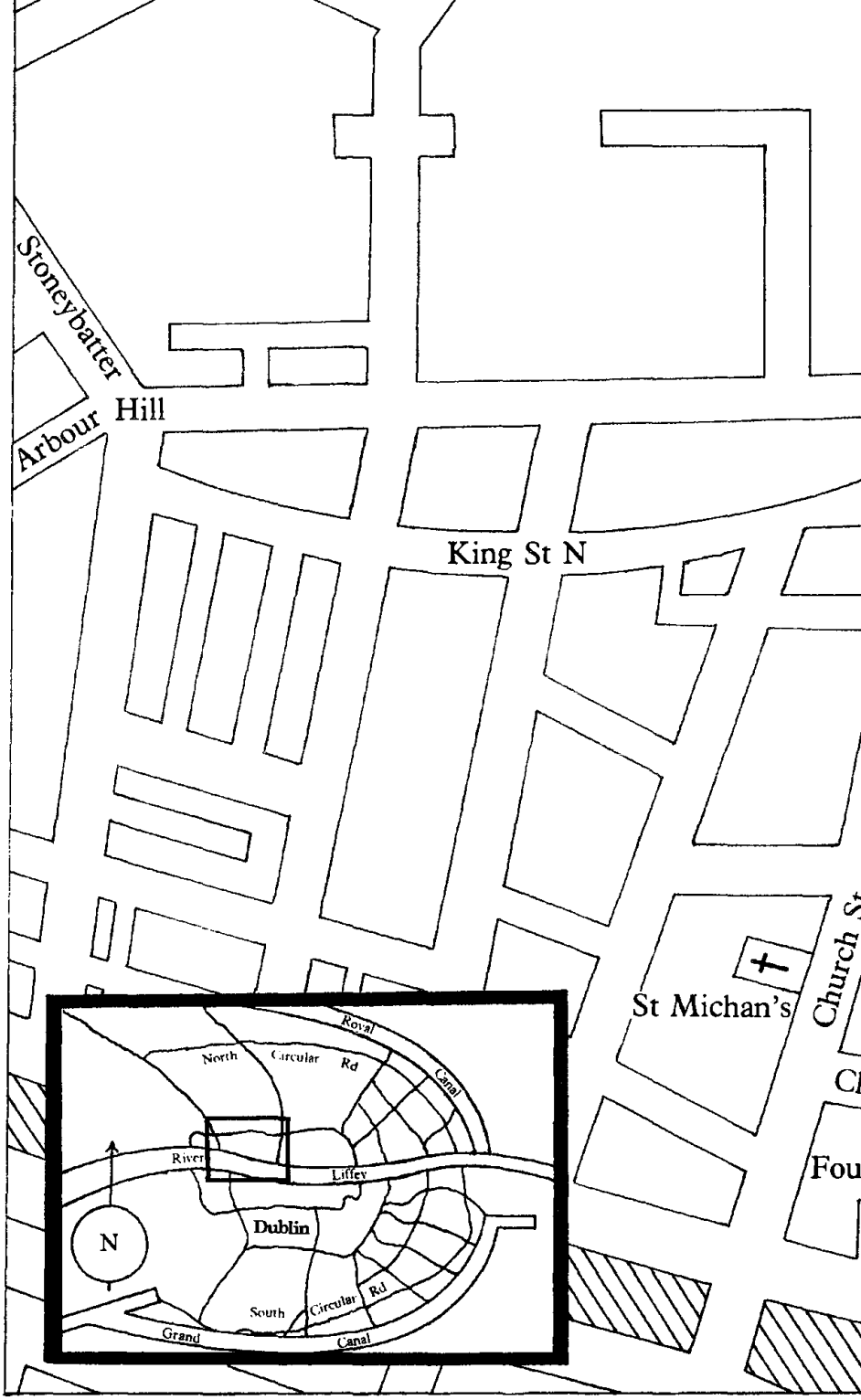
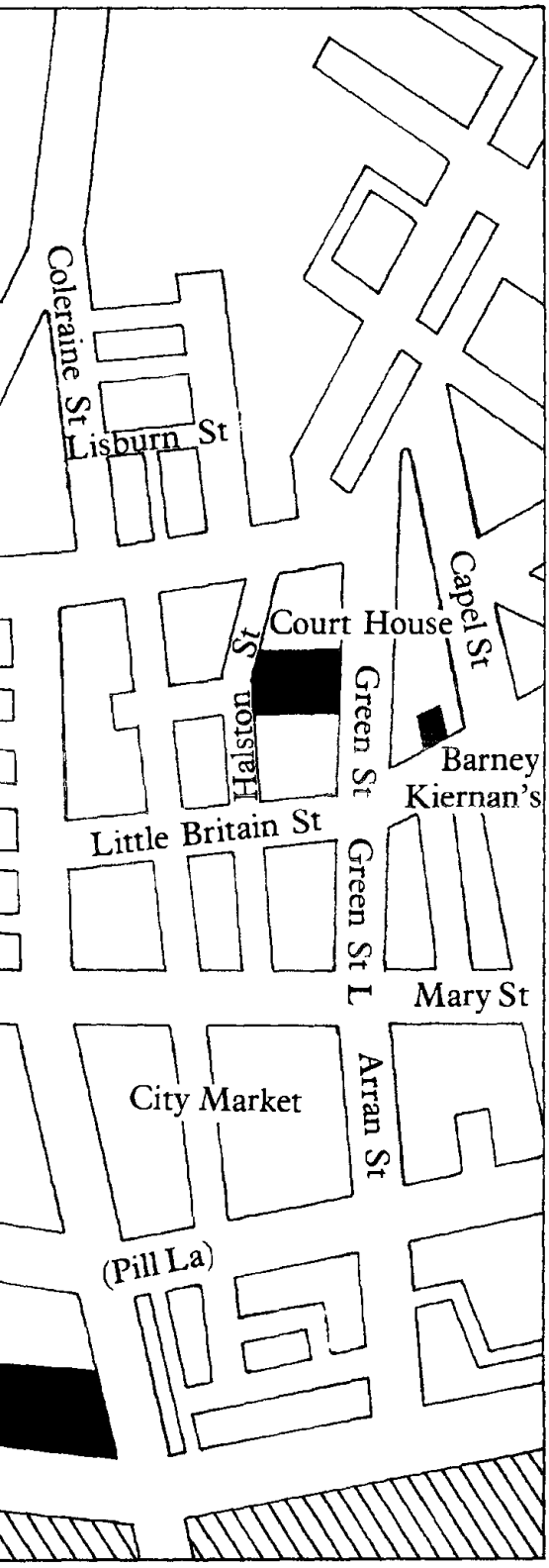


EPISODE 12. *Cyclops*



EPISODE 12

Cyclops

(12.1–1918, PP. 292–345)

Episode 12: *Cyclops*, 12.1–1918 (292–345). In Book 9 of *The Odyssey,* Odysseus describes his adventures among the one-eyed Cyclopes, who are "giants, louts, without a law to bless them" (9:106; Fitzgerald, p. 160). They live in a fertile land but are ignorant of agriculture; they "have no muster and no meeting, / no consultation or old tribal ways, / but each one dwells in his own mountain cave / dealing out rough justice to wife and child, / indifferent to what the others do" (9:112; ibid.). Odysseus and a scouting party are trapped in the cave of Polyphemus, one of the Cyclopes, who scoffs at Zeus and at the laws of hospitality that govern the "civilized" world, acting out his scorn by devouring two of Odysseus's men. Polyphemus imprisons Odysseus and his remaining companions, presumably to be eaten at the rate of two a day. The second evening he "feasts" again, and then Odysseus plies him with wine. In the course of the drinking bout Odysseus announces that his name is "Noman," and when the one-eyed giant collapses into drunken sleep, Odysseus blinds him with a burning pike of olive wood. Polyphemus shouts that "Noman" has ruined him, and his neighbors (taking him literally) mock him and refuse to help. In the morning Odysseus and his remaining men escape Polyphemus's search by hiding among his sheep. Once free and launched in his ship, Odysseus makes the mistake of revealing his identity, taunting the blind Polyphemus, who heaves a rock and almost sinks Odysseus's ship. Then the blind giant calls on his father, Poseidon, to prevent Odysseus from returning home, or, if "destiny / intend that he shall see his roof again / . . . / far be that day, and dark the years between. / Let him lose all companions, and return / under strange sail to bitter days at home" (9:532ff; Fitzgerald, p. 173). Since destiny does "intend" that Odysseus return home, Poseidon is only able to grant the latter part of his son's prayer.

Time: 5:00 P.M. Scene: the Tavern, Barney Kiernan's pub, 8–10 Little Britain Street (i.e., Brittany Street). As a hobby, Kiernan collected souvenirs of crime and punishment, which he used to decorate his pub in a large and changing display. Organ: muscle; Art: politics; Color: none; Symbol: Fenian (see 2.272n); Technique: gigantism.[1] Correspondences: *Noman*—I;[2] *Stake*—cigar; *Challenge* [that the escaped Odysseus flings at Polyphemus]—Apotheosis.

The Linati schema lists as Persons: "No one (I)," Ulysses, and two surprise entries (with no specified correspondences), Galatea[3] and Prometheus.[4]

12.1 (292:1–2). old Troy of the D. M. P. – An unidentified, possibly fictional, former inspector (now retired?) in the Dublin Metropolitan Police.

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1 The narrative line of this episode is interrupted by thirty-three passages that comment on the narrative by parodying various pompous, sensational, or sentimental literary styles. In most cases the parodies are "general"—parodies not of specific works but of generalized stylistic conventions. The thirty-three passages are noted below as "Parody" with brief descriptions of the styles being lampooned.

2 Richard Ellmann (*Ulysses on the Liffey* [New York, 1972], p. 110) remarks that Joyce privately identified the anonymous narrator of this episode with Thersites (*Iliad* 2:212), a deformed man who was the most impudent talker among the Greeks. In post-Homeric legend he is said to have ridiculed Achilles's grief at having killed Pentesilea, the valorous queen of the Amazons who had come to the aid of the Trojans. Achilles found Thersites' remarks so grossly offensive that he killed him on the spot. In *Troilus and Cressida,* Shakespeare portrays Thersites as embittered and foul-mouthed, cynically celebrating "war and lechery" (II.iii.82) and calling the curse of "Neapolitan boneache" [venereal disease] down on the whole camp (II.iii.21).

3 *Galatea:* in Greek myth, Polyphemus the Cyclops falls in love with Galatea, a sea-nymph, but she loves Acis, a Sicilian youth. Polyphemus discovers Galatea and Acis in a grotto and crushes Acis with a rock.

4 Clearly the Citizen is cast in the role of the Cyclops Polyphemus and Bloom in the role of Ulysses; not so obviously, Bloom is also cast in the role of the Prometheus of Shelley's *Prometheus Unbound* (1820). Prometheus's name means "farsighted" or "prophetic," and Shelley said in his preface that Prometheus is, "as it were, the type of the highest perfection of moral and intellectual nature." At the beginning of Shelley's closet drama, Prometheus is being tortured by command of Jupiter, the tyrannical High God who is, from Shelley's point of view, irredeemable. In the course of the drama, Prometheus (who abhors force, "Power," tyranny) is "unbound" when he ceases to hate Jupiter and seeks to withdraw the curse he has flung at him: "I wish no living thing to suffer pain" (I.306). In that apocalyptic moment, Jupiter's "Power, which seems omnipotent" (IV.572), begins to decline. As Demogorgon (who identifies himself as "Eternity" III.i.52) describes the transformation in what amounts to the play's epilogue: "Conquest [Jupiter] is dragged Captive through the deep" (IV.556) (as Christ: "When he ascended up on high, he led captivity captive" [Ephesians 4:8]). "Love, from its awful throne of patient power / In the wise heart, from the last giddy hour / Of dread endurance, from the slippery, steep, / And narrow verge of crag-like agony, springs / And folds over the world its healing wings" (IV.558–561) (as, in Christian tradition, does the Holy Ghost, the Paraclete or Comforter).

12.2 (292:2). Arbour hill – A street north of and parallel to the Liffey west of the center of Dublin.

12.2 (292:3). bloody – A mysteriously offensive curse to the Victorian and Edwardian ear that continued to be offensive into the 1930s; no one can quite explain how or why. Joyce thought, or at least said he thought, that it derived from *By Our Lady* (*Letters* 2:134); others suggest *By God's Blood.*

12.2–3 (292:3–4). sweep . . . near drove his gear into my eye – The near miss of the chimney sweep's broom and ladder (reminiscent of Odysseus's burning pike of olive wood) suggests that the narrator is one of the Cyclopes.

12.4 (292:5). Stony Batter – West of Dublin center, a section of the main road to the northwest from central Dublin.

12.8 (292:9). Soot's luck – From the Irish proverb "Where there's soot (or muck), there's luck."

12.8 (292:9). ballocks – Literally, testicles; figuratively, a crude, stupid, or clumsy person.

12.13–14 (292:16). *the garrison church at the corner of Chicken lane – Garrison Church, attached to Garrison Schools and a military hospital and the Provost Marshal's Prison (now the Arbour Hill Detention Barracks), was located on Arbour Hill at its intersection with Chicken Lane (now Manor Street).

12.15 (292:17). a wrinkle – Slang for special knowledge or experience (though usually implying a lie or an untruth).

12.16 (292:19). he had a farm – That is, he had a regular income from land rents.

12.16 (292:19). county Down – North-northeast of Dublin on the Irish Sea in what is now Northern Ireland. The southeastern half of the city of Belfast is in County Down.

12.17–18 (292:20–21). Moses Herzog over there near Heytesbury street – *Thom's* 1904 does not list a Moses Herzog as merchant, grocer, or tea merchant, but it does list an M. Herzog as resident at 13 St. Kevin's Parade. The parade in turn is not particularly "near Heytesbury Street" but is some distance to the west, off Clanbrassil Street Lower (near Bloom's former residence in Lombard Street West). Hyman identifies Herzog as "an authentic one-eyed Dublin Jew" (p. 186) and says that he "traded as an itinerant grocer" (p. 329), but he does not mention "trading without a license."

12.19 (292:22). *Circumcised? – In context (and in scorn), slang for Jewish.

12.20 (292:23). A bit off the top – Obviously an allusion to circumcision but slang for "some of the best"; the phrase was also part of the title of a music-hall song, "All I Want Is a Little Bit Off the Top," by Murray and Leigh. First verse: "Brown's a very old friend of mine, / And I went to his house to dine; / Some of the aristocracy were there; / Not a one of them came in late / And everyone of them piled his plate, / 'Twas fun to watch the animals, I declare. / The waiter came into the room with a pudding of wondrous size, / And tho' they ate enough to feed a town, / A leader of society completely lost his etiquette, / And yelled out to the host, Hey, Mr. Brown! [Chorus:] Carve a little bit off the top for me, for me! / Just a little bit off the top for me, for me, / Saw me off a yard or two, I'll tell you when to stop; / All I want is a little bit off the top!" In the second verse the speaker at a music hall finds himself behind a woman with a hat "three yards tall" and demands "a little bit off the top" or he'll call the police. In the third stanza the speaker goes to sleep in a haystack only to be awakened by a couple who have come to "segow" and have sat down on his head. He demands that they "move a little bit off the top for me" and then concedes, "the lady, she can stop / All I want is a little bit off the top!"

12.20 (292:23–24). plumber named Geraghty – *Thom's* 1904 does not list a Geraghty as a plumber, though it does list an M. E. Geraghty at 29 Arbour Hill. This would suggest that "plumber" is being used as slang for a clumsy, brutal person.

12.21 (292:24). hanging on to his taw – A "taw" is a whip; the expression means confronting someone without giving him a chance to strike back.

12.23 (292:26). lay – Slang for occupation (especially a criminal one).

12.24 (292:27). How are the mighty fallen! – A cliché from David's lament for the deaths of Saul and Jonathan: "The beauty of Israel is slain upon thy high places: how all the mighty are fallen!" (II Samuel 1:19; the exclamation is repeated in 1:25).

12.24–25 (292:27–28). Collector of bad and doubtful debts – Regarded in Ireland as the lowest of occupations, almost as bad as a career in petty crime.

12.29 (292:33). *trading without a licence* – The laws of the Dublin Corporation required that all merchants and traders obtain an annual license; see 12.17–18n.

Parody: 12.33–51 (292:37–293:16). For nonperishable goods . . . assigns of the other part – The style is that of a legal document in a civil suit for nonpayment of debts.

12.33–37 (292:37–41). Moses Herzog . . . Arran quay ward, gentleman – See 12.17–18n and 12.20n. Geraghty is nowhere listed as "Esquire" or "gentleman," only as plain Mr. M. E. Geraghty.

12.52 (293:17). t.t. – Teetotaler.

12.54 (293:19). What about paying our respects to our friend? – In other words, let's go have a drink at Mr. X's pub.

12.55 (293:20). John of God's – House of St. John of God, Stillorgan Park, County Dublin, was a "Licenced Private Asylum for the Insane" that advertised itself as "devoted to mentally affected Gentlemen."

12.58 (293:25). the citizen – Modeled on Michael Cusack (1847–1907), founder of the Gaelic Athletic Association (1884), which was dedicated to the revival of Irish sports such as hurling, Gaelic football, and handball. The association was notably contentious, "banning" as un-Irish those who participated in or watched such "English" games as association football (soccer), rugby, field hockey, and polo. Cusack styled himself "Citizen Cusack" and Ellmann (p. 61n) quotes as his standard greeting: "I'm Citizen Cusack from the Parish of Carron in the Barony of Burre in the County of Clare, you Protestant dog!"

12.59 (293:26). mavourneen's – Irish: "my love's."

12.60–62 (293:28–31). that meeting in the City Arms . . . Cattle traders – See 2.416–17n.

12.63 (293:32). the hard word – The inside story.

12.64 (293:33). the Linenhall barracks – An extensive range of buildings erected in 1715 to house the (English) government-sponsored manufacture of Irish linen. Deserted toward the end of the nineteenth century, it was occasionally used as a temporary barracks. It was bounded by King Street North, Coleraine Street, and Lisburn Street. The speaker and Joe Hynes walk east from Arbour Hill along King Street North and then turn south down Halston Street to Little Britain Street and Barney Kiernan's.

12.64–65 (293:33–34). the back of the courthouse – They walk down Halston Street behind the courthouse that fronted at 26 Green Street and housed the Sessions House of the borough record and civil bill courts and the Office of the Clerk of the Crown and Peace, County and City of Dublin (i.e., the municipal courts).

Parody: 12.68–99 (293:38–294:32). In Inisfail the fair . . . raspberries from their canes – Parodies the style of nineteenth-century translations and revisions of Irish poetry, myth, and legend. This passage makes specific use of phrases from James Clarence Mangan's translation of "Aldfrid's Itinerary" (see following note) and in general lampoons the style of works such as Lady Gregory's *Gods and Fighting Men* (1904).

12.68 (293:38). In Inisfail the fair – *Inis* is Irish for island, and the *Fál* was the fetish stone, the stone of destiny at Tara; hence, the name means Island of Destiny (Ireland) and is associated with the Golden Age presided over by the high kings of Tara. The phrase is from the first line of James Clarence Mangan's (1803–49) translation of "Aldfrid's Itinerary," a poem in Irish by Aldfrid, a seventh-century king of Northumbria:

> I found in Innisfail the fair,
> In Ireland, while in exile there,
> Women of worth, both grave and gay men,
> Many clerics and many laymen.
>
> I traveled its fruitful provinces round,
> And in every one of the five I found,
> Alike in church and in palace hall,
> Abundant apparel and food for all.
>
> Gold and silver I found in money;
> Plenty of wheat and plenty of honey;
> I found God's people rich in pity,
> Found many a feast, and many a city.

I also found in Armagh the splendid,
Meekness, wisdom, and prudence
blended,
Fasting as Christ hath recommended,
And noble councilors untranscended.

I found in each great church moreo'er,
Whether on island or on shore,
Piety, learning, fond affection,
Holy welcome and kind protection.

I found the good lay monks and
brothers
Ever beseeching help for others,
And in their keeping the Holy Word,
Pure as it came from Jesus the Lord.

I found in Munster, unfettered of any,
Kings and queens and poets a many,
Poets well-skilled in music and measure,
Prosperous doings, mirth and pleasure.

I found in Connaught the just,
redundance
Of riches, milk in lavish abundance;
Hospitality, vigor, fame
In Cruachan's land of heroic name.

I found in the country of Connall
[Donegal] the glorious,
Bravest heroes, ever victorious;
Fair-complexioned men and warlike,
Ireland's lights, the high, the starlike!

I found in Ulster from hill to glen,
Hardy warriors, resolute men;
Beauty that bloomed when youth was
gone,
And strength transmitted from sire to
son.

I found in the noble district of Boyle
[*MS here illegible*]
Brehons [lawyers, judges], Erenachs
[archdeacons], weapons bright.
And horsemen bold and sudden in fight.

I found in Leinster the smooth and
sleek,
From Dublin to Slewmargy's peak,
Flourishing pastures, valor, health
Song-loving worthies, commerce,
wealth.

I found besides from Ara to Glea
In the blood rich country of Ossorie,
Sweet fruits, good laws for all and each,
Great chess-players, men of truthful
speech.

I found in Meath's fair principality,
Virtue, vigor and hospitality;
Candor, joyfulness, bravery, purity—
Ireland's bulwark and security.

I found strict morals in age and youth
I found historians recording truth;
The things I sing of in verse unsmooth
I found them all I have written sooth.

12.68 (293:38). the land of holy Michan – Barney Kiernan's pub was in St. Michan's parish. The parish church, which dates from 1676, stands in Church Street, west of the Four Courts in central Dublin. The church was founded in 1095 by the Danish saint whose name it bears.

12.69 (293:39). a watchtower – The 100-foot-square tower of St. Michan's dates from the twelfth century and is considerably older than the church itself. Here the tower is associated with the fortified round towers that were a distinguishing feature of pre-Norman Irish religious communities.

12.69–70 (293:39–41). There sleep the mighty . . . princes of high renown – The vaults of St. Michan's church are famous for an "amazing preservation of the corpses" buried in them. "The skin of the corpses remains soft as in life. . . . Even facial characteristics may be distinguished" (*Official Guide to Dublin* [n.d.], pp. 51–52). Among the bodies buried in the vaults are "the Crusader" and several leaders of the Rebellion of 1798, including the brothers Sheares, Oliver Bond, and Dr. Charles Lucas.

12.72 (293:43). the gibbed haddock – That is, the haddock has a hooked and projecting lower jaw somewhat like that of an adult male salmon during and after the breeding season.

12.76–77 (294:4–6). the wafty sycamore . . . the eugenic eucalyptus – Wisdom, in Ecclesiasticus 24:16–23 (Douay), describes herself as a series of trees: "And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus [Lebanon] . . . and as a plane tree by the water in the streets was I exalted. . . . I gave a sweet smell like cinnamon, and aromatical balm." The sycamore native to Ireland is a species of maple; it is also called "planetree." The "Lebanonian cedar" is not native to Ireland, nor is the Australian eucalyptus ("eugenic" because a tincture made from opium, cinnamon, and kino, an exudation of the eucalyptus, was widely used as a douche in the early twentieth century).

12.81 (294:10). crans – A "cran" is a measure of fresh herrings (forty-five U.S. gallons).

12.81 (294:11). drafts – A "draft" is the quantity of fish taken in a net.

12.83 (294:13). *from Eblana to Slievemargy – Eblana was a place in Hibernia (as the Romans called Ireland) mentioned by the Greek geographer Ptolemy (second century A.D.) and subsequently identified with the site of Dublin. Slievemargy is a mountain approximately sixty miles southeast of Dublin, near the border of the ancient province of Leinster. See "Aldfrid's Itinerary" (12.68n), lines 45–46.

12.84 (294:14). unfettered Munster – Munster was (and still is) a province in southwestern Ireland; see "Aldfrid's Itinerary" (12.68n), line 25.

12.84 (294:14). Connacht the just – A province in western Ireland; see "Aldfrid's Itinerary" (12.68n), line 29.

12.85 (294:14–15). smooth sleek Leinster – The province that included Dublin; see "Aldfrid's Itinerary" (12.68n), line 45.

12.85 (294:15). Cruachan's land – Cruachan was the palace of Connacht; see 12.84n and "Aldfrid's Itinerary" (12.68n), line 32.

12.85 (294:15–16). Armagh the splendid – Armagh was the "metropolis" of ancient Ireland, the religious capital and a "world-famous" seat of learning. See "Aldfrid's Itinerary" (12.68n), line 13.

12.86 (294:16). the noble district of Boyle – Ninety miles west-northwest of Dublin; the town of Boyle was famous as the site of a great Norman abbey, and it figures in pre-Norman Irish history and legend. See "Aldfrid's Itinerary" (12.68n), line 41.

12.86 (294:16–17). the sons of kings – See 2.279–80n.

12.87 (294:18). a shining palace – The Dublin Corporation Fruit, Vegetable, and Fish Market, between St. Michan's and Arran streets, a block south of Barney Kiernan's pub in central Dublin.

12.89 (294:21). first fruits – A Jewish ceremonial offering; see 3.367–69n.

12.90 (294:21–22). O'Connell Fitzsimon – H. O'Connell Fitzsimon ("son of Simon") was superintendent of the food market in 1904 (*Thom's* 1904, p. 1349).

12.91 (294:23). wains – Large open horse-drawn vehicles used for carrying heavy loads, especially of agricultural produce.

12.92 (294:24). floats – Large flat containers.

12.92–93 (294:25). Rangoon beans – A variety of muskmelon (sometimes called "snake melon"), two to three feet long, one to three inches in diameter; they resemble giant string beans and are used sometimes for preserves but more often as an oddity gourd.

12.93 (294:25). strikes – A local English measure that varies from half a bushel to four bushels.

12.93 (294:26). drills of Swedes – A "Swede" is a large variety of yellow turnip; a "drill" is the small furrow in which seed is sown.

12.94 (294:27). York and Savoy – Varieties of cabbage.

12.95 (294:27). pearls of the earth – An ancient Egyptian epithet for the onion, which was particularly venerated.

12.95 (294:28). punnets – A broad shallow basket for the display of fruits or flowers.

12.96 (294:29). bere – Barley.

12.97 (294:30). chips – A "chip" is a little box made of thin wood.

12.97 (294:31). sieves – A kind of coarse basket; or a measure, approximately a bushel.

12.98 (294:31). pelurious – Furry.

Parody: 12.102–17 (294:35–295:10). And by that way wend . . . agate with the dun – Continues the parody of Irish-revival legendry.

12.103 (294:36). flushed ewes – Ewes taken from pasture and fed on grain to prepare them for breeding.

12.103 (294:36–37). stubble geese – Dialect for greylag geese.

12.104 (294:37). roaring mares – "Roaring" is

a disease of horses; the principal symptom is loud, rasping breathing under exertion.

12.104 (294:38). storesheep – Animals kept for breeding or as part of the ordinary stock of a farm; also, lean animals sold to be fattened for market.

12.105 (294:38). Cuffe's – See 6.392n.

12.105 (294:38). springers – Cows or heifers near to calving.

12.105 (294:39). culls – Animals rejected from a herd or flock as being substandard.

12.105 (294:39). sowpigs – Spayed sows.

12.107 (294:41). polly – Dehorned.

12.107 (294:42). premiated – Prizewinning.

12.111 (295:3). *Lusk and Rush – Lusk is a parish and village eleven miles north of Dublin; Rush is a small seaport thirteen and a half miles northeast of Dublin in Lusk parish.

12.111 (295:4). Carrickmines – A village ten miles south-southeast of Dublin.

12.111 (295:4). Thomond – A small pre-Norman kingdom in North Munster.

12.112 (295:5). M'Gillicuddy's reeks – McGillicuddy's Reeks, the highest mountain range in Ireland, is in County Kerry, "the wild south-west." "Reek" is dialect for a heap or pile.

12.112 (295:5). lordly Shannon – The River Shannon runs south through central Ireland and then west to the Atlantic. The Irish rebel leader and journalist John Mitchel (1815–75) contemplates the river Shannon in Van Diemen's Land (Tasmania) and dreams of "its lordly namesake river in Erin" in his *Jail Journal* (1854).

12.113–14 (295:6–7). the gentle declivities of the place of the race of Kiar – Kiar was one of the three illegitimate sons of Queen Maeve of Connacht (quasi-legendary, first century A.D.) by the captain of her guard, Fergus MacRoy; Kiar's race became the residents of County Kerry in southwestern Ireland, hardly a land of "gentle declivities."

12.115 (295:9). targets of lamb – The neck or breast of lamb as a joint (without the shoulder).

12.116 (295:9). crannocks – After "curnoch," a local English measure, three or four bushels.

12.120 (295:13). Garryowen – A suburb of Limerick famous for its squalor and for the crudity and brutality of its inhabitants. It is also the title of a rollicking Irish drinking song with the refrain: "Instead of Spa we'll drink brown ale, / And pay the reckoning on the nail, / No man for debt shall go to gaol / From Garryowen in glory." A "famous Irish setter" of that name (b. 1876) was owned by J. J. Giltrap of Dublin (*Times Literary Supplement*, 9 January 1964, p. 27).

12.122 (295:15). gloryhole – A place where odds and ends are put away without order.

12.122 (295:15–16). cruiskeen lawn – Irish: "little full jug or flask"; the title of an Irish folk-song: "Let the farmer praise his grounds, / Let the huntsman praise his hounds, / The shepherd his dew-scented lawn, / But I, more blessed than they, / Spend each happy night and day / With my charming little cruiskeen lawn, / Oh, my charming little cruiskeen lawn. [Chorus] Gra-ma-chree ma cruiskeen / Slainte geal mavourneen, / Gra-ma-chree a coolin bawn, bawn, bawn, / Oh! Gra-ma-chree a coolin bawn." Translation of the Irish chorus: "Love of my heart, my little flask, / Bright health, my darling. / Love of my heart, a long-haired girl, girl, girl, / Oh! Love of my heart, a long-haired girl // Immortal and divine, / Great Bacchus, God of wine, / Create me by adoption your son, / In hope that you'll comply, / That my glass shall ne'er run dry."

12.125 (295:18). a corporal work of mercy – See 17.487n.

12.127 (295:20). constabulary man – See 6.2n.

12.127 (295:20). Santry – A parish in the union of North Dublin, four miles north of the center of the city.

12.127 (295:21). a blue paper – A summons.

12.129 (295:22). Stand and deliver – The highwayman's command to his victim: halt and hand over your valuables.

12.134 (295:27). Doing the rapparee – The rapparees (Irish: "robbers, outlaws") were initially (from 1653) Irish Catholic landlords who had been dispossessed by Cromwell and who lived by blackmailing and plundering the

"Cromwellers," the Protestants established on their estates. After the Treaty of Limerick (1691), Irish soldiers who did not accept expatriation with Patrick Sarsfield, Lord Lucan, took to the hills as a new generation of rapparees. Sir Charles Gavan Duffy (1816–1903) wrote "The Irish Rapparees; a Peasant Ballad": "Righ Shemus [James II] he has gone to France and left his crown behind:— / Ill-luck be theirs, both day and night, put runnin' in his mind! / Lord Lucan followed after, with his slashers brave and true, / And now the doleful keen is raised—'What will poor Ireland do?' / 'What must poor Ireland do?' / 'Our luck, they say, has gone to France. What *can* poor Ireland do?' // 'Oh, never fear for Ireland, for she has so'gers still, / For Remy's boys are in the wood, and Rory's on the hill; / And never had poor Ireland more loyal hearts than these— / May God be kind and good to them, the faithful Rapparees!' / The fearless Rapparees! / The jewel waar ye, Rory with your Irish Rapparees!" The ballad continues in praise of the "changeless Rapparees" and their retributive violence and in condemnation of those "surly *bodachs*," the Cromwellers.

12.134 (295:27). **Rory of the hill** – The signature adopted in about 1880 by letterwriters who threatened landlords and others in the agitation for land reform. It is also the title of a poem by Charles Joseph Kickham (1830–82). Rory is characterized as a peasant patriot who saves a toothed rake for the day when he can lead a rebellion. The last of the poem's seven verses: "O! knowledge is a wondrous power / And stronger than the wind; / And thrones shall fall, and despots bow, / Before the might of mind; / The poet and the orator / The heart of man can sway, / And would to the kind heavens / That Wolfe Tone were here today! / Yet trust me, friend, dear Ireland's strength / Her honest strength—is still / The rough-and-ready roving boys, / Like Rory of the Hill."

12.140 (295:34). **the Russians wish to tyrannise** – In some quarters the Russo-Japanese War (1904–5) was regarded as evidence of Russian desire for world dominion.

12.141 (295:35). **Arrah** – Anglicized Irish: literally, "Was it?" or "Well, indeed!"; figuratively, "What nonsense."

12.141 (295:35). **codding** – Joking, talking nonsense.

12.146 (295:40). **Ditto MacAnaspey** – This peculiar name means "son of the bishop" in Irish. At the time of the great split over Parnell's leadership, a MacAnaspey, a member of a family of Dublin tombstone makers, made a lengthy speech in a public meeting. The speaker who followed him said simply: "Ditto MacAnaspey."

12.148 (296:1). ***a chara*** – Irish: "my friend."

Parody: 12.151–205 (296:5–297:27). The figure seated . . . of paleolithic stone – This description of the "Irish hero" further parodies late-nineteenth-century reworking of Irish legend, and it obviously owes a debt of "gigantism" to Homer's description of Polyphemus, the Cyclops in Book 9 of *The Odyssey.*

12.151 (296:5–6). **a round tower** – See 8.490–91n.

12.158 (296:13–14). **mountain gorse (*Ulex europaeus*)** – The common furze in Great Britain, two to three feet high, extremely branched, the branches terminating in spines.

12.161–62 (296:17–18). **a tear and a smile** – From Thomas Moore's poem "Erin, the Tear and the Smile in Thine Eyes," in *Irish Melodies.* "Erin, the tear and the smile in thine eyes / Blend like the rainbow that hangs in thy skies / Shining through sorrow's stream / Sad'ning through pleasure's beam / Thy suns, with doubtful gleam, / Weep while they rise."

12.169–70 (296:27). **a girdle of plaited straw and rushes** – A rope of that sort is called in Irish a *suguan;* figuratively, the word *suguan* is used as an epithet for a weak, flabby person; cf. 15.1960–62n.

12.176 (296:35). **Cuchulin** – (The Hound of Culan or Hound of Feats), a legendary figure, the great hero of the Red Branch Knights of Ulster, said to have flourished in the first century A.D. He excelled in every manly art and has been romanticized as the superhuman epitome of the Celtic hero, the defender of the realm who used his powers solely for the good of his people.

12.176–77 (296:35–36). **Conn of hundred battles** – King (A.D. 123–57), the first of the high kings of Ireland. Emerging from *Conn*acht, he defeated the forces of Leinster and Munster at Castleknock and divided Ireland with Mog Meadath, against whom Conn subsequently warred for fourteen years, until Mog was killed.

Conn is thus credited with having achieved a sort of national unity. He was murdered by a band of ruffians disguised as women.

