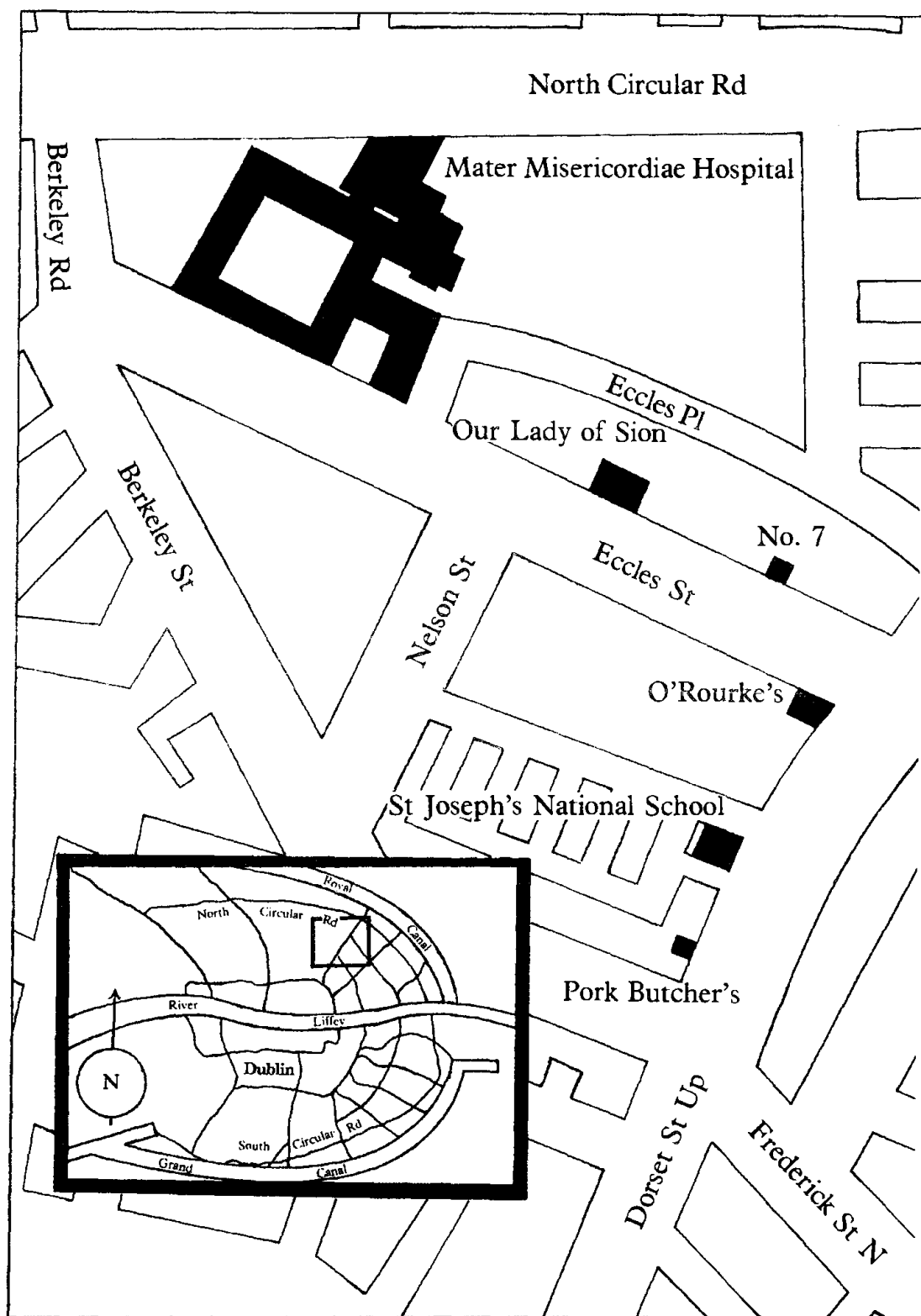
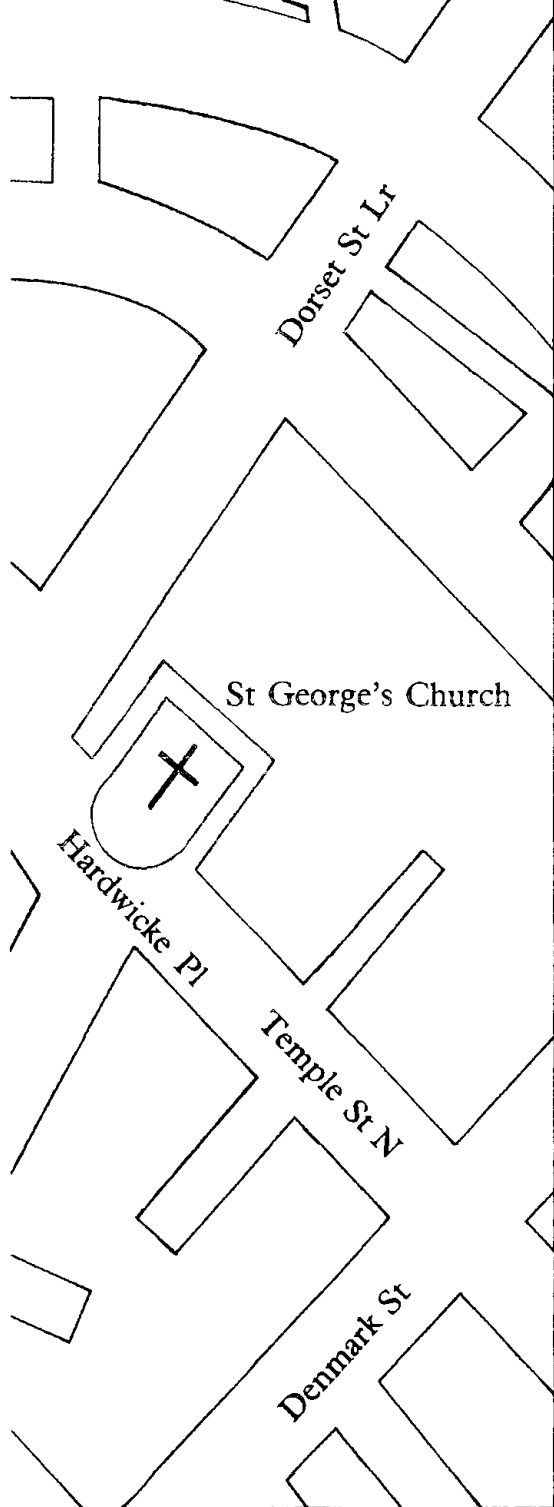






EPISODE 4

Calypso

(4.1-551, PP. 54-70)

Episode 4: Calypso, (4.1–551, pp. 54–70). In book 5 of *The Odyssey*, Odysseus is discovered in bondage to the goddess Calypso (whose name means “the Concealer”) on the island of Ogygia in “the sea’s middle” (1:50; Fitzgerald, p. 15; S. H. Butcher and Andrew Lang [1879] render the phrase “the navel of the sea”—see *omphalos*, l. 176n). Athena intercedes with Zeus on behalf of Odysseus, and Zeus sends Hermes to instruct Calypso to free Odysseus for his voyage home (i.e., to recall Odysseus to Ithaca and his own people). Odysseus has meanwhile been on the island for seven years, mourning his thralldom and longing for home. “Though he fought shy of her, and her desire, / he lay with her each night, for she compelled him” (5:154–55; Fitzgerald, p. 97). Calypso promises Hermes: “My counsel he shall have, and nothing hidden, / to help him homeward without harm” (5:143–44; *ibid.*). Odysseus is prepared for his voyage and sets out, only to be intercepted once again by Poseidon’s antipathy in the form of “high thunderheads” (5:291; Fitzgerald, p. 101). Athena intercedes, calming the storms and sustaining Odysseus with the “gift of self-possession” (5:437; Fitzgerald, p. 105).

