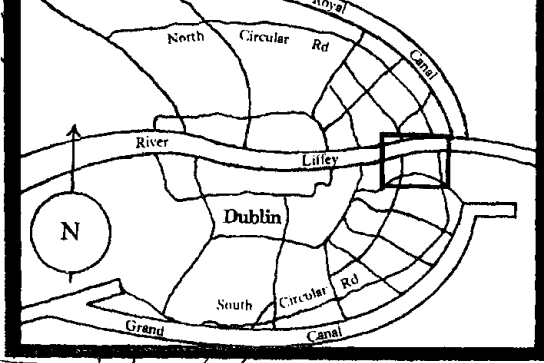


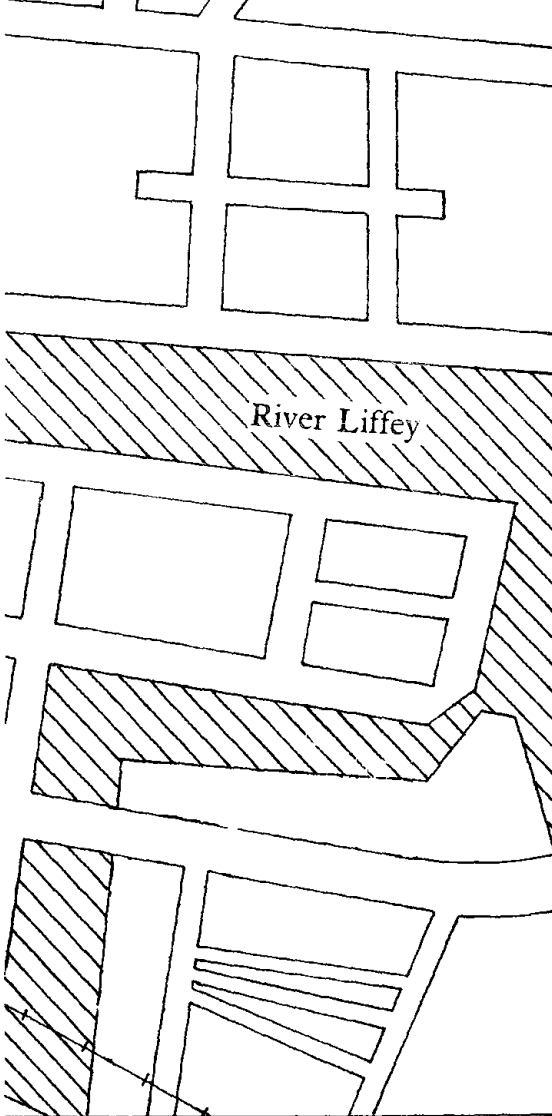
EPISODE 14. *Oxen of the Sun*



## EPISODE 14

### *Oxen of the Sun*

(14.1-1591, PP. 383-428)



**Episode 14: *Oxen of the Sun*, 14.1-1591 (383-428).** In Book 12 of *The Odyssey*, Odysseus and his men sail from Circe's island; they pass the Sirens, run the gamut of Scylla and Charybdis, and at nightfall are coasting the island of the sun-god Helios (Trinacria, modern Sicily). Both Circe and Tiresias have warned Odysseus to avoid the island and particularly to avoid harming the cattle sacred to Helios. But the crew, led by Eurylochus, refuse to spend the night at sea; Odysseus asks them to swear that they will not touch the sacred cattle, and when they agree, he reluctantly lands on the island. However, adverse weather maroons them on the island, and finally their provisions are exhausted. Odysseus goes inland to pray for relief but falls asleep. In the meantime, Eurylochus convinces the crew to forswear their oath, and they slaughter enough cattle for a six-day feast. Odysseus was in despair when he returned, but nothing could be done. On the seventh day, in deceptively fair weather, they embark. But Lampote has warned her father, Helios, who has appealed to Zeus. Zeus has promised retribution, and when the ship leaves the island, he makes good his word, destroying ship and crew with a lightning bolt and thus fulfilling the prophecies of Circe and Tiresias. Odysseus, once more frustrated and now condemned to further delay in his voyage home, lashes the mast and keel of his shattered ship together and endures the voyage through the whirlpool of Charybdis and past Scylla's rock. He is beached in exile on Calypso's island.

Time: 10:00 P.M. Scene: the National Maternity Hospital, 29-31 Holles Street, Dublin. Organ: womb; Art: medicine; Color: white; Symbol: mothers; Technique: embryonic development.<sup>1</sup> Correspondences: *Trinacria* [the island of the sun-god Helios, modern Sicily]—the hospital; *Lampote* and *Phaethusa* [daughters

of Helios entrusted with guarding the sacred cattle]—the nurses; *Helios*—Horne [Doctors Andrew J. Horne and Patrick J. Barry were the masters of the National Maternity Hospital in Holles Street in 1904]; *Oxen*—fertility; *Crime* [killing the oxen]—fraud [in the formal sense of breaking a vow].

The Linati schema lists as additional Persons: "Helios Hyperion" [Son and father together on one line];<sup>2</sup> Jove (Zeus), and Ulysses.

**Style: 14.1-6 (383:1-8).** \***Deshil Holles Eamus . . . boyaboy hoopsa** – Stuart Gilbert (James Joyce's "Ulysses" [New York, 1952], p. 296) says that this episode "begins with a set of three incantations, in the manner of the *Fratres Arvales*." The Arval Brethren were a Roman company of priests, twelve in number, whose principal function was to conduct public ceremonies in honor of the Roman goddess of plenty and fertility. An integral part of these ceremonies was the "Arval Hymn" (c. 218 A.D., discovered late nineteenth century). Each of the first five lines of the hymn was repeated three times; the final *Triumphe* ("Hurrah," "Hoopsa") was repeated six times. Translation: "Aid us, Lares / Nor suffer pestilence or destruction to come upon the people. / Be thou satiate, fierce Mars. / Leap over the Threshold! Halt! Beat [the ground]! / Call alternately the heroes all. / Aid us Mars. / Hurrah!"

**14.1 (383:1).** **Deshil Holles Eamus** – "Deshil" after the Irish *deasil*, *deisiol*: turning to the right, clockwise, sunwise; a ritual gesture to attract good fortune, and an act of consecration when repeated three times (P. W. Joyce, *A Social History of Ancient Ireland* [London, 1913], vol. 1, p. 301). "Holles" is Holles Street; the National Maternity Hospital stands on the corner of Holles Street and Merrion Square North. *Eamus*, Latin: "Let us go."

**14.2 (383:3-4).** **Send us bright one . . . quickening and wombfruit** – An invocation to the sun as a source of fertility. "Hornhorn" suggests Dr. Andrew J. Horne, one of the two masters of the Hospital; it also suggests the horned cattle of the sun-god. See also 11.23n.

**14.5 (383:7).** \***Hoopsa boyaboy hoopsa!** – The cry with which a midwife celebrates the

<sup>1</sup> In structure this episode is a series of imitations of prose styles presented in chronological sequence from Latin prose to fragments of modern slang. Joyce remarked (jocosely?) in a letter to Frank Bugden, 20 March 1920, that "Bloom is the spermatozoon, hospital the womb, the nurses the ovum, Stephen the embryo." In effect, the sequence of imitations is a sustained metaphor for the process of gestation; Joyce would have assumed that in that process ontogeny (the development of the individual organism) recapitulates phylogeny (the evolutionary history of the species)—what Joyce called "the periods of faunal evolution in general" [*Letters* 1:140]; thus the development of the embryonic artist's prose style recapitulates the evolution of prose style in literary history. The stylistic imitations are noted below as "Style" with a brief description of the style being imitated.

<sup>2</sup> *Helios Hyperion*: in Greek myth, Hyperion is a Titan, the son of Gaia and Uranus and the father of Helios. In later myth Hyperion is identified with Apollo as the god of manly beauty.

birth of a male child as she bounces it to stabilize its breathing.

**Style: 14.7–32 (383:9–39). Universally that person's . . . ever irrevocably enjoined?** – An imitation of the Latin prose styles of the Roman historians Sallust (86–34 B.C.) and Tacitus (c. 1555–120 A.D.). The manner of this passage suggests a literal translation, without Anglicization of word usage and syntax.

**14.16 (383:20–21). omnipollent** – “Pollent,” from the Latin *pollens*, is rare for powerful.

**14.19 (383:24). lutulent** – Rare: “muddy, turbid, thick.”

**14.25 (383:30–31). inverecund** – Rare: “Immodest.”

**14.29–32 (383:35–39). that evangel simultaneously . . . ever irrevocably enjoined** – “Evangel” would suggest the message or news of the Christian dispensation, but here it seems to have the more general meaning “message of God” to Adam and Eve (and hence all humankind): “Be fruitful, and multiply, and replenish the earth, and subdue it” (Genesis 1:28). The message is repeated (to Noah) in Genesis 9:1, 7 and (to Israel as a promise) in Leviticus 26:9. Leviticus 26:14ff. counters with the curse of destruction to those disobedient to this promise and injunction. See 8.33n.

**Style: 14.33–59 (383:40–384:31). It is not why therefore . . . had been begun she felt** – After the style of medieval Latin prose chronicles, again with the effect of a literal translation that does not Anglicize word usage and syntax.

**14.35 (383:42–384:1). the art of medicine shall have been highly honoured** – Ireland has an impressive history of accomplishments in medicine that dates from as early as the fifteenth century. This traditional commitment to medicine was particularly strong in the eighteenth century.

**14.36 (384:2). sweating chambers** – Or sweating houses, in which sweat was induced by hot air or steam; an ancient and traditional Irish cure, particularly for rheumatism (P. W. Joyce, *A Social History of Ancient Ireland* [London, 1913], vol. 1, pp. 625–26).

**14.37 (384:2–3). the O'Shiels** – A family of physicians that served the Mahoneys of Oriel. The most famous member of the family was

Eoghan (Owen) O'Shiel, physician-in-chief to the armies of the Kilkenny Confederation in its campaigns for King Charles I and the House of Stuart against parliamentary forces (1642–50).

**14.37 (384:3). the O'Hickeys** – The Irish root of Hickey means “healer”; a family of hereditary physicians to the O'Briens of Thomond.

**14.37 (384:3). the O'Lees** – A family of hereditary physicians to the O'Flahertys of Connacht. The family produced a complete manual of medical studies in both Irish and Latin in the fifteenth century.

**14.39 (384:5–6). trembling withering** – St. Vitus's dance or chorea.

**14.39–40 (384:6). loose boyconnell flux** – “Loose flux” can be either a hemorrhage or severe diarrhea. “Boyconnell” is unknown.

**14.41–46 (384:8–13). a plan was by them adopted . . . from all accident possibility removed** – The “plan” was the establishment of maternity hospitals. The first maternity hospital in the British Isles was the Rotunda Hospital for the Relief of Poor Lying-in Women in Dublin. It was opened “in George's Lane, 15 March 1745, was incorporated by Royal Charter 1756 and was opened in Rutland [now Parnell] Square for the reception of patients, 8th December, 1757.” In 1904 it was “the largest chartered Clinical School of Midwifery and Gynaecology in the United Kingdom” (*Thom's* 1904, p. 1380).

**14.57–58 (384:28). that they her by anticipation went seeing mother** – The National Maternity Hospital not only admitted “midwifery cases” but also conducted a dispensary and attended women “in their own homes, during their confinement, at all hours if notice was given at the Hospital” (*Thom's* 1904, p. 1381).

**Style: 14.60–106 (384:32–386:4). Before born babe bliss had . . . sorrowing one with other** – Imitates the style of Anglo-Saxon rhythmic alliterative prose, a style associated with Aelfric (c. 955–1022), the leading prose writer of his period. In his stylistic effects Aelfric was following a fashion of his time, one established in Latin prose in the tenth century and then carried over into Anglo-Saxon composition. The alliteration was also associated with Anglo-Saxon poetry, in which it was the dominant sound effect.

**14.67 (384:39).** *sejunct* – Obsolete for “se-joined”: separated.

**14.71 (385:3).** *Some man that wayfaring was* – This line and the passage that follows (to 14.106 [386:4] sorrowing one with other) echo “The Wanderer,” an Anglo-Saxon elegiac lament preserved in the *Exeter Book* (copied c. 975). The speaker of the poem, “deprived of my homeland, far from dear kinsmen,” is a wanderer, an “earth-walker,” in search of a new lord and hall. He moves through a perpetual winter, contemplates an endless sea voyage, and speaks his cares only to himself: “There is now none of the living to whom / I dare clearly say my heart’s thought.” In the second half of the poem the speaker turns from his personal lament to philosophize on “all the life of men—with what terrible swiftness they forgo the hall-floor, bold young retainers. . . . So the Creator of men’s generations laid waste this dwelling-ground.” The poem concludes with the assertion that the “wise in heart” never utters “too quickly the passion of his breast” and seeks his “support from the Father in heaven, where for us the only stronghold stands.” At the line “Some man that wayfaring was,” the first month of pregnancy apparently begins.

**14.72 (385:4).** *Of Israel’s folk* – Recalls the Wandering Jew; see 9.1209n.

**14.74 (385:7).** *Of that house A. Horne is Lord* – Andrew J. Horne was one of the two masters of the National Maternity Hospital in 1904. Patrick J. Barry was the other.

**14.74 / 77–78 (385:7 / 11).** *Seventy beds / in twelve moons thrice an hundred* – *Thom’s* 1904 (p. 1381) on the National Maternity Hospital: “This Hospital, reopened in 1894, contains 69 beds; there were 1,500 midwifery cases treated during the past year, and over 4,000 attendances at the Dispensary.”

**14.75–76 (385:9).** *so God’s angel to Mary quoth* – In the Annunciation (Luke 1:26–38), the Archangel Gabriel announces the birth of Jesus to the Virgin Mary.

**14.81 (385:15).** *swire ywimpled* – “Swire” is Anglo-Saxon for the neck or throat; “ywimpled” is Middle English (in Chaucer) for “covered with a wimple.”

**14.81 (385:16).** *levin* – Archaic (from Anglo-Saxon): “lightning.”

**14.82–83 (385:17–18).** *God the Wreaker . . . water for his evil sins* – In Genesis, God determines to destroy mankind (excepting Noah and his family) “for all flesh had corrupted his way upon the earth” (Genesis 6:12). In *The Odyssey* when Odysseus and his crew are marooned on Helios’s island by storms, Odysseus suspects “the power of destiny devising ill” (12:295; Fitzgerald, p. 231); his suspicion seems to be confirmed by the gods’ failure to intervene to allow him to depart the island. His men’s violation of the sun-god’s cattle then prepares for the entry of Zeus, “the Wreaker,” when they finally do depart.

**14.84 (385:19).** *rathe* – Obsolete (from Anglo-Saxon): “quickly, speedily.”

**14.85 (385:20).** *thatch* – Obviously roof, but also slang for female genitalia.

**14.86 (385:23).** *stow* – Obsolete (from Anglo-Saxon): “place.”

**14.87–88 (385:24–25).** *over land and seafloor . . . long outwandered* – Odysseus was fated to be absent from home for twenty years: ten years in the Trojan War and ten years of wandering. This may also suggest the beginnings of life in the sea, the beginning of the process of “faunal evolution”; see p. 408, n. 1.

**14.88 (385:25).** *townhithe* – “Hithe” is archaic (from Anglo-Saxon) for a port or haven.

**14.94 (382:32).** *O’Hare Doctor* – See 13.961n.

**14.95 (385:33).** *grameful* – Archaic (from Anglo-Saxon): “full of grief or sorrow.”

**14.98 (385:36).** *algate* – Obsolete or dialect: “always.”

**14.100 (385:38).** *housel* – Archaic (from Anglo-Saxon): “the Eucharist,” or the act of administering or receiving it (in this context: “in extreme unction”).

**14.100 (385:39).** *sick men’s oil to his limbs* – Anointing with holy oil is part of the sacrament of extreme unction.

**14.101 (385:40).** *nun* – In preference to “nurse” because *nun* derives from Latin through Anglo-Saxon whereas *nurse* enters Middle English from Old French. Nurse Callan does not belong to a religious order; the Na-

tional Maternity Hospital was a secular institution.

**14.102 (385:41). \*Mona Island** – An ancient name for Anglesey, an island county in north-western Wales, a popular health resort in 1904.

**14.102 (385:42). bellycrab** – Cancer of the stomach.

**14.103 (385:42). Childermas** – 28 December, Holy Innocents Day, observed in commemoration of the children slain by Herod in Bethlehem; see Matthew 2:16–18.

**14.105 (386:3). wanhope** – Archaic: “want of hope; despair.”

**Style: 14.107–22 (386:5–386:22). Therefore, everyman, look to that . . . chiding her childless** – Middle English prose. The opening paragraph echoes the opening speech of the medieval morality play *Everyman* (c. 1485). The Messenger announces the play’s action and message: “The story saith: Man, in the beginning / Look well, and take good heed to the ending, / Be you never so gay. / You think sin in the beginning full sweet, / Which in the end causeth the soul to weep, / When the body lieth in clay. / Here shall you see how fellowship and jollity, / Both strength, pleasure, and beauty, / Will fade from thee as a flower in May. / For ye shall hear how our Heaven-King / Calleth Everyman to a general reckoning” (lines 10–20).

**14.108 (386:6). every man that is born of woman** – Echoes Job 14:1: “Man that is born of woman is of few days, and full of trouble.”

**14.108–10 (386:7–8). as he came naked forth . . . go as he came** – Paraphrases Job 1:21: “Naked came I out of my mother’s womb, and naked shall I return thither.”

**14.114 (386:13). unneth** – That is, “uneath,” obsolete: “not easy; difficult, hard.”

**14.121–22 (386:21). Nine twelve bloodflows** – In other words, approximately nine years of menstruating. The implication is that Nurse Callan was at the hospital when the Blooms lived in Holles Street some nine years before. The reminder of menstruation also suggests that the first month of pregnancy is well-advanced.

**Style: 14.123–66 (386:23–387:34). And whiles they spake . . . Thanked be Almighty God** – Imitates the *Travels of Sir John Mandeville* (c. 1336–71), a medieval compilation of fantastic travel stories, apparently composed at Liège, Belgium, by one John of Burgundy or John with the Beard. The earliest manuscripts of English translations of the French original, and of a Latin translation of that original, date from the beginning of the fifteenth century.

**14.125 (386:26). Dixon** – The “Medical Directory” in *Thom’s* 1904 (p. 872) lists a Joseph F. Dixon as a medical practitioner, residing at 12 Conyngham Road in Dublin (on the southeastern edge of Phoenix Park).

**14.127 (386:28). the house of misericord** – The Mater Misericordiae Hospital; see 6.375–76n.

**14.129–30 (386:31). a horrible and dreadful dragon** – In this case, a bee. Does this also suggest the age of dinosaurs in “faunal evolution”?

**14.134 (386:36). cautels** – Archaic: “caution, prudence”; also, “cunning, deceitful.”

**14.134 (386:37). avis** – *Azys*, Middle English: “advice, counsel, opinion.”

**14.134 (386:37). \*repreved** – Archaic: “reproved, censured.”

**14.137 (386:40). mandement** – A variant of *mandment*, obsolete: “command.”

**14.147 (387:10). Mahound** – Mohammed was so called in the Middle Ages, when it was believed that his followers worshiped him as a god; the word was Middle English for a heathen god, an idol, a monster. The art of glass blowing did come from the East (China and India) to the West, but long before the time of Mohammed.

**14.150–54 (387:14–19). strange fishes without heads . . . of the olive press** – That is, canned sardines.

**14.155–56 (387:20–21). \*wheatkidneys out of Chaldee** – That is, bread; see 3.118–19n. Chaldee, or Chaldea, was an ancient region in southwestern Asia on the Euphrates and the Persian Gulf.

**14.157–59 (387:23–25).** **the serpents there to entwine . . . brewage like to mead** – Describes the care of hop vines and the manufacture of beer.

**14.160 (387:26).** **childe** – Archaic: “a youth of noble birth.”

**14.161 (387:27).** **halp** – Obsolete: past tense of *to help*.

**14.162 (387:29).** **apertly** – Archaic: “openly, publicly, plainly.”

**14.165 (387:32).** **nist** – For *ne wist*, archaic: “knew not.”

**Style: 14.167–276 (387:35–391:2).** **This meanwhile this good . . . murdered his goods with whores** – Imitates the fifteenth-century prose style of Sir Thomas Malory’s (d. 1471) compilation of Arthurian legend, *Morte d’Arthur* (printed 1485).

**14.168 (387:36).** **alther** – Variant of *aller*, archaic: “of all.”

**14.178 (388:6–7).** **Expecting each moment to be her next** – Lenehan’s variant of the stock phrase for fear, “Expecting each moment to be his last.”

**14.184 (388:13).** **husbandly hand under hen** – See 12.845n.

**14.189 (388:20).** **saint Mary Merciable’s** – The Mater Misericordiae Hospital; see 6.375–76n.

**14.190 (388:20).** **Lynch** – Vincent Lynch appears as one of Stephen’s close associates in *A Portrait*, chapter 5:A.

**14.190 (388:21).** **Madden** – William Madden, medical student; apart from the context, identity and significance unknown.

**14.191 (388:22).** **Alba Longa** – The most ancient town in Latium (the Latin colonies in ancient Italy), said to have been founded by Aeneas’s son, Ascanius, to have been the mother-city of Rome, and to have been destroyed by Tullus Hostilius, the third king of ancient Rome, in 665 B.C. But “Alba” is also Irish for Scotland.

