

**Census III**

167.18 means page 167, line 18 of *Finnegans Wake*. An asterisk means I don’t know who somebody is. A plus sign means a composite made from the names of two or more people.

**A**

A, An, Aleph, Alpha—may at any time turn out to be Anna Livia (q.v.), whose initials are used acrostically; for their alphabetic and numerical value see ALP, One hundred and eleven (111). A is Sumerian “water”; An is Middle Irish “water.” See Mem.

Aaron—Moses’s (q.v.) brother, first high priest of the Jews. 204.31.

Abbey or Abby—see Yeats.

Abdul the Bulbul Amir—Percy French (q.v.) ballad. Abdul and Ivan Skavinsky Skavar (q.v.) turn each other into hash. 355.10.

Abdullah—Mohammed’s (q.v.) father. 309.2–3—see Aminah, Gamellarasky.

Abel—see Cain.

Abel, Robert—19th-century cricketer. +594.2—with Cain and Abel (q.v.).

Abelard and Heloise—Peter Abelard (1079–1142), scholastic. Heloise was his pupil, love, correspondent. +237.34–35—with Abel (see Cain); +453.26—with Issy (q.v.).

Abellites—4th-century Christian heretics that lived continent and adopted children. This is Bloom’s (q.v.) great pessimistic scheme in *Ulysses* (q.v.) and may have been suggested by the ending of *Little Eyolf* (q.v.). See also Cain and Abel. 446.29.

Abgott, Monsieur—German der Abgott, idol, ex-god. Shaun so calls Shem. It may be a real name. 188.31.

Abijah—nine different Old Testament people. 389.3.

Abraham and Sarah (originally Abram and Sara)—Old Testament patriarch and his wife-sister who, at advanced age, gave birth to Isaac (q.v.) or “laughter.” In FW Abraham appears only as father or potential father of multitude, hence as HCE (q.v.). Sara is divided between sorrow and laughter, barrenness and fruitfulness, slave and wife, old and young. She is often linked to Sally (q.v.), herself part of a sharply divided personality. She is also linked with Sarah Bridge (now Island Bridge) where the Liffeys (q.v.) meets the salt tide of Dublin Bay—*sara* is Sanscrit “salt.” See Hagar, Ishmael. 5.29; +11.17, 34 (bis)—with Sally (q.v.); 14.3; +19.29—with Sally (q.v.); 22.20; +26.16, 19–20—with Abraham Lincoln (q.v.); 74.6.7; +76.27, 29—with Sally (q.v.); +78.15 (Abraham may mean “high”—with Abraham Lincoln (q.v.); 97.16; +104.20–21—with Aldborough (q.v.); +105.3—with Grania (q.v.); 106.28; 127.26; +144.34—with Sally (q.v.); +167.25–26—with Tripier (q.v.); +198.11—with Sally (q.v.); +200.19—with Sally (q.v.); +204.15—with Sally (q.v.); +210.30—with Saar, Sarah Curran (q.v.); +229.28–29—with Sally (q.v.); 254.12 (Sarah Bridge); +291.6—with Sally (q.v.); +293.27—with Isaac, Isaac Newton, +.n.2—with Sally (q.v.—see also Olaf); +294.24—with Abraham B. King (q.v.); +307.20—with A. B. King (q.v.); 333.20,
being (see Everyman, Here Comes Everybody), and after Adam gave birth to Eve, he was every human male. Buffalo Workbook #2 says, “Pa and Ma are A-dam,” implying there is a female animal in Man’s very name and nature. The same sort of quibbling gives us “Everyman.” These pleasant absurdities of kinship are made much of in FW—see Mary, Heva, Havvah, Ish, Rib.

Eve is Hebrew “life” or “mother of all living.” Thus she is tied to the Anna Lifsey (q.v.) for Lîfî is the earliest form of the river Lifsey; usquebaugh (Irish “whiskey”) means “water of life”—see Whiskey, Phoenix. Some derive “Eve” from the Aramaic word for “serpent.”

Adam and Eve were parents of Cain and Abel and Seth (q.q.v.) and other children as well. In some legends, Eve was mother of Cain by Satan (q.v.); in other legends, Cain and Abel were Satan’s sons.