Time: 8:00 A.M., Thursday, 16 June 1904.
Scene: Leopold Bloom’s house at 7 Eccles Street in the northwest quadrant of Dublin. The house was one of a row of three-story over-basement houses on the north side of the street. Eccles Street in 1904 was regarded as a sedate and respectable neighborhood, solidly middle class and not at all as shabby as what is left of it today is (see Austin Clarke, *Twice Around the Black Church* [London, 1962], p. 38). The street was named after the family that included Ambrose Eccles (d. 1809), a distinguished Irish editor of and commentator on Shakespeare’s plays. The *Annual Register* for 1810 memorialized him as “a profound scholar, a perfect gentleman, an ornament to society.” Organ: kidney;¹ Art: economics [the useful art of household management]; Color: orange; Symbol: nymph; Technique: narrative (mature). Correspondences: *Calypso*—the Nymph [the print of the Bath of the Nymph over the Blooms’ bed]; *The Recall* [as Hermes is sent to recall Odysseus]—Długacz; *Ithaca*—Zion.

The Linati schema also lists as Persons “(Penelope ‘wife’), Ulysses, Callidike” but does not

specify correspondences. Callidike in story is the queen of Thesprotia, whom Odysseus marries in the course of his further voyagings after the end of *The Odyssey* (in a lost continuation, *The Telegonia*, by the Cyclic poet Eugammon of Cyrene who flourished c. 568 B.C.). Symbols listed in addition to Nymph are “Vagina, Exile, Family, Israel in bondage.”

4.1 (55:1). Leopold – Means “the people’s prince” and implies birth under the “constellation of the Northern Crown” (17.2018–19 [728:4–5]): the sign of ambition, beauty, dignity, empire, eternal life, glory, good fortune, history, honor, judgment, and the female principle.

4.9 (55:9). peckish – Inclined to eat.

4.26–27 (55:28–29). They understand what we say better than we understand them – Compare Michel de Montaigne (1533–92) in the “Apology for Raimond Sebond” (1568): “When I play with my cat, who knows but that she regards me more as a plaything than I do her?” (*The Essays of Montaigne*, trans. E. J. Trechmann [Oxford, 1935] vol. I, p. 444).

4.36 (56:1). Hanlon’s milkman – *Thom’s* 1904 lists three Hanlons under “Registered Dairies” in Dublin, 1904. The one nearest Bloom’s house was S. Hanlon, dairyman, 26 Lower Dorset Street.

4.40–41 (56:5–6). Wonder is it true . . . can’t mouse after – No, it is not true; it is only an old wives’ tale. Nor do the whiskers shine in the dark, though they do act as “feelers” (4.42 [56:7]), helping the cat to perceive spatial relationships.

4.45 (56:10). Buckley’s – John Buckley, vic-tualler, 48 Dorset Street Upper, a short walk east and south from 7 Eccles Street.

4.46 (56:11). pork kidney – See n. 1 below, except, of course, that pork is tref (not kosher).

4.46 (56:11). Długacz’s – The only pork butcher in Dorset Street Upper, where Bloom goes to buy his kidney, was Michael Brunton at 55A (*Thom’s* 1904, p. 1479). The Polish-Jewish name Długacz is an irony, since Jewish dietary laws forbid the eating of pork. The butcher took his name, and his “enthusiasm,” from Moses Długacz (1884–1943), a Jewish intellectual and ardent Zionist whom Joyce knew in Trieste (see Hyman, pp. 184–85).

¹ In ancient Jewish rites (as in “the sacrifice and ceremonies of consecrating the priests,” Exodus 29:1–28), kidneys were regarded as “the special parts to be burned upon the altar as a gift to Yahweh” (*The Interpreter’s Dictionary of the Bible* [New York, 1962]; suggested by Joan Keenan).

4.47 (56:12–13). Then licking the saucer clean – After the seventeenth-century nursery rhyme: “Jack Sprat could eat no fat, / His wife could eat no lean, / And so between them both, you see, / They licked the platter clean.” In the sixteenth and seventeenth centuries “Jack Sprat” was an epithet for “dwarf.”

4.50–51 (56:18). Thin bread and butter – Nursery rhyme: “Little Tommy Tucker / Sings for his supper: / What shall we give him? / White (or, in a variation, thin) bread and butter. / How shall he cut it / Without any knife? / How will he be married / Without any wife?”

4.59 (56:27–28). brass quoits of the bedstead – The quoits are the brass discs that decorate the metal rods supporting the bedstead.

4.60 (56:29). Gibraltar – Molly (Marion) Bloom, née Tweedy, was born (8 September 1870) and brought up in Gibraltar, the daughter of (Sgt.-?) Maj. Brian Cooper Tweedy (Irish, Royal Dublin Fusiliers) and Lunita Laredo (Spanish Jew). Technically, the fusiliers were stationed on the Rock from January 1884 to February 1885. Presumably Molly and her father moved to Dublin in May or June of 1886. Re Tweedy’s rank, see 11.508n and 18.766–67n.

4.62 (56:31). a short knock – That is, the auctioneer cut the bidding short in favor of Tweedy.

4.63 (56:32). Plevna – During the Russo-Turkish War (1877–78), a Turkish army under Osman Pasha defended Plevna, a city in northern Bulgaria, for 143 days (20 July–10 December 1877), first against a series of Russian assaults and then against siege. The Turks came within an ace of success at Plevna in a war that was for them a losing cause. The English maintained an attitude of strict neutrality, though they did rattle the naval saber and approach intervention in 1878 when the Russian military victory was capped with a diplomatic victory that gave Russia more territorial aggrandizement in the Balkans than the English favored. Tweedy would not have been “at Plevna” in fact, though he was apparently fascinated with the action and might have been placed there by the omnipotent hand of fiction. One of Bloom’s books (17.1385–87 [709:5–7]), Sir Henry Montague Hozier’s *History of the Russo-Turkish War* (London, 1877–79), which contains an extended account of Plevna, by implication belonged to Tweedy because it came from the Garri-son Library at Gibraltar.

4.63–64 (56:33). rose from the ranks – Far more unusual in the British army in the late nineteenth century than it would be today.

4.65 (56:34). corner in stamps – Tweedy, a stamp collector, had apparently bought up all available copies of an unusual stamp before the stamp was recognized as valuable.