**14.191 (388:22)** **Crotthers** – J. Crotthers, med-

ical student; apart from the context, identity and significance unknown.

**14.193 (388:24).** **Punch Costello** – Francis “Punch” Costello, medical student; apart from context, identity and significance unknown.

**14.193 (388:25).** **gested** – Archaic: “performed.”

**14.201 (388:34).** **red** – Variant of *rede*, archaic: “(to) counsel, control.”

**14.202 (388:36–37).** **aresouns** – Variant of *areason*, archaic: “a questioning, a calling to account.”

**14.205 (388:40).** **Eblana** – A place in Hibernia (Ireland) mentioned by Ptolemy (see 12.1251n) and later identified with the site of Dublin (which was not established as a town until the time of the Vikings, c. 841). The name Dublin comes from the Irish *Duibhlinn*, “Dark Pool,” after the peat-colored waters of the Liffey.

**14.208–9 (389:2).** **the woman should bring forth in pain** – After Genesis 3:16: “Unto the woman [the Lord God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children.”

**14.213–14 (389:7–8).** **but the law nor his judges did provide no remedy** – Neither British civil law nor court precedent had established what choice was to be made when the mother’s and/or the baby’s life was endangered during delivery.

**14.215 (389:10–11).** **\*the wife should live (sith she was God’s) and the babe to die** – Roman Catholic doctrine held that if a medical choice had to be made between the life of the mother and the life of the child in the process of delivery, the life of the child was to take precedence.

**14.220 (389:16).** **rede** – See 14.201n.

**14.221 (389:17–18).** **Saint Ultan of Arbracanan** – (d. 656?), an Irish missionary to the Netherlands. In some versions of his life story he is described as the maternal uncle of St. Brigid (d. 523?) (see 12.1705n); in other versions he is said to have been the author of a *Life of St. Brigid*. He taught and fed orphans and came to be regarded in Ireland as the patron saint of sick and orphaned children.

14.222 (389:18). **let** – In the obsolete sense of “accept.”

14.224-25 (389:22). **\*the one in limbo gloom, the other in purgfire** – The baby, dead in childbirth, was presumably unbaptized and therefore destined for limbo; the mother, presumably baptized and possibly shriven, would be in purgatory.

14.226 (389:24). **the sin against the Holy Ghost** – Or “blasphemy against the Holy Spirit,” frequently, and somewhat mysteriously, said to be the only unforgivable sin. It has a powerful grip on Stephen’s imagination in *A Portrait*, 4:B. The *Catholic Encyclopedia* ([New York, 1910], vol. 7, pp. 414b-415a) says in effect that there is no real consensus among the church fathers; therefore, the “unforgivable” nature of the “blasphemy” cannot be explained. The mystery Stephen has in mind derives from St. Paul’s question: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and are not your own?” (I Corinthians 6:19).

14.232 (389:31). **spleen** – Obsolete or rare for a fit of passion.

14.233-34 (389:33-34). **the unicorn how once . . . cometh by his horn** – The origin of this particular bit of medieval bestiology is obscure, but it may be the result of a (drunken) confusion of the legend of the unicorn with that of the phoenix. In some medieval bestiaries the unicorn is said to live a thousand years; this numerology links the unicorn with Christ and with the belief in thousand-year cycles of regeneration. The phoenix, the mythical bird that once in a millennium was consumed by fire and re-born from its own ashes, is also an emblem of Christ in medieval bestiaries.

14.236 (389:36). **saint Foutinus** – St. Foutin, the first bishop of Lyons in France (third century). Apparently the populace of Lyons and environs conjoined the image of this saint with that of certain pre-Christian priapic gods; as late as the sixteenth century, the worship of St. Foutin involved pouring wine over a representation of his genitalia, allowing it to sour, and then regarding the vinegar as a cure for barrenness.

14.241 (389:42). **orgulous** – Archaic: “proud, haughty.”

14.242 (390:1). **law of canons** – Canonical law; collectively, the rules of doctrine and discipline

enacted by Church councils and confirmed by the pope.

14.242 (390:1-2). **Lilith, patron of abortions** – The Hebrew “Lilith” is a night-hag, night-monster, night-fairy, a demon apparently of Babylonian origin. She is mentioned once in the Bible, in Isaiah’s description of “the day of the Lord’s vengeance” (Isaiah 34:14), where her name is rendered as “screech owl.” Various legends depict her as Adam’s sensual and animalistic first wife, who metamorphosed into a demon after she was replaced by Eve. Other legends portray her as a sensual temptress who becomes Adam’s concubine after the Fall. She was regarded as particularly hostile to newborn children and to pregnant women, and amulets were worn to ward off her destructive influence.

14.242-43 (390:2-3). **bigness wrought by wind of seeds of brightness** – Stephen cites fabulous accounts of impregnation by wind as in Virgil (see 14.244n) and as in the legend of Zephyrus, the west wind, who fathered Achilles’ horses. Other myths of impregnation involve a shower of seeds from the sun or the stars or the bright sky, as Zeus in the form of a shower of gold impregnated Danaë.

14.243-44 (390:3). **potency of vampires mouth to mouth** – Stephen recalls his “poem”; see 3.397-98n. The vampires of legend did not impregnate but fed on the blood of sleeping persons; another demon of the night, the incubus, was supposed to impregnate sleeping women.

14.244 (390:3-4). **as Virgilius saith** – Virgil, in the *Georgics* 3:271-77, describes the spring “excitement” of mares: “And as soon as the flame has stolen into their craving marrow . . . they all, with faces turned to the Zephyrs, stand on a high cliff, and drink in the gentle breezes. Then oft, without any wedlock, pregnant with the wind (a wondrous tale!) they flee over rocks and crags and lowly dales.”

14.244 (390:4). **by the influence of the occident** – That is, of the West, Zephyrus, the west wind.

14.244-45 (390:4-5). **by the reek of the moon-flower** – That is, by the presence of a menstruating woman. Pliny (23-79 A.D.), in his *Natural History*, gives long lists of a menstruating woman’s powers for good or ill. One of the good powers is the ability to cure barrenness in other women.



**14.245–46 (390:5–6).** *an she lie with . . . effectu secuto* – The Latin, one of the basic principles of Scholastic philosophy, meaning “one performance following another.” Stephen’s source for this improbable mode of impregnation is unknown.

**14.246–47 (390:6–7).** *in her bath according . . . Moses Maimonides* – The two medieval philosophers have been previously linked in Stephen’s mind (see 2.158n), but only Averroës appears to have held this opinion. In his medical work *Colliget*, he cites a “case history” of a woman impregnated in her bath by semen from a man bathing nearby. Sir Thomas Browne, in *Pseudodoxia Epidemica* (1646), Book 7, chapter 16, finds this impregnation a “new and unseconded way in History to fornicate at a distance, and much offendeth the rules of Physich.”

**14.247–48 (390:8–9).** *how at the end of the second month a human soul was infused* – Aristotle argues in *On the Generation of Animals* that conception establishes a “nutritive soul” in the embryo and that the embryo has “sensitive soul” and “rational soul” “potentially but not actually,” that is, the embryo will develop “soul” as the body develops. St. Thomas Aquinas, in *Summa Theologica*, Prima Primae, Query 118, adopts Aristotle’s position and argues “that the intellectual soul is created by God at the end of human generation,” that the nutritive and sensitive souls develop in the course of “human generation,” and that the intellectual soul is “at the same time sensitive and nutritive, the preexisting forms being corrupted.” The implication is that some time elapses between conception and the moment when the soul is “created” and “infused into” the body, but the “two months” is Stephen’s (not Aquinas’s) rhetorical flourish. Most modern Catholic theologians have been reluctant to follow Aquinas on this point, holding instead that the soul is present from the moment of conception.

**14.248 (390:9).** *our holy mother* – The Church.

**14.250–52 (390:12–13).** *he that holdeth the fisherman’s . . . for all ages founded* – The fisherman’s seal or ring is the papal seal (from c. 1265). Papal authority is derived from Jesus’ words to Peter in Matthew 16:18: “Thou art Peter, and upon this rock [Petrus] I will build my church; and the gates of hell shall not prevail against it.” Thus, the fisherman’s seal is associated with Peter as the first “bishop of Rome.” It also has its source in Jesus’ words to the fish-

ermen, Peter and his brother Andrew, “Follow me, and I will make you fishers of men” (Matthew 4:19).

**14.258 (390:21).** *birth and death pence* – The traditional donations or payments for the funeral mass (for the dead mother) and the baptismal service (for the newborn child).

**14.261 (390:24–25).** *he who stealeth from the poor lendeth to the Lord* – See 1.727n.

**14.270 (390:36).** *akeled* – Obsolete: “cooled, became cold.”

**14.276 (391:2).** *murdered his goods with whores* – In Luke 15:30 the prodigal son’s brother complains to his father that the prodigal “hath devoured thy living with harlots.”

**Style: 14.277–333 (391:3–395:15).** *About that present time . . . rest should reign* – Imitates Elizabethan prose chronicles.

**14.280–81 (391:7).** *the vicar of Christ* – One of the pope’s titles; refers to the assertion that the pope is to represent Christ as head of his Church on earth.

**14.281 (391:8).** *vicar of Bray* – The title of a song about a pliant clergyman who shifted nimbly with the winds of political and doctrinal change: “A zealous High Churchman” under Charles II, a “Jesuit” under James II, etc. Chorus: “And this is law I will maintain / Until my dying day, sir! / That whatsoever King may reign / Still I’d be Vicar of Bray, Sir!” The song concludes with the vicar’s “allegiance” to George I: “And George my lawful King shall be / Until the times do alter.” Bray is on the coast southeast of Dublin. The unflattering equation of the pope with the vicar of Bray echoes a common criticism of Pius X (1835–1914; pope 1903–14), who continued his predecessors’ protests against the occupation of the Papal States by the Italian government but at the same time remained on remarkably friendly terms with that government.

**14.281–83 (391:8–10).** *Now drink we, quod . . . my soul’s bodiment* – Parodies Jesus’ words at the Last Supper: “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the

new testament, which is shed for many for the remission of sins" (Matthew 26:26–28).

**14.283 (391:10). fraction** – The breaking of bread in the Eucharist.

**14.283–84 (391:11). them that live by bread alone** – Jesus, fasting in the wilderness, refuses the devil's temptation, "command that these stones be made bread. But he answered and said, It is written [Deuteronomy 8:3], Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:3–4).

**14.286 (391:13–14). coins of the tribute** – See 2.86n.

**14.289–90 (391:18). time's ruins build eternity's mansions** – From a letter by William Blake to William Hayley, 6 May 1800: "Thirteen years ago I lost a brother, and with his spirit I converse daily and hourly in the spirit, and see him in my remembrance, in the regions of my imagination. I hear his advice, and even now write from his dictate. Forgive me for expressing to you my enthusiasm, which I wish all to partake, since it is to me a source of immortal joy, even in this world. By it I am the companion of angels. May you continue to be so more and more; and to be more and more persuaded that every mortal loss is an immortal gain. The ruins of Time build mansions in Eternity."

**14.290–92 (391:19–21). Desire's wind blasts . . . the rood of time** – A homily of St. Bernard of Clairvaux (1090–1153) is included in the Divine Office for 7 October, the Feast of the Blessed Virgin Mary of the Rosary: "To commend His grace to us and to destroy human wisdom, God was pleased to take flesh of a woman who was a virgin and so to restore like by like, to cure a contrary by a contrary, to draw out the poisonous thorn and most effectively to blot out the decree of sin. Eve was a thorn in her wounding; Mary is a rose in her sweetening of the affections of all. Eve was a thorn fastening death upon all; Mary is a rose giving the heritage of salvation back to all." As Thornton points out (p. 329), Stephen's imagery may also owe a debt to the *Divine Comedy*; in canto 13 of *Paradiso*, St. Thomas Aquinas warns Dante that obvious judgments may be hasty and false, "for I have seen first all the winter through the thorn display itself hard and forbidding and then upon its summit bear the rose" (lines 133–35). "To the Rose Upon the Rood of Time" is the dedicatory poem of Yeats's volume *The Rose* (1893)

(*Collected Poems* [New York, 1956], p. 31). The poem evokes the rose as muse and contemplates the rose as the intersection between temporal and eternal beauty, as what makes it possible to see "In all poor foolish things that live a day / Eternal beauty wandering on her way" (lines 11–12).

**14.292–94 (391:21–23). In woman's womb word . . . shall not pass away** – "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). The opening phrases of this passage follow St. Bernard's homily in the Feast of the Blessed Virgin Mary of the Rosary (see preceding note). See also John 1:1–5: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

**14.294 (391:23–24). Omnis caro ad te veniet** – See 3.396–97n.

**14.295–96 (391:24–25). who aventried the dear . . . Healer and Herd** – "Aventre" is an obsolete word of obscure meaning, though the context of its use by Edmund Spenser suggests "to thrust forward (at a venture) as a spear." "Corse" is obsolete for body: "Agenbuyer" is Middle English for Christ, the Redeemer, as "Herd" is Christ as shepherd of God's flock, mankind.

**14.296 (391:25–26). our mighty mother** – See 1.85n.

**14.296 (391:26). mother most venerable** – One sequence of the Litany of Our Lady (of Loreto) begins, "Virgin most prudent, / Virgin most venerable"; see 13.287–89n.

**14.297 (391:26–28). Bernardus saith aptly . . . deiparae supplicem** – Source unknown; see 12.1695n and 13.377–80n.

**14.298–301 (391:28–32). she is the second Eve . . . for a penny pippin** – This theme is repeated several times in the Saturday Office of the Blessed Virgin Mary, notably in passages from SS. Irenaeus (second century), Augustine, and Bernard of Clairvaux. The relevant passage from St. Augustine: "Eve willingly accepted the drink offered by the serpent and handed it on

to her husband; and by their action both deserved the penalty of death. Mary, filled with heavenly grace from above, brought forth life, by which mankind, already dead, can be revived." For "navel cords," see 3.37–40 (38:1–5).

**14.302 (391:33–34). Or she knew him . . . creature of her creature** – In addition to the obvious pun on the biblical "to know" (to have sexual relations), this passage turns on the "mystery" of Mary's relation to God. This mystery is alluded to in a passage from St. Bernard in the Saturday Office of the Blessed Virgin Mary, but a more relevant passage from St. Bernard occurs in the Divine Office for the 11 October Feast of the Motherhood of the Blessed Virgin Mary: "But Mary knew herself to be His Mother and she trustfully calls Him her Son, whose majesty the Angels serve with awe. . . . God, I say, to whom the Angels are subject . . . He was subject to Mary. . . . That God should obey a woman is humility without precedent; that a woman should command God, exaltation without parallel."

**14.303 (391:34). *vergine madre, figlia di tuo figlio*** – Italian: "Virgin mother, daughter of thy son" (*Paradiso* 33:1; the opening line of St. Bernard's prayer to Mary on behalf of Dante).

**14.303 (391:34–35). or she knew him not** – The source of considerable heretical and theological contention: either Mary was not impregnated by the Holy Spirit or she was only the unwitting "vessel of flesh," not aware that it was the "Word" that "was made flesh" in her womb.

**14.304 (391:35–36). the one denial or ignorancy with Peter Piscator** – At the close of the Last Supper, Jesus predicts to Peter, "Verily I say unto thee, That this night, before the cock crow, Thou shalt deny me thrice" (*Matthew* 26:34). Peter protests that he will not, but each of the Gospels records his temporary defection and mortification. *Peter Piscator*: Peter the Fisherman; see 14.250–52n.

**14.304–5 (391:36). who lives in the house that Jack built** – The cumulative progression of the nursery rhyme "This is the house that Jack built" recalls the succession of bishops of Rome (popes) in "The house that Peter built" (as first bishop of Rome).

**14.305–6 (391:37–38). \*Joseph the joiner . . . all unhappy marriages** – For "Joseph the joiner," see Mulligan's poem, 1.584–99 (19:3–

19). Joseph's doubts about Mary's pregnancy and its divine origin (*Matthew* 1:18–21) are allayed: "Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (1:20). In the Litany of St. Joseph, Joseph is variously addressed as "Glory of home life, / Guardian of virgins, / Pillar of families."

**14.306–7 (391:38–40). \**parceque M. Léo . . . ventre de Dieu!*** – French: "Because Mr. Léo Taxil has told us that the one who put her in this wretched position was the sacred pigeon, bowels of God [a curse]." For Léo Taxil, see 3.161–62n and 3.167n.

**14.307–8 (391:40–41). \**Entweder transubstantiality . . . no case subsubstantiality*** – *Entweder . . . oder*, German: "Either . . . or." The play on words recalls Stephen's earlier contemplation of heresies; see "Arius," 1.657n, and "Valentine," 1.658n. "Transubstantiation" is the miraculous change by which, according to Catholic doctrine, the eucharistic bread and wine become the body and blood of Christ, although their appearance remains unchanged. "Consubstantial" means sharing the same substance, as in theological terms the Father, the Son, and the Holy Spirit do. According to the Lutheran doctrine of "consubstantiation," the bread and wine do not become, but rather they coexist with, the body and blood of Christ during the Eucharist. "Subsubstantiality" (Joyce's coinage) suggests that the substance of bread and wine is debased (as implied by free association with Léo Taxil's crude accusation of bestiality, copulation with *le sacré pigeon*; see 3.50–52n).

**14.309–11 (391:42–392:2). A pregnancy without joy . . . belly without bigness** – Historically, the doctrine of Mary's immaculateness, her freedom from sin or fleshly taint, has been gradually enlarged: not only did she conceive without the "joy" (of copulation), but she also did not grow great with child, did not experience labor pains in giving birth (as Eve would not have had pain in childbirth had she not fallen), and Mary remained a virgin, her hymen intact, even after she had given birth. See 3.41–42n and 14.298–301n.

**14.314, 317 (392:5, 7–8). *Staboo Stabella/The first three months she was not well, Staboo*** – The title and opening line of an unpublished bawdy ballad by Oliver St. John Gogarty; see Adams, p. 209.

14.314–15 (392:6). **put in pod** – Elizabethan slang: “made pregnant.”

14.315 (392:6). **Almany** – Archaic: “Germany.”

14.318 (392:8). **nurse Quigley** – Apart from the context, identity and significance unknown.

14.321 (392:12). **gasteful** – Obsolete: “wasteful.”

14.326 (392:18). **chode** – Obsolete: past tense of *to chide*.

14.327–29 (392:19–21). **thou chuff, thou puny . . . thou abortion thou** – Recalls the name-calling contests between Prince Hal and Falstaff, particularly in *I Henry IV* (II.iv). **Chuff**: “a miser or rustic clown.” **Got in the peasestraw**: figuratively, “illegitimate,” since peasestraw was a cheap (and dishonest) substitute for hay. **Lose!**: “a profligate, rake, or scoundrel.” **Dyke-drop**: “born in a ditch.”

14.329–30 (392:22). **like a curse of God ape** – Source and connotations unknown.

14.330 (392:23). **cognisance** – In heraldry, a crest or badge worn to identify or distinguish the bearer.

14.331 (392:24). **margerain gentle** – A phrase from one of the verses of homage (“To mastres Margery Wentworthe”) in John Skelton’s (c. 1460–1529) *Garlande of Laurell* (1523): “With margerain ientyll, / The flowre of goodlyhede [goodliness], / Enbrowdred the mantill / Is of your maydenhede.” In Elizabethan herbals, **margerain** (marjoram) was the herb of calm and gentleness, a remedy for diseases of the brain.

**Style: 14.334–428 (392:27–395:15). To be short this passage . . . of a natural phenomenon** – A composite imitation of late-sixteenth- and seventeenth-century Latinate prose styles, including those of John Milton (1608–74), Richard Hooker (1554–1600), Sir Thomas Browne (1605–82), and Jeremy Taylor (1613–67).

14.334–35 (392:28). **Mary in Eccles** – The Mater Misericordiae Hospital in Eccles Street; see 6.375–76n.

14.336–37 (392:30–31). **obedience in the womb . . . poverty all his days** – “By profession, members of the religious life publically as-

sume the obligations of their state through the vows of poverty, chastity, and obedience” (*Maynooth Catechism* [Dublin, 1882]).

14.340 (392:35). **intershowed** – A Latin-Anglo-Saxon coinage: “demonstrated among (them).”

14.342–43 (392:37). **the eternal son and ever virgin** – Christ, who, though made flesh as man, was “free from all ignorance and error, from all sin and imperfection” (*Maynooth Catechism* [Dublin, 1882]).

14.343–48 (392:39–393:2). **his curious rite of wedlock . . . she was there unmaided** – Fantastic exemplary anthropology of this sort is characteristic of Sir Thomas Browne; see his *Pseudodoxia Epidemica* (Vulgar Errors) (1646). But the reference here is apparently to the suspicions indirectly suggested by the English Congregational minister William Ellis (1794–1872) in his *Three Trips to Madagascar* (London, 1838); see 17.1374n.

14.347 (393:1). **kyries** – See 7.559n.

14.347–48 (393:1–2). **Ut novetur sexus omnis corporis mysterium** – Latin: “That the whole mystery of physical sexuality may become known”; a mock anthem. Cf. *Pange lingua gloriosi*, 13.498n.

