





EPISODE 13

Nausicaa

(13.1-1306, pp. 346-82)

Episode 13: Nausicaa, 13.1–1306 (346–382). In Book 5 of *The Odyssey*, Odysseus leaves Calypso's island, is harassed by Poseidon (see headnote to Calypso, p. 70), and is finally beached at the mouth of a river in the land of a fabulous seafaring people, the Phaeacians. Odysseus hides in a thicket to sleep off his exhaustion and in Book 6 is eventually awakened by the activities of the Princess Nausicaa and her maids-in-waiting, who have come to the river to do the palace laundry. The specific incident that awakens Odysseus involves a ball lost in the course of a game (see 13.345ff. [355:34ff.]). Odysseus reveals himself to Nausicaa and decides not to grasp her knees as suppliant but to “let the soft words fall” (6.148; Fitzgerald, p. 115). He praises her beauty, likens her to a goddess, and pleads the hardship of his case. His appeal is successful; Nausicaa arranges for his safe conduct to the court, and eventually her parents arrange for his safe conduct home to Ithaca.

Time: 8:00 p.m. Scene: The rocks on Sandy-mountain Strand where Stephen had paused in his morning's walk in Episode 3. Bloom has just come from his visit to Mrs. Dignam in Sandy-mountain (a southeastern suburb of Dublin) and has retired to the beach beneath the seawall near the foot of Leahy's Terrace (3.29 [37:33], 13.1173 [379:14]). Organ: eye, nose; Art: painting; Color: gray, blue [blue is the color of beauty, chaste affections, and true love; it is an attribute of the Virgin Mary]; Symbol: virgin; Technique: turnescence, detumescence. Correspondences: *Phaeacia*—Star of the Sea (see 13.6–8n); *Nausicaa*—Gerty.¹

The Linati schema lists as Persons in addition to Nausicaa: “Handmaidens, Alcinoos and Arete [Nausicaa's parents], Ulysses.” Sense (Meaning): “The Projected Mirage.” When Odysseus enters the walled city of the Phaeacians, Athena cloaks him in a fog so that he will not be interrupted and challenged by any of the Phaeacians. She does not dispel the fog until

¹ Gerty derives her name from the heroine of Maria Cummins's (1827–66) sentimental novel *The Lamplighter* (1854), and the style associated with Gerty MacDowell owes a considerable debt of parody to the style of the novel. Gerty Flint, the heroine of *The Lamplighter*, begins life “neglected and abused . . . a little outcast,” sweet, as expected, but vengeful and vindictive, capable of “exhibiting a very hot temper.” She rapidly comes into possession of “complete self-control” and then of a sentimental religiosity that, combined with considerable coincidence, rewards her with the good life of self-sacrifice (and of affluence in her marriage to Willie, the love of her childhood, who has himself made it from rags to riches).

Odysseus has knelt in the great hall of the palace and grasped Queen Arete's knees in supplication. The schema also lists “Onanism: Female: Hypocrisy” under Symbol.

13.2 (346:2). the sun was setting – Sunset in Dublin, 16 June 1904, was at 8:27 p.m. (*Thom's* 1904, p. 14).

13.4 (346:4). Howth – See 3.133n.

13.6–8 (436:6–10). the quiet church . . . Mary, star of the sea – The Roman Catholic Church of Mary, Star of the Sea, off Leahy's Terrace near Sandymount Strand, the Very Reverend John O'Hanlon, canon, parish priest. This is Dignam's parish church, where a temperance retreat is in progress in the course of this episode. “Star of the Sea” (*Stella Maris*) is an appellation of the Virgin Mary; see “stars,” 12.1717n.

13.10 (346:13). Many a time and oft – Shylock complains to Antonio in *The Merchant of Venice*: “Signior Antonio, many a time and oft / In the Rialto you have rated [abused] me / About my moneys and my usances [usury]” (I.iii.107–9).

13.12 (346:14–15). beside the sparkling waves – Since the tide is out and only just turning, there would be a considerable expanse of mud flat between the young women and the waves.

13.12–13 (346:15–16). Cissy Caffrey and Edy Boardman – Apart from the fictional context and their Homeric role as “handmaidens,” identity and significance unknown.

13.15 (346:18). H.M.S. *Belleisle* – His Majesty's Ship, Beautiful Island.

13.20 (346:24–25). happy as the day was long – A common saying since the sixteenth century.

13.24 (346:30). plucks – Close to the Irish for cheeks.

13.32 (346:38). scatty – Crumbled.

13.35 (346:42). Flora MacFlimsy – The flighty heroine of “Nothing to Wear” (1857), a poem by the American lawyer-poet William Allen Butler (1825–1902). “Miss Flora MacFlimsy of Madison Square” (the heart of fashionable New York in the 1850s) is mocked at length for the monied self-indulgence of her pursuit of

fashionable clothes until she ends “in utter despair / Because she had nothing whatever to wear.”

13.37 (347:2–3). cherryripe red lips – From the refrain of a song in Thomas Campion’s (1567–1620) *Fourth Book of Airs*, “There is a garden in her face.” Lines 5–6: “There cherries grow which none can buy, / Till ‘Cherry-ripe’ themselves do cry.” Robert Herrick worked a variant on Campion’s song in “Cherryripe” (1648): “Cherry-ripe, ripe, I cry, / Full and fair ones; come and buy. / If so be you ask me where / They do grow, I answer: There, / Where my Julia’s lips do smile; / There’s the land, or cherry-isle, / Whose plantations fully show / All the year where cherries grow.”

13.42 (347:7). golden rule – From the Sermon on the Mount: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Matthew 7:12; also Luke 6:31).

13.42 (347:7). The apple of discord – In Greek mythology the proverbial name for the apple that Eris (goddess of discord) proposed as “for the fairest” (among Hera, Aphrodite, and Athena). Paris, called upon to judge in the beauty contest, awarded the apple to Aphrodite and was himself rewarded with Helen of Troy (and the Trojan War).

13.44–45 (347:10–11). the Martello tower – The one nearest at hand was not Stephen’s residence but a similar tower in Sandymount, on the shore less than a mile south of Leahy’s Terrace.

13.46–47 (347:12–13). every little Irishman’s house is his castle – See 6.821–22n.

13.65 (347:35). What’s your name? Butter and cream? – From oral tradition: “What’s your name? / Butter an’ crame / All the way from / Dirty Lane” (Leslie Daiken, *Out Goes She; Dublin Street Rhymes* [Dublin, 1963], p. 37).

13.84 (348:15). iron jelloids – Gelatinous lozenges containing iron, widely advertised as a cure for anemia (*Allbutt’s Systematic Medical Volume* [1898], p. 514).

13.85–86 (348:16–17). the Widow Welch’s female pills – A patent medicine advertised as a specific for “female troubles” and “that tired feeling.”

13.88 (348:19). ivorylike – “Tower of Ivory” is an epithet for the Blessed Virgin Mary; see 13.287–89n.

13.90 (348:22–23). queen of ointments – An advertising slogan for Beetham’s Larola: “Makes the skin as soft as velvet, Removes all Roughness, Redness, Heat Irritation, Tan and Keeps the Skin Soft, Smooth and White all the year round”; M. Beetham & Son, Cheltenham, England.

13.92 (348:25). Bertha Supple – Apart from the context, identity and significance unknown.

13.97 (348:31). queenly *hauteur* – In the Litany of Our Lady (called “of Loreto”), the Blessed Virgin Mary is eleven times addressed as Queen; see 13.287–89n. The French word *hauteur* means not only haughtiness, arrogance, but is also slang for wide awake, up to the job.

13.99–100 (348:33–35). Had kind fate but . . . benefit of a good education – Kind fate did will that Gerty Flint, the heroine of *The Lamplighter*, receive a good education (as the result of the sentimental patronage of a blind gentleman who recognizes Gerty’s “good qualities”) and also that she be born a gentlewoman, though fate withheld that good news for melodramatic revelation on Gerty’s reaching maturity.

13.104 (348:39–40). the love that might have been – Recalls the concluding “moral” of John Greenleaf Whittier’s (1807–92) narrative poem “Maud Muller”: “For of all sad words of tongue or pen, / The saddest are these: ‘It might have been!’” The poem is the pathetic story of a poor farm girl who meets a wealthy judge and is trapped for the rest of her “poor coarse life” in the “vague unrest” of daydream trust in romantic love and the “rags to riches” that “might have been.”

13.109–10 (349:4–5). Madame Vera Verity . . . the Princess novelette – *The Princess’s Novelettes* (1886–1904) was a weekly magazine published in London. Each issue included at least one complete “novelette” and an installment of a serialized story or novel. The magazine’s weekly features included: A. A. P. (All About People); Beauty’s Boudoir; Boudoir Gossip; Addressed to “Boudoir” Editor; and the Fashion Supplement. There was no Woman Beautiful page, and no Madame Vera Verity appears, but the magazine did advertise one G. Vera Miller as among the “Most Celebrated Writers of the Day” and carried her serialized “stories”

almost continually from 1900 to 1904. The magazine's beauty and fashion pages were characterized by thinly disguised plugs for the magazine's advertisers and their products in prose of the sort Gerty echoes.

13.111 (349:6). *eyebrowleine* – Unknown.

13.117–18 (349:13–14). *She had cut it . . . of the new moon* – Popular superstition: “It is good to cut the hair at the new moon and by the light of the moon itself; but never should the hair be cut on Friday, for it is the most unlucky day of all the year” (Speranza [Lady Wilde], *Ancient Cures, Charms, and Usages of Ireland* [London, 1890], p. 63).

13.119 (349:15–16). *Thursday for wealth* – In astrology, Thursday (Jupiter's day) is a day for courage but it is also regarded as a favorable day on which to transact business.

13.120 (349:16–17). *flush, delicate as the faintest rosebloom* – “Mystical Rose” is another of the epithets for the Blessed Virgin Mary; see 13.287–89n.

13.130 (349:28). *nose was out of joint* – She had been crossed or was disconcerted or irritated; proverbial since the sixteenth century.

13.130–31 (349:29//). *the London bridge road* – Londonbridge Road is part of an east-west thoroughfare and is in Irishtown, 400 yards northwest of Tritonville Avenue in Sandymount, where Gerty and her family apparently live; see 13.631n. The choice of Londonbridge Road for the Wylie residence may also include an echo of the children's rhyme and game, “London Bridge is falling down.”

13.132–33 (349:31–32). *an exhibition in the intermediate* – That is, to win the distinction of a cash prize at the end of his school year. The prizes were awarded on the results of competitive examinations set by the Intermediate Education Board for Ireland, established in 1878. Students in secondary and preparatory schools took intermediate examinations annually. To qualify for the second to the last (Middle Grade) examination a student had to be at least 15; for the last (Senior Grade), at least 16. The implication is that Reggie Wylie is at the most 16 or 17 years old.