4.67 (56:37). lost property office – Railroad stations had periodic sales to dispose of unclaimed lost articles.

4.68 (56:38–39). in the swim – In league with each other in schemes to make money.

4.69 (56:40). Plasto’s – John Plasto, hatter, 1 Great Brunswick (now Pearse) Street in the southeast quadrant of Dublin.

4.70 (56:41). White slip of paper – The card with Bloom’s pseudonym, Henry Flower.

4.73 (57:2). Potato – A talisman, symbolic of the continuity of life and, in Jewish tradition, a central dish in the ritual meal after a funeral. The potato is also a reminder of the staple food of the Irish peasant and of the potato blight that triggered the famine; see 2.269n. It was given to Bloom by his mother.

4.77–78 (57:7–8). He crossed to the bright . . . of number seventyfive – Eccles Street angles from southeast to northwest, and Bloom’s house is on the northeast side, which would be in shadow in the early morning. Joyce assumed (apparently from *Thom’s* 1904) that “seventy-five” was opposite number seven, but it was actually slightly to the right, and Bloom turns left (see Clive Hart and Leo Knuth, *A Topographical Guide to James Joyce’s “Ulysses”* [Colchester, England, 1975], pp. 24–25).

4.78 (57:9). George’s church – St. George’s (Church of Ireland, Protestant), in Hardwicke Place, near Hardwicke Street and just east of the southeastern end of Eccles Street, in the northeast quadrant of Dublin.

4.79–80 (57:10–11). Black conducts . . . the heat – Answer: absorbs.

4.80 (57:11). But I couldn’t go in that light suit – See 1.120n.

4.82 (57:13). Boland’s – Bolands, Ltd., a bakery at 134–136 Capel Street and on Grand Canal Quay in Dublin.

4.82 (57:13). our daily – After the Lord's Prayer (Matthew 6:11; Luke 11:3): "Give us this day our daily bread."

4.87 (57:19). ranker – A soldier who has risen from the ranks to become an officer; see 4.63–64n.

4.89 (57:22). Turko the terrible – A pantomime popular in Dublin and a character in that pantomime; see 1.258n.

4.99–100 (57:33–34). in the track of the sun – Frederick Diodati Thompson, *In the Track of the Sun: Diary of a Globe Trotter* (London, 1893), in Bloom's library (17.1395–96 [709:16–17]). Thompson traveled west from New York (October 1891) and returned via England (May 1892). Thompson concentrates on his travels in the Orient and the Near East, as Bloom's reverie suggests.

4.100 (57:34). Sunburst on the titlepage – The title page of the book (missing from Bloom's copy) depicts an Oriental girl playing a stringed instrument—"dulcimers" (4.98 [57:32]).

4.101 (57:35). Arthur Griffith – See 3.227n.

4.101–3 (57:35–37). the headpiece over . . . bank of Ireland – For Home Rule, see p. 3. The *Freeman's Journal and National Press*, a daily morning newspaper in Dublin, was editorially pro-Home Rule but essentially moderate-conservative in its point of view. The headpiece does depict a sunburst over the Bank of Ireland (and given the position of the bank, sunrise would be in the northwest). Under the headpiece is the motto Ireland a Nation. The symbolism of the headpiece involves the fact that the conservative Bank of Ireland occupied the building that, before passage of the Act of Union in 1800, had housed the Irish Parliament.

4.103 (57:38). Ikey – Jew or Jewish; smart, alert, artful, clever.

4.105 (57:40). Larry O'Rourke's – Laurence O'Rourke, grocer and tea, wine, and spirit merchant, 74 Dorset Street Upper, on the corner of Eccles Street.

4.108 (58:2). M'Auley's – Thomas M'Auley, grocer and wine merchant, 39 Dorset Street Lower, north of Eccles Street.

4.108 (58:2). n.g. – Slang: "no good."

4.109–10 (58:3–4). North Circular . . . to the quays – North Circular Road starts at the western side of Dublin near the Liffey; it describes a semicircle around the northern outskirts of metropolitan Dublin and links with streets that complete the semicircle back to the mouth of the Liffey at the quays. The cattle market was off North Circular Road on the western side of the city.

4.112–13 (58:7). my bold Larry – Larry is a faintly comic name to the Dublin ear; see "The Night Before Larry Was Stretched," 12.542–43n.

4.114 (58:8). curate – Literally, a clergyman who assists a vicar or a rector in the celebration of the Mass; thus, slang for bartender.

4.116–17 (58:11–12). the Russians, they'd . . . for the Japanese – The aggressive and expansionist policies of both Russia and Japan in Manchuria and Korea (beginning in 1895) climaxed in the Russo-Japanese War (February 1904–September 1905). O'Rourke's prediction of the outcome, while a little too pro-Japanese (as the English tended to be), was not entirely inaccurate. The Japanese had the advantage of much shorter supply lines than the Russians; they also enjoyed naval and military superiority. Japanese successes in the opening months of the war would have made O'Rourke's prediction look sound on 16 June 1904.

4.119 (58:14). Dignam – The fictional Patrick Dignam and his family "lived" at 9 Newbridge Avenue in Sandymount, a maritime village three miles east-southeast of the center of Dublin.

4.127 (58:22). the county Leitrim – The county, in north-central Ireland, seemed remote and agrarian to Dublin, and its inhabitants were regarded as country bumpkins.

4.127 (58:22–23). old man in the cellar – Saving the drink ("old man") that the customer leaves in his glass instead of throwing it out.

4.128 (58:23–24). Adam Findlaters – Adam S. Findlater, M.A., J.P., with offices in Alexander Findlater & Co., Ltd., tea, wine, and spirit and provision merchants, 29–32 Sackville Street Upper (now O'Connell Street). The company had five other branches in Dublin and six in County Dublin. Findlater was a successful businessman with political aspirations. Arthur Griffith's newspaper, the *United Irishman*, criticized

him for encouraging foreign manufacture in Ireland, for being a “west Briton,” and for angling for a knighthood.

4.128 (58:24). Dan Tallons – Daniel Tallon, grocer and wine merchant, 46 George’s Street South and 57 Stephen Street. A successful publican, he was lord mayor of Dublin in 1899 and 1900.

4.132–33 (58:28–29). double shuffle . . . town travellers – A trick, a piece of fakery (after a hornpipe step that involves shuffling both feet twice). “Town travellers” are traveling salesmen. The “double shuffle” would thus amount to some manipulation of wholesale prices by getting the salesman to overcharge and then split the proceeds.

4.136 (58:33). Saint Joseph’s, National School – At 81–84 Dorset Street Upper. The National Schools were the Irish counterpart of the American public schools, although they bore more resemblance to trade or vocational schools because their emphasis was on practical education for the working and lower middle classes. The National Schools were dominated by an English Protestant point of view and were regarded by the Irish as part of an English plot to control Ireland religiously and socially as well as politically.