14.349–51 (393:3–6). **Master John Fletcher . . . To bed, to bed** – A song from Beaumont (c. 1584–1616) and Fletcher’s (1579–1625) play *The Maid’s Tragedy* (c. 1610): “To bed, to bed! Come, Hymen, lead the bride, / And lay her by her husband’s side; / Bring in the virgins every one, / That grieve to lie alone, / That they may kiss while they may say a maid; / Tomorrow ’twill be other kiss’d and said, / Hesperus, be long a-shining, / While these lovers are a-twining” (I.ii.130–37).

14.353 (393:8). **suadancy** – A coinage from the obsolete *suade*, to persuade: “persuasiveness.”

14.356 (393:12). **Beau Mount** – “Poetic” for the Mount of Venus.

14.358 (383:14–15). **they had but the one doxy between them** – John Aubrey (1626–97) wrote this about Beaumont and Fletcher in *Brief Lives* (edited 1898): “They lived together on the Banke side, not far from the Play-house, both bachelors; lay together; had one Wench in the house between them, which they did so admire;

the same cloathes and cloake, &c. between them." Aubrey's story had as its source not so much fact (Fletcher was married, Beaumont was not) as Ben Jonson's barb, said to have been at Beaumont and Fletcher's expense—spoken to a crude pair of puppets (Damon and Pythias) in *Bartholomew's Fair* (1614): "I say between you, you have both but one drab" (V.iv.223).

**14.359–60 (393:16–17). life ran very high in those days** – See 9.732–33n.

**14.360 (393:17). custom of the country** – The title of a play (c. 1628) by John Fletcher and Philip Massinger (1583–1640).

**14.360–62 (393:17–19). Greater love than this . . . wife for his friend** – Jesus preaches to his disciples in John 15:12–13: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

**14.362 (393:19). Go thou and do likewise** – When a lawyer asks, "Who is my neighbour?" Jesus answers with the parable of the good Samaritan, a neighbor because he "shewed mercy," and then admonishes the lawyer, "Go, and do thou likewise" (Luke 10:25–37).

**14.363 (393:20). Zarathustra** – See 1.708n.

**14.363 (393:21). French letters** – Slang for condoms.

**14.366 (393:24). the secondbest bed** – See 9.691–95n.

**14.366 (393:24). Orate, fratres, pro memetipso** – Latin: "Brothers, pray for me myself." At the end of the offertory of the Mass the celebrant turns to the congregation and says, "Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem" (Brothers [and sisters], pray that my sacrifice and yours may be acceptable to God the Almighty Father).

**14.366–67 (393:24–25). And all the people shall say, Amen** – Before the Amen, the response to the celebrant (see preceding note) is "May the Lord accept the sacrifice at your hands to the praise and glory of his name, for our good, and for the good of his holy Church everywhere. Amen."

**14.367 (393:25–26). Remember, Erin, thy generations and thy days of old** – Combines Thomas Moore's song "Let Erin Remember the Days of Old" (see 3.302–3n) with Moses' song in Deuteronomy 32:7, "Remember the days of old, consider the years of many generations."

**14.368–69 (393:27–28). \*and broughtest in a stranger . . . fornication in my sight** – The "stranger" in Moore's song (see 3.302–3n) is combined with several biblical echoes: "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou . . . nor thy stranger that is within thy gates" (Exodus 20:10) and "thou mayest not set a stranger over thee, which is not thy brother" (Deuteronomy 17:15). The accusation of "fornication" is a frequent prophetic damnation; see Ezekiel 16:15, 26, 29.

**14.369–70 (393:28). to wax fat and kick like Jeshurum** – "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deuteronomy 32:15). Jeshurun (Hebrew: "righteous") is a poetic name for Israel.

**14.370–71 (393:29–30). Therefore hast thou . . . the slave of servants** – Again echoes several biblical passages, among them Lamentations 5:7–8: "Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand."

**14.371–72 (393:30–31). Return, return, Clan Milly . . . O Milesian** – Among other possibilities, the Song of Solomon 6:13: "Return, return, O Shulamite; return, return, that we may look upon thee." "Clan Milly" is Irish for the race of Mileadh or the Milesians, the legendary ancestors of the royal clans of Ireland; see 12.1308–10n.

**14.372–73 (393:31–33). Why hast thou done . . . merchant of jalaps** – The question echoes the "reproaches" in the Mass for Good Friday, which begin: "My people, what have I done to you? How have I offended you?"; and, among other biblical sources, Deuteronomy 32:16: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger." Cf. Ezekiel 5:8–11. (Apparently, the "strange gods" were as "merchant of jalaps," selling purgatives.) Compare Mulligan's remark

that Haines's father had made his money "selling jalap to Zulus" (1.21–22 [7:11]).

**14.373–75 (393:33–35). and didst deny me to . . . did lie luxuriously** – That is, the Israelites "denied" their God in their subservience to the Romans and earlier in subservience to the princes of the East (India being mentioned only twice in the Old Testament, in Esther 1:1 and 8:9, where King Ahasuerus could be construed as the "Indian of dark speech"). The accusation that the daughters of Israel were misbehaving with "strangers" is frequent in prophetic condemnations of Israel; it is tempting here to make the Roman-English, Jewish-Irish links established in Aeolus (7.1–1075 [pp. 116–50]).

**14.375–76 (393:35–36). Look forth now . . . Nebo and from Pisgah** – Horeb (Sinai), Nebo, and Pisgah are three mountains associated with Moses' leadership of the children of Israel. At Horeb (Sinai), Moses receives "the law and the commandments" (Exodus 24–31) and the Lord's assurance of the promised land (Exodus 33:1–3). In Deuteronomy 32:48–52 the Lord tells Moses, "Get thee up . . . unto mount Nebo . . . and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount whither thou goest up." In Deuteronomy 34:1: "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah," and from there he sees the promised land. See 7.873n.

**14.376–77 (393:37). the Horns of Hatten** – Or the Horns of Hittin, a mountain range west of the Sea of Galilee, associated by some seventeenth-century biblical geographers with the heights from which Moses viewed the promised land (partly because the promised land was described as "the whole land of the Hittites" in Joshua 1:4). Two thousand years of changing place names have compounded geographical confusion of this sort. Late nineteenth-century scholars rejected the Horns of Hittin in favor of a mountain range at the northeastern end of the Dead Sea, since that range commands the prospect described in Deuteronomy 34:1–3.

**14.377 (393:37–38). a land flowing with milk and money** – The promised land is repeatedly described as "a land flowing with milk and honey," as in the Lord's assurance to Moses in Exodus 33:3.

**14.381 (394:1). the septuagint** – A Greek translation of the Old Testament said to have been made in the third century B.C., called the

"septuagint" because it was supposed to have been prepared in seventy days by seventy-two translators. It is the Old Testament used in the Eastern church, but it is not identical with the Old Testament in use among Jews and in Western Protestantism, which regards the additional books of the Septuagint as the Apocrypha.

**14.382–83 (394:2–3). the Orient from on high . . . darkness that was foraneous** – In the apocryphal gospel of Nicodemus, the two sons of Simon, risen from the dead as a result of Christ's resurrection, tell the story of Christ's descent into hell, where "the brazen gates were broken, and the iron bars were crushed, and all the dead that were bound were loosed from their bonds." Satan is bound and Christ removes Adam and "the righteous" to Paradise. "Foraneous" means utterly remote.

**14.383–84 (394:3). Assuefaction minorates atrocities** – That is, the act of becoming accustomed to atrocities diminishes their effect, after Sir Thomas Browne's argument in *Christian Morals*, Part III, section 10, that *memento mori* are not effective: "Forget not how assuefaction unto anything minorates the passion from it, how constant objects lose their hints, and steal an inadvertent upon us."

**14.384 (394:3–4). (as Tully saith of his darling Stoics)** – In the *Tusculan Disputations* (45 B.C.), Marcus Tullius Cicero (106–43 B.C.) argues that "a human being should ponder all the vicissitudes that fall to man's lot" because "such events are cruel for those who have not reflected on them" and "everything which is thought evil is more grievous if it comes unexpectedly" (3:14).

**14.384–85 (394:4–5). Hamlet his father showeth the prince no blister of combustion** – The Ghost speaks to Hamlet: "But that I am forbid / To tell the secrets of my prison-house, / I could a tale unfold whose lightest word / Would harrow up thy soul. . . . But this eternal blazon [description of eternity] must not be / To ears of flesh and blood" (I.v.13–22).

**14.385–86 (394:5–6). The adiphane in the noon of life is an Egypt's plague** – See Dante's *Inferno* 1:1–3, "In the middle of the journey of our life I came to myself in a dark wood where the straight way was lost." In Exodus 7–12 Egypt is visited with a series of plagues in punishment for the Pharaoh's refusal of Moses' demand for the freeing of the Israelites, among the plagues: "And the Lord said unto Moses,

Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt” (Exodus 10:21). The final plague: “And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt” (Exodus 12:29). For the adaphane see 3.4n and 3.8–9n.

**14.387 (394:7–8). *ubi and quomodo*** – Latin: “the where and the manner.”

**14.387–89 (394:8–9). as the ends and ultimates . . . inceptions and originals** – A paraphrase and summary of Aristotle’s view of the relation between “seed” (origin) and the fully developed “animal” as that view is presented in *Physics* 2:8 and repeated in *On the Generation of Animals* 1:1. In the *Physics*, Aristotle quotes from Empedocles in the course of his argument; Empedocles had held a cyclical theory of creation—that once creation has been achieved, hate gradually disintegrates it to chaos and then love again begins the process of creation. In the first phases of creation love conjoins things at random, producing “monsters” such as the ox-man, but these cannot reproduce and hence cease to exist as creation clarifies itself. As Aristotle puts it, “Thus in the original combinations the ‘ox-progeny’ if they failed to reach a determinate end must have arisen through the corruption of some principle corresponding to what is now the seed [origin].”

**14.392–93 (394:13–15). The aged sisters draw us . . . dead they bend** – Combines the midwife with the woman who lays out the corpse, suggesting the three Fates of Greek mythology and the three phases—mother, lover, and hag of death—of the Triple Goddess, the goddess of the whole cycle of life. See Robert Graves, *The White Goddess* (New York, 1948); see also 9.376n.

**14.394–95 (394:15–16). First saved from waters . . . bed of fasciated wattles** – As Moses was found in Exodus 2:5: “And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river’s side; and when she saw the ark among the flags, she sent her maid to fetch it.” See 3.298n. “Fasciated” means swaddled, enveloped with bands.

**14.395 (394:17). at last the cavity of a mountain, an occulted sepulchre** – As Moses was buried, Deuteronomy 34:5–6: “So Moses the servant of the Lord died there . . . according to the word of the Lord. And he buried him in a

valley in the land of Moab . . . but no man knoweth of his sepulchre unto this day.” Sir Thomas Browne mentions this burial in chapter 1 of *Hydriotaphia: Urn-Burial* (1658). See 17.2000n.

**14.396 (394:18). conclamation** – An outcry or shout of many together.

**14.396 (394:18). the ossifrage** – Obsolete for the lammergeyer, the largest European bird of prey; also, osprey.

**14.396–97 (394:19). the ubicity of his tumulus** – The location of his sepulchral mound.

**14.398 (394:20). Tophet** – Traditionally regarded as an Old Testament “type” of hell. Tophet (literally, “place of burning”) was located in the Valley of Hinnom, south of Jerusalem; there, corpses were burned (contrary to the law, as Jeremiah maintains [7:31–32]) and human sacrifices were performed in the worship of Moloch; thus its reputation as a place of evil and “hellfire.” See Isaiah 30:33.

**14.398 (394:20–21). Edenville** – Stephen’s version of the Garden of Eden; see 3.39 (38:4). To be “ushered” toward Tophet is to be sent to the inferno; toward Edenville is to be sent to purgatory. In Dante’s *Purgatorio*, once the soul is purged by punishment, it passes through the Earthly Paradise (the Garden of Eden) on the summit of the Mount of Purgatory en route to Paradise.

**14.399–400 (394:22–23). the whatness of our whoness** – See 9.84–85 (186:13–14).

**14.401 (394:24). \*Etienne, Chanson** – French: literally, “Stephen, Song.”

**14.402 (394:25). wisdom hath built herself a house** – “Wisdom hath builded her house, she hath hewn out her seven pillars” (Proverbs 9:1).

**14.403 (394:26). the crystal palace** – An iron-and-glass exhibition building erected for the Great Exhibition (World’s Fair) of 1851 in Hyde Park, London. Designed by the English engineers Sir Joseph Paxton (1801–65) and Sir Charles Fox (1810–74), it covered nineteen acres and was regarded as a “wonder of the world.” In 1854 it was moved to Sydenham on the outskirts of London, where it was (until World War I) the site of a permanent fair. It was destroyed by fire in 1936. Fox was “immortalized” by one David Bogue in a parody of “The

House that Jack Built” entitled “The Crystal Palace that Fox Built” (1851).

**14.404 (394:27–28). a penny for him who finds the pea** – The “shell game,” or “thimble-rigging,” was popular at country fairs. The operator, talking and prestidigitating to confuse the players, hides a pea under one of a group of shells and then bets that the players cannot point out the right shell.

**14.405–7 (394:29–31). Behold the mansion . . . of Jackjohn’s bivouac** – The opening lines of “The Domicile Erected by Jack” (1857) by George Shepard Burleigh, a parody of the nursery rhyme “The House that Jack Built.” The third line of the parody reads “Ivan’s Bivouac” instead of “Jackjohn’s bivouac.” The fun of the parody turns on the translation of the jingling nursery rhyme into an elaborate and heroic language. The cat, for example, is treated to the epithet “that sly / Ulysses quadrapedal.”

**14.408 (394:32). noise in the street** – See 2.386n.

**14.409 (394:33–34). Thor thundered . . . the hammerhurler** – In Scandinavian mythology, Thor was the god of thunder and lightning and the son of Odin (chief of the gods). His hammer (the lightning bolt) always returned to his hand after he had thrown it; thunder was the rolling of his chariot.

**14.413 (394:39). haught** – Archaic: “high in one’s estimation.”

**14.414 (394:40). his heart shook** – The heart-beat of the unborn fetus begins in the fourth month of pregnancy.

**14.417–18 (395:2–3). a word and a blow** – Popular expression for “aggressive and volatile, not to be taken seriously.”

**14.418–19 (395:4). an old Nobodaddy** – See 9.787n.

**14.426–27 (395:13–14). the discharge of fluid from the thunderhead** – Bloom’s “explanation” echoes the eighteenth-century assumption that electricity was a “fluid,” but it also owes something to Sir Thomas Browne, who attributed lightning and thunder to the explosion of “nitrous and sulphurous exhalations, set on fire in the clouds” and who remarked that if the exhalations were “spirituous” (fluid) “the noise

is great and terrible” (*Pseudodoxia Epidemica* [1646], Book 2, chapter 5).

**Style 14.429–73 (395:16–396:27). But was Boasthard’s . . . bring brenningly biddeth** – An imitation of the style of John Bunyan (1628–88), a radical English preacher whose allegories, notably *Pilgrim’s Progress* (1675), make extensive and successful use of proper names similar to Joyce’s “Boasthard” and “Calmer.”

**14.436 (395:24). Bringforth** – In Genesis 3:16 God says to fallen Eve, “in sorrow shalt thou bring forth children.”

**14.442–43 (395:32–33). which Phenomenon has . . . by the book Law** – See 14.29–32n.

**14.444 (395:34). Believe-on-Me** – After John 6:35: “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

**14.445–46 (395:36). no death and no birth neither wiving nor mothering** – In Mark 12:25 Jesus answers the Sadducees (who did not believe in the Resurrection) and their trap-questions about who would be man and wife in heaven: “For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.”

**14.450/453 (395:41/396:3). Bird-in-the-Hand/Two-in-the-Bush** – After the proverbial saying, “A bird in the hand is worth two in the bush,” attributed as early as Plutarch (c.46–c.120 A.D.).

**14.473 (396:27). brenningly** – Archaic: “burningly.”

**Style: 14.474–528 (396:28–398:9). So Thursday sixteenth . . . queerities no telling how** – After the style of the seventeenth-century diarists (and friends) John Evelyn (1620–1706) and Samuel Pepys (1633–1703), or rather after what Joyce thought to be Pepys’s style, since he was working from a heavily edited selection; see J. S. Atherton, “Oxen of the Sun,” in *James Joyce’s “Ulysses”: Critical Essays*, ed. Clive Hart and David Hayman (Berkeley, Calif., 1974), p. 324.

**14.482–83 (396:38–39). the big wind . . . land so pitifully** – An extraordinarily destructive and prolonged gale struck the British Isles and particularly Dublin and environs on 26 and 27 February 1903. See 1.366–67n. In *The Odyssey*,



“a giant wind” (12:313; Fitzgerald, p. 232) drives Odysseus and his crew to seek shelter on the island of the sun-god, and “a month of on-shore gales” (12:325; *ibid.*) keeps them pinned down on the island.

**14.490–91 (397:5–7).** **In Ely place . . . up to Holles Street** – Ely Place and Baggot Street are just southwest of Merrion Square. The Duke’s Lawn is in front of Leinster House, just west of the square. The pattern also describes Mulligan’s route from George Moore’s (at 4 Ely Place Upper) to the Maternity Hospital.

**14.493–94 (397:9–10).** **the Rt. Hon. Mr Justice Fitzgibbon’s door** – At 10 Merrion Square North. See 7.794n.

**14.494–95 (397:10–11).** **(that is to sit . . . upon college lands)** – Justice Fitzgibbon and Timothy Michael Healy (see 7.800n) were to sit together on the Trinity College Estates Commission (see 7.800–801n).

**14.496–97 (397:13).** **(that was a papish . . . a good Williamite)** – That is, George Moore, once a Roman Catholic, has become Protestant (and pro-English). George Moore’s attitudes toward religion (as toward other matters of personal conviction) were somewhat equivocal. By his own account his family seems to have oscillated between Catholic and Protestant allegiances. His parents were Catholic, and in his *Confessions of a Young Man* (1888) Moore indulges modish and possibly insincere expressions of admiration for the Roman Catholic liturgy. “Lapsed Catholic,” fascinated by the “new paganism,” might be an apt description of Moore; or would it be his novel *The Lake* (1905), the story of a young priest’s escape from “the prison-house of Catholicism”? Yeats, in *The Autobiography* (New York, 1958), describes Moore as “neither anticlerical nor anti-Catholic” and remarks that Moore did not go to mass “because his flesh was unwilling.” Moore asserts in his autobiography, *Hail and Farewell* (3 vols.; 1911, 1912, 1914), that he formally became a Protestant. Atherton suggests that at this point Joyce’s imitation of Daniel Defoe’s (c. 1661–1731) style has already begun. (“Oxen of the Sun,” in *James Joyce’s “Ulysses,”* p. 324).

**14.497 (397:14).** **a cut bob** – With his hair cut short. This sort of sartorial observation is characteristic of Pepys’s style.

**14.500 (397:17).** **Saint Swithin** – (d. 862), an English ecclesiastic, chaplain to King Egbert,

tutor to Egbert’s son Ethelwulf, and subsequently Ethelwulf’s chief councillor and bishop of Winchester. Feast day: 15 July.

**14.503 (397:20–21).** **beef to the heel** – See 4.402–3n.

**14.505 (397:23).** **brangling** – Archaic: “wragling, brawling.”

**14.505–6 (397:24).** **scholar of my lady of Mercy** – That is, Dixon received part of his medical training at the Mater Misericordiae Hospital in Eccles Street.

**14.508–10 (397:27–30).** **\*having dreamed to-night . . . to be for an omen of a change** – See 15.3928n.

**14.511 (397:31).** **pleading her belly** – Granted a stay of execution on account of pregnancy, as in Defoe’s *Moll Flanders* (1722): “My mother pleaded her belly, and being found quick with child, she was respited for about seven months.”

**14.511 (397:31).** **on the stools** – In labor, with her feet supported to aid her efforts.

**14.513 (397:33).** **riceslop** – Or rice water, a drink for invalids made by boiling a small quantity of rice in water.

**14.516 (397:36–37).** **Lady day** – 25 March, the Feast of the Annunciation of the Blessed Virgin Mary.

**14.516 (397:37).** **bit off her last chick’s nails** – After the Irish superstition that if a child’s nails were cut before it was a year old, it would be “light-fingered and addicted to stealing” (Speranza [Lady Wilde], *Ancient Cures, Charms, and Usages of Ireland* [London, 1890], p. 68). The fetus begins to form nails in the fifth month of pregnancy.

**14.517–18 (397:39).** **the king’s bible** – The King James Bible (indicating that the Purefoys are Protestant).

**14.518 (397:39–40).** **\*a methodist but takes the sacrament** – That is, he is an old-fashioned Methodist. When John Wesley (1703–91) founded Methodism, he argued that Methodists should receive the sacraments in the established church rather than from their own ministers in their own chapels. This original relation to the established church was radically changed shortly after Wesley’s death.

**14.519 (397:41). Bullock harbour** – See 1.671n.

**14.520 (397:41-42). dapping on the sound** – To fish by dropping the bait gently on the water.

**14.523 (398:3-4). after wind and water fire shall come** – This phrase, although not a quotation, has a biblical and prophetic ring to it: see 15.170-72 (434:27-30) and 15.4660ff. (598:11ff.).

**14.524 (398:4). Malachi's almanac** – Refers to the prophet Malachi's vision that closes the Old Testament (4:1): "For, behold, the day cometh, that shall burn as an oven; and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." See 8.13n.