13.133–34 (349:32). *Trinity college* – Was so consistently Anglo-Protestant in its orientation that “from about 1875 onwards the Irish Cath-

olic bishops [had forbidden] members of their Church to attend such an infidel College without a special dispensation” (F. S. L. Lyons, *Culture and Anarchy in Ireland 1890–1939* [Oxford, 1979], p. 20).

13.135 (349:33–34). *W. E. Wylie* – See 10.651–53n.

13.138–39 (349:38). *They were protestants in his family* – Gerty is hardly being realistic in what follows. The barriers to and prejudices against mixed marriages were formidable. Gerty would have had to obtain the permission of the bishop of her diocese, and before the marriage could take place, young Wylie would have been required to take instruction and be confirmed as a Catholic and to contract that any children of the marriage would be brought up as Catholics.

13.139–40 (349:39–40). *Who came first and . . . then Saint Joseph* – A delicate echo of the phrase “Jesus, Mary, and Joseph” (frequently used as half-prayer, half-oath). The Holy Family is traditionally invoked in prayer for order and concord in marriage and the family.

13.150 (350:10). *dolly dyes* – The brand name of a line of dyes packaged for home use.

13.151 (350:10). *the Lady's Pictorial* – “A weekly illustrated journal of fashion, society, art, literature, music and the drama” published in London on Thursday. The magazine had pretensions to fashionable upper-class tone, but the enervated sentimentality of its fiction betrays its essentially middle-class appeal. It asserted in its advertisements that it was “universally acknowledged to be the leading ladies' paper.”

13.158 (350:19). *Tuesday week* – A week ago last Tuesday.

13.159 (350:20). *Clery's* – See 5.194n.

13.166 (350:29). *a five* – In American women's sizes a six and a half, a small foot.

13.167 (350:30). *ash, oak or elm* – A proverbial expression for eternity, echoed by Rudyard Kipling (1865–1936) in “A Tree Song”: “England shall bide Judgement Tide / By oak and ash and thorn.”

13.174 (350:38). *dinky* – Slang: small, neat, cute; in 1900 not deprecatory as now.

13.179 (351:3). blue for luck – Blue is a color-attribute of the Virgin Mary. It is the color of chaste affections, true love, and hope and thus is an appropriate good-luck charm for a bride, as in the rhyme for what a bride should wear: “Something old, something new, / Something borrowed, something blue, / And a silver six-pence in her shoe” (suggested by Joan Keenan).

13.181 (351:5–6). the green she wore . . . brought grief – In its negative aspect, green is regarded as the color of envy and jealousy, of love gone sour or thwarted, as in the proverbial saying: “Blue is love true, / Green is love deen [dying].”

13.182 (351:7). the intermediate exhibition – See 13.132–33n.

13.184–87 (351:9/11). *nearly slipped up the old . . . inside out or if they got untied that he was thinking about you so long as it wasn't of a Friday – “It is lucky to put a garment on inside out when dressing, if it is done accidentally, but it must be left as it is and worn inside out, otherwise the luck will be changed” (E. and M. A. Radford, *Encyclopedia of Superstitions*, ed. and rev. Christina Hole [London, 1961]). Also, if a shoe or garment comes untied, it means that someone is thinking of you. Friday “is the most unlucky day of the year” (see 13.117–18n), and consequently good luck omens tend to be reversed on Fridays.

13.192–93 (351:17–18). You are lovely, Gerty, it said – As the magic mirror in “Snow White and the Seven Dwarfs” responds to the wicked stepmother’s question (“Mirror, mirror, on the wall, / Who’s the fairest of them all?”) until Snow White displaces her stepmother in the mirror’s estimation.

13.196 (351:22). T.C.D. – Trinity College, Dublin; see 13.133–34n.

13.197–98 (351:23–24). the fashionable intelligence – That is, the society columns of the newspaper.

13.201 (351:28). Stoer’s – See 10.1125–26n.

13.207 (351:35). a man among men – From Samuel Valentine Cole’s (1851–1925) popular sentimental poem “Lincoln”: “He who walked in our common ways, / With the seal of a king on his brow; / Who lived as a man among men his days, / And ‘belongs to the ages’ now.”

13.208 (351:36). waiting, always waiting – See “Waiting,” 11.730n.

13.208 (351:36). leap year – Traditionally it is supposed to be permissible for the woman to make the proposal of marriage during leap year.

13.209 (351:37). prince charming – Almost a generic name for the fairy-tale hero; a Prince Charming releases Snow White from the stepmother’s spell in “Snow White and the Seven Dwarfs” (see 13.112–13n).

13.216–17 (352:4–5). for riches for poor . . . to this day forward – The vow from the Catholic Marriage Service that Gerty misquotes reads: “from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.”

13.225 (352:14). queen Ann’s Pudding – A custard pudding thickened with bread crumbs and flavored with lemon rind and raspberry jam; see 7.90n.

13.232–33 (352:23–24). grandpapa Giltrap’s lovely . . . that almost talked – See 12.120n.

13.234 (352:26). Clery’s – See 5.194n.

13.247 (352:42). wigs on the green – An Irish colloquialism, originally for a faction fight and subsequently for any brawl.

13.250 (353:3). out of pinnies – That is, old enough to be dressed as a boy rather than in a baby’s pinafore (roughly equivalent to “out of diapers”).

13.256 (353:11). Anything for a quiet life – The title of a play (1626) by Thomas Middleton (c. 1570–1627). The plot involves several houses in various states of comic disrepair; each of the houses is restored to “normal” by sons or servants whose slogan is “anything for a quiet life.”

13.258–59 (353:13–15). here’s the lord mayor . . . chinchopper chin – A variant of the nursery-rhyme game: “Here sits the Lord Mayor [touch forehead] / Here sit his two men [eyes] / Here sits the cock [one cheek] / Here sits the hen [other cheek] / Here sit the little chickens [tip of nose] / And here they run in [mouth] / Chin chopper, chin chopper, chin [chuck under chin].”

13.260 (353:15). as cross as two sticks – Irritated, annoyed; colloquial from about 1830.

13.270 (353:29). *golliwog* – A black doll with fuzzy hair and a grotesque appearance (implicitly racist).

13.277 (353:37–38). *Tritonville road* – One of the main north-south thoroughfares of Sandy-mount.

13.283 (354:2–3). *the reverend John Hughes, S.J.* – *Thom's* 1904 lists him as resident in the Presbytery House of the Church of St. Francis Xavier on Gardiner Street Upper.

13.283–84 (354:3–4). *rosary, sermon . . . Most Blessed Sacrament* – After reciting the rosary and hearing a sermon, the retreat is to celebrate benediction with the Blessed Sacrament, an evening service in honor of the Virgin Mary in the course of which the Litany of Our Lady (of Loreto) or a hymn in honor of Mary would be sung. The Blessed Sacrament is exposed for worship to the accompaniment of hymns and then the celebrant makes the sign of the cross over the participants with the monstrance after the host has been placed in it. The rosary is a form of prayer in which fifteen decades of Aves (a prayer to the Virgin Mary: “Hail Mary, full of Grace . . .”), each decade being preceded by a Pater (the Lord’s Prayer) and followed by a Gloria (“Glory be to the Father, the Son, and the Holy Spirit . . .”), are recited on beads. A mystery is contemplated during the recital of each decade, and the rosary is divided into three parts, each consisting of five decades and known as a corona or chaplet. In the first chaplet the Five Joyful Mysteries are the subject: the Annunciation, Visitation, Birth of the Lord, Christ’s presentation at the temple, his being found after three days’ loss. The Five Sorrowful Mysteries contemplated in the second chaplet are the Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross, the Crucifixion. The Five Glorious Mysteries, allotted to the third chaplet, are the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption, and the Coronation of the Blessed Virgin.

13.286 (354:6). *fane* – Archaic or poetic for a temple or church (after the Latin *fanum*).

13.287 (354:7). *the immaculate* – The Blessed Virgin Mary.

13.287–89 (354:8–10). *the litany of Our Lady . . . holy virgin of virgins* – The Litany of Our Lady (of Loreto), a prayer of supplication appropriate to the occasion of this retreat both as

part of the benediction ceremony and because the retreat is being held in the Church of Mary Star of the Sea. The litany begins with an appeal to the three persons of the Trinity (“Have mercy on us”) and continues with a sustained supplication, “Holy Mary, Pray for us. / Holy Mother of God, / Holy Virgin of virgins, / . . . Mirror of justice, / Seat of wisdom, / Cause of our joy, / Spiritual vessel, // Vessel of honor, / Singular vessel of devotion, / Mystical rose, / Tower of David, / Tower of ivory, / House of gold, / Ark of the covenant, / Gate of Heaven, / Morning star, / Health of the sick, / Refuge of sinners, / Comforter of the afflicted.” The litany ends with the prayer: “Grant that we thy servants, Lord, may enjoy unfailing health of mind and body, and through the prayer of the ever blessed Virgin Mary in her glory, free us from our sorrows in this world and give us eternal happiness in the next.”

13.291 (354:11–12). *taking the pledge* – Making a religious vow to abstain from alcoholic beverages.

13.291–92 (354:12–13). *or those powders . . . in Pearson's Weekly* – *Pearson's Weekly* was a London penny-magazine published on Thursdays; its tone was set by sensational “inside” stories with a penchant for moral instruction of the poor (how to face poverty and how to get rich by means of hard work). Patent medicines and health gimmicks were significantly represented in its advertisements in 1904; several promised cures for alcoholism, typical among them: “TO CURE DRUNKARDS, with or without their knowledge, send stamp for Free Trial Package of a wonderful powdered remedy that has saved homes. . . . Address, in confidence, Ward Chemical Company, 53 Century House, Regent Street, London, W.”

13.293–94 (354:15). *in a brown study* – Stock expression for deep in gloomy thought.

13.301–2 (354:24–25). *the man who lifts . . . lowest of the low* – After a speech in Act II, scene i of John Tobin’s (1770–1804) play *The Honeymoon*: “The man that lays his hand upon a woman / Save in the way of kindness, is a wretch / Whom ‘twere gross flattery to name a coward” (suggested by Vincent Deane).

13.303–4 (354:26–27). *Virgin most powerful, Virgin most merciful* – From the Litany of Our Lady; see 13.287–89n.

13.308 (354:32). *screwed* – Tipsy or drunk.