4.138 (58:36). Inishturk, Inishark, Inishboffin – Three small islands in the Atlantic off the west coast of central Ireland (actually off a small area of Galway called “Joyce’s Country”). *Inishboffin*: “the island of the white cow”; *Inishturk*: “the boar’s island”; *Inishark*: “the ox’s island.” The islands are not named in geographical sequence but in a lilting, mnemonic sequence.

4.139 (58:37). Slieve Bloom – A range of mountains in central Ireland, fifty-five miles west-southwest of Dublin. *Slieve*: after the Irish *sliabh*, “mountain.”

4.140 (58:38). Dlugacz’s – See 4.46n.

4.141 (58:39). polonies, black and white – A polony sausage is made of partially cooked pork and thus looks mottled, black and white.

4.148 (59:6). Denny’s sausages – Henry Denny & Son, meat-product manufacturers, had their factory in Limerick from the early nineteenth century.

4.148 (59:7). Woods – *Thom’s* 1904 (p. 1482)

lists a Mr. R. Woods at 8 Eccles Street, next door to Bloom’s house. He is listed again under “Nobility, Gentry, Merchants, and Traders” (p. 2043), but his vocation is not identified.

4.155 (59:16). the model farm at Kinnereth . . . Tiberias – The Sea of Galilee is variously known as the Sea of Tiberias and the Sea of Kinneret. Kinneret, apparently on the southwest shore of the sea, is mentioned once in the Bible (Joshua 19:35) as a fortified city of the tribe of Naphtali. Smith’s *Dictionary of the Bible* (Philadelphia, 1884) remarks: “No trace is found in later writers and no remains by travellers.” The farm was founded and advertised by “the Palestine Land Development Company on 8 June 1908, to train Jewish workers and to prove that a farm employing Jewish workers could be profitable” (Hyman, p. 338).

4.156 (59:17). Moses Montefiore – Sir Moses Haim Montefiore (1784–1885), born Anglo-Italian, became a wealthy English philanthropist who used his influence and wealth to secure political emancipation of Jews in England, to alleviate Jewish suffering elsewhere in Europe, and to encourage the colonization of Palestine (at the beginnings of the Zionist movement in the latter half of the nineteenth century). Among the Jews of Europe his name became a synonym for orthodox sanctity.

4.159 (59:21). mornings in the cattlemarket – In 1893–94 Bloom worked for Joseph Cuffe as a clerk superintending cattle sales in the cattle market; see 17.483–86 (680:25–29). The cattle market is located off North Circular Road in northwestern Dublin.

4.176 (59:41). Brown scapulars – See 15.2227–28n.

4.178 (60:2). Eccles lane – Gives into the Mater Misericordiae Hospital complex on the north side of Eccles Street toward its western end.

4.178 (60:2–3). They like them sizeable – The minimum height requirement for the Dublin Metropolitan Police in 1904 was five feet nine inches, well above the stature of the ordinary Dubliner.

4.179 (60:3–4). O please Mr. Policeman . . . in the woods – This apparently combines a music-hall song with the catch phrase “lost in the wood” (from the story “The Babes in the Wood”). The song “Oh Please, Mr. P’liceman,

Oh! Oh! Oh!" was written by E. Andrews and popularized in the 1890s by the Tillie Sisters: "To London Town we came, you know, a week ago today, / And 'tis the first time we've been out, and quickly lost our way; / We got somewhere near Leicester Square, when a p'liceman bold / Cried out, 'Move on!' and how he laughed as we our story told. [Chorus:] Oh, please, Mr. P'liceman, do be good to us; / We've not been long in London, and we want to take a 'bus. / They told us we could go by 'bus to Pimlico, / Oh, what a wicked Place is London—Oh! Oh! Oh!"

4.191–92 (60:16–17). Agendath Netaim – Hebrew: "a company of planters" (though the more proper spelling would be *Agudath*), an advertisement for a Zionist colony. "It was established in Palestine only in the summer of 1905 . . . its aim was to save the prospective settler the initial hardships involved in setting up a farm by itself buying land, developing it, and planting trees for him" (Hyman, p. 339). See 17.759n; and cf. 4.155n.

4.192–93 (60:18). Turkish government – Palestine was part of the Turkish empire from 1516 until the end of World War I. During the closing decades of the nineteenth century the Zionist movement, headed by Theodore Herzl (1860–1904), undertook to purchase lands and establish Jewish colonies in Palestine, to which the Turkish government was largely amenable. However, at the time of Herzl's death (3 July 1904), the attempt to establish "for the Jewish people a *politically* and *legally* assured home in Palestine" by creating an autonomous Jewish state under Turkish suzerainty and guaranteed by the "great powers" of Europe was inconclusively stalled in negotiation.

4.194 (60:20). Jaffa – A seaport in Palestine (incorporated into Tel Aviv in 1949).

4.195 (60:20). *eighty marks – The German mark in 1904 was roughly equivalent to the English shilling (eighty 1904 marks in modern currency: \$400?). The offer is that the company of planters will buy the land for an investor or prospective settler, plant, and harvest for him, and ship him a portion of the crop as a return on his investment; see 4.191–92n.

4.195 (60:21). dunam – A unit of land area (one thousand square meters, or approximately one-quarter of an acre) used especially in the modern state of Israel.

4.199 (60:25–26). Bleibtreustrasse 34, Berlin, W. 15 – The Palestine Land Development Company's Berlin address was Bleibtreustrasse 34–35 (Hyman, p. 338). *Bleibtreu*, German: "remain true."

4.203 (60:30). Andrews – Andrews & Co., tea and coffee dealers, wine and spirit merchants, and Italian warehousemen, 19–22 Dame Street, in central Dublin south of the Liffey.

4.205 (60:33). Citron . . . Saint Kevin's parade – J. Citron, of 17 St. Kevin's Parade, a "neighbor" of Bloom when Bloom lived in Lombard Street West in south-central Dublin. St. Kevin's Parade was just around the corner. Hyman (p. 329) says that the J. in *Thom's* 1904 is a misprint for "I(srael) Citron (1876–1951)."

4.205 (60:33). Mastiansky – Julius Mastiansky, a grocer at 16 St. Kevin's Parade and a "neighbor" of Bloom's. Hyman (p. 189) identifies him as P. Masliansky.

4.209–10 (60:38–39). Moisel . . . Arbutus place: Pleasants street – The two streets are also near Lombard Street West. An M. Moisel lived at 20 Arbutus Place in 1904 and thus had been a "neighbor" of Bloom's. Citron, Mastiansky, and Moisel are Jews in the novel and are therefore "spiritual" as well as physical neighbors. Hyman (p. 190) identifies Moisel as Nisan Moisel (1814–1909), "with whose two sons and their families Bloom was acquainted": Elyah Wolf Moisel (see 8.391–92n) and Philip Moisel (see 17.1254n).

4.210–11 (60:39). Must be without a flaw – Refers to the Feast of Tabernacles (Sukkoth) in the seventh month of the Hebrew calendar, a festival that was both a thanksgiving for the completed harvest and a commemoration of the time when the Israelites lived in tents during their passage through the wilderness. One phase of the observance involves the carrying of palm branches entwined with myrtle and willow, together with a specimen of citron, into the synagogue. The citron to be used for this purpose, according to the elaborate instructions of the *Babylonian Talmud*, was to be not only without physical flaw but perfect in every way, including the legal, moral, and religious conditions under which it was grown. Together the citron (*ethrog*) and the twined branches (*lulav*) represent all the scattered tribes of Israel and are symbolic of the coming redemption that will reunite all the tribes.