**14.524-25 (398:5-6). Mr Russell has done . . . for his farmer's gazette** – George William Russell's "farmer's gazette" was the *Irish Homestead* (see 2.412n). The "prophetic charm" recalls Russell's interest in the occult and in the mysteries of India, but, in the manner of Pepys's gossipy conjectures, it refers not to a real article but to Russell's personal and peculiar combination of interest in Theosophy and in agrarian reform.

**Style: 14.529-81 (398:10-399:31). With this came up . . . sent the ale purling about** – After the style of the English journalist, pamphleteer, and novelist Daniel Defoe (c. 1661-1731).

**14.533 (398:15). that went for** – That is, who styled himself as.

**14.534 (398:16). pickle** – A mischievous young man.

**14.537 (398:20). Paul's men** – Archaic: the nave of St. Paul's in London was once famous as a place to meet and lounge about; hence, "Paul's men" were loungers, hangers-on who did not work.

**14.537 (398:20). flatcaps** – Apprentices, after the distinctive round caps with low flat crowns that they wore in sixteenth- and seventeenth-century London.

**14.537 (398:20). waistcoaters** – Elizabethan slang, meaning either "gallants" (after their

heavily ornamented sleeveless jackets) or "low-class prostitutes."

**14.540 (398:23). sackpossets** – A beverage made of raw eggs, sugar, and sack (a white wine imported to England from Spain in the sixteenth and seventeenth centuries).

**14.540 (398:24). a boilingcook's** – Slang for the poorest of restaurants or taverns.

**14.542 (398:26). tester** – Slang: "sixpence."

**14.543 (398:27). punk** – Slang: "prostitute."

**14.546 (398:31). Kerry cows** – An Irish breed of small, entirely black cattle, noted for the quality of their milk.

**14.548 (398:33). There's as good fish in this tin** – In *The Odyssey*, when Odysseus's provisions run out on the island of the sun-god, the men "scour the wild shore . . . for fishes and sea fowl" (12:330; Fitzgerald, p. 232) before they give in and slaughter the sacred cattle.

**14.551 (398:37). Mort aux vaches** – French: literally, "Death to the cows" (see p. 408); in French slang it means "Down with the cops!"

**14.555 (398:41). headborough** – A petty constable.

**14.560 (399:6). bearpit** – Wagers were made on contests between a bear and several dogs confined in a ring or a pit.

**14.560 (399:6). cocking main** – The ring established for a cockfight.

**14.561 (399:7). \*the romany folk** – Gypsies.

**14.569 (399:17). springers** – See 6.392n.

**14.569 (399:17). hoggets** – Two-year-old boars.

**14.570 (399:17). wether** – A ram (especially, a castrated ram).

**14.570 (399:18). actuary** – A clerk.

**14.570-71 (399:18). Mr Joseph Cuffe** – See 6.392n.

**14.571-72 (399:19). meadow auctions** – Auctions of livestock that took place on farms rather than in markets.

**14.572 (399:20). Mr Gavin Low's yard** – Gavin Low, livestock agent, 47–53 Prussia Street, on the corner of North Circular Road opposite the cattle market, in the northwest quadrant of Dublin.

**14.573 (399:21–22). \*the hoose or the timber tongue** – For “hoose,” see 12.834n; for “timber tongue,” see 12.834–35n.

**14.576 (399:25). Doctor Rinderpest** – See 2.333n.

**14.579 (399:29). a bull that's Irish** – A “bull” (or an “Irish bull”) is a statement that makes logical sense to its innocent and wrongheaded speaker but that in objective and literal terms is nonsense. Typical examples: “Pat, do you understand French?” “Yes, if it's spoke in Irish.” And, from an Irishman to a friend studying for the priesthood: “I hope I may live to hear you preach my funeral sermon.” See 3.79n.

**Style: 14.581–650 (399:31–401:30). An Irish bull in an . . . A man's a man for a' that** – After the style of Jonathan Swift (1667–1745), particularly that of *A Tale of a Tub* (1704), Part IV, in which Swift lampoons Peter's (allegorically, the Roman Catholic church's) use of “papal bulls” in a rousing burlesque of the Church and its history.

**14.581 (399:31). \*an Irish bull in an English chinashop** – A proverbial expression for blundering and destructive clumsiness, compounded here by the puns on Irish and papal bulls and by the reputation of England's china industry.

**14.582–83 (399:32–33). that same bull . . . by farmer Nicholas** – Nicholas Breakspear, Pope Adrian IV (pope 1154–59), was the only English pope. In a papal bull, *Laudabiliter* (1155)—of which, apparently, no verified copy survives—Adrian granted the overlordship of Ireland to Henry II of England (king 1154–89). Henry, in seeking the papal permission for invasion, had argued that Ireland was in a state of profound moral corruption and irreligion. The bull approved Henry's “laudable” determination “to extirpate certain vices which had taken root.” Henry was, however, preoccupied on the Continent, and it was not until 1169 that he began to take up his option, encouraging “any of his subjects who were interested” to lend help to Dermot MacMurrough (see 2.393–94n). When this first “invasion” met with considerable success, Henry exacted pledges of alle-

giance from his venturesome subjects and took personal control of the invasion in 1171.

**14.583 (399:34). an emerald ring** – The English scholar and churchman John of Salisbury (c. 1115–80) records that in 1155 Pope Adrian gave Henry II an emerald (for “emerald isle”) set in a gold ring as token of Henry's overlordship of Ireland.

**14.589–90 (399:41–42). farmer Nicholas that was . . . a college of doctors** – Nicholas II (pope 1058–61) undertook a series of reforms to suppress the practice of priests taking concubines and to restrict papal election to the college of cardinals. Thus, Adrian IV, a century later, could be expected to have remained celibate and to have been *elected* by the college.

**14.592 (400:2). \*the lord Harry** – King Henry II of England; see 14.582–83n.

**14.596–97 (400:7–8). whisper in his ear in the dark of a cowhouse** – That is, whisper in the privacy of the confession box.

**14.598–99 (400:10). the four fields of all Ireland** – Traditionally, the four ancient kingdoms: Munster, Leinster, Ulster, and Connaught.

**14.600 (400:11–12). a point shift** – A shirtlike garment made of lace.

**14.601 (400:14). spermaceti oil** – Was used in the coronation of English monarchs.

**14.604 (400:17). the father of the faithful** – In the drunken whirl of Henry's in this passage, this seems to refer to Henry VIII (king 1509–47). In 1521, long before his break with Rome, Henry wrote a treatise, *Assertio Septem Sacramentorum*, defending the sacraments against Martin Luther's challenge. The book earned him the papal title Defender of the Faith, which English monarchs (as heads of the Church of England) have since retained.

**14.613 (400:27). \*By the Lord Harry** – Henry VIII has metamorphosed into Henry VII (king 1485–1509). Henry VII reasserted English control of Ireland after the relapse occasioned by the Wars of the Roses. In 1494 English land-use laws were applied to Ireland, which, since English and Irish customs of land use were quite different, proved particularly onerous and det-

rimental to Irish agriculture. To swear “by the Lord Harry” is to swear by the devil.

**14.614–15 (400:29–30). Roscommon . . . Connemara . . . Sligo** – Roscommon is a county in central Ireland; Sligo, a county on the west coast; and Connemara is an area on the Atlantic coast in County Galway.

**14.619 (400:35). the Lord Harry called farmer Nicholas** – Henry VII has given way again to Henry VIII and a suggestion of his difficulties with Pope Clement VII (pope 1523–34) over Henry’s attempt to divorce his first wife, Catharine of Aragon.

**14.619 (400:35). the old Nicks** – “Old Nick” and “old Harry” (or “Lord Harry”) are common names for the Devil.

**14.620 (400:36). an old whoremaster** – Protestant churches consistently identified the Roman Catholic church as “the great whore that sitteth upon many waters: . . . MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Revelation 17:1, 5).

**14.620 (400:36). that kept seven trulls** – Not to be outdone by Henry VIII, who had six wives, his papal adversary kept seven mistresses.

**14.622 (400:39). pizzle** – An animal’s penis, often that of a bull.

**14.623 (400:40). cleaning his royal pelt** – After a parody (of his own poem “Moses”) by the blind Dublin street-ballad singer Michael Moran (1794–1846), quoted in Yeats’s *The Celtic Twilight* (London, 1893), pp. 72–73: “In Egypt’s land, contagious to the Nile, / King Pharaoh’s daughter went to bathe in style. / She tuk her dip, then walked unto the land, / To dry her royal pelt she ran along the strand. / A bul-rush tripped her, whereupon she saw / A smiling babby in a wad o’ straw / She tuk it up, and said with accents mild, / Tare-and-agers, girls, which au yez owns the child?” Yeats called Moran “The Last Gleeman” (p. 67).

**14.626–27 (401:2). a blackthumbed chap-book** – A slant allusion to Henry VIII’s treatise *Assertio Septem Sacramentorum* (1521). See 14.604n.

**14.627–28 (401:3–4). a left-handed descendant** – That is, through an illegitimate line.

**14.628 (401:4–5). the famous champion bull of the Romans** – St. Peter, who is regarded as the one designated by Jesus to found “His Church” (Matthew 16:18) and who is believed to have been the first bishop of Rome (pope).

**14.628–29 (401:5). Bos Bovum** – Dog-Latin: “Bull of the Bulls.”

**14.630 (401:7). a cow’s drinking trough** – An allusion to Henry VIII’s liaison with Irish-born Anne Boleyn (1507?–1536). She first appeared at court in 1522 and became queen (after all the machinations of Henry’s divorce) in 1533.

**14.631–32 (401:8). his new name** – Defender of the Faith, still one of the royal titles of the reigning English monarch; see 14.604n.

**14.633–34 (401:11). \*the bulls’ language** – That is, the language in which papal bulls are written (Church Latin) combined in pun with the language of Irish bulls; see 14.579n.

**14.638 (401:16–17). he and the bull of Ireland** – Henry VIII was proclaimed Head of Church and State by act of Parliament in May 1536; in 1541 he was proclaimed King of Ireland (and thus Head of Church and State in Ireland). The Irish lords “diplomatically” accepted the Reformation of Ireland, but not without considerable dissension and violence.

**14.643 (401:22–23). three sheets to the wind** – A popular expression for “very drunk.”

**14.644–45 (401:24). ran up the jolly Roger** – Proclaimed themselves pirates; the Jolly Roger flag of pirates is a white skull and crossbones on a black field.

**14.645 (401:25). gave three times three** – A standard form of giving a cheer in Ireland.

**14.645 (401:25). let the bulgine run** – The title of an English sea chanty: “We’ll run from night til morning, / O run, let the bulgine run.” “Bulgine” is navy slang for a bilge pump; the sense of the chanty is a devil-may-care “let’s keep going even though the ship is sinking.”

**14.649–50 (401:29–30). Pope Peter’s but . . . man for a’ that** – Combines a line from a Protestant street rhyme with a line from Robert Burns’s poem “For A’ That and A’ That” (1795): “What though on homely fare we dine, / Wear hodden-grey, and a’ that; / Gie fools their silks and knaves their wine, / A man’s a man for

a' that" (lines 9–12). The street rhyme is unknown, but it has relatives; for example, "Piss a bed, / Piss a bed, / Barley Butt, / Your Bum is so heavy, / You can't get up."

**Style: 14.651–737 (401:31–404:10). Our worthy acquaintance . . . larum in the antechamber** – In the style of Joseph Addison (1672–1719) and Richard Steele's (1672–1719) periodical essays in the *Tatler* (1709–11) and the *Spectator* (1711–12).

**14.654–55 (401:35–36). to buy a colour or a coronetcy in the fencibles** – The "fencibles" were military units organized and maintained for home service only. "A colour or a coronetcy" was the commissioned officer who carried the colors in a troop of cavalry, the lowest-ranking commissioned officer in the troop. Commissions in the British military were obtainable by purchase until the reforms of 1871.

**14.659 (401:41). Mr Quinnell's** – George Quinnell, printer, 45 Fleet Street, in central Dublin south of the Liffey.

**14.660 (402:2). Lambay Island** – Three miles off the coast nearly opposite Malahide, twelve miles east-northeast of Dublin. It is noted as a bird sanctuary.

**14.662–63 (402:4–5). sir Fopling Popinjay and sir Milksop Quidnunc** – Richard Steele made characters with similar names the butts of his satire in the *Tatler*, and the "man of mode" in George Etherege's (1634–91) comedy of that title (1676) is Sir Fopling Flutter.

**14.666 (402:8–9). 'Tis as cheap sitting as standing** – Lady Answerall to Colonel Atwit in Swift's *Complete Collection of Genteel and Ingenious Conversation* (1738), Part I: "Well, sit while you stay; 'tis as cheap sitting, as standing."

**14.673 (402:17). dearest pledges** – That is, children, as in Spenser's *Faerie Queene*: "But faire Charissa to a lovely fere [mate] / Was lincked, and by him had many pledges dere" (in contrast to her two sisters who "virgins were, / Though spoused") (1:10, stanza 4).

**14.674 (402:19). bonzes** – The Buddhist clergy of Japan (and sometimes of China and adjacent countries).

**14.674–75 (402:19). who hide their flambeau under a bushel** – In Matthew 5:14–15, Jesus says to the "multitudes": "Ye are the light of the world. . . Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

**14.676 (402:21). some unaccountable muskin** – "Muskin," meaning a pretty face, is a term of endearment for a woman, of contempt when said of a man. William Cowper (1731–1800) coined the phrase, and Dr. Johnson (1709–84) objected: "Those who call a man a cabbage, . . . an odd fish, and an unaccountable muskin, should never come into company without an interpreter" (*Connoisseur*, no. 138 [1756], p. 6; quoted in the *Oxford English Dictionary*).

**14.682–84 (402:28–30). Lambay island from . . . our ascendancy party** – Richard Wogan Talbot, Lord Talbot de Malahide (b. 1846), was a retired army man and a landowner (3,600 acres) whose resistance to land reform was mild but firm. His family sold Lambay Island (see 14.660n) in 1878.

**14.684–85 (402:31). national fertilising farm** – An experiment in the then-controversial science of eugenics (to improve the hereditary qualities of the human race). The controversy began in the 1880s, when Sir Francis Galton (1822–1911), who had applied statistical methods to anthropological studies, turned his attention to the study of human heredity. A chair of eugenics was soon established at London University, intensifying the controversy, which peaked in 1910 and years following. Eugenics oversimplified the study of heredity by assuming that strong parents would produce strong children; intelligent parents, intelligent children; and so on with other traits. In practice, the near-impossibility of distinguishing between inherited and acquired characteristics proved too much for eugenics.

**14.685 (402:31). Omphalos** – See 1.176n.

**14.685–86 (402:32). an obelisk . . . after the fashion of Egypt** – Egyptian obelisks were phallic symbols dedicated to the sun-god and associated with fertility worship.

**14.704 (403:12). to carry coals to Newcastle** – A proverbial expression for a pointless and redundant enterprise, since Newcastle-upon-Tyne in England was noted for its concentration of blast furnaces.

14.705–10 (403:13–19). **an apt quotation from . . . *magnopere anteponunt*** – This “apt,” Ciceronian quotation is apparently from a classic written specifically for the occasion by Mulligan. Latin: “Of such a kind and so great is the depravity of our generation, O Citizens, that our matrons much prefer the lascivious titillations of Gallic half-men to the weighty testicles and extraordinary erections of the Roman centurion.”

14.720 (403:31). **those loaves and fishes** – Jesus fed the multitudes (which had followed him into the desert where he had gone to mourn the death of John the Baptist) with “five loaves and two fishes” (Matthew 14:13–21).

14.727 (403:40). **ventripotence** – Big-bellied, gluttonous.

14.728 (403:41–42). **ovablastic gestation in the prostatic utricle** – Literally, “the gestation of the germ layers of the embryonic egg in the vesicle of the prostate gland.” The medical-student joke hinges on the assumption that the prostate gland is the male homologue of the uterus.

14.729 (404:1). **Mr Austin Meldon** – Dublin physician, fellow, counselor, and former president of the Royal College of Physicians in Ireland and senior surgeon to the Jervis Street Hospital.

14.730 (404:1). **a wolf in the stomach** – After the proverbial expression: “A growing boy has a wolf in his belly.”

14.732 (404:4). **Mother Grogan** – See 1.357n.

14.733 (404:5). **'tis a pity she's a trollop** – After the title of John Ford's (c. 1586–c. 1655) play *'Tis Pity She's a Whore* (1633).

**Style: 14.738–98 (404:11–405:42). Here the listener who . . . of our store of knowledge** – After the style of the Irish-born English novelist and cleric Laurence Sterne (1713–68), particularly his *Sentimental Journey Through France and Italy* (1768).

14.746–47 (404:21–22). **Mais bien sûr . . . et mille compliments** – French: “But certainly . . . and a thousand compliments (thanks).”

14.776 (405:15). **marchand de capotes** – French: literally, “a cloak merchant”; but *capote* is also slang for a condom. Since the sale of contraceptive devices was prohibited by law in Ire-

land, they had to be obtained on the sly or by mail order from England; see 17.1804–5 (721:19–21).

14.776 (405:15–16). **Monsieur Poyntz** – Two Dublin merchants might combine to qualify: B. Poyntz & Co., hosiers, gloves, and colonial outfitters, 105–106 Grafton Street; and Samuel Robert Poyntz, india-rubber warehouse and waterproofer, 20 Clare Street (*Thom's* 1904, p. 1989).

14.777 (405:16). **livre** – French: an obsolete French coin superseded by the franc and of slightly less worth than the franc. The livre is the coin “of record” in Sterne's *Sentimental Journey*.

14.778 (405:18). **Le Fécondateur** – French: “the impregnator.”

14.780 (405:20). **avec lui** – French: “with him.” The use of French phrases not only echoes Sterne, it also echoes George Moore's habit of salting his conversation with French phrases.

14.781 (405:21). **ventre biche** – French slang: “things go so well, with such vitality.”

14.783 (405:23). **sans blague** – French: literally, “without nonsense”; thus, “no joke” or “all joking aside.”

14.785 (405:26). **umbrella** – Slang for a diaphragm.

14.788 (405:29–30). **ark of salvation** – As Noah's ark was designed to save Noah and his family from the “deluge” (Genesis 6–8).

14.792 (405:34). **il y a deux choses** – French: “there are two things.”

14.794–98 (405:36–42). **The first, said she . . . our store of knowledge** – The coy gesture of the kiss is reminiscent of Sterne's use of similar gestures, and the titillating “interruption” is one of his favorite satiric devices (see “The Temptation. Paris” and “The Conquest” in *A Sentimental Journey*).

**Style: 14.799–844 (406:1–407:14). Amid the general vacant . . . on with a loving heart** – After the style of the Irish-born man of letters (dramatist, poet, novelist, essayist) Oliver Goldsmith (1728–74).

**14.808 (406:12).** **Gad's bud** – “God’s body,” a mild eighteenth-century oath.

**14.810 (406:14).** **Demme** – A minced form of “damn,” another mild eighteenth-century oath.

**14.810 (406:14).** **Doctor O’Gargle** – Apart from the context, significance unknown.

**14.812 (406:17).** **Lawksamercy** – A minced form of “Lord have mercy,” an appropriately feminine eighteenth-century oath.

**14.815–16 (406:21).** **Father Cantekissem** – Apart from the context, significance unknown.

**14.816 (406:21–22).** **pot of four** – With a pun on the French *pot au feu* (stew).

**14.821 (406:28).** **enceinte** – French: “pregnant”; a genteel avoidance of the “gross” English equivalent.

**14.826–27 (406:34).** **a cloud of witnesses** – “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Hebrews 12:1).

**14.835 (407:2–3).** **on the by** – Slang for standing around a counter or bar drinking.

**14.839–40 (407:8).** **swore a round hand** – Slang, after “to bet a round hand”: to bet for (or against) several horses in one race.

**14.840 (407:9).** **Stap** – Obsolete: “stop” or “stuff.”

**14.842 (407:11–12).** **to honour thy father and thy mother** – The fifth commandment: “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” (Exodus 20:12).

**Style: 14.845–79 (407:15–408:14).** **To revert to Mr Bloom . . . of the Supreme Being** – After the style of Edmund Burke (1729–97), the Irish-born political philosopher who combined in his “conservatism” a practical and scholarly empiricism with a consistent veneration for and appeal to “the wisdom of our ancestors.” Atherton also identifies traces of Dr. Johnson and the earl of Chesterfield (1694–1773) (“Oxen of the Sun,” in *James Joyce’s “Ulysses,”* eds. Clive

Hart and David Hayman [Berkeley, Calif., 1974], pp. 327–28).

**14.854–56 (407:26–28).** **a cropeared creature . . . feet first into the world** – In Shakespeare’s *III Henry VI*, the hunchback, Gloucester (soon to become Richard III), stabs Henry VI (who has just compared himself to Daedalus, his son to Icarus) and then says: “Down, down to hell; and say I sent thee thither: / I, that have neither pity, love, nor fear. / Indeed, ’tis true that Henry told me of; / For I have often heard my mother say / I came into the world with my legs forward” (V.vi.67–71). Three times in the play Gloucester is called “crookback” and several times in *Richard III* he is described as “misshapen.” “Gibbosity” is the condition of being hunchbacked.

