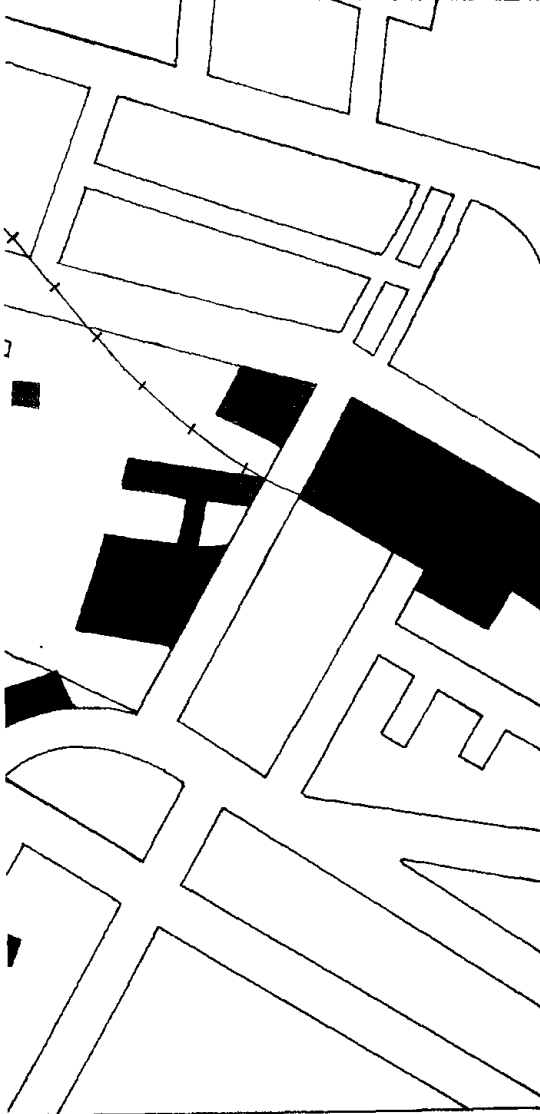


## EPISODE 8

### *Lestrygonians*

---

(8.I-1193, PP. 151-83)



**Episode 8: *Lestrygonians*, 8.1-1193 (151-183).** In Book 10 of *The Odyssey*, Odysseus recounts his disappointing adventures with Aeolus, the wind king (see headnote to Aeolus, p. 128); rebuffed by Aeolus, Odysseus and his men take to the sea once more. They reach the island of the Lestrygonians, where all the ships except Odysseus's anchor in a "curious bay" (10:87; Fitzgerald, p. 180) circled "with mountain walls of stone" (10:88; *ibid.*). Odysseus cannily anchors "on the sea side" (10:95-96; *ibid.*). A shore party from the ships anchored in the bay is lured by a "stalwart / young girl" (10:105-6; *ibid.*) to the lodge of her father, Antiphates, king of the Lestrygonians. The king turns out to be a giant and a cannibal, who promptly eats one of the shore party and then leads his tribe in the destruction of all the landlocked ships and the slaughter of their crews. Only Odysseus and his crew escape—to Circe's island.

Time: 1:00 P.M. Scene: the Lunch; Bloom moves south and across the Liffey to Davy Byrne's pub at 21 Duke Street and thence to the National Library, not far to the east. Organ: esophagus; Art: architecture; Color: none; Symbol: constables; Technique: peristaltic. Correspondences: *Antiphates*—hunger; *The Decey* [Antiphates' daughter]—food; *Lestrygonians*—teeth.

The Linati schema lists as Persons: "Antiphates, The seductive daughter, Ulysses," and remarks that the Sense (Meaning) of the episode is "Dejection."

**8.1 (151:1). lemon platt** – Candy made of plaited sticks of lemon-flavored barley sugar.

**8.2 (151:2). a christian brother** – A member of a teaching brotherhood of Roman Catholic laymen, bound under temporary vows. The Christian Brothers ran schools and were supported by public contributions; they charged very low fees for their services and were more interested in practical than in academic education, in contrast to the Jesuits whose educational emphasis was academic and whom Dubliners regarded as of a better, less common, and more worldly class.

**8.3-4 (151:3-4). Lozenge and comfit manufacturer to His Majesty the King** – The familiar and somewhat exclusive English licensing (and advertising) formula displayed outside the confectionery store of Lemon & Co., Ltd. (called "Graham Lemon's" in *Ulysses*) at 49 Sackville (now O'Connell) Street Lower.

**8.4 (151:4). God. Save. Our** – From the unofficial "national anthem" of Great Britain, "God Save the King [or Queen]." The song, with its recast folk- and plainsong elements, appeared as early as the sixteenth century: "God save our gracious King, / Long live our noble King, / God save the King! / Send him victorious, / Happy and glorious, / Long to reign over us, / God save the King."

**8.5 (151:6). Y.M.C.A.** – Young Men's Christian Association. In 1904 individual societies of the association were composed of an active controlling membership, identified with evangelical churches, and of a more numerous associate membership not connected with the churches. The societies sought to promote "the physical, social, mental and spiritual wellbeing of their members and of all other young men"; and the active members were regarded as energetic, if not always tactful, proselytes.

**8.9 (151:11). Blood of the Lamb** – The throwaway's question, "Have you been washed in the Blood of the Lamb" (i.e., in the blood of Christ), echoes Revelation 7:14-15: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God." This passage was the scriptural basis for the well-known nineteenth-century revival hymn "Holiness Desired," or, popularly, "Washed in the Blood of the Lamb," by Elisha Hoffman.

**8.11-12 (151:13-15). God wants blood victim . . . sacrifice** – The throwaway Bloom is scanning sounds much more like Y.M.C.A. "hell fire and damnation" evangelism than it does like Dowie, whose rhetorical emphasis was on the "restoration" of primitive Christianity, on "Divine Healing," and on "the kind words given by Christ, 'Peace be to this house'" (Rolix Harlan, *John Alexander Dowie and the Christian Catholic Apostolic Church in Zion* [Evanston, Wisc., 1906], pp. 97, 99, 104). As Dominic Manganillo (*Joyce's Politics* [London, 1980], pp. 102-3) has pointed out, Bloom's scansion of the throwaway not only echoes Y.M.C.A. rhetoric but also owes a (perhaps unconscious) debt to the anarchist Mikhail Bakunin (1814-76): "Then, remembering that he was not only a God of vengeance and wrath, but also a God of love, after having tormented the existence of a few millions of poor human beings and condemned them to an eternal hell, he took pity on the rest, and, to save them and reconcile his eternal and divine love with his eternal and di-

vine anger, always greedy for victims and blood, he sent into the world, as an expiatory victim, his only son, that he might be killed by men" (*God and the State* [1882; New York, 1970], p. 11). "All religions are cruel, all founded on blood; for all rest principally on the idea of sacrifice—that is, on the perpetual immolation of humanity to the insatiable vengeance of divinity" (*ibid.*, pp. 25–26).

**8.11 (151:14). hymen** – The god of marriage or (rare) marriage itself.

**8.12 (151:14). foundation of a building** – "One of Mr. Dowie's promoting schemes" (1903–5) was to raise money for a new "Shiloh Tabernacle" in Zion City, "a concrete and steel temple to seat 16,000." He claimed that the "foundation" of the building had been laid, though in actuality "the only thing that had been done was to plow a line around the temple site, and with a great demonstration to remove a few shovels of earth with a steam shovel" (Harlan [see 8.11–12n], p. 13).

**8.12 (151:15). kidney burnt offering** – See p. 70, n. 1.

**8.13 (151:15). \*druids' altars** – Bloom associates ancient Jewish sacrificial customs with druidic ceremonies; see 7.835–36n and 9.1224–25 (218:8–12). At the end of the nineteenth century the revival of interest in Irish antiquities led to a reexamination of the druids and their lore. Early Christian polemicists had accused the druids of human sacrifice in order to discredit them, but Irish historians of the early twentieth century argued that such sacrifices, if they had ever been the practice among Irish druids, had been sublimated to animal sacrifice well before the beginning of the Christian era in Ireland.

**8.13 (151:15). Elijah is coming** – Recalls the closing words of the Old Testament (Malachi 4:5–6): "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This passage has become the scriptural basis for the Jewish tradition that the second coming of Elijah will signal the coming of the Messiah (in Christian tradition, the second coming of Christ). When Passover is celebrated in Jewish households, it is traditional to set an extra place for Elijah in

case this year's feast were to be the occasion for Elijah's return.

**8.13 (151:16). John Alexander Dowie** – (1847–1907), a Scottish-Australian-American evangelist who began life in sober piety but found such success as a revivalist that he proclaimed himself "Elijah the Restorer" (Harlan [see 8.11–12n], p. 4) and finally "First Apostle of the Christian Catholic and Apostolic Church in Zion" (i.e., the modern reincarnation of the apostle Paul). He said that he was "the third manifestation of Elijah" after Elijah and John the Baptist (p. 57), and he undertook to "restore" the church in Zion by founding Zion City, near Chicago, in 1901. In October–November 1903 he made news by leading his "hosts" (three thousand of them) to New York City to "regenerate" that metropolis. He was not in Dublin on Bloomsday, nor was he scheduled to appear there in 1904, though he was in Europe 11–18 June. In 1906 Zion City revolted against him, accusing him of misuse of funds, of "tyranny and injustice . . . polygamous teaching, and other grave offenses" (p. 24).

**8.17 (151:20). Torry and Alexander** – A team of American revivalists who carried out an extensive "Mission to Great Britain" in 1903–5, including a mission to Dublin in March–April 1904. Reuben Archer Torrey's (1856–1928) publications speak for him: *How to Promote and Conduct a Successful Revival; Revival Addresses; How to Study the Bible for the Greatest Profit*. Charles McCallom Alexander (1867–1928) was a minister who handled the musical side of the revival mission.

**8.17 (151:20). Polygamy** – What Dowie's followers accused him of "teaching"; see 8.13n. Bloom apparently associates Dowie's teaching with that of Joseph Smith (1805–44), the founder of the Mormon church. Smith founded several "new Zions" and did preach and practice polygamy, as did his followers.

**8.18–19 (151:22). Birmingham firm the luminous crucifix** – Meaning unknown.

**8.20 (151:24). Pepper's ghost idea** – Padraic Colum, in an interview in 1968, recalled this as a circus or stage trick developed by an Englishman named John Pepper in the 1870s. It involved the manipulation of phosphorescent costumes, lighting, and dark curtains to produce the dramatic illusion of ghostly presences on stage.

**8.20 (151:24). \*Iron Nails Ran In** – Bloom’s version of I.N.R.I.; see 5.372n.

**8.27 (151:32). Butler’s monument house corner** – George Butler, manufacturer of musical instruments, 34 Bachelor’s Walk, the quay side, north bank of the Liffey just west of Sackville [now O’Connell] Street, where it enters O’Connell Bridge; thus “monument house corner” because it was adjacent to the monument to O’Connell that stands at the entrance to the bridge.

**8.28 (151:33–34). Dillon’s auctionrooms** – Joseph Dillon, auctioneer and valuer, 25 Bachelor’s Walk, eleven doors in from the corner where Bloom pauses.

**8.30 (151:35). Lobbing** – To slip, give way; therefore, to lounge.

**8.32–33 (151:38–39). the confession, the absolution** – The priest would not refuse to hear the unfruitful woman’s confession, but might very well withhold absolution (formal remission of sin) until the woman had done penance to demonstrate her contrition and her renewed willingness to dedicate herself to a life of fruition.

**8.33 (151:39). Increase and multiply** – “And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air and all living creatures that move upon the earth” (Genesis 1:28 [Douay]). This passage has been repeatedly cited as one of the key scriptural bases for Roman Catholic condemnation of birth control.

**8.34–35 (151:41). Living on the fat of the land** – The pharaoh tells Joseph to urge his brothers and his father and all of Israel to come and settle in Egypt: “I will give you the good of the land of Egypt, and ye shall eat of the fat of the land” (Genesis 45:18). The biblical account implies that the pharaoh’s action was truly generous and benign and that Egypt only became a “house of bondage” for the Israelites under “a new king over Egypt, which knew not Joseph” (Exodus 1:8).

**8.35–36 (152:1). black fast Yom Kippur** – Yom Kippur, the Jewish Day of Atonement, is the only fast commanded in Mosaic law. It occurs five days before the Feast of Tabernacles (see 4.210–11n). The method of its observance, including the sacrifice of the scapegoat, is de-

scribed in Leviticus 16, and the conduct of the people is enjoined in Leviticus 23:26–32 with the command, “and ye shall afflict your souls”; thus the fast is “black.” The twenty-four-hour fast, from sundown to sundown, originally climaxed in celebration and feasting, but ever since the destruction of the temple and the dispersion of the Jews in A.D. 70 the day has been strictly one of solemn penitence.

**8.36 (152:2). Crossbuns** – Small cakes prepared especially for Good Friday and appropriately marked with a cross. Bloom associates the fast of Good Friday (with Jesus as scapegoat) with the fast of Yom Kippur and regards the crossbuns as a violation of strict fast.

**8.36 (152:2). collation** – A light meal permitted for fast days.

**8.37–38 (152:3–4). A housekeeper of one . . . out of her** – A commonplace expression of Protestant suspicion of the chastity and poverty of the Roman Catholic clergy.

**8.38 (152:4). £. s. d.** – That is, pounds, shillings, and pence; short for money.

**8.39–40 (152:6). Bring your own bread and butter** – The first line of a street rhyme that continues: “Bring your own tea and sugar, / But you’ll come to the wedding, / Won’t you come?”

**8.41 (152:8). flitters** – Tatters, rags, fragments.

**8.42 (152:9). Potatoes and marge, marge and potatoes** – Margarine and potatoes, the staple diet of the poverty-stricken city dweller in the British Isles and the chant protesting that diet.

**8.42–43 (152:10). Proof of the pudding** – “The proof of the pudding is in the eating” (*Don Quixote*, Part I, Book 4, chapter 7).

**8.45 (152:13–14). Brewery barge with export stout** – From Guinness’s Brewery, which is just south of the Liffey on the western side of Dublin. The stout would be moved by barge from the brewery to the mouth of the river for shipping.

**8.46 (152:15). Hancock** – Identity and significance unknown.

**8.46–47 (152:15). the brewery** – In 1904, Guinness’s Brewery occupied approximately forty acres in southwestern Dublin. It em-

ployed three thousand people, and its numerous buildings were connected by a miniature narrow-gauge railway system. It is curious that Bloom should need a pass—in 1904 a limited number of visitors (twenty) were conducted through the brewery every hour from 11:00 A.M. to 3:00 P.M. on weekdays, and on Saturdays at 11:00 and 12:00.

**8.49 (152:18). puke again like Christians** – To “puke like a Christian” is low slang for to “take one’s drink like a man,” to stand up without flinching in competition with other heavy drinkers.

**8.53 (152:24). that sewage** – The estuarine Liffey, which bisects Dublin, was little better than an open sewer in 1904. See 3.150–51n and 8.100n.

**8.57–58 (152:28–29). Elijah thirtytwo feet per sec** – The attraction the earth exerts on bodies on its surface and the acceleration thus produced is a uniform quantity at any one point, an average value of approximately 32.2 feet per second squared. See 8.13n.

**8.60 (152:32). Erin’s King** – See 4.434n.

**8.62–63 (152:34–35). The hungry famished . . . waters dull** – Apparently Bloom’s own composition.

**8.64–65 (152:37). Shakespeare has no rhymes** – This generalization is, of course, woefully inaccurate.

**8.67–68 (152:39–40). Hamlet, I am . . . walk the earth** – The Ghost speaks to Hamlet: “I am thy father’s spirit, / Doomed for a certain term to walk the night” (I.v.9–10).

**8.71 (153:3). Australians they must be this time of year** – In 1904 most fresh fruits and vegetables were only seasonably available in markets. Apples in June would therefore be imports from the southern hemisphere; the Australian harvest peaked in April.

**8.74–76 (153:7–8). Banbury cakes . . . down into the Liffey** – Banbury is a town in Oxfordshire, England, once noted for the excessive zeal of its Puritan inhabitants, and still noted for its cakes, pastry with mince filling. Bloom’s gesture invites comparison with Elijah, who retired into the wilderness “and dwelt by the brook Cherith” after he had prophesied against King Ahab. “And the ravens brought him bread and

flesh in the morning and bread and flesh in the evening; and he drank of the brook” (I Kings 17:5–6). Ravens, gulls, and swans are classified as unclean fowl in Leviticus 11:13ff. (Douay).

**8.76–77 (153:9–10). from their heights pouncing on prey** – When the Lestrygonians attack the landlocked ships of Odysseus’s squadron, they destroy the ships, throwing rocks from the heights surrounding the “curious bay,” and they spear the men like fish (*The Odyssey* 10:121–24).