4.215 (61:3–4). His back is . . . Norwegian captain's – Ellmann (p. 23) reports the story "of a hunchbacked Norwegian captain who ordered a suit from a Dublin tailor, J. H. Kerse of 34 Upper Sackville Street. The finished suit did not fit him and the captain berated the tailor for being unable to sew, whereupon the irate tailor denounced him for being impossible to fit."

4.216–17 (61:5–6). On earth as it is in heaven – From the Lord's Prayer (Matthew 6:10; Luke 11:2): "Thy kingdom come. Thy will be done in earth, as it is in heaven."

4.219–20 (61:9–10). Vulcanic lake, the dead sea – In the mid-nineteenth century, the Dead Sea was assumed to occupy the giant crater of a dead or inactive volcano, but by 1903 the *New International Encyclopedia* could announce: "The region is not, as has been supposed, volcanic." ([New York, 1903], vol. 6, p. 16a).

4.221–22 (61:12–13). Brimstone they called . . . Sodom, Gomorrah, Edom – The five "cities of the plain" ("in the vale of Siddim which is the salt [Dead] sea") were Sodom, Gomorrah, Admah, Zeboiim, and Bela (subsequently Zoar) (Genesis 14:2–3). In Genesis 18:20, the Lord determines to destroy the cities, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous." In Genesis 19, Lot and his family, faithful to the Lord, are warned and escape; "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire . . . And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Bloom mistakenly includes "Edom" as one of the cities. In Genesis 25:30 Esau, Jacob's brother, has his name changed to Edom, and in Genesis 36:9 Esau ("who is Edom") becomes the father of the Edomites.

4.223–24 (61:14–15). the first race – Genesis 5 traces "the genealogy of the patriarchs" from Adam to Noah. The traditional Judeo-Christian view is that after the Flood and, literally or figuratively, the destruction of the race except for Noah and his family, "Noah is clearly the head of a new human family, the representative of the whole race" (William Smith, *A Dictionary of the Bible* [Philadelphia, 1884], p. 454b).

4.224 (61:15). Cassidy's – James Cassidy, wine and spirit merchant, 71 Dorset Street Upper.

4.224 (61:15). naggin – A small quantity of liquor, usually a quarter of a pint.

4.225–26 (61:17). captivity to captivity – A reference to the history of the Jews, in captivity in Egypt in the second millennium B.C., in various captivities in Assyria and Babylon in the eighth through the sixth centuries B.C., dispersed by the Romans in the first century A.D. (thus in "captivity," prevented from returning to their native land), and most recently, from Bloom's point of view, subjected to the "captivity" of waves of anti-Semitism in the late nineteenth century.

4.232 (61:23–24). age crusting him with a salt cloak – When Lot and his family escaped from Sodom, they were instructed not to look back (Genesis 19:17). "But [Lot's] wife looked back from behind him, and she became a pillar of salt" (Genesis 19:26); here, then, Bloom has looked back on the destruction of Sodom and Gomorrah.

4.234 (61:25–26). Sandow's exercises – Eugene or Eugen Sandow (Frederick Muller, 1867–1925), a strong man who advertised himself as capable of transforming the puny into the mighty. Bloom's bookshelf contains a copy of his book *Physical Strength and How to Obtain It* (London, 1897) (17.1397 [709:18–19]). It includes a program of exercises and a chart for recording measurements, as Bloom apparently did (17.1815–19 [721:33–38]). Sandow also did a self-advertising turn in vaudeville at the Empire Theatre of Varieties in Dublin, 2–14 May 1898. His pursuit of publicity eventually destroyed his health when he lifted a motorcar out of a ditch single-handedly.

4.235–36 (61:27–28). Number eighty . . . only twenty-eight – In point of fact, no. 80 was valued at £17 and was occupied in 1904; Bloom's house was valued at £28 and was vacant in 1904. The assessed value of real estate in 1904 Dublin was based on net rent or net annual value.

4.236 (61:28). Towers, Battersby, North, MacArthur – Four Dublin house (real-estate) agents who have signs on the vacant house, advertising it as among their offerings.

4.237–38 (61:29–30). To smell the gentle smoke of tea – Early in Book 1 of *The Odyssey*, Athena describes Odysseus's state on Calypso's isle to Zeus: "But such desire is in him / merely to see the hearthsmoke leaping upward / from his own island, that he longs to die" (1:52–59; Fitzgerald, p. 15).

4.240-42 (61:32-34). Quick warm sunlight . . . slim sandals . . . a girl with gold hair on the wind – Bloom is walking west along Eccles Street (from Dorset Street, which crosses the east end of Eccles Street) toward Berkeley Road. As the cloud moves eastward on the prevailing westerly wind, sunlight moves along Eccles Street toward Bloom, and he has a momentary vision of his blond daughter, Milly, running to greet him. Cf. *The Odyssey*, Book 5, when Zeus orders Hermes to Calypso's isle to tell her to release Odysseus for his voyage home. Hermes, "the Wayfinder," prepares to comply: he "bent to tie his beautiful sandals on, / ambrosial, golden, that carry him over water / or over endless land in a swish of the wind" (5:43-46; Fitzgerald, p. 94).

4.244 (61:36). Mrs Marion Bloom – In 1904 an ill-mannered mode of address to a married woman who is living with her husband. She should be addressed as "Mrs. Leopold Bloom."

4.250 (62:1). Mullingar – The county town of County Westmeath, Ireland, forty-six miles west-northwest of Dublin.

4.256 (62:7-8). his backward eye – An allusion to the one-eyed Malbecco, the cuckold husband of Hellenore in Edmund Spenser's (c. 1552-99) *The Faerie Queene*. While Hellenore lies with a group of satyrs, Malbecco is eternally unable to escape the presence of the past, "Still fled he forward, looking backward still" (Book 3, canto 10, stanza 56).

4.276-77 (62:29-30). Give her too much . . . won't eat pork – The bit about meat is folk-wisdom about cats; the "won't eat pork" is folk-nonsense.

4.281 (62:35). Mr Coghlan – The photographer in Mullingar for whom Milly works.

4.281 (62:35). lough Owel – A lake in Westmeath near Mullingar. Black's rather outspoken *Tourist Guide to Ireland* (Edinburgh, 1888) remarks that it is "attractive but not overwhelming."

4.281 (62:36). young student – Alec Bannon; see 1.684n.

4.282 (62:36). seaside girls – A song written and composed by Harry B. Norris (1899; quoted in Zack Bowen, *Musical Allusions in the*

Works of James Joyce [Albany, N.Y., 1974], pp. 89-90).

Down at Margate looking very charming
you are sure to meet
Those girls, dear girls, those lovely
seaside girls,
With sticks they steer and promenade
the pier to give the boys a treat,
In pique silks and lace, they tip you
quite a playful wink.
It always is the case you seldom stop to
think,
You fall in love of course upon the spot,
But not with one girl, always with the
lot.