A Franciscan church on Merchant’s Quay in Dublin is called Adam and Eve’s after the tavern (see Inn) on that spot where, in penal times, Mass was secretly said—see Ulysses, 688, see FW 3.1—where the river of life and memory runs back into the Irish past. See also Ask, Man, Mani, Pandora, Eveline, Eve MacMurrough, Lilith, Atom, Amsterdam. 3.1 (church); 4.24; +5.11.29–30—with Ivy; +7.5 (a tum)—with Tim (q.v.); 19.25, 30; +21.6–9 (Adam ... madameen . . . everybally . . . ribberrober . . . everybuddy . . . everybilly)—with Billy (q.v.); 24.14 (Usquebaugh) or Adam combined with Eve and whiskey, q.v.); +28.32—with James Adam (q.v.); +30.14—with HCE (q.v.); 31.12; 34.22; +38.30—with Anna Livia (q.v.); .31 (see Crookedribs); 39.24; 54.21–22 (see Taverner); 61.6; 62.34 (see Eveline); 65.6 (see F...A...); 69.10–11 (see Ave); 70.5; 76.2–3; 77.26; 83.22; 86.4; 89.1; 96.28 (a dim); +104.1—with Anna Livia (q.v.); 2; 106.29; 113.4; 117.19; 124.34; 130.3; ?133.22; 173.30–31; 176.4; 182.26; 183.8; 197.12; +205.29—with Hen (q.v.); 31; 210.30 (see Mobbely); 212.36 (bis—see Hidamo); 215.4 (bis); 220.15; +222.32—with Eveline (q.v.); +224.7—with Atem (q.v.); 226.13; 228.31 (heave a hevy); 235.3–4; +242.28—see Avenlith; +246.28—with

Ada Bett . . . Zulma, etc.—the twenty-eight or twenty-nine (q.v.). The girls’ initial letters run from A to Z (which is 26), plus Phoebe and Thelma, and “mee” or Issy who is speaking their names. Some are elsewhere identified—see Celia, Delia, Ena, Gilda, Hilda, Ita, Jess, Katty Lanner, Louise, Polly Peacham, Queenie, Ruth, Saucy, Beatrice, Una, Wanda, Xenia, Eve, Phoebe. 147.11–15.

Ada (dawn) and Zillah (shadow)—the two wives of Lamech (Genesis 4). 102.3.

Adam and Eve—FW does not retell the Fall of our First Parents in the Garden of Eden (Genesis i–iii), even though the Fall is implicit in and anterior to all the falls of phallic or tower or city or politician in FW; and the Resurrection is implicit in and posterior to all rises. What FW does is retell analogous or pendant or non-canonical stories that are variations on the matter of Genesis—e.g., the story of Adam Kadmon (q.v.), or the apocryphal Life of Adam and Eve (see Synopsis I, viii).

Adam is Hebrew “man,” or may be derived from “ground” or “to make.” For a while, Adam was every human

FW is based on the proposition that God and Adam (divine father and human father) are interchangeable concepts that express the masterbuilder (q.v.) of the universe. See Adam.

Adam, Robert (1728–92)—English architect, designer. + 559.2—with Adam (q.v.).

*Adamantaya* Liubokovskv—a—Adam’s (q.v.) daughter? Mr Skrabanek says: Russian *lyubov* (love), *lyubok* (kitsch) + Moskva. 498.15.

Adamman, St (624–708)—Irish, St Columba’s (q.v.) biographer. + 267.18—with Adam (q.v.).

Adams, Henry (1838–1918)—American historian, author of The Education of Henry Adams, in which he calls himself “the ex-private secretary.” Swift (q.v.) was also ex-private secretary to Sir William Temple (q.v.). 40.16.

*Addmunden*, Aestm단, 325.22.

Adelaide—words by John Oxenford, music by Beethoven (q.v.). 450.17.

*Adiggasta*, 81.5.

Adolphos, Phil—“Off to Philadelphia in the Morning”—see Paddy Leary, Philadelphia. 93.33.