12.177 (296:36). Niall of nine hostages – King of Ireland (379–405), regarded as the ancestor of the O'Neills. Little is known of him except that he invaded Britain and then Gaul, where he was killed. The "nine hostages" he exacted from the petty kings of Ireland to dissuade them from hostile acts.

12.177 (296:36). Brian of Kincora – Or Brian Boru; see 6.453n.

12.177 (296:36–37). *the ardri Malachi – That is, the high king Malachi; see 1.41n.

12.177–78 (296:37). Art MacMurragh – (1357–1417, king of Leinster 1377–1417). He was famous for his refusal to submit to Richard II's overlordship of Ireland, a refusal he backed more or less successfully with superior military skill. He is reputed to have been poisoned.

12.178 (296:37). Shane O'Neill – (c. 1530–67), elected "the O'Neill" in 1559. In 1556 he invaded the pale (the area of English control around Dublin) and burned Armagh. In 1562 he submitted to Queen Elizabeth, but his allegiance was somewhat questionable since he also supported Mary Queen of Scots and her claim to the English throne. However, even this latter allegiance was questionable, since he repeatedly raided Scots' settlements around Antrim. He was killed by the MacDonnells, a Scottish clan in exile in Ireland.

12.178 (296:37–38). Father John Murphy – (c. 1753–98), a priest and patriot, one of the first and principal leaders in the southeast during the Rebellion of 1798. He was initially successful, but his insurgent pikemen were defeated at Vinegar Hill, and he was subsequently captured and executed.

12.178 (296:38). Owen Roe – Owen Roe O'Neill (c. 1590–1649), an Irish soldier who served in the Spanish army. He returned to Ireland in 1642 as general in command of Irish forces loyal to Charles I. Successful at first against the English, who were preoccupied with the civil war in England, his forces were in the end brutally crushed by Cromwell's armies. He was supposedly poisoned by one of his own supporters.

12.178–79 (296:38). Patrick Sarsfield – (c. 1650–93), earl of Lucan, an Irish general who supported James II's claim to the English throne. In 1690 he defended Limerick against the invasion of William III and in a brilliant sally destroyed William's heavy artillery and forced his temporary withdrawal. After the Irish loss at the Battle of the Boyne on 1 July 1690, he is said to have regretted that they could not "change kings and fight it over again." After participating in the Treaty of Limerick (1691), which formalized the English reconquest of Ireland, he accepted exile to France, where he served in the French army and was killed at the battle of Landen (1693).

12.179 (296:38). Red Hugh O'Donnell – (c. 1571–1602), lord of Tyrconnell. He was imprisoned in Dublin Castle in 1587 but escaped. He was inaugurated as "the O'Donnell" and achieved a number of victories over the English, particularly in the west. In 1601 he laid siege to Kinsale and, failing to reduce it, went to Spain to seek aid from Philip III, but with no success. He died by poison administered by one James Blake, an agent of Queen Elizabeth.

12.179 (296:39). Red Jim MacDermott – An associate (and, in 1868, a betrayer) of Michael Davitt (see 15.4684n) and O'Donovan Rossa (see 12.199n) in the Irish Republican Brotherhood (Fenian Society).

12.179–80 (296:39). Soggarth Eoghan O'Growney – Father Eugene O'Growney (1863–99), one of the moving spirits of the Gaelic revival and a founder of the Gaelic League (1893). He was professor of Irish at Maynooth (1891); he edited the *Gaelic Journal* and wrote *Simple Lessons in Irish;* see 9.366–67n.

12.180 (296:39–40). Michael Dwyer – (1771–1816); a leader of the Rebellion of 1798, he eluded the English for five years. He intended to join Robert Emmet's revolt in 1803 but arrived too late and eventually surrendered voluntarily. He was transported to Australia, where he became high constable of Sydney.

12.180 (296:40). Francy Higgins – The sham squire; see 7.348n.

12.180 (296:40). Henry Joy M'Cracken – (1767–98), a leader of the United Irishmen in Ulster. He was commander-in-chief of the Ulster rebels at the battle of Antrim (1798). His forces were defeated, and he was captured and executed.

12.181 (296:40). Goliath – A famous giant of Gath, he was the Philistine champion who "morning and evening for forty days" defied the armies of Israel (I Samuel 17) until he was slain by David in single combat (1063 B.C.). His name means "splendor."

12.181 (296:40–41). Horace Wheatley – A music-hall performer, popular in pantomime roles in the 1890s. One of his more successful roles was as Baron O'Bounder in the pantomime *Cinderella*.

12.181 (296:41). Thomas Conneff – Unknown.

12.181 (296:41). Peg Woffington – Margaret Woffington (c.1720–60), a Dublin street child *whose career as one of the most successful actresses* of her time began in 1737 when she made her debut as Ophelia at the Smock Alley Theatre in Dublin. She took London by storm as "the handsomest woman that ever appeared on a stage." She was remembered sentimentally as kind to her relations and charitable to the poor.

12.181–82 (296:41–42). the Village Blacksmith – (1840), the title and hero of one of Henry Wadsworth Longfellow's "Psalms of Life": "toiling,—rejoicing,—sorrowing / Onward through life he goes" (lines 37–38).

12.182 (296:42). Captain Moonlight – A poison-pen name widely used to threaten (or forecast) retaliatory violence in the agitation for land reform in the 1870s and 1880s.

12.182 (296:42). Captain Boycott – Charles Cunningham Boycott (1832–97), an Englishman who was land agent in Ireland for an absentee landowner, the earl of Erne. He was a widely publicized victim of the treatment that subsequently bore his name. In 1880 he refused to accept rents at figures set by the tenants of the estates he managed and evicted them instead. He was ostracized by the Irish Land League; his life was threatened; servants were forced to leave his employ; his correspondence was intercepted, his food supplies curtailed, and the estates damaged by acts of sabotage. The proclamation against him: "Let every man in the parish turn his back on him; have no communications with him; have no dealings with him."

12.182 (296:42). Dante Alighieri – (1265–1321), the famous Florentine poet and patriot.

12.183 (297:1). Christopher Columbus – (1451–1506).

12.183 (297:1). S. Fursa – (d. c. 650), an Irish saint, festival 16 January. His mission founded a monastery in Ireland, another in England, and two on the Continent. Joyce remarks that he is "described in the hagiographic calendar of Ireland as the precursor of Dante Alighieri. A medieval copy of the Visions of Fursa depicts the voyage of the saint from hell to heaven. . . . This vision would have served as a model for the poet of the Divine Comedy, who . . . is honored by posterity because he was the last to visit and describe the three regions of the soul" (*CW*, p. 236).

12.183 (297:1). S. Brendan – (484–577), an Irish saint, festival 16 May. He founded monasteries in Ireland and in Brittany and was called Brendan the Navigator after his voyages, which became elaborately and fancifully transformed in myth: "Christopher Columbus, as everyone knows, is honoured by posterity because he was the last to discover America. A thousand years before . . . Saint Brendan weighed anchor for the unknown world [from the Aran Isles] . . . and, after crossing the ocean, landed on the coast of Florida" (*CW*, p. 235).

12.183 (297:1–2). Marshall MacMahon – See 3.164n.

12.184 (297:2). Charlemagne – Charles the Great (742–814), king of the Franks after 768 and Roman emperor (800–814). Irish tradition regarded Charlemagne as having sprung from the same Celtic stock as the ancestors of early Christian Ireland.

12.184 (297:2). Theobald Wolfe Tone – (1763–98), an Irish revolutionary and one of the founders of the United Irishmen. Tone was inspired with republican idealism by the successes of the American Revolution and by the apparent success of the French Revolution. He was instrumental in the abortive attempt to secure French support for Irish revolution in the 1790s, which ultimately led to his death; see 10.378n.

12.184 (297:2–3). the Mother of the Maccabees – The Maccabees were a Jewish family of great prominence who brought about a restoration of Jewish political life in the second and first centuries B.C. The mother in question, Salome, was, together with seven of her children, martyred (c. 168 B.C.) by the Syrian ruler An-

tiochus IV (king 175–164 B.C.) because the family resisted his attempts to substitute worship of the Greek gods for the Jewish religion. The mother and her children are the only Old Testament martyrs included in the hagiography of the Catholic church.

12.184–85 (297:3). the Last of the Mohicans – The title of a novel (1826) by the American James Fenimore Cooper (1789–1851).

12.185 (297:3). the Rose of Castile – See 7.591n.

12.185 (297:4). the Man for Galway – The title of a song by Charles James Lever (1806–72): "To drink a toast / A proctor roast, / Or bailiff, as the case is. / To kiss your wife, / Or take your life / At 10 or 15 paces, / To keep game cocks, to hunt the fox, / To drink in punch the Solway. / With debts galore, / But fun far more, / Oh, that's the man for Galway."

12.185–86 (297:4–5). the Man that Broke the Bank at Monte Carlo – The title of a music-hall song (1892) by Fred Gilbert (1850–1903). The song was based on the widely publicized gambling luck of one Charles "Monte Carlo" Wells, who broke the bank at Monte Carlo six times in 1892 before his luck turned and he lost it all. "[Chorus:] As I walk along the *Bois Boolong* / With an independent air / You can hear the girls declare / 'He must be a Millionaire,' / You can hear them sigh, / And wish to die, / You can see them wink the other eye / At the man who broke the Bank at Monte Carlo. [First verse:] I've just got here, through Paris, from the sunny southern shore; / I to Monte Carlo went, just to raise my winter's rent; / Dame Fortune smiled upon me as she'd never done before, / And I've now such lots of money, I'm a gent, / Yes, I've now such lots of money, I'm a gent. [Second verse:] I patronized the tables at the Monte Carlo hall, / Till they hadn't a sou for a Christian or a Jew; / So I quickly went to Paris for the charms of mad'moiselle / Who's the loadstone of my heart, what can I do, / When with twenty tongues she swears that she'll be true."

12.186 (297:5). the Man in the Gap – In ancient Ireland, a champion or military hero whose duties included avenging insults and offenses to his king and tribe; when the tribe's lands were threatened with invasion the champion kept "watch at the most dangerous ford or pass . . . the gap of danger." In modern Ireland the goalkeeper in hurling or football is often called "the man in the gap" (P. W. Joyce, *English*, p. 182).

12.186–87 (297:5). the Woman Who Didn't – After *The Woman Who Did* (1895), a novel by the Canadian Grant Allen (1848–99). The woman of Allen's novel attempts to emancipate herself in "free love."

12.187 (297:5–6). Benjamin Franklin – (1706–90), famous for, among other things, his "way with the ladies."

12.187 (297:6). Napoleon Bonaparte – (1769–1821), more successful as a conqueror than as a lover.

12.187 (297:6). John L. Sullivan – (1858–1918), the Irish-American heavyweight champion from Boston, Massachusetts, who was acknowledged as American champion (and billed as world champion) from 1882 until he lost the title to James J. Corbett in 1892.

12.188 (297:6–7). Cleopatra – (69–30 B.C.).

12.188 (297:7). Savourneen Deelish – Irish: "And my faithful darling"; the title of a ballad by George Colman (1762–1836), a pathetic lament about the parting of a young soldier and his love: "Ah! the moment was sad when my love and I parted / Savourneen Deelish, Eileen Oge! / As I kissed off her tears I was nigh broken-hearted! / Savourneen Deelish, Eileen Oge! / Wan was her cheek, which lay on my shoulder— / Damp was her hand, no marble was colder— / I felt that again I should never behold her, / Savourneen Deelish, Eileen Oge!"

12.188 (297:7). Julius Caesar – (100–44 B.C.).

12.188 (297:7). Paracelsus – Phillippus Aureolus Paracelsus Theophrastus Bombastus von Hohenheim (1493–1541), a German-Swiss alchemist and physician noted in medical history for his attention to pharmaceutical chemistry and famous as the author of a visionary Theosophical system.

12.188–89 (297:7–8). sir Thomas Lipton – (1850–1931), a Glasgow-born millionaire merchant of Irish parentage, known for the tea that still bears his name and for his unsuccessful and expensive attempts to win the America's Cup for England.

12.189 (297:8). William Tell – The hero of a Swiss legend, he was forced by a tyrant to prove

his marksmanship by shooting an apple off his son's head. He is supposed to have succeeded, to have killed the tyrant, and to have led the revolt (c. 1307) that gained independence for the forest cantons of Switzerland.

12.189 (297:8). *Michelangelo Hayes – Michelangelo Buonarroti (1475–1564), the Florentine painter and sculptor, may seem obvious here, but Michelangelo Hayes (1820–77) was an Irish illustrator and caricaturist who became city marshal of Dublin.

12.189 (297:8–9). Muhammad – (570–632), the militant Arabian prophet who founded the Moslem religion.

12.189–90 (297:9). the Bride of Lammermoor – The title of a novel (1819) by Sir Walter Scott, one of the *Tales of My Landlord* series. The novel is regarded as a masterpiece of Gothic fiction, compounded of doom foretold and fulfilled. The bride's family rejects the bride's true love, Ravenswood, and imposes a husband of its own choice. The result is a curse and a malignant fate that dooms the bride, her husband, and her lover.

12.190 (297:9). Peter the Hermit – Peter of Amiens (c. 1050–c. 1115), the preacher and, for a time, the leader of the First Crusade (1095–99).

12.190 (297:9–10). Peter the Packer – A nickname for Lord Peter O'Brien of Kilfenora (1842–1914), crown counsel and eventually lord chief justice of Ireland. He was regarded as hostile to Land Leaguers and Irish Nationalists, and when he was acting for the Crown as attorney general he tended, particularly in political cases, to exercise his right to peremptory challenge of prospective jurors to an excessive degree. By thus attempting to ensure "unbiased" (or pro-English) juries, he earned a reputation for packing juries, whence his nickname.

12.190 (297:10). Dark Rosaleen – The title of an anonymous sixteenth-century Irish poem; the most famous translation is James Clarence Mangan's (1803–49). Rosaleen, the object of the speaker's love and devotion, is a personification of Ireland.

12.190–91 (297:10). Patrick W. Shakespeare – This combination obviously echoes speculation about Shakespeare's Irish background (see 9.519–20n); but it also involves a cryptogram: Patrick W(eston) *Joyce* (1827–1914), no relation, was an Irish scholar and historian.

12.191 (297:10–11). Brian Confucius – Brian (like Patrick) is a familiar Irish given name and makes a Celt out of the famous Chinese philosopher Confucius (551–479 B.C.).

12.191 (297:11). Murtagh Gutenberg – Murtagh is another Irish given name. One of the better-known individuals to bear it was Murtagh O'Brien (d. 1119), a belligerent king of Munster. Johannes Gutenberg (1397–1468) was the German who received disputed credit for the invention of printing with movable type. It is notable in relation to the following note that Gutenberg, the son of Gensfleisch, assumed his mother's name.

12.191–92 (297:11). Patricio Velasquez – The Spanish painter Diego Rodríguez de Silva (1599–1660) also used his mother's name, Velázquez. "Patricio" is the Spanish form of Patrick.

12.192 (297:11–12). Captain Nemo – The hero of Jules Verne's (1828–1905) science-fiction novel *Twenty Thousand Leagues Under the Sea* (1870). "Nemo" is Latin for "no man" (the pseudonym Odysseus assumes during his escape from Polyphemus's cave).

12.192 (297:12). Tristan and Isolde – The hero and heroine of the legendary love story are associated with Ireland because Isolde, in all literary versions of the story, is an Irish princess, and in some versions their love was supposed to have been consummated in Chapelizod, a village just west of Dublin.

12.192 (297:12). the first Prince of Wales – Edward II of England (1284–1327; king 1307–27) was the first heir apparent of the English throne to bear the subsequently traditional title Prince of Wales (1301). He was one of the less attractive English kings, noted for his "weakness" and for the overtly homosexual nature of his behavior with "favorites." He was deposed and then murdered in 1327.

12.193 (297:12–13). Thomas Cook and Son – The travel agency, founded in 1841. By 1900 its name had become almost a generic term for travel agencies and guided tours. It was founded by Thomas Cook (1808–92) and his son, John Mason Cook (1834–99).

12.193 (297:13). the Bold Soldier Boy – "The Bowld Sojer Boy" is a poem by Samuel Lover;

typical of the poem's sixty lines are the following: "There's not a town we march through, / But ladies looking arch through / The window panes will sarch through / The ranks to find their joy. / While up the street / Each girl you meet / With look so sly / Will cry, 'My eye! / Oh! isn't he a darling, / The bowld sojer boy!'"

12.193 (297:13). Arrah na Pogue – Irish: "One given to kissing." *Arrah-na-Pogue; or, The Wicklow Wedding* (1864) was a play (with interpolated songs) by Dion Boucicault.

12.193–94 (297:13–14). Dick Turpin – A notorious English highwayman, executed in 1793. He is the hero of the anonymous ballad "Turpin Hero," sometimes called "Dick Turpin." The poem consists largely of a dialogue between Turpin and the lawyer whom he tricks and robs: "As Turpin was a-riding thro' Hounslow Moor, / He saw an old lawyer just trotting on before. / So he trots up to the old lawyer: / 'Good morning, Sir,' he says, / 'Aren't you afraid of meetin' Dick Turpin / O that such mischievous plays?' / Singing, hero, Turpiny hero." The lawyer responds that Turpin will never find his money because he's hidden it in his "coatcape"; at the top of the hill Turpin demands the coatcape, robs the lawyer, and advises him to say in the next town that he was robbed by Dick Turpin.

12.194 (297:14). Ludwig Beethoven – (1770–1827).

12.194 (297:14). the Colleen Bawn – Irish: "Fair-Haired Girl." She appears variously as the heroine of a novel, *Molly Bawn*, by Margaret Wolfe Hungerford (1855–97); in the title role of one of Dion Boucicault's plays, *The Colleen Bawn; or, the Brides of Garryowen* (1860) and in *The Lily of Killarney* (see 6.186n): "The Colleen Bawn, the Colleen Bawn / From childhood have I known, / I've seen that beauty in the dawn, / Which now so bright has grown. / Although her cheek is blanched with care, / Her smile diffuses joy. / Heaven formed her a jewel rare— / Shall I that gem destroy?"

12.194 (297:14–15). Waddler Healy – The Very Reverend John Healy (1841–1918), archbishop of Tuam, is described as having waddled in his gait (Adams, p. 154).

12.194–95 (297:15). Angus the Culdee – The Culdees (*céli dé*, Irish: "clients of God") were eighth-century Irish anchorites. Angus (or Aengus) the Culdee (d. 820) was noted for his self-abnegation and humility and for a verse martyrology that he composed.

12.195 (297:15). Dolly Mount – Dollymount was a village on Dublin Bay on the northeastern outskirts of Dublin.

12.195 (297:15). Sidney Parade – Or Sydney Parade, an avenue and a suburban area near the shore of Dublin Bay just south of Sandymount.

12.195 (297:15–16). Ben Howth – The hill that dominates the northeast headland of Dublin Bay.

12.195 (297:16). Valentine Greatrakes – (1629–83), an Irish healer called "the stroker" because he was reputed to have effected cures by a combination of massage and hypnotic suggestion.

12.196 (297:16). Adam and Eve – Not only the biblical progenitors of humanity but also the popular Dublin name for the Church of St. Francis of Assisi off Merchant's Quay in central Dublin; see 17.757–58n.

12.196 (297:16–17). Arthur Wellesley – (1769–1852), duke of Wellington. The Dublin-born duke was not the soul of popularity in his native country, since as prime minister (1828–30), he symbolized rigorous English militarism and a conservative resistance to reform.

12.196 (297:17). Boss Croker – Richard Croker (1843–1922), an Irish-born American politician; he became leader of the Tammany Hall Democratic machine in New York City. He was "successful" enough to be able to retire in affluence in his native Cork in 1903.

12.196 (297:17). Herodotus – (c. 484–c. 425 B.C.), the Greek historian known as the Father of History.

12.196–97 (297:17). Jack the Giantkiller – The hero of the well-known nursery tale that celebrates the supremacy of skill over force.

12.197 (297:17–18). Gautama Buddha – Siddhartha Gautama (c. 563–c. 483 B.C.), the great religious teacher and reformer of early India; see 5.328n.

12.197 (297:18). Lady Godiva – (fl. 1040–80); see 8.449n.

12.197 (297:18). the Lily of Killarney – See 6.186n.

12.197–98 (297:18–19). Balor of the Evil Eye – In Irish legend, the leader of the Formorians, the gloomy giants of the sea who plagued other legendary prehistoric inhabitants of Ireland. He had an eye he opened only in battle, thus enfeebling his enemies. He was finally killed by his grandson, Lug of the Long Arm, who sent a sling ball through the eye and into Balor's brain.

12.198 (297:19). the Queen of Sheba – (Fl. tenth century B.C.), the biblical (quasi-legendary) queen of the Sabaeans who visited King Solomon (I Kings 10 and II Chronicles 9).

12.198 (297:19). Acky Nagle – John Joachim "Acky" Nagle, publican, of J. Nagle & Co., tea, wine, and spirit merchants, 25 Earl Street North.

12.198 (297:19). Joe Nagle – James Joseph Nagle, another of the brothers in J. Nagle & Co.

12.198–99 (297:19–20). Alessandro Volta – Count Alessandro Volta (1745–1827), an Italian physicist remembered for his research and inventions in electricity.

12.199 (297:20). Jeremiah O'Donovan Rossa – Jeremiah O'Donovan (1831–1915), a Fenian leader whose advocacy of violent measures in Ireland's struggle for independence earned him the nickname "Dynamite Rossa." A leader of the revolutionary Phoenix Society, he was tried for complicity in the "Phoenix conspiracy" but released in 1859. After a sojourn in the United States, he returned to Ireland in 1863 to become business manager of the radical newspaper *Irish People*. In 1865 the paper was seized and O'Donovan was convicted of treason-felony. He was treated somewhat inhumanely in prison, and his sufferings made him so famous that County Tipperary elected him to Parliament in 1869 while he was still in prison. His life sentence was commuted to banishment in 1870; he returned to the United States, where he edited the *United Irishman*. He was again in Ireland from 1891 until 1900, although at that time he was a symbol rather than an actor in the Irish political scene.

12.199 (297:20–21). Don Philip O'Sullivan Beare – (c. 1590–1660), the Irish-born Spanish soldier and historian who wrote *Historiae Catholicae Iberniae Compendium* (Lisbon, 1621), a valuable account of the Elizabethan wars.

12.210 (297:33). robbing the poorbox – A particularly low and unrewarding kind of thievery, since the poorbox in a church was an unguarded receptacle provided for small contributions to the poor.

12.211 (297:34). the prudent member – That is, Bloom. The *Old Charges* of the Masonic Order forbid "imprudent conversation in relation to Masonry in the presence of uninitiated strangers." The charges also forbid all "wrangling, quarrelling, backbiting, and slander."

12.213–14 (297:36–37). Pill lane and Greek street – On the western side of the Dublin Corporation Fruit, Vegetable, and Fish Market. By 1904 Pill Lane had been renamed Chancery Street.

12.214 (297:37). cod's eye – Slang: "fool's eye."

Parody: 12.215–17 (297:39–41). Who comes through . . . the prudent soul – Continues the parody of reworked Irish legend.

12.215 (297:39). Michan's land – Bloom is in St. Michan's parish; see 12.68n.

12.216 (297:40). O'Bloom, the son of Rory – From among the countless Rorys in Irish history, two possibilities: a Rory Oge O'More (d. 1578) who was head of his sept (clan) 1542–57. Rory Oge must have been "prudent," since he rebelled repeatedly and was repeatedly pardoned. Another Rory O'More (fl. 1641–1652) was the principal leader of the momentarily successful rebellion of 1641. He was noted for his courage and had the reputation among his Protestant enemies of being "reasonable and humane."

12.218–19 (297:42–298:1). the old woman of Prince's . . . subsidised organ – That is, the *Freeman's Journal*, which was regarded as the "official" newspaper of the Irish Nationalist cause. The relative pallor of the paper's nationalist sentiment encouraged radicals to regard it as "subsidised," compromised by the quasi-conservative political interests of the Irish Nationalist or Home Rule party.

12.219 (298:1–2). The pledgebound party on the floor of the house – In 1852, after considerable argument, fifty (about half) of the Irish members of the English Parliament pledged themselves to independent opposition to both major parties in the House of Commons and

further pledged to throw their balance-of-power vote in support of the English party that undertook reforms in Ireland. The tactic was promising, but it collapsed when several of the Irish members broke their pledges. Parnell revived the tactic of a pledge-bound party with considerable success in the 1880s when the Irish party moved toward a working coalition with Gladstone's Liberal party. After Parnell's leadership collapsed in 1890, the coalition of Irish political parties that he had achieved disintegrated. A similar division also began to plague the English Liberal party, which, under Gladstone, had ruled with the support of Parnell's coalition. By the opening years of the twentieth century the English Liberal party was deeply split between pro-imperialists (led by Joseph Chamberlain; see 8.423–24n) and the anti-imperialists. As a result, the Liberal party's commitment to social reform and to a solution of the Irish question was virtually paralyzed, but the Irish Parliamentary or Nationalist party (Parnell's old party) continued to honor its pledge and to support the English Liberals even though the Liberals could or would do nothing for Ireland.

The Citizen's remark also echoes a parody of a song, "God Save Ireland," by Timothy Daniel Sullivan (1827–1914). The parody involves the "transmission" from the queen to the Irish people of a message from Lady Aberdeen, who was active in support of "good works." The message was that the home front could help the World War I effort by collecting socks for the troops at the front: "When you've gathered all the socks / Take them down to Dr. Cox, / Or to Dillon, or to Redmond, or myself; / For the party on the floor / Has agreed to look them o'er / While the Home Rule Bill is resting on the shelf. [Chorus:] Hell roast the king and God save Ireland! / Get a sack and start to work today! / Gather all the socks you meet / For the British Tommies' feet / When they're running from the Germans far away!" Dr. Alfred Cox was a prominent English medical politician. John Dillon (1851–1927) was second in command of the Irish Nationalist or Home Rule party during World War I; John Redmond (1856–1918) was the leader of that party. The grim joke is that parliamentary approval of Home Rule had been achieved on the eve of the war, but implementation was suspended for the duration of hostilities. To many Irish nationalists this suspension looked suspiciously like bad faith on England's part.

12.220–21 (298:3). *The Irish Independent* . . . founded by Parnell – The *Freeman's Journal* held to its support of Parnell long after most of his supporters had turned against him. It finally abandoned Parnell on 21 September 1891; by that time Parnell, with the help of those still loyal to him, was planning to found a new paper, the *Irish Daily Independent,* to support his cause; see 7.308n. Parnell was, however, mortally ill (he died on 5 October), and the paper did not begin publication until 18 December 1891. It quickly passed into the hands of anti-Parnellites and was acquired in 1900 by William Martin Murphy; see 12.237n.

12.225–36 (298:8–20). Gordon, Barnfield Crescent . . . Isabella Helen – The English names and addresses that the Citizen reads are selected from the columns of the *Irish Daily Independent* for 16 June 1904. Under Births the Citizen passes over the Irish-born (Bennett, Carr, and Coghill) in favor of "Gordon—11 June 1904, at 3 Barnfield Crescent, Exeter [England], the wife of W. Gordon, M.D., F[ellow] of the R[oyal] C[ollege] of P[hysicians], of a son. // Redmayne, 12 June 1904, of Iffley, St. Anne's-on-the-Sea [England], the wife of William T. Redmayne, of a son." Under Marriages the Citizen skips three Irish matches (Figgis and Donnithorne, Neary and O'Neill, Wright and Flint) to concentrate on "Vincent and Gillett—9 June 1904, at St. Margaret's, Westminster [London], by the Rev. T. B. F. Campbell, third son of Thomas Vincent, Whinburgh, Norfolk, to Rotha Marian Gillett, younger daughter of Rosa and the late George Alfred Gillett, 179 Clapham Road, Stockwell. // Haywood [not Playwood] and Ridsdale—8 June 1904, at St. Jude's, Kensington, by the Very Rev. Dr. Forrest, Dean of Worcester, assisted by the Rev. W. H. Bliss, Vicar of Kew, Charles Burt Haywood, only surviving son of the late Thomas Burt Haywood and Mrs. Haywood, of Woodhatch, Reigate, to Gladys Muriel, only daughter of Alfred Ridsdale, of Hatherly House, Kew Gardens." Under Deaths the Citizen omits six English entries (Johnston, Kennedy, Larkin, Lyon, Watson, and Young) and one Irish ("Howard—14 June 1904, at the City of Dublin Hospital, Steven Howard, President of the Dublin Branch of the Amalgamated Painters' Society, Aged 32 years"). The Citizen cites from the following entries: "Bristow—11 June 1904, at 'Fernleigh,' Whitehorse Lane, Thornton Heath, London, John Gosling Bristow. // Cann [not Carr]—12 June 1904, at Manor Road, Stoke Newington, Emma, daughter of the late W. A. Cann, of gastritis and heart disease. // Cockburn—10 June 1904, at the Moat House, Chepstow, after a short illness, Frances Mary Cockburn, in the 60th year of her age. // Dimsey—13 June 1904,

at 4 Crouch Hall Road, Crouch End [England], Martha Elizabeth, the Wife of David Griffiths Dimsey, late of the Admiralty. // Miller—14 June 1904, at Northumberland Park, Tottenham, George Clark Miller, in the 85th year of his age. // Welsh—12 June 1904, at 35 Canning Street, Liverpool, Isabella Helen Welsh."

12.233 (298:17). that fellow – Venereal disease. In England, Cockburn is pronounced "Coburn."

12.236–37 (298:21). my brown son – Low slang for penis.

12.237 (298:21–22). Martin Murphy, the Bantry jobber – William Martin Murphy (1844–1921) was the owner of the *Irish Daily Independent*. He was born in Bantry on the southwest coast of Ireland and worked as a contractor (building railways and tramways); a member of Parliament (1885–92), he turned against Parnell in the Great Split of 1890. He distinguished himself as the chief opponent of the workers in the great Dublin strike of 1913. "Jobber" is slang for one who performs corrupt work in politics or intrigue.

12.238–39 (298:23–24). Thanks be to God . . . the start of us – After a popular drinking song, "One More Drink for the Four of Us": "I was drunk last night, drunk the night before. / Gonna get drunk tonight, if I never get drunk anymore, / 'Cause when I'm drunk I'm as happy as can be, / For I am a member of the souse familee. // Glorious, glorious, one keg of beer for the four of us. / Glory be to god there are no more of us, / For one of us could kill it all alone."

12.241 (298:26). And all down the form – Mourners at Irish wakes sat on long benches, or forms, usually supplied by the funeral parlor.

Parody: 12.244–48 (298:30–34). And lo, as they . . . fairest of his race – Continues the parodies of reworked Irish legend.

12.250 (298:36). snug – (Of a bar or pub) a small room or parlor behind the bar for private parties.

12.258 (299:4). u.p.: up – See 8.258n.

12.265 (299:13). *Bi i dho husht* – Irish: literally, "Silence!" but figuratively a somewhat impolite way of saying, "Shut up." The phrase is often used at public meetings, etc.

12.271 (299:20). Green street . . . G. man – The G (plainclothes) Division of the Dublin Metropolitan Police was located in Exchange Court off Dame Street. Green Street, around the corner from Little Britain Street, had two police stations: C Division at 25 and D Division at 11; 25 also housed the Sessions House (the chief judicial offices of the city) and the Office of the Clerk of the Crown and Peace, County and City of Dublin.

12.272 (299:21–22). to hang that fellow in Mountjoy – The real subsheriff in 1904, John Clancy, the prototype of the fictional Long John Fanning, was well known for his reluctance to fulfill his duty of preparing for the infrequent hangings that took place in Dublin. Mountjoy Government Prison, where long-term prisoners were held, was between North Circular Road and the Royal Canal on the northern outskirts of Dublin. There was no prisoner awaiting hanging in Mountjoy on 16 June 1904, but there was one awaiting retrial on a charge of murder. Thomas Byrne, a Dubliner, had allegedly beaten his wife to death on 27 March 1904. Byrne's first trial had ended in a hung jury on 9 June 1904, although the presiding judge, Lord O'Brien (see 12.190n), had virtually directed a verdict of guilty. There was considerable public controversy about the trial: against Lord O'Brien as a "hanging judge" and against Byrne as a brutal murderer who deserved immediate hanging. At the retrial on 2 August 1904 Byrne was found guilty; he was executed on 6 September 1904.

Parody: 12.280–99 (299:30–300:12). Terence O'Ryan . . . the ruddy and the ethiop – Continues the parodies of reworked Irish legend intermixed with retold stories from Greek mythology and medieval romance.

12.274 (299:25). pony – A glass of porter, half the standard pub measure of a pint.

12.280 (299:30). Terence O'Ryan – In 1904 a Reverend Terence W. O'Ryan was curate-in-charge of St. Vincent's Roman Catholic Church in Golden Bridge, a village three miles west of Dublin center (only appropriate, since "curate" was slang for bartender). Another O'Ryan is "immortalized" in a ballad by Charles Graham Halpine (1829–68), "Irish Astronomy; a Veritable Myth, Touching the Constellation of O'Ryan, Ignorantly and Falsely Spelled Orion." O'Ryan is characterized as a "man of might" whose "constant occupation" was poaching. St. Patrick visits him and asks modestly for food

and water; O'Ryan responds, "'But here's a jug of mountain dew, / And there's a rattlin' hare, sir.'" St. Patrick rewards O'Ryan's generosity by promising him a permanent place in heaven as the constellation Orion.

12.281–82 (299:31–32). the noble twin brothers Bungiveah and Bungardilaun – Sir Edward Guinness, Lord Iveagh, and Sir Arthur Guinness, Lord Ardilaun, brothers though not twins, owned Guinness's Brewery; see 5.304n and 5.306n. "Bung" is slang for one who serves grog. The Irish journalist D. P. Moran attacked the liquor interests collectively and repeatedly as "Mr. Bung" in the pages of his weekly newspaper, the *Leader* (Dublin, established 1900).

12.282–83 (299:33). the sons of deathless Leda – In Greek mythology, Castor, the tamer of horses, and Pollux, the adept boxer, were the twin sons of Leda, who had been impregnated by Zeus disguised as a swan; Leda also gave birth to Helen and Clytemnestra. The twins were worshiped as aiders of men in war and on the sea, as the patrons of travelers, and as guardians of hospitality. Lord Iveagh was owner of a famous stable of thoroughbreds. Leda is "deathless" because immortalized in myth.

12.287 (299:38–39). to the manner born – As they wait for the appearance of the Ghost on the battlements, Horatio and Hamlet hear the sounds of the court's carouse. Horatio asks: "Is it a custom? HAMLET: Ay, marry is't. / But to my mind, though I am native here / And to the manner born, it is a custom / More honour'd in the breach than the observance. / This heavy-headed revel east and west / Makes us traduced and tax'd of [censured by] other nations" (I.iv.12–18).

12.291 (300:3). testoon – A silver-bronze shilling coin introduced in the reign of Henry VIII; it declined in value to sixpence in the course of the sixteenth century because it was debased metal. In this context it is a penny.