Chorus:

Those girls, those girls, those lovely
seaside girls,
All dimples smiles and curls, your head
it simply whirls,
They look all right, complexions pink
and white,
They've diamond rings and dainty feet,
Golden hair from Regent Street,
Lace and grace and lots of face, those
pretty little seaside girls.

There's Maud and Clara, Gwendolen
and Sarah where do they come
from?

Those girls, dear girls, those lovely
seaside girls.

In bloomers smart, they captivate the
heart, when cycling down the
prom.

At wheels and heels and hose, you must
not look 'tis understood,

But ev'ry Johnnie knows, it does your
eyesight good,

The boys observe the latest thing in
socks,

They learn the time by looking at the
clocks.

When you go to do a little boating just
for fun you take,

Those girls, dear girls, those lovely
seaside girls,

They all say 'we so dearly love the sea.'
Their way on board they make.

The wind begins to blow. Each girl
remarks 'how rough today,

It's lovely don't you know,' and then
they sneak away.

And as the yacht keeps rolling with the
tide,

You'll notice hanging o'er the vessel's
side

5

10

15

20

25

Second Chorus:

Those girls, those girls, those lovely
seaside girls,
All dimples smiles and curls, each head
it simply whirls,
They look a sight, complexions green
and white, 30
Their hats fly off, and at your feet
Falls golden hair from Regent Street,
Rouge and puffs slip down the cuffs of
pretty little seaside girls.

4.283–84 (62:37–38). moustache cup . . . Milly's birthday gift – “Sham crown Derby” is a cheap imitation of an expensive English china made since 1773 in Derby under royal patent and thus marked with a crown. Victoria changed the name from Crown Derby to Royal Crown Derby in 1890. In the Homeric parallel, Alcinous, Nausicaa's father, gives Odysseus a present: “My own wine-cup of gold intaglio / I'll give him, too; through all the days to come, / tipping his wine to Zeus or other gods / in his great hall, he shall remember me” (8:430–32; Fitzgerald, pp. 149–50).

4.287–90 (63:1–4). O Milly Bloom . . . ass and garden – After Samuel Lover (1787–1868), an Irish poet, novelist, playwright, painter, etcher, and composer: “O Thady Brady you are my darlin', / You are my looking glass from night till mornin' / I love you better without one fardin' / Than Brian Gallagher wid house and garden” (*Legends and Stories of Ireland* [Philadelphia, 1835], vol. 2, p. 206). See Ellmann, p. 31.

4.291 (63:5). professor Goodwin – A pianist who was Molly's accompanist from 1888 or 1889 to 1895. The concert Bloom recalls took place in 1893.

4.305–6 (63:22–23). The warmth of her . . . fragrance of the tea – In *The Odyssey*, as Hermes approaches Calypso's cave: “Upon her hearthstone a great fire blazing / scented the farthest shores with cedar smoke / and smoke of thyme, and singing high and low / in her sweet voice, before her loom a-weaving” (5:59–62; Fitzgerald, p. 95).

4.308 (63:24–25). A strip of torn envelope . . . dimpled pillow – Molly, in her *Odyssey*-role as Calypso, the Concealer.

4.314 (63:31). Là ci darem – Là ci darem la mano, Italian: “Then we'll go hand in hand”; a duet in Act I, scene iii, of Mozart's opera *Don*

Giovanni (1787–88). Don Giovanni comes upon some villagers “merrymaking,” is “smitten” by the “innocent” Zerlina, and attempts to seduce her away from her peasant fiancé, Massetto: “This summer house is mine; we shall be alone, / and then, my jewel, we'll be married. / Then we'll go hand in hand, / Then you'll say yes. / Look, it isn't far; / Let's be off from here, my darling.” Zerlina answers, “Vorrei e non vorrei”: “I would like to and I wouldn't like to; / My heart beats a little faster. / It's true I would be happy, / But he can still make a fool of me.”

4.314 (63:31). J. C. Doyle – See 6.222n.

4.314 (63:31–32). Love's Old Sweet Song – (1884), words by G. Clifton Bingham (1859–1913), set to music by the Irish composer James Lyman Molloy (1837–1909): “Once in the dear, dead days beyond recall, / When on the world the mists began to fall, / Out of the dreams that rose in happy throng, / Low to our hearts, Love sang an old sweet song; / And in the dusk where fell the firelight gleam, / Softly it wove itself into our dream. [Chorus:] Just a song at twilight, / When the lights are low / And the flick'ring shadows / Softly come and go; / Though the heart be weary, / Sad the day and long, / Still to us at twilight, / Comes love's sweet song, / Comes love's old sweet song. [Second stanza:] Even today we hear Love's song of yore, / Deep in our hearts it dwells forevermore; / Footsteps may falter, weary grow the way, / Still we can hear it, at the close of day; / So till the end, when life's dim shadows fall, / Love will be found the sweetest song of all.”

4.316 (63:34). flowerwater – Distilled water scented with the essential oil of one or more flowers.

4.327 (64:4). Voglio e non vorrei – Italian: “I want to and I wouldn't like to.” Bloom misquotes Zerlina's line from the duet in Act I, scene iii, of *Don Giovanni*; see 4.314n. Zerlina sings the more delicately ambiguous line “Vorrei e non vorrei” (I would like to and I wouldn't like to). Bloom changes the conditional *would* to the unconditional *want*.

4.330 (64:7). orangekeyed – Decorated with a geometrical pattern of interlocking lines or bands called Greek fret, “which characterized much Greek pottery of the Geometric Period, the ninth to seventh centuries B.C.: pottery of

the lifetime (if he lived) of Homer" (Hugh Kenner, *Ulysses* [London, 1980], p. 144).

4.339 (64:18). metempsychosis – The mystical doctrine that the soul after death is reborn in another body. In ancient India (and in the Orphic cult in ancient Greece) rebirth could take place not only in another human body but also in any other animate (animal or vegetable) body. Late-nineteenth-century theosophists modified metempsychosis with the concept of progressive evolution. They held that the human soul could only be reincarnated in another human body and denied the possibility of the soul's migrating down the scale of evolution. They also held that the purpose of reincarnation was evolutionary, to test and refine the soul through a sequence of human embodiments until it emerged as "pure spirit." See 3.477–79n. According to Mary Power, who has discovered the novel Joyce had in hand (see 4.346n), the word *metempsychosis* does not appear in the text.

4.345 (64:24). Dolphin's Barn – An area on the southwestern outskirts of Dublin, where Molly was living with her father when she first met Bloom.

4.346 (64:25–26). Ruby: the Pride of the Ring – After *Ruby. A Novel. Founded on the Life of a Circus Girl* by Amye Reade (London, 1889). The novel, an exposé of the cruelties of circus life, has overt reform intentions. The story: after a checkered childhood, the heroine, Ruby, her family finally broken, is indentured (sold into slavery) at age thirteen to Signor Enrico, a circus master whom Joyce improves from Mr. Henry to Signor Maffei (echoing *maffioso*). Ruby is worked to exhaustion, beaten when she falters, and hounded to her death before the eyes of her father, who has been returned from Australia (by sentimental convention) just in time. See Mary Power, "The Discovery of Ruby," *JJQ* 18, no. 2 (1981): 115–21.