Adonis—youth loved by Venus (q.v.), slain by a boar, restored to life, worshipped as a fertility god. In Shakespeare’s (q.v.) “Venus and Adonis,” he is a cross between Tony Lumpkin and the Hippolytus of Euripides. Thus he is a good role for Shaam (q.v.) in his lustish-towomen phase. See Tammuz. + 160.18—with Jonah, Jones (q.v.); + 434.27—with Jonah, Jones (q.v.); 494.11.

Adrian IV, Pope (1154–59)—born Nicholas Breakspear (q.v.), the only English pope. To Henry II (q.v.) he gave a gold ring with an emerald in it and a Bull (q.v.), Laudabiliter (“Laudably and profitably doth thy Majesty contemplate . . . to proclaim the truths of the Christian religion to a rude and ignorant people. . . .”), saying it was a good idea for Henry to take Ireland. It was a transaction from which one would fain avert the eye (cf. the happy ecclesiastical climb of Dublin’s patron saint, St Laurence O’Toole, q.v.); but the young men of Ireland wail about the Bull in “Oxen of the Sun” (*Ulysses*, 391–95), and the story is told again, with
a difference, in “The Mookse and the Grippes” (q.v.), FW 152–59. The Skeleton Key points out that the Mookse is Adrian. He is also Wyndham Lewis (q.v.). 152.31; 33; 153.20; 155.31.

Adversary—see Satan, Enemy, Mick and Nick.

Adzehead—St Patrick (q.v.) was so called by the Irish, probably because of the shape of his tonsure. The Druids had prophesied: “Adzehead will come and build cities.” Patrick did come and build Armagh. It is a good name for a maker and is given Shem (q.v.). 169.11; 486.28.

AE—see George Russell.

Aegisthus—murdered by Orestes (q.v.). 343.34.

Aegyptus—Egyptian king, twin of Danaus. 49 of his sons were killed by their wives, the Danaides (q.v.). 263.6.

Aemilla—mother of the high-born twins in The Comedy of Errors. 410.23.

Aeneas—hero of Virgil’s (q.v.) Aeneid. 185.27; +240.33—with Alice (q.v.).

Aenius—Irish god of love, son of Dagda (q.v.). 90.34 (Irish meidreach = whore); +104.6—with Augustus (q.v.); 248.4 (see Dagda); 346.34; 377.1.

Aeolus—god of the winds in the “Odyssey,” a section of Ulysses. I do not find his name in FW, but many Wyndham Lewis (q.v.) references to wind, windbag, etc., seem to me to include him, and, as in “Aeolus,” there is play on “news” and “nous” (q.v.).

Aesculapius—Greek god of medicine. 540.33.

Aesop (fl. 570 B.C.)—Greek fable-writer. Vico (q.v.) takes him for the collective voice of slave, girding at master. Aesop is often linked with Esau (q.v.), the dispossessed, and it is Esau-Shaun (q.v.) who tells the fables, “The Mookse and the Grippes,” “The Ondt and the Gracehoper” (q.v.). See also Lion and Mouse, Hare and Tortoise. 29.13 (see Eset); +46.31—with Esau (q.v.); +289.5—with Esau, Cain (q.v.); 307.left margin; +414.17—with Esau (q.v.); 422.22; 491.6; 508.12; 7558.3.

Aetius—Roman general who, with Thadoric, defeated Attila (q.v.) near Chalons in 451. 266.25.

Afer—son of Hercules (q.v.), for whom Africa was named. 387.2.

*Agapemonides—Grecian child of love,” Mr O Hehir says. 7.16–17.

Agatha, St—patron of Catania in Sicily, whose miracle-working veil links her to the nun-nymph of the “Circe” chapter of Ulysses. Sister Agatha of the Tranquilla convent is, as Joyce’s Schema shows, Calypso (q.v.); see also Jacqueline Pascal, see also my article on “Calypso” in James Joyce’s Ulysses, Hart and Hayman, eds. (University of California Press, 1974). 430.35 (the female saints in this passage have feasts in February—see Sts Bridget, Scholastica); 569.14.

*Aghatharept—may be St Agatha (q.v.). 250.27.