12.293–96 (300:4–8). a queen of regal . . . Empress of India – Queen Victoria was a granddaughter of George III of England, whose family had been the dukes of Brunswick in Germany. The titles were Victoria's official titles except for the phrase "and of the British dominions beyond the sea," a phrase first included in the royal formula at the coronation of Edward VII in 1902.

12.298 (300:10–11). from the rising . . . going down thereof – From Psalms 50:1: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof."

12.307 (300:21). codding – See 12.141n.

12.308 (300:22). Honest injun – American slang, a pledge of good faith. William S. Walsh (*Handy-Book of Literary Curiosities* [Philadelphia, 1892], p. 485) speculates, "Originally, no doubt, the reference to Indian honesty was sarcastic."

12.313 (300:27). Willy Murray – The name of one of Joyce's uncles; he worked for Collis and Ward, just as Richie Goulding does in the novel.

12.314 (300:28). Capel street – Just east of the Ormond Hotel in central Dublin. It gives north from Grattan Bridge.

12.323–24 (300:38). plain as a pikestaff – Proverbial at least since John Byrom (1691–1763), in *Epistle to a Friend*, "The point is plain as a pikestaff."

12.332–33 (301:6–7). They took the liberty . . . this morning anyhow – The joke derives from Jonathan Swift, *Complete Collection of Genteel and Ingenious Conversation* (1738), First Conversation: "COLONEL ATWIT: But is it certain that Sir *John Blunderbuz* is dead at last? LORD SPARKISH: Yes, or else he's sadly wronged; for they have buried him."

Parody: 12.338–73 (301:13–302:12). In the darkness spirit . . . had given satisfaction – Parodies a Theosophist's account of a spiritualist séance. The "scientific" exactitude of some of the phrases ("Communication was effected," "It was ascertained," etc.) lampoons the style of reports published by the Society for Psychical Research in London. The society was founded in 1882 for the purpose of making "an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic."

12.339 (301:14). tantras – In Hinduism, a ceremonial treatise related to the literature of magic and of the Puranas (sacred poetical works in Sanskrit that treat of the creation, destruction, and renovation of worlds, the deeds of gods and heroes, etc.). The tantras were widely used by Theosophists and spiritualists.

12.341 (301:16). etheric double – In Theosophy, the living human being is composed of a "dense body" and an "etheric body or double" "magnetically" bonded. In birth or rebirth the etheric double is fashioned in advance of its dense counterpart; the two bodies, once fused, shape the limits within which the human being as a conscious entity will have to live and work. At death the etheric double is separated from the dense body and gradually disintegrates; subsequently a new etheric body will be created for the rebirth of the soul, since one earth-life is not considered sufficient for the full evolution of the soul. In context, Dignam's etheric double is "particularly lifelike" because it is only just beginning to disintegrate.

12.341 (301:17). jivic rays – The *jiva* is the life energy, the vital principle of the individual soul.

12.343 (301:18–19). the pituitary body – Or gland, regarded by some Theosophists and spiritualists as that which unites the body with the soul (whose seat is in the pineal gland; see 9.284n). Since Dignam is but recently dead, the ties of his soul to his body are still strong though facing inevitable disintegration.

12.346 (301:22–23). on the path of prālāyā or return – *Prālāyā*, in Theosophy, is the period of the individual soul's reabsorption or rest after death and before rebirth. In this period the soul is supposed to divest itself of earthly concerns and concentrate on spiritual growth so that it will evolve toward rebirth in an improved state.

12.347 (301:23–24). certain bloodthirsty entities on the lower astral levels – The effort of the individual soul is to evolve through spiritual education toward higher and purer (less violent and earthy) astral levels; see 9.281n. In effect, Dignam's soul is threatened with spiritual retardation.

12.348 (301:25). the great divide – The phrase "to pass the great divide" was a stock nineteenth-century circumlocution for death; but see also 12.341n.

12.349 (301:26). *he had but seen as in a glass darkly – "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:12).

12.350 (301:27–28). atmic development – In Theosophy, the atmic plane is the plane of pure existence, where the soul's divine powers are in their fullest manifestation. Those who achieve this plane have completed the cycle of human evolution through a succession of lives and are perfect in wisdom, bliss, and power.

12.352 (301:30). more favoured beings – Those whose individual spiritual evolution has carried them through more stages on the journey to Atman than Dignam's has.

12.354 (301:32). tālāfānā, ālāvātār, hātākāldā, wātāklāsāt – Telephone, elevator, hot and cold (running water), water closet. The spelling parodies the Theosophists' predilection for Sanskrit terms (Sanskrit being regarded as the penultimate language [after Pali] of mysticism); see Pali, 9.279n.

12.354–55 (301:33–34). the highest adepts . . . volupcy of the very purest nature – The highest adepts have achieved existence on the atmic plane; see 12.350n. Earnest students of Theosophy realize "the supreme importance of the inner man over the outer case or body" and therefore practice a "moral" asceticism in this life (H. P. Blavatsky, *The Key to Theosophy* [London, 1893], pp. 174–75). When the ascetic has evolved to the atmic plane, the reward is *pure* "volupcy" (Joyce's coinage?) or bliss.

12.358 (301:36–37). the wrong side of Māyā – *Māyā* is the physical and sensuous universe conceived as a tissue of deceit and illusion. To be on the "wrong side of Maya" is not to have begun the Theosophical effort for spiritual evolution of the soul toward Atman.

12.359 (301:38). devanic circles – A *deva* is a divine being or deity; thus: among the divine ones, those who have achieved Atman.

12.359–60 (301:38–39). Mars and Jupiter . . . ram has power – In astrology, the planet Jupiter signifies a high-spirited, energetic mind, committed to new and progressive ideas and somewhat religiously inclined; Mars signifies a passionate, challenging temperament. The "ram" is Aries, the "eastern angle" his house in the heavens, his section of the zodiac; Aries marks the beginning, the spring of the zodiacal year. The qualities of Aries are dauntless courage, optimism, energy. In this case, since Mars and Jupiter are "out for mischief," their similar qualities are in conflict instead of in conjunction; the dark, destructive side of those qualities threatens to become manifest and to bring out the negative qualities of Aries: a tendency to

bluff and heckle, to resent interference, and to indulge in temper tantrums.

12.368 (302:7). the return room – A small room added onto the wall of a house and projecting out from it.

12.369 (302:8). Cullen's – M. Cullen, bootmaker, 56 Mary Street, Dublin.

Parody: 12.374–76 (302:14–17). He is gone . . . with your whirlwind – Again parodies reworked Irish legend, the lament for the death of a hero.

12.375 (302:16). Banba – According to Geoffrey Keating's (c. 1570–c. 1644) *History of Ireland* (c. 1629), Banba was the eldest of the three daughters of Adam and Eve's son Cain. Banba and her sisters, Erin and Fotha, were the legendary first settlers of Ireland. Other versions of the legend style Banba as a queen of the Tuatha De Danaan (the legendary prehistoric race of heroes), and thus her name became (as did Erin) a poetic name for Ireland. In mythological terms, Banba and her two sisters apparently constituted a triple goddess (birth-love-death), with Banba functioning as goddess of death.

12.379 (302:20). point duty – The duty of a police constable stationed at a street or crossing to direct traffic.

12.382 (302:24). knocked bawways – Or bowways, from to bow, bend, or curve; similar to "knocked into a hoop" or "knocked arseways."

12.384 (302:26). poll – Slang for head; it originally meant a wig.

12.397 (303:1). The tear is bloody near your eye – See 12.161–62n.

12.398–402 (303:2–7). the little sleepwalking bitch . . . and no favour – The story of Bob Doran's shotgun courtship is told in "The Boarding House," *Dubliners*. For "bumbailiff," see 11.1243n. "Stravaging" means roaming about idly. "Fair field and no favour" is a phrase from horseracing used to describe a race in which there are no handicaps or favorites, in which all the horses are equally good. Hardwicke Street is in northeastern Dublin; its northern end is 75 yards east of the east end of Eccles Street.

Parody: 12.405–6 (303:10–11). And mournful . . . beam of heaven – Continues the previous parody; see 12.374–76n.

12.407 (303:13). skeezing – Slang for looking or ogling.

12.412 (303:17). O, Christ M'Keown – The connotations of this curse are unknown; for what it's worth, *Thom's* 1904 (p. 1945) lists "William M'Keown, G.P.O. [General Post Office], 15 Mount Street Lower," but the list of G.P.O. management and staff (p. 844) does not include him.

12.420 (303:23). *Joe Gann* – Derives his name not from the history of crime but from a British consular official in Zurich who offended Joyce; see Ellmann, pp. 427, 440, 441.

12.420 (303:23). *Bootle jail* – A maximum-security prison near Liverpool, England.

12.422 (303:26). *private Arthur Chace* . . . *Jessie Tilsit* – Mr. H. G. Pearson, departmental record officer at the Home Office in London, reports: "A careful search has been made of the Home Office record of capital cases for the period 1880 onwards but no mention has been found of the execution of Private Arthur Chace" (letter, 20 November 1970).

12.422–23 (303:27). *Pentonville prison* – A maximum-security prison in London.

12.425 (303:29). *Billington* – An English hangman named Billington did have the dubious distinction of hanging three Irish malefactors in one week in 1899; see Adams, p. 228.

12.425 (303:29–30). *Toad Smith* – A coworker with Joe Gann; see 12.420n.

12.430 (303:35). *H. Rumbold* – Sir Horace Rumbold, the British minister to Switzerland in 1918, appears by courtesy of Joyce's irritation with him; see Ellmann, p. 458.

12.431 (303:36). *Master Barber* – Barbers were originally surgeons and dentists as well as dressers of beards and hair. The Company of Barber-Surgeons was incorporated in 1461. The crafts were not formally separated until 1715.

Parody: 12.446–49 (304:15–18). In the dark land . . . saith the Lord – Parodies the style of popular "stories from medieval romance" as well as biblical prose.

12.447 (304:17). Erebus – In Greek mythology, a realm of darkness between the earth and Hades, the underworld.

12.451 (304:21). codology – Coined from *cod;* see 12.141n.

12.457 (304:27). The poor bugger's tool – It is a commonplace that a man who is hanged has an erection in the process.

12.460 (304:30). Kilmainham – Kilmainham Gaol, on the western outskirts of Dublin, was notorious for the generations of Irish patriots who were imprisoned and/or executed within its walls. It is now a museum.

12.460 (304:30–31). Joe Brady, the invincible – See 7.639n. He was hanged in Kilmainham, 14 May 1883.

12.463 (304:33). Ruling passion strong in death – From Alexander Pope's (1688–1744) *Moral Essays,* Epistle 1: "And you! brave COBHAM, to the latest breath / Shall feel your ruling passion strong in death: / Such in those moments as in all the past, / 'Oh, save my Country, Heav'n!' shall be your last" (lines 262–65).

Parody: 12.468–78 (304:39–305:9). The distinguished scientist . . . *per diminutionem capitis* – Parodies a medical journal's report of a medical society meeting.

12.468 (304:39–40). Luitpold Blumenduft – "Luitpold" is an archaic German form of Leopold; *Blumenduft,* German: "flower scent or fragrance."

12.474 (305:3). *corpora cavernosa* – Latin: "the cavernous bodies." In anatomy: masses of erectile tissue with large interspaces that may be distended with blood, especially those of the penis and clitoris.

12.478 (305:8). philoprogenitive – Having or tending to the love of offspring.

12.478 (305:8–9). *in articulo mortis per diminutionem capitis* – Medical Latin: "at the moment of death caused by breaking the neck."

12.480 (305:11). the invincibles – See 5.378n.

12.480 (305:12). the old guard – Presumably the "grand old men" of the Fenian movement (see 2.272n), among them John O'Leary (1830–1907), Charles Joseph Kickham (1826–82), and Jeremiah O'Donovan (Rossa) (see 12.199n). Their careers began with involvement in the Young Ireland movement in the 1840s, then with the Fenians. In 1865 they were arrested, imprisoned, and transported in an English sweep designed to stifle the Fenian organization before it could mount a rebellion. They continued, however, to write and to crusade for Irish independence even though their revolutionary aims were overshadowed by Parnell's essentially constitutional attempts to achieve Home Rule.

12.481 (305:12). the men of sixty-seven – The Fenians made an attempt at rebellion in 1867, but it was abortive for various reasons: planned for 1865, it had to be delayed for lack both of weapons and of coordinated organization; furthermore, the English, in an effort to suppress dissent, arrested key Fenian spokesmen and moved Irish army units infiltrated by Fenians out of the country. Finally, the Fenian Society in America, on which the rebels were heavily dependent for support, was torn with dissension and so was ineffective in its partisan role. The rebellion itself, 5–6 March, took place without a chance of success and amounted to a bloodless failure.

12.481 (305:12–13). who fears to speak of ninety-eight – The Rebellion of 1798; see 10.790n.

12.483 (305:15). drumhead courtmartial – A summary trial conducted with an upturned drum as the "bench" for the purpose of judging offenses during military operations.

12.491 (305:24). Arrah! – See 12.141n.

12.494 (305:28). give you the bloody pip – To "give the pip" is slang for to depress, annoy, disgust.

12.495 (305:29). *a Jacobs' tin – W. and R. Jacobs & Co., Ltd., was a large biscuit (cookie) manufacturer in Dublin.

12.498–99 (305:34). the brothers Sheares – Henry (1755–98) and John (1766–98) Sheares were both members of the United Irishmen in the Rebellion of 1798. Betrayed by an informer, they were captured and went (so the sentimental story goes) hand in hand to their execution.

12.499 (305:34–35). Wolfe Tone beyond on Arbour Hill – Wolfe Tone is reported to have committed suicide in the Old Provost Marshal's

Prison on Arbour Hill, not far west of Barney Kiernan's pub; see 10.378n and 12.184n.

12.499–500 (305:35). Robert Emmet and die for your country – See 6.977–78n and the poem quoted in 12.500–501n.

12.500–501 (305:35–36). the Tommy Moore touch . . . far from the land – Sara Curran (d. 1808) was secretly engaged to Robert Emmet, and, on the evidence of letters found on him when he was captured, implicated in his plot (to such an extent that her father, John Philpot Curran [see 7.740n] was moved to disown her). The story that Emmet was captured in a stake-out when he went to bid her good-bye before fleeing into exile is apparently the embellishment of legend.

Thomas Moore's poem "She Is Far From the Land," in *Irish Melodies,* puts the sentimental touch on her: "She is far from the land where her young hero sleeps, / And lovers are round her, sighing: / But coldly she turns from their gaze, and weeps, / For her heart in his grave is lying. // She sings the wild song of her dear native plains, / Every note which he lov'd awaking;— / Ah! little they think who delight in her strains, / How the heart of the Minstrel is breaking. // He had liv'd for his love, for his country he died, / They were all that to life had entwin'd him; / Nor soon shall the tears of his country be dried, / Nor long will his love stay behind him. // Oh! make her a grave where the sunbeams rest, / When they promise a glorious morrow; / They'll shine o'er his sleep, like a smile from the West, / From her own lov'd island of sorrow."

12.504 (305:40). *the City Arms – The hotel where the Blooms lived when Bloom worked for the cattle trader Joseph Cuffe; see 2.416–17n.

12.504 (305:40–41). *pisser Burke – Andrew "Pisser" Burke, apparently fictional, another declining-and-falling, all-too-Irish member of the middle class. He was either living in or hanging around the City Arms Hotel when the Blooms lived there.

12.505 (305:41). an old one – Mrs. Riordan, who appears as the character "Dante" Riordan in chapter 1 of *A Portrait.*

12.505 (305:41–42). loodheramaun – Irish: "someone to be ashamed of."

12.508 (306:3). thumping her craw – See 5.382n.

12.510 (306:5). by the holy farmer – Or "by the holy father" (the pope), a low Dublin oath (Eric Partridge, *A Dictionary of Slang and Unconventional English* [London, 1937], p. 399).

12.513 (306:9). Mrs. O'Dowd – Elizabeth O'Dowd, proprietor of the City Arms Hotel.

12.516 (306:13). Power's . . . the blender's round in Cope street – John T. Power, wholesale spirit merchant, 18 Cope Street, just south of the Liffey in central Dublin.

12.519 (306:17). The memory of the dead – See 10.790n.

12.523 (306:22). *Sinn Fein! . . . Sinn fein amhain!* – Irish: "Ourselves! . . . Ourselves alone!"; a patriotic toast and the motto of the Gaelic League. The phrase is a refrain in the song "The West's Awake," by Timothy Daniel Sullivan (1827–1914): "Again through song-famed Innisfail / We wake the old tongue of the Gael: / The speech our fathers loved of yore / Makes music in our land once more! / Throughout a dark and doleful time / The stranger [England] made that speech a crime— / His might is passed; behold the dawn! / We've won the fight; *Sinn Fein Amhain!* // We found that dear tongue weak and low, / O'ermastered by its foreign foe; / Today both friends and foes can see / How strong and great 'tis bound to be! / Yes; soon again you'll rule and reign / Through Erin's fair and wide domain: / We bid you hail! *Mavourneen, slaun!* / And sing *Sinn Fein, Sinn Fein Amhain!*"

12.523–24 (306:22–23). The friends we love . . . hate before us – After Thomas Moore's "Where Is the Slave?" in *Irish Melodies.* "Oh, where's the slave so lowly, / Condemn'd to chains unholy, / Who could he burst / His bonds at first, / Would pine beneath them slowly? / . . . / We tread the land that bore us, / Her green flag glitters o'er us, / The friends we've tried / Are by our side, / And the foe we hate before us. // Farewell, Erin,—farewell, all, / Who live to weep our fall!" (lines 1–5, 18–24).

Parody: 12.525–678 (306:24–310:38). The last farewell was affecting . . . down Limehouse way – Parodies a newspaper's feature-story coverage of a large-scale public and social event. This "account" of the execution of Robert Emmet (see 6.977–78n) owes a debt of parody to Washington Irving's (1783–1859) story "The Broken Heart," in *The Sketch Book* (1819–20).

12.536 (306:37–38). the York street brass and reed band – Organized by the City and County of Dublin Conservative Workingman's Club, 38 York Street.

12.538–39 (306:39–41). the matchless melody . . . Speranza's plaintive muse – Speranza, the pseudonym of Jane Francisca Elgee, Lady Wilde (1826–96), Oscar Wilde's mother. "Plaintive" is hardly a fitting description of her "muse," however, since she was part of the literary-revolutionary movement of the Young Irelanders in 1848 and attempted a stirring, not to say incendiary, nationalist verse. The "matchless melody" is unknown, but Thornton (p. 269) quite plausibly suggests her poem "The Brothers: Henry and John Sheares," which does begin on a "plaintive" note of "lamp-light dull and sickly" and "gloom," though it shifts by the third stanza toward upbeat celebration of "the martyrs' glory." The brothers were, according to conflicting traditions, executed under circumstances either of "great barbarity" or of touching mutual affection; see 12.498–99n.

12.542–43 (307:3–4). *The Night before Larry was stretched* – An eighteenth-century Irish ballad that begins, "The night before Larry was stretched, / The boys they all paid him a visit." Larry and friends drink and play cards; Larry refuses the good offices of the clergy and worries that his "sweet Molly" will be frightened when his ghost visits her: "When he came to the nubbling chit / He was tucked up so neat and so pretty, / The rumbler jogged off from his feet / And he died with his face to the city; / He kicked too—but that was all pride, / For soon you might see 't was all over; / Soon after the noose was untied, / And at darky we walked him in clover, / And sent him to take a groundsweat."

12.547 (307:8–9). the Male and Female Foundling Hospital – *Thom's* 1904 lists no such "hospital," and all the orphanages that it does list are exclusively for either males or females.

12.549–50 (307:12). the Little Sisters of the Poor – A branch of the Roman Catholic Sisters of Charity; their only establishment in Dublin was St. Patrick's House, a home for aged males and females on South Circular Road in Kilmainham.

12.556 (307:20). Commendatore Bacibaci Beninobenone – Italian: "Commander (or Knight Commander) Kisskiss Pretty-well-very-well."

12.558 (307:22–23). Monsieur Pierrepaul Petitepatant – French: "Mr. Peterpaul Pitty-pat."

12.560 (307:24–25). Schwanzenbad-Hodenthaler – German: "Penis-in-bath–Inhabitant-of-the-valley-of-testicles."

12.560–61 (307:25). Countess Marha Virága Kisászony Putrápesthi – In addition to the obvious English puns, Hungarian: "Countess Cow [in contempt] Somebody's-flower Mademoiselle Putrapesthi." "Putrapesthi" conjoins *putrid pest* with *Budapest*.

12.561–62 (307:26). Count Athanatos Karamelopulis – Modern Greek: "Count Deathless Candy-vendor" (if *-pulis* is Joyce's way of rendering *-polis*.)

12.562 (307:26–27). Ali Baba Baksheesh Rahat Lokum Effendi – Ali Baba is a character in "Ali Baba and the Forty Thieves," one of the tales of the *Arabian Nights;* a poor peasant, he becomes rich by learning the password ("open sesame") of the thieves' cave. *Baksheesh*, Arabic: a tip, handout, or bribe; *rahat lokum effendi*, Albanian-Turkish: serene effulgent master (or gentleman).

12.562–64 (307:27–28). Senor Hidalgo Caballero Don Pecadillo y Palabras y Paternoster de la Malora de la Malaria – Spanish: "Sir Noble Knight Mr. Peccadillo and Words and Lord's Prayer of the Evil Hour of Malaria."

12.564 (307:29). Hokopoko – See 5.362n.

12.564 (307:29). Hi Hung Chang – Puns on Li Hung Chang (c. 1823–1901), a Chinese statesman of commanding ability, second in power only to the emperor for the then-remarkable period of twenty-five years (1870–1895).

12.564 (307:29). Olaf Kobberkeddelsen – Obviously, "O laugh, copper-kettle-son"; but Joan Keenan suggests that the pseudo-Danish is a reminder that *Hamlet* is set in Denmark (see following note) and may be an allusion to the Gundestrup Kedelen or the Rynkeby Kedelen, bronze Celtic caldrons discovered in 1891 and 1845, respectively, and now in the Danish National Museum. In Celtic tradition, the caldron for boiling meat was "a most important article in the household . . . the special property of the chief . . . much in the same way as his sword and shield" (P. W. Joyce, *A Social History of Ancient Ireland* [London, 1913], vol. 2, p. 124).

12.565 (307:30). Pan Poleaxe Paddyrisky – *Pan,* Polish: "Mr." or "Sir." The multilevel pun involves the famous Polish pianist Jan Paderewski (1860–1941); Paddy, the omnipresent stage-Irishman; and "Poleaxe," one editorial variant for the famous disputed passage in *Hamlet* of Horatio's description of the Ghost: "So frown'd he once, when, in an angry parle, / He smote the sledded Polacks [leaded poleaxe? Pollax?] on the ice."

12.565 (307:30). Goosepond – A pun on the Russian *gospodin,* mister.

12.566 (307:31). Borus Hupinkoff – The pun includes Boris Godunov (c. 1551–1605), virtual regent of Russia (1584–98) and then czar (1598–1605). The reign of the historical Boris was a mixed blessing for Russia. He undertook many "reforms," one of which miscarried into the introduction of serfdom in Russia. He is the subject of a play by Pushkin (1826, its performance delayed by censorship until 1831) and an opera (1874) by Modest Mussorgsky (1839–81), both of which turn on a sense of impending doom for Russia and on Boris's brooding and superstitious guilt over his murder of the rightful czarevitch Dmitri (whose throne he thus usurped, at least in fiction if not in history). An additional aspect of the pun: in May 1907 Joseph Conrad's son Borys had a severe and disturbing attack of whooping cough while Conrad was writing *Chance* and reading proof of *The Secret Agent.*

12.566–67 (307:31–32). Herr Hurhausdirektorpräsident Hans Chuechli-Steuerli – "Mr. Brothel-director-president Hans [short for Johannes (John)] Chuechli-Steuerli [suggesting 'Little-cake–Little-tax'; a Swiss-German family name]."

12.567–69 (307:32–34). Nationalgymnasiummuseumsanatoriumandsuspensoriumsordinaryprivatedocentgeneralhistoryspecialprofessordoctor Kriegfried Ueberallgemein – The "title" is an obvious joke at the expense of German compounds (as in preceding note); *Kriegfried* means "War-peace" and is a pun on Siegfried (see 15.4242n); *Ueberallgemein* means, literally, "Overall, universal," but the pun also involves the German national anthem "Deutschland, Deutschland über Alles" (Germany, Germany over Everything) (1841) by A. H. Hoffmann von Falersleben.

12.573 (307:39). F.O.T.E.I. – Friends of the Emerald Isle.

12.573–74 (307:39–40). whether the eighth or ninth . . . Ireland's patron saint – St. Patrick (c. 385–c. 461). Not only is the day of his birth unknown but also the year and the place (Scotland? Wales? Gaul?). The comic solution (9 + 8 = 17) was proposed by Samuel Lover in "The Birth of St. Patrick." The poem asserts that the argument between believers in the eighth (as the day of St. Patrick's birth) and believers in the ninth was the occasion of "the first faction fight in owld Ireland," until one "Father Mulcahy" proposes the compromise: "Says he, 'Boys, don't be fightin' for eight or for nine, / Don't be always dividin'—but sometimes combine; / Combine eight with nine and seventeen is the mark, / So let that be his birthday.'—'Amen,' says the clerk. / . . . / Then they all got blind dhrunk—which complated their bliss, / And we keep up the practice from that day to this" (lines 17–24).

But, humor aside, the uncertainties and controversies about the time and place of St. Patrick's birth and the beginning of his mission to Ireland have been taken so seriously that the *Maynooth Catechism* (Dublin, 1882), p. 23 (see 9.462–64n), saw fit to make the timing of St. Patrick's mission virtually an article of faith: "Q. By whom was Ireland converted to the true faith? A. Ireland was converted to the true faith by St. Patrick, who was sent by Pope Celestine, and came to our island in the year 432."

12.577–81 (308:2–7). The baby policeman, Constable MacFadden . . . Booterstown . . . readywitted ninefooter's – Booterstown, a village four miles southeast of the center of Dublin, prided itself on having a Metropolitan Police station (one of its few landmarks); the joke about the constable is that all Dublin police had to be at least five feet nine inches tall (and, by assumption, baby-faced country bumpkins).

12.586 (308:12). Avvocato Pagamimi – Italian: "Lawyer Paymimi," with a pun on Niccolò Paganini (1782–1840), the Italian virtuoso violinist.

12.586–87 (308:13). his thirty-two pockets – One for each of the thirty-two counties of Ireland.

12.593 (308:21). *Gladiolus Cruentus* – Botanical Latin for a fictional species of gladiolus, since the name of the genus derives from the

Latin for sword (after the shape of the leaves), and "Cruentus" means "spotted with blood."

12.600–601 (308:28–30). *hoch, banzai, eljen, zivio, chinchin, polla kronia, hiphip, vive, Allah . . . evviva* – "National" exclamations; variously: *hoch,* German ("high, noble, sublime"; a toast wishing a long life); *banzai,* Japanese ("May you live ten thousand years"—a battle cry and salutation to the emperor); *éljen,* Hungarian ("May he live long"); *zivio,* Serbo-Croatian ("Hail, may you live long"); *chinchin,* pidgin English (to salute ceremoniously, to greet or converse with polite inquiries; "I salute you"); *polla kronia,* modern Greek (literally, "Have many times"; or "Long life"); *hiphip,* American; *vive,* French ("long live"); *Allah,* Arabic ("God"); *evviva,* Italian ("hurrah").

12.602–3 (308:31–32). the eunuch Catalani – Angelica Catalani (1779–1849), an Italian soprano famous for her three-octave range (the normal soprano range is two octaves above middle C). Her range suggested that of a boy soprano or a castrato.

12.607 (308:37). the revolution of Rienzi – Cola di Rienzi (or Rienzo) (c. 1313–54) was a Roman popular leader. In 1347 he led a revolution in Rome, successfully displacing the ruling aristocracy and introducing governmental reforms. Placed at the head of the government, he assumed the title of tribune and became arrogant and arbitrary. He succeeded in alienating not only the populace, but also the papacy because of his visionary plans for restoring the secular "grandeur that was Rome." Expelled in 1348, in 1354 he returned at the request of Pope Innocent VI and provoked a riot in which he met his death.

12.608 (308:38). Dr Pippi – For P.P.: "Papa—Pope; Pontificum—Of the popes"; for *P.P.,* "Parochus—Parish Priest (used mostly in Ireland)" (*Catholic Encyclopedia* [New York, 1907], vol. 1, p. 25a; suggested by Joan Keenan).

12.618–19 (309:9–10). the quartering knife . . . disembowelling appliances – Except that Emmet was hanged and beheaded, not hanged, drawn, and quartered.

12.620–21 (309:11). Messrs John Round and Sons, Sheffield – Well-known nineteenth-century manufacturers of fine steel instruments and cutlery.

12.622 (309:12–13). blind intestine – Another name for the appendix.

12.624–25 (309:15–16). the amalgamated cats' and dogs' home – See 6.125n.

12.634–35 (309:27–28). the sick and indigent roomkeeper's association – The Sick and Indigent Roomkeeper's Society, 2 Palace Street, Dublin.

12.635–36 (309:28–29). *nec* and *non plus ultra* – Latin: *nec* (or *ne*) *plus ultra* and *non plus ultra* both mean "the uttermost point that can be attained."

12.640 (309:34). *Sheila, my own* – *Shiela-ni-Gara* is another of the many allegorical names for Ireland. Mrs. Seumas MacManus (pseudonym Ethna Carberry, 1866–1902), wrote a poem of that title that describes Shiela as "lonesome where [she] bides" but as looking forward to a "joy sadly won." The last stanza: "But, Shiela-ni-Gara, why rouse the stony dead, / Since at your call a living host shall circle you instead? / Long is our hunger for your voice—the hour is drawing near— / *O Dark Rose of Our Passion!* call and our *hearts shall hear.*" Robert Emmet's fiancée's name was not Shiela, but Sara Curran; see 12.500–501n.

12.645 (309:40–41). a hurling match – A rugged Irish game resembling a blend of field hockey, rugby, and lacrosse.

12.646 (309:41). Clonturk park – In Drumcondra, two miles north of Dublin on the banks of the River Tolka. Irish games such as hurling and Irish football were played there under the auspices of the Gaelic Athletic Association; see 12.58n.

12.647 (310:1). Anna Liffey – See 8.80n.

12.655–57 (310:10–12). Big strong men . . . frank use of their handkerchiefs – In Speranza's [Lady Wilde] poem "The Brothers: Henry and John Sheares," the spectators at the trial are described as "sobbing . . . And the strongest men can hardly see for weeping" (lines 10–11); see 12.538–39n. The Royal Irish Constabulary is not to be confused with the Dublin Metropolitan Police; see 6.2n.

12.658–59 (310:14). a handsome young Oxford graduate – In 1806 (three years after Robert Emmet's death) Sara Curran married Capt. Henry Sturgeon (c. 1781–1814) of the Royal

Army Staff Corps, a nephew of Lord Rockingham (1730–82), an English statesman and prime minister who was pro-American and pro-Irish in his sympathies. Sturgeon was Royal Military Academy, not Oxford, and he had a minor though distinguished military career in the Napoleonic Wars.

12.661–62 (310:17–18). solicited the hand . . . and was accepted on the spot – Sara Curran's marriage apparently offended Victorian and Nationalist sensibilities. Justin Huntly McCarthy (1830–1912), an Irish novelist and politician, noted in *Ireland Since the Union* (London, 1887): "It is curious to reflect that the three women whose names are associated with the three greatest figures of that revolutionary movement [the United Irishmen and the Rebellion of 1798]—the wife of Lord Edward Fitzgerald, the wife of Wolfe Tone, and the affianced bride of Robert Emmet—should each have injured the memory of the great men with whose lives they were associated by consenting to accept the love and names of others" (quoted by Fritz Senn, *JJQ* 13, no. 2 [1976]: 244).

12.669–70 (310:27–28). provostmarshall, lieutenantcolonel Tompkin-Maxwell ffrenchmullan Tomlinson – A fictional name that suggests extraordinary pretension to "good family" backgrounds.

12.671–72 (310:29–30). blown . . . sepoys from the cannonmouth – Mutinous sepoys, Indian troops in the British army, were executed in this "exemplary" fashion. The punishment was inflicted in the days of the Mogul emperors (1526–1857) and was subsequently adopted by the British in India. Accounts of such atrocities were particularly prevalent during the Sepoy Mutiny (1857–58). "This was 'a frightful sight,' Dr. John Sylvester thought; and for the victims a peculiarly horrible punishment since, though hanging in itself was sufficient to make paradise very uncertain, death by mutilation after defilement made its attainment even less likely. The victim was lashed to a gun, the small of his back or the pit of his stomach against the muzzle, then 'smeared with the blood of someone murdered by a member of his race if such could be procured.' When the gun was fired the man's body was dismembered" (Christopher Hibbert, *The Great Mutiny: India 1857* [New York, 1978], pp. 124–25).

12.673 (310:31–32). a furtive tear – In Italian, *una furtiva lagrima*, a famous tenor aria in Act II, scene ii, of Donizetti's *L'elisir d'amore* (The Elixir of Love) (1832). The wealthy young heroine, Adina, plays a reluctant Iseult to the timid peasant-hero Nemorino's stuttering Tristan. Irritated by Nemorino's pathetic lovemaking, Adina agrees to marry a blustering soldier. Nemorino tries to transform himself with a magical elixir of love (cheap wine), advertised as the love potion Tristan and Iseult shared. A comic tangle ensues. Just before the happy ending bestows an independent fortune and Adina's hand on Nemorino, that hero realizes that he has seen a "furtive tear" in Adina's eye, that she loves him and is unhappy at the prospect of marrying the soldier. Alone, Nemorino sings his aria. Adina returns, breaks down and admits she loves him, and, to cap the happy ending, everyone buys one more bottle of the elixir of love (Theoharis Constantine Theoharis).

12.676 (310:35). God blimey – A cockney curse: "God blame me."

12.676 (310:35). a clinker – Cockney slang for a clever, adept, or fashionable person.

12.678 (310:37). mashtub – A large tub used in brewing.

12.678 (310:38). Limehouse – A London slum, the cockney's heartland.

12.679–80 (310:40). the corporation meeting – See 10.1004–7 (247:13–17).

12.680 (310:40). shoneens – Irish: "would-be gentlemen."

12.683 (311:2). the Gaelic league – See 9.323n.

12.683 (311:2). the antitreating league – St. Patrick's Anti-Treating League, founded in 1902; its purpose was to promote temperance by combating the institution of "treating," by which each member of a drinking party felt it his "duty" to prove his generosity by taking his turn treating the others to drinks, thus prolonging drinking bouts beyond sobriety.