13.309–10 (354:34). a palpable case of doctor Fell – Dr. John Fell (1625–86), dean of Christ Church College, Oxford, and subsequently bishop of Oxford University, was a reactionary noted for his persecutions of liberal thinkers (notable among them, John Locke). Fell threatened the satirist Thomas (Tom) Brown (1663–1704) with expulsion from Christ Church unless he could adapt Martial's epigram 1:33 on the spot; Brown is supposed to have saved himself by responding: “I do not love thee, Dr. Fell / The reason why I cannot tell; / But this alone I know full well, / I do not love thee, Dr. Fell.” (Martial's epigram: “Non amo te, Sabidi, nec possum dicere quare; / Hoc tantum possum dicere, non amo te.”)

13.311–12 (354:36–37). With all his faults she loved him still – After a popular song, “With All Her Faults I Love Her Still” (1888), by Monroe H. Rosenfeld. First verse: “With all her faults I love her still, / And even though the world should scorn; / No love like hers, my heart can thrill, / Although she's made that heart forlorn!”

13.312 (354:37). Tell me, Mary, how to woo thee – A popular song by G. A. Hodson. First verse: “Tell me, Mary, how to woo thee, / Teach my bosom to reveal / All its sorrows sweet unto thee, / All the love my heart can feel.”

13.313 (354:37–38). My love and cottage near Rochelle – From the refrain of an aria in Act II of Balfe's *The Siege of Rochelle* (see 10.557n), sung by Michel. The aria begins: “When I beheld the anchor weigh'd, / And with the shore thine image fade, / I deem'd each wave a boundless sea / That bore me still from love and thee; / I watched alone the sun decline, / And envied beams on thee to shine, / While anguish panted 'neath her spell, / My love and cottage near Rochelle.”

13.314 (354:39). Lazenby's salad dressing – A prepared salad dressing manufactured by the soup maker F. Lazenby & Son, Ltd., London.

13.314–15 (354:40). The moon hath raised – From a song in *The Lily of Killarney* (see 6.186n). Opening lines of the duet: “The moon hath raised her lamp above, / To light the way to thee, my love.”

13.317 (354:42–355:1). Charley . . . and Tom – Apparently Gerty MacDowell's brothers.

13.318 (355:1–2). Patsy and Freddy Dignam – Two of the five Dignam children.

13.318 (355:2). a group taken – A group photograph.

13.323 (355:8). Catesby's cork lino – See 10.1207n.

13.326 (355:11). a ministering angel – In *Hamlet*, Laertes replies to a priest who has objected that Ophelia as a suicide should not be buried in consecrated ground or given a requiem: “I tell thee, churlish priest, / A ministering angel shall my sister be, / When thou liest howling” (V.i.263–65). Sir Walter Scott uses the phrase in *Marmion* (1808), sending it on its way toward cliché: “O Woman! in our hours of ease, / Uncertain, coy, and hard to please, / And variable as the shade / By the light quivering aspen made; / When pain and anguish wring the brow, / A ministering angel thou!” (canto 6, stanza 30).

13.328 (355:13–14). the menthol cone – The cooling and aromatic effect of menthol rubbed on the forehead was used to relieve headache before aspirin came into widespread use.

13.331 (355:18). turned off the gas at the main every night – In houses lighted with gas, not only were individual jets turned off at night, but as an added (and fussy) safety precaution, all the gas supply was turned off at the main.

13.333 (355:20). the chlorate of lime – Was used as a disinfectant in outdoor toilets.

13.333 (355:20). Mr Tunney – See 10.1128n.

13.334 (355:21). christmas almanac – Christmas calendar.

13.341 (355:29–30). her own arms that were white – In *The Odyssey*, Nausicaa playing ball is described as “flashing first with her white arms” (6:101; Fitzgerald, p. 114).

13.342–43 (355:31–32). Walker's pronouncing dictionary – The English lexicographer John Walker's (1732–1807) *Critical Pronouncing Dictionary and Expositor of the English Language; . . . To which are prefixed principles of English pronunciation . . . rules to be observed by the natives of Scotland, Ireland, and London for avoiding their respective peculiarities* (London, 1791, repeatedly revised and reissued).

13.359 (356:9). If you fail try again – After “Try and Try Again,” a poem (?) by William Edward Hickson (1803–70): “‘Tis a lesson you should heed, / Try, try again. / If at first you don’t succeed, / Try, try again.”

13.372–73 (356:24–25). her who was conceived without stain of original sin – The Immaculate Conception of the Virgin Mary was raised from the status of “pious opinion” to that of dogma by Pope Pius IX in 1854. “The doctrine which holds the blessed Virgin Mary, from the first instant of her conception, to have been kept free from all stain of original sin, by the singular grace and privilege of Almighty God, in view of the merits of Jesus Christ the Saviour of mankind, is revealed by God, and therefore firmly and constantly to be believed by all the faithful.”

13.373–74 (356:25–27). spiritual vessel, pray . . . for us, mystical rose – From the Litany of Our Lady; see 13.287–89n.

13.377–80 (356:31–34). what the great saint Bernard . . . ever abandoned by her – The “Memorare,” a prayer attributed to St. Bernard of Clairvaux (see 12.1695n), who used it and admired it but did not compose it: “Remember, O most loving Virgin Mary, that it is a thing unheard of that anyone ever had recourse to thy protection, implored thy help, or sought thy intercession, and was left forsaken. Filled, therefore, with confidence in thy goodness, I fly to thee, O Mother, Virgin of virgins: to thee I come, before thee I stand a sorrowful sinner. Despise not my poor words, O mother of the Word of God, but graciously hear and grant my prayer. Amen.”

13.395 (357:8). holy saint Denis – A mild oath; see 12.1694–95n.

13.395 (357:9). possing – To “poss” (dialect English) is to pound clothes in water in the process of washing.

13.409 (357:24). the Bailey light on Howth – The Bailey lighthouse on the southeast headland of the Hill of Howth.

13.417 (357:33–34). Martin Harvey – Sir John Martin-Harvey (1863–1944), an English actor and theatrical producer whose early-twentieth-century visits to Dublin were, according to his autobiography, “a series of triumphs” (somewhat marred in 1910 when he staged *Richard*

III and triggered a riot on the part of Irish Nationalists who wanted *Irish* plays).

13.418 (357:35). Winny Rippingham – Apart from the context, identity and significance unknown.

13.419 (357:36–37). two to always dress the same on account of a play – After the sentimental comedy *Two Roses* (1870), by James Albery (1838–99), in which the heroine sisters do dress alike.

13.420 (357:38). retroussé – French: “turned up, snub.”

13.432 (358:10). more sinned against than sinning – A cliché; after King Lear, who rages against the gods (“these dreadful summoners”) and against the storm on the heath: “I am a man / More sinn’d against than sinning” (III.ii.59–60).

13.436–37 (358:15–16). those cyclists showing off – Women on bicycles in 1904 were regarded as “scandalous” because they exposed the lower part of the calves of their legs.

13.438–39 (358:18). The memory of the past – From a song, “There Is a Flower That Bloometh,” in Wallace’s opera *Maritana* (see 5.563–64n); originally in Act III, some performing versions insert it in Act II, scene ii. In either case, the song is sung by the tenor-hero, Don Caesar, who has been tricked into marrying Maritana. But he doesn’t know who his bride was, because she was veiled for the ceremony, and when he sings he assumes that both his bride and Maritana are gone forever. “There is a flower that bloometh / When autumn leaves are shed. / With the silent moment it weepeth, / The spring and summer fled. / The early frost of winter / Scarce one tint hath overcast. / Oh, pluck it ere it wither, / ‘Tis the memory of the past! // It wafted perfume o’er us, / Of sweet, though sad regret / For the true friends gone before us, / Whom none would e’re forget. / Let no heart brave its power, / By guilty thoughts o’ercast, / For then, a poison-flow’r / Is—the memory of the past!”

13.442 (358:22). Refuge of sinners . . . *Ora pro nobis* – From the Litany of Our Lady (see 13.287–89n); Latin: “Pray for us.”

13.442–45 (358:23–26). Well has it been said . . . transpierced her own heart – A standard prayer in honor of the Virgin Mary; included in

the “Official Edition” of *The Raccolta* at the turn of the century, it has since been dropped. “The seven dolors” are the Seven Sorrows of Mary: (1) her “suffering with” her Son, the Prophecy of Simeon “(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed” (Luke 2:35); (2) the Flight into Egypt; (3) the Loss in the Temple (Luke 2:46–50); (4) the Carrying of the Cross; (5) the Crucifixion; (6) the Deposition; (7) the Entombment.

13.448 (358:29). Father Conroy – Father Bernard Conroy, 5 Leahy’s Terrace, was curate at the Star of the Sea Church in Sandymount in 1904. He is apparently “no relation” to the fictional Gabriel Conroy, whose fictional brother Constantine is described as “senior curate in Balbriggan” in “The Dead,” *Dubliners*.

13.448 (358:30). Canon O’Hanlon – See 13.6–8n.

13.451–53 (358:33–35). a Dominican nun in their white . . . the novena of Saint Dominic – The Sisters of St. Dominic had two convents near Sandymount, one in Blackrock and one in Kingston. The habit of Dominican nuns in 1904: a white gown and scapular, symbolic of purity, and a black cloak and hood, symbolic of penance. The novena of St. Dominic, a nine-day devotion that would culminate in the celebration of that saint’s feast on 4 August; St. Dominic was noted for his devotion to worship of the Virgin Mary and for his emphasis of the rosary as a form of worship.

13.453 (358:35–36). when she told him about that – Namely, about her first menstrual period.

13.458–59 (358:41–42). Our Blessed Lady herself . . . according to Thy Word – During the Annunciation Mary accepts the instruction of the Archangel Gabriel: “And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word” (Luke 1:38).

13.463–64 (359:6–7). the forty hours adoration – The Forty Hours Prayer, or the Solemn Exposition of the Blessed Sacrament according to the Clementine Instruction (1592) of Pope Clement VIII. “The Blessed Sacrament is exposed to the public adoration of the faithful” from noon of the first day to noon of the third day following. The time is associated with the time that Jesus lay in the tomb before the Resurrection, though the devotion is celebrated

throughout the year and not specifically in conjunction with Easter.

13.471 (359:16). the tide might come in on them – See 1.673–74n. The tide had turned just before 7:00 P.M.; the next high water was not due until 1:06 A.M. on the 17th. In Book 5 of *The Odyssey*, as Odysseus is about to arrive on Nausicaa’s island: “Now even as he prayed the tide at ebb / had turned, and the river god made quiet water, / drawing him to safety in the shallows” (5:451–53; Fitzgerald, p. 106).

13.476 (359:22). thingamerry – Something one does not wish to or cannot specify; used before 1890.