Agathetta and Tranquilla—see St Agatha.

Agnès—Paris milliner, patronized by Nora Joyce (q.v.). 548.22.

Agni—Hindu god of fire. 80.24; 497.5; 594.2.

*Agonistes—may be Samson (q.v.). 333.20 (agony stays).

*Agrah, Jane—a ghreidh (love), an Irish endearment. 358.32.

Agricola—German painter or scientist or protestant reformer, a lot of German musicians, a Dutch scholar, a Roman general. 173.16–17.

Agrippa, Heinrich Cornelius of Nettesheim (1486–1535)—writer on occult sciences. 84.16; 94.13; +154.6—with Grippes (q.v.).

Aguilar, Padre—see Johnny MacDougal, whose symbol is the eagle. 184.35.

Ahab—biblical king, captain in Melville’s (q.v.) Moby Dick. I am not sure Ahab is intended in the following. 283.26; +492.22 (Afamado Hairductor Achmed Borumborad)—with Patrick Joyce (q.v.).

*A’hara—see Joseph O’Mara, O’Hara. 49.3.

Ahriman—see Ormazd.

Aida—black, title, heroine of Verdi’s (q.v.) opera. 59.4; +204.10—with Leda (q.v.); 241.23; +418.17—with Sosie (q.v.).

Albey or Albe, St—he, Ciaran, Declan (q.v.), and Ibar were the four (q.v.) Christian bishops of Ireland before St Patrick (q.v.) came. At first they opposed Patrick, but were reconciled. 484.23.

Aimee—see MacPherson, Aimee.