4.346–49 (64:26–29). Illustration. Fierce Italian . . . from him with an oath – The illustration (as reproduced in *JJQ* 18, no. 2 [1981]: 119) is much as Bloom sees it, though the "cariagewhip" may be a cane and the fallen figure of the woman is discreetly draped. The text, which Bloom has apparently not read, reveals that the victim is Ruby's heroine-friend, not Ruby. The caption of the illustration reads, "The monster desisted and threw his victim from him with an oath." Chap. xxxi."

4.347 (64:27–28). Sheet kindly lent – Zack

Bowen (*Musical Allusions in the Works of James Joyce* [Albany, N.Y., 1974], p. 88) suggests a punning allusion to John Henry Cardinal Newman's (1801–80) "The Pillar of Cloud" (1833). First of three verses: "Lead, Kindly Light, amid the encircling gloom, / Lead Thou me on! / The night is dark, and I am far from home— / Lead Thou me on! / Keep Thou my feet; I do not ask to see / The distant scene,—one step enough for me."

4.349 (64:30). Hengler's – The brothers Charles (1820–87) and Albert Hengler ran "permanent circuses" (i.e., not traveling or tent shows) in Edinburgh, Glasgow, Liverpool, Hull, Dublin, and London. Bloom has apparently witnessed a trapeze accident at the circus.

4.351 (64:32). Bone them young – In circus tradition, children of trapeze acrobats are intensively trained from a very early age.

4.358 (64:39). Paul de Kock's – Charles Paul de Kock (1794–1871), a popular French novelist whose books dealt with shopgirls, clerks, etc.—that is, with the democratic bourgeoisie. An Edwardian evaluation: "His novels are vulgar but not unmoral."

4.360 (64:42). Capel street library – At 166 Capel Street in central Dublin north of the Liffey. The Dublin public libraries were established in 1884 under the Public Libraries Act of 1855. The Capel Street branch has a lending department, a reference library, and a news room.

4.361 (65:1). Kearney – Joseph Kearney, book and music seller, 14 Capel Street across from the Library.

4.369 (65:11). The Bath of the Nymph – Source unknown; probably fictional.

4.370 (66:12). Photo Bits – A London penny-weekly magazine (est. 1898) published on Tuesdays. It presented itself as a photography magazine but was closer to soft pornography in effect. Its advertisers set the tone by offering everything from "Aristotle's Works" to "Flagellations and Flagellants," "Rare Books and Curious Photographs," "Rose's Famous Female Mixture . . . will Positively Remove the most Obstinate Obstructions," "Bile Beans For Biliousness," and innumerable books and pills that promised "Manhood Restored."

4.371 (65:13–14). Not unlike her with her hair down: slimmer – In Book 5 of *The Odyssey*, “the beautiful nymph Calypso” offers Odysseus immortality if he will remain with her, and then she asks about Penelope: “‘Can I be less desirable than she is? / Less interesting? Less beautiful? Can mortals / compare with goddesses in grace and form?’ // To this the strategist Odysseus answered: / ‘My lady goddess, here is no cause for anger. / My quiet Penelope—how well I know— / would seem a shade before your majesty, / death and old age being unknown to you, / while she must die’” (5:205–18; Fitzgerald, p. 99).

4.391 (65:37). the toothsome pliant meat – Just before the discussion quoted in the preceding note, Calypso gives Odysseus “victuals and drink of men” and dines herself on “nectar and ambrosia” (5:199; Fitzgerald, p. 99).

4.402–3 (66:7–8). all the beef to the heels – “When a woman has very thick legs, thick almost down to the feet, she is ‘like a Mullingar heifer, beef to the heels.’ The plains of Westmeath round Mullingar are noted for fattening cattle” (P. W. Joyce, *English*, p. 136).

4.403 (66:8). lough Owel – See 4.281n.

4.404 (66:9). a scrap picnic – Picnics in the late nineteenth century were more formal and elaborate than they tend to be today; so a “scrap picnic” is an exception, an informal, last-minute outing.

4.406 (66:12). Greville Arms – A hotel in Mullingar.

4.409 (66:15). those seaside girls – See 4.282n.

4.417 (66:22–23). Mrs Thornton in Denzille Street – A Dublin midwife, 19A Denzille Street, near the lying-in hospital on Holles Street—see *Oxen of the Sun* (14.1–1591 [pp. 383–428])—and that would locate her approximately one and a half miles northeast of Bloom’s residence in Lombard Street West if the Blooms were living there in 1889.

4.419 (66:25). little Rudy – Son of Molly and Leopold Bloom, born 29 December 1893, died 9 January 1894 (aged eleven days). The name Rudolph derives from two Old German words, *hrothi* (fame) and *vulf* (wolf) (*Oxford Dictionary of Christian Names*; suggested by Joan Keenan).

4.419 (66:25). Well, God is good, sir – A staple cliché of Irish fatalism. It masks the inscrutability of God’s omniscience and omnipotence: even what seems disastrous to human beings can be “good” in the divine order of things.

4.422–23 (66:29). XL Café – Refreshment rooms, 86 Grafton Street, in the southeast quadrant of Dublin.

4.425 (66:32). Twelve and six a week – Milly’s salary, 12s. 6d., while far from lavish, was not bad—Dublin shopgirls who lived at home were apparently paid as little as 7s. a week (see “Eveline,” *Dubliners*). Stephen’s salary at Mr. Deasy’s school (£3 12s. a month) is only approximately 16s. a week.

4.426 (66:33). Music hall stage – Not very well paid and possibly morally compromising, since music-hall *artistes* were regarded as living on the permissive fringes of middle-class society.

4.433–34 (67:2). Anaemic . . . given milk too long – It was an old wives’ tale that anemia could result if the milk in a baby’s diet were not supplemented early enough with solid foods, particularly meat.

4.434 (67:3). Erin’s King . . . the Kish – The *Erin’s King* was an excursion steamer that took sightseers on two-hour trips around Dublin Bay, circling the Kish lightship to the south (see 3.267n) or Ireland’s Eye, an island just north of the Howth peninsula, to the north. During the summer it sailed several times a day from Custom House Quay in central Dublin; fare, one shilling.

4.435 (67:4). Not a bit funky – “Funky” is slang for afraid, timid, or excessively nervous; Cf. “Seaside Girls” (4.282n) lines 24–33.

4.437–38, 442–43 (67:6–7, 11–12). All dimpled cheeks . . . seaside girls – See 4.282n.

4.439 (67:9). jarvey – Slang for the driver of a hackney coach or an Irish outside car; see 5.98n.

4.440–41 (67:10). Pier with lamps, summer evening, band – See 2.33n.

4.445–46 (67:14–15). her hair . . . braiding – One Homeric epithet for Calypso in *The Odyssey* is “the softly-braided nymph” (5:28; Fitzgerald, p. 94).