13.478 (359:24). throw her hat at it – For a woman to throw her hat at a man is to attempt to attract his attention when her appearance, etc., would not otherwise have done so.

13.481 (359:28). piece – Uncomplimentary slang for a woman or girl.

13.485–86 (359:33–34). high crooked French heels – See 15.3119n and 15.3119–20n.

13.486 (359:35). Tableau! – French: literally, “picture, scene, sight”; it is the name of a parlor game in which the participants strike poses meant to symbolize a “message” and say, “Tableau,” to announce that the pose is complete and ready to be observed and interpreted.

13.489–90 (359:37–38). Queen of angels . . . of the most holy rosary – From the Litany of Our Lady (see 13.287–89n): “Queen of angels, Queen of patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints, Queen conceived without original sin, Queen assumed into Heaven, Queen of the most holy rosary.”

13.491–92 (359:40). and censed the Blessed Sacrament – As prelude to the exposure of the Blessed Sacrament in the benediction ceremony; see 13.283–84n.

13.498 (360:6). Tantum ergo – A hymn (the last two verses of St. Thomas Aquinas’s *Pange lingua gloriosi*) that is sung after the Blessed Sacrament has been exposed in the benediction ceremony (see 13.283–84n). Translation: “Falling in adoration down / Hail of all marvels this the crown; / The ancient rites are past; / Let the new covenant prevail / And faith, when all the

senses fail, / Hold her fruition fast. // All height and depth of praise be done / To him the Father, him the Son, / And him proceeding thence; / Strength and salvation are of them, / And kingdom, and the diadem / Of One Omnipotence. Amen."

13.499 (360:7–8). *Tantumer gosa cramen tum* – Gerty's rhythmic version of the opening line of the *Tantum ergo*, "Tantum ergo Sacramentum"; Latin: "Falling in adoration down."

13.499–500 (360:8). **Three and eleven** – 3s. 11d., an unusually expensive pair of silk stockings.

13.500 (360:8–9). **Sparrow's of George's street** – Sparrow & Co., ladies' and gentlemen's outfitters and family linen warehouse, 16 Great George's Street South.

13.501 (360:10). **Easter** – Was on 3 April in 1904.

13.501 (360:10). **a brack** – A flaw in the fabric.

13.506 (360:17). **a streeel** – Anglicized Irish for a lazy, untidy woman, a slattern.

13.519–20 (360:32–33). **a glorious rose** – Cf. "Mystical rose," 13.287–89n.

13.532–33 (361:5–6). **half past kissing time, time to kiss again** – A stock phrase, usually addressed to children who repeatedly ask what time it is.

13.535 (361:8). **my uncle Peter** – Slang for pawnbroker (after an appeal to a rich old uncle for financial aid).

13.536 (361:9). **conundrum** – Slang for a thing with an unknown or puzzling name.

13.547–48 (361:22). **after eight because the sun was set** – Sunset on 16 June 1904 in Dublin was at 8:27 P.M.

13.551 (361:26). **waterworks** – From the mid-eighteenth century, low slang for urinary organs.

13.552 (361:27). **the second verse of the *Tantum ergo*** – See 13.498n.

13.574 (362:11). *Panem de coelo proestitisti eis* – Latin: "You have given them bread from Heaven." The celebrant says this in the ben-

diction ceremony after the singing of the *Tantum ergo*. The response: "Having all sweetness in it."

13.601 (363:3). **kinnatt** – "An impudent, conceited, impudent little puppy" (P. W. Joyce, *English*, p. 281).

13.604 (363:7). **put that in their pipe and smoke it** – After the whimsical English versifier and antiquarian Richard Harris Barham's (pseudonym Thomas Ingoldsby; 1788–1845) "Lay of St. Odille": "So put that in your pipe, my Lord Otto, and smoke it."

13.608 (363:11). ***billy winks** – A variant of "Wee Willie Winkie," a nursery rhyme: "Wee Willie Winkie runs through the town, / Upstairs and downstairs in his nightgown, / Rapping at the window, crying through the lock, / Are the children all in bed, for now it's eight o'clock."

13.613 (363:17). **Puddeny pie** – After the nursery rhyme: "Georgie Porgie, pudding and pie, / Kissed the girls and made them cry; / When the boys came out to play, / Georgie Porgie ran away."

13.619–23 (363:25–29). ***the benediction because just then . . . Blessed Sacrament in his hands** – In the benediction ceremony, after the responses (see 13.574n) and a prayer, the celebrant gives benediction with the Blessed Sacrament. "The veil . . . round his shoulders" is the humeral veil.

13.624–25 (363:30–31). **the last glimpse of Erin** – From the first line of a song by Thomas Moore: "Tho' the last glimpse of Erin with sorrow I see, / Yet wherever thou art shall seem Erin to me; / In exile thy bosom shall still be my home, / And thine eyes make my climate wher- ever we roam. // To the gloom of some desert or cold rocky shore, / Where the eye of the stranger can haunt us no more, / I will fly with my Coulin, and think the rough wind / Less rude than the foes we leave frowning behind. // And I'll gaze on thy gold hair as graceful it wreathes, / And hang over thy soft harp as wildly it breathes; / Nor dread that the cold- hearted Saxon will tear / One chord from that harp, or one lock from that hair."

13.625 (363:31). **those evening bells** – The title of a song by Thomas Moore: "Those evening bells! those evening bells! / How many a tale their music tells, / Of youth and home, and

that sweet time, / When I last heard their sooth-ing chime. // Those joyous hours have passed away, / And many a heart that then was gay, / Within the tomb now darkly dwells, / And hears no more those evening bells. // And so 'twill be when I am gone, / That tuneful peal will still ring on, / While other bards shall walk these dells, / And sing your praise, sweet even-ing bells."

13.625 (363:32). **a bat** – See 3.397–98n.

13.630 (363:37). **the presbyterian church grounds** – At the intersection of Tritonville and Sandymount roads in Sandymount.

13.631 (363:38). **Tritonville avenue** – A short, dead-end street just north of Leahy's Terrace in Sandymount.

13.632 (363:40). **freewheel** – In 1904, a relatively “modern” bicycle, equipped with a clutch that would disengage the rear wheel except when the driver was pedaling forward.

13.632–34 (363:40–42). **like she read in . . . Vaughan and other tales** – Gerty recalls the legend on the title page of a copy of Maria Cummins's *The Lamplighter*. Another of Maria Cummins's novels, *Mabel Vaughan* (1857), also has a girl-child as its heroine. In the opening pages of *The Lamplighter*, the orphan-heroine, Gerty, is fascinated by the lamplighter Trueman Flint and his activities; she is later rescued and adopted by him. See p. 384, n. 1.

13.639 (364:6–7). **child of Mary badge** – The Children of Mary, confraternities established in schools of the Sisters of Charity after 1847 in honor of the manifestation of the Miraculous Medal (1830). (The Sisters of Charity had a convent and school on Park Avenue in Sandymount.) The medal has an image of Mary with the words “O Mary, Conceived without Sin, Pray for Us Who Have Recourse to Thee”; the obverse, the letter *M* with a cross and twelve stars (an attribute of Mary as Queen of Heaven) above the hearts of Jesus and Mary.

13.642 (364:10). **violet** – Violet is the liturgical color for penitential occasions and for Lent; see p. 13, n. 4.

13.642–43 (364:10–11). **Hely's of Dame Street** – See 6.703n.

13.645–47 (364:14–16). *Art thou real . . . twilight, wilt thou ever?* – Louis J. Walsh (1880–1942), “boy orator” and amateur versifier. Joyce quotes the verse in question in *Stephen Hero*: “Art thou real, my ideal? / Wilt thou ever come to me / In the soft and gentle twilight / With your baby on your knee?” Magherafelt is a small village and parish on the shore of Lough Neagh in northeastern Ireland.

13.649–50 (364:19). **but for that one short-coming** – Gerty's lameness may be much more of a disadvantage than she allows, given both male attitudes toward women in 1904 (Dublin) and the strikingly low marriage rate; see “*Ulysses and Its Times*,” p. 6.

13.651 (364:21). **Dalkey hill** – On the coast eight miles southeast of Dublin, the site of what guidebooks describe as a “tastefully laid out public promenade.”

13.653 (364:23–24). **Love laughs at locksmiths** – The title of a play (1803) by George Colman (1762–1836), and proverbial thereafter. The phrase was used in a music-hall song, “Linger Longer, Loo,” in the Gaiety Burlesque's *Don Juan*. Opening lines: “Love laughs at locksmiths—so they say, / But don't believe it's true, / For I don't laugh when locked away / From my own darling Loo.”

13.653–54 (364:24). **the great sacrifice** – A cliché for the loss of self that a woman was (ideally) supposed to experience in marriage.

13.657–59 (364:29–30). **tragedy like the noble-man . . . put into a madhouse** – Source unknown. “The land of song” is cliché for Italy.

13.659 (364:30–31). **cruel only to be kind** – Hamlet upbraids his mother: “I must be cruel, only to be kind: / Thus bad begins and worse remains behind” (III.iv.178–79).

13.662 (364:34–35). **the accommodation walk beside the Dodder** – A street where prostitutes solicit (as an “accommodation house” is a brothel). The river Dodder approaches the mouth of the Liffey from the south, flowing north past Sandymount and through Irishtown; the walk Gerty has in mind was in Irishtown not far from the Grand Canal docks and from Beggar's Bush Barracks, where part of the British garrison in Ireland was quartered.

13.666 (364:39). **in spite of the conventions of Society with a big ess** – Adultery was (from a lower-middle-class point of view) conventional in “high society” if “he” was married but separated by some “tragedy.”

13.667 (364:40–41). **from the days beyond recall** – From “Love’s Old Sweet Song”; see 4.314n.

13.669 (365:1). **waiting, waiting** – See “Waiting,” 11.730n.

13.675 (365:8). ***Laudate Dominum omnes gentes*** – Latin: “Give praise to the Lord, O ye nations”; the opening line of Psalm 117 (Vulgate 116), the singing of which occurs while the Blessed Sacrament is being placed in the tabernacle. After this psalm, which concludes the benediction ceremony (see 13.283–84n), the celebrant says: “Let us adore the most holy Sacrament for ever.”

13.686 (365:22). **the bazaar fireworks** – Of the Mirus Bazaar; see 8.1162n. The bazaar was held on grounds approximately 1,500 yards south-southwest of the strand at the foot of Leahy’s Terrace, where this scene takes place.

13.688 (365:24). **rossies** – Anglicized Irish: “unchaste or wandering women.”