12.687–88 (311:7–8). she could get up . . . my Maureen Lay – Apparently from a version of "The Low-Backed Car." One version, by Samuel Lover, begins with the verse: "When I first saw sweet Peggy, / 'Twas on a market day. / A low-back'd car she drove, and sat / Up on a truss of hay: / But when that hay was blooming grass, / And decked with flow'rs of spring, / No flow'r was there, that could compare / To the

blooming girl, I sing! / As she sat in her low-back'd car, / The man at the turnpike bar / Never ask'd for the toll, / But just rubb'd his auld poll, / And look'd after the low-back'd car!" For verse four, see 16.1886/87–88/94n. Another version, by John McCormack, substitutes "sweet Nellie" for "sweet Peggy" and "As she *lay* in her low-backed car."

12.689 (311:9). a Ballyhooly blue ribbon badge – Identifies the wearer as a member of a temperance brigade founded by the "apostle of temperance," the Reverend Theobald Mathew, in Ballyhooly, a village near Fermoy in County Cork, once notorious for its "faction-fights" (P. W. Joyce, *English*, p. 213). The phrase also recalls an Irish song: "The Ballyhooly Blue Ribbon Army": "There's a dashin' sowjer boy / And he's called his mother's joy, / And his ructions and his elegance they charm me— / He takes the chief command / In the water drinkin' band / Called the Ballyhooly Blue Ribbon Army. // With a Hey, Hi, Ho! / We'll all enlist, ye know! / His ructions and his elegance they charm me— / They don't care what they eat / If they drink their whiskey neat / In the Ballyhooly Blue Ribbon Army."

12.690 (311:10). colleen bawns – See 12.194n.

12.691 (311:12). flahoolagh – Anglicized Irish: literally, "chieftain-like"; figuratively, "plentiful."

12.692 (311:13). Ireland sober is Ireland free – This temperance slogan was coined by the Irish humorist-journalist Robert A. Wilson (pseudonym Barney Maglone, 1820–75). He produced a series of temperance "verses," apparently in a spirit of self-laceration, since his contemporaries observed that drink was his "besetting sin."

12.694 (311:15). the tune the old cow died of – This phrase commonly means unpleasant or deadening music, but in parts of Ireland and Scotland a further meaning has survived: a sermon delivered in lieu of a donation. There are several ballads and variants on this theme; a Scottish version seems appropriate here: "There was a piper had a cow / And he had nought to give her; / He took his pipe and played a spring, / And bade the cow consider. // The cow considered w' hersel' / That mirth wad never fill her: / 'Give me a pickle ait strae [a bundle of hay], / And sell your wind for siller [fodder].'"

12.694 (311:16). sky pilots – Clergymen or chaplains.

12.708 (311:30). *pro bono publico* – Latin: "for the public good."

Parody: 12.712–47 (311:34–312:32). All those who are . . . *After Lowry's lights* – Parodies the style of a newspaper's plug for a theatrical program (not dissimilar to the "paragraph" Bloom is trying to get to complement Keyes's ad).

12.712–16 (311:34–39). All of those who are interested . . . (and their name is legion) . . . recently rechristened – In the story of the Gaderene swine, Jesus meets a man possessed of an unclean spirit; "For he [Jesus] said unto him, Come out of the man, thou unclean spirit. And he [Jesus] asked him [the unclean spirit], What is thy name? and he answered, saying, My name is Legion: for we are many. . . . Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine. . . . And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand); and were choked in the sea" (Mark 5:8–13).

12.714 (311:37). cynanthropy – Literally, "of a dogman"; medically, a form of insanity in which the patient is convinced that he is a dog.

12.717 (311:40). Owen Garry – A semilegendary king of Leinster and contemporary of Finn MacCool's, third century A.D. In one of Patrick J. McCall's (1861–1919) versions of the Finn legends, in *The Fenian Nights' Entertainments* (see 9.1105n), Garry's daughter becomes Finn's wife.

12.722 (312:4). ranns – Irish: "verses, sayings, rhymes, songs."

12.725 (312:7–8). Little Sweet Branch – A translation of the Irish pseudonym, An Craoibhin Aoibhinn, of the poet, scholar, and translator Douglas Hyde (1860–1949), a founder (with W. B. Yeats) of the Irish Literary Society (1891), author of "The Necessity for de-Anglicising Ireland" (1892), one of the key promoters of the Gaelic League (founded in 1893), and, eventually, president of Ireland (1938–45).

12.726 (312:9) D.O.C. – Adams suggests that this is a cryptogram for "cod," a joke (p. 107n).

12.729 (312:12). Raftery – Anthony Raftery (c. 1784–1834), the blind Irish poet known as "the last of the bards." His works were rediscovered by Douglas Hyde and translated and praised by Hyde and Lady Gregory and others in the late nineteenth century. The reputation thus established was not only that of "satirical" poet but also of inspired composer of religious songs and repentant verse.

12.729 (312:12). *Donal MacConsidine – Dornhall Mac Consaidín (fl. mid–nineteenth century), a Gaelic scribe and poet who lived in County Clare in the west of Ireland.

12.734–35 (312:19–20). alliterative and isosyllabic rules of the Welsh englyn – The *englyn* is one of a group of meters, the most popular of which is the direct monorhyme *englyn*, a quatrain of thirty syllables distributed 10/6/7/7 between its lines. It has one end rhyme (which falls on the seventh or eighth syllable of the first line). The key syllables in each line are interlinked by alliteration and/or internal rhyme. The *englyn* was one of the established meters for "high poetry."

12.740–47 (312:25–32). ***The curse of my curses . . . After Lowry's lights*** – This "verse" is a parody of contemporary attempts to imitate classical Irish verse in English. *Lowry's lights:* the stage of Dan Lowry's Music Hall; see 10.495n.

12.751 (312:36). ***a chara*** – Irish: "my friend."

12.752 (312:37). not as green as he's cabbage-looking – Slang: "he's not as foolish as he looks."

12.753 (312:39). old Giltrap's – Gerty McDowell's maternal grandfather; see Nausicaa. See also 12.120n.

12.754 (312:39–40). ratepayers and corporators – "Ratepayers" were the residents of a parish who payed taxes and/or tithes; "corporators" were those enfranchised citizens in the city's wards who could vote for members of the Dublin Corporation (approximately 85,000 of Dublin's 287,000 residents were registered voters in 1903).

12.757 (313:1). Could a swim duck? – A variant of "Can a duck swim?"—in other words, an emphatic yes.

12.762–64 (313:7–9). didn't serve any notice . . . recover on the policy – Technically under British law, when an individual borrowed money, mortgaging his insurance policy as security, the mortgage was not valid unless the insurance company that issued the policy had been notified. This legal loophole was the source of considerable litigation, but attempts to void a mortgage based on the fact that the insuring company had not been notified of the mortgaging of its policy were rarely successful in the courts.

12.765 (313:11). old Shylock is landed – Shylock is the exacting Jewish moneylender in Shakespeare's *The Merchant of Venice;* to be "landed" is to be caught at one's own game.

12.773 (313:19). Bridgeman – Identity and significance unknown.

12.776–77 (313:23–24). Selling bazaar tickets . . . privileged lottery – For Bloom's "crime," see 8.184–85n.

12.778 (313:25). O, commend me to an israelite! – "Commend me to" (implying remembrance and good will) is a common turn of phrase in Shakespeare. The remark is, of course, anti-Semitic.

Parody: 12.785–99 (313:35–314:8). Let me, said he . . . me even of speech – Parodies the dialogue in sentimental-genteel nineteenth-century fiction.

12.801 (314:10). lagged – Originally, "transported as a convict"; subsequently, "arrested."

12.801–2 (314:11). the bobby, 14 A – The A Division of the Dublin Metropolitan Police had its headquarters in Kevin Street Upper, just around the corner from Bride Street in south-central Dublin.

12.802 (314:12). shebeen – Anglicized Irish for shop; slang for a shop or pub that sells liquor illegally, that is, without a license or after hours.

12.802 (314:12). Bride street – In the Liberties, the run-down section in south-central Dublin.

12.803 (314:13). shawls – Dublin slang for fisherwomen; hence, prostitutes.

12.803 (314:13). bully – A protector and exploiter of prostitutes.

12.804 (314:14–15). Joseph Manuo – One possibility for this un-French name: *Manu* is Sanskrit for the progenitor of the human race or for any person regarded as the human archetype.

12.805–6 (314:16). Adam and Eve's – See 17.757–58n.

12.807 (314:18). smugging – Toying amorously in secret (Joseph Wright, *English Dialect Dictionary* [London, 1904], vol. 5, p. 5622).

12.810 (314:21). *testament* – With a pun on "fundament"; also part of a verbal game similar to teapot (see 15.457n).

12.812 (314:24). the chapel – In Irish usage, a *chapel* is a Catholic church, a *church* is Church of Ireland.

12.816 (314:28). patch up the pot – Slang for marrying the woman a man had made pregnant.

12.819 (314:32). *Slan leat* – Irish: literally, "safe with you"; good-bye.

12.823 (314:36). Who is the long fellow running for the mayoralty – That is, who is Long John Fanning, the subsheriff, supporting? The lord mayor of Dublin was elected annually by the members of the Dublin Corporation. The subsheriff, by virtue of his duties as election supervisor, had considerable power as a "mayor-maker."

12.825 (314:39). Nannan – Joseph Nannetti; see 7.75n.

12.827–28 (314:42). William Field, M.P. – (b. 1848), a Dublin victualler, a member of Parliament from Dublin, and president and chief spokesman of the Irish Cattle Traders and Stockowners Association.

12.829 (315:1). Hairy Iopas – The poet who sings during a feast (and drinking bout) in Dido's palace at the end of Book 1 of Virgil's *Aeneid:* "Long-haired Iopas, one taught by mighty Atlas, makes the hall ring with his golden lyre. He sings of the wandering moon and the sun's toils; whence sprang human kind and the brutes, whence rain and fire; of Arcturus, the rainy Hyades and the twin Bears; why wintry suns make such haste to dip themselves in ocean, or what delay stays the slowly passing nights" (lines 740–46).

12.832–33 (315:5). sending them all to the rightabout – Slang for dismissing or turning away rudely.

12.833–34 (315:6). sheepdip for scab – "Scab" is a highly contagious skin disease suffered by sheep. The cure is immersion in a "dip" made of a solution of lime and sulfur.

12.834 (315:6–7). a hoose drench for coughing calves – "Hoose" is a cattle disease of the lungs and bronchial tubes caused by the thread or hair lungworm; a "drench" is a large quantity of fluid medicine given at one time.

12.834–35 (315:7–8). the guaranteed remedy for timber tongue – "Timber tongue," also called "wooden tongue" or "lumpy jaw," is a cattle disease, actinomycosis, caused by a fungus that encourages abnormal or tumorous growth of cells; it is similar to noninfectious foot-and-mouth disease. There was no known remedy in 1904.

12.835 (315:8). a knacker's yard – A "knacker" is one who buys worn-out horses and slaughters them for their hooves and hides and sells the flesh for dog meat. The term was derogatory, since it was associated with the popular (and well-founded) suspicion that much of what was sold as hamburger and sausage meat was in reality horse meat.

12.836–37 (315:9–10). here's my head and my heels are coming – A popular expression suggesting ill-coordinated haste or a person whose intentions are better than his performance.

12.845 (315:20). he'd have a soft hand under a hen – That is, he'd be good at stealing eggs from under a setting hen (without disturbing the hen so that she clucked a warning).

Parody: 12.846–49 (315:21–25). Ga Ga Gara . . . Klook Klook Klook – Parodies the style of a child's primer.

12.851 (315:27). to ask about it – Namely, to ask about methods of combating the threatened epidemic of foot-and-mouth disease. One normal method was to quarantine all the cattle of an infected area and then slaughter and bury them all. Another method was to quarantine all cattle but to destroy only the diseased. The tim-

ing of this "epidemic" and the discussion in Parliament are, of course, fictional. See 2.321–22n.

12.854 (315:31). by the mailboat – See 1.83–84n.

12.858–59 (316:36–37). the commissioner of police . . . in the park – See 7.75n.

12.859 (315:38). ***The Sluagh na h-Eireann*** – Irish: "the Army of Ireland"; an active patriotic society that complained to Parliament through Nannetti, 16 June 1904, that it was not allowed by the commissioners of police to play Gaelic games in Phoenix Park. The complaint noted that polo (presumably an English and foreign sport) was allowed.

Parody: 12.860–79 (315:39–316:19). Mr Cowe Conacre . . . (The house rises. Cheers.) – Parodies the minutes of proceedings of the House of Commons.

12.860 (315:39). Mr Cowe Conacre (Multifarnham. Nat) – The Conacre System (*con*, Irish: "common") was one method of exploiting the land and the poor in nineteenth-century Ireland (before the land reforms of the late nineteenth and early twentieth centuries). Technically, it referred to the practice of a wealthier tenant farmer's renting small patches of land (a half or a quarter of an acre) for an exorbitant price to his poorer neighbors. The peasants used these small patches to grow potatoes as a food crop, since they often could not grow both food crops and cash crops to pay the rent on their own small holdings. The Conacre System came to mean the whole exploitative system of absentee landlordism and the hierarchy of middlemen, sometimes as many as six or eight, who profited by renting and then subletting land, each in turn. Multifarnham, a village seven and a half miles northwest of Mullingar, is in the heart of the cattle country of County Westmeath; "Nat" is short for the (Irish) Nationalist party. County Westmeath had two representatives in Parliament, but needless to say, neither was from the village of Multifarnham.

12.861 (315:40). Shillelagh – *Síol Éalaigh*, Irish: "the descendants of Ealach [a village in County Wicklow]"; in reality County Wicklow had two representatives in Parliament. Shillelagh is famous for its oak trees; hence the use of its name for the Irish cudgel.

12.862–64 (315:42–316:2). orders that these animals . . . pathological condition – The conventional technique of preventing the spread of foot-and-mouth disease was to slaughter all the cattle in an infected district, regardless of the condition of individual animals.

12.865 (316:3). Mr Allfours (Tamoshant. Con.) – In addition to the pun, "Allfours" suggests the Right Honorable Arthur James Balfour, afterwards Earl Balfour (1848–1930), a Scot, first lord of the Treasury, leader of the House of Commons, and Conservative prime minister in 1904. He was in the Conservative cabinet as chief secretary for Ireland (1887–91), and through his commitment to the policy of "coercion" (instant and severe police measures against any expression of Irish Nationalist sentiment), he earned among the Irish the nickname Bloody Balfour. When the English imposed an embargo on Irish cattle in 1912 during an epidemic of foot-and-mouth disease, Balfour had temporarily retired from public life. "Tamoshanter" is not a place but the name of a Scottish wool cap; "Con", short for Conservative, is appropriate not only with respect to Balfour but also because the Irish assumed that Scots were Protestant-Conservative. In addition, Tam o' Shanter is the hero and title of a poem by Robert Burns; the hero is a drunken farmer who inadvertently interrupts a witch coven. The witches pursue him but are thwarted because they cannot follow him when he crosses running water; one of the witches manages, however, to snatch the tail off his horse.

12.869 (316:8). *Mr Orelli O'Reilly (Montenotte. Nat) – Myles George O'Reilly ("the O'Reilly," b. 1830) of County Cork; Montenotte is a suburb of the city of Cork, though O'Reilly was not an M.P., but only a pillar of the "old order." "Oh really, O'Reilly?" is a slangy expression of skepticism.

12.874 (316:13). Mitchelstown telegram – In September 1887, one of Parnell's associates, John Dillon (1851–1927), attempted to make a speech at Mitchelstown in County Cork. A riot erupted when the police tried to force an official recorder through the crowd in order to gather evidence for the prosecution of Dillon under the Act of Coercion; three men were killed by rifle fire from the police barracks (see 9.133n). So solid was Conservative sentiment for coercion in Parliament that Balfour, then chief secretary for Ireland (12.865n) could answer angry opposition questions in the House of Commons merely by quoting the cursory police report (a tele-

gram). Gladstone subsequently used the slogan "Remember Mitchelstown" to rally the opposition.

12.874–75 (316:13–14). inspired the policy of gentlemen on the treasury bench – That is, has Balfour's commitment to the policy of coercion (violent police action) dictated a policy of economic suppression for Ireland (in this case an arbitrary embargo on Irish cattle)? In 1904 Balfour was first lord of the Treasury as well as prime minister.

12.876 (316:15). I must have notice of that question – The prime minister can refuse to answer a question in the House of Commons if he has not previously mentioned the subject and if he has not been given time to do his homework.

12.877 (316:16). Mr Staylewit (Buncombe. Ind) – Buncombe is a county in North Carolina; thanks to Felix Walker, a representative from that county in the Sixteenth Congress who felt bound to "make a speech for Buncombe," buncombe came to mean speechmaking or talk that is insincere or only for effect. "Ind" is short for Independent.

12.877 (316:16). Don't hesitate to shoot – See 9.133n.

12.880 (316:20–21). the man . . . that made the Gaelic sports revival – Michael Cusack; see 12.58n.

12.881 (316:21–22). The man that got away James Stephens – There is considerable evidence that Cusack was a Fenian, but there is no evidence that he was involved in Stephens's escape; the Fenian principals in that escape seem to have been John Devoy and Col. Thomas Kelley; see 3.241n.

12.881–82 (316:22–23). The champion of all Ireland . . . sixteen pound shot – The late-nineteenth-century record in Ireland was held by Denis Horgan: 46 feet 5½ inches. Cusack the Citizen, active from 1875 to 1885, never put the shot over 40 feet. In effect, Horgan was the great Irish athlete of his time; Cusack was the Irish spokesman for athletics.

12.884 (316:24). *Na bacleis* – Irish: "Don't bother about it."

12.889 (316:31). shoneen – See 12.680n.

12.890 (316:32). hurley – See 12.645n.

12.890 (316:32). putting the stone – Similar to putting the shot, except that expertise was established not merely by the greatest distance achieved with stones of the same weight, but by a series of distances achieved with stones of different weights. The Citizen's prowess with the shot and the stone mark him as Polyphemus, who breaks off a hilltop and heaves it after Odysseus's fleeing ship, almost sinking it (9:481ff.).

12.890 (316:33). racy of the soil – That is, characteristic of the people of a country (usually of Ireland).

12.891 (316:33). a nation once again – The title of a song by Thomas Osborne Davis (1814–45), an Irish poet and patriot. First verse: "When boyhood's fire was in my blood / I read of ancient freemen, / For Greece and Rome who bravely stood, / Three hundred men and three men, / And then I prayed I yet might see / Our fetters rent in twain, / And Ireland, long a province, be / A nation once again!"

Parody: 12.897–938 (316:40–318:5). A most interesting discussion . . . P. Fay, T. Quirke, etc., etc. – Parodies the minutes of a meeting written up as a disguised advertisement of a social or political organization (intended for insertion in the columns of a newspaper).

12.897–98 (316:41). *Brian O'Ciarnian's . . . Bretaine Bheag* – Irish: "Barney O'Kiernan's in Little Britain (i.e., Brittany) Street."

12.898–99 (316:42). *Sluagh na h-Eireann* – See 12.859n.

12.910 (317:14). Finn MacCool – (d. c. 284), Irish poet, warrior, and chieftain, the leader of the Fianna (from which the Fenians derived their name). He is a semilegendary figure, the central presence in the Ossian or Finn legends.

12.916–17 (317:21–22). Thomas Osborn Davis . . . *A nation once again* – See 12.891n. Davis's *Poems* (1846) were collected and edited by Charles Gavan Duffy, who praised them as "evergreen" in his introductory note.

12.919 (317:25). Caruso-Garibaldi – Enrico Caruso (1874–1921), the Italian dramatic tenor whose name was by 1910 a household word. He first attracted attention in Naples in 1896; after a series of tours, including London (1903), he

went to New York (1904), where he was destined to become the chief attraction of the Metropolitan Opera Company. For Garibaldi, see 8.461n.

12.927–28 (317:34–35). the very rev. William Delany, S. J., L. L. D. – A Jesuit educator whose career was described as an "epoch in the history of Irish Catholic higher education" because he upgraded both academic and athletic performance as rector of Tullabeg College (1872–83). From 1883 to 1909 he was rector and subsequently president of University College in Dublin. From 1909 to 1912 he was provincial of the Jesuit order in Ireland.

12.928 (317:35). the rt rev. Gerald Molloy, D. D. – (1834–1906), theologian and educator, rector of the Catholic University of Ireland in Dublin (1883–1906).

12.928–29 (317:35–36). the rev. P. J. Kavanagh, C. S. Sp. – Patrick Fidelis Kavanagh (1834–1916), an Irish priest, poet, and historian known for his ability as an orator and for his *History of the Rebellion of 1798*. *C. S. Sp:* Congregation of the Holy Spirit; but Father Kavanagh was in actuality an O. F. M., a member of the Order of Friars Minor (Franciscans).

12.929 (317:36). the rev. T. Waters, C. C. – The Reverend Thomas Waters, curate-in-charge (1904), St. John the Baptist Roman Catholic Church, 35 Newtown Avenue, Blackrock.

12.929 (317:36–37). the rev. John M. Ivers, P. P. – The Reverend J. Michael Ivers was not parish priest (1904) but curate-in-charge, St. Paul's Roman Catholic Church, Arran Quay, Dublin.

12.929–30 (317:37). the rev. P. J. Cleary, O. S. F. – The Very Reverend P. J. Cleary, Order of St. Francis, vicar of the Franciscan church popularly known as Adam and Eve's, Merchant's Quay, Dublin.

12.930 (317:37–38). the rev. L. J. Hickey, O. P. – The Very Reverend Louis J. Hickey, Order of Friars Preachers, provincial of St. Saviour's Dominican Priory, Dominick Street Lower, Dublin.

12.930–31 (317:38). the very rev. Fr. Nicholas, O. S. F. C. – Friar Nicholas, Order of St. Francis Capuchin, vicar of the Franciscan Capuchin Monastery, St. Mary of the Angels, Church Street, Dublin.

12.931 (317:39). the very rev. B. Gorman, O. D. C. – Bernard Gorman, Order of Carmelites Discalced (i.e., barefooted), provincial of Discalced Carmelites Friary in Clarendon Street, Dublin.

12.931–32 (317:39). the rev. T. Maher, S. J. – A member of the Community of the Jesuit Church of St. Francis Xavier (Father Conmee's church) in Upper Gardiner Street, Dublin.

12.932 (317:40). the very rev. James Murphy, S. J. – Provincial of the Jesuit Church of St. Francis Xavier.

12.932–33 (317:40). the rev. John Lavery, V. F. – Vicar Forane (a priest appointed by a bishop to exercise a limited jurisdiction in a particular town or parish). The Reverend Lavery was a member of the Fathers of the Congregation of the Mission (C.M.), St. Peter's Presbytery, Phibsborough (on the western outskirts of Dublin).

12.933 (317:41). the very rev. William Doherty, D. D. – Curate-in-charge, St. Mary's Procathedral of the Immaculate Conception, Marlborough Street, Dublin.

12.933 (317:41–42). the rev. Peter Fagan, O. M. – A Marist father (Fathers of the Society of Mary, usually S.M.), resident at the Catholic University School in Upper Leeson Street.

12.934 (317:42). the rev. T. B. Brangan, O. S. A. – Thomas Brangan, Order of St. Augustine, a member of the community of Augustinian Friars, Augustinian Friary Chapel of St. Augustine and St. John, John Street West, Dublin.

12.934 (317:42). the rev. J. Flavin, C. C. – St. Mary's Procathedral of the Immaculate Conception, Marlborough Street, Dublin.

12.934–35 (318:1). the rev. M. A. Hackett, C. C. – The Reverend Martin Hacket was parish priest, St. Margaret's Roman Catholic Church, Finglas (a parish and village four miles north of the center of Dublin).

12.935 (318:1). the rev. W. Hurley, C. C. – Walter Hurley, St. James's Roman Catholic Church, James Street, Dublin.

12.935–36 (318:1–2). the rt rev. Mgr. M'Manus, V. G. – Monsignor Myles M'Manus, vicar general, canon, and parish priest, St. Catherine's Roman Catholic Church, Meath Street, Dublin.

12.936 (318:2). the rev. B. R. Slattery, O. M. I. – No B. R. Slattery is listed in the *Irish Catholic Directory* for 1904 as a member of the Order of Mary Immaculate or otherwise; hence, this seems to be either a coinage or an in-joke. Shari and Bernard Benstock (*Who's He When He's at Home: A James Joyce Directory* [Urbana, Ill., 1980], p. 154) suggest "possibly Rev. J. D. Slattery of St. Saviour's, Dublin." Another possible ringer: Robert Vincent Slattery, F.R.C.S.I. (Fellow of the Royal College of Surgeons in Ireland), educated at Clongowes Wood College and Catholic University Medical School, Dublin; Assistant Surgeon, Richmond Lunatic Asylum, Dublin.

12.936 (318:3). the very rev. M. D. Scally, P. P. – Michael D. Scally, parish priest, St. Nicholas's Roman Catholic Church, Francis Street in Dublin.

12.936–37 (318:3). the rev. F. T. Purcell, O. P. – *Thom's* 1904 lists a Thomas F. Purcell, Order of Friars Preachers, as a member of the Community of St. Saviour's Dominican Priory in Dominick Street Lower, Dublin.

12.937 (318:4). the very rev. Timothy canon Gorman, P. P. – SS. Michael and John's Roman Catholic Church, Exchange Street, Dublin.

12.937–38 (318:4–5). the rev. J. Flanagan, C. C. – John Flanagan, C. C., St. Mary's Procathedral of the Immaculate Conception, Marlborough Street, Dublin.

12.938 (318:5). P. Fay – Of P. A. Fay & Sons, cattle salesmen, 36 Smithfield, Dublin.

12.938 (318:5). T. Quirke – Thomas G. Quirk, solicitor, 15 Frederick Street, Dublin; residence, Dalkey.

12.939 (318:7). Keogh-Bennett – See 10.1133–34n.

12.948 (318:16). and he swatting all the time – That is, Keogh was training as hard as he possibly could.

12.949 (318:17). The traitor's son – William Keogh, one of the Catholic Defence leaders in the 1850s, "honored, lauded by both lay and ecclesiastic sponsors" (and, ironically, "triumphantly contrasted with the base misleaders of Young Ireland of the decade before"), betrayed his supporters by accepting the solicitor-generalship of Ireland. Because of the vehemence of his protestations, Keogh was called "So-help-me-God Keogh." His name later became synonymous with betrayal and "rottenness" (Seumas MacManus, *The Story of the Irish Race* [New York, 1967], p. 611).

12.955 (318:23–24). Heenan and Sayers – See 10.831–32n.

12.956 (318:24–25). the father and mother of a beating – An Irish colloquialism for a severe beating; see P. W. Joyce, *English*, p. 198.

12.957 (318:25). kipper – A small person, a child.

12.958 (318:27). Queensberry rules – Namely: boxing with gloves; three-minute rounds (instead of rounds that ended only when there was a knockdown); no hugging or wrestling, etc. The rules, drawn up in 1865, were named for the English patron of boxing who encouraged their adoption, John Sholto Douglas, marquess of Queensberry (1844–1900).

Parody: 12.960–87 (318:29–319:19). It was a historic . . . mobbed him with delight – Parodies sports journalism.

12.972 (319:1). the bout – That is, the round.

12.976 (319:6). Eblanite – See 12.83n.

12.983 (319:15). Portobello – See 8.801–2n.

12.984 (319:16–17). Ole Pfotts Wettstein – A lawyer, Dr. Georg Wettstein, Norwegian vice-consul in Zurich, earned Joyce's enmity during a minor, but protracted litigation; see Ellmann, pp. 440, 452.

12.985 (319:17). Santry – A village and parish, three and a half miles north of Dublin center.

12.993 (319:25). the bright particular star – In Shakespeare's *All's Well that Ends Well*, Helena contemplates her love for Bertram, count of Rousillon, and their relative positions on the social scale: "'Twere all one / That I should love a bright particular star / And think to wed it, he is so above me" (I.i.96–98).

12.996 (319:28). says I to myself, says I – In Act I of Gilbert and Sullivan's *Iolanthe; or, The Peer and the Peri* (1882), the lord chancellor's song begins: "When I went to the bar as a very young man, / (Said I to myself, said I) / I'll work on a new and original plan / (Said I to myself, said I) / I'll never assume that a rogue or a thief / Is a gentleman worthy implicit belief, / Because his attorney has sent me a brief / (Said I to myself, said I)."

12.997–98 (319:30). the tootle on the flute – From the song "Phil the Fluter's Ball," by Percy French. Chorus: "With a tootle of the flute / And a twiddle of the fiddle—oh / Dancin' up the middle like a herrin' on the griddle— / Up! down! hands around! crossin' to the wall, / Oh, hadn't we the gaiety at Phil the Fluter's ball."

12.998–99 (319:30–32). Dirty Dan the dodger's . . . fight the Boers – The fictional Boylan's father, Daniel Boylan; a "dodger" is a shirker or malingerer; Island Bridge is an area south of the Liffey on the western outskirts of Dublin. The double-dealing in horses credited to him was a common way of exploiting the weaknesses of army procurement practices.

12.1000 (319:33). the poor and water rate – Two of the several overlapping taxes that collectively made up the "property taxes" in Dublin.

12.1002 (319:36). *Caddareesh – From the Irish *Cad arís:* "What, again?"

Parody: 12.1003–10 (319:37–320:3). Pride of Calpe's . . . line of Lambert – Parodies nineteenth-century reworkings of medieval romance.

12.1003 (319:37). Calpe's rocky mount – In Greek mythology, Calpe was one of the Pillars of Hercules, now the Rock of Gibraltar.

12.1005 (319:39). Alameda – In general, any large pleasure ground or park bordered with or in a grove of poplar trees. There is such a park in Gibraltar.

12.1023 (320:17). Stubb's – Stubb's *Weekly Gazette,* published by Stubb's Mercantile Offices, College Street, Dublin. Stubb's advertised itself as "a complete organization for the protection of Bankers, Merchants, Traders, and others against risk and fraud in their various commercial transactions." Stubb's offered a debt-recovery service, and its *Gazette* included "a weekly supplement giving lists of Creditors" (i.e., very poor credit risks) (*Thom's* 1904, adv. p. 45).

12.1024 (320:17). flash toffs – Slang for ostentatiously showy would-be gentlemen.

12.1026 (320:20). Cummins of Francis street – M. Cummins, pawnbroker, had several branches in Dublin, including one in a slum area at 125 Francis Street in south-central Dublin.

12.1028 (320:22). pop – Slang for hock or pawn.

12.1029 (320:23–24). come home by weeping cross – Penances were done under "weeping cross"; thus, to regret a course of conduct.

12.1033 (320:28). right go wrong – Immediately, without hesitating to consider the consequences.

12.1039 (320:34). so help you Jimmy Johnson – After the Reverend James Johnson (fl. 1870–1900), a Scots Presbyterian who styled himself "the apostle of Truth" and produced a series of guides for Christian living: *Learning to Float; or, Saved through Faith* (Stirling, Scotland, 1890); *Learning to Fly; or, The Assurance of Faith* (Stirling, 1890); *Learning to Run in the Way of Holiness* (Stirling, 1890); *Learning to Walk in the Paths of Righteousness* (Stirling, 1890).

12.1041–42 (320:37–38). Whatever statement . . . evidence against you – The formula an arresting or investigating officer uses to remind a suspect of his legal rights.

12.1043 (320:40). *compos mentis* – Legal Latin: "sane in mind."

12.1052–53 (321:9). a half and half – Neither man nor woman.

12.1058 (321:14). A pishogue – Anglicized Irish: "charm or spell"; hence, one who is bewitched.

12.1064 (321:20–21). bringing down the rain – That is, it would make the heavens weep to see him.

12.1064 (321:21). cockahoop – Stuck up, nose in the air; after the practice of removing the cock (spigot) from a barrel and placing it on the hoop (top) in order to drain the barrel.

12.1065 (321:22). pewopener – One who directs parishioners to their seats in church; an usher.

12.1066 (321:23–24). Smashall Sweeney's moustaches – Sweeney was a pantomime figure who sported handlebar moustaches and played the comic Irishman as bull in a china shop.

12.1066–67 (321:24). signior Brini – Breen's father's cousin's name Italianized.

12.1067 (321:24). Summerhill – Continues Great Britain (now Parnell) Street to the east-northeast into a district of run-down houses and tenements.

12.1067 (321:25). *papal Zouave to the Holy Father – Early in 1860 a French general in exile, C. L. L. J. de Lamoricière (1806–65), was appointed commander of the papal troops by Pius IX. He recruited devout young Catholics as papal Zouaves to militarily restore the Pope's temporal power. However, Lamoricière's forces were defeated, and he surrendered in September 1860 and retired to France. The Zouaves continued for another decade to try, without much success, to help the pope resist the Italian occupation of Rome. The papal Zouaves affected flashy costumes and swaggering behavior after the French-recruited native Algerian infantry called Zouaves (1830–39).

12.1068 (321:26). Moss street – In 1904, a street of tenements and ruins just south of the Liffey in east-central Dublin.

12.1069 (321:26–27). two pair back and passages – That is, two rooms at the back (of a tenement); "passages" suggests that the rooms opened on a small court or airshaft.

12.1072 (321:31–32). Sadgrove v. Hole – Hole was the manager of a London company that wanted to make additions to its buildings. He hired an architect who in turn hired Sadgrove, a "quantities surveyor," to determine the costs of building; Sadgrove sent his estimates to seven builders. When Hole heard what the figures were, he thought them incorrect and sent postcards to two of the builders informing them that the "quantities were entirely wrong." Sadgrove's name was not mentioned in the postcards, but he brought an action, charging that the cards defamed him as a surveyor. The case turned on whether the cards were "publication" or "privileged communication" (a communication which by definition is not subject to charges of slander or libel). The trial judge ruled that the communication was not privileged, and the jury found for Sadgrove. On appeal, however, the judgment was reversed. The judges held that the communication to the builders *was* privileged since the builders had a vital interest in the communication. They also held that the postcards did not constitute "publication" even though the statements were "defamatory" because Sadgrove's name was not mentioned; therefore, no one except the "privileged" builders would be aware that the statements applied to Sadgrove. The judges also held that there was no malice on Hole's part (if malice could be proved, then the defamatory statements would constitute libel even if not "published") (*The Law Reports: King's Bench Division*, 2 K.B. 1 [1901]).

12.1074 (321:33). Six and eightpence, please – Eric Partridge cites this sum as "The usual Fee given to carry back the Body of the Executed Malefactor to give it Christian Burial" (from the seventeenth century) and, from the mid–eighteenth century, "A solicitor or attorney . . . because this was the usual fee" (*A Dictionary of Slang and Unconventional English* [London, 1937], p. 773).

12.1084–93 (322:3–13). that Canada swindle case . . . stuck for two quid – See 7.383n.

12.1086 (322:5). the bottlenosed fraternity – An anti-Semitic expression.

12.1088–89 (322:8–9). Do you see any green in the white of my eye? – That is, Do you regard me as gullible?

12.1089 (322:9). barney – Slang for foolery, humbug, cheat.

12.1090 (322:10). skivvies – See 1.138n.

12.1090 (322:10). badhachs – Anglicized Irish: "louts, churls, bumpkins."