4.447 (67:16). A soft qualm, regret – Cf. Odysseus, marooned on Calypso's isle: "But when day came he sat on the rocky shore / and broke his own heart groaning, with eyes wet / scanning the bare horizon of the sea" (5:156-58; Fitzgerald, p. 97).

4.452 (67:22-23). August bank holiday – A long holiday weekend not unlike Labor Day weekend in the United States.

4.454 (67:24). M'Coy – Appears as a character in "Grace," *Dubliners*, where he is described as having been, among other things, a clerk in the Midland Railway. See Ellmann, p. 375.

4.463 (67:35). to fag – To drudge, to work hard at an unrewarding task.

4.467 (67:39). Titbits – *Titbits from All the Most Interesting Books, Periodicals and Newspapers in the World*, a sixteen-page penny-weekly (published on Thursdays, dated Saturday). Some historians of journalism suggest that modern popular journalism ("oddments and persiflage") was born with the first issue of *Titbits* in 1881.

4.474 (68:7). The maid was in the garden – After the nursery rhyme: "Sing a song of sixpence, / A pocket full of rye; / Four-and-twenty blackbirds, / Baked in a pie. / When the pie was opened, / The birds began to sing; / Was not that a dainty dish, / To set before the king? // The king was in his counting-house / Counting out his money; / The queen was in the parlor, / Eating bread and honey. / The maid was in the garden, / Hanging out the clothes. / There came a little blackbird, / And snapped off her nose."

4.480 (68:15). oilcakes – The mass of compressed seeds (rapeseed, linseed, cottonseed, or other kinds) left after pressing out as much of the oil as possible; the cakes are used as a fattening food for cattle or sheep or as manure.

4.484 (68:19). Whitmonday – The day after Whitsunday (the seventh Sunday after Easter). Whitmonday is a bank holiday, providing a long weekend. In 1904 Whitmonday fell on 23 May, when Bloom was stung by a bee.

4.488 (68:23). Drago's – A hairdresser at 17 Dawson Street in the southeast quadrant of Dublin, approximately a mile and a half south of Bloom's home.

4.490 (68:26). Tara Street – Dublin Corpora-

tion Public Baths, Wash Houses, and Public Swimming Baths, J. P. O'Brien, superintendent, in Tara Street, just south of the Liffey in east-central Dublin.

4.491 (68:27). James Stephens . . . O'Brien – James Stephens, Chief Organizer and first Head Centre of the Fenian Society (see 3.241n). The O'Brien Bloom mentions could be one of two O'Briens associated with Stephens, but neither was directly involved in Stephens's escape from Richmond Gaol in 1865: William Smith O'Brien (1803-64)—see 6.226 (93:11)—or James Francis Xavier O'Brien (1828-1905)—see 17.1648 (716:15-16); and neither of them was the J. P. O'Brien of the Tara Street baths. W. S. O'Brien joined with Daniel O'Connell's Repeal Association in 1843, but then withdrew and formed the more activist Irish Confederation in 1847. During the famine of 1848 he attempted to "raise the country," and he, with Stephens and others, attacked a police garrison in County Tipperary. The attack was unsuccessful; Stephens, slightly wounded, escaped by feigning death. O'Brien was apprehended and found guilty of high treason. His death sentence was commuted to penal servitude, and he was released in 1854 and fully pardoned in 1856, but he took no further part in politics. J. F. X. O'Brien studied medicine in Paris, participated in Walker's filibuster in Nicaragua in 1856, met Stephens in New Orleans in 1858, and joined the American branch of the Fenian Society. He was an assistant surgeon in the Union army during the Civil War. After the war he went to Ireland, where he was arrested for his involvement in the abortive Fenian uprising in Cork in 1867. His death sentence was commuted, and he was released in 1869. He became a member of Parliament (1885-1905) and supported Parnell until the Great Split in 1891. As general secretary of the United Irish League he advocated an independent economic (as well as political) policy for Ireland.

4.493 (68:29). Enthusiast – The name was applied to a fourth-century Christian sect in the Near East and to a splinter group of seventeenth-century Puritans who preached an anarchistic agrarian utopia. Here Bloom uses the word to describe the religiously committed Zionist Dlugacz, who wanted to establish "for the Jewish people a *politically* and *legally* assured home in Palestine."

4.494 (68:30). crazy – Archaic: "cracked, flawed, liable to disintegrate."

4.498–99 (68:35–36). **The king was in his counting house** – Nursery rhyme; see 4.474n.

4.500 (68:37). **cuckstool** – Obsolete: a chair used to punish dishonest tradesmen and other offenders. The victim was fastened in the chair in front of his own door to be hooted at and pelted by the community.

4.502 (68:39–40). **Matcham's Masterstroke** – The magazine *Titbit* did print a "Prize Titbit" in each issue with the payment quoted, as here. This particular story appears to have been Joyce's private joke at the expense of his own adolescence. Apparently Joyce wrote a story, intended for *Titbit* and money, that included the sentence Bloom reads: "*Matcham often thinks . . . who now. . . Hand in hand*" (4.513–15 [69:12–14]).

4.502–3 (68:40–41). **Mr Philip Beaufoy, Playgoers' club, London** – A real person who contributed (terrible?) stories to *Titbit* in the 1890s. The joke resides in the contrast between Beaufoy's literary stature on the one hand and his name, which means "good faith," and his fashionable London address on the other. The story attributed to him here is fictional.

4.510 (69:9). **cascara sagrada** – Spanish: literally, "sacred bark"; as advertised, a mild laxative made from the bark of the buckthorn tree.

4.522 (69:22). **Roberts** – Unknown.

4.522 (69:23). **Gretta Conroy** – A central character in "The Dead," *Dubliners*.

4.526 (69:27). **May's band** – Maintained and supplied by May & Co., music sellers and professors of music and piano, 130 St. Stephen's Green West in the southeast quadrant of Dublin.

4.526 (69:28). **Ponchielli's dance of the hours** – Amilcare Ponchielli (1834–86), *La gioconda*. The opera's plot is complicated by two villains and by two heroines who are in love with one hero. In Act III, "The House of Gold," one of the villains determines to avenge his honor by poisoning his heroine-wife, who has had a rendezvous with the hero. The other heroine substitutes a narcotic. Meanwhile, there is a festival with an elaborate ballet, "The Dance of the Hours," which represents the passing of the hours from dawn till dark. A sequence of costumes marks the progression, as Bloom recalls at 4.534–35 (69:38–39). In the dark climax of the ballet the villain reveals the "corpse" of his drugged wife, and confusion is reestablished before the paired happy and pathetic endings of Act IV.

4.542 (70:6–7). **The houghs of the knees** – Or hock; here, the back of the knee (as for the knee of a bird's leg).

4.544 (70:10). **George's church** – See 4.78n.

4.546–48 (70:11–13). **Heigho! . . . Heigho!** – The bells sound the time in the Westminster pattern: each phrase of four notes indicates a quarter hour, and at the end of the hour, after four phrases, a low bell tells the number of hours.