Ainsoph or En Soph—in Kabballistic doctrine, the god who is boundless, beyond thought or being. To make himself comprehensible, he created the universe by means of the ten Sephiroth (29.13) or intelligences. 261.23.
Airy Anne—see Bluebeard.
Ajax—Homerian, Shakespearean (q.v.) character, a brawny not brainy Greek, enemy of Ulysses (q.v.), went crazy and killed himself. See Harington. 53.16; +156.26—with Elijah (q.v.); 306.left margin; 338.27; +447.1—with Jacqueline Pascal (q.v.); 485.33; 511.36; +547.23—with Jacob (q.v.).
Akenhead, Mary—in 1815 founded the Irish Sisters of Charity in Dublin. 7.10; 262.note 6.
Alacque, St Marguerite Marie (1647–90)—French nun who established the cult of the Sacred Heart. +214.23—with Martha and Mary (q.v.).
Aladdin and his wonderful lamp—Arabian Nights story, English pantomime. 108.27 (echoes Wyndham Lewis’ remark about Ulysses having been manufactured by Joyce and Freud, q.v., in Aladdin’s magic cavern); 407.27; 560.19.
Alaric (c. 370–410)—Goth, first Teuton to conquer Rome. +336.12—with Attila (q.v.).
*Alastor or Alastair—alastor is Hebrew “avenger,” also the hero of Shelley’s (q.v.) poem. 32.26; 354.3.
Albarn—see Nyanza.
Albert—Victoria’s (q.v.) Prince Consort—see Nyanza.
Albert Victor, Duke of Clarence and Avondale (q.v.)—called “Collars and Cuffs,” he was heir apparent to Edward VII, and for a time was stationed in Dublin. He was betrothed to Princess May of Teck (+208.34–35—with May Murray; see Mary Joyce); when he died she married the Duke of York (209.4), and they later reigned as George V and Queen Mary. 209.6–7; 214.29; 322.36; 614.10.
Aliciades (450–404 B.C.)—Athenian general, politician, friend of Socrates (q.v.), character in Timon of Athens (q.v.). 306.left margin.
Alcman (fl. 630 B.C.)—founder of Doric lyric poetry, inventor of the love song. His choral ode, “Maiden Song,” presents two choirs of girls who describe “playfully the charms of their two leaders . . . .” Is this device ancestor to the chorus girls of “The Mime”? +141.25 (aleconnorman)—with O’Connell (q.v.)—occurs in a quotation from Peer Gynt, (q.v.); +478.10—with Anna Livia (q.v.).
Alcott, Louisa May (1832–88)—American author of Little Women, whose heroine had trouble with gloves at a ball. 434.5–6.
Alday, Paul (1764–1835)—founded a Dublin music school. +155.36—with Hildebrand (q.v.).
Aldborough House—see Ulysses, 218. +104.20—with Abraham (q.v.).
Aldrich—Lord Mayor (q.v.) of Dublin (q.v.). 548.35.
Aleman, Mateo (1547–1609?)—Spanish author of a picaresque novel, Guzman de Alfarache. He emigrated to Mexico. +141.25—with O’Connell (q.v.); ?331.17.
*Alexander—whether an eminent Russian or Alexander the Great, I don’t know. +240.27—with Anaks (q.v.); +310.15—with Oleg (q.v.); 339.25; 439.34.
*Alexi, 180.36.
*Alexis, Nestor—see Nestor. 73.25.
Alfred the Great—king of the West Saxons (871–901). The second reference is about his having tended cakes for a poor woman while he planned how to defeat the Danes; he let the cakes burn and was scolded. The third reference is to the White Horse (q.v.) of Wanstead, cut in a chalk hill to celebrate Alfred’s victory over the Danes. 19.9; 392.32; 600.28.
Algy, Autest—see Swinburne. 434.35.
Ali Baba and the Forty Thieves—oriental story, English pantomime (see Gunn). Punch (July 2, 1887) calls the Parliamentary Parnellites (q.v.) “The Forty Thieves.” 176.2 (canceled after the first edition); +176.12–13—with Tim Healy (q.v.; Teague is a common name for an Irishman, like Paddy); 243.24; 481.20; +622.23–24—with Fox (q.v.).
Alice (Alice’s Adventures in Wonderland [1865] and Through the Looking Glass [1872])—dream fantasies by Lewis Carroll (q.v.). On the stage Alice was played by Isla Bowman (q.v.). Note also the curious use of Alice in Ulysses, 524.
In FW, Alice is a principal role of Issy’s (q.v.): girl-child rejected as a sexual object, used sentimentally by a father-figure. Issy’s is a split personality (see Two, Sally, Rachel, and Leah), and the
split is sometimes into Wonder (q.v.) and her faint reflection in glass or mirror. Alice links to Issy by way of Isa Bowman, Belle Alliance (q.v.), and by endless plays with the syllables "is," "ills," "las," "liss," "alas," "lassy," "liss," "loose," "lus"—or just about anything you can do with "l-s" or "a-l-s." I find it impossible always to distinguish Alice from Lise, Lizzy (q.v.), or from the "louse," "lute" that signify Lucia Joyce (q.v.). Lucia was the real-life, sexually rejected schizophrenic girl who must have given her father the idea of a split young heroine for FW. (Or was Lucia Nature imitating her father's Art?) Like Alice, Lucia was used by a male artist to gratify his sentiments, decorate his making. It must be a common fate for the daughter of any Daedalus (q.v.), and in FW it is mostly impossible to disentangle the names Lucia and Alice from Daedalus and Lewis Carroll. (Try your hand at disentangling 29.3 "deadllop (aloose)" or 57.25: "clerical-ease.")

That Joyce understood the use of Lucia or Alice to be abuse of a child is shown by his identifying Lewis Carroll, professed lover of children, with Wyndham Lewis (q.v.), professed hater of children and author, like Herod (q.v.), of The Childermass. In Time and the Western Man, Lewis exorciated Joyce—also Charlie Chaplin, Picasso, Proust, Gertrude Stein, and Anita Loos (q.v.)—for using, in their art, masks of the false child.