**8.79 (153:12). Manna** – In Exodus 16, when the children of Israel are wandering hungry in the wilderness and murmuring “against Moses,” God sends manna, a miraculous “bread,” to feed them.

**8.80 (153:14). Anna Liffey** – The River Liffey, since “Anna” is close to the Irish for river; “Anna Liffey” suggests “river of (the district called) Life.” The term is usually applied not to the estuarine Liffey but to the attractive upper reaches of the river west and south of Dublin.

**8.81–82 (153:15–16). Wonder what kind . . . live on them** – Swan meat, classified as unclean in the Bible, was regarded as such a delicacy in medieval and Renaissance England that all swans were “birds royal,” reserved exclusively to the king’s use. In Daniel Defoe’s (1660–1731) *Robinson Crusoe* (1719), Crusoe eats goat meat, fowl, and turtles; he remarks on fowl that are “like ducks” and “like geese,” as well as on “a large bird that was good to eat, but I know not what to call it.” He never explicitly mentions swan meat, though he does at one point call the shot that he uses to hunt birds “swan shot.”

**8.84–85 (153:19). They spread foot and mouth disease** – Foot-and-mouth disease is spread largely by contact and by infected water. There is no evidence that gulls are involved.

**8.90–92 (153:25–27). Kino’s / 11/– / Trousers** – J. C. Kino, a London clothier, had an outlet in Dublin, the West End Clothiers Co., 12 College Green, where Kino’s ready-made trousers were sold, 11s. a pair.

**8.94–95 (153:29–30). It’s always flowing . . . stream of life we trace** – See 5.563–64n.

**8.97 (153:32). greenhouses** – Public urinals.

**8.97–98 (153:33). Dr Hy Franks** – Franks is not listed under “Registered Medical Practitioners in Ireland” in *Thom’s* 1904. Hyman (p. 168)

identifies him as an “English Jew . . . Henry Jacob Franks, born in Manchester in 1852, arrived in Dublin in 1903 after deserting his Turkish-born wife Miriam (née Mandil) and their four children,” and confirms, or at least accepts, Bloom’s (Joyce’s) assertion that Franks was a quack who advertised “treatment for venereal diseases,” as described in *Ulysses*.

**8.98 (153:34). cost him a red** – That is, a red cent.

**8.98 (153:34). Maginni the dancing master** – Denis J. Maginni (born Maginnis), professor of dancing, 32 Great George’s Street North, a well-known character around Dublin. “Everyone knew his costume of tailcoat and dark grey trousers, silk hat, immaculate high collar with wings, gardenia in buttonhole, spats on mincing feet, and a silver-mounted silk umbrella in hand” (Ellmann, p. 365).

**8.109 (154:4–5). Timeball on the ballast office . . . Dunsink Time** – The Ballast Office, at the southern end of O’Connell Bridge on the corner of Westmoreland Street and Aston’s Quay, was headquarters for the supervision of Dublin Harbor and its works; Dubliners regarded its clock, controlled by a direct wire from Dunsink Observatory (see 12.1858–59n), as the most reliable public timepiece in the city. A “time ball” is a ball on a pole rigged to drop at a specific mean time, in this case 1:00 P.M. Greenwich time, so that ships’ chronometers could be checked. Since Dunsink time, twenty-five minutes behind Greenwich time, was standard time for Ireland, Bloom’s “after one” is inaccurate because the dropped time ball would mean only that it is after 12:35 P.M. in Dublin, and from where he is in the street Bloom could not have seen the clock face that would tell him Dublin time.

**8.110 (154:5–6). sir Robert Ball’s** – (1840–1913), astronomer royal and director of the observatory at Cambridge, England. Ball was born and educated in Dublin; he was a popular lecturer and the author of many books on astronomy. The book that Bloom recalls is *The Story of the Heavens* (1885); it is among the books in his library (17.1373 [708:27]).

**8.110 (154:6). Parallax** – The apparent displacement or the difference in apparent direction of an object as seen from two different points of view; in astronomy, the difference in direction of a celestial body as seen from some point on the earth’s surface and from some other

conventional point, such as the center of the earth or the sun.

**8.111 (154:7). Par it’s Greek** – Bloom is right. *Parallax* does derive from the Greek root *par(a)*, meaning “beside, close to,” as in parallel, parable, parabola, etc.

**8.112 (154:7–8). \*Met him pike hoses** – See 4.339n.

**8.119 (154:16). big Ben** – After the extraordinarily large bell in the clocktower of the Houses of Parliament in London.

**8.121 (154:18). baron of beef** – A double sirloin of beef.

**8.121 (154:19). number one Bass** – A strong ale brewed by Bass, Ratcliff, and Gretton, Ltd., Burton-on-Trent, England. The import of Bass into Ireland was to become, by the 1920s, controversial to the point of riot.

**8.125 (154:23–24). we have sinned: we have suffered** – See 5.372–73 (81:20–21).

**8.126 (154:25). Wisdom Hely’s** – Hely, Ltd., manufacturing stationers, letterpress and lithographic printers, and bookbinders, 27–30 Dame Street, where Bloom was once employed. Charles Wisdom Hely was the managing director of the firm in 1904.

**8.130 (154:29). skilly** – Gruel, a soup-like concoction of oatmeal and water.

**8.130 (154:30). Boyl: no: M’Glade’s** – The fictional Boylan ran an advertising firm, as did the real M’Glade (at 43 Abbey Street).

**8.136 (154:37). Pillar of salt** – See 4.232n.

**8.142 (155:2). 85 Dame Street** – A nonexistent address; in 1904 the numbers on Dame Street stopped at 82.

**8.142 (155:2). ruck** – Mess, jumble, tangle.

**8.143–44 (155:3). Tranquilla convent** – Carmel of the Nativity, Tranquilla, in Rathmines, a suburb south of the center of Dublin. The convent was founded in 1833 by the Order of Our Lady of Mount Carmel (the Carmelites).

**8.148 (155:9). Feast of Our Lady of Mount Carmel** – The feast occurs on 16 July or the Sunday following, celebrating the founding of

the Carmelite order (on Mount Carmel in Syria, c. 1156).

**8.152 (155:13). My heart's broke eating dripping** – "Dripping" is fat left over from cooking meat, particularly bacon. The saying seems a stock expression of poverty, because dripping was even less expensive than margarine (let alone butter); see 8.42n.

**8.153-54 (155:15). Pat Claffey, the pawnbroker's daughter** – Patricia (?), the daughter of Mrs. M. Claffey, pawnbroker, 65-66 Amiens Street, became a nun (at least so Bloom thinks).

**8.154 (155:15-16). a nun . . . invented barbed wire** – Imaginative but unsound history of technology. Barbed wire itself was invented and patented by three Americans (Smith, Hunt, and Kelly) simultaneously in 1867-68, and it became practicable when the American inventors Glidden and Vaughan obtained a patent on a machine for its manufacture in 1874.

**8.155 (155:17). Westmoreland street** – O'Connell Bridge, over which Bloom crosses the Liffey, gives south into Westmoreland Street, which continues south to the west front of Trinity College and College Green.

**8.156 (155:18). Rover cycleshop** – 23 Westmoreland Street.

**8.156 (155:18). Those races are on today** – See 5.550n.

**8.156-57 (155:19). Year Phil Gilligan died** – The causes of the fictional Mr. Gilligan's death are given at 17.1252-53 (704:35).

**8.157 (155:20). Thom's** – See 7.224n.

**8.159 (155:22). the big fire at Arnott's** – On 4 May 1894 "the block of buildings owned by the firm of Arnott & Co. (Ltd.) which extends from Henry st. to Prince's st., totally destroyed by fire" (*Thom's* 1904, p. 2105).

**8.159 (155:22). Val Dillon** – Valentine Dillon, lord mayor of Dublin in 1894-95, died early in 1904.

**8.160 (155:23). The Glenree dinner** – An annual fund-raising dinner at St. Kevin's Reformatory (now the Glenree Reconciliation Center), Glenree, County Wicklow, an institution for Roman Catholic males located at the headwaters of the Glenree River in the hilly country

ten miles south of the center of Dublin; see 10.536ff. (234:3ff.).

**8.160 (155:23-24). Alderman Robert O'Reilly** – A merchant tailor by trade (8 Parliament Street) and a small-time Dublin politician, listed as an alderman on the markets committee in the 1890s.

**8.161 (155:24). before the flag fell** – Before the race began.

**8.161-62 (155:25). for the inner alderman** – To "feed the inner man" is to take spiritual sustenance.

**8.162 (155:25-26). Couldn't hear what the band played** – A stock joke at the expense of a noisy eater.

**8.162-63 (155:26-27) For what we . . . Lord make us** – An inversion of the standard blessing: "For what we are about to receive may the Lord make us thankful."

**8.163 (155:27). Milly** – Born 15 June 1889.

**8.166 (155:30). Sugarloaf** – A mountain fourteen miles south-southeast of Dublin.

**8.171 (155:36). Dockrell's** – Thomas Dockrell & Sons, Ltd., contractors, window glass, oil color, cement, and wallpaper dealers, and decorators, 47-49 Stephen Street, south of the Liffey in central Dublin.

**8.171 (155:36). one and ninepence a dozen** – One shilling, ninepence, an inexpensive but by no means low-grade wallpaper.

**8.174 (155:39-40). daguerreotype atelier** – Belonged not to Bloom's father but to Bloom's father's cousin, Stefan Virag, in Szécsény, Hungary; see 17.1876-77 (723:26-28).

**8.176 (155:42). Stream of life** – See 5.563-64n.

**8.178 (156:2). Citron's saint Kevin's parade** – See 4.205n.

**8.178-79 (156:3). Pendennis? . . . Pen . . . ?** – Answer: Penrose, identity and significance unknown (8.1114 [181:32]). *The History of Pendennis* (1850) is a novel by William Makepeace Thackeray (1811-63). The hero, Arthur Pendennis, begins life as a weakling spoiled by an indulgent mother; he nearly ruins himself in

imprudent love affairs before he gets straightened out.

**8.180 (156:4–5). if he couldn't . . . sees every day** – In other words, if Nannetti couldn't remember Monks's name; see 7.182–85 (121:31–34).

**8.181 (156:6). Bartell d'Arcy** – Fictional; appears as a character in "The Dead," *Dubliners*.

**8.183 (156:8–9). Winds that blow from the south** – Song, source unknown. The song continues: "Shall carry my heart to thee / . . . / And the breath of the balmy night / Shall carry my heart to thee." Parnell and Mrs. O'Shea were supposed to have used this song as a code during the early years of their liaison.

**8.184–85 (156:10–11). that lodge meeting on about those lottery tickets** – Fictional; Bloom was almost arrested in 1893 or 1894 for attempting to sell tickets for "The Royal and Privileged Hungarian Lottery" and was apparently rescued by members of his Masonic Lodge (see 12.772–79 [313:23–26] and 18.1224–25 [772:20–21]). The factual source for this detail appears in the *Illustrated Irish Weekly Independent and Nation*, 16 June 1904, p. 4, col. 7: "From a prosecution which took place at the Clerkenwell Police Court [in London] the other day it would appear that the authorities have decided on the adoption of strong measures for the purpose of putting a stop to the circulation of announcements relating to foreign lotteries. A printer was summoned by the Treasury for publishing a certain proposal and scheme for the sale of tickets and chances, and shares in certain tickets, in a lottery called 'The Privileged Royal Hungarian Lottery' authorized by the Government of the State of Hungary."

**8.185–86 (156:12). \*the supper room or oak room of the Mansion house** – The Mansion House, the official residence of the lord mayor of Dublin, is in Dawson Street, between Trinity College and St. Stephen's Green in the southeast quadrant of Dublin. The Oak Room, paneled in oak from floor to ceiling and with an intricately carved oak cornice, was the smaller and more intimate of the two spaces for public entertainment in the Mansion House in 1904. The larger was the Round Room.

**8.187 (156:14). High school** – The Erasmus Smith High School (founded in 1870) was at 40 Harcourt Street, south of St. Stephen's Green and on the route the Blooms take from the Man-

sion House to their home in Lombard Street West. Bloom was a student at the school until 1880 (when he started is not known). Perhaps the school's most distinguished alumnus (1880–83) was William Butler Yeats, who in "Reveries over Childhood and Youth" (1914) describes the school as much more rigorous and demanding than his school in London, though his description suggests considerable emphasis on sheer quantity of work, on memorization, and on the mechanics of grammar (*The Autobiography* [New York, 1958], pp. 36–38).

**8.190 (156:17–18). May be for months and may be for never** – A paraphrase of the chorus of the song "Kathleen Mavourneen," words by Annie Barry Crawford, music by Frederick N. Crouch. First verse: "Kathleen Mavourneen, the grey dawn is breaking, / The horn of the hunter is heard on the hill. / The lark from her light wing the bright dew is shaking / Kathleen Mavourneen—what, slumb'ring still? [Chorus:] Oh, hast thou forgotten how soon we must sever? / Oh, hast thou forgotten, this day we must part? / It may be for years, and it may be forever. / Oh, why art thou silent, thou voice of my heart? / It may be for years, and it may be forever / Then why art thou silent, Kathleen Mavourneen?"

**8.191–92 (156:19). Corner of Harcourt road** – South of the high school, at the junction of Harcourt Street and Harcourt Road, where the Blooms would have turned west toward their home.

**8.203 (156:32). Mrs Breen** – As the former Jossie Powell, Mrs. Breen was a friend (and potential rival) of Molly when Bloom and Molly were courting. She subsequently married the eccentric Denis Breen.

**8.211 (156:40). on the baker's list** – Able to eat bread or solid food; therefore, well.

**8.216 (157:3). Turn up like a bad penny** – Proverbial expression of the superstitious belief that it is almost impossible to rid oneself of a small, meaningless, and annoying detail.

**8.221–24 (157:10–13). Your funeral's tomorrow . . . Diddlediddle . . .** – Bloom juxtaposes lines from two songs, "His Funeral's Tomorrow," by Felix McGlennon, and "Comin' through the Rye," by Robert Burns. "His Funeral's Tomorrow," first verse: "I will sing of Mick McTurk. / Mick one day got tight / And he roamed about the street / Dying for a fight; /



Mickey said to me, / He would put me on the fire / And because I said he'd not, / He called me a liar. [Chorus:] And his funeral's tomorrow / My poor heart aches with sorrow / I hit him once that's all / Then he heard the angels call / And we're going to plant him tomorrow." "Comin' through the Rye," chorus: "O, Jenny's a'weet, poor body, / Jenny's seldom dry; / She draigl't a' her petticoatie, / Comin thro' the rye! [First verse:] Comin' thro' the rye, poor body / Comin' thro' the rye, / She draigl't a' her petticoatie, / Comin' thro' the rye. [Second verse:] Gin a body meet a body / Comin' thro' the rye / Gin a body kiss a body / Need a body cry?"

**8.229 (157:20–21). a caution to rattlesnakes** – So remarkable or extreme as to astonish a rattlesnake.

**8.230 (157:22). He has me heartscalded** – A still-current Dublinism: "He'll be the death of me."

**8.232 (157:23). jampuffs** – A puff pastry filled with jam.

**8.232 (157:24). rolypoly** – A kind of pudding consisting of a sheet of paste covered with jam or preserves, formed into a roll and boiled or steamed.

**8.233 (157:24). Harrison's** – Harrison Co., confectioners, 29 Westmoreland Street.

**8.234–35 (157:26). Demerara sugar** – A raw cane sugar in the form of yellowish-brown crystals, named after a region of Guyana.

**8.237–38 (157:29–30). Penny dinner . . . to the table** – Dublin Free Breakfasts for the Poor in the Christian Union Buildings, Lower Abbey Street: "free breakfasts on Sunday mornings, penny and halfpenny dinners during the winter months." Charity customers ate standing up at counters to which the flatware was literally chained.

**8.242 (157:34). barging** – To "barge" is to speak roughly or abusively.

**8.245 (157:38). new moon** – Mrs. Breen is right; on Monday, 13 June 1904, at 8:45 a new moon rose over Dublin. Popular superstition regarded the new moon as a positive time, associating derangement with the waning moon. One notable exception: werewolves were assumed to be excited into activity by the new

moon (and to wane back into their human alter egos as the moon developed through its phases).

**8.252 (158:6). Indiges.** – Bloom attributes Breen's nightmare to indigestion.

**8.253 (158:7). the ace of spades** – In fortune-telling, a card of ill omen: malice, misfortune, perhaps death.

**8.258 (158:12). U. p. up** – In Charles Dickens's *Oliver Twist*, chapter 24, the expression *U.P.* is used by an apothecary's apprentice to announce the imminent death of an old woman. In the French edition of *Ulysses* the postcard is translated *fou tu*, "you're nuts, you've been screwed, you're all washed up." Richard Ellmann suggests: "When erect you urinate rather than ejaculate" (letter, 3 October 1983; see also Ellmann, p. 455n). Another possibility is the designation *u. p.* for whiskey, meaning underproof, below the legal standard (suggested by Robert T. Byrnes, in 1983 a graduate student in the English Department at UCLA). Still another speculation has to do with the initials that precede the docket numbers in Irish cemeteries; see Adams, pp. 192–93.