**14.857–59 (407:30–31).** **that missing link . . . late ingenious Mr Darwin** – In *The Descent of Man and Selection in Relation to Sex* (1871), Charles Darwin (1809–82) postulated that a “missing link” had intervened between the apes and man in the process of evolution. In effect, the missing link was a way of accounting for the radical discontinuity between the two related species.

**14.859 (407:32).** **the middle span of our allotted years** – Born in 1866, Bloom was thirty-eight in 1904 and thus three years beyond the midpoint of his “allotted” “three score and ten.”

**14.873 (408:6–7).** **for eating of the tree forbid** – See 13.1038–39n.

**Style: 14.880–904 (408:15–409:3).** **Accordingly he broke his mind . . . feather laugh together** – After the style of Dublin-born Richard Brinsley Sheridan (1751–1816), who, after a brief career as a successful dramatist (1775–79), had a distinguished career as a witty and resourceful member of Parliament. The style of this passage is closer to that of Sheridan’s political oratory than it is to that of his plays.

**14.886 (408:22–23).** **Ephesian matron** – The “heroine” of this archetypal story was a widow of Ephesus, the intensity of whose mourning for her dead husband was matched by the alacrity with which she accepted the advances of a handsome new suitor. The most famous retelling of the story is in Petronius’s (d. 66) *Satyricon*.

**14.888 (408:24–25).** **\*old Glory Allelujorum** – This mocking name for Purefoy turns on the ejaculation “Glory Hallelujah” with which ex-

cited members of an American revivalist congregation would punctuate a sermon.

**14.889 (408:26).** **dundrearies** – Long side-whiskers without a beard, a fashion set by the English comic actor Edward Askew Sothern (1826–81) in the part of the inane and fatuous Lord Dundreary in Tom Taylor's *Our American Cousin* (1858); see 7.733–34n.

**14.891 (408:29).** **'Slife** – A petty oath: "God's life."

**14.895 (408:33).** **the man in the gap** – See 12.186n.

**14.896–902 (408:35–42).** **Singular, communed the guest . . . esteemed the noblest** – Atherton identifies this passage as an imitation of Dr. Johnson ("Oxen of the Sun," in *James Joyce's "Ulysses,"* ed. Clive Hart and David Hayman [Berkeley, Calif., 1974], p. 327).

**14.897 (408:36–37).** **metempsychosis** – See 4.339n.

**14.904 (409:2–3).** **birds of a feather laugh together** – After the nursery rhyme: "Birds of a feather flock together, / And so will pigs and swine; / Rats and mice will have their choice, / And so will I have mine."

**Style: 14.905–41 (409:4–410:6).** **But with what fitness . . . acid and inoperative** – After the style of the savage eighteenth-century satirist Junius; see 12.1633n.

**14.905 (409:4–5).** **the noble lord, his patron** – On the basis of the stylistic imitations in the preceding passage, Atherton suggests the earl of Chesterfield, whose belated offer of patronage to Dr. Johnson was so sternly rejected in Johnson's famous letter of 7 February 1755 ("Oxen of the Sun," in *James Joyce's "Ulysses,"* p. 328).

**14.906–7 (409:5–6).** **this alien, whom the concession of a gracious prince has admitted to civic rights** – Expelled in 1290, Jews were readmitted to the British Isles under Cromwell and Charles II, but they only very gradually (and from a series of grudging rather than "gracious" princes) were conceded civil rights: in 1723, the right to give evidence in courts of justice; in 1753, the right of naturalization; in 1830, the right to membership in civic corporations; in 1833, admission to the profession of advocate;

in 1845, to offices of alderman and lord mayor; and in 1858, to Parliament.

**14.910 (409:10).** **granados** – Archaic: "grenades."

**14.912 (409:12–13).** **the security of his four per cents** – That is, the security of his investments, which might be threatened if the English lost the Boer War or if the English government of Ireland were overthrown. Bloom owns "£900 Canadian 4% (inscribed) government stock" (17.1864–65 [723:12–13]).

**14.921 (409:24).** **a very pelican in his piety** – In heraldry, the pelican (a symbol of Christ) "represented as standing above its nest, having its wings addorsed [turned back to back] and nourishing its young with its blood is blazoned as *A Pelican in its Piety*" (Boutell, quoted in T. H. White, *The Bestiary: A Book of Beasts* [New York, 1960], p. 133n). In medieval bestiaries the pelican is described as particularly devoted to its children (apparently because adult pelicans feed their young by letting the young eat from their bills). Medieval legend developed the analogue to Christ: when the young pelicans begin to grow up, they strike their parents in the face with their wings and are killed in return. Three days later the mother pierces her side (as Christ's side was pierced on the cross) and pours her blood over the dead bodies, thus bringing them to life (as Christ's blood is the essence of man's regeneration).

**14.925 (409:28–29).** **Hagar, the Egyptian** – In Genesis 16, Abram (Abraham) and his wife Sarai (Sarah) are childless because Sarai is "barren." Sarai therefore "prays" Abram to "go in unto my maid" Hagar, the Egyptian. Hagar conceives and consequently "despises" her mistress, whereupon Sarai "dealt hardly" with her and Hagar "fled from her face." An "angel of the Lord" intervenes to restore order, and Hagar gives birth to Ishmael in Abram's house.

**14.931 (409:36).** **balm of Gilead** – Biblical Gilead (literally, "rocky region") was noted for the balm collected from "balm of Gilead" trees, a liquid resinous substance worth twice its weight in silver that was prized for its fragrance and for its medicinal virtues as a "heal-all." See Jeremiah 8:22.

**Style: 14.942–1009 (410:7–412:4).** **The news was imparted . . . what God has joined** – After the style of the English skeptical, anticler-



ical, and philosophical historian Edward Gibbon (1737-94).

**14.943 (410:8). the Sublime Porte** – Constantinople. Mohammed II (1430-81; sultan of Turkey 1451-81) styled his capital the Lofty (or Sublime) Gate of the Royal Tent. "Gate" is a metonym for courts of justice, since justice in the Near East was traditionally administered in the gate of a city or royal palace. The Turks were notorious in western Europe for the ceremonial and bureaucratic care with which they supervised and documented the legitimacy and precedence of the sultan's offspring.

**14.951 (410:18). abigail** – Slang for "lady's maid," after Abigail, the maid in Beaumont and Fletcher's play *The Scornful Lady* (1616).

**14.952 (410:19). a strife of tongues** – "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (Psalms 31:20).

**14.956 (410:24). the prenatal repugnance of uterine brothers** – The superstitious assumption that brothers born of the same mother but different fathers are innately antipathetic.

**14.958 (410:27). the Childs murder** – See 6.469n.

**14.959 (410:28). Mr Advocate Bushe** – See 6.470n.

**14.961 (410:30). king's bounty touching twins and triplets** – A sum of money from the royal purse (in England) given to a mother who has borne triplets; this particular bounty was not established until 1910.

**14.962 (410:31-32). acardiac foetus in foetu** – *Acardiac*: "lacking a heart"; *foetus in foetu*, medical Latin: "fetus at birth."

**14.963 (410:32). aprosopia** – Incomplete development or complete absence of the face.

**14.963 (410:32). \*agnathia** – Absence or imperfect development of the jaws.

**14.963 (410:33). chinless Chinamen** – See 9.1129n.

**14.966 (410:36-37). twilight sleep** – See 8.378n.

**14.970-71 (410:41-42). involution of the womb consequent upon the menopause** – A popular medical superstition before the advent of modern medicine.

**14.973 (411:3). Sturzgeburt** – German: "sudden birth"; a medical term for the rare phenomenon of sudden, accidental birth.

**14.973-75 (411:3-5). the recorded instances . . . or of consanguineous parents** – More superstitious lore about multiple births and the births of monstrosities.

**14.976 (411:6-7). which Aristotle has classified in his masterpiece** – See 10.586n.

**14.979-81 (411:10-12). the forbidding to a gravid . . . strangle her creature** – In popular superstition, a pregnant woman was believed to endanger her unborn child if she stepped over a stile, a grave, a coil of rope, etc.

**14.981-84 (411:12-15). the injunction upon her . . . seat of castigation** – Superstition: a pregnant woman should not touch her genitalia lest her child be born malformed.

**14.985 (411:16-17). negro's inkle, strawberry mark and portwine stain** – Various popular expressions for birthmarks ("inkle" is a kind of linen tape or braid).

**14.986-87 (411:19). swineheaded (the case of Madame Grissel Steevens** – Miss Grissel Steevens (1653-1746) was the sister of a famous Dublin physician, Richard Steevens. Early in the eighteenth century Steevens died, leaving his money to his sister with the proviso that after her death the money would be used to found a hospital in Dublin. Such was her generosity that she immediately released the money for the hospital. She was apparently heavyset, and because she went veiled in public, gossip and rumor credited her (fancifully) with the features of a pig.

**14.988 (411:21). a plasmic memory** – In Theosophy, the total memory of the soul's metempsychosis, its journey through successive incarnations from lower forms through a succession of human forms toward the superhuman.

**14.989-90 (411:22-23). the metaphysical traditions of the land he stood for** – That is, the Scottish school of philosophy: Thomas Reid (1710-96), James Beattie (1735-1803), Dugald Stewart (1753-1828), Sir William Hamilton

(1788–1856), James McCosh (1811–94), and others. The central tenet of the school was that human beings are endowed with an immediate and intuitive knowledge of the world and of first principles.

**14.994–96 (411:28–30). the Minotaur which . . . pages of his Metamorphoses** – In Book 8 of the *Metamorphoses*, Ovid includes the story of the “foul adultery” of Minos’s queen Pasiphaë and a bull. Pasiphaë’s lust was consummated with the aid of a wooden cow fashioned by Daedalus. The issue of the “adultery” was the man-eating Minotaur, a creature with the body of a man and the head of a bull. Daedalus subsequently created the labyrinth as a “prison” for the Minotaur.

**14.1000 (411:35). a nice clean old man** – Recalls the refrain of an anonymous bawdy song: “If you can’t get a woman, get a clean old man.”

**14.1002–3 (411:37–39). the juridical and theological . . . predeceasing the other** – Whatever the merits of the “dilemma” as a subject for discussion, the “event” is usually considered a medical impossibility.

**14.1008–9 (412:3–4). the ecclesiastical ordinance . . . what God has joined** – In Matthew 19:4–6, Jesus answers the questions (“tempting”) of the Pharisees regarding divorce: “Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” This passage comprises the gospel of the wedding mass.

**Style: 14.1010–37 (412:5–39). But Malachias’ tale began . . . Murderer’s ground** – After the style of Horace Walpole’s (1717–97) Gothic novel *The Castle of Otranto* (1764). In this brief passage, Haines plays the part of Manfred, the bloodstained usurper in Walpole’s novel. The passage also owes a debt of parody to a later Gothic novel, *The House by the Churchyard* (1863), by the Irish writer Joseph Sheridan Le Fanu (1814–73), as well as to the dialogue of Synge’s plays.

**14.1013 (412:8–9). a portfolio full of Celtic literature** – Douglas Hyde’s *Love Songs of Connacht*, which Haines left the library to buy; see 3.397–98n.

**14.1016 (412:13). it seems, history is to blame** – See 1.649 (20:40)

**14.1017 (412:14). the murderer of Samuel Childs** – See 6.469n.

**14.1018 (412:15–16). This is the appearance is on me** – A literal translation of the Irish expression “Seo é an chuma atá orm”; figuratively, “This is the condition I am in.”

**14.1018–19 (412:16). Tare and ages** – A mild Irish-English oath from “Tare and ouns,” the tears and wounds of Christ.

**14.1020 (412:17–18). with my share of songs** – A literal translation of the Irish expression “lem’ chuid amhrán”; figuratively, “with the songs that I know.”

**14.1021 (412:18). soulth** – Anglicized Irish: “an apparition or ghost.”

**14.1021 (412:19). bullawurrus** – Brendan O Hehir (*A Gaelic Lexicon for “Finnegan’s Wake,” and Glossary for Joyce’s Other Works* [Berkeley, Calif., 1967], p. 349) translates this Irish as “the smell of murder.” P. W. Joyce (*English*, p. 227) defines it as “the spectral bull, with fire blazing from eyes and nose and mouth.”

**14.1022–23 (412:20–21). the Erse language** – Technically, Scottish Gaelic; less properly, Irish Gaelic.

**14.1025 (412:23–24). The black panther!** – Cf. 9.1214n.

**14.1026 (412:25). his head appeared** – On the narrative level, Mina Purefoy’s child has been born; on the level of “Technique: embryonic development,” the process of birth has just begun; see p. 408, n. 1.

**14.1027 (412:26). \*Westland Row station** – A railroad station not far from the hospital, where Mulligan and Haines will catch the last train to Sandycove, at 11:15 P.M.

**14.1028 (412:27). the dissipated host** – George Moore; see 9.274n.

**14.1028–29 (412:28–29). The seer . . . murmuring: The vendetta of Mananaan!** – AE (George William Russell) recites the chant from his play; see 2.257n and 9.190–91n. Mananaan MacLir was the sea-god of the Tuatha De Danaan (see 3.56–57n). His “vendetta” was with

the dark and gloomy pirate-giants of the sea, the Formorians. Far from gloomy himself, Mananaan regarded the sea as a "plain of flowers."

**14.1029 (412:29). The sage** – John Eglinton (W. K. Magee); see 9.18n.

**14.1029-30 (412:29). *Lex talionis*** – See 7.755-56n.

**14.1030-31 (412:29-31). The sentimentalist is he . . . for a thing done** – See 9.550-51n.

**14.1032 (412:32-33). the third brother** – See 9.956-57n.

**14.1033-34 (412:33-34). The black panther . . . of his own father** – See 9.1214n and 1.555-57 (18:10-12).

**14.1034 (412:35). For this relief much thanks** – See 13.939-40n.

**14.1034-35 (412:35-36). The lonely house by the graveyard** – Cf. *The House by the Churchyard*, Style: 14.1010-37n.

**Style: 14.1038-77 (412:40-414:2). What is the age . . . Leopold was for Rudolph** – After the style (gentle pathos and nostalgia) of the English essayist Charles Lamb (1775-1834).

**14.1042-43 (413:3-4). a modest substance in the funds** – For Bloom's investments, see 17.1855-65 (723:2-13).

**14.1047 (413:8). \*Clanbrassil street** – At 52 Clanbrassil Street Upper in south-central Dublin.

**14.1047 (413:8). the high school** – Bloom "attended" Erasmus Smith High School at 40 Harcourt Street, not far east of Clanbrassil Street in south-central Dublin. See 8.187n.

**14.1049 (413:11). hard hat** – A stiff felt hat, derby or bowler.

**14.1055 (413:18). baisemoins** – *Baisemains* is obsolete French for "compliments, respects."

**14.1057 (413:20). Jacob's pipe** – A large Continental pipe, with an underslung porcelain bowl usually carved in the shape of a human head; here associated with the patriarch, one of the three fathers (Abraham, Isaac, and Jacob) of Israel.

**14.1063 (413:27). The wise father knows his own child** – In Shakespeare's *The Merchant of Venice*, Shylock's clownish servant meets his father, who does not recognize him; in the comic banter that follows the son says to the "sand-blind" father: "it is a wise father that knows his own child" (II.ii.75-76). Cf. 6.53n.

**14.1064 (413:28). Hatch street, hard by the bonded stores** – Hatch Street Upper is the southern boundary of University College. The "bonded stores" are W. and A. Gilbey, Ltd., distillers, across the street from the college.

**14.1067 (413:32). the new royal university** – In Earlsfort Terrace, just around the corner from Hatch Street, but not to be confused with University College; see 7.503n.

**14.1068 (413:32-33). Bridie Kelly** – Apart from the context, identity and significance unknown. "Bridie" is a diminutive form of Bridgid; see 12.1705n.

**14.1070 (413:35-36). and in an instant . . . flood the world** – In Genesis 1:1-3 God creates heaven and earth and light by "fiat": "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

**Style: 14.1078-1109 (414:3-41). The voices blend and fuse . . . the forehead of Taurus** – After the style of the English romantic Thomas De Quincey (1785-1859), particularly *The English Mail Coach* (1849), Part I<sup>3</sup> and Part III,

<sup>3</sup> From Thomas De Quincey's *The English Mail Coach*, Part I: "Then comes a venerable crocodile [coachman] in a royal livery of scarlet and gold with sixteen capes; and the crocodile is driving four-in-hand from the box of the Bath mail. And suddenly we upon the mail are pulled up by a mighty dial sculptured with the hours that mingle with the heavens and the heavenly host. Then all at once we are arrived at Marlborough Forest, amongst the lovely households of the roe-deer; the deer and their fawns retire into the dewy thickets; the thickets are rich with roses; once again the roses call up the sweet countenance of Fanny; and she, being the granddaughter of a crocodile, awakens a dreadful legendary host of semi-legendary animals—griffins, dragons, basilisks, sphinxes—till at length the whole vision of fighting images crowds into one towering armorial shield, a vast emblazonry of human charities and human loveliness that have perished, but quartered heraldically

“Dream-Fugue Founded on the Preceding Theme of Sudden Death.” The dream-fugue expands on kaleidoscopic visions of death and resolves on a note of “golden dawn” and “the endless resurrections of [God’s] love.”

**14.1086/87 (414:12/14). Agendath/Netaim** – See 4.191–92n.

**14.1086 (414:13). screechowls** – An English translation of the Hebrew *Lilith* (night-monster, night-fairy). When Isaiah prophesies the desolation of “all nations” during “the year of recompences for the controversy of Zion,” he lists the inhabitants of the wasteland, including: “the screech owl also shall rest there, and find for herself a place of rest” (Isaiah 34:2, 8, and 14). See 14.242n.

**14.1086 (414:13). the sandblind upupa** – Or hoopoe, is described in medieval bestiaries as a bird that lives on the flesh of corpses and lines its nest with human excrement. “Sandblind” is archaic for “weak-sighted.”

**14.1087 (414:15–16). the ghosts of beasts** – In *The Odyssey*, the sacred cattle of Helios begin to haunt Odysseus and his crew the minute they are dead: “cowhides began to crawl, and beef, both raw / and roasted, lowed like kine upon the spits” (12:395–96; Fitzgerald, p. 235). The ghosts also suggest that another age of “faunal evolution” is passing. Cf. 8.535–36n and 6.385–91n.

**14.1088–89 (414:16–17). Huuh! Hark! Huuh!** **Parallax stalks behind and goads them** – At the end of Yeats’s play *The Countess Cathleen*, after the Angel has borne witness that the soul of the Countess “is passing to the floor of peace,” Oona, the Countess’s old nurse, speaks: “Tell them who walk upon the floor of peace / That I would die and go to her I love; / The years like great black oxen tread the world, / And God the herdsman goads them on behind, / And I am broken by their passing feet.” For “parallax,” see 8.110n.

with unutterable and demonic natures, whilst over all rises, as a surmounting crest, one fair female hand with the forefinger pointing, in sweet sorrowful admonition, upwards to heaven, where is sculptured the eternal writing which proclaims the frailty of earth and her children” (quoted in George Saintsbury, *A History of English Prose Rhythm* [London, 1912], pp. 313–14—a book Joyce is known to have consulted in the composition of this episode).

**14.1089–90 (414:17). the lacinating lightnings of whose brow are scorpions** – De Quincey uses the verb to “lacinate” to mean tear, lacerate, pierce, stab. Parallax, the herdsman, marches under the eighth sign of the zodiac, Scorpio, the sign of “intensity of feeling, crusading, bold adventurer, . . . shrewd in attack, . . . [whose] weapon is the tongue” (Alexandra Kayhle, *Astrology Made Practical* [Hollywood, Calif., 1967], p. 44). A biblical reference is also urged by the context: in Revelation 9, the “fifth Angel” announces the opening of the “bottomless pit” and a consequent plague of smoke and darkness, locusts and scorpions.

**14.1090–91 (414:18). the bulls of Bashan and of Babylon** – “Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and roaring lion” (Psalms 22:12–13). In Jeremiah 50:9–12 the Babylonians, “destroyers of mine heritage,” are vilified “because ye are grown fat as the heifer at grass, and bellow as bulls.” Jeremiah predicts that Babylon will be reduced to “a wilderness, a dry land, and a desert.”

**14.1092 (414:19–20). Lacus Mortis** – Latin: “the lake, pit, or place of the dead”; combines with the Dead Sea.

**14.1092 (414:20). zodiacal host** – Both because animals comprise several of the signs of the zodiac and because the signs move westward toward the descent into the sea (of death), individually and in the process of extinction as a species in “faunal evolution.”

**14.1097–99 (414:27–29). And the equine portent . . . the house of Virgo** – The constellation Pegasus (symbolic of poetic inspiration) would have been just visible above the horizon in Dublin on 16 June 1904 at 11:00 P.M. The heavens around are relatively “deserted,” so it is particularly conspicuous as a constellation. As Pegasus rises above the horizon, Virgo (the zodiacal sign of the virgin) would begin its decline from the zenith, since Pegasus is “over” Virgo, or almost opposite in the heavens.

**14.1099–1103 (414:29–34). wonder of metempsychosis . . . penultimate antelucan hour** – As Virgo sets (toward dawn) the virgin (the Virgin Mary, via echoes of the Litany of Our Lady; see 13.287–89n) metamorphoses into Millicent (Milly) Bloom, who takes her place as Queen of Heaven (one of Mary’s many titles) among the Pleiades, a cluster of stars in

the constellation Taurus, which would have risen at 3:00 A.M., just before dawn, on 17 June. The Pleiades, the seven sisters, comprises six stars, the seventh, Merope, having hidden her face because she loved a mortal. As the rise of the Virgin Mary is a “harbinger” of Jesus as “daystar,” so the “daystar” thus announced for Dublin during this night would have been Venus, on 17 June 1904. For “Martha, thou lost one,” see 7.58n.