The real Alice was Alice Liddell, daughter of the Greek-dictionary-maker. "Alice" is derived from the Greek aletheia, "truth," but I don't (at hasty glance) find that Alice-Truth is played with in FW. Instead, we have at 159.4–5 "stone ... pietrous ... And Nuvoletta (q.v.), a lass." This derives "Alice" from Latin "sorrow" and Greek las or "stone" (q.v.). The passage occurs in "The Mookse and the Gripe" (q.v.), which is known to contain much Greek, is part of a character study of Wyndham Lewis, and is about talking animals who are watched—as in the "Alice" books—by a little girl. See Humpty Dumpty, Mad Hatter, White Knight, +4.28 (liddle)—with Anna Livia (q.v.; in acrostic); +7.33 (belles' alliance)—with Belle Alliance; Sally (q.v.); +21.20–21 (grace o'malice)—with Grace O'Malley (q.v.); +29.3 (deadllop aloose!)—with Dedalus, Lucia, Luse (q.v.); and why not also Lewis Carroll [294.7 "loose carollaries"] and Wyndham Lewis [471.21–22 "wind hound loose"], and probably the associated plays on las, Greek "stone," are here, too—see 159.5 below; portmanteau words, these); +30.22 (bandanna loose)—with Anna Livia (q.v.) and, save for Dedalus, with pretty well everybody in 29.3 above; +32.3 (bail ... seeks aliveness)—with Belle Alliance, Sally (q.v.); 48.4 (liddled); +57.15 (wonderstruck)—see Miranda, +.25 (clerical-ease)—with Lewis Carroll, Wyndham Lewis (q.v.); W. Lewis quoted, partly named at 56.29, +25.26,28,29 (clerical-ease ... doddgomey ... Aly ... looser)—with Dodgson, Dedalus, Lucia (q.v.), +.27–28 (mild dewed ... Aly)—with Mildew Lisa (q.v.; therefore with Isolde, Elizabeth, and ?lys or Lily, q.v.), +.29 (limper looser)—with Limberlost, Lost, Lucia (q.v.); 59.5–13 (glass ... wanderful)—see Rachel and Leah; +111.6 (Cheepalizzy's)—with Hen, HCE, Issy, Lizzy, Chapelizod (q.v.); +115.22 ('alices')—with Lucia (q.v.; see also Jung, Father Michael); +144.12 belle alliance, q.v.; +155.25 (a lucciolys)—with Lucia, Lily (q.v.); +157.24 (Nuvoluccia)—with Nuvoletta, Lucia (q.v.); +159.4–5 (a stone ... pietrous ... a lass)—Greek las, "stone" (see Lorelei, Nuvoletta)—with Einstein, Gertrude Stein, (?Alice Toklas), Anita Loos, Lewis Carroll, Wyndham Lewis (q.v.; W. L. coupled Einstein, G. Stein, A. Loos with Joyce and accused them of making a cult of the child), .7 (myriads of drifting minds)—this echo of Cole-ridge upon Shakespeare (q.v.) becomes "mirrorminded" (576.24); +179.17, 21,26 (diddies ... dedal ... a loose past ... uslessly)—with Dedalus (who also combines with Ulysses, q.v.), W. Lewis, Lewis Carroll, A. Loos, Anna Livia (in acrostic), and with Proust (another who W. Lewis said was in love with the child and a lost past) (q.v.); +181.3 (Culossal, Loose)—with all the "l-s" people and Lewis Waller (q.v.); +200.31 (a lizzy a lossie)—with Issy, Elizabeth, Lucia (q.v.);