**8.273 (158:31). Josie Powell** – Mrs. Breen's maiden name.

**8.274 (158:31–32). In Luke Doyle's . . . Dolphin's Barn** – Luke and Caroline Doyle, friends of the Blooms, lived in Dolphin's Barn on the southwest outskirts of metropolitan Dublin. Their wedding present to the Blooms is mentioned at 17.1337–38 (707:24–26).

**8.277 (158:36). Mina Purefoy** – Takes her name, appropriately, from Richard Dancer Purefoy, M.D., a Dublin obstetrician who in 1904 was former master of the Rotunda Lying-in Hospital on Rutland (now Parnell) Square. Her husband in fiction, the Methodist Theodore Purefoy, was "conscientious second accountant, Ulster Bank. College Green Branch," in Dublin (14.1324–25 [421:5–6]).

**8.278–79 (158:37–38). Philip Beaufoy . . . the masterstroke** – See 4.502n and 4.502–3n.

**8.281–82 (159:1). lying-in hospital** – See 6.381–82n.

**8.282 (159:1). Dr Horne** – Andrew J. Horne, former vice-president of the Royal College of Physicians in Ireland and one of the two "mas-

ters” of the National Maternity Hospital in Holles Street.

8.282 (159:2). **three days bad** – She has been in labor for three days.

8.296 (159:17). **glass** – Monocle.

8.302 (159:24–25). **Cashel Boyle O’Connor Fitzmaurice Tisdall Farrell** – A Dublin eccentric nicknamed “Endymion” (“whom the moon loved”) Farrell. Oliver St. John Gogarty (*As I Was Going Down Sackville Street* [New York, 1937] pp. 1–10) describes him as an appropriate opening image of topsy-turvy Dublin-Ireland and renders his name “James Boyle Tisdell Burke Stewart Fitzsimmons Farrell.” See also Ellmann, p. 365.

8.304 (159:26). **Denis** – That is, her husband, Denis Breen. *Thom’s* 1904 lists a Denis Breen as proprietor of the Leinster Billiard Rooms in Rathmines Road.

8.310 (159:34). **Harrison’s** – See 8.233n.

8.311 (159:35). **Blown in from the bay** – Breen is so skinny that he looks as though he could be blown away by a gust of wind.

8.314 (159:38). **Meshuggah** – Yiddish: “eccentric, crazy.”

8.314 (159:38). **Off his chump** – Very eccentric, utterly mad.

8.315–16 (159:40–41). **the tight skullpiece . . . umbrella, dustcoat** – Farrell’s costume, which Ellmann describes (p. 365) as including two swords, a fishing rod, an umbrella, and a “small bowler hat with large holes for ventilation.”

8.316 (159:41). **Going the two days** – Dublin slang for behaving with extraordinary flair or flourish.

8.318 (160:1). **mosey** – Hairy, especially having soft hair like down.

8.320 (160:3). **Alf Bergan** – (d. 1951 or 1952), another Dublin character and practical joker, a solicitor’s clerk in the offices of David Charles, solicitor, Clare Street, Dublin. *Thom’s* 1904 does not list a David Charles, but it does list an Alfred Bergan, Esq., as resident in Clonliffe Road, and it is this Bergan whom Joyce mentions in a letter, 14 October 1921 (*Letters* 1:174).

In 1904 Bergan was assistant to the subsheriff of Dublin.

8.321 (160:4). **the Scotch house** – A pub, 6–7 Burgh Quay, on the corner of Hawkins Street, south bank of the Liffey; James Weir & Co., Ltd., tea dealers, wine and spirit merchants.

8.323 (160:7). **the Irish Times** – At 31 Westmoreland Street (Bloom is walking south). The *Times* was and is a daily morning newspaper. In 1904 its handling of the news was sober and reliable; its editorial policy was consistently, but not stridently, Protestant Anglo-Irish conservative, in favor of the status quo and dubious about the campaign for Irish nationhood. The ad that Bloom placed in the *Times* put him in touch with Martha Clifford.

8.330–31 (160:16). **Lizzie Twigg** – Adams (p. 55) notes that she was a real person, “a protégé of A.E.’s . . . an ardent Irish Nationalist.” She had published poetry under her own name in the *Irish Rosary* and the *United Irishman* and was in 1904 to publish a volume, *Songs and Poems*, under her Gaelic name, Elis ni Chraoibhin.

8.334 (160:20). **by long chalks** – “Chalks” are scores or tabulations; therefore, by a considerable degree or distance.

8.334 (160:20–21). **Got the provinces now** – That is, since the paper enjoyed a wide circulation outside Dublin, it was used for the publication of legal notices in the provinces.

8.335 (160:21). **Cook and general, exc. cuisine, housemaid kept** – Wanted: a cook and general housekeeper, with the assurance that the kitchen over which she will preside is excellent and that she will have the assistance of a housemaid.

8.336 (160:22). **Resp.** – Respectable.

8.337 (160:23). **James Carlisle** – In *Thom’s* 1904 spelled as both “Carlisle” and “Carlyle”; the manager and a director of the *Irish Times*.

8.337 (160:23–24). **Six and a half per cent dividend** – The *Irish Times*, Ltd., was a “public corporation”; its annual dividend in 1903 was six and a half percent.

8.338 (160:24–25). **Coates’s shares . . . old Scotch hunks** – James and Peter Coats, a thread-manufacturing firm based in Paisley,

Scotland, merged in 1896 with its foremost rival, Clark & Co. The monopoly thus created resulted in spectacular economic growth for the company and a corresponding rise in the value of its stocks.

**8.338 (160:25). Ca'canny** – Scots: literally, “drive gently”; figuratively, “move slowly and cautiously.”

**8.338 (160:25). hunks** – Miser.

**8.339 (160:26). the Irish Field** – A weekly newspaper “devoted to the interests of country gentlemen,” published in Dublin on Saturdays.

**8.340 (160:27). Lady Mountcashel** – Bloom’s version of the kind of news the *Irish Field* indulged in. There was, however, no Lady Mountcashel. Edward George Augustus Harcourt (1829–1915), Earl Mountcashell and Baron Kelsworth (1898–1915), did not marry and died without an heir.

**8.341 (160:28). Ward Union staghounds** – The staghound or buckhound, the first variety of dogs now classed under the general term *foxhound*. The Ward Union Staghounds, one of the more famous of the Irish fox hunts, met two and occasionally three times weekly during the season (November to mid-April).

**8.341 (160:28–29). enlargement** – When the fox to be pursued is released from a cage at the beginning of the hunt.

**8.341 (160:29). Rathoath** – A village twenty-five miles northwest of Dublin. Fairyhouse, the “home” of the Ward Union Staghounds hunt, is near Rathoath.

**8.342 (160:29). uneatable fox** – In Act I of Oscar Wilde’s play *A Woman of No Importance* (1893; 1894), Lord Illingworth describes fox hunting as “the unspeakable in full pursuit of the uneatable” (Patrick A. McCarthy, *JJQ* 13, no. 1 [1975]: 54).

**8.342 (160:29). Pothunters** – A “pothunter” is one who hunts game only for the food it represents; hence, a poor person who steals food to prevent himself from starving.

**8.342–43 (160:30). Fear injects juices make it tender enough for them** – Even though fox is inedible, its flesh might be transformed by fear so that at least a starving man could eat it?

**8.343 (160:31). Weightcarrying** – A “weight-carrier” is a horse that can run well under a heavy weight.

**8.344 (160:32). not for Joe** – After an anonymous popular song of the 1860s: “Not for Joseph, / If he knows it; / Oh, no, no, / Not for Joe!”

**8.344–45 (160:33). in at the death** – Or in at the kill: present when the hounds overtake and kill the fox. It usually means that one has ridden extraordinarily well, courageously, if not recklessly.

**8.346 (160:35). while you’d say knife** – Proverbial expression for very quickly or suddenly.

**8.347 (160:35). the Grosvenor** – See 5.99n.

**8.348 (160:37). five-barred gate** – Between five and six feet high; a formidable obstacle.

**8.349–50 (160:38–39). Mrs Miriam Dandrade** – Apart from the context, identity and significance unknown. She is to appear in one of the hallucinations in *Circe*.

**8.351 (160:40). Shelbourne Hotel** – A posh tourist hotel at the junction of Kildare Street and the northern mall of St. Stephen’s Green.

**8.351–52 (160:41). Didn’t take a feather out of her** – Obviously, didn’t disturb her in the least, but Partridge also cites “feather” as slang for female pubic hair.

**8.353 (160:42–161:1). Stubbs the park ranger** – Until 1901, Henry G. Stubbs was overseer, Board of Public Works, the Cottage, Phoenix Park, Dublin.

**8.353 (161:1). Whelan** – Identity and significance unknown.

**8.353 (161:1). the Express** – The *Daily Express*; see 7.306n.

**8.356–57 (161:5). No nursery work for her** – In other words, she would avoid conceiving a child.

**8.358 (161:6–7). Method in his madness** – When Hamlet pretends to be mad but is actually mocking Polonius, Polonius responds in an aside: “Though this be madness, yet there is method [order, sense] in it” (II.ii.207–8).

**8.359 (161:7–8). the educational dairy** – The Educational Dairy Produce Stores, Ltd., purveyors of “health foods” and “temperance beverages,” had several shops with lunch counters in Dublin.

**8.361–62 (161:10). Theodore’s cousin** – In fiction, if not in fact, Mortimer Edward Purefoy, a third cousin, is in the Treasury Remembrancer’s Office in Dublin Castle; see 14.1335–36 (421:18–19). The Remembrancer’s Office was the government paymaster for Ireland, but *Thom’s* 1904 (p. 834) does not cite the third cousin’s presence in that office.

**8.362 (161:10). Dublin Castle** – The lord lieutenant of Ireland, appointed by England, used the castle as his town residence, and it also housed the offices of the chief secretary, the law offices of the Crown, the Royal Irish Constabulary, and other administrative offices.

**8.362 (161:10). tony** – Stylish, high-toned.

**8.363 (161:12). the Three Jolly Topers** – A public house north of Dublin on the River Tolka.

**8.364 (161:13). squallers** – Babies, young children; also, tramps.

**8.366 (161:15). t.t.’s** – Teetotalers.

**8.366 (161:15). Dog in the manger** – A churlishly selfish person, after Aesop’s fable about the dog that took over the manger and kept the cattle from eating the hay in spite of the fact that he obviously had no use for it himself.

**8.368 (161:17). Fleet street crossing** – Fleet Street intersects Westmoreland Street halfway between O’Connell Bridge and the west front of Trinity College in College Green.

**8.369 (161:18). Rowe’s** – Andrew Rowe, vintner and publican, 2 Great George’s Street South, not far west of where Bloom is walking (the National Library is, however, south and east of Bloom’s position).

**8.369–70 (161:19). the Burton** – The Burton Hotel and Billiard Rooms advertised “Refreshment Rooms” at 18 Duke Street (on Bloom’s route to the library).

**8.371 (161:20). Bolton’s Westmoreland house** – William Bolton & Co., grocers and tea, wine, and spirit merchants; 35–36 Westmoreland Street.

**8.374 (161:23). vinegared handkerchief** – For reducing fever and alleviating headache.

**8.378 (161:28). Twilight sleep** – A partial anesthetic prescribed for women in childbirth. In April 1853, when she was giving birth to Prince Leopold, Queen Victoria did allow her doctors to experiment with “twilight sleep” in the form of a light dose of chloroform. Anesthesiology was then in its pioneering stages, and the queen’s willingness to experiment was widely publicized.

**8.379 (161:29). Nine she had** – Queen Victoria had four sons and five daughters.

**8.379 (161:29). A good layer** – A phrase used to describe a productive hen.

**8.379–80 (161:29–30). Old woman that . . . so many children** – After the nursery rhyme: “There was an old woman who lived in a shoe. / She had so many children she didn’t know what to do; / She gave them some broth without any bread; / She whipped them all soundly and put them to bed.”

**8.380 (161:30–31). Suppose he was consumptive** – Bloom speculates (incorrectly) that Prince Albert had tuberculosis (after the popular assumption that tubercular individuals were sexually hyperactive). In reality Prince Albert died of typhoid fever.

**8.381–82 (161:32–33). the pensive bosom of the silver effulgence** – Bloom combines two phrases from Dan Dawson’s speech (7.246–47, 253 [123:29, 36] and 7.328 [126:4–5]).

**8.382 (161:33). Flapdoodle** – Empty talk, transparent nonsense.

**8.383–88 (161:35–40). give every child . . . more than you think** – £5 at five percent interest, compounded annually, would almost treble to £13 18s. in twenty-one years.

**8.391–92 (162:2). Mrs Moisel** – According to Hyman (p. 190), Nisan Moisel (1814–1909) was among Bloom’s neighbors in or near Lombard Street West. “He was the father of Elyah Wolf Moisel (1856–1904), whose wife Basseh (née Hodess), gave birth to a daughter, Rebecca Ita,

on 28 June 1889, thirteen days after Molly Bloom's daughter, Milly, was born."

**8.392 (162:2-3). Phthisis retires . . . then returns** – Phthisis, medically, means a wasting or consumption of tissue; it was formerly applied to many wasting diseases, but by the early twentieth century it was usually applied to pulmonary consumption and tuberculosis. As Bloom observes, tuberculosis may be quiescent for several months or even for more than a year.

**8.394 (162:5). a jolly old soul** – After the nursery rhyme: "Old King Cole was a merry old soul, / And a merry old soul was he. / He called for his pipe and he called for his bowl, / And he called for his fiddlers three."

**8.396 (162:7). old Tom Wall's** – Adams (p. 235) regards this as "a reference, no doubt, to Thomas J. Wall, K.C. [King's Counsel], chief divisional magistrate of the City of Dublin Police District."

**8.397 (162:8). snuffy** – Obsolete for sulky, angry, vexed.

**8.397 (162:8-9). Dr Murren** – See 6.942-43n.

**8.401 (162:13). the Irish house of parliament** – That is, the Bank of Ireland. The building had housed the Irish Parliament until its dissolution by the Act of Union in 1800.

**8.404 (162:16). Apjohn** – Percy Apjohn, fictional, a childhood friend of Bloom's; Apjohn was killed in the Boer War (17.1251-52 [704:34]).

**8.404 (162:17). Owen Goldberg** – Another of Bloom's childhood friends; *Thom's* 1904 lists him at 31 Harcourt Street, not far from the Erasmus Smith High School, which both he and Bloom attended.

**8.404 (162:17). Goose green** – Goosegreen Avenue is in Drumcondra on the northern outskirts of Dublin.

**8.405 (162:18). Mackerel** – The fish, of course; but also a mediator or agent, and slang for a pimp or bawd.

**8.406 (162:19). A squad of constables debouched from College street** – College Street intersects the southern end of Westmoreland Street from the east. There was a police station and barracks across from the east end of College

Street, a short block from where Bloom is walking.

**8.409 (162:22-23). Policeman's lot is oft a happy one** – After a song from Gilbert and Sullivan's *The Pirates of Penzance* (1880); the Sergeant and Chorus sing antiphonally. Sergeant: "When a felon's not engaged in his employment / Or maturing his felonious little plans / His capacity for innocent enjoyment / Is just as great as any honest man's. / Our feelings we with difficulty smother / When constabulary duty's to be done. / Ah, take one consideration with another— / A policeman's lot is not a happy one."

**8.413 (162:27-28). Prepare to receive cavalry** – A command to infantry threatened by a cavalry charge. In response to the command, troops in the front rank go down on one knee, the rifle with fixed bayonet angled forward, its butt braced against the ground.

**8.414 (162:29). Tommy Moore's roguish finger** – A statue of the Irish poet Thomas Moore (1779-1852) stands over a public urinal near Trinity College, opposite the east front of the Bank of Ireland. A fragile eroticism is characteristic of Moore's early verse. His most famous series, *Irish Melodies* (intermittently, 1807-1834), was to be found on the bookshelf of every properly sentimental Irish household. Moore left Ireland in 1798 and advanced himself in the drawing rooms of the influential in London. His laments for "poor old Ireland" were, therefore, not vital Irish rebellion but sentimental complaints acceptable to English ears. Moore's reputation was tarnished by his apparent willingness to compromise his artistic integrity and by the scandal that ensued when he abandoned his admiralty post in Bermuda and left an embarrassingly dishonest deputy in charge. His "roguish finger" is, however, an allusion to a famous literary hoax perpetrated by "Father Prout," pen name of the witty Irish priest Father Francis Mahony (1804-66), in an article, "Rogueries of Tom Moore," in *Frazier's Magazine*. Father Prout's hoax involved the charge that several of Moore's most popular songs were "literal and servile translations" of French and Latin "originals"; Father Prout duly "quoted" in evidence the "originals," complete with circumstantial historical background.