**14.1103 (414:34). in sandals of bright gold** – See 4.240–42n.

**14.1104 (414:35). what do you call it gossamer** – Bloom’s phrase; see 13.1020 (374:40–41).

**14.1105–6 (414:36–37). emerald, sapphire, mauve and heliotrope** – According to the Doppler principle, the shift toward the blue end of the spectrum indicates that the star, or rather Milly’s “pale blue scarf” (4.435 [67:4]), is approaching the earth.

**14.1106 (414:37). cold interstellar wind** – Not the modern concept but apparently Joyce’s improvement on the early-twentieth-century idea of “ether-wind” or “ethereal wind,” thought to be generated by the movement of celestial bodies through the “ether,” the wave-transmitting medium that was assumed to permeate all space; see 17.263n. The modern concept of an interstellar medium of gas and dust particles dates from the 1930s, and hypotheses about interstellar wind were only made possible by the discovery that “the distribution of gas and dust is far from uniform” throughout the universe and that “the interstellar gas has quite different radial velocities in different regions” (Lyman Spitzer, Jr., *Diffuse Matter in Space* [New York, 1968], pp. 2–3).

**14.1107 (414:38). simply swirling** – See 4.282n.

**14.1108–9 (414:40–41). Alpha, a ruby . . . forehead of Taurus** – Just at dawn Aldebaran, Alpha Tauri, would have appeared above the horizon. It is a red-giant star in the triangle of stars that form the forehead of Taurus the Bull. As Alpha, it is, of course, the beginning (see 13.1258, 1264n); in astrology, Taurus is the zodiacal sign under which artistic consciousness, love, and money are furthered as dominating forces.

**Style: 14.1110–73 (414:42–416:34). Francis was reminding . . . from the second constellation** – After the style of Walter Savage Landor (1775–1864). The form of essay particularly associated with his name is characterized by the title of a series of volumes that appeared 1824–53, *Imaginary Conversations*. The conversations are between figures from classical literature and history. They do not attempt to re-create the historical past but rather to use that past to develop perspectives on the social, moral, and literary problems of Landor’s own time.

**14.1111 (415:1). Commee’s time** – See 5.322–23n.

**14.1111 (415:2). Glaucon** – The straight man in Plato’s *Republic*, was assumed in 1904 to have been Plato’s brother.

**14.1111 (415:2). Alcibiades** – (c. 450–404 B.C.), Athenian politician and general, friend and pupil of Socrates. Alcibiades was noted for his talent, his insolence, and his capriciousness. His talent made him capable of brilliant political and military accomplishments; his insolence made him subject to exile and betrayal. “Alcibiades and Xenophon” is one of Landor’s *Imaginary Conversations*.

**14.1112 (415:2). Pisistratus** – (c. 600–527 B.C.), tyrant of Athens who usurped power in 560 B.C. He was expelled twice but each time returned to regain his tyrannical hold on Athens. In his first years as tyrant he attempted to rationalize his position by paying court (as would-be friend) to the celebrated Athenian legislator Solon (c. 638–c. 558 B.C.). “Solon and Pisistratus” is another of Landor’s *Imaginary Conversations*.

**14.1113–14 (415:4–5). If I call them into . . . troop to my call?** – As the shades of the dead have trooped to Odysseus’s call in Hades (*The Odyssey*, Book 11); see p. 104.

**14.1115 (415:6). Bous Stephanoumenos** – See 9.939n.

**14.1115 (415:6–7). bullockbefriending bard** – See 2.431n.

**14.1116 (415:7). lord and giver of their life** – Odysseus in Hades “gives” the shades “life” by allowing them to drink of the blood of bullocks that has been poured into a trench; figuratively,

of course, Odysseus gives the shades life by giving them some of his own lifeblood.

**14.1116 (415:7).** **gadding** – Archaic: “unkempt.”

**14.1116–17 (415:8).** **a coronal of vineleaves** – Emblematic of poetic inspiration (as wine in spirits) and of poetic achievement.

**14.1119 (415:10–11).** **a capful of light odes** – See 9.1081n and 11.979n.

**14.1121 (415:13//).** **\*to acclaim you Stephen-aforos** – Schoolboy Greek for Stephen, the garland bearer (for sacrifice?).

**14.1125 (415:17).** **his recent loss** – Stephen’s mother was buried 26 June 1903.

**14.1127 (415:20).** **the rider’s name** – O. Madden (on Sceptre).

**14.1128–33 (415:21–27).** **The flag fell and . . . reached, outstripped her** – Lenehan’s description of the Gold Cup Race is not particularly accurate; Sceptre, as the name suggests, was not a mare but a colt (cf. 8.829–31n). The account of the race is given in the *Evening Telegraph*, Dublin, 16 June 1904, p. 3: “(#1) Mr. F. Alexander’s *Throwaway*, W. Lane (20 to 1 against); (2) Lord Howard de Walden’s *Zinfandel*, M. Cannon (5 to 4); (3) Mr. W. Bass’s *Sceptre*, O. Madden (7 to 4 against); (4) M. J. de Bremmond’s *Maximum II*, G. Stern (10 to 1 against). The Race: *Throwaway* set fair pace to *Sceptre*, with *Maximum II* last, till fairly in the line for home, when *Sceptre* slightly headed *Throwaway*, and *Zinfandel* took close order with him. *Throwaway*, however, stayed on, and won cleverly at the finish by a length; three parts of a length divided second and third.”

**14.1130 (415:23).** **Phyllis** – In pastoral poetry, a conventional name for a maiden. But the curse “Juno . . . I am undone” suggests the Phyllis in Greek myth who was married to and then abandoned by Demophon when he was on his way home from the Trojan Wars. Phyllis cursed him “by Rhea’s daughter” (i.e., by Hera, the Greek counterpart of the Roman Juno) and then plotted his death.

**14.1133 (415:27).** **All was lost now** – See 11.22n.

**14.1137 (415:32).** **W. Lane. Four winners yesterday and three today** – At the Ascot Meeting on 15 June 1904, W. Lane won the Ascot Biennial Stakes on Mr. F. Alexander’s *Andover*, the Coronation Stakes on Major Eustace Loder’s *Pretty Polly*, the Fern Hill Stakes on Mr. P. Gilpin’s *Delaunay*, and the Triennial Stakes on Mr. L. Neumann’s *Petit Bleu*. On 16 June, in addition to the Gold Cup, Lane won the New Stakes on Mr. L. Neumann’s *Llangibby* and the St. James’s Place Stakes on Mr. S. Darling’s *Challenger*.

**14.1143 (415:40).** **Lalage** – Another of the type names for classic beauties, after Horace (*Odes* II.v.15).

**14.1148 (416:3).** **Corinth fruit** – Currants (associated here with Corinth in classical Greece).

**14.1148 (416:4).** **\*Periplipomenes** – A Greek coinage suggesting “itinerant fruit merchant.”

**14.1156 (416:13).** **Glycera or Chloe** – Two more of the traditional names for classic or pastoral beauties. One famous Glycera was a Greek flower maiden and mistress of the Greek painter Pausias; another was a mistress of Menander. One famous literary Chloe is the pastoral maiden in the Greek romance *Daphnis and Chloe* (fourth or fifth century B.C.); another appears in Sir Philip Sidney’s *Arcadia* (1590).

**14.1157–58 (416:15).** **a slight disorder in her dress** – After Robert Herrick’s (1591–1674) “Delight in Disorder” (1648): “A sweet disorder in the dresse / Kindles in cloathes a wantonnesse: / A lawn about the shoulders thrown / Into a fine distraction: / An erring lace, which here and there / Entrhalls the Crimson Stomacher: / A Cuffe neglectful and thereby / Ribbands to flow confusedly: / A winning wave (deserving Note) / In the tempestuous petticoate: / A careless shoe-string, in whose tye / I see a wilde civility: / Doe more bewitch me, then when Art / Is too precise in every part.”

**14.1161–62 (416:20–21).** **Bass’s mare . . . this draught of his** – Lenehan confuses William Arthur Hamar Bass (b. 1879), the owner of the colt *Sceptre* (see 14.1128–33n), with his uncle, Michael Arthur Bass, Baron Burton (1837–1909), director of Messrs. Bass & Co., Ltd., the manufacturers of Bass ale at Burton-on-Trent in England.

**14.1164 (416:23).** **the scarlet label** – The label

on a bottle of number-one Bass ale was a red triangle; see 14.1108–9n.

**14.1165–66 (416:24–25).** **It is as painful perhaps to be awakened from a vision as to be born** – This sounds suspiciously like AE (George William Russell), but the specific source remains unknown.

**14.1166–67 (416:26–27).** **Any object, intensely regarded . . . incorruptible eon of the gods** – A principle of Theosophy: since every object has a “soul,” each soul properly contemplated, no matter what its degree, is equal to all others, or equally to be “loved.”

**14.1168 (416:28).** **Theosophus** – Stephen’s “master” in Theosophy; cf. 9.65–66n.

**14.1168–69 (416:28–30).** **whom in a previous existence . . . karmic law** – Typical credentials for a Theosophist’s “master” involve the master’s having been instructed in a previous incarnation by a mystical priesthood (Hindu, Tibetan, Egyptian?). For “karmic law,” see 9.70n.

**14.1169–70 (416:30).** **The lords of the moon** – In Stephen’s nonsense Theosophy, those presences that rule the twenty-eight phases of the moon and thus preside over the sequences of metempsychosis that the phases dictate for the growth of the individual human soul.

**14.1170 (416:30–31).** **an orangefiery shipload from planet Alpha of the lunar chain** – The “lunar chain” is the zodiac; Aries (Mars, energy in constructive process) is the first house of the zodiac; thus, “orangefiery” Mars is the “Alpha” (first) planet.

**14.1171 (416:32).** **etheric doubles** – See 12.341n.

**14.1172–73 (416:33–34).** **incarnated by the rubycolored egos from the second constellation** – That is, they came under the sign of the second house of the zodiac, the constellation Taurus; see 14.1108–9n.

**Style: 14.1174–1222 (416:35–418:8).** **However, as a matter of fact . . . ages yet to come** – After the style of the English essayist and historian Thomas Babington Macaulay (1800–59), a master of somewhat impetuous and unreliable history. He treated history with energy and verve to make it come out less sordidly and more reasonably than it does in the hands of most other historians.

**14.1175 (416:36).** **some description of a dol-drums** – As Odysseus and his crew are pinned down by adverse winds on Helios’s island.

**14.1205–6 (417:31).** **the Mull of Galloway** – An island in the Inner Hebrides, Argyllshire, Scotland.

**14.1213 (417:40).** **Malachi Roland St John Mulligan** – The full name makes the identity of Mulligan’s real-life counterpart one-third clear (Oliver *St. John* Gogarty). Roland (d. 778) was the semilegendary nephew of Charlemagne and the hero of *Le chanson de Roland*. The clue to this name of Mulligan lies in the proverbial phrase “A Roland for an Oliver,” meaning tit for tat; since Roland and Oliver were boon companions and peers in arms, the assumption was that there would be no choice between them in single combat.

**14.1217–18 (418:3).** **that vigilant wanderer** – See 14.71n.

**14.1221 (418:8).** **Lafayette** – James Lafayette, photographer to the queen and royal family, 30 Westmoreland Street, Dublin.

**Style: 14.1223–1309 (418:9–420:29).** **It had better be stated . . . in which it was delivered** – After the style of the English naturalist and comparative anatomist Thomas Henry Huxley (1825–95). Huxley is particularly noted for his contributions to and defense of the theory of evolution. He had an extraordinary ability to embody a disciplined scientific skepticism in a lucid expository prose.

**14.1224 (418:10–11).** **(Div. Scep.)** – *Divinitatis Scepticus*, Latin: Doubter of Divinity (suggested by Vincent Deane).

**14.1230–31 (418:18).** **(Pubb. Canv.)** – Public Canvasser (for advertisements).

**14.1231–33 (418:19–22).** **the view of Empedocles . . . the birth of males** – Empedocles (fl. 450 B.C.) was a native of Agrigentum in Sicily; Sicily is rendered under its ancient name, Trinacria, to reinforce the sustained allusion to *The Odyssey*. Empedocles did not hold the view stated here, but Aristotle, in *On the Generation of Animals*, Book 4, links the speculations of Empedocles with those of Anaxagoras (500–428 B.C.) and dismisses their views as “light-headed.” Anaxagoras, Aristotle says, held that “the germ . . . comes from the male, while the female only provides the place in which it is to

be developed, and the male is from the right, the female from the left testis, and also that the male embryo is in the right of the uterus, the female in the left. Others, as Empedocles, say that the differentiation takes place in the uterus; for he says that if the uterus is hot or cold, what enters it becomes male or female, the cause of the heat or cold being the flow of the menstrual discharge, according as it is colder or hotter, more 'antique' or more 'recent.'"

**14.1233-34 (418:22-23).** or are the two long neglected . . . differentiating factors - Aristotle, in *On the Generation of Animals*, Book 4, argues that the male element (semen) is the active, formative principle, the female, the passive and receptive. The sex of the offspring is then determined by the principle that "prevails," that is, if the "spermatozoa" are "neglected," the passive, receptive principle would prevail and the offspring would be female. *Nemasperm*: literally, "threadlike sperm," in description of the shape of the spermatozoon.

**14.1235 (418:24).** Culpepper - Nicholas Culpeper (1616-54), an English physician and author of various works, including *The English Physician* (London, 1648) and *A Directory for Midwives: or a Guide for Women in their Conception, Bearing, and Suckling Their Children* (London, 1651). Culpepper's concern is with practical medicine rather than with genetic theory.

**14.1235 (418:24).** Spallanzani - Lazzaro Spallanzani (1729-99), an Italian biologist and anatomist, noted for his pioneer work in disproving the doctrine of the spontaneous generation of life and for his investigation of the nature of the spermatid fluid and of the spermatozoa.

**14.1236 (418:24).** Blumenbach - Johann Friedrich Blumenbach (1752-1840), a German naturalist, physiologist, and anthropologist, noted as the founder of physiological anthropology and for his theory of the unity of the human race, which he divided into five physiological types: Caucasian, Mongolian, Malay, American, and Ethiopian. He speculated that a *nisus formativus*, "formative tendency," was inherent in all living things.

**14.1236 (418:25).** Lusk - William Thompson Lusk (1838-97), an American obstetrician whose book *The Science and Art of Midwifery* (New York, 1882) gained world renown as a standard medical text in the late nineteenth century.

**14.1236 (418:25).** Hertwig - Oscar Hertwig (1849-1922), a German embryologist who demonstrated that male and female sex cells are equivalent in their importance and that fertilization consists in the conjunction of equivalents. His brother, Richard Hertwig (1850-1937), was a co-worker who did considerable research on sex differentiation and on the relation between the nucleus and the cytoplasm in sex cells.

**14.1236 (418:25).** Leopold - Christian Gerhard Leopold (1846-1911), a German embryologist and gynecologist.

**14.1236 (418:25).** Valenti - Giulio Valenti (b. 1860), an Italian physician and embryologist.

**14.1236-39 (418:25-29).** a mixture of both? This . . . of the passive element - Aristotle's theory, as developed in *On the Generation of Animals*, is "a mixture of both," but nineteenth-century theory, as informed by Oscar Hertwig, is a radical departure from Aristotle's conception of the male as active, the female as passive. *Nisus formativus* means "formative tendency"; while the term is Blumenbach's (see 14.1236n), the context suggests that it is being used as an echo of Aristotle's male or "formative principle." *Succubitus felix* is Latin for "the fertile one who lies under"; this also echoes the Aristotelian concept of the passive receptivity of the female.

**14.1243 (418:33).** (Hyg. et Eug. Doc.) - Doctor of Hygienics and Eugenics.

**14.1251 (418:42).** Kalipedia - Greek: the study of beauty, or the achievement of learning by means of the contemplation of beauty.

**14.1253-54 (419:2-4).** plastercast reproductions . . . Venus and Apollo - Presumably like those Bloom has inspected in the National Museum; see 8.921-22n.

**14.1257 (419:7).** (Disc. Bacc.) - Bachelor of Discourse.

**14.1268 (419:21).** (Bacc. Arith.) - Bachelor of Arithmetic.

**14.1270-73 (419:23-27).** everything . . . is subject to a law of numeration as yet unascertained - This "law" became a cornerstone of late-nineteenth- and early-twentieth-century faith in the assumption that an absolute and knowable determinism would be found to gov-



ern not only the physical world but also human beings and their social organizations.

**14.1276–77 (419:31–32).** **must certainly, in the poet's words, give us pause** – That is, in Shakespeare's words; Hamlet, in the "To be or not to be" soliloquy: "For in that sleep of death what dreams may come / When we have shuffled off this mortal coil, / Must give us pause" (III.i.66–68).

**14.1285 (419:42).** **the survival of the fittest** – The phrase, coined by Herbert Spencer (1820–1903), became an aggressive slogan for a key concept in Darwin's theory of evolution as developed in *On the Origin of Species* (1859). Darwin argued that one aspect of the origin and perpetuation of a species was that those individuals best adapted to the environment in which the species found itself would survive to mate and have offspring. In popular terms, this concept was reduced to the simpleminded dictum "The strong survive, the weak perish."

**14.1286–87 (420:1–2).** **an omniverous being** – See 9.1048–50n.

**14.1288 (420:3–4).** **pluterperfect imperturbability** – A phrase from Mr. Deasy's letter; see 2.328 (33:6).

**14.1292 (420:7–8).** **staggering bob** – See 8.724n.

**14.1302–3 (420:20–21).** (**Lic. in Midw., F.K.Q.C.P.I.**) – Licensed in Midwifery, Former Knight of the Queen's College of Physicians in Ireland (since Horne is described as "ex-Vice President, Royal College of Physicians, Ireland" in *Thom's* 1904, p. 1381).

**14.1304 (420:23).** **let the cat into the bag** – After the proverbial "let the cat out of the bag"; disclosed a secret.

**Style: 14.1310–43 (420:30–421:28).** **Meanwhile the skill and . . . good and faithful servant!** – After the style of Charles Dickens; chapter 53, "Another Retrospect," of *David Copperfield* (1849–50) is particularly relevant.

**14.1313 (420:34).** **She had fought the good fight** – "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Timothy 6:12; see also II Timothy 4:7).

**14.1320 (421:1).** **Doady** – In *David Copperfield*, David's first wife, the "child-wife" Dora, calls him Doady.

**14.1324–25 (421:5–6).** **Ulster bank, College Green branch** – The Ulster Bank, Ltd., with home offices in Protestant Belfast, had branch offices throughout Ireland, including four in Dublin, one at 32–33 College Green.

**14.1326 (421:7–8).** **that faroff time of the roses** – Echoes James Clarence Mangan's lament "The Time of the Roses," from the Turkish of Meseeh (d. 1512). The phrase functions as a refrain in the poem, as at the end of the first stanza: "In, in at the portals that Youth uncloses, / It hastes, it wastes, the Time of the Roses." The poem develops the theme that the evanescence of youth demonstrates "that Life is a swift Unreality."

**14.1326–27 (421:8).** **With the old shake of her pretty head** – On her deathbed, in chapter 53 of *David Copperfield*, Dora recalls to David the relative failure of their marriage and mourns the eclipse of their "boy and girl" love "with the old shake of her curls."

**14.1331–32 (421:13–15).** **our famous hero of . . . Waterford and Candahar** – Sir Frederick Sleigh Roberts (1832–1914), first Earl Roberts of Kandahar, Pretoria, and Waterford (created 1901). Though born in India, Lord Roberts regarded himself as Anglo-Irish, as the Waterford in his title suggests. He had a military career of considerable distinction, highlighted by his defeat of the Ayub Khan at Kandahar in southern Afghanistan in 1880. He was commander in chief in South Africa during the Boer War; his successes there, commemorated by the Pretoria in his title, led to his earldom and to his appointment as commander in chief of the British army (1901–4).

**14.1335–36 (421:18–19).** **the Treasury Remembrancer's office, Dublin Castle** – The Office of the Lord Treasurer's Remembrancer and Deputy Paymaster for Ireland was responsible for the collection of debts (other than taxes) owed to the King's Treasury in Ireland. *Thom's* 1904, "Government Departments, Ireland," p. 834, is unaware of the presence of Mortimer Edward Purefoy in the office.

**14.1336 (421:19).** **father Cronion** – That is, Father Time, thanks to a confusion of the Greek god Cronus with the word *chronos* (time). Cronus was a god of harvests who overthrew his

father, Uranus, and was in turn overthrown by his son, Zeus.

14.1339 (421:23). **dout** – Dialect: “put out, extinguish.”

14.1341-42 (421:26). **You too have fought the good fight** – See 14.1313n.

14.1343 (421:27-28). **Well done, thou good and faithful servant!** – In Matthew 25:14-30, Jesus, in the parable of the talents, likens “the kingdom of Heaven” to “a man travelling in a far country” who delivers his goods to his servants for safekeeping. Two of the servants increase the goods (to their own benefit) by using them; one buries his share in the ground. The two who improve their master’s goods are rewarded: “Well done, thou good and faithful servant.” The third is “cast . . . into outer darkness.”