12.1090 (322:10). county Meath – The county just north of County Dublin.

12.1095 (322:15). Recorder – Sir Frederick Falkiner; see 7.698–99n. The case was not heard in Falkiner's court but in the Southern Divisional Police Court before Earnest Godwin Swifte, divisional police magistrate.

12.1100 (322:21). Reuben J – Reuben J. Dodd.

12.1102 (322:23–24). Butt bridge – See 7.642n.

Parody:12.1111–40 (322:34–323:28). And whereas on the sixteenth . . . was a malefactor – Combines parodies of trial records and "high-classical" Irish legend.

12.1111 (322:34–35). the month of the oxeyed goddess – "Ox-eyed goddess" is a Homeric epithet for Juno; therefore, June.

12.1112 (322:35–36). the feast day of the Holy and Undivided Trinity – Sunday, 29 May 1904.

12.1113 (322:36–37). the virgin moon . . . first quarter – See 8.245n.

12.1115 (322:39). master Courtenay – Col. Arthur H. Courtenay (b. 1852), soldier and barrister, master of the High Court of Justice in Ireland, King's Bench Division, in 1904.

12.1116 (322:40). master Justice Andrews – William Drennan Andrews (1832–1924), judge of the Probate and Matrimonial Bench of the King's Bench Division in 1904.

12.1119 (323:2). Jacob Halliday – Grocer, tea, wine, and spirit merchant, 38A Main Street in Blackrock.

12.1120 (323:3). Livingstone – Apart from the context, identity and significance unknown.

12.1121 (323:4). the solemn court of Green street – See 12.64–65n.

12.1122–23 (323:6). the law of the brehons – The legal system of ancient Ireland; "brehons" were judges or lawyers.

12.1124–25 (323:9). the high sinhedrim – Or sanhedrin, the ancient Jewish high court of justice and supreme council in Jerusalem.

12.1125 (323:9). the twelve tribes of Iar – After the twelve tribes of Israel and the twelve persons on a jury. *Iar* means west or remote; hence, Ireland. Iar was also one of the three sons of Mileadh and is regarded as the legendary Milesian ancestor of the royal clans of Ireland. The "tribes" listed below suggest individual figures from Irish history and legend, but many of the names are common enough to be tribal.

12.1126 (323:10). Patrick – Among the host of Irish Patricks there is always St. Patrick, one of the three patron saints of Ireland.

12.1126 (323:10). Hugh – One of the many Hughs in Irish legend was Hugh MacAnimire, a king (572–98) who summoned the first national assembly after the decline of Tara.

12.1126 (323:11). Owen – Or Eoghan: one was a second-century king of Munster who was defeated by Conn of the Hundred Battles; another was an Irish-born king of Scotland who invaded Ireland in the fourth century; and there was also a St. Eoghan (d. 618).

12.1127 (323:11). Conn – There were several, but the principal one was Conn of the Hundred Battles; see 12.176–77n.

12.1127 (323:12). Oscar – The son of Oisin and in legend one of the noblest of the third-century Fianna. He is the hero of the love story of Oscar and Aideen.

12.1127 (323:12). Fergus – The most famous of the Ferguses was Fergus Mac Roi, a legendary hero-king who became a druid poet and who was Cuchulin's "friend and master" (see 12.176n). It was Fergus who mistakenly led the legendary Deirdre to her death; see Yeats's play *Deirdre* (1907). See also 1.239–41n.

12.1128 (323:12). Finn – See 12.910n.

12.1128 (323:13). Dermot – See 2.393–94n.

12.1128 (323:13). Cormac – See 8.663–66n.

12.1129 (323:14). Kevin – St. Kevin of Glendalough (d. 618), one of the most famous of the Irish missionary saints.

12.1129 (323:14). Caolte – Caolte Mac Ronain, a legendary warrior-poet of the Fianna who lived to be over three hundred years old and who, at the end of his life, held a mystical dialogue with St. Patrick.

12.1129 (323:15). Ossian – Or Oisin, son of the legendary hero Finn MacCool, was the great poet of the Fianna. For Ossian's meeting with St. Patrick, see 9.578n.

12.1139 (323:26–27). ne bail ne mainprise – Middle English legal phrase for the refusal to grant bail; "mainprise" describes an individual who accepts the responsibility for a released prisoner's appearance in court.

12.1146 (323:34–35). do the devil – In legal slang, a "devil" is an unpaid junior counsel who helps to prepare a case; hence, to "do the devil" is to do hack work.

12.1151 (323:40). no more strangers in our house – See 9.36–37n and 7.87n.

12.1157 (324:4–5). the adultress and her paramour – Devorgilla and Dermot MacMurrough; see 2.393–94n.

12.1157–58 (324:5). the Saxon robbers – The phrase has the proper Celtic flourish (see 12.1296–98n), but the robbers were the Anglo-Norman overlords of an England they had conquered a hundred years before by defeating the Saxons at Hastings in 1066.

12.1159 (324:6). Decree *nisi* – In law, a decree that will take permanent effect at a specified time unless cause is shown why it should not or unless it is changed by further court proceedings.

12.1165 (324:13–14). the *Police Gazette* – The *National Police Gazette,* a New York weekly newspaper founded in 1846. Its heyday as the workingman's weekly ration of cheesecake, muckraking, high-society scandal, and sports (particularly boxing) began in 1879 when the paper came under the control of an Irish immigrant, Richard Kyle Fox (d. 1922). Brutal stories of the sort Alf Bergan reads (12.1321ff. [328.27ff.]) were typical of the paper's coverage. The *Gazette* is generally regarded as an important precursor of yellow journalism and the daily tabloid press in the 1890s.

12.1170–71 (324:18–20). Norman W. Tupper . . . officer Taylor – Apart from the context, the identity and significance of Mr. and Mrs. Tupper and Officer Taylor are unknown. For "Tupper" see "tup," 11.706–7n.

12.1172 (324:21). *fancyman – A sweetheart or a man who lives on the income of a prostitute.

12.1173 (324:21). tickles – Slang for erogenous zones.

12.1174 (324:23). the trick of the loop – A carnival game in which contestants try to win prizes by pitching small wooden hoops at a group of upright stakes.

12.1175 (324:24). *jakers, Jenny – Dodging the curse *Jesus, Jenny;* "jake" or "jakers" is also slang for "everything is all right, in order, perfect."

12.1176 (324:25). There's hair – Zack Bowen (*Musical Allusions in the Works of James Joyce* [Albany, N.Y., 1974], p. 220) cites this as "a popular music hall song" in which the singer's hair is "admired by girl friends, the Prince of Wales, and finally by an old orangutan in the zoo, each remarking 'there's hair!' "

12.1181 (324:30). tinkers – Literally, "tinsmiths," but "tinker" is also slang for Gypsy because tinkers, like Gypsies, were notorious for indigence, for cunning and thievery, and for a shiftless, nomadic way of life.

Parody: 12.1183–89 (324:32–40). O'Nolan, clad in . . . of the seadivided Gael – Continues the parody of medieval romance and "high-classical" Irish legendry.

12.1186 (324:36). the tholsel – See 10.930–31n.

12.1189 (324:39–40). the seadivided Gael – Since the Gaels (or Celts) were supposed to have invaded Ireland, Scotland, Wales, Brittany, and Cornwall from northern Spain, they were "seadivided." The Celtic or Gaelic languages as a group include, in addition to Irish, Welsh, Breton (Armoric), Scots, Cornish, and Manx.

12.1191 (324:42). Sassenachs – Irish: "Saxons."

12.1192 (325:1). doing the toff – Acting or speaking in a manner associated with fashionable and sophisticated gentlemen.

12.1193–94 (325:2–3). the Nelson policy . . . to the telescope – The English Admiral Horatio, Viscount Nelson (1758–1805), lost the sight of his right eye during the invasion of Corsica (1793). On 2 April 1801 an English fleet under Admiral Sir Hyde Parker attacked the Danish fleet at Copenhagen; early in the day Nelson, a vice-admiral in the fleet, was ordered to withdraw. Robert Southey, in his *Life of Nelson* (London, 1813), chapter 7, records the story of Nelson's refusal: "Nelson said, 'I have only one eye—I have a right to be blind sometimes':—and then, putting the glass to his blind eye . . . he exclaimed, 'I really do not see the signal!' " Nelson's insubordination led to a brilliant naval victory.

12.1194–95 (325:3–4). drawing up a bill of attainder to impeach a nation – One of the original policies of Arthur Griffith's Sinn Fein was to publish such a bill in order to impeach England in the court of "world opinion."

12.1198 (325:9). thicklugged – Thick-eared.

12.1205 (325:16–17). ***cabinet d'aisance*** – French: "water closet."

12.1207 (325:19). Full many a flower is born to blush unseen – From Thomas Gray's (1716–71) "Elegy Written in a Country Churchyard" (1742–50, 1751): "Full many a gem of purest ray serene / The dark unfathom'd caves of ocean bear; / Full many a flower is born to blush unseen, / And waste its sweetness on the desert air" (lines 53–56).

12.1209 (325:21). ***Conspuez les anglais! Perfide Albion!*** – French: "Scorn the English! Perfidious England!" The latter phrase has been attributed to many irritated Frenchmen, including Napoleon on the occasion of his exile to St. Helena.

Parody: 12.1210–14 (325:22–26). He said and then . . . the deathless gods – Continues the parody of medieval romance and "high-classical" Irish legendry.

12.1211 (325:23). medher – Irish for a quadrangular one-piece wooden cup.

12.1211–12 (325:24). ***Lamh Dearg Abu*** – Irish: "Red Hand to Victory." The Red Hand is the heraldic symbol of Ulster and the O'Neills; it is also the symbol on the label of Allsop's bottled ale.

12.1213 (325:25). rulers of the waves – An allusion to England's preoccupation with and boast of its naval supremacy in the nineteenth and early twentieth centuries. See 1.574n and 12.1329n.

12.1213–14 (325:25–26). who sit on thrones of alabaster silent as the deathless gods – Source unknown.

12.1216 (325:28). a tanner – Slang for a sixpence.

12.1217 (325:29). Gold cup – See 5.532n.

12.1219–20 (325:32). And the rest nowhere – Fritz Senn quotes the *Annals of Sporting* 2:271; "Captain Dennis Kelly at Epsom, May 3, 1769, after his horse had outdistanced the field: 'Eclipse first, the rest nowhere'" (*JJQ* 19, no. 2 [1982]: 166). Eclipse's reputation as an unbeatable horse (1769–70) led to the establishment of the Eclipse Stakes in 1884; see 15.2944–45n.

12.1221 (325:33). Bass's mare – Sceptre, a colt (not a mare) finished third behind Throwaway and Zinfandel; William Arthur Hamar Bass (b. 1879), English sportsman.

12.1225 (325:37). Lord Howard de Walden's – Thomas Evelyn Eelis (b. 1880), the eighth baron, divided his time between the army and horse racing.

12.1227 (325:39). takes the biscuit – Proverbial since 1610, well before "it takes the cake" (Eric Partridge, *A Dictionary of Slang and Unconventional English* [London, 1937], p. 1453).

12.1227–28 (325:40). Frailty, thy name is Sceptre – after Hamlet's line about his mother's inconstancy: "Frailty, thy name is woman!" (I.ii.146).

12.1230 (325:42). on the nod – On credit or for nothing.

12.1231 (326:1–2). *Old Mother Hubbard went to the cupboard – The first line of "Old Mother Hubbard," a fourteen-stanza nursery rhyme recorded or composed (c. 1804) by Sarah Catherine Martin (1768–1826); the first stanza continues: "Went to the cupboard, / To fetch her poor dog a bone; / But when she came there / The cupboard was bare / And so the poor dog had none."

12.1233 (326:4). pecker – Slang for courage, spirit.

12.1234 (326:5). dog – Slang for an inferior or broken-down racehorse.

12.1237–38 (326:8–9). the mote in others' . . . beam in their own – In Matthew 7:3, as Jesus brings the Sermon on the Mount to a close, he says, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

12.1239 (326:10). ***Raimeis*** – Irish: literally, "romance"; figuratively, "nonsense." It was made into a household word for cant by D. P. Moran in *The Leader* (Dublin, established

1900), a weekly newspaper dedicated to fighting pretense and humbug, which, from Moran's point of view, were everywhere on the Irish scene. See F. S. L. Lyons, *Culture and Anarchy in Ireland 1890–1939* (Oxford, 1979), pp. 58ff.

12.1240–41 (326:12–13). our missing twenty millions . . . instead of four – The most dramatic reduction in the population of Ireland occurred during the Great Famine of the 1840s as the result of starvation, disease, and emigration. The population of Ireland in 1841 was 8,196,000; by 1851 it had fallen to 6,466,000; and it continued to decline through the rest of the century until the population in 1901 was 4,459,000. If, however, population had continued to grow as it had in the two decades 1821 (6,800,000) to 1841 (8,196,000), the population at the end of the century would have been approximately 18,000,000. The U.S. census in 1900 estimated that approximately 4,000,000 Irish had immigrated to the United States in the course of the nineteenth century.

12.1241 (326:13). our lost tribes – In Jewish tradition, the ten tribes of Israel lost or dispersed in the course of the Assyrian conquests of Israel in the eighth century B.C. and again in the sixth century B.C. The Assyrians followed the policy of deporting the principal inhabitants of conquered districts, thus producing the "Babylonian captivity" of the Jews. The loss of ten of the original twelve tribes was regarded as Jehovah's punishment of his "chosen people" (Israel) because they were disobedient to his will.

12.1242–43 (326:14–15). our wool that was . . . time of Juvenal – The Roman poet and satirist Juvenal (c. 60–c. 140 A.D.). The Citizen's remark is something of an overstatement; there is little hard evidence about trade between Ireland and Rome, though historians assume that after the Roman conquest of England "there must have been" a significant increase of commerce, and Tacitus (c. 55–120 A.D.) in 100 A.D. remarks that Irish harbors "through commerce and merchants" were better known than English harbors. Trade and manufacturing in wool appear to have been of some importance in ancient Ireland, but the continental reputation of Irish woolens was not established until the sixteenth century; and from that time on, the English imposed a series of taxes and restrictions in the interest of preventing Irish competition with the English wool trade.

12.1243–44 (326:15–16). our flax and . . . looms of Antrim – Antrim, a county in northeastern Ireland, was the heart of the flax-growing, linen-weaving industry in Ulster as early as the mid–sixteenth century. Linen appears to have been the only Irish manufacture that the English encouraged, but even that encouragement was ambiguous, alternating with measures (as early as the 1690s) designed to suppress the Irish linen industry in favor of its English competition. The linen industry survived, however, to emerge as the most important Irish industry through the eighteenth century.

12.1244 (326:16). Limerick lace – Limerick, the capital of County Limerick, 120 miles west-southwest of Dublin, was famous for its handmade lace in the late seventeenth and the eighteenth centuries. The industry declined in the course of the nineteenth century, largely as a result of competition from machine-made lace.

12.1244–45 (326:17). our white flint glass down there by Ballybough – Ballybough, a small village two miles north of central Dublin (by 1900 absorbed into Fairview). Some pieces of glass, identified as pre-Norman and therefore associated with ancient Ireland, were found in caves near the village. The most famous glass factory in Ireland was at Waterford; it flourished from the 1690s until 1745, when it was suppressed, and then again briefly in the last quarter of the eighteenth century.

12.1245–46 (326:17–18). our Huguenot poplin that we have since Jacquard de Lyon – The manufacture of poplin was introduced into Dublin by Huguenot refugees in 1693. Joseph Marie Jacquard of Lyons (1752–1834) was the inventor of the Jacquard loom (c. 1801). The loom (not exclusively for poplin) made it possible to produce patterns of considerable complexity with a single, unvarying action on the weaver's part. The introduction of the Jacquard loom did increase the productivity of Dublin's poplin industry, but that industry was already firmly established.

12.1246 (326:19). our woven silk – Although silk culture was repeatedly attempted in Ireland with little success, the manufacture of silk (woven silk), introduced by Huguenot immigrants after 1685, enjoyed considerable prosperity until it died out in the first half of the nineteenth century (thanks to the technological advantage achieved by English and continental

manufacturers during the Industrial Revolution).

12.1246 (326:19). our Foxford tweeds – Foxford is a village in County Mayo (in northwestern Ireland). A small but thriving handwoven tweed industry was established there in the course of the nineteenth century under the sponsorship of a local convent.

12.1246–47 (326:19–20). ivory raised point from the Carmelite convent in New Ross – New Ross is a village on the Barrow River in County Wexford; it was supposed to have taken its origins as the site of an ancient sixth-century monastery. P. W. Joyce (*The Story of Ancient Irish Civilization* [Dublin, 1907], p. 142) remarks on the painstaking and beautiful needlepoint work in ancient Ireland. The Carmelites at New Ross preserved some examples of ancient needlepoint and imitated them in a small but famous industry.

12.1248–50 (326:21–24). the Greek merchants that . . . the fair of Carmen – The ancient Irish fair of Carmen was held once every three years at Wexford. P. W. Joyce (*A Smaller Social History of Ireland* [London, 1906], pp. 494–95) asserts that Ireland was known to Phoenician merchants and through them to the Greeks, and he describes the "three principal markets" of the fair of Carmen "one of which was 'a market of foreigners selling articles of gold and silver . . . gold ornaments and noble clothes.'" Tyrian purple was the traditional dye of Greek "noble clothes."

Gibraltar, one of the Pillars of Hercules, was captured from the Spanish in 1704 by a combined Dutch and British force, whereupon the British admiral "unscrupulously," or "cleverly," depending on the sympathies of the historian, seized it for the British Crown.

12.1251 (326:24). Tacitus – The Roman historian and orator, who does briefly mention Ireland in his life of *Agricola*, section 24, where he describes the passage of a ship around the island and observes that there was little difference between the religious practices of England and Ireland.

12.1251 (326:24). Ptolemy – (fl. 139–161 A.D.), an Alexandrian Greek astronomer and geographer. P. W. Joyce (*A Smaller Social History of Ireland* [London, 1906], p. 494) remarks that Ptolemy "is known to have derived his information from Phoenician authorities, and has given a description of Ireland much more accurate than that which he has left us of Great Britain."

12.1251 (326:25). even Giraldus Cambrensis – Girald de Barri (c. 1146–c. 1220), a Welsh ecclesiast and chronicler, wrote two works on Ireland, *Topographia Hibernica* and *Expugnatio Hibernica*. Both works establish Giraldus as an apologist for the Anglo-Norman Conquest (at the expense of the Irish), though the first is somewhat the more factual account. Giraldus puts considerable emphasis on Irish import (not export) of wine, since that helped to establish his moral case against the Irish. See 10.1083–84n.

12.1252 (326:25). Connemara marble – Marble from this area on the west coast of Ireland was in considerable demand not as a building stone but as a variegated material from which small ornamental articles were made.

12.1252 (326:26). silver from Tipperary – Silver, zinc, and lead mines in this county in central Ireland enjoyed great productivity from the late seventeenth until the nineteenth century, when they began to suffer as a result of world competition.

12.1253 (326:27). hobbies – Strong, active middle-sized horses, said to have originated in Ireland.

12.1253–54 (326:27–28). King Philip of Spain . . . fish in our waters – In 1553 Philip II of Spain entered into a twenty-one-year agreement for the right to fish Irish coastal waters; a fee of £1,000 per year was to be paid into the Irish Treasury.

12.1255 (326:29). yellowjohns – A translation of the Irish epithet, "*Seán Buidhe*": "filthy John [Bull]"; in other words, filthy English.

12.1256–57 (326:30–32). the beds of the Barrow . . . marsh and bog – The Shannon (214 miles long) and the Barrow (100 miles long) rivers in the central lowlands of Ireland both flow through extensive bogs and marshes. In the latter half of the nineteenth century there was considerable public discussion of engineering projects designed to deepen the two rivers in order to drain the marshland and to develop peat bogs. Ironically, one of the principal private investors (and losers) in these schemes was Lord

Balfour (see 12.865n), but there was little progress made before World War I.

12.1258–60 (326:33–36). As treeless as Portugal . . . conifer family are going fast – The Irish Nationalist press consistently blamed English land policies for the deforestation of Ireland (by 1904 only a little more than one percent of Ireland was woodland). Demands for a reforestation program were a minor but significant part of Irish agitation for land reform. Helgoland (or Heligoland) is a pair of rocky, and in 1904 heavily fortified, German islands in the North Sea.

12.1260–61 (326:36–37). a report of Lord Castletown's – The Right Honourable Lord Castletown of Upper Ossory sat on an official committee of the Department of Agriculture and Technical Instruction for Ireland, appointed on 29 August 1907 and charged with inquiring into "the improvement of forestry in Ireland." Its report, presented to Parliament and simultaneously published in Dublin on 6 April 1908, reviews the destructive effects of the Land Purchase Acts (1882ff.) on Irish forests and submits statistical data to support its claim that the forests were being exhausted because the acts made no provision for replanting. The report goes on to demonstrate a decline in several Irish industries that had been occasioned by the denudation and argues at length, with specific recommendations, for "a national scheme of afforestation."

12.1262 (326:38). the giant ash of Galway – Unknown, but there are records of a number of giant ash trees in various parts of Ireland, trees apparently once associated with the inauguration places of local kings. According to P. W. Joyce (*A Social History of Ancient Ireland* [London, 1913], vol. 2, pp. 286–87), the ash was one of the seven "Chieftain Trees"; to desecrate such a sacred tree was "the crowning insult which could be inflicted on an enemy" (A. T. Lucas, "The Sacred Trees of Ireland," *Cork Historical and Archeological Society Journal* 68 [1963]: 25).

12.1262–63 (326:39–40). the chieftain elm of Kildare . . . acre of foliage – The elm was a "Common," not a "Chieftain," tree (see preceding note), and the name Kildare derives from the Irish *Cill-dair,* "the church of the oak." The oak was a "Chieftain" tree; the one in question was not renowned for the chieftain associated with it but for St. Brigid (see 12.1705n), a chieftain's daughter and one of the three patron saints of Ireland, who had her cell under the oak and who founded a religious community there. According to A. T. Lucas, several elms figure in the legends of Irish saints (including St. Patrick), but not at Kildare.

12.1264 (326:41). the fair hills of Eire, O – From a song, "The Fair Hills of Eiré, O," translated by James Clarence Mangan from the Irish of Donogh Mac Con-Mara (1738–1814). The poem begins, "Take a blessing from my heart to the land of my birth, / And the fair hills of Eiré, O! [Lines 13–14:] Her woods are tall and straight, grove rising over grove; / Trees flourish, in her glens below and on her heights above."

Parody: 12.1266–95 (327:1–36). The fashionable international world . . . in the Black Forest – Parodies newspaper accounts of important social events, in this case a high-fashion wedding. The parody also owes a debt of allusion to the catalogue of trees in Spenser's *The Faerie Queene,* a catalogue that has, in its turn, literary forebears in Chaucer's *Parliament of Fowls* (lines 176–82) and in Ovid's *Metamorphoses* (10:90–105). In Book 1, canto 1 of *The Faerie Queene,* Redcrosse (the ideal Christian knight) and Una (Truth, true faith) are threatened by a storm and take refuge in a forest: "Much can [did] they prayse the trees so straight and hy, / The sayling [for shipbuilding] Pine, the Cedar proud and tall, / The vine-prop Elme, the Poplar never dry, / The builder Oake, sole king of forrests all, / The Aspine good for staves, the Cypresse funerall. // The Laurell, meed [reward] of mightie Conquerours / And Poets sage, the Firre that weepeth still, / The Willow worne of forlorne Paramours, / The Eugh [yew] obedient to the benders will, / The Birch for shaftes, the Sallow for the mill, / The Mirrhe sweete bleeding in the bitter wound, / The warlike Beech, the Ash for nothing ill, / The fruitfull Olive, and the Platane [plane tree] round, / The carver Holme [holly], the Maple seldom inward sound" (stanzas 8 and 9).

At first the forest seems a realm of "delight" to Redcrosse and Una, but it is, as Una warns, an ambiguous realm that turns out to be the habitation of the Dragon-Error, who threatens to "strangle" Redcrosse and suffocate him with her vomit, "poyson horrible and blacke" (of false doctrine), before he overcomes her.

12.1267 (327:2–3). the chevalier Jean Wyse Neaulan – Nolan's name with a French accent, to fit the chivalric-romance allusions to Spenser

as well as the allusions to Bellini's *Norma;* see 12.1277–78n.

12.1268 (327:3). the Irish National Foresters – A fraternal organization and benevolent society, avowedly nonpolitical and nonsectarian, but Catholic and Nationalist in practice. Its motto was "Unity, Nationality, and Benevolence." In 1904 Joseph Hutchinson (see 10.1010n) was general secretary of the Foresters; the organization had executive council offices at 9 Merchant's Quay and two branch halls in Dublin.

12.1268–69 (327:4). Miss Fir Conifer of Pine Valley – In the language of flowers, pine stands for philosophy.

12.1269 (327:4). Lady Sylvester Elmshade – Elmshade signifies dignity.

12.1269 (327:5). Mrs Barbara Lovebirch – Any relation to James Lovebirch (see 10.601–2n)? In the language of flowers, birch stands for meekness.

12.1269 (327:5). Mrs Poll Ash – A polled ash is a tree that has been cut back to promote a dense head, or "poll," of foliage. Ash signifies grandeur in the language of flowers; see 1.528n.

12.1270 (327:5). Mrs Holly Hazeleyes – Holly corresponds to foresight, hazel to reconciliation.

12.1270 (327:6). Miss Daphne Bays – A "bay" is a crown or wreath of laurel, signifying reward of merit. Daphne, when pursued by Apollo, prayed for aid and was metamorphosed into a laurel tree, which became Apollo's favorite tree.

12.1270 (327:6). Miss Dorothy Canebrake – Significance unknown.

12.1270–71 (327:6–7). Mrs Clyde Twelvetrees – See 6.219n.

12.1271 (327:7). Mrs Rowan Greene – The rowan (quicken or mountain ash) stands for prudence in the language of flowers; in Irish superstition it is regarded as a charm against the fairies and their pranks. It also is celebrated in Irish tradition as the first green of spring.

12.1271 (327:7). Mrs Helen Vinegadding – Helen of Troy did gad about, but her waywardness was inspired by Aphrodite (as she says in *The Odyssey,* Book 4) rather than by Dionysus, god of wine; however, she does drug the wine she serves in Menelaus's court with "mild magic of forgetfulness" (4:221; Fitzgerald, p. 71). And as Fritz Senn points out, in Milton's "Lycidas" the pastoral landscape, "With wild Thyme and the gadding Vine o'ergrown" (line 40), mourns Lycidas's death (*JJQ* 19, no. 2 [1982]: 168).

12.1271–72 (327:8). Miss Virginia Creeper – Virginia creeper or woodbine means everchanging in the language of flowers.

12.1272 (327:8). Miss Gladys Beech – "Glady" is rare for resembling a glade, and beech signifies prosperity in the language of flowers. There must also be some allusion to the way Sylvia Beach gladdened the scene as the good angel who presided over publication of *Ulysses;* see 9.729n.

12.1272 (327:8). Miss Olive Garth – The olive signifies peace; "garth" is dialect English for a small yard or enclosure, or for a weir for catching fish.

12.1272–73 (327:9). Miss Blanche Maple – White maple is highly prized as a wood for furniture; maple stands for reserve in the language of flowers.

12.1273 (327:9). Mrs Maud Mahogany – Significance unknown.

12.1273 (327:9–10). Miss Myra Myrtle – Myrtle symbolizes love.

12.1273–74 (327:10). Miss Priscilla Elderflower – Elder signifies zealousness.

12.1274 (327:10). Miss Bee Honeysuckle – Recalls the music-hall song "The Honeysuckle and the Bee" (1901), by Albert H. Fitz and William H. Penn. Chorus: "You are my honey, honey suckle, I am the bee, / I'd like to sip the honeysweet from those lips, you see; / I love you dearly, dearly, and I want you to love me. / You are my honey, honey suckle, I am the bee." In the language of flowers, honeysuckle stands for bonds of love, sweetness of disposition.

12.1274 (327:10–11). Miss Grace Poplar – See "the Poplar never dry" (never spiritually thirsty?) in the passage from Spenser quoted under Parody: 12.1266–95n above.

12.1274–75 (327:11). Miss O Mimosa San – A geisha, one of the central figures in the light

opera *The Geisha;* see 6.355–57n. In the language of flowers, mimosa signifies sensitiveness.

12.1275 (327:11). Miss Rachel Cedarfrond – A cedarleaf means "I live for thee."

12.1275 (327:12). the Misses Lilian and Viola Lilac – Lilian, after lily, for pure, white, delicate; Viola, after violet, for faithfulness, modesty; lilac for youthful innocence. Violet or purple lilac represents the first emotions of love.

12.1275–76 (327:12). Miss Timidity Aspenall – Aspen stands for lamentation and is associated with quaking, shivering.

12.1276 (327:13). Mrs Kitty Dewey-Mosse – Moss signifies maternal love, affection.

12.1276 (327:13). Miss May Hawthorne – Hawthorne blooms in May in Ireland; it stands for hope.

12.1276–77 (327:13–14). Mrs Gloriana Palme – In the language of flowers, the palm stands for victory; it appears as "the victor palm" in Chaucer's *The Parliament of Fowls* (line 182). In Spenser's *Faerie Queene,* "Gloriana" is the "greatest Glorious Queene of Faerie lond" (Book 1, canto 1, stanza 3); in "A Letter of the Authors" (1589) Spenser says she is the personification of "Glory in my general intention, but in my particular I conceive the most excellent and glorious person of our sovereign the Queene [Elizabeth]."

12.1277 (327:14). Mrs Liana Forrest – Significance unknown.

12.1277 (327:14). Mrs Arabella Blackwood – Blackwood or acacia = elegance, secret love. See 2.279n for a possible husband or family.

12.1277–78 (327:14–15). Mrs Norma Holyoake of Oakholm Regis – "Holm" is obsolete for the holm oak; so this fictional place is "double-oak king." Norma, the heroine of Vincenzo Bellini's opera *Norma* (1831), is high priestess of the temple of the druids in Gaul, which Caesar has just conquered. Act I of the opera takes place under the "Holy Oak" in the sacred forest of the druids, who plan a revolt against the Romans. Norma is reluctant to preach revolt because she is secretly in love with Pollione, the Roman proconsul in Gaul, and has borne him two children; but Pollione has fallen in love with Adalgisa, a virgin-deaconess of the druid temple. After triangular complications and a near-revolt against the Romans, Norma's noble, self-sacrificing spirit prevails, and she is reunited with Pollione as they are about to be burned at the stake for profaning the temple and violating her vows (suggested by T. C. Theoharis, letter, 6 May 1983.)

12.1279–80 (327:17). the M'Conifer of the Glands – "Gland" is archaic for an acorn. There are several figures in Irish history whose names have carried the epithet "of the Glens." Thornton mentions two: James MacDonnell (d. 1565), lord of the Glens; and the O'Donoghue of the Glens, a branch of the O'Donoghue family. A third possibility, Hugh Roe O'Donnell, was known as the O'Donnell of the Glens for his skillful retreat from Kinsale (1601) after the Irish collapse in that abortive siege; see 12.179n.

12.1283 (327:21). bretelles – Straps.

12.1284 (327:22–23). Larch . . . Spruce – Larch stands for audacity or boldness, spruce for neatness.

12.1287 (327:26–27). heron feathers – The heron was sacred to the druids.

12.1288 (327:27). Senhor Enrique Flor – Portuguese: "Mr. Henry Flower."

12.1290 (327:30). *Woodman, spare that tree* – An American popular song by George P. Morris and Henry Russell. The first of its four verses: "Woodman, spare that tree! / Touch not a single bough, / In youth it shelter'd me, / And I'll protect it now; / 'Twas my forefather's hand / That placed it near his cot; / There, woodman, let it stand, / Thy axe shall harm it not."

12.1291–92 (327:31–32). the church of Saint Fiacre *in Horto* – For St. Fiacre, who is the patron saint of amateur horticulture and gardening, see 3.193n. "*In Horto*" is Latin for "in garden [enclosure]." There is a hermitage of St. Fiacre that would qualify as being *in Horto* at Kilfiachra (Kilfera) on the Nore, in southern Ireland.

12.1292 (327:32). the papal blessing – A letter from the pope conveying his blessing is, in Catholic tradition, a mark of the distinction of the couple and of the wedding's social significance.

12.1293 (327:33). hazelnuts – Emblematic of poetic wisdom in Irish mythology (Robert Graves, *The White Goddess* [New York, 1948], pp. 151–52). See 12.1270n.

12.1293 (327:33). beechmast – See 12.1272n.

12.1293 (327:33). bayleaves – See 12.1270n.

12.1293 (327:33–34). Catkins of willow – The significance of willow flowers depends on the species—for example, creeping willow means love forsaken; water willow, freedom; weeping willow, mourning; and French willow, bravery and humanity.

12.1293 (327:34). ivytod – The ivy plant was sacred to Dionysus, the god of wine. In the language of flowers it means assiduous to please.

12.1294 (327:34). hollyberries – Holly signifies enchantment; cf. 12.1270n.

12.1294 (327:34). mistletoe sprigs – In Act I of *Norma*, the archdruid says that the start of the revolt against the Romans will be signaled by Norma's ceremonial cutting of the sacred mistletoe; see 12.1277–78n.

12.1294 (327:35). quicken shoots – Rowan or mountain ash; see 12.1271n.

12.1295 (327:36). a quiet honeymoon in the Black Forest – Cf. the sojourn of Redcrosse and Una in the forest in Spenser's *Faerie Queene*, Parody: 12.1266–95n.

12.1296–98 (327:37–39). our trade with Spain . . . those mongrels were pupped – Irish trade with the Continent flourished before the Norman Conquest (1066) and before the Anglo-Norman invasion of Ireland (which began in 1169). There is some truth in the Citizen's overstatement, since there is evidence of considerable Irish trade with the Continent during the period of the great Irish missionaries in the seventh and eighth centuries. But as a Celtic epithet for the Saxons (or English), "mongrels" or "mongrel hosts" is at least as old as the Northern Welsh (Cumbric) poem, *The Gododdin*, an epic lament for the loss of a battle and the destruction of the men of Gododdin, written c. 600 (ed. and trans. Kenneth H. Jackson [Edinburgh, 1969], p. 105).

12.1298 (327:39). Spanish ale in Galway – By the sixteenth century Galway had become one of the principal ports in the British Isles, with particularly close trade ties with Spain. In an essay, "The City of the Tribes," Joyce asserts that by Cromwell's time Galway was the second most important harbor in the British Isles: "Almost all the wine imported into the United Kingdom from Spain, Portugal, the Canary Islands, and Italy passed through this port" (*CW*, p. 230). Cromwell's punitive conquest of Ireland was particularly hard on Galway and its merchant princes (1651) and began that city's decline as a port.

12.1298 (327:40). the winedark waterway – See 1.78n.