**8.415-17 (162:30-32). meeting of the waters . . . There is not in this wide world a vallee** – Thomas Moore's "The Meeting of the Waters," in *Irish Melodies*; the poem celebrates the

beauty of the vale of Avoca, the confluence of the Avonmore and Avonbeg, near Rathdrum in County Wicklow thirty-five miles south of Dublin. First verse: "There is not in the wide world a valley so sweet / As that vale in whose bosom the bright waters meet; / Oh! the last rays of feeling and life must depart, / Ere the bloom of that valley shall fade from my heart."

**8.417 (162:33).** *Julia Morkan's* – Julia Morkan appears as a character in "The Dead," *Dubliners*.

**8.418 (162:34).** *Michael Balfe's* – Michael William Balfe (1808–70), a Dublin musician who sang, played virtuoso violin, conducted, and composed operas, including *The Rose of Castile* (1857), *The Bohemian Girl* (1843), and *Il talismano* (1874).

**8.420 (162:36).** *could a tale unfold* – The Ghost speaks to Hamlet: "But that I am forbid / To tell the secrets of my prison-house, / I could a tale unfold whose lightest word / Would harrow up thy soul" (I.v.13–16).

**8.420 (162:36).** *a G man* – A member of the "G," or plainclothes intelligence division of the Dublin Metropolitan Police.

**8.421 (162:37).** *lagged* – Arrested.

**8.421 (162:38).** *bridewell* – House of correction; loosely, jail or prison. After the Bridewell, a house of correction in London (until 1864). The Dublin bridewell was located in Chancery Street behind the Four Courts on the north bank of the Liffey.

**8.422 (162:39).** *hornies* – Constables (police-men).

**8.423–24 (162:40–41).** *the day Joe Chamberlain was given his degree in Trinity* – Joseph Chamberlain (1836–1914), an English politician and statesman. Originally a member of Gladstone's government, Chamberlain was antagonistic to Gladstone's policy of Home Rule for Ireland; in 1886 Chamberlain resigned and formed the Liberal Unionist party (splitting Gladstone's Liberal party and ensuring both its defeat and the defeat of Home Rule). In 1895 the Liberal Unionists and Conservatives joined forces under Lord Salisbury, and Chamberlain became secretary for the colonies (1895–1903). Once regarded as a "radical republican," Chamberlain emerged as an aggressive imperialist; his name was particularly associated with the En-

glish policy that resulted in the Boer War (1899–1902) and the extinction of the South African republics. Thus, Chamberlain was doubly unpopular in Ireland when he came to Dublin on 18 December 1899 to receive an honorary degree at Trinity College. On the same day John O'Leary, Maud Gonne, and other radical leaders had organized a pro-Boer meeting in Beresford Place, just across the Liffey from Trinity College. The protest meeting was interrupted by the police, but the protesters followed their leaders across the Liffey to College Green, where the demonstration continued with appropriate police harassment.

**8.425 (162:42).** *Abbey street* – 150 yards north of and parallel to the Liffey in central Dublin.

**8.426 (163:1).** *Manning's* – A pub, 41 Abbey Street Upper, on the corner of Liffey Street, one block east of Sackville (now O'Connell) Street; T. J. Manning, grocer and wine merchant.

**8.426 (163:1).** *souped* – In the soup: in difficulty, in trouble.

**8.428 (163:4).** *the Trinity jibs* – First-year undergraduates.

**8.429 (163:6).** *Dixon* – *Thom's* 1904 (p. 872) lists under "Registered Medical Practitioners in Ireland" a Joseph F. Dixon, M.D. from Dublin University (Trinity College), residing at 12 Conyngham Road, on the southern border of Phoenix Park.

**8.430 (163:6).** *the Mater* – The Mater Misericordiae Hospital; see 1.205–6n.

**8.430 (163:7).** *in Holles street* – At the National Maternity Hospital.

**8.431 (163:7).** *Wheels within wheels* – A cliché for complex interrelationships, after Ezekiel's vision of God's creation as four great wheels, "and their appearance and their work was as it were a wheel in the middle of a wheel" (Ezekiel 1:16).

**8.432 (163:9).** *Give me in charge* – That is, the policeman had formally told Bloom that he was under arrest.

**8.434 (163:10).** *Up the Boers!* – Committed Irish nationalists were pro-Boer because the South African Boer War seemed so clearly another and all-too-familiar instance of English suppression of the legitimate national aspira-

tions of a people who stood in the way of the “course of Empire.” Irish radicals even raised volunteer brigades to fight for the Boers against the English.

**8.435 (163:11). De Wet** – Christian R. De Wet (1854–1922), a distinguished Boer commander noted for his gallantry, for his extraordinarily clever field tactics in the Boer War, and finally, for his dignity in defeat.

**8.436 (163:12). We’ll hang Joe . . . sourapple tree** – After one of the many improvised verses of “John Brown’s Body,” a Civil War Union army song: “We’ll hang Jeff Davis to a sour-apple tree! / As we go marching on!”

**8.437 (163:13–14). Vinegar hill** – At Enniscorthy in County Wexford, the headquarters of the Wexford rebels in the Rebellion of 1798 and the site of their defeat at the hands of the English on 21 June 1798. The final stanza of the ballad “The Boys of Wexford” recalls the battle: “And if for want of leaders, / We lost at Vinegar Hill, / We’re ready for another fight, / And love our country still.” See 7.427–28n.

**8.438 (163:14). The Butter exchange band** – The Butter Exchange was a dairyman’s guild with branches in several Irish cities and towns. The Dublin branch maintained a band for the recreation of its members. The band sometimes played at political rallies; it was present at the demonstration Bloom recalls.

**8.438–39 (163:14–15). few years time . . . and civil servants** – Bloom reflects that half of the young students demonstrating against England will ultimately go straight and accept positions in the British civil service, which included not only the Home Service but also the administrative bureaucracy of the British Empire. *Magistrates*: in the late nineteenth century there were sixty-four “resident magistrates” functioning as resident judges in every part of Ireland except Dublin. The well-paid magistrates were traditionally portrayed as living the ideal life of the hunting-shooting-fishing country gentleman.

**8.440 (163:16–17). \*Whether on the scaffold high** – After the chorus of the song “God Save Ireland,” by T. D. Sullivan (1827–1914). Chorus: “‘God Save Ireland!’ said the heroes; / ‘God save Ireland!’ said they all. / ‘Whether on the scaffold high / Or on the battlefield we die, / O, what matter when for Ireland dear we fall!’”

**8.441–42 (163:19). Harvey Duff** – An informer

(a police sergeant disguised as a peasant) in *The Shaughraun* (1874), a play by the Irish-American playwright Dion Boucicault (1822–90).

**8.442–43 (163:19–20). Peter or Denis . . . on the invincibles** – See 5.378n and 5.379n.

**8.443 (163:20–21). Member of the corporation too** – Peter Carey was a councillor and therefore a member of the Dublin Corporation.

**8.444 (163:22). secret service pay from the castle** – Dublin Castle housed the offices of the British government in Ireland and, in this case, the offices of the Royal Irish Constabulary. Peter Carey was not in the “employ” of the Castle, though after he turned queen’s evidence the Castle did make an ineffectual effort to aid his escape from Ireland and from retribution at the hands of Irish nationalists.

**8.446 (163:24). slaveys** – A slavey was a maid of all work with no defined job status on a household staff.

**8.446 (163:24). twig** – Notice, detect, discern, understand.

**8.446 (163:24–25). Squarepushing** – A square-pusher is a masher, usually with the implication that he is all dressed up or sporting a uniform.

**8.449 (163:27). Peeping Tom** – He figures in the eleventh-century legend about Lady Godiva, the wife of Leofric, earl of Mercia. Lady Godiva begged her husband to relieve the people of Coventry of an onerous tax that he had imposed. He agreed, on the condition that she ride naked through the town’s marketplace, which she did. In gratitude and out of respect for her courage and modesty, the townspeople stayed indoors and did not look; they were rewarded by being relieved of the tax. But Tom the Tailor did peep, and he was miraculously struck blind.

**8.449 (163:28). Decoy duck** – Slang for a person employed to decoy others into some form of entrapment. In John Gay’s (1685–1732) *The Beggar’s Opera* (1728), Act II, scene iv, the highwayman-hero Macheath is deprived of his pistols and embraced (in effect, held) by several women so that Peacham and the constables can take him. In scene v Macheath responds: “Women are decoy ducks; who can trust them!”

**8.454 (163:33). There are great . . . till you see** – A variant of the opening line of the song “There’s a Good Time Coming” by the English songwriter Henry Russell (1813–1900). First verse: “There’s a good time coming, boys, / A good time coming, / We may not live to see the day. / But Earth shall glisten in the ray / Of the good time coming. / Cannon balls may aid the Truth, / But thought’s a weapon stronger, / We’ll win our battle of its aid, / Wait a little longer. [Chorus:] There’s a good time coming, boys, / A good time coming, / Wait a little longer.”

**8.457–58 (163:36–38). James Stephens’ idea . . . his own ring** – For Stephens, see 3.241n. Stephens organized the Irish Republican Brotherhood (Fenian Society) in circles of ten, which divided when more than ten members had been initiated. Each circle of ten had a circle master, or “center,” who was the only leader the ordinary member came in contact with unless the circle was mobilized for political action. The centers were responsible to a District Center; the District Center to a Divisional Center; the Divisional Centers to an eleven-member Supreme Council. Only the top members of the organization knew anything substantial about the organization and its personnel. As Stephens conceived it, the organization was proof against the plague of ordinary informers, but in practice it proved amazingly vulnerable, particularly in the abortive Fenian uprising of 1867.

**8.458 (163:38). Sinn Fein** – Irish: “We ourselves,” with the added implication, “Stand Together.” Bloom uses the term (as it was so often used) to mean the underground organization of the Irish Republican Brotherhood (see 2.272n) in the early twentieth century. More accurately, the term applies to the separatist policies articulated by Arthur Griffith late in 1905 and early in 1906. The Sinn Fein policy advocated that the Irish should refuse to support English economic and political institutions and should create their own, whether or not the English were willing to recognize them as constitutional. As originally conceived, Griffith’s Sinn Fein did not have a secret or underground military arm, but many Irish republicans with outspoken paramilitary attitudes rallied to Sinn Fein’s cause. See 1.176n.

**8.458–59 (163:38–39). Back out you . . . The firing squad** – James Stephens’s original organization was designed primarily to frustrate informers. By the early twentieth century the dis-

cipline of the Irish Republican Brotherhood was so tight that summary execution by the “Hidden Hand” was threatened if any attempt was made to withdraw from membership. The “firing squad” was, of course, the British answer to the organization’s activities. *The Hidden Hand* (1864) was the title of a popular melodrama by the English playwright Tom Taylor (1817–80). The play is an elaborate tangle of intrigues in the course of which the “hidden hand” poisons its victims with arsenic.

**8.459–61 (163:39–41). Turnkey’s daughter got . . . their very noses** – For the story of Stephens’s escape from Richmond Jail, see 3.241n. Lusk is a small village on the Irish Sea eleven miles north of Dublin. The collier on which Stephens and his associates were smuggled out of Lusk in 1867 was blown off course to Scotland. They landed there and took a train to London, where they put up for a night at the Palace Hotel near Victoria Station before traveling on to France and then America. The addition of “Buckingham” to the hotel’s name is Bloom’s flourish; Buckingham Palace was Queen Victoria’s London residence.

**8.461 (163:41). Garibaldi** – Giuseppe Garibaldi (1807–1882), a revolutionary leader (notably in Uruguay and Italy) famous for his quasi-successful efforts to establish a unified, independent Italy. Like Stephens, he endured several periods of political exile from Italy (even after heroic contributions toward a measure of unity for Italy) and relied heavily, and daringly, on popular sympathies. In 1860, accompanied not by his army but by two companions, he openly entered a Naples that was in hostile hands. Unlike Stephens, who was regarded as a good organizer but not a man of action, Garibaldi was an excellent and courageous military leader.

**8.463 (164:1). squareheaded** – Honest and forthright.

**8.463 (164:1–2). no go in him for the mob** – Griffith quite frankly admitted that his separatist policies could not hope for anything like unanimous popular support in Ireland. Consequently, he couched his appeal in rational argument to the “one quarter” who could be expected to understand and support his policies and consciously rejected a rabble-rousing approach. Bloom contrasts Griffith with the more charismatic figure of Parnell.



**8.464 (164:2–3). Gammon and spinach** – Slang for the everyday round of things, after the folk song. First verse: “A frog he would a-woeing go, / Heigh ho! say Rowley, / A frog he would a-woeing go, / Whether his mother would let him or no. / With a rowley powley, gammon and spinach / Heigh ho! says Anthony Rowley.” (A “rowley powley” is a plump fowl.)

**8.464 (164:3). Dublin Bakery Company’s tea-room** – *Thom’s* 1904 lists this as the Dublin Bread Co., Ltd., with restaurants at 3–4 St. Stephen’s Green North; 6–7 Sackville Street Lower; 33 Dame Street; and the National Library, Kildare Street. It is not clear which of these Bloom associates with “gas about our lovely land,” though it is at the one in Dame Street that Mulligan and Haines see Parnell’s brother, John Howard Parnell (10.1045–53 [248:15–26]), and thus the tearoom near Dublin Castle may be the one Bloom has in mind; or perhaps it is the one near the National Library because it was frequented by students.

**8.465 (164:3–4). Debating societies** – See 7.793n.

**8.466–67 (164:5–6). That the language . . . the economic question** – That is, that the cause of Irish independence could best be served by the revival of the Irish tongue (see 10.1006–12 [247:16–23]) rather than by efforts to establish an independent Irish economy.

**8.468 (164:7–8). Michaelmas goose** – It is customary in Ireland (and England) to eat goose on Michaelmas (29 September).

**8.469 (164:8). apron** – The fat skin covering the belly of a goose or duck.

**8.470–71 (164:10). Penny roll and walk with the band** – The Salvation Army (formed in 1865) offered a penny’s worth of bread to anyone who would march through the streets in witness to his “conversion.”

**8.471 (164:11). No grace for the carver** – A pun on “grace,” the blessing that precedes a meal and the time allowed a debtor to pay his debts. In effect, the person who carves will have little or no time to eat before he has to carve again for those who want second helpings.

**8.473–74 (164:14). \*Homerule sun rising up in the northwest** – See 4.101–3n.

**8.476 (164:16). Trinity’s surly front** – The great facade of the college was erected in 1759. “Surly” in this context has its original meaning of “proud” or “haughty” from the relatively unrelieved 300-foot neoclassical front of the college, which is severe, dark, and heavy-stoned; Bloom and his contemporaries would have called it “Corinthian” (as twentieth-century architectural historians would label it “Georgian”).

**8.483 (164:24–25). washed in the blood of the lamb** – See 8.9n and 8.11–12n.

**8.487 (164:30). notice to quit** – A landlord’s eviction notice.

**8.490 (164:33). bread and onions** – The classical diet of slaves.

**8.490 (164:33–34). Chinese wall. Babylon** – Together with the pyramids, these are examples of massive public monuments built at immense cost of labor and now fallen into a decay that reveals their essential pointlessness. The Great Wall of China, the present form dating substantially from the Ming dynasty (1368–1644), averages 25 feet high and 21 feet thick and extends some 1,500 miles along the Chinese-Mongolian border. The walls and hanging gardens of ancient Babylon (reduced to a series of mounds by the early twentieth century) were one of the Seven Wonders of the classical world.

**8.490–91 (164:34). Big stones left. Round towers** – That which remains of the architecture of ancient Ireland. “Big stones” are the “standing stones” and “stone circles” of prehistoric Ireland. Their functions remain a mystery, though some standing stones are apparently associated with Bronze Age burial sites, and many archaeologists speculate that the stone circles were laid out according to astronomical relationships and used to establish a calendar. “Round towers,” many of which are still standing, were the most striking features of the pre-Norman Irish monasteries. The towers were constructed from the ninth through the twelfth centuries and were used as watchtowers and as places of refuge when the monasteries were being harassed by Scandinavian invaders.

**8.491–92 (164:35). Kerwan’s mushroom houses** – Michael Kirwan (not Kerwan) was a Dublin building contractor who built low-cost housing for the Dublin Artisans’ Dwellings

Co., Ltd., in the area just east of Phoenix Park in western Dublin.

**8.496 (164:40). \*Provost's house. The reverend tinned Salmon** – The Reverend George Salmon (1819–1904), D.D., D.C.L., F.R.S. (Doctor of Divinity, Doctor of Civil Law, and Fellow of the Royal Society), a distinguished mathematician, was provost of Trinity College from 1888 to 1902. *Thom's* 1904 (apparently mistakenly) lists him as in residence in the provost's house (corner of Grafton and Nassau streets); the provost in residence (appointed in 1904) was Anthony Traill, M.D. (1838–1914). "Tinned" is also Dublin slang for having money or being wealthy.