**Style: 14.1344-55 (421:29-421:42). There are sins or . . . silent, remote, reproachful** – After the style of the famous English convert to Roman Catholicism John Henry Cardinal Newman (1801-90).

**Style: 14.1356-78 (422:1-28). The stranger still regarded . . . in her glad look** – After the style of the English aesthetician and essayist Walter Pater (1839-94); cf. particularly the imaginary portrait of his childhood in *The Child in the House* (1894). For the occasion Bloom recalls, see 6.1008-14 (115:14-20).

14.1363 (422:10). **Roundtown** – Where Bloom met Molly; see 6.697n.

14.1368 (422:15). **Floey, Atty, Tiny** – Mat Dillon’s daughters.

14.1369 (422:17). **Our Lady of the Cherries** – There are many versions of this subject, among the most famous one by Titian (now in Vienna) and several by the early-sixteenth-century Netherland painter, Van Cleef. The allusion does not seem to be to a specific visual image but rather to the way Pater generalizes his aesthetic experience, particularly in *The Renaissance* (1873). In Christian art the cherry is one of the fruits of paradise, symbolic of sweetness of character and the delights of the blessed; as such, it is one of the attributes of the Virgin Mary.

14.1378 (422:27). (*alles Vergängliche*) – German: “All that is transitory”; the first line of the

final chorus of Goethe’s *Faust*, Part II (1832). The “immortal part” of Faust has been snatched from Mephistopheles and conducted toward “higher spheres,” and the dramatic poem closes as the Mater Gloriosa speaks from above and Doctor Marianus (“worshiping prostrate”) responds: “Look up to the glance of the savior, / All you tender penitents, / To transform yourselves with thanks / To the destiny of the Blessed. / May all higher meaning [consciousness] / Be at your service; / Virgin, mother, queen, / Goddess, remain merciful. [CHORUS MYSTICUS:] All that is transitory / Is only an image; / The insufficient / Here becomes an event [of importance]; / The indescribable / Here is achieved; / The eternal-feminine / Draws us upward” (lines 12096-111).

**Style: 14.1379-90 (422:29-422:42). Mark this father . . . the utterance of the Word** – After the style of the English art critic and reformer John Ruskin (1819-1900).

14.1382-83 (422:33-34). **the vigilant watch of shepherds . . . of Juda long ago** – The account of the Nativity in Luke 2:1-20 established Bethlehem in Judea as the place of Jesus’ birth and describes “shepherds abiding in the field, keeping watch over their flock” who are informed by an “angel of the Lord” of the place and importance of the birth. The shepherds find “Mary, and Joseph, and the babe lying in a manger” and “make known abroad the saying which was told them concerning the child.”

14.1390 (422:42). **\*the word** – Recalls the metaphysical account of the Nativity in John 1:1-5: “In the beginning was the Word, and the Word was with God, and the Word was God.”

**Style: 14.1391-1439 (423:1-424:18). Burke’s! Outflings my lord . . . nunc est bibendum!** – After the style of the Scottish man of letters Thomas Carlyle (1795-1881).

14.1391 (423:1). **Burke’s** – John Burke, tea and wine merchant, 17 Holles Street on the corner of Denzille (now Fenian) Street; a pub across the street and slightly north of the National Maternity Hospital.

14.1397 (423:8). **placentation ended** – In the narrative of the birth of Mina Purefoy’s child, the afterbirth is complete. On the level of “Technique; embryonic development,” it is about to begin.

**14.1402 (423:14–15).** **Doctor Diet and Doctor Quiet** – Two of a trilogy of physicians, proverbial from as early as the sixteenth century; the third is Doctor Merryman.

**14.1404 (423:17).** **motherwit** – In *The Odyssey*, Pallas Athena sustains in Odysseus this innate, intuitive ability to know.

**14.1408 (423:22).** **coelum** – Latin: “the vault of heaven.”

**14.1409 (423:23).** **cessile** – Obsolete: “yielding.”

**14.1412 (423:26).** **farraginous** – Rare: “formed of various materials; mixed.”

**14.1415 (423:30).** **Malthusiasts** – Proponents of the doctrines of the English economist and statistician Thomas Robert Malthus (1766–1834). Malthus held that population increase inevitably outstripped the economies necessary for population support and that, in the absence of prudential restraints, war, famine, and disease would be the unavoidable (and necessary) population controls. The Malthusian League (1877) attempted to implement Malthus’s doctrines by preaching contraception and planned parenthood. “Malthusiasts” also involves a pun on “enthusiasts” and the Latin *malus* (bad, evil).

**14.1418 (423:34).** **homer** – A Hebrew measure of from ten to twelve bushels.

**14.1419 (423:34–35).** **thy fleece is drenched** – “And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand, as thou hast said” (Judges 6:36–37).

**14.1419 (423:35).** **Darby Dullman there with his Joan** – Darby and Joan are an elderly couple who live in marital felicity, indifferent to the society of others, in Henry Sampson Woodfall’s (1739–1805) ballad “The Happy Old Couple; or, The Joys of Love Never Forgot.” The speaker tells his “Dear *Chloe*” that they must love in their youth in order to enjoy in old age the “current of fondness” that is shared by “drowsical” Darby and “sore-eyed” Joan, who still “possess” neither “beauty nor wit.”

**14.1419–20 (423:36).** **A canting jay** – A caged bird that is an impertinent chatterer.

**14.1422–23 (423:39–40).** **Herod’s slaughter of the innocents** – See 8.754n.

**14.1426 (424:1–2).** **Derbyshire neck** – A variety of goiter once endemic in Derbyshire, England.

**14.1427 (424:3).** **threnes** – A song of lamentation, a dirge, threnody; formerly applied specifically to the Lamentations of Jeremiah.

**14.1427 (424:3).** **trentals** – Archaic: dirges, elegies.

**14.1428 (424:3).** **jeremies** – After the French *Jérémie* (Jeremiah), for the Lamentations of Jeremiah.

**14.1428 (424:4).** **defunctive music** – That is, music belonging to the dead, a phrase from line 14 of Shakespeare’s “The Phoenix and the Turtle.”

**14.1430 (424:6).** **Thou sawest thy America** – In John Donne’s (1573–1631) Elegie 19, “Going to Bed,” the lover addresses his mistress: “O my America! my new-found-land” (line 27).

**14.1431 (424:7).** **transpontine bison** – That is, the bison on the other side of the “land-bridge” that nineteenth-century geologists assumed once linked North America, Europe, and Asia in the region of the Arctic Circle.

**14.1431 (424:8).** **\*Zarathustra** – See 1.708n.

**14.1431–32 (424:8–9).** **Deine Kuh Trübsal . . . Milch des Euters** – German: “You are milking your cow [named] Affliction. Now you are drinking the sweet milk of her udder.”

**14.1434 (424:11).** **the milk of human kin** – After Lady Macbeth’s famous phrase for Macbeth’s reluctance to kill his king: “the milk of human kindness” (I.v.18).

**14.1436–37 (424:14).** **the honeymilk of Canaan’s land** – Canaan, the promised land; see 14.377n.

**14.1438 (424:16).** **bonnyclaber** – Irish: “thick curdled milk.”

14.1439 (424:17-18). *Per deam Partulam . . . nunc est bibendum!* – Latin: “By the goddesses Partula and Pertunda now must we drink.” Partula was the Roman goddess who presided over birth; Pertunda presided over the loss of virginity. “*Nunc est bibendum*” are the opening words of Horace’s Ode 37.

**Style: 14.1440-end (424:19-end). All off for a buster . . . Just you try it on** – The style “dis-integrates” into fragments of dialect and slang (including revival-preacher’s rhetoric). As Joyce described it, “a frightful jumble of pidgin English, nigger English, Cockney, Irish, Bowery slang and broken doggerel” (*Letters* 1:138-39, 13 March 1920).

14.1440 (424:19). **a buster** – A drinking bout.

14.1440 (424:19). **armstrong** – With arms linked.

14.1440 (424:20). **Bonafides** – That is, bona fide travelers. The laws governing the times when alcoholic beverages could be served in public houses were subject to certain exceptions for individuals who could “prove” they were traveling and thus would not be able to “dine” (drink) during the legal hours.

14.1441 (424:20-21). **Timothy of the battered naggin** – Fritz Senn has discovered a source in a “paper read before the Irish National Literary Society, April 27, 1893” by Patrick J. McCall (b. 1861). The paper was a descriptive history of the area around St. Patrick’s Cathedral. In part it dealt with one Dr. John Whalley (1653-1724), a Dublin astrologer, whose house in Patrick Street “was converted into an inn, which, at the beginning of the century, was owned by the popular Sir Timothy O’Brien. The worthy baronet appears to have been an eccentric character in his way, and among a certain class of his customers . . . he was invariably known as ‘The Knight of the Battered Naggin,’ recalling Cervantes’s Knight of the Golden Basin in *Don Quixote*.” The suspicion was that his battered cups enabled him to serve his customers less than full measure (*JJQ* 19, no. 2 [1982]: 172).

14.1441 (424:21). **Like ole Billyo** – Dialect (after “Billyhood”): “camaraderie.”

14.1442 (424:21). **brollies or gumboots** – Rhyming slang for “breasts or burns [bottoms].”

14.1442 (424:22). **Where the Henry Nevil’s** – Rhyming slang for “where the devil’s”. Two

possible sources exist: (1) Dr. Henry Neville, “Rector of the Catholic University, ex-professor of Maynooth” (see 12.1402-4n), who in 1879 accomplished “a sudden lifting of the veil” and ignited considerable controversy by revealing the alarming extent to which the Irish priesthood had been imbued with what he called the “alien theology” of French Catholic refugees who fled the French Revolution and became professors and teachers at Maynooth (then newly founded). The refugees preached an anti-revolutionary monarchism that included an unquestioning loyalty to the English Crown, and “in morals, they encouraged a repulsive rigour in the management of consciences” (Sean O’Faolain, *The Irish: A Character Study* [Old Greenwich, Conn., 1949], pp. 117-18). (2) The English actor and dramatic teacher, Henry Neville, noted for his roles in Dion Boucicault’s (1822-90) plays and therefore popular in Dublin in the late nineteenth century.

14.1443 (424:22). **old clo** – Dialect: “old clothes”; apparently recalls Molly and Bloom’s secondhand clothes business when they lived in Holles Street; see 11.487n. But in context the phrase also alludes to the tradition that dealing in old clothes was a Jewish (and somewhat deceptive or dishonest) trade.

14.1444 (424:23). **the ribbon counter** – See 6.70-71n.

14.1444 (424:24). **Jay** – Dodging the curse *Jesus*.

14.1444-45 (424:24). **the drunken minister** – Stephen, because he is dressed in black and wears a soft hat, in contrast to Bloom who wears a hard hat or bowler, which a Protestant minister would not wear.

14.1445-46 (424:25-26). **Benedicat vos omnipotens Deus, Pater et Filius** – Latin: “May almighty God, the Father and the Son . . . bless you.” The “filial blessing” in the Dismissal portion of the Mass. The words *et Spiritus Sanctus* (and the Holy Spirit) are omitted.

14.1446 (424:26). **A make** – Slang for an easy mark, someone who can be cheated or exploited (Stephen).

14.1446 (424:26). **The Denzille lane boys** – A Dublin slang name for the Invincibles; see 5.378n.

14.1447 (424:27). **Isaacs** – Denigrating term

of address for someone presumed to be a Jew (Bloom).

**14.1449 (424:29–30).** *En avant, mes enfants!* – French: “Forward, my children!”

**14.1450 (424:31).** *Thence they advanced five parasangs* – A schoolboy cliché after the Greek historian Xenophon’s (c. 430–c. 355 B.C.) *Anabasis*, an account of the ten thousand Greek troops in the Persian expedition under Cyrus the Younger against his brother Ataxerxes. In the first book, which deals with Cyrus’s march up from the coast, Xenophon repeatedly uses the phrase to sum up a day’s march; a parasang was approximately equal to three and a half miles.

**14.1450 (424:31).** *Slattery’s mounted foot* – The title of a comic song by Percy French. The song begins: “You’ve heard of Julius Caesar, and of great Napoleon too, / And how the Cork Militia beat the Turks at Waterloo. / But there’s a page of glory that, as yet, remains uncut, / And that’s the warlike story of the Slattery Mounted Fut. / This gallant corps was organized by Slattery’s eldest son, / A noble-minded poacher with a double-breasted gun.” In the second stanza, “Slattery’s Light Dragoons” approach a pub: “And there we saw a notice which the brightest heart unnerved: / ‘All liquor must be settled for before the drink is served.’ / So on we marched, but soon again each warrior’s heart grew pale, / For rising high in front of us we saw the County Jail.” In the third stanza Slattery’s “heroes” are put to rout to the tune: “he that fights and runs away will live to fight again.”

**14.1451 (424:32).** *apostates’ creed* – In mockery of the Apostles’ Creed; see 1.653n.

**14.1453 (424:34).** *chuckingout time* – Closing time for Dublin pubs in 1904 was 11:00 P.M.

**14.1453 (424:34–35).** *Ma mère m’a mariée* – The opening words of a bawdy French song: “Ma mère m’a mariée un mari / Mon Dieu, quel homme, qu’il est petit. // Je l’ai perdu au fond de mon lit / Mon Dieu, quel homme, qu’il est petit,” etc. (My mother married me to a husband. My god, what a man, how small he is. I have lost him at the bottom of my bed. My god, what a man, how small he is).

**14.1453–54 (424:35).** *British Beatitudes!* – See 14.1459–60n.

**14.1454 (424:35–36).** *\*Retamplatan digidi boumboum* – These nonsense words or something like them (though *rataplan* is French for “drumbeat”) are occasionally added to “Ma mère m’a mariée” to reinforce its qualities as a marching song.

**14.1455 (424:36–37).** *at the Druidrum press by two designing females* – See 1.366–67n.

**14.1456–57 (424:38–39).** *Most beautiful book come out of Ireland my time* – See 9.1161, 1164–65n.

**14.1457 (424:39).** *Silentium!* – Latin: “stillness, silence.”

**14.1458–59 (424:41).** *\*Tramp, tramp, tramp the boys are (atitudes!) parching* – After an American Civil War marching song, “Tramp, Tramp, Tramp,” by George F. Root: “In the prison cell I sit, / Thinking, mother dear, of you, / And our bright and happy home so far away, / And the tears they fill my eyes, / Spite of all that I can do, / Though I try to cheer my comrades and be gay. [Chorus:] Tramp, tramp, tramp, the boys are marching, / Oh, cheer up, comrades, they will come, / And beneath the starry flag we shall breathe the air again, / Of freedom in our own beloved home.” “Attitudes” is a military command that means “Correct your postures and alignment.”

**14.1459–60 (424:41–42).** *Beer, beef, business, bibles, bulldogs, battleships, buggery and bishops* – The “British Beatitudes,” a parody of line 138, canto 1 of Pope’s *The Rape of the Lock* (1714), describing Belinda’s dressing table: “Puffs, Powders, Patches, Bibles, Billet-doux.” The “beatitudes” also play on British “apostasy” by amplifying “Beer and Bible,” the nickname of a combination of High-Church Conservatives and English brewers who resisted Parliament’s attempts to limit the sale of intoxicating beverages in and after 1873.

**14.1460/61/62 (425:1/2/3).** *Whether on the scaffold high./When for Irelandear./We fall* – From “God Save Ireland” (to the tune of “Tramp, Tramp, Tramp”); see 8.440n.

**14.1462–63 (425:3).** *\*Bishops boosebox* – Another play on “Beer and Bible”; see 14.1459–60n.

**14.1463 (425:4).** *Rugger. Scrum in. No touch kicking* – They pause for a moment of rugby. In a “scrum,” a huddle with arms locked over

shoulders and heads down, they try to gain control of an imaginary ball in the scrum's center. "No touch kicking" means "Kick the ball and not the other players."

14.1465 (425:6). **Who's astanding** – To "stand" is to pay for the drinks.

14.1466 (425:7). **Bet to the ropes** – In other words, I have bet (and lost) all my money.

14.1466 (425:7). **Me nantee saltee** – Pidgin English: "I have no salt [money]."

14.1466 (425:8). **a red** – A red cent, a penny.

14.1467 (425:9). **Übermensch** – See 1.708n.

14.1468 (425:9). **number ones** – Number-one Bass ale; see 14.1164n.

14.1468 (425:9–10). **Ginger cordial** – Widely advertised as a temperance drink.

14.1469–70 (425:11–12). **Stopped short never to go again when the old** – From "My Grandfather's Clock" (1876), an American song by Henry C. Work, who advertised himself as one of the Christy Minstrels. "My grandfather's clock was too large for the shelf, / So it stood ninety years upon the floor; / It was taller by half than the old man himself, / Though it weighed not a pennyweight more. // It was bought on the morn of the day that he was born, / And was always his treasure and pride; / But it stopped short, never to go again, / When the old man died."

14.1470 (425:12). **Caramba!** – A Spanish exclamation of astonishment or vexation.

14.1470–71 (425:12–13). **an eggnog or a prairie oyster** – Traditional drinks for combating a hangover. A prairie oyster is one unbroken egg yolk seasoned with Worcestershire sauce, tomato catsup, vinegar, lemon juice, red pepper, salt, and Tabasco sauce.

14.1471 (425:13). **Enemy?** – "How goes the enemy?" is slang for "What's the time?"

14.1473 (425:16). **Digs** – Slang for a dwelling.

14.1474 (425:16). **the Mater** – The Mater Misericordiae Hospital in Eccles Street.

14.1474 (425:17). **Buckled** – Dialect: "married."

14.1474–75 (425:17–18). **Full of a dure** – That is, she would fill a door, she has an ample shape.

14.1476 (425:19). **lean kine** – In Genesis 41, the Pharaoh dreams of seven "ill-favoured and lean-fleshed kine," symbolic of seven years of famine.

14.1476 (425:19–20). **Pull down the blind, love** – A well-established music-hall gag line and the title of a song by Charles McCarthy: "Did you ever make love? If not, have a try / I courted a girl once, so bashful and shy / A fair little creature, who, by the by, / At coaxing and wheedling had such a nice way; / Ev'ry night to her house I went / In harmless delight our evenings were spent / She had a queer saying, whatever she meant, / For whenever I entered her house she would say, / [Chorus:] 'Pull down the blind, love, pull down the blind / Pull down the blind, love, come don't be unkind; / Though we're alone, bear this in mind / Somebody's looking, love, pull down the blind.'"

14.1476 (425:20). **Two Ardilauns** – Slang for two pints of Guinness; see 5.306n.

14.1477 (425:20–21). **If you fall don't . . . Five. Seven. Nine** – Mock advice to a boxer with a foreshortened knockdown count.

14.1478 (425:22). **mincepies** – Rhyming slang for eyes.

14.1478 (425:22). **take me to rests** – Rhyming slang for breasts.

14.1478–79 (425:22–23). **anker of rum** – Rhyming slang for a large bum or bottom (an anker is an eight-and-a-half-gallon measure).

14.1479–80 (425:23–24). **Your starving eyes and allbeplastered neck you stole my heart** – This apparently jumbles two or more songs, including the chorus of "Moonlight Bay" (1912), words by Edward Madden, music by Percy Wenrich: "We were sailing along on Moonlight Bay, / We could hear the voices ringing, / They seemed to say / 'You have stolen my heart, / Now don't go 'way!' / As we sang Love's Old Sweet Song, / On Moonlight Bay." (*Starving*: starry; *allbeplastered*: alabaster.)

14.1480 (425:24). **gluepot** – Low slang for the odor of a seminal emission.

**14.1480–81 (425:24–25). Spud again the rheumatiz?** – A potato talisman such as the one Bloom carries was superstitiously believed to protect the bearer from rheumatism.

**14.1481–82 (425:26). I vear thee beest a gert vool** – Dialect: “I fear you are a great fool.”

**14.1482 (425:27). Back fro Lapland** – Slang: back from enforced seclusion at the end of the world, or back from jail.

**14.1482–83 (425:27). Your corporosity sagaciating O K?** – American slang: “corporosity” means literally bodily bulk; hence a person of impressive size. To “sagaciate” is Southern slang for to fare or to thrive.

**14.1483–84 (425:28–29). Womanbody after going on the straw?** – English dialect: “Is your woman about to give birth?”

**14.1484 (425:29). Stand and deliver** – See 12.129n.

**14.1484 (425:29). There’s hair** – See 12.1176n.

**14.1484–85 (425:29–30). Ours the white death and the ruddy birth** – See 10.1073–74n.

**14.1486 (425:31). Mummer’s wire. Cribbed out of Meredith** – See 9.550–51n.

**14.1486 (425:31–32). orchidised** – Medical: “having inflamed testicles.”

**14.1486 (425:32). polycimical** – Rare: “full of a variety of bugs or insects.”

**14.1489 (425:34). Collar the leather** – Slang: “grab the football.”

**14.1489 (425:34). nappy** – Early-eighteenth-century slang for beer or ale.

**14.1489–90 (425:35). Jock braw Hielentman’s your barleybree** – After one of the choruses in Robert Burns’s “The Jolly Beggars; A Cantata” (1785, 1799): “Sing hey my braw John Highlandman! / Sing ho my braw John Highlandman! / There’s not a lad in a’ the lan’ / Was match for my John Highlandman!” (lines 132–35). “Barleybree” (Scots: “barley brew”) occurs in the chorus of Burns’s song “Willie Brew’d a Peck of Maut [Malt]” (1789, 1790): “We are na that fou [full, drunk], / But just a drappie [small drop] in our e’e! / The cock may caw, the day may daw, / And ay we’ll taste the barley-bree!”