13.703 (365:42–366:1). **the Congested Districts Board** – The board was established by the Land Purchase Act of 1891 in an attempt to resolve the problems of over-populated, poverty-stricken rural areas in the west of Ireland. In those areas where the population simply could not support itself on the infertile land, the board was empowered to enlarge small holdings by breaking up big estates, to encourage emigration to areas affording greater opportunities for being self-supporting, to introduce land resource development, and to encourage native industries. The board’s methods were widely regarded as arbitrary, and its efforts did not meet with notable success.

13.708–9 (366:7–8). **Besides there was absolution . . . before being married** – Gerty thinks that to be sexually aroused is only a venial and not a mortal sin (in contrast to fornication), and thus she thinks it will be easy to confess and receive absolution. Her knowledge on these points is somewhat shaky; her catechism would have told her quite bluntly that “impurity” was a mortal sin, and that meant “any deliberate thought, word, look, or deed

with oneself or another by which the sexual appetite is aroused outside of marriage.” Nor is there any reason for her to think that a mortal sin would mean that there was no absolution, since an individual who truly repents and confesses his mortal sin and undertakes penance for it can be absolved of “all eternal punishment,” though not necessarily of “temporal punishment either in this life or in purgatory.”

13.725 (366:27–28). **pettifwidth** – A brand name.

13.748 (367:13). **an infinite store of mercy** – “Mother of Mercy” is an epithet for the Blessed Virgin Mary.

13.752–53 (367:19). **little bats don’t tell** – After the proverbial saying about the innocence of childhood: “Little birds don’t tell.” See 3.397–98n.

13.774 (368:2). **the cut of her jib** – Nautical and colloquial since about 1820: personal look or style, as the style of a ship can be read in the configuration of its sails.

13.780 (368:9–10). **Tranquilla convent** – See 8.143–44n.

13.781 (368:11). **Sister?** – The answer to Bloom’s question is Sister Agatha, supplied by THE NYMPH (15.3435 [552:20]).

13.792 (368:25). **Catch em alive, O** – Echoes the anonymous Irish song “Sweet Molly Malone.” First verse: “In Dublin’s fair city, where girls are so pretty / I first set my eyes on sweet Molly Malone / As she wheel’d her wheelbarrow through streets broad and narrow / Crying, Cockles and Mussels! alive, alive, oh! / Alive, alive, oh! Alive alive, oh! Crying, / Cockles and Mussels, alive, alive, oh!”

13.794 (368:26–27). **Mutoscope pictures in Capel street** – A mutoscope was a device for exhibiting a series of photographs of objects in motion (taken by a mutograph); the effect was that of a rather jerky motion picture. The location in Capel Street in central Dublin north of the Liffey is unknown.

13.794 (368:27). **Peeping Tom** – See 8.449n.

13.796 (368:29–30). **Felt for the curves inside her deshabillé** – See *Sweets of Sin*, 10.606n.

13.800–801 (368:35). **turnedup trousers** –

Trousers with cuffs were a radical departure in men's fashions in the 1890s.

13.801-2 (368:35-37). **He wore a pair of . . . his what? of jet** – After a popular song, “She Wore a Wreath of Roses the Night That First We Met,” by Thomas Haynes Bayly and J. Phillip Knight: “She wore a wreath of roses / The night that first we met, / Her lovely face was smiling / Beneath her curls of jet; / Her footstep had the lightness, / Her voice the joyous tone, / The tokens of a youthful heart / Where sorrow is unknown.” Chorus: “I saw her but a moment, / Yet methinks I see her now, / With the wreath of summer flowers / Upon her snowy brow.”

13.803 (368:38). **O Mairy lost the pin of her** – See 5.281-84n.

13.804 (368:38-39). **Dressed up to the nines** – That is, to perfection.

13.805 (368:40). **on the track of the secret. Except the east** – Echoes *In the Track of the Sun*; see 4.99-100n.

13.805-6 (368:41). **Mary, Martha** – See 5.289-91n.

13.806 (368:41). **No reasonable offer refused** – A common phrase in advertisements for the sale of personal property.

13.808 (369:1). **on spec** – On speculation, on the chance of finding something valuable or making a profit.

13.813 (369:7). **Barbed wire** – See 8.154n.

13.815 (369:10). **Tableau!** – See 13.486n.

13.825 (369:20-21). **Wonder if it's bad to go with them then** – The answer, of course, is no, but Jewish law is quite explicit in its prohibition of any contact with a menstruating woman; see Leviticus 15:19-33.

13.826 (369:21-22). **Turns milk, makes . . . about withering plants** – Popular superstitions about the presence of a menstruating woman.

13.827-28 (369:23-24). **if the flower withers she wears she's a flirt** – From the superstition that flowers, as simples (medicinal plants), could save maidens from spinsterhood and wives from barrenness; thus, if the flower withered, it implied imperfect womanhood.

13.832-33 (369:29-30). **Kiss in the dark and never tell** – A turn on “kiss and tell,” proverbial from William Congreve’s (1670-1729) comedy *Love for Love* (1695), Act II, scene x: “O fie, Miss, you must not kiss and tell.”

13.837 (369:35). **Beauty and the beast** – The popular fairy story in which a beautiful daughter becomes the guest of a monster in order to save her father’s life. The monster wins her love as a result of his kindness and intelligence, and her love in turn releases him from a spell and he becomes the handsome prince. The earliest of the many versions of this story is apparently in a collection of Italian stories, *Tredici Piacevoli Notti* (Facetious Nights) (1550), by Giovanni Straparola (d. c. 1557).

13.840 (369:38). **Hair strong in rut** – The odor of an animal’s skin does change in rutting season, but the popular attribution of a similar change to human beings is somewhat fanciful.

13.845 (370:2). **Drimmie's** – David Drimmie & Sons, English and Scottish Law Life and Phoenix Fire offices, and National Guarantee and Suretyship Association, Ltd., 41 Sackville (now O’Connell) Street Lower, where Bloom was once employed.

13.847 (370:5). **Shark liver oil** – Before the development of fine petroleum oils and synthetic lubricants, sperm oil and shark-liver oil were used to lubricate delicate machinery.

13.857 (370:16). **Nell Gwynn** – See 9.720-24n.

13.857 (370:16). **Mrs Bracegirdle** – Anne Bracegirdle (1663-1748), a famous English actress and beauty in the Restoration theatre. In spite of rumors about her private life, she seems to have been the virtuous exception to Restoration expectations about actresses and their *amours*.

13.857 (370:16-17). **Maud Branscombe** – (fl. 1875-1910), an actress with an extraordinary reputation as a beauty. In 1877 alone over twenty-eight thousand copies of her photograph were sold; as one admirer put it, “Beauty and Maud Branscombe were synonymous.” Her private life appears to have been not particularly flamboyant, though her divorce from Mr. Alexander Hamilton Gunn on the grounds of physical violence did receive considerable publicity in 1895.

13.862 (370:22). *Lacaus esant taratara* – That is, *La causa è santa, taratara*; see 8.623–24n.

13.865 (370:25). *in a cart* – Slang for in a quandary, not knowing which way to turn.

13.866–67 (370:27). *the Appian way* – In Ranelagh on the southern outskirts of Dublin.

13.867 (370:27). *Mrs Clinch* – A Mrs. Clinch lived at 24 Synnott Place, less than 200 yards north of Bloom's home in Eccles Street.

13.868 (370:28). *Meath street* – In the slums in south-central Dublin.

13.877 (370:39). *French letter* – Slang for a condom.

13.889 (371:12). *lieutenant Mulvey* – Harry Mulvey, lieutenant in the British Royal Navy (fictional).

13.889–90 (371:13). *under the Moorish wall beside the gardens* – The Moorish Wall and the Alameda Gardens were two landmarks in Gibraltar, where Molly grew up, but they are not adjacent to each other. The Moorish Wall is on the upper slopes or central plateau of the rock; the Alameda Gardens are a promenade-park in the town below.

13.891–92 (371:15–16). *Glencree dinner . . . featherbed mountain* – See 10.536n and 10.555n.

13.893 (371:17). *Val Dillon* – Lord mayor of Dublin, 1894–95; see 8.159n.

13.895 (371:19). *Up like a rocket, down like a stick* – A cliché, after Thomas Paine's (1737–1809) remark about Edmund Burke's turn from sympathy for the cause of the American Revolution to conservative opposition to the French Revolution: "The final event to himself has been, that as he rose like a rocket, he fell like a stick" ("Letter to the Addressers of the late Proclamation," 1792, p. 4; cited in Arlene Stetson, *JYQ* 19, no. 2 [1982]: 181).

13.900 (371:25). *Jammet's* – Jammet Brothers, proprietors of the Burlington Hotel and Restaurant, 26–27 St. Andrew's Street, in south-central Dublin not far from Trinity College and the Bank of Ireland.

13.901–2 (371:27). *Say prunes and prisms* – Overquoted into cliché, from Dickens's *Little*

Dorrit (1857), Book 2, chapter 5; the officious Mrs. General counsels Amy, "Papa, potatoes, poultry, prunes, and prism, are all very good words for the lips: especially prunes and prism. You will find it serviceable, in the formation of a demeanor, if you sometimes say to yourself in company—on entering a room, for instance—Papa, potatoes, poultry, prunes and prism, prunes and prism."

13.906 (371:32–33). *Those girls, those . . . seaside girls* – See 4.282n.

13.909 (371:36). *Wilkins* – W. Wilkins, M.A., headmaster of High School of Erasmus Smith, 40 Harcourt Street, in southeastern Dublin. See 8.187n.

13.914 (371:42). *Cuffe street* – Where Harcourt Street meets St. Stephen's Green in southeastern Dublin.

13.916 (372:3). *Roger Greene's* – Solicitor, 11 Wellington Quay, in central Dublin.

13.921 (372:8). *Prescott's* – See 5.460n.

13.928 (372:17). *Straight on her pins* – Literally, "straight on her legs, not lame"; figuratively, "forthright, well-organized."

13.930–31 (372:20). *that frump today. A.E. Ruffled stockings* – See 8.542 (166:7–8).

13.931 (372:20–21). *Or the one in Grafton street. White* – See 8.616 (168:12–13).

13.931–32 (372:21). *Beef to the heel* – See 4.402–3n.

13.936 (372:26). *She smelt an onion* – From a joke about the man who determined to keep himself free from any entanglement with women. In order to fulfill his determination, he ate a raw onion whenever contact with women was imminent. His scheme and his self-discipline collapsed when he met a woman who found his oniony breath extraordinarily attractive.

13.939–40 (372:30). *For this relief much thanks. In Hamlet* – When Francisco, one of the guards, thanks Bernardo, another, for relieving him at his post (I.i.8).