**8.497 (164:41//). \*Like a mortuary chapel** – That is, the provost's house reminds Bloom of the mortuary chapel in Prospect Cemetery, Glasnevin. The two-story sandstone facade of the provost's house (built in 1769) is heavy-handed in its eighteenth-century symmetry and weighed down by overstated arches above the windows and the entry door. The interior, by contrast, is rich and elegant, with "the finest private reception room in Dublin" (Maurice Craig, *Dublin 1660–1860* [Dublin, 1969], p. 182).

**8.500 (165:2). Walter Sexton's window** – Across the street from the provost's house. Walter Sexton, goldsmith, jeweler, silversmith, and watchmaker, 118 Grafton Street.

**8.500 (165:2–3). John Howard Parnell** – (1843–1923), brother of Charles Stewart Parnell. J. H. Parnell was member of Parliament for South Meath (1895–1900) and in 1904 was city marshal of Dublin and registrar of pawn-brokers.

**8.504–5 (165:7). Must be a corporation meeting today** – Bloom is right; see 10.1004–12 (247:13–23). One of the city marshal's duties was to establish and keep order at meetings of the Dublin Corporation (though J. H. Parnell skips the meeting in favor of his chess game).

**8.506 (165:9). \*Charley Kavanagh** – Former city marshal of Dublin.

**8.509 (165:12–13). his brother's brother** – Bloom plays with the superstition that the brilliance of one of two brothers will be compensated by the dullness of the other.

**8.510 (165:14). D.B.C.** – Dublin Bread (or

Bakery) Co. The smoking room of the company's restaurant at 33 Dame Street was a meeting place for chess players.

**8.513 (165:17). Mad Fanny** – C. S. Parnell's sister, Frances Isabel Parnell (1849–82), was active in the Irish nationalist movement. She worked closely with her brother and is reputed to have been an effective public speaker and a good organizer. Toward the end of her life she went into self-imposed exile in the United States and poured out a flood of patriotic verse, which she called "Land League Songs."

**8.513 (165:18). Mrs Dickinson** – Née Emily Parnell (1841–1918), another of Parnell's eight siblings, was married to a Capt. Arthur Dickinson. After C. S. Parnell's death she wrote an ambiguously sympathetic biography entitled *A Patriot's Mistake*; the *Irish Times* remarked that it should have been called *A Patriot's Sister's Mistake*.

**8.514 (165:19). surgeon M'Ardle** – John S. M'Ardle, Fellow of the Royal College of Surgeons in Ireland, was a surgeon at St. Vincent's Hospital in Dublin.

**8.515 (165:19–20). David Sheehy beat him for South Meath** – David Sheehy (1844–1932), Nationalist member of Parliament from South Galway (1885–1900), stood against and defeated John Howard Parnell for the seat of South Meath in 1903, a seat that Sheehy held until 1918.

**8.515 (165:20). Apply for the Chiltern Hundreds** – The Chiltern Hills, between Bedford and Hertford in England, were once notorious as a highwaymen's refuge, until Crown Stewards were appointed to patrol the area. Although the necessity for the patrol disappeared, the offices of the stewards remained; thus when a member of Parliament wished to vacate his seat, he could accept the office of Steward of the Chiltern Hundreds. Because this advanced him to a government office, his seat in Parliament was ex officio vacated. This device was occasionally used to cover what might otherwise have been an ignominious retreat (see Dickens, *Our Mutual Friend*, "Chapter the Last"). Bloom regards the office of city marshal of Dublin as a similar sinecure.

**8.516–17 (165:21–22). The patriot's banquet. Eating orangepeels in the park** – At patriotic assemblies and celebrations in Phoenix Park, Irish nationalists ate oranges as a symbolic ges-

ture calculated to annoy Orangemen (who were Protestant, pro-Union, and antipatriot) with the suggestion that they were about to be swallowed in a united and independent Ireland.

**8.520–22 (165:25–27). Of the two headed . . . with a Scotch accent** – This may refer to George William Russell's uneasy relation with his friend and colleague in Theosophy S. Liddell MacGregor Mathers (1854–1918). Mathers was a wild professional Scot, resident in Dublin; his “two heads” were a fanatic interest in the occult and an equally fanatic interest in what Yeats (*The Autobiography* [New York, 1958], p. 225) called “the imminence of immense wars” (i.e., Armageddon, “the end of the world”). This warlike phase of Mathers's fanaticism upset Russell, a dedicated pacifist. Russell's remark about the two heads could also allude to Walter Pater's description of the Mona Lisa in *The Renaissance* (1873), “The presence that rose thus so strangely beside the waters, is expressive of what in the ways of a thousand years men had come to desire. Hers is the head upon which all ‘the ends of the world are come’ [I Corinthians 10:11], and the eyelids are a little weary.”

Hugh Kenner argues (77Q 18, no. 2 [1981]: 205) that what Bloom overhears is not a fragment of the occult but a fragment of economics—to the effect that “British economic power, its tentacles stretched toward Ireland, its two heads, London and Edinburgh,” are strangling the Irish economy. As Kenner notes, Russell's metaphors for “fiscal invective” include “elephant, tiger, plesiosaurus,” and why not octopus? Another candidate for the “Scotch accent” might be Arthur James Balfour, Conservative prime minister of England in 1904; see 12.865n.

**8.526 (165:31). Coming events cast their shadows before** – From “Lochiel's Warning” (1802), a ballad by Thomas Campbell (1777–1844). In the poem the wizard predicts the defeat of Bonnie Prince Charlie, the Young Pretender (1720–88), at the battle of Culloden (1745) and further predicts Lochiel's death. In spite of the warning, Lochiel chooses honor over expediency, supports the foredoomed campaign of his prince, and goes to his death. The wizard's last warning begins: “Lochiel, Lochiel, beware of day! / For, dark and despairing my sight I may seal, / But man cannot cover what God would reveal: / 'Tis the sunset of life gives me mystical lore, / And coming events cast their shadows before” (lines 52–56).

**8.527–28 (165:33). A.E.: What does that mean?** – George William Russell's pen name,

which, according to one witty Dublin version, meant “Agricultural Economist.” But Russell himself tells the story of its choice and meaning: he had attempted a picture of “the apparition in the Divine Mind of the Heavenly Man,” and the title for it was mysteriously supplied by a disembodied whisper—“Call it the birth of Aeon.” Some time later, in the National Library, his eye caught the word *aeon* in a book left open on a counter. He took this as a sign that his pen name had been chosen for him; but when he used it for the first time, the compositor misread it as *AE*, and with this final sign from the Divine Mind the revelation of the pen name was complete. For “Heavenly Man,” see 9.61–62n; for “aeon,” see 9.85n.

**8.528 (165:34). Albert Edward** – Edward VII of England was christened Albert Edward (an ironically unlikely pen name for an Irish patriot).

**8.528 (165:34). Arthur Edmund** – For Arthur Edmund Guinness, Lord Ardilaun, see 5.306n.

**8.533 (165:39). homespun** – Russell wore homespun as a sign of his belief in peasant Ireland and the potential of its cottage industries.

**8.533 (165:40). bicycle** – One of Russell's trademarks because he traveled all over Ireland on a bicycle while organizing farmers' cooperative societies. Dublin wit at his expense: “he rode that bicycle right into the editorship of the *Irish Homestead*.”

**8.534 (165:40–41). the vegetarian** – Bloom assumes (correctly) that Russell is a vegetarian and that he has lunched at a nearby vegetarian restaurant (unidentified).

**8.535–36 (165:42–166:1). the eyes of that cow . . . through all eternity** – Bloom's version of the rationale behind Theosophical vegetarianism. The actual Theosophic argument was that animals had “desire-bodies,” which were “astral,” capable of “a fleeting existence after death.” “In ‘civilized’ countries then animal astral bodies add much to the general feeling of hostility . . . , for the organized butchery of animals in slaughter houses and by sport sends millions upon millions of these annually into the astral world, full of horror, terror, and shrinking from men . . . and from the currents set up by these there rain down influences” that are extraordinarily destructive (Annie Besant, *The Ancient Wisdom* [London, 1897], p. 84).

8.537-38 (166:2). a **bloater** – “Bloat” is a condition in cattle or sheep in which the first stomach becomes painfully distended as a result of gas. Bloat is most frequent among animals unaccustomed to grazing on green legumes.

8.539 (166:4). **nutsteak** – A vegetarian meat substitute made of ground nuts.

8.539 (166:4). **Nutarians. Fruitarians** – Two subspecies of vegetarians. Nutarians believed in subsisting on a diet primarily of nuts; fruitarians, primarily of fruit.

8.540 (166:5). **They cook in soda** – Vegetarian manuals at the end of the nineteenth century did advise cooking in soda because it was believed the vegetable would then retain its original color (and presumably all its original virtue). The fact that cooking with soda depletes the vegetables of their vitamins was not known in 1904 because vitamins were not discovered until 1912.

8.546 (166:12). **Irish stew** – Basic ingredients: mutton, potatoes, onions, water, salt, and pepper.

8.551 (166:17). **Nassau street** – Along the south side of Trinity College, intersects Grafton Street (which Bloom now enters) from the east.

8.552 (166:18). **Yeates and Son** – On the west side of Grafton Street, opposite the intersection of Nassau and Grafton streets. Yeates & Son, opticians and mathematical instrument makers to the university and to the Dublin Port and Docks Board, were at 2 Grafton Street.

8.552 (166:19). **old Harris’s** – Morris Harris (c. 1823-1909), dealer in works of art, plate, and jewelry, 30 Nassau Street. See Ellmann, p. 230n; *Letters* 1:242 and 2:194n; and Hyman, p. 148.

8.553 (166:19). **young Sinclair** – William Sinclair (1882-1938), Morris Harris’s grandson, was, at his grandfather’s insistence, raised as a Jew; see Hyman, pp. 148-49.

8.554 (166:21). **Goerz lenses** – Technically not lenses but prisms; Goerz, a German optical firm, enjoyed considerable success in developing and marketing prism binoculars.

8.555-56 (166:21-23). **Germans making their way . . . Undercutting** – Germany’s expansionist policies in the years before World War I

included not only an all-out effort to enlarge its navy and its colonial empire but also to capture international markets. The German government granted impressive subsidies to key industries (such as the optical industry) to ensure a favorable competitive position in world markets. See 15.4455n.

8.556 (166:23-24). **the railway lost property office** – The office held personal belongings that had been left in trains for a limited period of time during which they could be reclaimed by their owners. After that period, the items were placed on sale to the general public.

8.560 (166:28). **Limerick junction** – In County Tipperary, a major railroad junction 123 miles southwest of Dublin and 48 miles southeast of Ennis (where Bloom’s father died and was buried in 1886).

8.560-61 (166:28-30). **little watch up there . . . test those glasses by** – On the roof of the Bank of Ireland, 150 yards to the north across College Green. Many doubt that the watch ever existed, but it still constitutes a Dublin myth.

8.566 (166:36-37). **the tip of his little finger blotted out the sun’s disc** – The druids regarded this gesture and its effect as symbolic of man’s capacity for divination; see 8.526n.

8.568-69 (166:39-40). **sunspots when we were in Lombard street west. Terrific explosions they are** – Sunspots reach a maximum frequency in an eleven-year cycle; the maximum Bloom has in mind occurred in August 1893. In 1904 sunspots were generally regarded as fairly large and deep depressions in the sun’s surface. Bloom here confuses sunspots with what were called “prominences,” eruptive jets of red hydrogen flame that burst outward from the solar surface. But Bloom’s “mistake” is not a serious confusion, because the two phenomena, while not explicable in 1904, were recognized as interrelated.

8.570 (166:40-41). **total eclipse this year: autumn some time** – 9 September 1904, visible in the United States but not in Dublin.

8.571 (167:1-2). **that ball falls at Greenwich time** – The time ball on the Ballast Office; see 8.109n. Bloom has corrected his initial mistake: the ball did fall at Greenwich rather than Dunsink time.

8.572 (167:2-3). **Dunsink** – The observatory,

northwest of Phoenix Park, was owned and operated by Trinity College from 1783 to 1946. It was “open to the general public on the first Saturday of each month from October to March inclusive from 7 to 9 P.M. and from 8 to 11 P.M. other months.” The clocks in the Ballast Office were controlled by an electric current transmitted each second from the mean-time clock at the Dunsink Observatory.

**8.573–74 (167:4). professor Joly** – Charles Jasper Joly (1864–1906), astronomer royal of Ireland, Andrews Professor of Astronomy at Trinity College, and director of the observatory at Dunsink.

**8.576 (167:7). foremother** – A bastard is technically fatherless.

**8.577 (167:8). Cap in hand goes through the land** – An Irish proverb that suggests that humility will get one much further than arrogance or self-assertion.

**8.582–83 (167:15–16). \*Gas: then solid . . . frozen rock** – A version of Laplace’s nebular hypothesis about the origins of the earth and the universe: that the original gaseous materials concentrated into a hot solid that cooled, allowing the process of evolution (“world”), and will continue to cool to the point where temperatures approach absolute zero, eliminating the possibility of life. The moon (this theory held) is already such a body, and the earth will follow its example. Pierre Simon, marquis de Laplace (1749–1827), was a French astronomer.

**8.584 (167:17). new moon** – See 8.245n.

**8.586 (167:18). \*la maison Claire** – “Court dressmaker,” 4 Grafton Street.

**8.587 (168:19). The full moon** – Sunday, 29 May 1904.

**8.588 (167:20–21). the Tolka . . . Fairview** – The Tolka is a small river that meanders along the northern outskirts of metropolitan Dublin and empties into Dublin Bay at Fairview, which in 1904 was a tidal mudflat north of the reclaimed area at the mouth of the Liffey and has since been reclaimed as Fairview Park.

**8.589–90 (167:21–23). The young May moon she’s beaming, love. / Glowworm’s la-amp is gleaming, love** – A song entitled “The Young May Moon” by Thomas Moore, from *The Dandy*, O! Verse: “The young May moon is

beaming, love, / The glow-worm’s lamp is gleaming, love, / How sweet to rove, / Through Morna’s grove, / When the drowsy world is dreaming, love.”

**8.591 (167:23–24). Touch. Fingers** – Not just literally, since “touch” is slang for sexual intercourse. In the finger code Bloom suspects Molly and Boylan of having used, the questioner touches the palm of the person being questioned with the third finger; an answer of *yes* is conveyed by the same gesture in response.

**8.593 (167:26–27). Adam court** – A small street off Grafton Street.

**8.596–97 (167:31). cherchez la femme** – French: literally, “look for the woman”; figuratively: “expect a woman to be the hidden cause.”

**8.597 (167:31). the Coombe** – See 5.280n.

**8.597 (167:32). chummies** – In context, slang for pimps; cf. 6.319n.

**8.599 (167:34). Sloping** – To “slope” is to saunter or loiter.

**8.599 (167:34). the Empire** – The Empire Buffet, a public house and restaurant at 1–3 Adam Court.

**8.600 (167:35). Pat Kinsella** – In the 1890s, the proprietor of the Harp Musical Hall, a cabaret, formerly at 1–3 Adam Court.

**8.600 (167:36). Whitbred** – *Thom’s* 1904 lists James W. Whitbread (not Whitbred) as manager of the Queen’s Royal Theatre, Great Brunswick (now Pearse) Street. Whitbread became manager after the demise of the Harp Musical Hall, with which he had been associated.

**8.601 (167:36). Broth of a boy** – The essence of boyishness, as broth is the essence of meat (P. W. Joyce, *English*, p. 137).

**8.601–2 (167:36–37). Dion Boucicault business with his harvestmoon face** – Dion Boucicault (1822–90), the “moonfaced” Irish-American playwright and actor, was regarded by contemporary critics as lacking “marked histrionic talent” but as making up for it “by his keen sense of humor”; so when Pat Kinsella did the “Dion Boucicault business,” he was imitating Boucicault’s manner of hamming it up in

the entr'actes in female costume, with falsetto songs, etc.

**8.602 (167:38). Three Purty Maids from School** – After Gilbert and Sullivan's "Three Little Maids from School," *The Mikado* (1885), Act I. Sung by Yum-Yum, Peep-Bo, and Pitti-Sing, with Chorus. "THE GIRLS: Three little maids from school are we, / Pert as a school-girl well can be, / Filled to the brim with girlish glee, / Three little maids from school! YUM-YUM: Everything is a source of fun. [*Chuckle.*] PEEP-BO: Nobody's safe, for we care for none. [*Chuckle.*] PITTI-SING: Life is a joke that's just begun. [*Chuckle.*] THE GIRLS: Three little maids from school. CHORUS AND GIRLS: Three little maids who, all unwary, / Come from a ladies' seminary, / Freed from its genius tutelary. THE GIRLS [*demurely*]: Three little maids from school."