**14.1490–91 (425:35–36). Lang may your lum reck and your kailpot boil!** – Scots dialect: “Long may your chimney smoke and your soup pot boil.”

**14.1491 (425:37). Leg before wicket** – In cricket it is against the rules for the batsman to protect his wicket from the bowled ball with anything other than the bat. If the batsman interposes his body, the umpire rules “Leg before wicket,” and the batsman is out.

**14.1493 (425:38–39). Caraway seed** – Traditionally used for disguising alcoholic breath.

**14.1493 (425:39). Twig?** – Slang: “Do you understand?”

**14.1493–94 (425:39–40). Every cove to his gentry mort** – Seventeenth-century underworld cant; see 3.381–84n.

**14.1494 (425:40). Venus Pandemos** – Venus or Aphrodite Pandemos (meaning “of all the people”), originally a goddess of all Greece, she evolved into the goddess of sensual lust and prostitution, in contrast to Aphrodite Urania, the goddess of the higher and purer love.

**14.1494 (425:40). Les petites femmes** – French: “The little women.”

**14.1494–95 (425:40–41). Bold bad girl from the town of Mullingar** – Namely, Milly Bloom. After the chorus of an anonymous American song, “Desperado”: “A bold bad man was this . . . desperado, / From Cripple Creek way down in . . . Colorado, / And he walked around like a . . . big tornado, / And everywhere he went he gave his war whoop!”

**14.1495–96 (425:42). Haunding Sara by the wame** – Scots dialect: “Holding Sarah by the waist or belly”; from stanza four of Robert Burns’s poem “Ken ye ought o’ Captain Grose?”: “Is he to Abram’s bosom gone? / I go and ago.— / Or haudin Sarah by the wame? / Iram coram dago.”

**14.1496 (425:42). On the road to Malahide** – Combines suggestions of “The Bridal of Malahide” (see 10.156n) and Kipling’s “Mandalay” (from *Barrack-Room Ballads*, 1892). The speaker of Kipling’s poem dreams of being with a certain “Burma girl . . . On the road to Mandalay.”

14.1496–97 (426:1). **If she who seduced me had left but the name** – After the opening lines of Thomas Moore’s song “When He Who Adores Thee”: “When he who adores thee, has left but the name / Of his fault and his sorrows behind, / O! say wilt thou weep, when they darken the fame / Of a life that for thee was resign’d?”

14.1497 (426:2). **\*Machree, macruiskeen** – After “The Cruiskeen Lawn”; see 12.122n.

14.1498 (426:2–3). **Smutty Moll for a mattress jig** – “Moll Peatley’s jig” was Dublin slang for copulation.

14.1498 (426:3). **\*And a pull all together** – After one of several bawdy parodies of the “Eton Boat Song,” by Johnson and Drummond. Chorus: “Jolly boating weather, Jolly sweet harvest breeze; / Oars clip and feather, cool ’neath the trees, / Yet swing, swing together with your backs between your knees” (some versions substitute “pull” for “swing”). The opportunities for parody are obvious.

14.1500 (426:5). **shiners** – Slang for coins, especially for sovereigns and guineas.

14.1500 (426:5–6). **Underconstumble?** – “Understumble,” according to Eric Partridge, is a common pun on “understand,” here combined with “underconstable.”

14.1501 (426:6). **chink** – Cockney slang for money, especially coins.

14.1502 (426:8). **ooff** – Cockney slang for money.

14.1502–3 (426:8–9). **two bar and a wing** – Slang: “two shillings and a penny.”

14.1503 (426:9). **bilks** – Cockney slang for swindlers or cheats.

14.1504 (426:11). **coon** – See 6.704n.

14.1505 (426:11–12). **We are nae fou. We’re nae tha fou** – See 14.1489–90n.

14.1508 (426:14). **teetee** – Slang for teetotal, that is, not drinking.

14.1508 (426:14). **Bowsing nowt but claret-wine** – “Bowsing” is slang for drinking; after an Irish song, “The Rakes of Mallow”: “Beaving, belle-ing, dancing, drinking / Breaking

windows, damning, sinking, / Ever raking, never thinking, / Live the rakes of Mallow. // One time nought but claret drinking, / Then like politicians thinking / To raise the sinking funds when sinking, / Live the rakes of Mallow.”

14.1508 (426:15). **Garn!** – Cockney colloquialism: “Get away with you!”

14.1508 (426:15). **glint** – Slang for a look or glance.

14.1509 (426:15). **Gum** – A vulgar euphemism for God.

14.1509 (426:15). **I’m jiggered** – A colloquial oath approximate to “I’ll be damned!”

14.1509 (426:15–16). **been to barber** – Bantam Lyons has just recently shaved off his moustache (5.521 [85:27]); but “been to barber” is also cockney slang for drunk and “shorn” of money.

14.1510 (426:17). **\*Rose of Castile** – Lenehan recalls his pun; see 7.591n.

14.1511–12 (426:18–19). **Look at Bantam’s flowers** – Does Lyons injure his nose or his lip when he “faints” (falls) and begin to bleed before he starts to “holer”? Or has he a bunch of flowers for his wife?

14.1512 (426:19–20). **\*The colleen bawn. My colleen bawn** – See 12.194n.

14.1513 (426:20). **Dutch oven** – Boxing slang: “mouth.”

14.1514 (426:21–22). **The ruffin cly the nab** – Seventeenth-century underworld cant: “The devil take the head,” from the first line of “The Beggar’s Curse” in Richard Head’s *The Canting Academy* (London, 1673). The full line reads, “The Ruffin cly the nab of Harmanbeck”; “Harmanbeck” means a constable.

14.1514–17 (426:22–25). **The ruffin cly the nab . . . form hot order** – See following notes for annotation of verbal textures and allusions. Stephen Hand was a Dubliner whose misadventure Joyce clarified in a letter to Georg Goyert, the German translator of *Ulysses*, 6 March 1927: “Stephen Hand met a telegram boy who was bringing a private racing telegram from the stable of the celebrated English brewer Bass to the police depot in Dublin to a friend there to



back Bass' horse *Sceptre* for the Cup. Stephen Hand gives boy 4 pence, opens the telegram over steam (grahamising), recloses it and sends the boy on with it, backs *Sceptre* to win and loses. (This really happened and his name was Stephen Hand though it was not the Gold Cup.)"

**14.1515 (426:22–23). the jady coppaleen** – “Jady” after “jade,” a good-for-nothing or vicious horse; “coppaleen” is Anglicized Irish for a little horse.

**14.1516 (426:23). Bass** – See 14.1161–62n.

**14.1516 (426:24). joey** – Slang for a fourpenny piece from about 1855.

**14.1516 (426:24). grahamise** – Slang for to open letters that are en route to their destination. Sir James Graham (1792–1861) was an English statesman who as home secretary in 1844 procured a warrant to open the letters of the Italian patriot and revolutionary Giuseppe Mazzini, who had sought political asylum in England. Graham communicated the contents to the Austrian minister, which resulted in a public outcry against Graham's betrayal, in the course of which his name became a verb.

**14.1516 (426:24). Mare on form** – From a version of Bass's telegram; that is, *Sceptre* (though not a mare but a colt) is in top shape. See 14.1128–33n.

**14.1517 (426:25). Guinea to a goosegog** – A colloquial expression for overwhelming odds; a “goosegog” is a gooseberry.

**14.1517 (426:25). a cram** – Slang for something that fills the mind with false or exaggerated expectations.

**14.1518 (426:27). chokeechokee** – Slang for prison.

**14.1519 (426:27). harman beck** – Seventeenth-century underworld cant for a constable; see 14.1514n.

**14.1519 (426:27). Madden** – O. Madden was the jockey who rode *Sceptre* in the Gold Cup; see 14.1128–33n.

**14.1520 (426:28–29). \*O lust, our refuge and our strength** – A parody of a phrase from one of the vernacular prayers prescribed for the end of low mass; see 5.420n.

**14.1521–22 (426:30). Come ahome** – For the song echoed here, see 18.1282–83n.

**14.1522 (426:31). Horryvar, mong vioo** – After the French *Au revoir, mon vieux* (Good-bye, old fellow).

**14.1522 (426:31). the cowslips** – In the language of flowers, the cowslip (or primrose) is symbolic of inconstancy.

**14.1523 (426:32). Jannock** – English dialect for honest, candid.

**14.1523–24 (426:33). Of John Thomas, her spouse** – Continues the parody from 14.1520 (426:28–29) above. “John Thomas” is slang for penis.

**14.1526 (426:35–36). sheeny nachez** – Slang: “Jew thing”; that is, what a Jew would do—opprobrious.

**14.1526 (426:36). misha mishinnah** – “A bad, violent and unprepared for death or end” (Joyce; see *JJQ* 4, no. 3 [1966]: 194).

**14.1527 (426:36–37). Through yerd our lord, Amen** – Continues the parody from 14.1523–24 (426:33). “Yerd” is slang for penis.

**14.1528 (426:39). bluggy** – A jocular and euphemistic twisting of *bloody*.

**14.1531–32 (426:42–427:1). Landlord, landlord have you good wine, staboo?** – See 14.314, 317n.

**14.1532 (427:1). a wee drap to pree** – Joyce intended this as an allusion to Burns's “Willie Brew'd a Peck of Maut” (14.1489–90n; see *JJQ* 4, no. 3 [1966]: 194), since in the lines “Willie brewed a peck of maut / And Rob and Allen came to see,” the word “see” is sometimes varied as “pree,” which Joyce defined as Scots for to examine and taste whiskey.

**14.1533 (427:2). Right Boniface!** – That is, right about-face, with a pun on “Boniface,” slang for innkeeper and the name of nine popes and several saints; see 12.1705n.

**14.1533 (427:2). Absinthe** – See 3.217–18n.

**14.1533–34 (427:2–3). Nos omnes biberimus . . . capiat posterioria nostra** – Latin: “We will all drink green poison [absinthe], and the devil take the hindmost.”

14.1534 (427:3–4). **Closing time, gents** – The bartender announces that it is eleven o'clock, closing time for Dublin's fully licensed pubs.

14.1534–35 (427:4). **Rome booze** – Slang for wine.

14.1535 (427:4). **toff** – See 10.745n.

14.1535 (427:5). **onions** – A word difficult for drunks to pronounce and therefore used by the police as a sobriety test.

14.1535 (427:5). **Cadges** – See 5.392n.

14.1536 (427:6). **Play low, pardner** – From card games, slang for "Don't draw attention to yourself."

14.1536 (427:6). **Slide** – Slang for to disappear.

14.1536 (427:6). **Bonsoir la compagnie** – Hodgart and Worthington (*Song in the Works of James Joyce* [New York, 1959]) list this as the title of a song by Maud, but it also seems likely that it is an allusion to the drinking song "Vive l'Amour": "Let every good fellow now join in a song, / Vive la compagnie! / Success to each other and pass it along, / Vive la compagnie, / Vive la, Vive la, Vive l'amour / . . . Vive la compagnie."

14.1537 (427:6–7). **And snares of the pox-fiend** – Parodies a phrase from the second of the vernacular prayers prescribed for the end of low mass; cf. 14.1520n. The prayer is quoted at 5.442–47 (83:22–27).

14.1537 (427:7). **Namby Amby** – "Namby Pamby," from the English poet Ambrose Philips (1674–1749) and subsequently used by Pope and others to ridicule Philips's verse; hence, insipid, weakly sentimental, affectedly pretty.

14.1538 (427:7). **Skunked?** – Slang for betrayed, left in the lurch.

14.1538 (427:8). **Leg bail** – To "take leg bail" is to escape from custody (by running away).

14.1538 (427:8). **Aweel, ye maun e'en gang yer gates** – Scots: "Ah well, you must even go your own ways."

14.1539 (427:9). **Kind Kristyann** – Christian is the central pilgrim in Bunyan's *Pilgrim's Progress*. He lends a helping hand to other pilgrims,

including Faithful and Hopeful and (unsuccessfully) Talkative.

14.1541 (427:11). **sprung** – Slang for drunk and exhausted.

14.1541 (427:11). **Tarnally** – As an oath, a dialect version of *eternally*.

14.1542 (427:12). **longbreak** – "Long break" is summer vacation for students in the British Isles.

14.1542 (427:12). **curate** – Slang for a bartender.

14.1542 (427:13). **Cot's plood** – Dialect for the oath *God's blood*.

14.1543 (427:13). **prandypalls** – A "pall" is an altarcloth or a square piece of cardboard covered with linen that is used for covering the chalice during mass. "Prandy" suggests *prandial*, an affected or humorous way of referring to a repast.

14.1543–45 (427:14–16). **Thrust syphilis down to . . . wander through the world** – Continues the parody of the vernacular prayers for the closing of low mass; see 14.1537n.

14.1545 (427:16). **Á la vôtre!** – French drinking salutation: "To your (health)!"

14.1546 (427:17). **whatten tunket's** – American dialect: "what in thunder."

14.1546 (427:17–18). **Dusty Rhodes** – "Dusty" was a common nickname for men named Rhodes; one Dusty Rhodes was an American comic-strip character from about 1900, the tramp who weathers continuous comic misfortune.

14.1547 (427:19). **Jubilee Mutton** – Dublin slang: "not much in contrast to his needs." In 1897, during the celebration of Queen Victoria's Jubilee, relatively small quantities of mutton were distributed free among the Dublin poor. The inadequacy of this gesture in contrast to the appalling need of the poor gave rise to this anti-English phrase.

14.1547 (427:19). **Bovril** – An English beef concentrate that becomes a kind of beef tea when water is added. It was widely advertised as a health food.

14.1548 (427:19-20). **D' ye ken bare socks?** – After the opening line of the song “John Peel”: “D' ye ken John Peel with his coat so gay?”; see 11.1243n.

14.1548-49 (427:20). **the Richmond** – The Richmond Lunatic Asylum; see 1.128n.

14.1550 (427:22). **Bartle the Bread** – Joyce glossed this for the German translator: “Bartle who delivers or eats the bread usually” (see *JJQ* 4, no. 3 [1966]: 194).

14.1551 (427:23). **cit** – Slang for citizen.

14.1551 (427:23-24). **Man all tattered . . . maiden all forlorn** – See “The House That Jack Built,” 14.304-5n.

14.1552 (427:24). **Slung her hook** – Slang for made off, ran away, died.

14.1552-53 (427:24-25). **Walking Mackintosh of lonely canyon** – Parodies the titles of American dime-novel Westerns.

14.1553 (427:25). **Tuck** – Slang “drink, drink up.”

14.1553 (427:26). **Nix for the hornies** – Slang: “Watch out for the cops.”

14.1554 (427:27). **passed in his checks** – American slang: “passed out; died.”

14.1556 (427:29). **Padney** – A name that was coined for Milly Bloom (or which she coined for herself?). See 17.866 (693:3).

14.1558 (427:31). **Tiens, tiens** – French: “Well, well.”

14.1558-59 (427:32). **\*O, get, rev on a gradient one in nine** – In other words, “Oh, get out, it's impossible for a racing car to accelerate up an 11 percent grade.” This assertion would have been generally true in 1904, but the rapid development of the automobile made it a fine subject for irresolvable argument.

14.1559 (427:32-33). **Live axle drives are souped** – That is, automobiles designed so that the axle moves and imparts motion to the wheels are doomed. There was a considerable argument in 1904 about whether axles should be “fixed” (as they were in wagons) or “live,” and the speaker has chosen what has turned out to

be (since live-axle drives have long since become standard) the wrong side of the argument.

14.1560 (427:33). **Jenatzy licks him** – Jenatzy, a Belgian, was scheduled to drive for Germany (a German Mercedes) in the Gordon Bennett Cup Race in Germany, 17 June 1904. Jenatzy had won the race in 1903, when it was held in Ireland, and the *Evening Telegraph*, 16 June 1904, conceded him to be the favorite (though he lost to Thery of France). The “him” Jenatzy was to “lick” was, according to the *Evening Telegraph*, the other German driver, Baron de Caters. See 6.370n.

14.1560 (427:34). **Jappies? high angle fire** – During the Russo-Japanese War (1904-5), naval supremacy was the key to Japanese military success on the mainland. The Japanese fleet was more powerful than Russia's Far Eastern fleet, and in the first major naval engagement, 8-9 February 1904, the Japanese crippled several Russian battleships and cruisers in an attack launched by torpedo boats and pressed home by long-range shelling. The high-angle fire of that shelling was effective against the vulnerable thinly armored decks of the Russian ships. These early Japanese successes caused a lull in the naval war while the Russians effected repairs. The *Evening Telegraph*, 16 June 1904, reported “a renewal of activity on the part of Russia's naval commanders” (though that renewal was to lead to further Russian losses during the summer of 1904).

14.1560 (427:34). **inyah** – Anglicized Irish: “Is that so?”

14.1561 (427:34). **war specials** – Daily newspaper dispatches about the Russo-Japanese War were printed in columns headed “War Specials.”

14.1563-64 (427:37-38). **\*May Allah the Excellent . . . ever tremendously conserve** – A formal Arabic salutation (and prayer) pronounced at bedtime.

14.1565 (427:39). **We're nae tha fou** – See 14.1489-90n.

14.1565 (427:39-40). **The Leith police dismisseth us** – The first line of a tongue-twisting nursery rhyme: “The Leith police dismisseth us, / I'm thankful, sir, to say; / The Leith police dismisseth us, / They thought we sought to stay. / The Leith police dismisseth us, / We both sighed sighs apiece, / And the sigh that we

sighed as we said goodbye / Was the size of the Leith police." In a letter to the German translator of *Ulysses* Joyce remarked, "the police sergeant asks drunks to repeat [this phrase] in order to test their sobriety."

**14.1567 (427:41–42). Mona, my throe love . . . Mona my own love** – From a song, "Mona, My Own Love," by Weatherly and Adams. Chorus: "Mona, my own love, Mona my true love, / Art thou not mine thro' the long years to be? / By the bright stars above thee, / I love thee, I love thee, / Live for thee, die for thee, only for thee. / Oh, Mona, Mona, my own love, / Art thou not mine thro' the long years to be?"

**14.1569 (428:1). obstropolis** – Illiterate for "obstreperous."

**14.1570 (428:2). Mount street** – Just southeast of Burke's pub (see 14.1391n), from which the drinkers have exited.

**14.1572 (428:5). Denzille lane** – Denzille (Fenian) Street would have been a more direct route, but Stephen and Lynch, followed by Bloom, circle south on their way to the Westland Row station where they will entrain for the Amiens Street station on the edge of the red-light district in eastern Dublin, north of the Liffey.

**14.1573 (428:6–7). We two, she said, will seek the kips where shady Mary is** – In Dante Gabriel Rossetti's (1828–82) "The Blessed Damozel" (1850, 1856, 1870), the Damozel in heaven speaks and is overheard by her lover on earth: "'We two,' she said, 'will seek the groves / Where the lady Mary is, / With her five handmaidens, whose names / Are five sweet symphonies, / Cecily, Gertrude, Magdalen, / Margaret, and Rosalys'" (lines 103–8). For "kips," see 1.293n.

**14.1574 (428:7–8). Laetabuntur in cubilibus suis** – Latin: "Let them sing aloud upon their beds," from Psalms 149:5. The verse begins, "Let the saints be joyful in glory."

**14.1575–76 (428:9–10). Sinned against the light** – Namely, the Jews; see 2.361 (34:3).

**14.1576–77 (428:10–11). that day is at hand . . . the world by fire** – The traditional Christian version of the Last Judgment is that of a

world consumed (and purified) by fire. On that day the Wandering Jew will be released from the bondage of his never-ending life; see 9.1209n.

**14.1577 (428:11). Ut implerentur scripturae** – Latin: "That the scriptures might be fulfilled." The phrase occurs several times in the Vulgate version of the Gospels; for example, in the description of the Crucifixion: "[The soldiers] said therefore among themselves, Let us not rend [the coat], but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did" (John 19:24). The "scripture" referred to is Psalm 22:18. In any case, the phrase, which in the Vulgate is in the indicative, is changed to the subjunctive in *Ulysses*; that is, that which the Gospels assert as objective fact is rendered hypothetical (it might be, but not necessarily will be, fulfilled).

**14.1578 (428:12–13). Then outspoke medical Dick to his comrade medical Davy** – See 9.908–9n.

**14.1579 (428:13). yellow** – According to Joyce (*Letters* 3:130), Lynch's epithet is a substitute for the commonplace *bloody* and is a "proof of his culture." Cf. the epithet "yellowjohns," 12.1255n.

**14.1579 (428:14). on the Merrion hall** – See 10.1109–10n.

**14.1580 (428:14). Elijah is coming** – See 8.13n.

**14.1580 (428:14–15). \*Washed in the blood of the Lamb** – See 8.9n.

**14.1580–91 (428:15–27). Come on, you wine-fizzling . . . Just you try it on** – This parody of an American evangelist's style is also reminiscent of the celebrated "raft passage" in chapter 3 of Mark Twain's *Life on the Mississippi* (1883).

**14.1584 (428:19). \*Alexander J Christ Dowie** – See 8.13n.

**14.1586 (428:21). bumshow** – American slang for a carnival show that promises more (in the way of revealing glimpses of pretty girls, etc.) than it ever intends to deliver.