13.942 (372:32–33). *Your head it simply swirls* – From Boylan's song; see 4.282n.

13.947-48 (372:38-39). *Her maiden name was . . . mother in Irishtown* – Irishtown is just north along the strand from where Bloom is resting. This Irish street-ballad has proved elusive, but there is an American version by the popular entertainer Harry Clifton called “Jemima Brown.” The speaker meets Jemima by chance, finds her attractive, and eventually goes out on a date with her; then he sees her with another man, whom she passes off as “only brother Bill.” She gets the speaker to lend her £50 and then disappears, finally to be discovered in one more chance meeting as coproprietor (with “brother Bill”) of a grocery store in New Jersey. The speaker’s £50 have, of course, purchased the store: “That shop was bought / And I was sold / By naughty Jemima Brown.”

13.951 (373:1). *Every bullet has its billet* – That is, nothing occurs by chance, a saying attributed to King William III of England (1650-1702; king 1689-1702); also the title of a song by Charles Dibdin, music by Sir Henry R. Bishop. The song begins: “I’m a tough, true-hearted sailor, / Careless, and all that, d’ ye see, / Never at the times a railer,— / What is time or tide to me? / All must die when fate shall will it, / Providence ordains it so; / Every bullet has its billet, / Man the boat, boys—Yeo, heave, Yeo!”

13.953-54 (373:4-5). *and papa’s pants will soon fit Willy* – From an American nonsense song, “Looking Through the Knothole.” The song begins: “We were looking through the knothole in father’s wooden leg, / Oh, who will wind the clock while we are gone? / Go get the axe, there’s a fly on baby’s head / And papa’s pants will soon be fitting Willie.”

13.954 (373:5). *fuller’s earth* – A material resembling clay in appearance but lacking plasticity; it was used for “fulling” cloth and wool, that is, for cleansing those materials of grease.

13.956 (373:7-8). *washing corpse* – Traditionally it was “woman’s work” to prepare a corpse for burial.

13.957 (373:9). *not even closed at first* – At birth there is an open triangle in the top of a baby’s skull.

13.959 (373:11). *Mrs Beaufoy* – See 4.502-3n.

13.960 (373:12). *nurse Callan* – At the National Maternity Hospital in Holles Street (fictional?).

13.961 (373:13.14). *the Coffee Palace* – See 11.486n.

13.961 (373:14). *doctor O’Hare* – In February 1904 he was on the staff of the National Maternity Hospital; see 3.181-82n. He died sometime between then and June, but we have been unable to confirm the date or cause of his death.

13.963-64 (373:16). *Mrs. Duggan . . . in the City Arms* – Mr. and Mrs. Joseph Duggan, 35 Prussia Street, not far from the City Arms Hotel, which was at 55.

13.968 (373:22-23). *knock spots off them* – Slang for to defeat or to be much better.

13.969-70 (373:24). *Hands felt for the opulent* – See *Sweets of Sin*, 10.606n.

13.975-76 (373:31). *height of a shilling in coppers* – That is, twelve thick copper pennies, a popular expression for a diminutive person.

13.976 (373:32). *As God made them he matched them* – A variant of Robert Burton’s (1577-1640) proverb, “Marriage and hanging go by destiny; matches are made in heaven” (*Anatomy of Melancholy* [1621], part 3, sec. 2, mem. 5, subs. 5).

13.978-79 (373:35). *Marry in May and repent in December* – A variant of the proverb “Marry in haste, and repent at leisure.”

13.984 (373:40). *Wristwatches are always going wrong* – Wristwatches were relatively new and undependable curiosities in 1904. After 1910, methods of reducing electrical disturbance (and consequent magnetic disturbance) in watches were developed, which led to dependable wristwatches.

13.986-87 (374:1). *Pill lane* – By 1904 renamed Chancery Street, in central Dublin just north of the Liffey; see 12.213-14n.

13.990 (374:5). *ghesabo* – Variant of *gazebo*, slang for “the whole show.”

13.990-91 (374:6-7). *Magnetic needle tells . . . sun, the stars* – That is, a magnetometer, used to measure daily variations in the earth’s magnetic field. By 1904 it had been established that periods of radical variation of that field (magnetic storms) coincided with periods of increased sunspot activity; thus, the “needle” would “tell” what’s going on in the sun. The

“stars” are Bloom’s exaggeration of the capacity of an early-twentieth-century magnetometer.

13.991–92 (374:7). Little piece of steel iron – A compass needle.

13.992 (374:7–8). When you hold out the fork – A piece of iron or steel advanced toward a compass will cause the needle to deflect.

13.1000 (374:16). the horse show – See 7.193n.

13.1001 (374:18). How Giuglini began – Antonio Giuglini (1827–65), an Italian operatic tenor from a poor family who had considerable success in Dublin after 1857; his career was ended by insanity in 1864. The anecdote Bloom has in mind is unknown, but Giuglini was a great Dublin favorite, and anecdotes about him were current in Joyce’s father’s generation.

13.1004–5 (374:22). But lots of them can’t kick the beam – That is, many women cannot experience orgasm. “Kick the beam” means literally that one arm of a scale is so lightly weighted that it strikes the beam or frame of the scales; hence, figuratively, to be light in weight, and in slang, to experience sudden emotion or orgasm.

13.1010 (374:29). opopanax – Or opopanax, the juice of the herb *Panax* (Hercules’ Allheal).

13.1012 (374:31). dance of the hours – See 4.526n.

13.1013–14 (374:33). Good conductor, is it? Or bad? Light too – Black is a good conductor, that is, it absorbs heat (see 4.79–80 [57:10–11]). And black also absorbs light as Bloom suggests. In 1904 popular science classified both light and heat as “radiation” and explained them as different forms of “ether-waves” produced by “the vibration of atoms in all material bodies.”

13.1018 (374:38). Cinghalese – See 5.32n.

13.1027 (375:7–8). Hyacinth perfume made of oil of ether or something – Compound ethers or esters were key components in the development of artificial perfumes in the latter half of the nineteenth century.

13.1028 (375:8). Muskrat – Muskrat scent was used as a substitute for the musk of the musk deer in the manufacture of perfumes. An artificial musk was developed in 1888.

13.1032 (375:13). hogo – Slang for a flavor, a taint (after the French, *haut goût*).

13.1036–37 (375:19–20). priests that are supposed to be are different – Popular superstition: priests, because they are celibate, have a different body odor.

13.1038–39 (375:21–22). The tree of forbidden priest – After the Tree of Forbidden Fruit, the Tree of the Knowledge of Good and Evil, attractive to Adam and Eve because it was the one thing forbidden them in the Garden (see Genesis 2:17 and 3:1–6).

13.1047 (375:31). Meagher’s – See 7.119n.

13.1053 (375:38). Here’s this nobleman passed before – See 13.305–7 (354:29–31).

13.1055 (375:40). tuck in – To “tuck in” is slang for to eat (from about 1838).

13.1056 (375:42). government sit – Government situation or employment (in context, a sinecure).

13.1058 (376:2). See ourselves as others see us – See 1.136n.

13.1060 (376:5). prize titbit story – See 4.502n.

13.1062 (376:7). Corns on his kismet – A terrible pun: kismet is, of course, fate, which in stage or rural Irish is pronounced *feet*.

13.1062–63 (376:7–8). Healthy perhaps absorb all the – Medical pathology describes a corn as a small local outgrowth of the outer skin with great enlargement of the horny layers (callosity). Most of the underlying nerve bulbs waste away; but if only one or two remain, pressure on the enlarged part can cause acute pain. Bloom reflects that a healthy body might absorb the callosity and reduce the outgrowth.

13.1063 (376:8). Whistle brings rain they say – Popular superstition: a whistling steam locomotive can cause rain on an otherwise dry but cloudy day.

13.1064–65 (376:10). Old Betty’s joints are on the rack – Source unknown, but the context suggests that this is a line from a weather-prophecy jingle.

13.1065–66 (376:10–12). Mother Shipton's prophecy . . . Signs of rain it is – There is very little evidence other than tradition about the identity of the fabulous prophetess Mother Shipton. She is supposed to have lived in Tudor England (1486?–1561?) and is reputed to have prophesied the deaths of Cardinal Wolsey (c. 1475–1530) and other nobles in Henry VIII's court; however, *The Prophecies of Mother Shipton* was not published until 1641. Her prophecies enjoyed a revival of popularity and credibility in the nineteenth century, when they were reprinted with copious and fraudulent additions. The verse Bloom half-recalls reads, “Around the world thoughts shall fly / In the twinkling of an eye.” It does not occur in the 1641 edition but was coined by Charles Hindley in 1862 for his hoax version, *The Wonderful History and Surprising Prophecies of Mother Shipton*. The lines are an obvious (retrospective) prophecy of the invention of the telegraph. Bloom's confusion about ships is logical because Hindley's next lines are “Water shall yet more wonders do, / Now strange, yet shall be true” (steam locomotion); the verses then continue through prophecies of railroads and railroad tunnels, submarines, iron steamships, and air travel by balloon.

13.1066–67 (376:12). The royal reader – The six volumes of the Royal Readers were a graded series of textbooks designed “to cultivate the *love of reading* by presenting interesting subjects treated in an attractive style.” First published in the 1870s by Thomas Nelson & Sons of London, these texts formed part of the Royal School Series and were among the standard school texts on which the Intermediate Education Board for Ireland based its competitive examinations. In context, however, “royal reader” is a pun: Mother Shipton was a royal reader because she read and prophesied the fates of royalty.

13.1067 (376:12–13). And distant hills seem coming nigh – Source unknown.

13.1068 (376:14). Howth. Bailey light – See 13.409n.

13.1069 (376:15). Wreckers – Either those who are employed in saving lives or property from a wrecked vessel, or land-based pirates who wreck vessels by showing misleading lights.

13.1069 (376:15–16). Grace Darling – (1815–42), the daughter of William Darling, the lighthouse keeper on Longstone, one of the Farne Islands. On 7 September 1838 the steamer *For-*

farshire was wrecked near the lighthouse; all but nine of the sixty-three passengers perished. Grace and her father braved “dangerous seas” and made two trips to rescue the survivors. Grace became a national heroine and merited a commemorative poem, “Grace Darling” (1843), by Wordsworth on the occasion of her death. Wordsworth's poem was reprinted in the fifth Royal Reader (London, 1876).

13.1070 (376:16–17). cyclists: lighting up time – The *Evening Telegraph* for 16 June 1904 announced that “lighting-up time” for cyclists was 9:17 P.M.

13.1074 (376:21–22). Best time to spray . . . after the sun – Common advice to gardeners.

13.1075 (376:22). Red rays are longest – The wavelengths of light rays at the red end of the visible spectrum are longer than those of the other visible colors.