**8.604 (167:40-41). More power** – In other words, more whiskey, in reference to John Power & Son, Dublin distillers.

**8.605-6 (167:42). Take off that white hat** – A catch line developed by Moore and Burgess, minstrel show comics; see 15.410n.

**8.606 (167:42). parboiled eyes** – Overheated eyes, that is, eyes reddened by drinking.

**8.606-7 (168:1). The harp that once did starve us all** – After Thomas Moore's song "The Harp that Once Through Tara's Halls": "The harp that once through Tara's halls / The soul of music shed / Now hangs as mute on Tara's walls / As if that soul were fled. // So sleeps the pride of former days, / So glory's thrill is o'er, / And hearts, that once beat high for praise, / Now feel that pulse no more." The harp was the instrument of the Celtic bards and is a traditional symbol for Ireland; "harp" is also low slang for an Irish Catholic.

**8.608-9 (168:2-3). Twentyeight . . . She twentythree** – Bloom was born sometime between early February and early May in 1866 (see 16.608n); Molly on 8 September 1870. If Bloom's recall is accurate, the move would have taken place in mid-1894, after February-May and before September.<sup>1</sup>

<sup>1</sup> Timetables of Bloom's jobs, Molly's concerts, and the Blooms' residences are at best somewhat uncertain; see John Henry Raleigh, *The Chronicle of Leopold and Molly Bloom: "Ulysses" as Narrative* (Berkeley, Calif., 1977), pp. 273-74; and cf. 8.608-9n.

**8.614 (168:10). Grafton street** – "At that time the 'smartest' of the shopping thoroughfares of Dublin" (Frank Budgen, *James Joyce and the Making of "Ulysses"* [Bloomington, Ind., 1960], p. 102).

**8.616 (168:12). causeway** – The street was paved with granite blocks.

**8.617 (168:14). chawbacon** – A yokel.

**8.617-18 (168:14). All the beef to the heels** – See 4.402-3n.

**8.620 (168:17). Brown Thomas** – Brown, Thomas & Co., silk mercers, milliners, costumers, mantle makers, and general drapers, 15-17 Grafton Street, advertised itself in 1904 as having been famous for "the best quality" of Irish laces and linens for one hundred years.

**8.622-23 (168:20). The huguenots brought that here** – That is, the silk- and poplin-weaving industries. The Huguenots, who sought shelter in Ireland in the late seventeenth century and established colonies in Dublin and in the Protestant north, brought with them improved textile machinery and dyes, notably the red dyes, as Bloom remarks.

**8.623-24 (168:20-22). \*Lacaus esant . . . bom bom bom** – Bloom recalls a passage from an opera by the German composer Giacomo Meyerbeer (1791-1864), *Les Huguenois* (1836). The original opera was written in French, but performances in Italian were common in the late nineteenth century. The opera deals in a rather ahistorical way with the massacre of the Huguenots in Paris on St. Bartholomew's Day, 24 August 1572. In Act IV, St. Bris, one of the leaders of the Catholic faction, pledges to do his part in the massacre in an impressive solo, "Pour cette cause sainte" (For this sacred cause [the massacre]), which Bloom recalls from the Italian, "La cause è santa" (The cause is sacred). Strictly speaking, it is not a "chorus," as Bloom thinks, though St. Bris's solo is later taken up by the full chorus.

**8.623-24 (168:21-22). Must be washed in rainwater** – Bloom sees in the window part of a sign with instructions for the care of the cloth. Rainwater was widely used with delicate materials and unstable dyes because it was ideally soft (i.e., contained no minerals). Cf. 8.9n.

**8.629 (168:27). september eighth** – Molly's

birthday (by coincidence) is also celebrated as the birthday of the Blessed Virgin Mary.

**8.630 (168:28–29). Women won't pick . . . cuts lo** – Refers to the superstition that if a girl picks up a pin, she will make a staunch new boyfriend; therefore, a woman avoids picking up pins because it would divide her affections—it would “cut love.”

**8.635 (168:35). Jaffa** – See 4.194n.

**8.635–36 (168:35). Agendath Netaim** – See 4.191–92n.

**8.640 (168:39). Duke street . . . The Burton** – Bloom turns east from Grafton Street into Duke Street and walks past Davy Byrne's pub (at 21) to the Burton Hotel and Billiard Rooms at 18; the Burton advertised its “Refreshment Rooms” in *Thom's* 1904.

**8.641 (168:41). Cambridge's corner** – Cambridge & Co., picture depot, print sellers, and picture-frame makers, artists and color men, at 20 Grafton Street, on the corner of Duke Street.

**8.662 (169:22). See ourselves as others see us** – After Robert Burns's (1759–96) “To a Louse; on Seeing One on a Lady's Bonnet at Church” (1786): “O wad some Power the giftie gie us / To see ourself as ithers see us! / It wad frae monie a blunder free us, / An' foolish notion: / What airs in dress an' gait wad lea'e us, / An' ev'n devotion” (lines 43–48).

**8.663–66 (169:23–27). That last pagan king . . . him to Christianity** – Garbled history and legend. The poem Bloom recalls is “The Burial of King Cormac” by Sir Samuel Ferguson (1810–86), Irish poet and antiquary. The lines Bloom vaguely remembers: “He choked upon the food he ate / At Sletty, southward of the Boyne.” King Cormac was not, however, “that last pagan king.” Cormac, who reigned c. 254–c. 277, was the son of Art, whose father was Conn of the Hundred Battles. Irish tradition holds that Cormac was the first founder and legislator of Ireland, the shaper of the nation; it was he who made the hill of Tara the capital of the country and shaped Ireland's Golden Age. Legends of his reign picture him as having been the first person in Ireland to accept the Christian faith (139 years before the arrival of St. Patrick). His conversion caused the druids to become irritated and let loose a group of demons who arranged for Cormac to choke on a salmon bone while he was eating his dinner. St. Patrick

(c. 385–c. 461) did not begin his mission to Ireland until 432 or 433. There is a famous legend of a meeting at Tara between St. Patrick and (then) high king Laeghaire; the legend holds that, though Laeghaire himself did not accept conversion, he did agree not to interfere with St. Patrick's mission—as Bloom puts it, he “couldn't swallow it all” (8.666–67 [169:27]).

**8.666 (169:26). galoptious** – For *goluptious*, slang: “very enjoyable, delicious.”

**8.674 (169:34). tootles** – A nursery word for a child's teeth.

**8.675 (169:36). Look on this picture then on that** – In Act III, Hamlet berates his mother and urges her to compare the image of his father with that of Claudius, his uncle and his mother's present husband: “Look here upon this picture, and on this, / The counterfeited presentment of two brothers” (III.iv.53–54).

**8.676 (169:36). Scoffing** – To “scoff” is to devour.

**8.683 (170:2). Good stroke** – Cricket slang for a well-hit ball.

**8.683–84 (170:3). Safer to eat from his three hands** – After the conventional saying used to reprove a child for eating with his fingers: “You could eat faster if you had three hands.”

**8.684–85 (170:4). Born with a silver knife in his mouth** – After the proverbial expression for born to inherit wealth: “Born with a silver spoon in his mouth.”

**8.687–88 (170:7–8). \*Rock, the head bailiff** – I have been unable to determine whether anyone named Rock was in the bailiff's office in early-twentieth-century Dublin, but if he had been, his name would have appealed as something of a joke: underground land-reform organizations in the nineteenth century traditionally identified their leaders pseudonymously as “Captain Rock,” and one of Captain Rock's key duties was to take the lead in terrorizing or assassinating the bailiffs who, as collectors and evictors for the landlords, were the omnipresent instruments of oppression for the Irish peasantry.

**8.692 (170:13). Table talk** – In context obviously a cliché, but also (for possible comparison) the title of several notable volumes of essays and conversation: William Cowper's (1731–

1800) comments, written in heroic couplets, on the poetry of his century (1782); a collection of essays (1821–22) by William Hazlitt (1778–1830); and conversations of Samuel Rogers (1763–1855), recalled and edited by others in 1856, and of the scholar-jurist John Selden (1584–1654), compiled and edited by his secretary in 1689.

**8.693 (170:14). Unchester Bunk** – Garbled version of Munster (and Leinster) Bank in Dublin.

**8.696 (170:18). Out. I hate dirty eaters** – Bloom shuns the Burton, as in *The Odyssey* Odysseus avoids the entrapment of the “curious bay” in the land of the Lestrygonians; see p. 156.

**8.697 (170:19–20). Davy Byrne’s** – David Byrne, wine and spirit merchant, 21 Duke Street.

**8.701 (170:24). gobstuff** – “Gob” is close to the Irish word for mouth.

**8.705 (170:28). tommycans** – A “tommy” is something (usually food) supplied to a worker in lieu of wages.

**8.706–7 (170:30). every mother’s son** – In *A Midsummer Night’s Dream*, Peter Quince warns his fellow players that the lion must not be so impressively real as to frighten the ladies in the audience. If he were, the players would all be hanged. The “rude mechanicals” reply: “That would hang us, every mother’s son” (I.ii.80).

**8.707, 713 (170:30–31, 38–39). Don’t talk of . . . provost of Trinity / Father O’Flynn would make hares of them all** – After the ballad “Father O’Flynn” by Alfred Percival Graves (1846–1931), in *Father O’Flynn and Other Lyrics* (1879). (To “make a hare” of someone is to render him ridiculous, to expose his ignorance.) Second verse: “Don’t talk of your Provost and Fellows of Trinity / Famous for ever at Greek and Latinity, / Faix! and the devils and all at Divinity— / Father O’Flynn’d make hares of them all! / Come, I vinture to give you my word, / Niver the likes of his logic was heard, Down from mythology Into thayology, / Troth and conchology if he’d the call.”

**8.708–9 (170:32–33). Ailesbury road, Clyde road** – Fashionable suburban streets, respectively two and a half and one and a half miles southeast of Dublin center.

**8.709 (170:33). artisans’ dwellings, north Dublin union** – Residences of the poor. The artisans’ dwellings were in the area just east of Phoenix Park in western Dublin. The North Dublin Union Workhouse was a poorhouse in Brunswick Street North in northwest-central Dublin.

**8.710 (170:34). gingerbread coach** – The highly decorated, antique coach that the lord mayor of Dublin used on ceremonial occasions.

**8.710 (170:34–35). old queen in a bathchair** – In her declining years, Queen Victoria “took the air” in a so-called bathchair (after the basket-weave chairs on wheels used for invalids at the health resorts in Bath, England).

**8.711 (170:35–36). incorporated drinking-cup** – A cup that belonged to or was issued by the Dublin Corporation.

**8.711 (170:36). like sir Philip Crampton’s fountain** – See 6.191n. The fountain beneath the statue was equipped with community drinking cups. (The fountain is no longer in existence, and the statue has been removed.)

**8.713 (170:38–39). Father O’Flynn would make hares of them all** – See 8.707n.

**8.715–16 (170:40–42). a soup pot as big . . . hindquarters out of it** – In 1904, Phoenix Park was advertised as the biggest urban park in the world: 1,760 acres, seven miles in circumference. For the allusion to *The Odyssey*, see 8.76–77n.

**8.716 (170:42). City Arms hotel** – A residence hotel owned by Elizabeth O’Dowd at 54 Prussia Street, near the cattle market in western Dublin. The Blooms lived there in 1893–94 or 1894–95 (see p. 176, n. 1) while Bloom was working for the cattle dealer Joseph Cuffe. Boarding at the City Arms or living nearby would have been a near-necessity, since the cattle market opened at 2:00 A.M.

**8.717 (171:1). Soup, joint and sweet** – A crude and less fashionable way than *table d’hôte* of describing a three-course meal. *Joint*: the main or meat course; *sweet*: dessert.

**8.719 (171:3). feeding on tabloids** – That is, on pills, after the commonplace science-fiction vision of the synthetic diet of the future.

**8.723 (171:8). cattlemarket** – See 4.159n.



8.724 (171:10). **bob** – A calf less than one month old. “Bob veal” is veal too immature to be suitable for food; its sale is usually prohibited by statute, though the implication of “staggering bob” in context is illicit slaughterhouse procedure.

8.724–25 (171:10). **Bubble and squeak** – Beef and cabbage fried together.

8.725 (171:11). **Butcher’s buckets wobble lights** – That is, the “lights” (lungs) of slaughtered animals wobble in the buckets into which they are dropped.

8.726 (171:12). **Rawhead and bloody bones** – A nightmare figure out of Irish folklore invoked to frighten children into obedience.

8.728 (171:14). **Top and lashers** – The tops children once kept spinning by whipping them with leather thongs, or “lashers.”

8.729 (171:16). **decline** – A wasting disease, such as tuberculosis.

8.730 (171:17–18). **Famished ghosts** – The ghosts Odysseus meets in Book 11 of *The Odyssey* must drink from the blood-filled trench before they can achieve the power of speech.

8.736 (171:24). **Shandygaff?** – A drink made by mixing beer with ginger beer or ginger ale (sometimes, when it is called “shandy,” with lemon bitters).

8.737 (171:25). **Nosey Flynn** – Appears as a character in “Counterparts,” *Dubliners*, where he is discovered “sitting up in his usual corner of Davy Byrne’s.”

8.741–42 (171:29–30). **\*Sandwich? Ham and his descendants mustered and bred there** – A comic rhyme from C. C. Bombaugh, *Gleanings for the Curious from the Harvest Fields of Literature* (Philadelphia, 1890), p. 158: “Why should no man starve on the deserts of Arabia? / Because of the sand which is there. / How came the sandwiches there? / The tribe of Ham was bred there and mustered” (quoted by Fritz Senn, *JFQ* 12, no. 4 [1975]: 447). The joke involves Ham, one of Noah’s three sons and traditionally regarded as the tribal father of the Negroid races. Ham, on seeing his father drunken and naked, was cursed by Noah and condemned to be “a servant of servants . . . unto his brethren” (Genesis 9:22–27).

8.744 (171:34). **up a plumbtree** – Slang for cornered, done for; or, trapped in an unwanted pregnancy.

8.745–46 (171:35–36). **White missionary too salty** – Legendary (and quasi-cynical) explanation for the survival of missionaries.

8.751 (171:42). **Kosher** – Food regarded as ceremonially clean under Jewish law. Bloom uses the term (as it is so often used) to include Jewish dietary laws generally.

8.751 (171:42). **No meat and milk together** – One of the Jewish dietary laws.

8.751 (172:1). **Hygiene that was** – Bloom quite rightly observes that many of the dietary laws were originally for reasons of hygiene: for example, the law against pork reflects the fact that hogs were scavengers (in graveyards); the laws against shellfish suggest the pollution of inshore waters, etc.

8.752 (172:1–2). **Yom kippur fast spring cleaning** – See 8.35–36n. Yom Kippur now occurs in early autumn; thus “spring” is hardly appropriate except that in Jewish tradition the year is renewed four times in agricultural feasts: at the Feast of Tabernacles (Sukkoth), five days after Yom Kippur; at Passover in the early spring; at the midwinter Feast of the Trees; and at Shavuot, the Feast of Weeks, in early summer. See 3.367–69n.

8.754 (172:3–4). **Slaughter of innocents** – When Herod heard the prophecies accompanying the birth of Jesus, he determined to eliminate this new rival by a stratagem that failed: “Then Herod . . . was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof” (Matthew 2:16). Joseph, meanwhile, had been warned by a vision and had escaped with Mary and her child to safety in Egypt. In the Catholic liturgical calendar, Holy Innocents’ Day, or Childermas, is celebrated just after Christmas, on 28 December.

8.754 (172:4). **\*Eat drink and be merry** – The writer of Ecclesiastes contemplates the “vanity which is done upon the earth” and continues, “Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun” (Ecclesiastes 8:15).

8.754 (172:4). **casual wards** – Outpatient clinics.

8.755 (172:5). **Cheese digests all but itself** – A saying that originated in the sixteenth century. The process of making cheese was popularly regarded as a process of digestion because it involved the use of rennet, a substance derived from animal stomachs and used to curdle milk.

8.755 (172:5–6). **\*Mity cheese** – The minute cheese mite infests and “digests” cheese, leaving a brown, powdery mass of shed skins where it has traveled.

8.761–62 (172:13–14). **God made food, the devil the cooks** – After John Taylor (1580–1653), an English writer who styled himself “the king’s water poet”: “God sends meat, and the Devil sends the cooks” (*All the Works of John Taylor, The Water Poet, being 63 in Number* [1630], vol. 2, p. 85).

8.771 (172:24). **a big tour** – Only one concert is scheduled for Belfast (on 25 June).

8.774 (172:27). **curate** – See 4.114n.

8.789 (172:42). **\*hanched** – To “hanch” is Scots dialect for to snap or bite greedily or noisily.