203.8 (Alessie); +204.10 (leada, laida, all) (Liddell?)—with Leda, Aida (q.v.); 207.26 (liddel); 208.5 (Liddle)—see Anna Livia; +226.5 (awound her)—or Wonder (see Miranda), +6 (Hey, lass)—Hellas suggests Greek and so las, stone (see 159.5 above)—with Lewis Carroll, Wyndham Lewis (.5—6—wind awound . . . lass/wind . . . love)noise = 56.29 ‘windy Nous’), Lucia (q.v.; see also Isa Bowman), +29 (a little, a lessle, a lisse)—with Issy, Essie, Lissie (q.v.); +237.8—9 (dumbelles . . . alisten)—see Belle Alliance; +240.33 (alias—with Aeneas, q.v.)—the identification is made because of 240—41 ‘portemanteau . . . potatowards’ or portemanteau words; 241.2 (lossassinated)—plus any l-s; +242.34 (be the alleeance)—with Belle Alliance (q.v.); 255.23 (a licence); +256.33 (nibuliss)—with Nuvoletta, Issy, Lissie, Ulisses (q.v.); and, if Joyce plays on Greek lissa, ‘raging madness, fury,’ also Lucia, q.v.; +270.8—9 (limberlimbed lassiness)—with Limberlost (q.v.); +.20 (Wonderlawn’s lost)—with Miranda, Perdita and Swan (q.v.; or Shakespeare, q.v., in Wonderlawn’s); +.20—21 (Wonderlawn’s . . . Alis, alas . . . glass . . . Liddell loker)—Alice Liddell and her two fictional selves; ‘she broke the glass’ suggests ‘stone’ or las is played on (see 159.5 above); if ‘alis, alas’ plays on Greek lissa or ‘raging madness,’ Lucia is certainly intended—plus W. Lewis, Lewis Carroll, A. Loos, etc.; +272.10 (sally of the allies)—with Sally (q.v.; and song ‘Sally in our Alley’); 276.8-7 (A liss in hunterland)—Greek lissa? (see above 256.33); +280.34 (one dear)—see Miranda; +281.2 (wonder)—see Miranda; +291.7.9 (wonder . . . mirrorable)—see Miranda; +293.11ff. (lapis . . . Mearington . . . alass! Aiaiai)—I have no notion of this passage but it leads to clear Alice references on 294 (for las, stone, see 159.5 above); +294.7.8 (loose carollaries . . . Ellis threw his cookingclass)—with Lewis Carroll, Wyndham Lewis, ?Alexander Ellis (q.v.); +.16.17 (alas . . . Bigdud dadder)—with Dedalus (q.v.); +295.15—16 (wonderful . . . Twonderful)—see Miranda, .24 (lala! As), .26—27 (indeed . . . accomplaces . . . allus) with Dedalus (q.v.); and a lot of Lucia, q.v., references on the page and she may unite with Alice and Dedalus; 297.27—28 (all usqulateral . . . lass); +298.1 (Paa lickam laa lickam)—with ALP (see Anna Livia); +299.14 (palce)—with Anna Livia (q.v.; compare 618.23); 315.5 (liddle); 321.31 (spring alice)?—Alice Springs in Australia; 327.7.13 (wonder . . . perglus glatsch); +328.29 (tha lassy! tha lasssy)—with Elizabeth I (q.v.); +333.1, 10 (wonder of wenchalows . . . allied); +351.30—31 (belle . . . alliance, q.v.); 359.32—33, 35 (Alys! Alysaloe! . . . allies); +366.3 (on a looser inloss)—with Anna Livia, Lucia (q.v.); +374.3 (wonderland’s wanderlad’ll)—i.e., Liddell (see Miranda), with +.3 (wonderland’s wanderlad’ll)—with Swan, Leda (q.v.); .379.15—16 (nodsoddeledome . . . noise)lessesoughts . . . wonder); 407.27 (lass); 421.4.9 (Daliicious . . . all Li- cence); +432.21—22 (siddle . . . lisses all); +440.18 (Mary Liddellembe)—with Mary Lamb (q.v.); +448.25 (liddle giddles)—?Little Gidding; +491.23—24 (sallies to the allies)—with Sally (q.v.); +526.32, 34.35 (salices . . . bride little . . . Seclias through their laughing classes)—with Sally, Sts Bridget (Bride), Cecilia (q.v.); +528.17—18, 19 (Alicious, twinstreams . . . through alluring glass [Grose,q.v., says a lookingglass is a chamber potlor alas in jumboland)—see Alice the elephant; 533.8 (alas); 617.31 (alligied); 618.19, 22.23 (looking . . . mirror . . . Wan- terlond Road . . . alce); 622.23 (all . . . loosened her reflexes . . . aleashing).