13.1075 (376:23). Roygbiv Vance – See 5.42–43n.

13.1076 (376:24). Venus? – The evening star on 16 June 1904 would have been Saturn, not Venus.

13.1077 (376:24–25). *Two. When three it's night – Jewish tradition as recorded in the *Tract Sabbath* (Babylonian Talmud), trans. M. L. Rockinson (1896), vol. 1, p. 61: “If only one star [can be seen in the sky] it is yet day; if two stars, it is twilight; three stars, it is night.”

13.1079 (376:27). Land of the setting sun – Rarely, Japan (more often called the Land of the Rising Sun). But Walter G. Marshall (*Through America* [London, 1882], p. 257) wrote of “this ‘Land of Setting Suns,’ as California has been peculiarly and distinctly named.”

13.1079 (376:27–28). Homerule sun setting in the southeast – As it rose in the northwest; see 4.101–3n.

13.1080 (376:28). My native land, goodnight – From an interpolated lyric in canto 1 of Byron's *Childe Harold's Pilgrimage* (1812). The lyric is a lament and celebration of Childe Harold's departure from England. First verse: “Adieu, adieu! my native shore / Fades o'er the waters blue; / The Night-winds sigh, the breakers roar, / And shrieks the wild sea-mew. / Yon sun that sets upon the sea / We follow in his flight; /

Farewell a while to him and thee, / My native Land—Good Night!" (1:118–25).

13.1081–82 (376:30). **white fluxions** – Vaginal discharge; the assumption was that sitting on a cold stone could cause such a discharge and that the discharge would threaten the health of an unborn child.

13.1083 (376:31). **Might get piles myself** – Another “popular medicine” reason for not sitting on a cold stone. Compare Odysseus’s fears after his arrival on Nausicaa’s island: “In vigil through the night here by the river / how can I not succumb, being weak and sick, / to the night’s damp and hoarfrost of the morning” (5:466ff; Fitzgerald, p. 106).

13.1089–90 (376:39). **sunflowers, Jerusalem artichokes** – The two plants are similar in size and appearance.

13.1090 (376:40). **Nightstock** – A night-blooming stock.

13.1091 (376:41). **Mat Dillon’s garden** – See 6.697n.

13.1093 (377:1–2). **Ye crags and peaks I’m with you once again** – From the Irish-born dramatist James Sheridan Knowles’s (1784–1862) tragedy *William Tell* (1825). William Tell speaks in an impassioned monologue: “Ye crags and peaks, I’m with you once again! / I hold to you the hands you first beheld, / To show you they still are free. Methinks I hear / A spirit in your echoes answer me, / And bid your tenant welcome home again!” (I.ii.1–5).

13.1097 (377:6). **The distant hills seem** – See 13.1067n.

13.1098–99 (377:7–8). **He gets the plums and I the plumstones** – See 7.1021–22n.

13.1104–5 (377:14). **Nothing new under the sun** – “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun” (Ecclesiastes 1:9).

13.1112 (377:23). **Rip van Winkle** – The story “Rip Van Winkle,” in *The Sketch Book* (1819–20) by Washington Irving. Rip does sleep for twenty years and he does awake to find his gun “incrusted with rust”; he returns home, to find “All changed. Forgotten.”

13.1112 (377:24). **Henny Doyle’s** – Apparently related to Luke and Caroline Doyle, friends of the Blooms; see 17.1260–61n.

13.1115 (377:27). **Sleepy Hollow** – “The Legend of Sleepy Hollow” is another of the stories in *The Sketch Book*, but it concerns Ichabod Crane, not Rip Van Winkle. Rip sleeps on an unnamed “green knoll” in “one of the highest parts of the Kaatskill mountains.”

13.1117 (377:29). **Ba** – “The life-breath” (Powis Houl, *A Dictionary of Some Theosophical Terms* [London, 1910], p. 21). In ancient Egyptian religion, Ba was “the soul, represented by a bird with a human head, supposed to leave the body at death, but expected eventually to return and, if the body be preserved (together with the *cher*, the transfigured soul or intelligence, and the *ka*, or genius of the body), to revivify it” (*Webster’s New International Dictionary* [Springfield, Mass., 1909], p. 164; cited by John S. Rickard, *JJQ* 20, no. 3 [1983]: 357).

13.1117–18 (377:29–30). **swallow . . . tree** – In Plutarch’s “On Isis and Osiris,” Osiris’s seventy-two murderers concealed his body in a chest, which they threw into the Nile so that Isis would not be able to recover her brother-husband’s body. “The chest eventually came to rest under a tree which ‘enfolded, embraced, and concealed the coffer within itself.’ The tree was cut down and used as a pillar in a king’s palace.” But Isis’s search was eventually successful; she found the pillar that concealed the body and “turned herself into a swallow and flew around the pillar.” She eventually recovered the body only to lose it once again to the malice of “Typhon” (Osiris’s brother Set) (Rickard, *JJQ* 20, no. 3 [1983]: 357). For “Bat,” see 3.397–98n.

13.1118–19 (377:30–32). **Metempsychosis.** They believe . . . a tree from grief – The “they” suggests those who believed in Greek and Roman mythology; Daphne, for example, in her flight from Phoebus Apollo was transformed into a laurel tree that she might escape the “grief” of capture (Ovid, *Metamorphoses* 1). But the transformation of Daphne is *metamorphosis*, which Bloom here confuses with *metempsychosis*, the transmigration of souls.

13.1121 (377:34). **odour of sanctity** – A sweet or aromatic odor given off by the corpses of great saints either before burial or after exhumation. The odor is believed to be evidence of extraordinary sanctity.

13.1122 (377:35–36). **Pray for us** – Bloom has overheard the Litany of Our Lady (of Loreto); see 13.287–89n.

13.1124–26 (377:38–40). **The priest's house . . . Twentyeight it is** – Two houses on Leahy's Terrace were attached to the Mary Star of the Sea Church, nos. 3 and 5. Each was appraised at an annual rent of £28 in *Thom's* 1904. Bloom's fictional mistake apparently involved the valuation of one of these houses when he was working for *Thom's*.

13.1126–27 (377:40–41). **Gabriel Conroy's brother is curate** – Gabriel Conroy is the central character of “The Dead,” *Dubliners*. The Reverend Bernard Conroy is listed as one of two curates-in-charge in 1904. In “The Dead,” Gabriel's brother is named Constantine, not Bernard, and Gabriel thinks of him as “senior curate in Balbriggan.” Balbriggan is a small town on the coast eighteen miles north of Dublin.

13.1129–30 (378:2–3). **the bird in drouth . . . Throwing in pebbles** – The crow in Aesop's fable “The Crow and the Pitcher” saves himself by this stratagem.

13.1130–31 (378:3–4). **Like a little man . . . with tiny hands** – See 13.1117n and 3.397–98n.

13.1132–33 (378:6). **Stare the sun . . . like the eagle** – In mythology, the eagle was supposed to be able to stare at the sun with impunity and to renew his sight in old age by flying up into the sun, where the dimness would be singed from his eyes.

13.1138–39 (378:13–14). **That's how that wise man . . . the burning glass** – Archimedes was celebrated for his application of mathematical theory to mechanics, but the story Bloom recalls is apocryphal: Archimedes was supposed to have delayed the Roman consul Marcellus's (c. 268–208 B.C.) conquest of Syracuse by setting the Roman fleet on fire with mirrors that concentrated the sun's rays.

13.1142 (378:17). **Archimedes. I have it!** – Bloom's “I have it!” echoes Archimedes' “Eureka!”; see 9.1053n.

13.1149 (378:26–27). **Faugh a ballagh** – Irish: “Clear the way.” It was the battle cry of the Royal Irish Fusiliers and the motto of the Gough family (see 15.795n), and, as “Fág an Bealach” (1842), the title of a New Irelander's

patriotic song by Charles Gavan Duffy (1816–1903).

13.1151 (378:28). **pitched about like snuff at a wake** – See 6.235n.

13.1151 (378:29). **when the stormy winds do blow** – After a traditional song, “The Mermaid” (1840), attributed to one Parker. First verse and chorus: “ 'Twas Friday morn when we set sail / And we were not far from the land, / When the captain spied a lovely mermaid / With a comb and glass in her hand. // Oh the ocean waves may roll / And the stormy winds may blow / While we poor sailors go skipping to the tops / And the landlubbers lie down below, below, below / And the landlubbers lie down below.”

13.1154 (378:32). **till Johnny comes marching home again** – “When Johnny Comes Marching Home Again,” by Patrick Sarsfield Gilmore (1829–92), was a Union army marching song in the Civil War. The song begins: “When Johnny comes marching home again, / Hurrah! hurrah! / We'll give him a hearty welcome then, / Hurrah! hurrah! / The men will cheer, the boys will shout, / The ladies, they will all turn out, / And we'll all feel gay, / When Johnny comes marching home.”

13.1156 (378:34). **The anchor's weighed** – The title of a song by Arnold and Braham. The song begins: “The tear fell gently from her eye, / When last we parted on the shore. / My bosom beat with many a sigh, / To think I ne'er might see her more, / To think I ne'er might see her more. // ‘Dear youth,’ she cried, ‘and canst thou haste away, / My heart will break; a little moment stay! / Alas I cannot part from thee!’ // The anchor's weighed, the anchor's weighed, Farewell! farewell! Remember me.”

13.1156 (378:35). **with a scapular or medal on him** – Catholic tradition: sailors wear sacred medals or cloth badges symbolic of a saint's protective presence.

13.1157–58 (378:35–37). **the tephilim no what's . . . his door to touch** – The word Bloom is seeking is *mezuzah* (Hebrew: “doorpost”); a piece of parchment inscribed with Deuteronomy 6:4–9 and 11:13–21 in twenty-two lines is rolled up and placed in a small case on the right-hand doorpost of Jewish households. It is touched or kissed by the devout as they enter or leave the house. The “tephilim” is

a phylactery that contains four parts of the Pentateuch.

13.1158–59 (378:37–38). *That brought us out . . . house of bondage* – See 7.208–9n.

13.1160–61 (378:40). *Hanging onto a plank or astride of a beam* – The way Odysseus accomplishes the last leg of his voyage from Calypso's island to the island of the Phaeacians in Book 5 of *The Odyssey*. And in Book 12 after Odysseus's men have violated the cattle of the Sun God and ship and crew have been destroyed by Zeus, Odysseus binds the shattered mast and keel of the ship together, rides them toward Charybdis and, when the whirlpool sucks them down, leaps up and clings to “the great fig tree, / catching on like a bat under a bough” (12:433–34; Fitzgerald, p. 236). When the whirlpool stills and the beams surface, Odysseus rides them until he is beached on Calypso's island. For a possible coincidence, see “bat” at 13.1117 and at 13.1117n, 13.1117–18n, and 3.397–98n.