8.790–91 (173:2). **Pub clock five minutes fast** – The closing time of public houses was strictly enforced. The clocks in pubs were traditionally set a few minutes fast to avoid inadvertent error.

8.800 (173:13). **Jack Mooney** – Bob Doran’s brother-in-law appears as a character in “The Boarding House,” *Dubliners*.

8.800–801 (173:14). **\*that boxingmatch Myler Keogh won against that soldier** – An advertisement in the *Freeman’s Journal* (28–29 April 1904) announced a civil and military boxing tournament to be held at the Earlsfort Terrace Rink on Friday and Saturday, 29–30 April. In the second event on Friday night’s card (M. L. Keogh of Dublin vs. Garry of the 6th Dragoons), Keogh knocked out Garry in the third round with a right hand to the pit of the stomach. Joyce changed the date to Sunday, 22 May, made this preliminary event the main event, and substituted the thoroughly English “sergeant-major Percy Bennett,” an artilleryman. See 12.939–87 (318:6–319:19).

8.801–2 (173:15). **Portobello barracks** – (Now Cathal Brugha Barracks), a British army barracks due south of the center of Dublin on the outskirts of the city. It was the headquarters of the South Dublin Division of the Dublin Military District.

8.802 (173:15). **kipper** – A young Australian aborigine male who has passed through the puberty rites; hence, any young or small person.

8.802 (173:16). **county Carlow** – About fifty miles south-southwest of Dublin.

8.807 (173:21). **hairy** – Shrewd, cautious, clever.

8.810 (173:24). **Herring’s blush** – Connotations unknown.

8.811 (173:24–25). **Whose smile upon each feature plays with such and such replete** – After a passage in Don Jose’s song in the opera *Maritana*; see 5.563–64n.

8.811–12 (173:25). **Too much fat on the parsnips** – After the proverb “Soft or fair words butter no parsnips” (i.e., saying “Be thou fed” does not feed a hungry man); butter on parsnips was considered a delicacy. “Too much fat” suggests an excess that is inferior in quality (to butter); hence, a person who is excessively unctuous.

8.813 (173:26). **here’s himself and pepper on him** – In other words, he’s in good form.

8.814 (173:27). **the Gold Cup** – See 5.532n.

8.820 (173:33). **logwood** – An astringent used in medicines.

8.826 (173:39). **Vintners’ sweepstake** – Literally, the owners of licensed pubs own the race to be run; figuratively, they have a surer bet than anyone playing the horses.

8.826–27 (173:39–40). **Licensed for the sale . . . on the premises** – Official language of a public-house license.

8.827 (173:40–41). **Heads I win tails you lose** – A cliché meaning “I win either way the coin turns.”

8.829–31 (174:2–3). **He’s giving Sceptre . . . Morny Cannon** – See 5.532n. The *Freeman’s Journal*, 16 June 1904, was not entirely accurate

in its report of the field in the Gold Cup. Flynn is right: the odds on Sceptre (ridden by O. Madden) were seven to four against; odds on Zinfandel (ridden by Mornington Cannon), five to four. Zinfandel did win the Coronation Cup at Epsom Downs on 3 June 1904 (the day after the Derby); Sceptre finished second in that race.

**8.831-32 (174:4-5). seven to one against Saint Amant a fortnight before** – The Derby was run on 2 June 1904. St. Amant, a colt (not a filly, as Flynn thinks) by St. Frusquin out of Lady Loverule, owned by M. Leopold de Rothschild (whose racing colors were blue and gold), did win the Derby under the conditions Flynn describes below. On 20 May 1904, the odds against St. Amant were six to one; they shortened to approximately four to one in late May but lengthened again just before the race.

**8.839 (174:13). John O'Gaunt** – Another of the entries in the 1904 Derby, owned by Sir John Thursby and named after King Edward III's son John of Gaunt (1340-99), duke of Lancaster and earl of Derby. The odds against the horse were quoted at four to one on 1 June 1904, the day before the race. The favorite before the start of the Derby was Gouvernant, a horse Flynn does not mention.

**8.845 (174:19-20). Fool and his money** – Are soon parted; a saying current since the sixteenth century.

**8.860 (174:37). Johnny Magories** – Johnny MacGorey or Magory, the fruit of *Crataegus oxycantha*, the dog rose or hawthorn.

**8.865-66 (175:2-3). Fizz and Red bank oysters . . . He was in the Red Bank** – The combination of champagne and oysters was supposed to be an aphrodisiac. Oysters from the red-bank beds in County Clare on the west coast of Ireland were advertised in Dublin as the best of Irish oysters by Burton Bindon's Redbank Restaurant at 19-20 D'Olier Street, outside of which Bloom saw Boylan earlier in the day (6.196-99 [92:19-22]).

**8.867 (175:3-4). Was he oysters old fish at table perhaps he young flesh in bed** – Source unknown.

**8.868 (175:5). June has no ar no oysters** – Traditional and proverbial since at least 1599, when Butler wrote in *Dyett's Dry Dinner*: "It is unseasonable and unwholesome in all months that have not an R in them to eat an oyster." Oysters

are in fact edible year round, but they do not taste as good in spawning season, which almost corresponds to the months of the no-R rule.

**8.869 (175:6). Jugged hare** – Seethed or stewed in an earthenware pot or casserole.

**8.869 (175:6). First catch your hare** – A stock joke, popularly (and mistakenly) supposed to have been a blooper, from a recipe for hare soup in Mrs. Hannah Glasse's *The Art of Cookery Made Plain and Easy* (1747) (William D. Jenkins, *JJQ* 15, no. 1 [1977]: 91).

**8.869-70 (175:6-7). Chinese eating eggs . . . and green again** – The Chinese preserve duck eggs by burying them in the ground for ten to twelve months; the eggs undergo a peculiar fermentation in which the hydrogen sulfide formed by the rotting egg breaks the shell and escapes; the egg itself becomes hard in texture, and the white changes color to blue, the yolk to green. The final product is not disagreeable in odor or taste. Its worth seems to have been measured by its rarity, or, more accurately, its age, since the eggs are "ripe" and edible after a year. The few saved for up to fifty years were highly prized as being "exceptional."

**8.871 (175:9). That archduke Leopold** – Bloom understandably confuses Leopold von Bayern (1821-1912), prince regent of Bavaria from 1886 to 1912, with King Otto of Bavaria (see following note). Leopold's career was intimately related to King Otto's; Leopold became prince regent in the same year that Otto, who was adjudged insane as early as 1872, became king.

**8.872 (175:9-10). Otto one of those Habsburgs** – Otto I (1848-1916; king of Bavaria, 1886; deposed 1912). He went insane in 1872 and lived the remainder of his life under a strict surveillance that gave rise to a number of lurid stories of the sort Bloom recalls. Otto I was not a Habsburg, though the Habsburg emperor of Austria, Francis Joseph I (1830-1916), did have a nephew named Otto.

**8.875-76 (175:13-14). Half the catch . . . keep up the price** – An unfounded but widespread suspicion of economic malpractice.

**8.876-77 (175:15-16). Hock in green glasses** – Hock, after Hochheimer, a delicate white Rhine wine, was traditionally bottled and served in colored glasses to prevent its being affected by light.

**8.880 (175:19). Royal sturgeon** – All sturgeon in English territorial waters was declared the legal property of the Crown by Edward II, king of England from 1307 to 1327.

**8.882 (175:19-21). \*high sheriff, Coffey . . . from his ex.** – His excellency, the lord lieutenant of Ireland, has instructed the high sheriff (of County Dublin? or of all counties?) that William Coffey, butcher and victualler, 10 Arran Quay and 35 Cuffe Street in Dublin, has permission to sell venison in his markets. The high sheriff of each county had responsibility for the enforcement of game laws.

**8.882 (175:22). Master of the Rolls** – The Right Honorable Sir Andrew Marshall Porter, Bart. (1837-1919), master of the rolls for Ireland (1883-1907), had a residence in Dublin at 42 Merrion Square East. Bloom has apparently looked through the kitchen windows, which gave onto an open area below street level between the house and the sidewalk. The master of the rolls was president of the chancery division of the High Court of Justice in Ireland, in rank next to the lord chief justice and the lord chancellor.

**8.882-83 (175:22-23). whitehatted chef like a rabbi** – The cylindrical white hat that rabbis wear on certain ceremonial occasions resembles a chef's cap.

**8.883 (175:23). Combustible duck** – Duck prepared in a sauce and flamed with brandy just before it is served. Several distinguished French recipes for duck (e.g., duck with black cherries) call for this treatment.

**8.883 (175:23-24). Curly cabbage à la duchesse de Parme** – Baked savoy cabbage with a stuffing of ground veal, herbs, bread crumbs, etc.

**8.884-85 (175:25). \*Too many drugs spoil the broth** – After the saying "Too many cooks spoil the broth" (the converse of "Many hands make light work").

**8.885-86 (175:26). Edward's dessicated soup** – Widely advertised as a substitute for freshly prepared broth.

**8.886 (175:27). Geese stuffed silly for them** – Geese were confined in cages and force-fed to produce the highly enriched and outsized livers used in making *pâté de foie gras*.

**8.889 (175:30). miss Dubedat** – *Thom's* 1904 lists the Misses Du Bedat, Wilmount House, Killiney. Adams (p. 74) notes that at a benefit held at the Queen's Royal Theatre for J. W. Whitbread (see 8.600n) a Miss Du Bedat sang "Going to Kildare" (*Freeman's Journal*, 3 February 1894).

**8.889-90 (175:31). Huguenot name** – Origin of the name Dubedat or Du Bedat is unknown, but its French form makes Bloom's assumption logical.

**8.890 (175:32). Killiney** – An attractive village on the coast nine miles southeast of Dublin.

**8.890 (175:32). \*Du de la** – French: "of the"; *du* is a contraction of *de* ("of") and the masculine definite article *le*; *de la* includes the feminine definite article.

**8.891 (175:33). Micky Hanlon** – M. and P. Hanlon, fishmongers and ice merchants, 20 Moore Street, Dublin. It was from his fish store that the last holdouts of the Easter 1916 Uprising surrendered; see 15.4661n.

**8.894 (175:36-37). Moooikill A Aitcha Ha** – That is, Michael . . . A . . . H . . . A . . . (toward Hanlon).

**8.894 (175:37). \*ignorant as a kish of brogues** – A "kish" is a large square basket used for measuring turf. The expression suggests that if having one's brains in one's feet means stupidity, how much more stupid a basket full of empty, rough shoes.

**8.900-902 (176:1-3). Howth . . . the Lion's head . . . Drumleck . . . Sutton** – Howth Head projects out into the Irish Sea to form the northeastern arm of Dublin Bay. The peninsula is dominated by 583-foot Ben (mountain peak) Howth. Lion's Head is a promontory on the southeastern side of Howth. Drumleck Point is on the southern shore of Howth; Sutton is on the spit of land between Howth and the mainland. The progression of colors marks the progression from the deeper waters off Lion's Head through the shallower waters (five fathoms) off Drumleck to the shallow waters over the tidal flats of Sutton strand.

**8.902-3 (176:4). buried cities** – The configuration of algae and deeper channels in the bay as seen from above suggests cities buried in the sea, such as Atlantis, a large island that, according to classical tradition (as articulated by

Plato), existed in the Atlantic off Gibraltar. Plato, in the *Critias*, credits the island with a fabulous history of cultural achievement before its inundation. Ireland's legendary Atlantis is buried beneath the waters of Lough Neagh; see 12.1454n.

**8.920 (176:26). Venus, Juno** – Bloom is almost cast in the role of Paris, judge of the beauty contest among Venus (Aphrodite), Juno (Hera), and Minerva (Athena)—the latter unmentioned because she was Ulysses' (Odysseus's) patron? See 2.391–92n.

**8.921–22 (176:26–27). library museum . . . naked goddesses** – The National Library and National Museum are matching buildings that face each other across a quadrangle on the east side of Kildare Street. Plaster casts of various famous classical statues, including the Venus of Praxiteles, stood in the entrance rotunda of the National Museum. They have since been retired in favor of Celtic crosses, etc.

**8.922 (176:27–28). Aids to digestion** – Significance unknown.

**8.924 (176:30). Pygmalion and Galatea** – In Greek mythology, Pygmalion, a sculptor and the king of Cyprus, fell in love with his own handwork, the ivory statue of a maiden. He prayed to Aphrodite, who breathed life into the statue (Galatea). The transformation was climaxed by the marriage of Pygmalion and Galatea. *Pygmalion and Galatea* is also the title of a popular play (1871) by Sir William S. Gilbert, a satire of sentimental-romantic attitudes toward myth. Gilbert's Galatea is born so innocent that she appears wayward and disrupts the lives she touches (including those of Mr. and Mrs. Pygmalion) during her less-than-twenty-four hours in the flesh.

**8.926 (176:32). a tanner lunch** – That is, a six-penny lunch, inexpensive but hot and filling.

**8.927 (176:33). Allsop** – A popular and inexpensive bottled beer made by Allsopp & Son, Ltd., brewers, 35 Bachelor's Walk.

**8.927–29 (176:33–36). Nectar . . . gods' food . . . and we stuffing food in one hole** – In *The Odyssey*, “the divine Kalypso placed before him [Odysseus] / victuals and drink of men; then she sat down / facing Odysseus, while her serving maids / brought nectar and ambrosia to her side. / Then each one's hands went out to each one's feast” (5:196–200; Fitzgerald, p. 99).

**8.929–30 (176:36–37). food, chyle, blood, dung, earth, food** – In *Cause, Principle, and Unity* (1584), Giordano Bruno discusses the dynamics of the “soul of the world” (see 2.159n) and its endless proliferation of material forms: “Don't you see that what was seed becomes stalk, and what was stalk becomes corn, and what was corn becomes bread—that out of bread comes chyle, out of chyle blood, out of blood the seed, out of the seed the embryo, and then man, corpse, earth, stone, or something else in succession—on and on, involving all natural forms?” (trans. Jack Lindsay [New York, 1962], p. 102).

**8.934 (176:41–42). A man and ready . . . to the lees** – Echoes lines 6–7 of Tennyson's “Ulysses” (1842): “I cannot rest from travel; I will drink / Life to the lees.” Compare with the opening lines of *The Odyssey* as translated by S. H. Butcher and A. Lang (London, 1879): “Tell me, Muse, of that man, so ready at need, who wandered far and wide.”

**8.935 (176:42–177:1). manly conscious** – Shakespeare, in *Venus and Adonis* (1593), describes Venus as essentially masculine in her approach to the youthful Adonis: as she “like a bold-faced suitor 'gins to woo him” (line 6), and “Backward she push'd him, as she would be thrust” (line 41).

**8.935–36 (177:1). a youth enjoyed her** – If Bloom is thinking about Venus and Adonis, then he is mistaken. Adonis does not “enjoy” Venus; the pivot of Shakespeare's poem is that Venus is unable to overcome the resistance of Adonis's “unripe years” (line 524).

**8.950–51 (177:17–18). that Irish farm . . . in Henry street** – Fiction has substituted Mrs. Nolan for Mrs. J. W. Power, manager, Irish Farm Produce Company, 21 Henry Street. Adams (p. 68) identifies Nolan (who appears later in *Ulysses*) as a journalist named “Power in real life.”

**8.952 (177:20). Plovers on toast** – Some of the large plovers are prized as game birds in Europe. The expression turns on the plover as “rare good eating,” but as slang it means full-breasted in an attractive way.

**8.955–56 (177:23–24). You can make bacon of that** – “Bacon” is slang for money, so the phrase means “You can bet on that.”

**8.960 (177:28). in the craft** – The “craft” is

Freemasonry, so called in allusion to the heritage of the ancient guild of craftsmen; the express object of the Freemasons was the creation of an undefiled spiritual temple in the individual heart and public striving for the brotherhood of humanity in a brighter and more beautiful world. Bloom has in fact been a Mason. See 8.184-86 (156:10-12).

**8.962-63 (177:30-31). Ancient free and . . . love, by God** – Flynn is echoing phrases from the Masonic ritual; the order regarded itself as practicing “Ancient and Accepted Rites,” to which all “free men could be admitted.” Three symbols of light dominate the Masonic temple: the Volume of the Sacred Law (the Bible), symbolic of the light from above; the square, symbolic of the light within man; and the compass, symbolic of fraternity, the light around man. The Masonic ritual, as articulated in the *Antient Charges* (1723), expresses a commitment to the creation of “the Temple of Human Love, the foundations of which are Wisdom, Strength and Beauty.” Flynn’s “by God” is his own Irish interpolation: the Masonic formula dictated tolerance under “the Great Architect of the Universe.”

**8.963 (177:31-32). They give him a leg up** – The popular suspicion was that Masons gave excessive preference to members of their order, even to the point of handing out money. The order is committed to help and support its members and families in time of disease and personal crisis, but the *Antient Charges* is quite specific on preference: “All preferment among Masons is grounded upon real worth and personal merit only.”