12.1302–3 (328:2–4). Queenstown, Kinsale, Galway . . . harbour in the wide world – All of them had been flourishing harbors in the sixteenth and seventeenth centuries but had fallen from prosperity in the course of the eighteenth and nineteenth centuries. Queenstown (now Cobh) (see 11.851n) had not suffered so much as the others. Kinsale Harbor is eighteen miles west-southwest of Cork Harbor (Queenstown). For Galway, see 12.1298n. Blacksod Bay is on the west-northwest coast of Ireland in County Mayo, sixty-five miles north of Galway Bay. Ventry and its relatively small Ventry Harbor are on the northern shore of Dingle Bay in County Kerry, southwestern Ireland. Killybegs is nineteen miles west of Donegal on Donegal Bay in County Donegal, northwestern Ireland; far from having the "third largest harbour in the world," Killybegs may have one of the smallest. It is more appropriately described as "a clean, pleasant little seaport where the tide comes up to the doors of the houses in the main street."

12.1304 (328:5). the Galway Lynches – Edward MacLysaght (*Irish Families* [Dublin, n.d.]) asserts: "The Norman family of Lynch . . . have been more prominent on account of their predominance in the affairs of Galway city, where they were the most influential of the 'Tribes.'" (Eighty-four different members of the "Tribe" held the office of mayor of Galway between 1484 and 1654; under Innocent VIII [1484–92] the Lynches became the ecclesiastical wardens of Galway.) See Joyce, "The City of the Tribes," *CW*, pp. 231–32.

12.1304 (328:5). the Cavan O'Reillys – An ancient and powerful house in County Cavan in central Ireland, northwest of Dublin. The family boasted that it was descended from Here-

mon, one of the three sons of Milesius (see 12.1308–10n).

12.1304–5 (328:6). the O'Kennedys of Dublin – More properly, the O'Kennedys of Ormond, a duchy with its power centered in Kilkenny in south-central Ireland. The O'Kennedys claimed descent from a nephew of Brian Boru (see 6.453n) and were the lords of Ormond from the eleventh century through the sixteenth, when they were overshadowed by the Norman-Irish Butlers. Brian Boru, himself a Kennedy, was *ardri*, or king, of Dublin (1002–14).

12.1305–6 (328:6–7). when the earl of Desmond . . . Charles the Fifth himself – James Fitzmaurice Fitzgerald (d. 1529), tenth earl of Desmond, one of the most powerful and independent of the Norman-Irish lords, bragged that he could field a household army of ten thousand men and launch his own fleet against England. In 1523, when Henry VIII was at war with France, the earl was negotiating an offer of aid to Francis I; Henry ordered him to submit to arrest, but the Earl was powerful enough to refuse with impunity. In 1529, on the eve of his death, the earl entered inconclusive negotiations with Charles V (1500–58), Holy Roman emperor and king of Spain as Charles I, to draw up a treaty of alliance against England.

12.1308 (328:9–10). Henry Tudor's harps – Henry VIII quartered (incorporated) a gold harp on a blue field into the royal arms of England as a symbol of his overlordship of Ireland.

12.1308–10 (328:10–12). the oldest flag afloat . . . sons of Milesius – The Province of Munster in southwestern Ireland was divided in ancient Ireland into Desmond (South Munster) and Thomond (North Munster). The last of the quasi-legendary invaders of Ireland were the Milesians, led by the three sons of Mileadh of Spain (Eber, Heremon, and Ith or Iar, the latter sometimes characterized as a brother of Mileadh rather than son). Legend has it that the Milesian flag had "three crowns on a blue field" and that it was "the oldest flag afloat" *in Ireland;* legend also regards the Milesians as the "ancestors" of the royal clans of Ireland.

12.1311 (328:13). Moya – Anglicized Irish: "as if it were" (ironic interjection).

12.1311–12 (328:13–14). All wind and piss like a tanyard cat – Proverbial: tannery cats are traditionally famed for their braggadocio and ineffectuality, since tanneries never lack for rodents.

12.1312 (328:14). Cows in Connacht have long horns – Irish proverb. Since Connacht is in the far west, the implication is double: the farther away the cow is, the longer its horns (in reputation), together with the surprised provincial's discovery of the obvious. (The French edition renders this "Asses have ears.")

12.1314 (328:16). Shanagolden – A post town and parish in County Limerick, eighteen miles west of Limerick and 116 miles west-southwest of Dublin.

12.1314 (328:17). the Molly Maguires – By 1904 this was almost a generic term for anonymous groups of Irish terrorists. The original Molly Maguires were formed in 1641 by Cornelius Maguire to aid in the rebellion of that year; they were called Mollies because they disguised themselves in women's clothing. The Molly Maguires were "reactivated" during the Tithe War (1830–35), and provincial groups that actively terrorized land agents and landlords in the land-reform struggles in the latter half of the nineteenth century were often called Molly Maguires.

12.1315–16 (328:18–19). for grabbing the holding of an evicted tenant – In the struggle for land reform, groups of activists organized rent strikes and tried to prevent the then-endemic evictions. In the event that they could not prevent an eviction, they tried to prevent anyone else from profiting by seizing the evicted man's livestock and property or by occupying the vacant tenancy. Their aims were to keep the evicted man from being reduced to utter poverty and to reduce the landlord's income and thereby exact concessions by keeping the land vacant.

12.1318 (328:21–22). An imperial yeomanry . . . to celebrate the occasion – The Yeomanry was a British volunteer cavalry regiment raised by Yorkshire gentlemen to fight Bonnie Prince Charlie in 1745. It continued as a "semi-formal" regiment, the members furnishing their own horses and training for fourteen days a year. The regiment distinguished itself in the Boer War and was awarded the title of Imperial Yeomanry in 1901. From the Irish point of view, the regiment was simply continuing the distinctively English practice of harassing and subjugating yet another free people. The phrase "imperial yeomanry" carried the slur that the

Yeomanry's amateur soldiers needed to fortify their courage with alcohol.

12.1319 (328:23). a hands up – The label on a bottle of Allsop's ale featured the Red Hand of Ulster, symbolic of the semilegendary heroes of that ancient Irish kingdom.

12.1324 (328:31). *Black Beast Burned in Omaha, Ga.* – The lynching, which immediately became national and international news, took place not in Omaha, Georgia, but in Omaha, Nebraska, 28 September 1919. The lynch mob hanged the victim (who had been accused of raping a young white woman), "riddled his body with bullets, and burned it." They then attempted to lynch the mayor, who tried to prevent the antiblack rampage that followed the lynching. The unaccountable substitution of Georgia for Nebraska was achieved by the *London Times*, 30 September 1919 (Timothy Weiss, *JJQ* 19, no. 2 [1982]: 183–86).

12.1325 (328:32). Deadwood Dicks – Deadwood Dick was the creation of the self-styled "sensational novelist" Edward L. Wheeler (c. 1854–c. 1885). Deadwood Dick, from Deadwood, South Dakota, careened his way through an advertised "122 Numbers" (dime novels), appearing variously as prospector, gambler, Robin Hood, semidesperado, and Indian fighter. In *Deadwood Dick, the Prince of the Road* (n.d.), he is described: "A broad black hat was slouched down over his eyes."

12.1325 (328:32). a Sambo – After the Spanish *zambo*, a negro or black; *Webster's New International* (Springfield, Mass., 1909), p. 1875, qualifies the word as "colloquial or humorous" (i.e., racist). In the nursery tale "Little Black Sambo," the child-hero is given a fine new suit of clothes and goes for a walk, but he is interrupted by a sequence of tigers, each of which exacts a piece of clothing for not eating the child. Eventually, stripped of his fine new clothing, he happens upon the tigers quarreling over the finery. In a frenzy, they run a ring around a tree so fast that they melt into a pool of butter ("or 'ghi' as it is called in India"). Little Black Sambo gets his clothes back, and the butter winds up on the family's pancakes.

12.1329 (328:36–37). the fighting navy . . . that keeps our foes at bay – From a song, "The Lads in Navy Blue": "It is the Navy, the British Navy / That keeps our foes at bay. / Our old song, Britannia rules the waves, / We still can sing today." See 1.574n and 12.1347n.

12.1330–32 (328:39–41). the revelations that's going . . . *Disgusted One* – Flogging in the Royal Navy was legally abolished in 1880, but the use of corporal punishment (i.e., just short of flogging) in naval discipline continued until at least 1906. The leading critic of such practices was the Irish Nationalist John Gordon Swift MacNeill (1849–1926), member of Parliament for Donegal. The questions he raised in the House of Commons in 1904 were widely echoed and debated in the correspondence columns of newspapers. One of the debaters was George Bernard Shaw: "In short, there are certain practices which, however expedient they may be, are instinctively barred by the humanity of the highest races; and corporal punishment is one of them. I should blush to offer a lady or a gentleman more reasons for my disgust at it. Yours truly, G. Bernard Shaw" (*Times* [London], 14 June 1904, p. 11:f).

12.1338 (329:5). A rump and dozen – There is no evidence that this was Sir John's expression for a flogging, but it was a proverbial Irish wager: a rump of beef and a dozen of claret; that is, the loser of the wager would provide the winner with a banquet.

12.1338–39 (329:6). sir John Beresford – The Citizen is apparently combining or confusing two John Beresfords: Sir John Poo Beresford (c. 1768–1844), Irish-born admiral in the British Navy and member of Parliament from an English constituency (1812–32). There is no evidence that Sir John had other than a "normal" attitude toward the practice of flogging. The other John Beresford (1738–1805) was commissioner of revenue in Ireland, and from an Irish point of view he comes much closer to qualifying for the epithet of "old ruffian," since his financial power made him "virtually king of Ireland." He motivated the building of the Custom House in Dublin, which became his "palace"; near it he established a riding school for the training of his horses. During the tension and rebellion of 1797–98 he was a staunch supporter of the English cause, and his riding school was the principal site of the floggings and other forms of torture inflicted on dissident Irish in Dublin.

12.1342 (329:9–10). 'Tis a custom more . . . than in the observance – See 12.287n.

12.1345 (329:13). meila – Anglicized Irish: "a thousand."

12.1347 (329:15). The fellows that never will be slaves – After the ode "Rule Britannia," words by James Thomson (1700–48), music by Thomas Arne (1710–78), first included in *The Masque of Alfred* (1740). The opening lines of the ode: "When Britain first, at Heav'n's command, / Arose from out the azure main, / Arose, arose, arose from out the azure main; / This was the charter, the charter of the land, / And guardian angels sung this strain: / Rule Britannia, Britannia rule the waves, / Britons never, never, never will be slaves."

12.1347–48 (329:16). the only hereditary chamber on the face of God's earth – The Citizen is, of course, referring to the English House of Lords, but that house was only predominantly, not exclusively, hereditary, since some of the membership was elected (from among the Scot and Irish peers), some included by virtue of ecclesiastical office, and the judicial members were appointed by the Crown. There were a number of other hereditary chambers in Europe, among them the House of Peers of the Prussian Landtag and the House of Lords of the Austro-Hungarian Reichsrat.

12.1349 (329:17). cottonball – Slang: having the appearance but not the actuality of being the real thing; thus, overpreoccupied with fashion, affected.

12.1351 (329:20). On which the sun never rises – See 2.249n.

12.1353 (329:22). yahoos – Creatures, essentially beasts in human form, in Swift's *Gulliver's Travels*, Part IV. See 3.111n.

Parody: 12.1354–59 (329:23–29). They believe in rod . . . living and be paid – Parodies the Apostles' Creed; see 1.653n.

12.1364–65 (329:37). our greater Ireland beyond the sea – An epithet for the United States; see 12.1240–41n. From the middle of the nineteenth century Irish-Americans continued to raise money and to train insurrectionists for the cause of Irish national independence.

12.1365–66 (329:38). the black 47 – The famine began in 1845 as the result of a potato blight that destroyed the staple food crop of the peasants. The famine increased in intensity, exacerbated by epidemics of typhoid, typhus, and cholera, to a climax in 1847; it finally began to be somewhat alleviated in the course of 1848. Peasants emigrated or stayed to die from starvation and disease; many were driven off their small holdings by landlords who refused to lower their rents or to attempt some kind of compensation for the disastrous failure of the potato crop. However, a great many landlords were far less callous than the Citizen's diatribe would suggest and ruined themselves in the effort to tide their peasants over.

12.1366 (329:39). shielings – Huts or small cottages.

12.1367 (329:39). the batteringram – When landlords or their agents drove the peasants off their small holdings (particularly when the object was to convert cultivated land to pasture), they frequently tore the roofs off the cottages or simply leveled the structures to prevent the peasants from hanging about.

12.1367–69 (329:40–42). the *Times* rubbed its hands . . . as redskins in America – Seumas MacManus (*The Story of the Irish Race* [New York, 1967], p. 610n) quotes the *London Times:* "They are going! They are going! The Irish are going with a vengeance. Soon a Celt will be as rare in Ireland as a Red Indian on the shores of Manhattan." No such quotation appears in the *Times* between 1845 and 1848, and yet the quotation effectively caricatures that newspaper's stance before its ("with great reluctance") change of heart on 8 February 1849. The English conservative Establishment's attitude toward Ireland was that it should be (and should remain) an *agrarian* state. This rationalized not only the continuing policy of suppression aimed at Irish industries but also the belief that, since by mid-nineteenth-century standards Ireland was overpopulated, depopulation, while regrettable, was in the long run a good thing.

12.1369 (329:42). *Even the Grand Turk sent us his piastres – T. O'Herlihy, in *The Famine (1845–47); A Survey of its Ravages and Causes* (Drogheda, 1950), p. 85: "Though the English government made no gestures of relief, the Society of Friends made more than a quarter of a million pounds available for relief. . . . Many other countries contributed their obole [coins], even the Turksman." The thrust here is that the English were more callous than the Turks, who themselves were notorious for their callous indifference to human suffering.

12.1369–71 (330:1–3). But the Sassenach tried to . . . sold in Rio de Janeiro – T. P. O'Connor, in *Gladstone, Parnell and the Great Irish Struggle* (Philadelphia, 1886), p. 366: "Testi-

mony is as unanimous and proof as clear as to the abundance of the grain crop [in 1847] as they are to the failure of the potato crop. . . . John Mitchel quotes the case of the Captain who saw a vessel laden with Irish corn [wheat] at the Port of Rio de Janeiro." For John Mitchel, see 17.1648n.

12.1372 (330:4). Twenty thousand of them died in the coffinships – There is no evidence to support the Citizen's statistics one way or the other, but the appalling circumstances of the exodus from Ireland in 1846–48 are well documented and certainly warrant use of the phrase "coffin ships." This was particularly true of the innumerable, quasi-clandestine sailings from small ports where there was no inspection under the Passenger Act (1842). Ships—poorly appointed, poorly manned, and incompetently officered, with inadequate water, food, and space and no sanitation facilities—were overcrowded to the point where they were indeed more coffins than ships. But the term *coffin ship* was coined earlier, in the 1830s, to describe utterly unseaworthy ships, narrow and with deep holds designed to cheat on the registered-tonnage laws.

12.1373 (330:5). the land of the free – From "The Star-Spangled Banner."

12.1373 (330:5–6). the land of bondage – The phrase echoes Deuteronomy 5:6: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage," making another analogue between the Irish and the Israelites.

12.1375 (330:7). Granuaile – The Irish name of Grace O'Malley (c. 1530–c. 1600), a chieftain from western Ireland whom her contemporary, Lord Henry Sidney, the lord deputy of Ireland, called "a most famous feminine sea captain." She was reputed to have nursed "all the rebellions in the province for 40 years."

12.1375 (330:7–8). Kathleen ni Houlihan – One of the traditional feminine embodiments of the "spirit of Ireland"; see 9.36–37n.

12.1377–78 (330:11–12). Since the poor old woman . . . on the sea – "Poor old woman" in Irish is *shan van vocht;* see 1.543–44n.

12.1378 (330:12). landed at Killala – A small expeditionary force of about a thousand French landed at Killala on the north coast of County Mayo in western Ireland in the autumn of 1798, after the rebellion of that year had virtually collapsed. Although the French were initially successful, the Irish support they expected did not materialize, and the French were soon forced to surrender.

12.1379–80 (330:13–14). We fought for the royal . . . and they betrayed us – The Irish rose in support of James II, the last of the Stuart kings, when he was deposed in the "bloodless revolution" of 1688. In the war that followed (1689–91), the Irish held their own until they suffered a decisive defeat at the hands of William III of England in the Battle of the Boyne (1690). At that point James II "betrayed" his Irish allies by retiring into exile on the Continent.

12.1380–81 (330:14–15). Remember Limerick and the broken treatystone – After the defeat at Boyne, the Irish insurgents continued the war with French encouragement but with little hope of ultimate success. They made their final stand at Limerick, under the leadership of Patrick Sarsfield (see 12.178–79n). On 3 October 1691 the Treaty of Limerick was signed on a stone that later became a monument to the treaty. In substance, the treaty made some concessions to the Catholic Irish on the condition that Sarsfield and eleven thousand troops, the core of his army, accept exile to the Continent. In 1695ff. the Irish (Protestant) Parliament repudiated the treaty's concessions, with English connivance and consent.

12.1381–82 (330:16). to France and Spain, the wild geese – Sarsfield and the others who accepted (or fled into) exile in 1691 were called "the wild geese." Many of the wild geese enlisted in the armies of Catholic France or Spain.

12.1382 (330:16). Fontenoy – At the battle of Fontenoy (1745), the Irish Brigade distinguished itself fighting on the side of the victorious French against the allied armies of England, Holland, and Hanover.

12.1382 (330:17). Sarsfield – See 12.178–79n.

12.1382–83 (330:17). O'Donnell, duke of Tetuan in Spain – Leopold O'Donnell (1809–67), was a descendant of one of the wild-geese families and a marshal of Spain whose career was a checkerboard of military insurrections and counterinsurrections. He was prime minister of Spain, 1854–56, 1858–63, 1865–66.

12.1383–84 (330:18–19). Ulysses Browne of Camus that was fieldmarshal to Maria Teresa – Nolan is confusing two field marshals: Ulysses Maximilian, Count von Browne (1705–57), the Austrian-born son of one of the wild geese; he was one of the most distinguished field marshals in the army of Maria Theresa (1717–80), queen of Hungary and Bohemia and archduchess of Austria. He was killed while leading a bayonet charge at the battle of Prague. And George, Count de Browne (1698–1792), was born at Camus (thus "of Camus") in Limerick. He became a soldier of fortune and a field marshal in the Russian army and was a favorite of Maria Theresa and of Catherine the Great.

12.1387 (330:22). *entent cordiale – French: "Cordial understanding." The intense Anglo-French rivalry of the early twentieth century was resolved in such an "understanding" on 8 April 1904. Though not technically an "alliance," the *entente* implied a realignment of the European powers: France and England against the Triple Alliance of Germany, Austria-Hungary, and Italy. The agreement promised the French a free hand in Morocco; in return, the French recognized England's virtual conquest of Egypt.

12.1387–88 (330:23). Tay Pay's dinner party with perfidious Albion – "Tay Pay" was the nickname of Thomas Power O'Connor (see 7.687n), whose weekly *M.A.P.* (Mainly About People) was deprecated by some Irish radicals for having too much the tone of an English dinner party. For "perfidious Albion," see 12.1209n.

12.1389 (330:25). *Conspuez les Français* – French: "Scorn the French." Cf. 12.1209n.

12.1390–92 (330:26–29). the Prooshians and Hanoverians . . . old bitch that's dead – Hanover, an electorate of the Holy Roman Empire, was included as a province of Prussia in 1866. "George the Elector" (1660–1727) was hereditary ruler of the electorate of Hanover when he became heir to the English throne in 1714, and the German House of Hanover has continued on the English throne (the name was changed from Wettin to Windsor for patriotic reasons in World War I). The "German lad" is Albert, prince of Saxe-Coburg-Gotha, who added new German blood to the house when he became prince consort. Queen Victoria's mother was also a German princess; and although her parents lived in Germany, Victoria was born on English soil in the expectation that she might become heir to the throne.

12.1394 (330:31). winkers – Dialect for eyelids or eyelashes, in this case an allusion to Queen Victoria's heavy-lidded eyes.

12.1394–98 (330:31–36). blind drunk in her royal . . . where the boose is cheaper – This is a flamboyant version of malicious gossip that was widely circulated toward the end of Queen Victoria's life. In part, it was a function of her idiosyncratic behavior (perpetual mourning and withdrawal from public life) after the death of Prince Albert; in part, it was a reaction to her reputation for excessive moral repressiveness. The "coachman" was the Scot John Brown (1826–83), the queen's gillie (attendant), upon whom she was extraordinarily dependent.

12.1397 (330:35). *Ehren on the Rhine* – American ballad by———Cobb and William H. Hutchinson. The ballad describes (since the soldier dies) the last parting of the soldier and his love. Chorus: "Oh love, dear love, be true, / This heart is only thine; / When the war is o'er, / We'll part no more / At Ehren on the Rhine."

12.1397–98 (330:35–36). come where the boose is cheaper – A parody, by George Dance (d. 1932), of Stephen Foster's song "Come Where My Love Lies Dreaming." Dance's parody begins: "Come where the booze is cheaper; / Come where the pots hold more, / Come where the boss is a deuce of a joss, / Come to the pub next door." The story goes that Queen Victoria admired the tune when a military band serenaded her with it at Windsor Castle and sent to ask the title and the words, to the embarrassment of the messenger and/or bandmaster (Fritz Senn, *JJQ* 13, no. 2 [1976]: 246).

12.1399 (330:37). Edward the peacemaker – What the French called Edward VII in the first blush of optimism about the *entente cordiale* (see 12.1387n). It was also a title that he coveted, as witness his efforts to establish peaceful relations with Austria (7.542–43n) and with his nephew, Kaiser Wilhelm II of Germany.

12.1400–1401 (330:39). more pox than pax – "More venereal disease than peace," an allusion to Edward VII's reputation as a ladies' man.

12.1401 (330:39). Edward Guelph-Wettin – The family name of the House of Hanover was

Guelph; Wettin is the Prussian version of the Swedish Wetter, Prince Albert's family name. Queen Victoria dropped the name Guelph when she married Prince Albert.

12.1402–4 (330:41–331:1). the priests and bishops of Ireland . . . the horses his jockeys rode – Edward VII was a horse fancier. During his state visit to Ireland in July of 1903 he was entertained by the Catholic University of Ireland at St. Patrick College, the clerical center of the Roman Catholic church in Ireland, in the town of Maynooth, fifteen miles west of Dublin. The supreme governing body of the university was made up of the Catholic archbishops and bishops of Ireland. For the reception, the college refectory was decorated with his *Britannic* majesty's racing colors and with engravings of two of his favorite horses, Diamond Jubilee and Ambush II. Monsignor Gerald Molloy (1834–1906), the rector of the university, gave an address of welcome. From an Irish point of view, the whole episode, including the unpriestly nature of the decorations, was an offensive demonstration of the Church's willingness to be subservient to the English Crown.

12.1404–5 (331:1). The Earl of Dublin – A title conferred on Edward VII when he was Prince of Wales by Queen Victoria on the occasion of her first state visit to Dublin, in 1849.

12.1406 (331:3). all the women he rode – Another reference to Edward VII's well-known free-wheeling behavior with women.

12.1412 (331:11–12). May your shadow never grow less – A common Irish salutation or toast, expressive of good will.

12.1415 (331:15). dunduckety – "Dun" means yellowish or grayish brown, and "duckety" means dark or gloomy.

12.1431 (331:31). Ireland . . . I was born here – See 7.87n.

12.1433 (331:33). a Red bank oyster – See 8.865–66n.

12.1434 (331:35). After you with the push – In other words, I'll go along with the crowd.

Parody: 12.1438–64 (331:39–332:28). The much-treasured and intricately . . . rich incrustations of time – Parodies a newspaper feature-story's description of a medieval tapestry or an illuminated manuscript.

12.1439–40 (331:40–41). Solomon of Droma . . . the Book of Ballymote – The 501 large folio pages of *The Book of Ballymote* (an anthology selected from older books) were produced in about 1391 in Sligo by several scribes, chief among them Solomon O'Droma and Manus O'Duigenan (together with Robert mac Sheehy). The book was written in the house of Tolmatoch mac Tadg (or mac Donogh or mac Dermond). Among other items, the book contains the ancient "Book of Invasions," genealogies of selected Irish families, histories and legends of early Irish kings, and an Irish translation of Nennius's *History of the Britons* (c. 800).

12.1443–46 (332:3–7). the four evangelists in turn . . . eagle from Carrantuohill – The iconographic symbols for the four evangelists after Revelation 4:7: Matthew, a winged man with a lance (in this case, "sceptre"); Mark, a lion; Luke, an ox; John, an eagle. The symbols are often winged after Revelation 4:8, "And the four beasts had each of them six wings about him." The "four masters" are the four Franciscan compilers of *The Annals of the Four Masters* (1632–36): Michael O'Clery, Conaire O'Clery, Cucoigcriche O'Clery, and Fearfeasa O'Mulchonry. Bogoak is oak that has been preserved in a peat bog; usually ebony in color, it was widely used for making ornaments in Ireland. The North American puma (cougar or mountain lion) is pitted against the lion because lions in various heraldic poses are included in the royal arms and crest of Great Britain. Kerry is the rough country in southwestern Ireland; Carrantuohill, the "inverted sickle," is, at 3,414 feet, the highest mountain in Ireland, the "grand master" of MacGillicudy's Reeks in County Kerry.

12.1447 (332:8). emunctory – Of or pertaining to the blowing of the nose.

12.1447 (332:8). duns – Irish: "forts," usually fortified hills.

12.1447 (332:8). raths – Irish: "ring-forts."

12.1448 (332:9). grianauns – *Grianaun,* Irish: sunroom of a medieval castle.

12.1448 (332:9). seats of learning – That is, monasteries.

12.1448 (332:9–10). maledictive stones – A heap of stones piled (and added to) as the monument to a disaster. It was traditional to add a

stone as one passed such a monument in token of one's humility in the face of disaster; the superstition also suggested burying the disaster so that it would not rise again.

12.1449–50 (332:11). the Sligo illuminators – The scribes who wrote *The Book of Ballymote;* see 12.1439–40n.

12.1450–51 (332:12). in the time of the Barmecides – The subject and refrain of James Clarence Mangan's poem "The Time of the Barmecides." The Barmecides were the members of a powerful Persian family that flourished in the eighth century. "The Barber's Tale of His Sixth Brother" in the *Arabian Nights* tells of a Barmecide feast in which a member of the family gives a beggar an imaginary feast on magnificent dishes.

12.1451 (332:13). Glendalough – "The Valley of the Two Lakes," in County Wicklow twenty-five miles south of Dublin, is a short, deep valley noted for its beauty and its early monastic ruins. It is one of the most popular tourist sites in Ireland.

12.1451 (332:13). the lovely lakes of Killarney – In County Kerry; all guidebooks rhapsodize on the "multiform contrasts and endless variety" of the lakes and their mountain settings.

12.1451–52 (332:13–14). the ruins of Clonmacnois – Clonmacnois ("the Meadows of the Sons of Nos") is on the river Shannon in central Ireland; the ruins of seven churches, including a tenth-century cathedral, mark this site of the most remarkable of the religious schools, founded c. 544, devastated and ruined in 1552. Nineteenth-century guidebooks agree that the scenery was "lovely, sublime, and poetic."

12.1452 (332:14). Cong Abbey – Near Galway in County Galway. The abbey was founded in 624, destroyed by fire in 1114, and then rebuilt in Norman style in the course of that century. The abbey was disbanded in the sixteenth century, but considerable restoration of the building was undertaken in the nineteenth century.

12.1452 (332:14). Glen Inagh and the Twelve Pins – Glen Inagh is a long mountain valley in County Galway, flanked on one side by twelve conical domelike hills, the Twelve Pins or Bunnabeola ("the Peaks of Beola").

12.1452 (332:14–15). Ireland's Eye – A small island one mile north of the Howth promontory, the site of the ruins of a seventh-century chapel.

12.1453 (332:15). the Green Hills of Tallaght – South and west of Dublin, they afford a good view of the mountainous country to the south and were a favorite resort of the gentry in the seventeenth and eighteenth century.

12.1453 (332:15). Croagh Patrick – A 2,510-foot mountain on the coast in County Mayo; it was regarded as an enchanted hill. St. Patrick is said to have rung a bell at its summit to drive all venomous living things out of Ireland, and each time he tried to throw the bell away, it returned to his hand.

12.1453–54 (332:16–17). the brewery of Messrs . . . and Company (Limited) – In west-central Dublin south of the Liffey.

12.1454 (332:17). Lough Neagh's banks – Lough Neagh in northeastern Ireland is the largest lake in the British Isles; eighteen miles long and eleven miles wide, it has sixty-five miles of "banks." Thomas Moore "remembers" the banks in the second stanza of "Let Erin Remember the Days of Old" (see 3.302–3n): "On Lough Neagh's bank, as the fisherman strays, / When the clear cold eve's declining, / He sees the round towers of other days / In the wave beneath him shining; / Thus shall memory often, in dreams sublime, / Catch a glimpse of the days that are over; / Thus, sighing, look through the waves of time / For the long faded glories they cover."

12.1454–55 (332:17). the vale of Ovoca – Or Avoca, a picturesque junction of rivers in County Wicklow, south of Dublin. It is memorialized in Thomas Moore's poem "The Meeting of the Waters." For first verse, see 8.415–17n; the fourth and last stanza: "Sweet vale of Avoca! how calm could I rest / In thy bosom of shade, with friends I love best, / Where the storms that we feel in this cold world should cease / And our hearts, like thy waters, be mingled in peace."

12.1455 (332:17). Isolde's tower – A medieval tower with nine-foot walls, eighteen feet square in its interior, that stood until 1675 on the site of Essex Gate (Parliament Street) in central Dublin just south of the Liffey. There is no record of why the tower was so named, though it was near a spring called "Isod's Font" and all extant literary versions of the legend of Tristram

and Isolde suggest that she was the king of Dublin's daughter.

12.1455 (332:18). the Mapas obelisk – A "folly" at Killiney, on the coast nine miles southeast of Dublin. It was constructed in 1741 on the grounds of Mr. Mapas's Killiney estate "with the benevolent intention of providing employment for the industrious poor." Guidebooks advertise "a remarkable view" from Obelisk Hill.

12.1455 (332:18). Sir Patrick Dun's hospital – On Grand Canal Street overlooking the Grand Canal, which circles south around Dublin. The hospital (built in 1803) was financed by the estate of Sir Patrick Dun (1642–1713), a famous and influential Scots-Irish physician and politician.

12.1455–56 (332:18). Cape Clear – On Clear Island, south of Bantry; the southernmost point of Ireland.

12.1456 (332:19). the glen of Aherlow – A valley eight miles long and two miles wide formed by the river Aherlow, famous for its beauty and, in history, as the contested major pass between County Tipperary and County Cork to the south. The phrase "the glen of Aherlow" functions as a refrain in Charles Joseph Kickham's (1830–82) ballad "Patrick Sheehan," a song about a peasant from the glen who goes blind in the Crimean War and then is jailed in Dublin; he laments his double loss (sight and freedom) with reference to the glen. (Kickham himself had also lost his eyesight while he was imprisoned.)

12.1456 (332:19). Lynch's castle – In Galway (see 12.1304n), the town residence of the famous James Lynch (Fitz-stephen), warden of Galway in the early sixteenth century. He condemned his own son to death (for conspiracy to mutiny on the high seas) and hanged him from a window to prevent his being rescued by other members of the family.

12.1456 (332:19). the Scotch house – A Dublin pub; see 8.321n.

12.1456–57 (332:19–20). Rathdown Union Workhouse at Loughlinstown – Loughlinstown was a hamlet eight and a half miles south-southeast of Dublin. *Thom's* 1904 (p. 1731) notes, as one of the hamlet's two distinguishing features: "On the brow of the hill [above Loughlinstown Green] stands the Rathdown Union Workhouse [poorhouse], very prettily and most salubriously situated on a site of eight acres, erected in 1841 at an expense of £6,000."

12.1457 (332:20). Tullamore jail – Tullamore is a town in the bog of Allen; the jail is as undistinguished a building as the town itself. An Irish rhyme sums it up: "Great Bog of Allen, swallow down / That odious heap call'd Philipstown; / And if thy maw can swallow more, / Pray take—and welcome—Tullamore."

12.1457 (332:20–21). Castleconnel rapids – The broad weirs and rapids (the Falls of Doonas) on the Shannon in central Ireland; the Shannon is broad at this point and flows through innumerable rocky islets.

12.1458 (332:21). Kilballymachshonakill – Not a place but a name, in Irish: "Church (or Wood) of the town of the son of John of the Church." See 12.55n.

12.1458 (332:21–22). the cross at Monasterboice – Monasterboice, thirty-five miles northwest of Dublin, is the site of ecclesiastical ruins, a round tower and three stone crosses, two of which were regarded as among the finest in Ireland. The more important of the two is St. Boyne's Cross, which is reputed to be the most ancient Christian relic in Ireland.

12.1458 (332:22). Jury's Hotel – 6–8 College Green in Dublin.

12.1458–59 (332:22). S. Patrick's Purgatory – On Saints' Island in Lough Derg, County Donegal (northwestern Ireland). Tradition has held (from c. 1150) that St. Patrick had a vision of purgatory and hell in a cavern on the island and that properly prepared pilgrims could share that vision. The pilgrimage was wildly popular, inspiring excesses that brought it under papal ban in 1503; but the pilgrimage continued until the cave was desecrated and blocked up during Cromwell's "pacification" of Ireland in the 1650s (see 12.1507–9n). The lake (and particularly Station Island, three-quarters of a mile southeast of Saints' Island) later became and still is one of the most important sites of penitential pilgrimage in Ireland.

12.1459 (332:22). the Salmon Leap – A waterfall on the Liffey at Leixlip, eight miles west of Dublin. The name Leixlip derives from the Norse *Lax-Hlaup*, or Salmon Leap.

12.1459 (332:23). Maynooth college refectory – See 12.1402–4n.

12.1459 (332:23). Curley's hole – A bathing pool in Dollymount (northwestern outskirts of Dublin), dangerous to nonswimmers. In Joyce's satiric poem "Gas from a Burner" (1912), Maunsell's printer says: "Do you think I'll print / The name of the Wellington Monument, / Sydney Parade and the Sandymount tram / Downes's cakeshop and Williams's jam? / I'm damned if I do—I'm damned to blazes! / Talk about *Irish Names of Places* / It's a wonder to me upon my soul / He forgot to mention Curley's Hole."

12.1459–60 (332:23–24). the three birthplaces of the first duke of Wellington – Arthur Wellesley (1769–1852), the first duke of Wellington. Both the exact date (29 April?) and the place of his birth in Dublin are matters of controversy, though opinion seems to have settled on 24 Upper Merrion Street.

12.1460 (332:24). the rock of Cashel – Ninety-six miles southwest of Dublin in County Tipperary; the rock rises abruptly to a height of 300 feet out of an extensive plain. It is crowned by Cormac's Great Church or Cathedral (consecrated 1134), now called Cormac's Chapel, together with a round tower, a great stone cross, and the ruins of a medieval cathedral.