13.1161 (378:40–41). **lifebelt round him* – In Book 5 of *The Odyssey*, the nereid Leukothea takes pity on Odysseus, being storm-buffeted on his raft, and advises him to shed Calypso's cloak and swim for it: “Here: make my veil your sash [lifebelt]; it is not mortal; / you cannot, now, be drowned or suffer harm” (5:345–47; Fitzgerald, p. 103).

13.1164 (379:4). *Davy Jones' locker* – Davy Jones was the sailor's traditional version of the spirit or devil of the sea; his “locker” was the bottom of the ocean, where all drowned things went for “safekeeping.”

13.1165 (379:5). *old cockalorum* – Applied to a person it means “self-important little man.”

13.1166 (379:6). *A last lonely candle* – See 11.32n.

13.1166–67 (379:6–7). *Mirus bazaar . . . Mercer's hospital* – See 8.1162n.

13.1168–69 (379:9–10). **The shepherd's hour: the hour of folding: hour of tryst* – Source unknown; “folding” means putting sheep in a fold.

13.1170 (379:11). *the nine o'clock postman* – According to the “Postal Directory” in *Thom's* 1904, there were five deliveries of mail each weekday: at 7 A.M., noon, and 2:20, 6:10, and 8:00 P.M. There was one delivery on Sunday.

13.1170–71 (379:11–12). *the glowworm's lamp . . . gleaming* – See 8.589–590n.

13.1174–75 (379:15–16). *Evening Telegraph . . . Gold Cup* – See 2.412n and 5.532n.

13.1175 (379:17). *Dignam's house* – At 9 Newbridge Avenue in Sandymount, it was almost 500 yards inland and not visible from where Bloom is resting.

13.1180–81 (379:23–24). *Kish bank the anchored lightship* – See 3.267n.

13.1182–83 (379:26). *Irish Lights board* – The Commissioners of Irish Lights, with offices in the Carlisle Buildings, 27 D'Olier Street, Dublin, were charged with supervision and maintenance of lighthouses and lightships on the coast of Ireland.

13.1183 (379:26). *Coastguards* – The British coastguard service under the Admiralty had the character of a naval reserve, charged with the protection of customs revenue, lifesaving, and signal services.

13.1184 (379:27). *lifeboat* – See 16.643n.

13.1184–85 (379:27–28). *Day we went out . . . in the Erin's King* – See 4.434n. The excursion coasted Dublin Bay and rounded the Kish lightship.

13.1188 (379:32). *funk* – See 4.435n.

13.1190 (379:34). *Crumlin* – A parish and village three and a half miles southwest of the center of Dublin.

13.1190–91 (379:35). *Babes in the wood* – An English nursery tale (and ballad): two children are left to perish in the forest by an uncle who expects to profit from their death. In 1798, peasant rebels in the hills south of Dublin were also called “babes in the wood.”

13.1194 (379:40). *Calomel purge* – Not as a purgative but after the practice of using Calomel as a lotion for the relief of mild skin irritations.

13.1200 (380:5). *Left one is more sensitive* – After the popular belief that a woman's left breast, because “nearer the heart,” is the more sensitive of the two.

13.1204–5 (380:10–11). **Gibraltar . . . Buena Vista. O'Hara's tower** – South Sugar Loaf Hill (Buena Vista) at 1,361 feet is the highest point on Gibraltar; O'Hara's Tower formerly stood nearby on Wolf's Crag (1,337 feet).

13.1205 (380:11–12). **Old Barbary ape that gobbled all his family** – The Barbary ape, or macaque monkey, is a tailless terrestrial monkey that inhabits Algeria, Morocco, and the Rock of Gibraltar. The monkeys live in droves that are dominated by an old and fierce male. Presumably Bloom is recalling one of Molly's stories about her life on Gibraltar, but the source of Molly's story is unknown.

13.1206 (380:12). **Sundown, gunfire for the men to cross the lines** – At sundown on the Rock of Gibraltar the gates were shut so that no one could enter or leave the fortress-colony until sunrise the next day. Gunfire, just before sundown, warned the Rock's inhabitants and its garrison that the gates were about to be closed. The "lines" were the British positions on the Rock side of the neutral ground, a sandy isthmus that separates Gibraltar from Spain.

13.1208–9 (380:15–16). **Buenas noches, señorita . . . la muchacha hermosa** – Spanish: "Good evening, Miss. The man loves the beautiful young girl."

13.1212–13 (380:20). **Leah. Lily of Killarney** – For Leah, see 5.194–95n; for Lily of Killarney, see 6.186n. Both performances began at 8:00 P.M.

13.1213–14 (380:21). **Hope she's over** – That is, that Mrs. Purefoy has given birth to her child.

13.1223 (380:32–33). **the sister of the wife . . . just come to town** – From a progressive street rhyme: "The wild man of Borneo has just come to town. / The wife of the wild man of Borneo has just come to town" and so on through potentially endless improvisations.

13.1224–25 (380:34–35). **Everyone to his taste . . . kissed the cow** – A variant of the proverbial expression: "Why, everyone as they like; as the good Woman said, when she kiss'd the Cow" (Colonel Atwit in Dialogue 1 of Swift's *Complete Collection of Genteel and Ingenious Conversation* [1738]).

13.1225 (380:35–36). **put the boots on it** – Brought things to a (negative) climax.

13.1226 (380:36). **Houses of mourning** – See 11.911n.

13.1227 (380:37–38). ***those Scottish Widows** – The Scottish Widows' Fund (Mutual) Life Assurance Society, with home offices in Edinburgh, advertised "The Whole Profits are Divided Among the Policy Holders." *Thom's* 1904 (p. 1908) lists five Dublin agents for this insurance company.

13.1229 (380:40). **Cramer's** – Cramer, Wood & Co., Pianoforte Gallery and Music Warehouse, 4–5 Westmoreland Street, in east-central Dublin just south of the Liffey.

13.1230 (380:41–42). **Her widow's mite** – "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41–44; cf. Luke 21:1–4).

13.1232–33 (381:1–2). **Poor man O'Connor . . . by mussels here** – The specific case Bloom recalls is unknown; but the inshore waters of Dublin Bay near the mouth of the Liffey were badly polluted at the beginning of the twentieth century, and there were frequent cases of hepatitis and other diseases caused by the eating of contaminated shellfish. For what it's worth: *Thom's* 1904 (p. 1482) lists a P. J. O'Connor, Esq. (and Mrs. O'Connor, presumably his mother), as resident at 75 Eccles Street, across the street from Bloom's house; see 4.77–78n.

13.1233 (381:3). **The sewage** – In 1904 there were no sewage treatment plants in Dublin and environs; the Liffey and its tributaries in Dublin were in effect open sewers, and the consequent pollution of the inner reaches of Dublin Bay was a matter of serious concern.

13.1237 (381:7–8). **Love, lie and be . . . we die** – See 8.754n.

13.1242–43 (381:14). **Mailboat. Near Holyhead by now** – The mailboat left Kingstown at 8:15 P.M.; the run to Holyhead, the terminus of the London and Northwestern Railroad in

northwestern Wales, took about two and a half hours in 1904.

13.1251 (381:24–25). *Bread cast on the waters* – “Cast thy bread upon the waters: for thou shalt find it after many days” (Ecclesiastes 11:1).

13.1254–55 (381:28). *Must come back. Murderers do* – After the belief that the murderer always returns to the scene of the crime.

13.1258, 1264 (381:31, 38). *I./AM. A* – Just as it reads: “I am A” (the first letter of the alphabet). Also: “I am alpha” (the first letter in the Greek alphabet; hence, the first or the beginning); the phrase is repeated four times in Revelation (1:8 and 11, 21:6, and 22:13): “I am Alpha and Omega, the beginning and the ending, saith the Lord” (1:8). In *A Blakean Translation of Joyce’s Circe* (Woodward, Penn., 1965), Frances M. Boldereff remarks that “AM.A. is a quote from *Annals of the Four Masters* [see 12.1443–46n]; it represents the way time was signified in the pagan world, it stands for ‘Anima Mundi Anno’: ‘In the Universal mind [world soul], year . . . !’” (p. 36). Alpha is also the sign of the fish, a traditional symbol for Christ; see 2.159n.

13.1267–68 (381:41–382:1). *No fear of big . . . Guinness’s barges* – Dublin Bay was shallow off Sandymount Strand; at low water a large area of tidal flats would be exposed to the east of where Bloom is resting near the high-water line.

13.1268 (382:1–2). *Round the Kish in eighty days* – After the title of Jules Verne’s (1828–1905) novel *Around the World in Eighty Days* (trans. 1873). For Kish, see 3.267n.

13.1274–75 (382:7–8). *Liverpool boat long gone* – Steamers for Liverpool sailed from the North Wall in Dublin twice daily, at noon and at 8:00 P.M.

13.1275 (382:9). *Belfast* – That is, the concert “tour” that Boylan has organized.

13.1276 (382:10). *Ennis* – Where Bloom is to observe the anniversary of his father’s death on 27 June.

13.1276–77 (382:10–11). *Just close my eyes a moment. Won’t sleep, though* – Odysseus, once safe on Nausicaa’s island, hides himself, “While over him Athena showered sleep / that his distress should end, and soon, soon. / In quiet sleep she sealed his cherished eyes” (5:491ff.; Fitzgerald, p. 107).

13.1280 (382:14). *Grace darling* – See 13.1069n.

13.1281–82 (382:15–16). *frillies for Raoul . . . heave under embon* – See *Sweets of Sin*, 10.606n.

13.1282 (382:16). *señorita* – See 13.1208–9n.

13.1282–83 (382:17//). **Mulvey* *plump bubs me breadvan* *Winkle red slippers she rusty sleep wander years of dreams return* – See 13.1112n.

13.1284 (382:17–18). *Agendath* – See 4.191–92n.

13.1284–85 (382:18–19). *her next year . . . next her next* – Cf. 7.207n.

13.1289–91 (382:23–25). *Cuckoo. / Cuckoo. / Cuckoo* – See 9.1025n. But in context the omen is ambiguous, because a young woman, hearing the bird, kisses her hand to it and says, “Cuckoo, cuckoo, / Tell me true, / When shall I be married?” The number of notes in the cuckoo’s response gives her the answer. Here, the cuckoo responds with nine calls (for nine o’clock), which may suggest “nine years until marriage,” but, since nine in numerology is the number of completeness and eternity, the answer may be “never.”