**8.967-68 (177:36). They’re as close as damn it** – Another expression of popular suspicion of Freemasonry, reflecting not only the exclusive nature of the order but also the assumption that the order involved a profound and conspiratorial “secret.” According to its own principles, the order was open to any man at least twenty-one years of age and in body “a perfect youth”; no man could be admitted to membership if he was “a stupid atheist or an irreligious libertine.”

**8.971-74 (177:40-178:1). There was one woman . . . Legers of Doneraile** – There are several (exceptional) histories of women who were initiated into Masonic lodges. The one Flynn cites is traditionally regarded not as the only but as the first. She was Elizabeth Aldworth (d. 1773), the only daughter of Arthur St. Leger, first Viscount Doneraile. She is sup-

posed (at age seventeen) to have been a witness to a Masonic meeting in her father’s house and to have been initiated to ensure secrecy. A portrait of her in Masonic apron with her finger on a passage in the Volume of the Sacred Law (the Bible) is reproduced in Eugen Lennhoff, *The Free-Masons* (New York, 1934), opp. p. 336. There are three symbolic degrees in Freemasonry: Entered Apprentice, Fellowcraft, and Master Mason; the last is the highest degree, and it is obviously Flynn’s flourish of exaggeration in the story he tells.

**8.982 (178:11). safe** – In the obsolete sense of sane and dependable, mentally and morally sound.

**8.988 (178:19). Nothing in black and white** – Combining the suspicion of Bloom’s secretiveness as a Mason with a suspicion of Bloom as a Jew (on the assumption that all Jews were averse to swearing an oath on signing a contract).

**8.989 (178:20). Tom Rochford** – Appears as a character elsewhere in *Ulysses*. In real life he lived at 2 Howth View, Sandymount, and was, on 6 May 1905, involved in the attempt to rescue a sanitation worker overcome by sewer gas (in a sewer at the corner of Hawkins Street and Burgh Quay, near the Scotch House). In the newspaper accounts of the incident, Rochford is described variously as “clerk of the works” and an “engineer” formerly in the employ of the Dublin Corporation. In the real-life rescue Rochford was the third of twelve men down the sewer; all twelve were overcome by gas and dragged out unconscious—two died. Rochford lived, but his eyes were at least temporarily injured by the gas. Joyce radically transformed the story for inclusion in *Ulysses*. See Adams, pp. 92-94.

**8.997 (178:28). a stone ginger** – A nonalcoholic Irish drink regarded as a temperance beverage.

**8.1000 (178:31). How is the main drainage?** – Combines references to Rochford’s dyspepsia and his adventure in the sewer with an allusion to Dublin’s long-delayed and controversial project for an adequate sewage system. The Main Drainage Committee’s duties had been absorbed by the Improvements Committee late in 1903 (apparently because the special committee’s handling of the project was not above suspicion). The Dublin Main Drainage Works was finally inaugurated 24 September 1906. See 8.53n.

**8.1007 (178:40). suck whiskey off a sore leg** – Whiskey was applied as an antiseptic for wounds and sores.

**8.1008 (178:41). snip** – Racing slang for a good tip.

**8.1025 (179:17). Jamesons** – A well-known Irish whiskey distilled by John Jameson & Sons in Dublin.

**8.1028 (179:20). Dawson street** – Runs north and south across the east end of Duke Street; Bloom will turn south and then east into Molesworth Street.

**8.1029-30 (179:21-23). Something green** it . . . **searchlight you could** – A troublesome fragment because we reenter Bloom's thoughts when they are in full flow. Röntgen rays, or X rays, were discovered in 1895 by the German physicist Wilhelm Konrad von Röntgen (1845-1923). The discovery was greeted with widespread, if speculative, enthusiasm. X rays were initially produced by relatively low-powered equipment, so neither the immediate danger of burns nor the long-range danger of radioactivity was recognized. The practical applications of X rays in medicine and dentistry were recognized from the outset, but popular journalistic accounts went well beyond modest applications (such as the location of dental caries) to speculate on phototherapeutic uses of X rays, as Bloom here speculates that X rays could be used to trace the progress of "something green" through the digestive tract.

**8.1031 (179:24). Duke lane** – Intersects Duke Street between Davy Byrne's and Dawson Street.

**8.1034 (179:28). Their upper jaw they move** – Recalls Oliver Goldsmith's (1728-74) quip at the expense of "Society": that everyone else chewed with the lower jaw (as ruminants do), but he alone chewed with the upper.

**8.1035 (179:29). that invention of his** – See 10.465-83 (232:4-22).

**8.1040-41 (179:35-36). Don Giovanni, a cenar teco / M'invitasti** – The line continues "e son venuto!" Italian: "Don Giovanni, you invited me to sup with you and I have come." Act II, scene iii of Mozart's *Don Giovanni* takes place in a moonlit graveyard, where Don Giovanni mocks the statue of his dead enemy, Il Commendatore, by inviting it to supper. In

scene v (the final scene of the opera) the statue enters, singing the quoted lines, to keep the engagement and to inform Don Giovanni that he must repent because the last moment of his life is at hand. Don Giovanni refuses and is engulfed in the flames of hell.

**8.1042 (179:37). Who distilled first?** – The process was apparently known to Aristotle and his contemporaries and has from the first century A.D. been employed in much the same way as it is at present.

**8.1043 (179:38). in the blues** – In a state of depression; also, gone astray.

**8.1043 (179:38). Dutch courage** – Courage produced with the help of an alcoholic beverage.

**8.1043 (179:38). Kilkenny People** – A weekly Kilkenny newspaper published on Saturdays.

**8.1045-46 (179:40-41). William Miller, plumber** – And sanitary contractor, 17 Duke Street.

**8.1052 (180:7). What does that teco mean?** – Italian: "with you."

**8.1059 (180:14//). \*If I get Billy Prescott's ad** – That is, if Bloom convinces Prescott to renew the ad that has already appeared; see 5.460n.

**8.1060 (180:15). On the pig's back** – In luck, in luck's way.

**8.1064-65 (180:20). Brighton, Margate** – Brighton, in Sussex, England, on the English Channel, was advertised as the "Queen of Watering Places." Margate, on the Isle of Thanet, in Kent, England, was Brighton's principal competition at the turn of the century.

**8.1065-66 (180:21). Those lovely seaside girls** – See 4.282n.

**8.1066 (180:21). John Long's** – A pub, 52 Dawson Street (on the corner of Duke Street); P. J. Long, grocer and wine merchant.

**8.1069 (180:24). Gray's** – Katherine Gray, confectioner, 13 Duke Street, at the intersection of Dawson Street; Bloom turns south to Molesworth Street, where he will turn east toward the National Library.

**8.1070 (180:25–26).** the reverend Thomas Connellan's bookstore – 51B Dawson Street; the shop specialized in Protestant propaganda.

**8.1070–71 (180:26).** \**Why I left the church of Rome* – A thirty-page pamphlet (London, 1883) by the Canadian Presbyterian minister Charles Pascal Telesphore Chiniquy (1809–99). Chiniquy was ordained a Roman Catholic priest in 1833 and switched allegiance to the Presbyterian church in 1858. He was styled the “veteran Champion of Pure Religion and Temperance” and was reputed to have converted twenty-five to thirty thousand of his countrymen. Chiniquy's specific objection was to the Roman Catholic concept of the Virgin Mary as intercessor; as he put it, “Mary cannot have the power to receive from Jesus the favors she asks.” On a more general level Chiniquy argued that laymen should have their own Bibles and should read and think out their faith for themselves.

**8.1071 (180:26–27).** *Birds' nest women* – *Thom's* 1904 lists the Birds' Nest institution at 19–20 York Street in Kingstown (now Dun Laoghaire). It was a Protestant Missionary Society with accomodation for 170 “ragged children”; Miss Cushen, secretary. “Birds' nest” was also a generic term for institutions of that sort.

**8.1071–73 (180:27–28).** *They say they . . . the potato blight* – The practice of bribing potential converts with food was, as Bloom suggests, all too common, not only during the Great Famine (see 2.269n) but throughout the nineteenth century.

**8.1073 (180:29–30).** *Society over the way . . . of poor jews* – Church of Ireland Auxiliary to the London Society for Promoting Christianity Among the Jews, 45 Molesworth Street (which enters Dawson Street where Bloom is walking).

**8.1080 (180:36–37).** *Molesworth street* – Half a block south of Duke Street, runs east from Dawson Street into Kildare Street.

**8.1083 (180:41).** *Drago's* – Adolphe Drago, Parisian perfumer and hairdresser, 17 Dawson Street.

**8.1088 (181:5).** *South Frederick street* – Runs north and south across Molesworth Street, a short distance east of Dawson Street.

**8.1100 (181:18).** *Behind a bull: in front of a horse* – Safety maxim, since a bull cannot kick backwards and a horse can.

**8.1114 (181:32).** *Penrose* – See 8.178–79 (156:3).

**8.1120 (181:39).** *Dark men* – Irish dialect: “blind men.”

**8.1126 (182:4).** *the Stewart institution* – For Imbecile Children and Hospital for Mental Diseases, 40 Molesworth Street.

**8.1132 (182:11).** *Postoffice* – Town Sub-Post Office, Money Order and Savings Bank Office, 4 Molesworth Street.

**8.1133 (182:12–13).** *Stationer's* – E. F. Grant & Co., scribes, typewriters, law and general stationers, 1–2 Molesworth Street.

**8.1139 (182:19).** *Levenston's dancing academy* – Mrs. Philip M. Levenston, dancing academy; Mr. P. M. Levenston, professor of music, 35 Frederick Street South, just off Molesworth Street.

**8.1140 (182:21).** \**Doran's publichouse* – Michael Doran, grocer, wine and spirit merchant, 10 Molesworth Street, on the corner of Frederick Street South.

**8.1146–47 (182:28–30).** *All those women . . . in New York. Holocaust* – The *Freeman's Journal*, 16 June 1904, carried the story on page 5: “Appalling American Disaster . . . Five hundred persons, mostly children, perished today by the burning of the steamer *General Slocum*, near Hell Gate, on the East River. The disaster is the most appalling that has ever occurred in New York Harbour, and the fact that the victims were almost entirely of tender age, or women, renders it absolutely distressing. The annual Sunday School excursion of the St. Mark's German Lutheran Church was proceeding to Locust Grove, a pleasure resort on Long Island Sound. As the steamer made its way up the East River, with bands playing and flags flying, every deck was crowded with merry-makers.

“When she was off Sunken Meadows a fire broke out in the lunch room. The crew endeavoured to extinguish the flames, but they quickly became uncontrollable and made rapid headway. A panic ensued. The Hell Gate rocks hemmed the steamer in, and she was unable to turn. The vessel, consequently, went on at full



speed, and was finally beached on North Brothers Island, where the Municipal Charity Hospital's physicians and nurses were immediately available for the injured. No attempt was made to lower the lifeboats." Estimates of the death toll varied between 500 and 1,000 in the course of the day, 16 June, and the final toll was 1,030, mainly women and children—in effect, almost all of the women and children of the German Lutheran community on New York's Lower East Side.

8.1147 (182:30). **Karma** – See 9.70n.

8.1148 (182:31–32). **Met him pike hoses** – See 4.339n.

8.1151 (182:34). **Sir Frederick Falkiner** – See 7.698–99n.

8.1151 (182:34). **the freemason's hall** – 17–18 Molesworth Street.

8.1151–52 (182:35). **Solemn as Troy** – After the pro-British Roman Catholic archbishop of Dublin, the most Reverend John Thomas Troy (1739–1823), who issued a “solemn condemnation” of the Rebellion of 1798. His subsequent support of the Act of Union (indirectly, support of the political repression of Catholic Ireland) made his solemnity something of a local legend.

8.1152 (182:35). **in Earlsfort terrace** – Falkiner lived at 4 Earlsfort Terrace, just south of the southeastern corner of St. Stephen's Green.

8.1153 (182:36–37). **Tales of the bench . . . bluecoat school** – Falkiner was on the board of governors of the Bluecoat School and wrote a *History of the Blue Coat School, Literary Miscellanies: Tales of the Bench and Assizes*, published posthumously in 1909. The Bluecoat School (the Hospital and Free School of King Charles II, Oxmantown, Blackhall Place, Dublin) was a fashionable school modeled after the famous English public school Christ's Hospital, which was also called the Bluecoat School. In context, “bluecoat school” implies an education befitting a member of the Protestant Anglo-Irish Establishment.

8.1156 (182:40). **the recorder's court** – The highest of the Dublin city courts; see 7.698–99n.

8.1156–58 (182:41–183:1). **Police charge-sheets . . . to the rightabout** – To “send someone to the rightabout” is to effect a radical

change in his behavior. Bloom recalls Falkiner's reputation as a judge who was severe with police whom he suspected of making arrests for petty crimes (cramming the chargesheets) in order to secure advancement (get their percentage).

8.1158–59 (183:1–2). **Gave Reuben J a great strawcalling** – That is, Reuben J. Dodd (see 6.264–65n). A “strawcalling” is a tongue-lashing, with the added implication that the lashing is in excess of what is merited. There is no factual record of Falkiner so treating Dodd, but Falkiner did create a furor in Dublin in January 1902 when he launched an anti-Semitic tirade from the bench. Public indignation was so sharp that it reached the floor of the House of Commons, and Falkiner is said to have retracted. See Adams, p. 105.

8.1160 (183:3–4). **Bear with a sore paw** – Proverbial for a brooding and irritable person.

8.1160–61 (183:4). **And may the Lord have mercy on your soul** – The formula a judge used when imposing the death penalty.

8.1162 (183:5). **Mirus bazaar** – In fiction the bazaar opens on 16 June 1904; in fact it opened on Tuesday, 31 May 1904, and the lord lieutenant did not parade through Dublin as described in *Wandering Rocks* but arrived in haste from the south of Ireland. The site of the bazaar was Ballsbridge, on the southeastern outskirts of Dublin. The bazaar was given to raise funds for Mercer's Hospital.

8.1163 (183:6–7). **Mercer's hospital** – Located where Mercer Street Lower gives into William Street, in central Dublin south of the Liffey. The hospital was incorporated by act of Parliament in 1734.

8.1163.64 (183:7). **\*The Messiah was first given for that** – Handel's oratorio was given its first performance on 13 April 1742 at Dublin's Musick Hall, Fishamble Street, with Handel conducting. Handel presented the *Messiah* “to offer this generous and polished nation something new” (because he regarded Dublin as more friendly and receptive than London). The performance was a charity benefit for the then newly organized Mercer's Hospital.

8.1165 (183:8). **Ballsbridge . . . Keyes** – See 7.25n.

8.1167 (183:11). **Kildare street . . . Library** – Molesworth Street, through which Bloom has

been walking, enters Kildare Street across from the quadrangle (now a parking lot), flanked by the facades of the National Museum to the south (on Bloom's right) and the National Library to the north.

**8.1168 (183:12). Turnedup trousers** – Boylan wears the very latest in flashy clothes: trousers with cuffs.

**8.1174 (183:19–20). Sir Thomas Deane designed** – Sir Thomas Deane (1792–1871), an Irish architect, designed the Trinity College Museum building (1857) and the Ruskin Museum at Oxford with Benjamin Woodward (1815–61). The National Library (1883) and the National Museum (1884) are replicas of one another and were not designed by Sir Thomas Deane but by his son, Sir Thomas Newenham Deane (1830–99), and grandson, Sir Thomas Manly Deane (1851–1933); the latter is reputed to have dominated the father-son partnership. The buildings are variously regarded as “impressive” and “pedestrian” in design.

**8.1176–77 (183:22–23). Quick . . . Safe in a minute** – The manner of Bloom's escape recalls Odysseus's precipitate departure from the land

of the Lestrygonians; see p. 156. Odysseus's ship goes unnoticed because it is not anchored with the other ships of his squadron. Odysseus cuts his ship's cable: “‘Men,’ I shouted, / ‘man the oars and pull till your hearts break / if you would put this butchery behind!’” (10:128–29; Fitzgerald, p. 181).

**8.1180–81 (183:27). Sir Thomas Deane was the Greek architecture** – Sir Thomas Deane the elder practiced solidly in the traditions of nineteenth-century eclecticism and was praised by Ruskin for the “Lombardo-Venetian style” of his buildings. Ruskin was in effect praising Deane for his reaction against the cold simplicities of early-nineteenth-century Greek-revival architecture. Sir Thomas Newenham Deane and Sir Thomas Manly Deane practiced in a rather restrained and heavy way the “Renaissance style” taught and advocated by the *Ecole des Beaux Arts* in Paris; while it is technically incorrect to call this style “Greek,” the handling of columns and pediments is somewhat reminiscent of Greek architecture.

**8.1184 (183:30). Agendath Netaim** – See 4.191–92n.