12.1460–61 (332:24–25). the bog of Allen – Begins twenty-five miles west-southwest of Dublin. Originally an extensive bog, it has been partially reclaimed.

12.1461 (332:25). the Henry Street Warehouse – Outfitters, silk mercers, and haberdashers, 59–62 Henry Street and 1–5, 36–39 Denmark Street, Dublin.

12.1461 (332:25). Fingal's cave – In Scotland, not Ireland; the largest of seven caves on the uninhabited island of Staffa in the Inner Hebrides. Fingal is portrayed as the father of Ossian by the Scot James Macpherson (1736–96) in his fictional versions of the Ossianic poems.

12.1465 (332:29). *Show us over the drink – Like the drunken Polyphemus in Book 9 of *The Odyssey*, the narrator cannot see to serve himself.

12.1471–72 (332:38–39). sold by auction off in Morocco like slaves or cattle – Jews were not technically slaves in Morocco in 1904, but the Moslem majority did subject them to "compulsory service"; both men and women were compelled to do all servile tasks, even on the Sabbath and holy days, and these services could apparently be bought and sold in the Moslem community. Compulsory service was abolished in 1907.

12.1473 (332:40). the new Jerusalem – Combines a reference to the ultimate Christian utopia (described in Revelation 21 and 22) with a reference to the Zionist movement and its dramatization of the Jewish desire for a "homeland" in Jerusalem. In context, the Citizen's question translates: "Are you advocating Zionism?" and encodes an anti-Semitic slur.

12.1476 (333:3). an almanac picture – That is, a picture to be "immortalized" on a calendar.

12.1476 (333:3–4). a softnosed bullet – These and other expanding bullets were developed in the late nineteenth century as particularly effective (and vicious) ammunition for military use. They were outlawed by the Hague conference on armaments and warfare of 1899 but continued in occasional use through World War I.

12.1485 (333:14). Love . . . the opposite of hatred – See note on Prometheus, p. 314, n. 4.

12.1486 (333:15). round to the court – See 12.271n.

12.1489 (333:20). apostle to the gentiles – St. Paul, who, after his conversion to Christianity, preached the gospel to all without distinction of race or nation; see I Timothy 2:7.

12.1490 (333:22–23). Love your neighbour – The second of Jesus' two commandments: "And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:39).

12.1491 (333:24). Beggar my neighbour – A card game for two children in which the object is to gain all the opponent's cards.

12.1492 (333:25). moya – See 12.1311n.

Parody: 12.1493–1501 (333:27–37). Love loves to love . . . God loves everybody – Sentimental adult child-talk.

12.1493 (333:27). Love loves to love love – Cf. St. Augustine, *Confessions* 3:1: "Not yet did I love, though I loved to love, seeking what I might love, loving to love." Augustine is de-

scribing his immersion in sexual desire before he discovered that God was the true and ultimate object of love and desire.

12.1493–94 (333:27–28). Constable 14 A loves Mary Kelly – For "14 A," see 12.801–2n; Mary Kelly is unknown, but her name is so common that it suggests "any Irish girl."

12.1495 (333:29–30). Li Chi Han . . . Cha Pu Chow – These Chinese lovers' names involve puns: the *Li Chi* (Book of Rites, a compilation of ceremonies) is one of the "five classics," the five sacred books of the Confucian canon; the *Han* dynasty reigned in China from 206 B.C. to 220 A.D. and was marked by a revival of letters. *Cha* is Mandarin Chinese for tea; a *Pu* is a measure of length (1.97 yards); and a *Chow* was a prefecture or district of the second rank or the chief city of such a district (as Foochow).

12.1496 (333:30/31). Jumbo, the elephant/Alice, the elephant – Jumbo (d. 1885) was a gigantic African elephant, a favorite with English children when he was at the Royal Zoological Gardens in London (1859–82). Acquired by P. T. Barnum in 1882 (Barnum's single greatest PR stroke), Jumbo was billed as "the world's largest elephant." Alice, a "nervous female" elephant at the London zoo, was so upset by the "swollen doleful crowds" mourning Jumbo's impending departure that her trumpeting upset the whole zoo—and contributed immeasurable free publicity for Jumbo and Barnum (J. Bryan III, *The World's Greatest Showman* [New York, 1956], p. 159).

12.1496–97 (333:31–32). Old Mr Verschoyle . . . with the turnedin eye – Mr. and Mrs. G. Verschoyle, 14 Sidney Avenue, Blackrock?

12.1497–98 (333:32–33). The man in the brown macintosh loves a lady who is dead – This can be read as a mocking identification of "Macintosh" as Mr. Duffy in "A Painful Case," *Dubliners.*

12.1502 (333:38). your very good health and song – Source unknown.

12.1506 (334:2). canters – That is, those who use religious cant; a seventeenth-century nickname for the Puritans.

12.1507–9 (334:3–6). sanctimonious Cromwell and his . . . mouth of his cannon – In 1649, after the resolution of the civil war in England, Oliver Cromwell (1599–1658) and his highly disciplined and fanatically Protestant troops ("Ironsides") undertook to reduce the pro-Stuart resistance in Ireland. His campaign began with the reduction of Drogheda (on the coast thirty-two miles north of Dublin); the Ironsides massacred at least 2,800 men of the garrison. Many, though not all, accounts cite "thousands" of women and children as victims. Cromwell's dictum: "I am persuaded that this is the righteous judgment of God upon these barbarous wretches," and one massacre followed another on the principle that the bloodbath would break Irish resistance. The motto on the cannon's mouth is apparently apocryphal but an apt caricature.

12.1509–10 (334:6–7). that skit in the *United* . . . that's visiting England – The *United Irishman,* the weekly (Thursday) newspaper edited by Arthur Griffith, did print skits of the sort the Citizen reads but not the one that follows.

12.1515 (334:12). His Majesty the Alaki of Abeakuta – Abeakuta was a province in western Nigeria; the Alaki was the equivalent of the sultan of a small state. He was not a Zulu, but he was in fact visiting England in the summer of 1904.

12.1515–16 (334:13). *Gold Stick in Waiting, Lord Walkup of Walkup on Eggs – A gilded baton is the emblem of office of the Captain and Gold Stick of His Majesty's Body Guard of the Honourable Corps of Gentlemen-at-Arms (the ceremonial guard on state occasions). Gold Stick in 1904: the Right Honourable Baron Belper (presumably of Belper-on-Derwent in Derbyshire) (*Thom's* 1904, p. 106).

12.1520 (334:18). Ananias Praisegod Barebones – Praise-God Barebones (or Barbon) (c. 1596–1679), a London tanner, fanatic, and lay preacher. He was a member of the Parliament of 1653, called the Barebones Parliament in mockery of its alleged unpractical and sanctimonious nature. Ananias was one of the Jewish high priests who sat in judgment on St. Paul and "commanded them that stood by [Paul] to smite him on the mouth" (Acts 23:1–5). Ananias is also one of the Puritan preachers in Ben Jonson's *The Alchemist* (1610).

12.1523–25 (334:22–24). bible, the volume of the word . . . the great squaw Victoria – The Alaki discussed the Bible in question with Edward VII in the course of his visit to England.

12.1527 (334:27). *Black and White* – A brand of Scotch whiskey.

12.1528 (334:28). Kakachakachak – Does this coinage owe anything to *kakistocracy,* rare for government by the worst men?

12.1530 (334:29). Cottonopolis – An appellation for Manchester, the textile center of England.

12.1534–35 (334:34–35). Wonder did he put that bible to the same use as I would – A vulgar expression of Catholic contempt for Protestants and for the centrality of the Bible in Protestant tradition.

12.1538–39 (334:38–40). Is that by Griffith? . . . It's only initialled: P – Arthur Griffith did write "skits" of the sort quoted (see 12.1509–10n), at first under the pseudonym "Shanganagh" and subsequently simply initialed "P" (for the spirit of Parnell?). Brendan O Hehir (*A Gaelic Lexicon for "Finnegans Wake" and Glossary for Joyce's Other Works* [Berkeley, Calif., 1967]) defines the Irish *Shanganagh* as "ant-full" or "old sand" (on the coast south of Dublin); P. W. Joyce (*English,* p. 319) defines it as "a friendly conversation," which seems more appropriate here.

12.1542–45 (335:3–6). those Belgians in the Congo . . . Casement . . . He's an Irishman – The Irish-born Sir Roger Casement (1864–1916) was in the British consular service (1895–1913). In February 1904, while serving as consul in the Congo, Casement filed a report on the forced labor in rubber plantations and other cruelties to natives under the Belgian administration there. The report was published, and the public reaction led in January to a reconvening of the Conference of Powers that had originally established Belgian control of the Congo; the conference resulted in a measure of reform. In 1914 Casement joined the then-militant Sinn Fein, negotiated with Germany for military support of an Irish revolt, and was hanged for high treason.

12.1552 (335:15). that whiteeyed kaffir – G. H. Chirgwin (1855–1922), a music-hall entertainer and multi-instrumentalist, performed in blackface with large white diamonds painted around his eyes, billing himself as the White-Eyed Kaffir (suggested by Vincent Deane).

12.1559 (335:22). Show us the entrance out – Blinded by Odysseus, Polyphemus the Cyclops can only grope his way out of his cave; see headnote to this episode, p. 314.

12.1561 (335:24). Goodbye Ireland I'm going to Gort – The usual form of this saying, "Good-bye, Dublin, I'm going to Gort," expresses the countryman's dissatisfaction with the city. Gort is a small village near Sligo in western Ireland.

12.1565 (335:28). Slattery's – A pub, William Slattery, grocer, tea, wine, and spirit merchant, 28 Ship Street Great (in central Dublin south of the Liffey).

12.1568 (335:33). tube – That is, a speaking tube, an intercommunications device.

12.1569–71 (335:33–37). (ow!) . . . (ow!) . . . (hoik! phthook!) . . . (ah!) – The sound effects that accompany this urination suggest that the nameless speaker has gonorrhea.

12.1571–72 (336:37). Jerusalem cuckoos – A disparaging nineteenth-century term for Zionists and, by late century, for all Jews on the assumption that all were involved in a Zionist conspiracy.

12.1574–77 (335:39–336:2). *Bloom gave the ideas for . . . selling Irish industries – As originally conceived, Sinn Fein did not contemplate violence (as Bloom thinks, 8.458–59 [163:38–39]), but intended the nonviolent subversion of English institutions in Ireland and the establishment of independent Irish political and economic institutions; see 8.458n. In part, the "idea" for Sinn Fein derived from a similar, and successful, Hungarian resistance to Austrian dominion in the latter half of the nineteenth century. Bloom's contemporaries (and "the Castle") believe this bit of gossip because Bloom has a Hungarian background and "because Griffith was persistently rumored to have a Jewish adviser-ghostwriter" (Hugh Kenner, *Ulysses* [London, 1980], p. 133).

12.1579 (336:4). God save Ireland – See 8.440n.

12.1580 (336:5). argol bargol – After *argáil* (Irish: "argument, discussion") but also after the Shakespearean "argal" (a corruption of *ergo*); therefore, "unsound reasoning, caviling."

12.1581 (336:6–7). Methusalem Bloom – That is, Rudolph (Virag) Bloom. Methuselah was the longest-lived man in the Bible: "And all the

days of Methuselah were nine hundred sixty and nine years: and he died" (Genesis 5:27).

12.1581 (336:7). bagman – Commercial traveler.

12.1582 (336:8). prussic acid – No, it was an overdose of aconite (a cardiac and respiratory sedative when taken in small quantities); see 17.622–32 (684:33–685:8).

12.1585 (336:11–12). Lanty MacHale's goat . . . the road with everyone – An expression that usually involves MacHale's excessively friendly dog instead of a goat. Charles Lever (1806–72) memorializes Lanty or Larry M'Hale in a poem entitled "Larry M'Hale." The poem celebrates M'Hale's willingness to "ride with the rector [Protestant], and drink with the priest [Catholic]," his capacity for violence, and his even-handed indifference to debt and the law: "And, though loaded with debt, oh! the devil a thinner / Could law or the sheriff make Larry M'Hale."

12.1589 (336:16). Crofton – The Orangeman (Protestant and pro-English) appears as a character in "Ivy Day in the Committee Room," *Dubliners*.

12.1589–90 (336:17–18). pensioner out of the collector . . . have on the registration – Crofton once worked for the collector general of customs, but he has been pensioned from that service and now works (?) as an assistant to R. T. Blackburne, secretary to the Dublin County Council in 1904.

Parody: 12.1593–1620 (336:21–337:13). Our travellers reached . . . 'Tis a merry rogue – Parodies the style of late-nineteenth-century versions of medieval romance.

12.1599 (336:29). good den – Archaic: "good evening."

12.1605 (336:38). master Taptun – Joyce's coinage from tapster and tun?

12.1616 (337:8). a bason – Usually a tool used in felt forming (hat making), but here it stands in as archaic for "basin" to sustain the parody.

12.1616 (337:9). tansy – A pudding or omelet flavored with tansy juice.

12.1623–24 (337:18). about Bloom and the Sinn Fein – See 12.1574–77n.

12.1631 (337:26). a swaddler – A contemptuous Irish Catholic term, applied at first primarily to Wesleyan Methodists but then to all Protestants. Various derivations have been suggested, but the epithet remains stubbornly meaningless unless it is intended to suggest that Protestants are "swaddled" by rigid moral rules and restrictions.

12.1633 (337:31). Who is Junius? – Junius was the pseudonym of the unknown author of letters that appeared in the *Public Advertiser* in London between 1769 and 1772. The letters are biting and scurrilous attacks on George III and his ministers and contain considerable evidence that the writer had access to highly confidential government information. The answer to J. J. O'Molloy's question is still a riddle, though in 1904 (given an assist by Macaulay) the letters were often attributed to Dublin-born Sir Philip Francis (1740–1818).

12.1636 (337:33–34). according to the Hungarian system – Cunningham is alluding to Arthur Griffith's *The Resurrection of Hungary*, serialized in the *United Irishman* (January–June 1904). The book recounts the history of Hungary's struggle for a measure of independence from Austrian rule and presents that history as an appropriate model for Irish enterprise.

12.1638 (337:35). Bloom the dentist – Marcus J. Bloom, 2 Clare Street, Dublin.

12.1639 (337:37). Virag – Hungarian: "flower."

12.1642–43 (337:39–40). Island of saints and sages – See 3.128n.

12.1644 (337:41). They're still waiting for their redeemer – That is, the Jews, who believe that the Messiah is yet to come, as Christians of many sects and denominations await the Second Coming of Christ.

12.1646–48 (338:1–3). every male that's born . . . a father or a mother – Moslem rather than Jewish tradition. Many Jewish community traditions do heavily emphasize the desirability of male children, but the fundamental Jewish belief is that each married couple should perpetuate itself by achieving *both* a son and a daughter who live to be married and to produce children in their turn.

12.1651 (338:7). south city markets – The Dublin (South) City Market Company, fronting on Fade and Drury streets with a Market Ar-

cade from George's Street South, in south-central Dublin.

12.1652 (338:7). Neave's food – Was advertised as a health food for "infants, invalids, growing children, and the aged."

12.1653 (338:9). *En ventre sa mère* – French: "In the belly of his mother."

12.1657 (338:14). And who does he suspect? – See 9.656n.

12.1658–59 (338:16). mixed middlings – A translation of the Irish phrase *eadar-mheadhonaich:* "he is but very indifferent"; in context, his sexual identity is far from unambiguous.

12.1660 (338:17). a totty with her courses – Slang: a girl with her menstrual period.

12.1662 (338:20). sloping – To "slope" is slang for to disappear, to decamp, to run away.

12.1666 (338:26). A wolf in sheep's clothing – "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15).

12.1667 (338:27–28). Ahasuerus I call him. Cursed by God – Ahasuerus was the name of two kings of Persia and Media (Esther, Ezra, Daniel), but the Citizen intends Ahasuerus as one of the traditional names for the Wandering Jew; see 9.1209n.

12.1671 (338:32). Saint Patrick would want to land again at Ballykinlar – As with the date and place of his birth, the date and the site of St. Patrick's landing in Ireland are a matter of contention. Two sites enjoy the reputation: the mouth of the Vantry River near Wicklow Head (on the coast south of Dublin) and Dundrum Bay (north of Dublin); Ballykinlar is a village on Dundrum Bay, five miles south of Downpatrick in County Down. See 12.573–74n.

Parody: 12.1676–1750 (338:39–340:42) And at the sound of . . . Christum Dominium Nostrum – This vision of the Island of Saints and Sages parodies "church news" accounts of religious festivals, in this case a procession that begins as the ceremonial blessing of a house and inflates to the consecration of a church and ultimately of a cathedral; see 12.1720–21n.

12.1676 (338:39). the sacring bell – Or Sanctus bell, rung at certain times during the Mass (before consecration of the elements and at the elevation of the host and of the chalice). In the Middle Ages, the bell was often mounted on the exterior of the church, and its ringing would announce the presence of the consecrated elements at the altar. In this case the sound of the bell announces that the procession is carrying the Blessed Sacrament.

12.1676 (338:39). a crucifer – One who carries the cross at the head of the procession.

12.1677 (338:40). thurifers – A thurifer carries the censer, or thurible, in which the incense is burned during the Mass.

12.1677 (338:40). boatbearers – The boatbearer carries the vessel containing the incense, which will be blessed and transferred to the censer by the celebrant.

12.1677 (388:40). readers – Those ordained to a minor order in the Catholic church and prepared for the office of reading the lessons.

12.1677 (338:40). ostiari – Ushers or doorkeepers, members of the lowest of the minor orders of the Catholic church.

12.1678 (338:42). guardians – A guardian is the superior of a Franciscan convent.

12.1679 (338:42–339:1). the monks of Benedict of Spoleto – The Benedictines. St. Benedict (c. 480–c. 543), who founded the order, was born in Nursia, an episcopal city in the Italian duchy of Spoleto. The Rule of St. Benedict, evolved by Benedict at Monte Cassino, formed and established the historical model for the monastic life of western Europe.

12.1679 (339:1). Carthusians – Founded in 1086 by St. Bruno (c. 1030–1101) at La Grande Chartreuse in France. The Carthusians were noted for the austerity of their adherence to the Rule of St. Benedict.

12.1680 (339:1). Camaldolesi – Founded in 1012 by St. Romuald (c. 950–1027), a Benedictine, on the plain of Camaldoli, near Arezzo in Italy. The monks wore white robes and were noted for the rigidity of their monastic rule.

12.1680 (339:2). Cistercians – Another offshoot of the Benedictine order, founded in 1098 by St. Robert, abbott of Molesme, at Citeaux near Dijon in France. The Cistercians also wore

white habits and practiced a monastic rule of considerable severity.

12.1680 (339:2). Olivetans – Another offshoot of the Benedictine order, founded in 1319 at Monte Oliveto between Siena and Arezzo in Italy by Giovanni dé Tolomei (Blessed Bernard Ptolomei, 1272–1348).

12.1680 (339:2). Oratorians – The Fathers of the Oratory or the Oratory of St. Philip Neri (1515–95), founded at Rome by that saint in 1575. The priests of the congregation live in community but without monastic vows and under an essentially democratic constitution.

12.1680 (339:2). Vallombrosans – Founded (c. 1056) at Vallombrosa near Florence by St. John Gualbert (985–1073). The order was committed to austere observance of the Rule of St. Benedict.

12.1681 (339:3). the friars of Augustine – The Begging Friars or Hermits of St. Augustine or Austin Friars, founded by the union of several societies of recluses in the middle of the thirteenth century. They lived under the Rule of St. Augustine, derived from sermons attributed to St. Augustine (354–430).

12.1681 (339:3). Brigittines – The Order of Our Saviour, founded in 1346 by St. Bridgit (c. 1303–73) of Sweden and dedicated to the Rule of St. Augustine.

12.1681 (339:3). *Premonstratensians – The Order of Canons Regular, founded in 1120 at Premontré near Laon in France by St. Norbert (b. c. 1080). The order lived under an austere version of the Rule of St. Augustine.

12.1681 (339:4) Servi – The Servites or Servants of Mary, a monastic order founded in Florence in 1233 by seven wealthy Florentines. It was conducted under the Rule of St. Augustine.

12.1682 (339:4). Trinitarians – The Order of the Holy Trinity for the Redemption of Captives, founded in 1198 by St. John de Matha (1160–1213) and St. Felix of Valois (1127–1212). The order lived under the Rule of St. Augustine and was dedicated to the work of freeing Christians held in captivity in North Africa and the Middle East.

12.1682 (339:4). the children of Peter Nolasco – The Mercedarians, the Order of Our Lady of Mercy for the Ransom of Captives, initially a congregation of laymen founded by St. Peter Nolasco (1189–1256?) in 1218. The congregation lived under the Rule of St. Augustine and worked to ransom Christians held in captivity by the Moors.

12.1682–84 (339:5–6). from Carmel mount the children . . . Avila, calced and other – The Order of Our Lady of Mount Carmel. There has been some controversy over its origins (some of its early members believed that it was founded by the prophet Elijah), but apparently it was founded by Bertrand, count of Limoges, a soldier turned monk who with ten companions established a hermitage on Mount Carmel in 1156. St. Albert, the patriarch (bishop) of Jerusalem, gave them their "rule" in c. 1208. In the fourteenth and fifteenth centuries the order relaxed from the severities of the Rule of St. Albert; in the sixteenth century a sweeping reform was achieved by St. Theresa of Avila (1515–82) and St. John of the Cross. From that time the order had two branches: "discalced" (without shoes), following St. Theresa's strict adherence to the Rule of St. Albert; and "calced" (with shoes), adhering to the modification (relaxation) of the rule under Eugenius IV (pope 1431–47).

12.1684 (339:7). friars, brown and grey – The Dominicans and the Franciscans.

12.1684 (339:7). sons of poor Francis – The Franciscans, Order of Friars Minor, founded in 1209 by St. Francis of Assisi (1182–1226). The order was initially dedicated to the rule of poverty, but it rapidly became wealthy and powerful after the death of St. Francis.

12.1685 (339:7). capuchins – (After the Italian *cappuccio*, "cowl," of their habit), a branch of the Franciscans founded in 1525 in an effort to revive the dedicated simplicity of the Rule of St. Francis.

12.1685 (339:8). cordeliers – Franciscan friars who announced their strict adherence to the Rule of St. Francis by wearing knotted cords around their waists.

12.1685 (339:8). minimes – Mendicant friars, the Order of Minims (*Ordo Minimorum Eremitarum*), founded by St. Francis of Paola (1416–1507) in 1454.

12.1685 (339:8). observants – The Friars Minor of the Regular Observance (c. 1460), dedicated to strict observance of the Rule of St. Francis—as against the Conventuals, who observed a modified version of the rule.

12.1685 (339:8). the daughters of Clara – The Clares, Order of Poor Ladies, founded in 1212 by St. Clare of Assisi (1193–1253) and St. Francis as the feminine counterpart of the Friars Minor.

12.1686 (339:9). the sons of Dominic, the friars preachers – The Dominicans, Order of Friars Preachers (c. 1215), founded by St. Dominic (c. 1170–1221). The avowed purpose of the order was the salvation of souls, especially by means of preaching.

12.1686 (339:9–10). the sons of Vincent – The Vincentian Fathers, the Congregation of the Mission of St. Vincent de Paul (Order of Lazarists), founded in 1624 by St. Vincent de Paul (1576–1660) and dedicated to the relief of the poor under his *Constitutions of the Congregation of the Mission*.

12.1687 (339:10). the monks of S. Wolstan – St. Wolstan (1008–95), a Benedictine and bishop of Worcester, the last of the Saxon bishops of England, noted not for having founded an order but for the extraordinary devotion of his life to prayer and to the duties of his bishopric.

12.1687 (339:10–11). Ignatius his children – The Jesuits, the Society of Jesus, founded in 1534 by St. Ignatius Loyola (1491–1556) and noted for its commitment to missionary work and education.

12.1687–88 (339:11–12). the confraternity of the christian . . . Edmund Ignatius Rice – The Christian Brothers, a teaching brotherhood of Catholic laymen, bound under temporary vows. The original school was founded at Waterford in 1802 by Edmund Ignatius Rice (1762–1844), a layman who took religious vows in 1808 and whose organization was sanctioned by the pope in 1820.

12.1689 (339:13). S. Cyr – The French name for the child martyr St. Cyricus (d. c. 304). St. Cyr is also a military academy, the French equivalent of West Point.

12.1689–90 (339:13–14). S. Isidore Arator – St. Isidore ("belonging to tillage") the Farmer (Spanish, 1070–1130), a confessor and the patron saint of peasants, farmers, and day laborers. Feast day: 25 October.

12.1690 (339:14). S. James the Less – One of the twelve Apostles and "a kinsman of the Lord," later bishop of Jerusalem (called "the Less" to distinguish him from the other apostle, St. James, the son of Zebedee). Feast day: 11 May.

12.1690 (339:14). S. Phocas of Sinope – St. Phocas the Gardener of Sinope (in Asia Minor), a martyr remembered for his hospitality to those who martyred him. Feast day: 22 September.

12.1690–91 (339:14–15). S. Julian Hospitator – Also noted for his hospitality, the patron saint of travelers, ferrymen, and wandering minstrels. His hospitality was his manner of penance for having killed his parents under the impression that they were his wife and a lover. Feast day: 12 February.

12.1691 (339:15). S. Felix de Cantalice – (1513–87), a peasant from the Abruzzi who became a Capuchin; he styled himself the Ass of the Capuchins and was noted for his simplicity and holiness. Feast day: 18 May.

12.1691 (339:15–16). S. Simon Stylites – St. Simon of the Pillar (388–459), an anchorite who dramatized his rigorous asceticism by spending over thirty-five years of his life on top of a pillar. He is said to have spent the entire forty days of Lent standing upright and abstaining from all food and drink. Feast day: 5 January.

12.1691–92 (339:16). S. Stephen Protomartyr – See 1.34n. Feast day: 26 December.

12.1692 (339:16). S. John of God – (1495–1550), Portuguese, the patron saint of hospitals for the needy poor and the founder of the Order of Brothers Hospitalers. Feast day: 8 March.

12.1692 (339:16–17). S. Ferreol – A legendary Spanish saint said to have been responsible for the conversion of Besançon in the early sixth century. Another St. Ferreolus (fl. third century) suffered martyrdom in southern France. Feast day: 18 September.

12.1692 (339:17). S. Leugarde – The French version of St. Lughaid (d. 608), an Irish abbot and missionary. Feast day: 4 August.

12.1692–93 (339:17). S. Theodotus – Mar-

tyred (c. 304) for giving Christian burial to seven martyred virgins. The patron saint of innkeepers, he was himself an innkeeper who refused to submit to a law requiring food served to guests to be presented to idols as votive offerings. Feast day: 18 May.

12.1693 (339:17). S. Vulmar – Or St. Wulmar (fl. seventh century), a French abbot and recluse who founded a monastery and a nunnery near Calais. Feast day: 20 July.

12.1693 (339:18). S. Richard – Richard de Wych (1197–1253), an English bishop and chancellor of Oxford, famous for his victory over Henry III (1207–72) in a Church-State power struggle.

12.1693 (339:18). S. Vincent de Paul – See 12.1686n. Feast day: 19 July.

12.1693–96 (339:18–21). S. Martin of Todi . . . S. Owen Caniculus – Martin Cunningham, Alfred Bergan, Joseph J. O'Molloy, Denis Breen, Cornelius Kelleher, Leopold Bloom, Bernard Kiernan, Terence Ryan, Edward Lambert, and the dog Garryowen join the company of the saints.

12.1693–94 (339:18). S. Martin of Todi – Martin I (d. 655), pope and martyr, was born at Todi in Umbria, Italy. His pontificate was marked by a struggle between the papacy (the bishop of Rome) and Constans II (Byzantine emperor 641–68) in Constantinople. Martin I refused a doctrinal compromise, was summoned to Constantinople, arrested for treason, maltreated, and banished into exile. Feast day: 12 November.

12.1694 (339:19). S. Martin of Tours – (c. 316–97) began life as a soldier, experienced conversion, and became a solitary with a following of monks. In humility he refused the bishopric of Tours but was made bishop by a ruse in 371. His leadership is credited with firmly establishing monasticism in western Europe. Feast day: 11 November. (St. Patrick [c. 373–c. 463] studied at Tours before his mission to Ireland.)

12.1694 (339:19). S. Alfred – Alfred the Great (849–99), king of the West Saxons, was not only a great military leader but also a great legalist, educator, and church reformer. His reputation is in part legendary as is his sainthood, which has never been formally conferred by the Church.

12.1694 (339:19). S. Joseph – Spouse of the Blessed Virgin Mary, confessor and patron of the Universal Church. Feast day: 19 March.

12.1694–95 (339:19). S. Denis – Or St. Dionysius, martyr (d. c. 275), bishop of Paris and one of the patron saints of France. He was beheaded because his success in making converts threatened to transform Paris into a Christian "island."

12.1695 (339:20). S. Cornelius – (d. 253), pope (251–53) and martyr who resisted the schism of Novatian and suffered banishment in the eighth persecution under the Roman emperors Valerian and Gallienus. He is commemorated for "his wisdom, for his works outshine the sun." Feast day: 16 September.

12.1695 (339:20). S. Leopold – Leopold the Good (1073–1136), an Austrian soldier-saint who founded several monasteries. Feast day: 15 November.

12.1695 (339:20). S. Bernard – Of Clairvaux (1090–1153), a Cistercian and abbot of Clairvaux; he is credited with having founded 163 monasteries and is remembered as one of the great doctors of the medieval Church.

12.1695 (339:20–21). S. Terence – (fl. first century), a little-known bishop and martyr.

12.1696 (339:21). S. Edward – Either St. Edward the Martyr (962–79), king of England; or, more probably, St. Edward the Confessor (c. 1003–66), king of England, noted for his innocence and humility and famous for the gift of prophecy. Feast day: 13 October.

12.1696 (339:21). S. Owen Caniculus – *Canicula*, Latin: "small dog, bitch"; thus, St. Owen of the Dogs, Garryowen.

12.1698 (339:23–24). S. Laurence O'Toole – (1132–80), archbishop of Dublin, an Irish soldier-saint who resisted the Norman invasion of Ireland but finally submitted to Henry II at the pope's insistence. He is the patron saint of Dublin. Feast day: 14 November.

12.1698–99 (339:24). S. James of Dingle and Compostella – The apostle and martyr, St. James the Great, the son of Zebedee; cf. 12.1690n (d. c. 44). He is said to have conducted a mission in Spain and, though he was beheaded in Jerusalem, his body was miraculously transported to Compostella in Spain;

Compostella thus became the most popular pilgrimage in western Europe. Feast day: 25 July. The Roman Catholic parish church of Dingle on Dingle Bay, southwestern Ireland, is the Church of St. James Compostella; Dingle Bay was the site of a sizable Spanish community in the sixteenth century.

12.1699 (339:24–25). S. Columcille and S. Columba – One Celtic saint with two names (521–97), the founder of several monastic churches and schools in Ireland, Scotland, and the Hebrides. He is (with St. Bridgid and St. Patrick) one of the three patron saints of Ireland. Feast day: 9 June.

12.1699 (339:25). S. Celestine – Celestine I (pope 422–32) defended the Church against the Pelagian Heresy. He is dear to the hearts of the Irish as the pope who sent St. Patrick on his mission to Ireland.

12.1699–1700 (339:25). S. Colman – One of three saints: (1) St. Colman of Cloyne (522–600), missionary and chief bard to the king of Munster (feast day: 24 November); (2) St. Elo (553–610), founder of several abbeys and monasteries (feast day: 26 September); or (3) St. Colman, bishop of Lindisfarne (d. 676), noted for his disputations (defeated) on the question of the date of Easter (feast day: 8 August).

12.1700 (339:26). S. Kevin – (d. 618), the founder and abbot of the monastery at Glendalough; see 12.1451n. Feast day: 3 June.

12.1700 (339:26). S. Brendan – See 12.183n.

12.1700 (339:26). S. Frigidian – (d. c. 558), an Irish saint who made a pilgrimage to Italy, where he became a hermit and subsequently bishop of Lucca. Feast day: 18 March.

12.1700 (339:26). S. Senan – The most famous of the twenty-odd Irish saints of this name is the S. Senan (c. 488–c. 544) after whom the River Shannon was named. He made a pilgrimage to Rome and returned to found several monastic churches in Ireland, among them a hermitage church on Scattery Island in the Shannon, chosen as a site "on which no female had ever trod." Immediately after the hermitage was founded, a female, St. Cannera, asked for sanctuary and could not be denied. Feast day: 8 March.

12.1700–1701 (339:27). S. Fachtna – (fl. sixth century), bishop of Ross and founder there of one of the great monastic schools of Ireland. Feast day: 14 August.

12.1701 (339:27). S. Columbanus – See 2.144n. Feast day: 21 November.

12.1701 (339:27). S. Gall – (c. 551–645), known as the "apostle of Switzerland," an Irish missionary to the Continent and a companion of St. Columbanus. Feast day: 16 October.

12.1701 (339:27). S. Fursey – St. Fursa; see 12.183n.

12.1701 (339:28). S. Fintan – (1) (d. 595), the founder of an influential monastery at Cloneagh in Ireland and known as "head of the monks of Ireland." Feast day: 17 February. (2) Munnu (d. 634), the founder of a monastery in County Wexford and a missionary to Scotland who died a leper. Feast day: 21 October.

12.1701–2 (339:28). S. Fiacre – See 3.193n. Feast day: 1 September.

12.1702 (339:28). S. John Nepomuc – (c. 1340–1393), confessor and martyr who was supposed to have been tortured and drowned by "good" King Wenceslaus of Bohemia because the saint refused to reveal the queen's confession. He is one of the patron saints of Bohemia and of confessors. Feast day: 16 May.

12.1702 (339:28–29). S. Thomas Aquinas – See 1.546–47n. Feast day: 7 March.

12.1702–3 (339:29). S. Ives of Brittany – Ivo or Yves Hélory (1253–1303), a confessor, bishop's judge, and lawyer who used his fees for philanthropy and defended the poor without charge. He is the patron saint of lawyers. Feast day: 19 May.

12.1703 (339:29). S. Michan – Little is known about this tenth- or eleventh-century Danish-Irish saint except that he is styled "bishop" and "confessor," and one of Dublin's more famous churches is named for him. Feast day: 25 August.

12.1703 (339:30). S. Herman-Joseph – The Blessed Herman-Joseph (1150–1241), the German mystic, was beatified but not canonized. Originally named Herman, the Virgin Mary bestowed the name Joseph on him in one of his many visions. Feast day: 7 April.

12.1703–4 (339:30). the three patrons of holy youth – The three youthful Jesuit saints noted below are regarded as the patron saints of Jesuit schools for boys ("holy youth").

12.1704 (339:30–31). S. Aloysius Gonzaga – (1568–91), Italian Jesuit saint, famous for his zeal for the virtue of chastity. Popularly regarded as a model of youthful purity, he died at the age of twenty-three from attending plague victims. He is one of the patron saints of youth. Feast day: 21 June.

12.1704 (339:31). S. Stanislaus Kostka – (1550–68), a Jesuit novice who overcame his family's resistance to his calling and demonstrated his faith by walking the 350 miles from Vienna to Rome to join the order. Feast day: 13 November.

12.1704–5 (339:31–32). S. John Berchmans – (1599–1621), another Jesuit devotee of the innocence and purity of youth. Feast day: 26 November.

12.1705 (339:32). Gervasius – (d. c. 165), a martyr, he was beaten with lead whips in Milan by the Roman general Astasius, who ordered the death of all Christians in his province. A brother (?) and fellow martyr, Protasius, was beheaded in the same purge. Feast day: 19 June.

12.1705 (339:32). Servasius – St. Servatius (d. 384), bishop of Tongres (in modern Belgium), commanded considerable reverence in medieval western Europe. Feast day: 13 May.

12.1705 (339:32). Bonifacius – The best known of the saints of this name was St. Boniface (c. 675–754), born Winfrid of England. He became the "apostle of Germany," archbishop of Mainz, and was martyred in a massacre of Christians in Friesland. Feast day: 5 June.

12.1705 (339:33). S. Bride – Or St. Bridgid (c. 453–c. 523), one of the three patron saints of Ireland. She founded several monasteries and is supposed to be buried in Downpatrick with SS. Patrick and Columcille, the other two patrons of Ireland. Feast day: 1 February.

12.1706 (339:33). S. Kieran – Among the several Irish saints of this name: (1) St. Kieran (c. 500–c. 560), bishop of Ossory and "One of the Twelve Apostles of Ireland." Feast day: 15 March. (2) St. Kieran of Clonmacnois (fl. sixth century), the founder of one of the most remarkable of the Irish monastic schools. Feast day: 9 September.

12.1706 (339:33). S. Canice of Kilkenny – See 3.259n. Feast day: 11 October.

12.1706 (339:33–34). S. Jarlath of Tuam – (d. c. 540) built a church in Tuam (County Galway) and established the first bishopric in Connacht; Tuam still retains its primacy in that province. Feast day: 6 June.

12.1706–7 (339:34). S. Finnbarr – The most famous of the five Irish saints of this name (c. 550–623) established the bishopric of Cork, founded a monastic school that dominated the district around Cork, and is the patron saint of that city. Feast day: 25 September.

12.1707 (339:34). S. Pappin of Ballymun – (fl. sixth century); little is known of him except that he was the abbot of a monastery at Ballymun (in the parish of Santry, four miles north of the center of Dublin; the parish church still bears his name, St. Papan, and presumably occupies the site of the monastery). In the *Martyrology of Tallaght,* St. Papan and his brother, St. Folloman, are commemorated on 31 July.

12.1707 (339:35). Brother Aloysius Pacificus – A brother and disciple of St. Francis of Assisi; see 12.1684n.

12.1708 (339:35). Brother Louis Bellicosus – Bellicosity to balance peacefulness?

12.1708 (339:36). Rose of Lima – (1586–1617), a virgin saint born in Lima, Peru, her face transformed by a mystical rose in childhood (hence her name) and her life transformed by many visions of Christ. She is the first American saint and thus the patroness of the Americas. Feast day: 30 August.

12.1708 (339:36). Rose . . . of Viterbo – (d. 1252), the patron saint of that Italian city. She was a member of the Third Order of St. Francis and was noted for the miracles associated with her and for the eloquence of her condemnation of the Holy Roman Emperor Frederick II's interference with the Church. Feast day: 4 September.

12.1708–9 (339:36–37). S. Martha of Bethany – One of Lazarus's sisters; see 5.289–91n. Feast day: 29 July.

12.1709 (339:37). S. Mary of Egypt – (fl. c.

400), a prostitute in Alexandria who made a pilgrimage to Jerusalem, where she was forbidden to enter the church but was admitted by the miraculous intervention of the Blessed Virgin Mary. After this experience, she is supposed to have spent forty-seven penitential years in the wilderness beyond the Jordan and attained such purity that she could walk on water. Feast day: 2 April.

12.1709 (339:37). S. Lucy – A virgin martyred at Syracuse at the end of the third century. There are a variety of legends about her career as a Christian virgin pledged to chastity in a pagan world. In one version she was denounced as a Christian by a suitor whom she had refused in favor of her vows. Brought before the emperor, she was condemned to exposure in a brothel, but the emperor's soldiers and magicians could not move her; they built a fire around her and she was unscathed until stabbed in the throat. Another version of the legend is that Lucy's eyes attracted a suitor, whereupon she plucked out her eyes only to have them miraculously restored. Feast day: 13 December.

12.1709 (339:37). S. Brigid – See S. Bride, 12.1705n.

12.1709–10 (339:38). S. Attracta – Or St. Araght (fl. fifth century). She was supposed to have received her veil from St. Patrick and to have divided her time between founding monastic houses in Galway and Sligo and praying in solitude. Feast day: 11 August.

12.1710 (339:38). S. Dympna – Virgin and martyr (seventh century), the Christian daughter of a pagan (Irish?) king who fled to the Continent to escape her father and/or his "unholy desires." He followed her and murdered her at Gheel near Antwerp. Miracles associated with her relics have made her the patron saint of the insane. Feast day: 15 May.

12.1710 (339:38). S. Ita – (c. 48–570), "the Mary or Brigid of Munster." She gave up the name Deidre for Ita (to assert her thirst for God) and was the founder of a religious community and school near Limerick. Feast day: 15 January.

12.1710 (339:38). S. Marion Calpensis – St. Marion of Calpe (Gibraltar); that is, Molly Bloom.

12.1710–11 (339:39). the Blessed Sister Teresa of the Child Jesus – (1873–97), beatified in 1923 and canonized in 1925. She was a member of the Order of Discalced Carmelites, noted for her dedication to the "spiritual way of childhood according to the teaching of the Gospels." Also known as St. Teresa of Lisieux. Feast day: 3 October.

12.1711 (339:39–40). S. Barbara – Virgin and martyr, a legendary saint, said to have been martyred in Bithynia (c. 236) or in Egypt (c. 306). The daughter of a "fanatic heathen," she was delivered to the law for torture by her father, who subsequently beheaded her when she refused to recant. Her father was struck by lightning on the spot; hence, she is the patron saint of those threatened by lightning and storms, of artillerymen, fireworks makers, etc. Feast day: 4 December.

12.1711 (339:40). S. Scholastica – (c. 480–c. 543), a sister of St. Benedict (see 12.1679n). She followed him to Monte Cassino, where she established a community of nuns governed according to her brother's rule. Feast day: 10 February.

12.1712 (339:40–41). S. Ursula with eleven thousand virgins – See 1.140n. day: 21 October.

12.1712–13 (339:41). nimbi and aureoles and gloriae – In art, the symbols of sanctity: the nimbus is represented as surrounding the head; the aureole, the body; and the glory combines nimbus and aureole. The nimbus is used in representations of saints and holy persons; the aureole is reserved for the three persons of the Godhead and for the Virgin Mary.

12.1713 (339:42). palms – Symbolic of martyrdom, the palm belongs to all the "noble army of martyrs."

12.1713 (339:42). harps – Symbolic of the Book of Psalms and of songs in praise of God. The harp is also the traditional symbol of Ireland, the Isle of Saints in procession.

12.1713 (339:42). swords – Symbolic of martyrdom and also associated with warrior-saints.

12.1713–14 (339:42). olive crowns – Symbolic of peace, used in representations of the Archangel Gabriel and several saints and on the tombs of martyrs.

12.1715 (340:2). Inkhorns – Symbolically an attribute of the doctors of the Church St. Augustine (see 7.842–44n) and St. Bernard (12.1695n) and of the evangelists Mark and Matthew.

12.1715 (340:2). arrows – Symbolic of spiritual weapons dedicated to the service of God, and also symbolic of the plague. St. Sebastian is depicted as pierced by arrows, and since he survived, he is one of the patron saints of those suffering from the plague. St. Ursula is also reputed to have survived torture by arrows (see 1.140n). St. Theresa is occasionally represented with a flaming arrow in her breast (see 12.1682–84n).

12.1715 (340:2). loaves – In general, the staff of life; symbolically, three loaves of bread are an attribute of St. Mary of Egypt (see 12.1709n), and a loaf is an attribute of St. Dominic because he is supposed to have fed his monastery by divine intervention (see 12.1686n).

12.1715 (340:2). cruses – (Bottles or jugs), an attribute of, among others, St. Benedict (see 12.1679n) and (on the end of a staff) of St. James the Great (see 12.1698–99n).

12.1715 (340:2). fetters – Symbols of the Passion, the flagellation of Christ by the soldiers; also an attribute of St. Leonard (d. c. 546) for his charitable work among the prisoners of King Clovis of France.

12.1715 (340:2). axes – Symbols of destruction; an axe is an emblem of St. Joseph (see 12.1694n) as carpenter, and it is also the emblem of the beheaded martyrs, St. John the Baptist, St. Matthew, and St. Mathias.

12.1715 (340:2). trees – Variously symbolic of lineage, as in the Tree of Jesse (the lineage of Christ), and of regenerative power, as the flowering tree is an attribute of the fourth-century Florentine St. Zenobius in commemoration of his power to restore dead things to life.

12.1715 (340:2). bridges – An attribute of (among others) St. John Nepomuc because he was martyred by being cast from a bridge to drown (see 12.1702n).

12.1716 (340:3). babes in a bathtub – An attribute of the legendary fourth-century St. Nicholas of Myra or Bari symbolizing his miraculous restoration of life to three dead children.

12.1716 (340:3). shells – A scallop shell is an attribute of St. James the Great (see 12.1698–99n) and was worn as an emblem by pilgrims to his shrine at Compostella.

12.1716 (340:3). wallets – Symbolic of pilgrim-saints; an attribute of St. Roch (together with the pilgrim staff and the shell of St. James of Compostella).

12.1716 (340:3). shears – Or pincers; an attribute of the third-century St. Agatha of Sicily, who was tortured by having her breasts torn with shears. Pincers are also an attribute of the third-century St. Apollonia of Alexandria, who had her teeth torn out in the process of her martyrdom; she is the patron saint of dentists.

12.1716 (340:3). keys – An attribute of St. Peter as guardian of "the keys of the kingdom of heaven" (Matthew 16:19) and of St. Martha (see 12.1708–9n) the patron saint of good housekeeping.

12.1716 (340:3). dragons – Symbolic of the devil and the attribute of the Archangel Michael and of several saints, including the second-century St. George of Cappadocia, the patron saint of England, and of St. Martha (see 12.1708–9n), who after the Crucifixion is supposed to have traveled to southern France and to have rid that region of a dragon.

12.1716 (340:3). lilies – Symbolic of purity and therefore the flower of the Virgin Mary; and as symbolic of chastity, the attribute of several saints, including St. Francis (see 12.1684n), St. Dominic (see 12.1686n), St. Clare (see 12.1685n), and St. Joseph (see 12.1694n).

12.1716 (340:4). buckshot – An obvious anachronism in this list of "symbolic attributes," but it may recall those Irish "martyrs" who benefited from William E. ("Buckshot") Forster's determination that the Royal Irish Constabulary (for humanitarian reasons) should use buckshot rather than ball cartridges when firing on crowds. Forster (1819–86) was chief secretary for Ireland (1880–82) and a Quaker.

12.1717 (340:4). beards – Apart from their general representational occurrence, beards are the particular attributes of several young minor saints who obtained beards by prayer; these latter are not mentioned in *Ulysses*.

12.1717 (340:4). hogs – Symbolic of sensuality and gluttony; one of the attributes of the fourth-

century Egyptian hermit St. Anthony the Great, or Anthony Abbot, who spent twenty solitary years in the desert in a successful attempt to defeat the demons (temptations) of the flesh and to live for God alone.

12.1717 (340:4). lamps – Generally symbolic of wisdom and piety, specifically of the "wise virgins," and as such an attribute of St. Lucy (see 12.1709n).

12.1717 (340:4). bellows – Held by the devil (as a means of intensifying the flames of the flesh); an attribute of the early-sixth-century St. Genevieve.

12.1717 (340:4). beehives – Symbolic of great eloquence; an attribute of (among others) St. Bernard of Clairvaux (see 12.1695n), because "his eloquence was as sweet as honey."

12.1717 (340:4). soupladles – A spoon, held by a child near him, is an attribute of St. Augustine of Hippo (see 7.842–44n).

12.1717 (340:5). stars – Symbolic of divine guidance or favor; the Virgin Mary as Queen of Heaven is crowned with twelve stars (Revelation 12:1); the star is symbolic of her title Stella Maris (Star of the Sea); and a star on the forehead is an attribute of (among others) St. Dominic (see 12.1686n).

12.1717 (340:5). snakes – St. John, apostle and evangelist, was occasionally depicted with a cup (of poison) and a snake, symbolic of an attempt made on his life by the Roman emperor Domitian; St. Patrick is often depicted as treading on snakes to signify his having rid Ireland of venomous creatures; and St. Phocas (see 12.1690n) is depicted as entwined with snakes.

12.1717 (340:5). anvils – The martyr St. Adrian (d. 290) is depicted holding an anvil, since an anvil figured in his martyrdom.

12.1718 (340:5). boxes of vaseline – Secular and commercial reduction of box of ointment, symbolic of humble and costly affirmation, an attribute of Mary Magdalene and of Mary the sister of Lazarus (equated in medieval and Renaissance art) after John 12:3: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair." The box of ointment is also an attribute of the two surgeon-saints (see "forceps," 12.1718n).

12.1718 (340:5). bells – Symbolic of the power to exorcise evil spirits; one of the attributes of (among others) St. Anthony (see "hogs," 12.1717n).

12.1718 (340:5). crutches – Symbolic of age and feebleness; another of the attributes of St. Anthony.

12.1718 (340:5). forceps – Surgical instruments are attributes of the surgeon-brothers, the legendary third-century SS. Cosmas and Damian.

12.1718 (340:6). stag's horns – The stag is symbolic of piety and religious aspiration, of purity and solitude; the stag without a crucifix between its horns is an attribute of St. Julian Hospitator (see 12.1690–91n).

12.1718 (340:6). watertight boots – An "attribute" of Gabriel Conroy in "The Dead," *Dubliners*.

12.1719 (340:6). hawks – The wild falcon is symbolic of evil thought or action; the domestic falcon, of the holy man or the Gentile converted to Christianity.

12.1719 (340:6). millstones – Attributes of the fourth-century Spanish martyr St. Vincent of Sargossa and of the third-century Austrian martyr St. Florian of Noricum, because each suffered martyrdom by being thrown into the water with a millstone around his neck.

12.1719 (340:6–7). eyes on a dish – An attribute of St. Lucy (see 12.1709n).

12.1719 (340:7). wax candles – Play a great and varied role in Church symbolism and are universally used in shrines and in religious processions.

12.1719 (340:7). aspergills – The brushes with which holy water is sprinkled in Church ceremonies, symbolic of purification from and expulsion of evil. The aspergillum is an attribute of (among others) St. Anthony (see "hogs," 12.1717n), St. Benedict (see 12.1679n), and St. Martha (see 12.1708n and "dragons," 12.1716n).

12.1719 (340:7). unicorns – Symbolic of purity in general and of female chastity in particular. The unicorn is one of the attributes of the Virgin Mary and of several other virgin saints, no-

tably those who were able to survive great temptation.

12.1720–21 (340:8–9). by Nelson's Pillar . . . Little Britain Street – Implies that the procession has formed at the Procathedral of the Immaculate Conception in Marlborough Street, a two-minute walk from the pillar, and that it takes a direct route west through Henry and Mary streets and north through Capel Street to Little Britain Street and to Barney Kiernan's. A procathedral is a parish church temporarily in use as a cathedral in a diocese that does not yet have a cathedral. It was a sore point with Dublin Catholics that the two "rightful" cathedrals in Dublin, St. Patrick's and Christ's Church, were (and are) in the hands of the Church of Ireland. The joke: Barney Kiernan's pub is to be consecrated as the long-awaited permanent cathedral in Dublin.

12.1721–22 (340:9–10). the introit in *Epiphania . . . Surge, illuminare* – The entrance chant of the mass for the Epiphany of Our Lord [Jesus Christ] (6 January). The introit does not, however, begin "Surge, illuminare" but "Ecce advenit Dominator Dominus" (See, he comes, the Lord and Conqueror); the lesson for that day does begin "Surge, illuminare, Jerusalem . . ." (Rise up in splendor, Jerusalem! Your light has come, the glory of the Lord shines upon you) (Isaiah 60:1–6).

12.1722–23 (340:11). the gradual *Omnes* which saith *de Saba venient* – The gradual of the Mass for the Epiphany begins "Omnes de Saba venient . . ." (All the people of Saba are coming with gifts of gold and incense, and singing the Lord's praises) (Isaiah 60:6) and continues "Surge, illuminare" (Isaiah 60:1).

12.1723–25 (340:12–13). casting out devils . . . halt and the blind – Various of the miracles of Jesus: "casting out devils" (Matthew 9:32ff.; Mark 5:1ff.; Luke 8:26ff.); "raising the dead" (Luke 7:11ff., 8:40ff.; Matthew 9:18ff.; Mark 5:21ff.); "multiplying fishes" (Matthew 14:13ff., 15:32ff.; Mark 6:34ff., 8:1ff.; Luke 9:12ff., John 6:1ff.); "healing the halt and the blind" (there are numerous instances in each of the four Gospels).

12.1725 (340:14). discovering various articles which had been mislaid – Miraculous aid of this sort is given by St. Anthony of Padua.

12.1726 (340:15). fulfilling the scriptures – Several times in the New Testament Jesus is said to have "fulfilled the scriptures," that is, to have acted or been treated in such a way as to fulfill Old Testament prophesies of the coming of the Messiah: Matthew 5:17; Luke 24:27; John 19:24; see 14.1577n; Acts 13:29; Hebrews 10:9.

12.1726–27 (340:16). beneath a canopy of cloth of gold – That is, beneath a *baldacchino*, the covering under which the Blessed Sacrament is borne in procession. It consists of a rich cloth (gold, silver, or white) on a rectangular framework supported by four, six, or eight staves, which are usually carried by high-ranking laymen. Father O'Flynn's presence under the *baldacchino* suggests that he is the highest ranking cleric in the procession (quite an honor, considering the assembled company).

12.1727 (340:17). Father O'Flynn – See 8.707, 713n.

12.1728 (340:17). Malachi – See 1.41n.

12.1728 (340:17). Patrick – See 5.330n.

12.1731–35 (340:22–26). the celebrant blessed the house . . . thereof with blessed water – An exaggeration of the ritual act of cleansing an edifice before entering it in the ceremony for the consecration of a house.

12.1735–37 (340:26–29). that God might bless . . . light to inhabit therein – A paraphrase of the closing lines of the *Alia Benedictio Domus* (Another Blessing for a House, outside of Eastertime), Rituale Romanum (Boston, 1926), title 8, chapter 7: "Therefore, at our entrance, Lord, bless and sanctify this house as you blessed the houses of Abraham, Isaac and Jacob: and cause the Angels of your light to inhabit this house and to protect those who dwell therein. Through Christ Our Lord." This blessing is no longer included in the Roman ritual.

12.1737–38 (340:29–30). he blessed the viands and the beverages – That is, he pronounced the *Benedictio Panis, Vini, Aquae et Fructum* from the ritual (Blessing of Bread, Wine, Water, and Fruits).

12.1740–43 (340:31–34). *Audiutorium nostrum . . . cum spiritu tuo* – Latin: "Our help is in the name of the Lord. / Who made heaven and earth. / The Lord be with you / And with thy spirit." A responsive formula of blessing that traditionally precedes a formal prayer.

12.1746–50 (340:37–42). *Deus, cuius verbo sanctificantur . . . Christum Dominium nostrum* – Latin: "O God, by whose word all things are made holy, pour down your blessing on these which you created. Grant that whoever, giving thanks to you, uses them in accordance with your law and your will, may by calling on your holy name receive through your aid health of body and protection of soul, through Christ our Lord." This is the *Benedictio ad omnia*, the "Blessing for all [things]," which the priest uses on all occasions for which there is no specific blessing in a ritual.

12.1752 (341:2). Thousand a year – A toast, in effect: "wealth and good fortune."

12.1753 (341:3). John Jameson – An Irish whiskey: John Jameson & Son, Ltd., a Dublin distillery.

12.1753 (341:3–4). butter for fish – A lower-class Dublin toast, also meaning "wealth and good fortune."

12.1760 (341:12). scut – See 5.542n.

12.1770 (341:26). jaunting car – See 5.98n.

Parody: 12.1772–82 (341:28–40). The milk-white dolphin tossed . . . bark clave the waves – More parody of late-nineteenth-century romantic versions of medieval legend.

12.1779 (341:37). hosting – The raising of an armed force or military expedition.

12.1783 (341:41). lowering the heel of my pint – Drinking the last of what was left in the mug.

12.1785 (342:1–2). the curse of Cromwell – Calls the ruthlessness and brutality of Cromwell's suppression of Irish insurrection down on the head of the person cursed; see 12.1507–9n.

12.1785 (342:2). bell, book and candle – To curse "by bell, book, and candle" is to pronounce "major excommunication" (absolute and irrevocable exclusion of the offender from the Church). The bell calls attention; the book contains the sentence to be pronounced; the candle is extinguished to symbolize the spiritual darkness into which the excommunicant is cast.

12.1792 (342:9). Arrah – See 12.141n.

12.1792 (342:9). sit down on the parliamentary side of your arse – In other words, sit down and conduct yourself as you would in a parliamentary discussion.

12.1798 (342:16). whisht – Irish: "silence."

12.1801 (342:20). *If the man in the moon was a jew, jew, jew* – After the American popular song "If the Man in the Moon Were a Coon" (1905), by Fred Fisher. Chorus: "If the man in the moon were a coon, coon, coon, / What would you do? / He would fade with his shade the silv'ry moon, moon, moon / Away from you. / No roaming 'round the park in the bright moonlight, / If the man in the moon were a coon, coon, coon." For coon, see 6.704n.

12.1804 (342:24). Mendelssohn – Either the German philosopher Moses Mendelssohn (1729–86), a Jew who made impressive attempts to mitigate the brutal prejudice against Jews in eighteenth-century Berlin and who successfully broadened the outlook of his co-religionists, or Felix Mendelssohn-Bartholdy (1809–47), the German composer whose family had added the name Bartholdy when they renounced Judaism and embraced Christianity.

12.1804 (342:24). Karl Marx – (1818–83), the German social philosopher, was born of Jewish parents; he not only abandoned his faith but also replaced it with a rather shrill anti-Semitism.

12.1804 (342:24). Mercadante – See 5.403–4n; he was not a Jew but an Italian Catholic.

12.1804 (342:25). Spinoza – Baruch Spinoza (1632–77) was thoroughly educated in Jewish theology and speculation, but his philosophical views were so unorthodox that he was forced to withdraw from the synagogue. The Jewish community in Amsterdam did not, however, stop there but in 1656 achieved his excommunication and managed to have him banished from the city by the civil authority. See 11.1058n.

12.1808–9 (342:31). Christ was a jew like me – Of course, born into and brought up in a family portrayed in the Gospels as profoundly devout. The Gospels also suggest that his initial mission was to transform Judaism, not to displace it with a new religion. See 1.585n.

12.1811 (342:33). jewman – See 10.916n.

Parody: 12.1814–42 (342:37–343:28). A large and appreciative . . . Gone but not forgotten – Parodies a newspaper account of the departure of a royal foreign visitor.

12.1816 (342:39–40). Nagyaságos uram Lipóti Virag – If the order of the words has been Anglicized, then the Hungarian would mean: "Your greatness, my lord, Leopold Flower" (though *Lipóti* should be *Lipot*). If, on the other hand, the word order is Hungarian, then *Lipóti Virag* could mean "Virag of Lipot," that is, from the Jewish quarter of Budapest (and, by extension, of a number of other Hungarian towns and villages). (*Nagyaságos* should read *Nagyasàgos*.) See John Henry Raleigh, *The Chronicle of Leopold and Molly Bloom* (Berkeley, Calif., 1977), pp. 13ff.

12.1816–17 (342:40–41). Messrs Alexander Thom's, printers to His Majesty – Alexander Thom & Co., Ltd., printers and publishers, wholesale stationers and lithographers, agents for the sale of parliamentary papers and acts of Parliament, publishers of the *Dublin Gazette* ("published by the King's authority") and "Printers for His Majesty's Stationer's Office," 87–89 and 94–96 Abbey Street Middle.

12.1818 (342:42). Százharminczdrojúgulyás—Dugulás – Hungarian: "130-calf-shepherd [or soup]—Stopping up [sticking into]."

12.1822 (343:4). phenomenologist – The word was unusual enough in an early-twentieth-century context that it can be regarded here as almost a technical term, suggesting that Bloom is in the forefront of an important philosophical movement. Phenomenology is the study of all aspects of human experience in the course of which questions of objective reality and subjective response are to be held in abeyance; that is, phenomena are not to be prejudged as belonging to classes of differing importance or dismissed on metaphysical or ontological grounds.

12.1825 (343:8). Messrs Jacob *agus* Jacob – W. and R. Jacob & Co., Ltd., biscuit manufacturers in Dublin.

12.1828 (343:11). *Come Back to Erin* – A song by the English ballad composer "Claribel," Mrs. Charlotte Allington Barnard (1830–69). "Come back to Erin, Mavourneen, Mavourneen, / Come back, Aroon, to the land of thy birth: / Come with the shamrocks and springtime, Mavourneen, / And its Killarney shall ring with our mirth. / Sure, when we lent you to beautiful England, / Little we thought of the long winter days, / Little we thought of the hush of the starshine, / Over the mountains, the hills, and the braes."

12.1828 (343:12). *Rakoczy's March* – A song (1809) composed by Miklos Scholl and popularized by the army of Francis Rakoczy II of Transylvania. It was adopted by the Hungarians as their national march, and in the course of the nineteenth-century struggle between the Hungarians and the Austrians it assumed considerable political importance when the Austrians attempted to ban it. The song begins, "Light from Heaven guard our land," and appeals to "Men of proud Hungarian blood" to continue in this struggle for "Magyar glory."

12.1829 (343:13). the four seas – That bound Ireland: the North Channel to the northeast, the Irish Sea to the east, St. George's Channel on the southeast, and the Atlantic Ocean.

12.1830 (343:14). the Hill of Howth – See 3.133n.

12.1830 (343:14). Three Rock Mountain – At 1,469 feet, the mountain, which is south of Dublin, can be seen from the streets of the city.

12.1830 (343:14–15). Sugarloaf – See 8.166n.

12.1830–31 (343:15). Bray Head – See 1.181n.

12.1831 (343:15). the mountains of Mourne – See 11.219n.

12.1831 (343:15). the Galtees – A chain of mountains with some of the higher elevations in southwestern Ireland (in counties Limerick and Tipperary).

12.1831 (343:15–16). the Ox – Mountains in County Sligo in western Ireland.

12.1831 (343:16). Donegal – A mountainous county (rather than a range of mountains) in northwestern Ireland.

12.1832 (343:16). Sperrin peaks – In County Londonderry on the north coast of Ireland.

12.1832 (343:16–17). the Nagles and the Boggraphs – Two mountain ranges in northern County Cork in southern Ireland.

12.1832 (343:17). the Connemara hills – On the coast in County Galway, western Ireland.

12.1832–33 (343:17). the reeks of M'Gillicuddy – See 12.112n.

12.1833 (343:17–18). Slieve Aughty – A range of mountains between counties Galway and Clare in western Ireland.

12.1833 (343:18). Slieve Bernagh – The second largest of the Mourne Mountains at 2,449 feet.

12.1833 (343:18). Slieve Bloom – See 4.139n.

12.1835 (343:20–21). Cambrian and Caledonian hills – The hills of Wales and Scotland.

12.1839 (343:25). the Ballast office – See 8.109n.

12.1839 (343:25). Custom House – An imposing official building on the north bank of the Liffey, 400 yards downstream from the Ballast Office.

12.1840 (343:26–27). the Pigeonhouse – See 3.160n.

12.1841 (343:27). the Poolbeg light – See 3.279n.

12.1841 (343:27). ***Visszontlátásra, Kedvés Barátom! Visszontlátásra!*** – Hungarian: "See you again, my dear friend! See you again [Goodbye]!" This salutation is appropriate to a middle-class man, in contrast to the more formal salutation at 12.1816n. (The salutation should read: *Viszontlàtàsra kedevs baràton viszontlàtàsra.*)

12.1845–46 (343:32). Queen's royal theatre – See 6.184n.

12.1849 (343:35). in for the last gospel – Literally: in church before the end of the mass, in time to be credited as in attendance; figuratively: just in time to witness the climax of an action. The last Gospel is John 1:1–14; see 2.160n.

12.1855 (343:41). county Longford – Approximately ninety miles west-northwest of Dublin.

Parody: 12.1858–96 (344:3–345:6). The catastrophe was terrific . . . and F.R.C.S.I. – Parodies a newspaper account of a natural disaster.

12.1858–59 (344:4). The observatory of Dunsink – The astronomical observatory of Trinity College, built in 1785 on a low hill north of Phoenix Park and five miles from the center of Dublin. It became the Royal Observatory of Ireland in 1791. See 8.109n.

12.1859–60 (344:5). the fifth grade of Mercalli's scale – Giuseppe Mercalli (1850–1914), an Italian seismologist, invented a five-grade seismic scale that was highly empirical. It was regarded as particularly useful for the measurement of very severe shocks. "Fifth grade" meant that the shock was as heavy as any that had ever been recorded on a seismograph to that date.

12.1861 (344:7). the earthquake of 1534 – Mentioned in *Thom's* 1904, "Dublin Annals," p. 2093.

12.1861–62 (344:7–8). the rebellion of Silken Thomas – See 3.314n.

12.1863–65 (344:9–11). The Inn's Quay ward . . . square pole or perch – Barney Kiernan's pub was located in St. Michan's parish and in Inn's Quay ward. The ward and the parish are not, however, coextensive. The ward's 226 acres extend in a strip from the Liffey in central Dublin, north to the Royal Canal. The parish (126 acres, 36 square rods) is also north of the Liffey in central Dublin, but its northern boundary is less than halfway to the Royal Canal. The area that the parish and the ward have in common is 62 acres, 3 square rods, and Kiernan's pub was at the eastern edge of the common ground (map and letter, Dublin Valuation Office, A. K. Richardson for the secretary, 27 November 1970).

12.1865 (344:12). the palace of justice – See 12.64–65n.

12.1872 (344:20). Mr George Fottrell – Clerk of the Crown and Peace, Sessions House, Greene Street; see 12.64–65n.

12.1875 (344:23). sir Frederick Falkiner – See 7.698–99n.

12.1877 (344:26). the giant's causeway – A peninsula of basaltic columns (or ridges) that extends into the sea toward Scotland on the northeastern coast of Ireland.

12.1878–79 (344:27–28). Holeopen bay near the old head of Kinsale – Kinsale is on the southeastern coast of Ireland; Holeopen Bay is

a small bay formed by two small strips of land that jut out into the Kinsale Harbor.

12.1884 (344:34–35). *missa pro defunctis* – Latin: "mass for the dead."

12.1889–90 (344:41). Messrs Michael Meade . . . Great Brunswick Street – (Now Pearse Street); builders and contractors, planing and molding mills, and joinery works.

12.1890–91 (344:42). Messrs T. C. Martin 77, 78, 79 and 80 North Wall – T. and C. Martin, Ltd., slate and tile yard.

12.1891–92 (345:1–2). the Duke of Cornwall's light infantry – Such a regiment did exist in 1904, but none of its three battalions was stationed in Dublin. However, the duchy of Cornwall was the legal appanage of the heir apparent to the Crown; H.R.H. George Frederic Ernest Albert, Prince of Wales and Duke of Cornwall and York, K.G., K.T., K.P., G.C.M.O., G.C.V.O., I.S.O., who was a general in the Royal army and a vice-admiral in the navy in 1904.

12.1892–96 (345:2–6). *H.R.H., rear admiral . . . and F.R.C.S.I. – Fictional, but see preceding note. *H.R.H.:* his royal highness; Hercules, after the Greek mythical hero-god; Hannibal, after the Carthaginian general (247–182 B.C.) famous for his leadership and for his near-success in a series of wars with Rome. *K.G.:* Knight of the Garter; *K.P.:* Knight of the Order of St. Patrick; *K.T.:* Knight Templar; *P.C.:* Privy Councilor; *K.V.B.:* Knight Commander of the Bath; *M.P.:* Member of Parliament; *J.P.:* Justice of the Peace; *M.B.:* Bachelor of Medicine; *D.S.O.:* Distinguished Service Order; *S.O.D.:* "sod"—a clod or sodomist; *M.F.H.:* Master of Fox Hounds; *M.R.I.A.:* Member of the Royal Irish Academy; *B.L.:* Bachelor of Laws or of Letters; *Mus. Doc.:* Doctor of Music; *P.L.G.:* Poor Law Guardian—from an Irish point of view, an oppressor of the poor; *F.T.C.D.:* Fellow of Trinity College, Dublin; *F.R.U.I.:* Fellow of the Royal University of Ireland; *F.R.C.P.I.:* Fellow of the Royal College of Physicians of Ireland; *F.R.C.S.I.:* Fellow of the Royal College of Surgeons in Ireland. See Adams, p. 201.

12.1897 (345:7). in all your born puff – Eric Partridge (*Dictionary of Slang and Unconventional English* [London, 1937], p. 665b) cites "puff" as being slang for "life, existence" from about 1880.

Parody: 12.1910–18 (345:22–32). When, lo, there came . . . shot off a shovel – Parodies biblical prose.

12.1910–12 (345:22–24). When, lo, there came . . . Him in the chariot – "And it came to pass, as they [Elijah and Elisha] still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof" (II Kings 2:11–12). See 8.13n.

12.1912–13 (345:24–25). clothed upon in the . . . raiment as of the sun – After the description of Jesus in Matthew 17:1–5: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias [Elijah] talking with him. Then answered Peter. . . . While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased; hear ye him."

12.1913 (345:25–26). fair as the moon and terrible – After the Song of Solomon 6:10: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (This passage is glossed in the Douay: "The spouse of Christ is but one: she is fair and terrible.")

12.1914–15 (345:27). And there came a . . . calling: *Elijah! Elijah!* – See 12.1910–12n.

12.1915 (345:28). *And He answered . . . *Abba! Adonai!* – Abba is a Syriac-Greek name for Father-God; Adonai (Lord) is a Hebrew name for God. During the agony in the garden of Gethsemane, Jesus prays, "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36).

12.1916–17 (345:30). the glory of the brightness – See "gloriae," 12.1712–13n.

12.1917–18 (345:31). Donohoe's in Little Green Street – A pub, Donohoe and Smyth, grocers, tea, wine, and spirit merchants, 4–5 Green Street Little. (The street runs south at a right angle from Little Britain Street.)