Alice—elephant in a song. Jumbo said he loved her, she didn’t believe him. 105.17; +528.18.

*Alice Jane, 214.24—25.

Alina—by spoonerism becomes gallina, Latin ‘hen’ (q.v.). Perhaps also a references to Aline, the Masterbuilder’s (q.v.) cold wife, or to Aienia (see Celia). 242.31; 320.24; 608.18.

Alitta—Babylonian mother goddess. 528.4.

*Allabay, minor and Major. 152.13; 159.21.

Allad—druid and seer in Fingal (q.v.). 231.29.

Allat—mother goddess, female counterpart of Allah in the pre-Islamic pantheon. 111.11; 309.8; 346.33; 457.35.
Alldaybrandy—see Alday, Hildebrand.

*Allen, Hillary—probably not the American biographer but the Hill of Allen where the Fenians hung about (see Finn). §532.10; 618.23.

Alley Croker—air to which T. Moore’s (q.v.) “Through Erin’s Isle” is sung. 391.15–16.


Allport, Floyd H.—author of Social Psychology (Cambridge, 1924). I have not read Allport, and don’t know Joyce means him here. This entry is to remind that, save for Vico (q.v.), the sociologist and FW has not been looked to. 560.31.

Ally Sloper—grotesque, disreputable figure in a late-19th-century comic paper. Also a brand of pickles and a sauce. 178.6; 248.10; 288.n. 4; 291.26; 319.18.

*Almayer—maybe Conrad’s Almayer’s Folly (1895). 371.26 (with Maynooth).

*Alopius Niklas—Greek alopex, “fox” (q.v.). Nick (q.v.) is usually Shem (q.v.) but here must include Nicholas Breakspear (q.v.; see also Adrian IV, Mookse. 155.31.

Alloyse, Mère—French Mother Goose (q.v.). See Marie Louise, Ravel, ?Alice.

*Aloysius—James Augustine Aloysius Joyce (q.v.; see also A.A.

Alp, Pla, Lap, Pal—as distinct words or syllables beginning words (or within words or as acrostics in successive words), these are the initials of Anna Livia Plurabelle (q.v.; see also One hundred and eleven (111).

Alph, Alpha, Aleph—see Anna Livia. The sacred river (see riverrun). Mr Senn points out that FW opens with a quotation from Coleridge’s “Kubla Khan.” Anna Livia, though sometimes Delta (q.v.), is often Alpha.

Alphand, Jean (1817–91)—helped Haussmann (q.v.) remake Paris. 129.17; 205.35 (all paven and).

Alphos—see Three Musketeers. 64.23.

Allop—brand of British ale. The spelling “Allsap” may be an anagram of Pallas (see Athena). 264.3; 377.33–34.

*Altmuehler—Altmuehl, German river. 213.2–3.

Altoid’s—“Those curiously strong pep-

permints”; an English confection. +210.9—with Delta (q.v.).


*Alzette—river in Luxemburg. 578.36.

Amalthea—Zeus’s (q.v.) foster-mother. 338.20.

*A’ama, Mrs, and Mrs O’Morum—love and death like Mildew Lisa (q.v.)? 460.17.18.

*Amaryllis—flower, often a mistress in pastoral poems. 180.10; 184.20; +268.left margin—with Anna Livia (q.v.); 609.12.

Amazia—see Amazon.

Amazon—South American river. As river Liffey, Anna Livia (q.v.) has attendants, the Nile (q.v.) and the Amazon, who are also Shakespeare’s queens, Cleopatra and Hippolyta (q.v.). “Amazon” is usually derived from “without breast” or from the Circassian word for “moon” (q.v.), maza. 104.1—with Anna Livia (q.v.); 364.13; 494.35; 548.2; 627.28.

Amber Witch—German novel by Wilhelm Meinhold (1843). I have read an excerpt (trans. Lady Duff Gordon) and have the idea that the Amber Witch is the heroine, Rea Schwiedler. 546.35.

Ambree, Mary—ballad heroine who fought in male disguise. 11.12; 127.35, 36.


Ambrose—Lightship, off New York, and Lizard lighthouse in Cornwall are (or were) the last and first lights seen in an Atlantic crossing. +324.4—see Izod, Elizabeth, Betsy Ross.

Ambrosius Aurelianus—semimythical champion of the romanized Britons who fought against Hengist (q.v.). 85.32.

Amen or Ammon or Ammun, etc. (“the hidden one”)—according to Budge (q.v.), he began as chief god of Thebes, was later identified with Ra (q.v.), later assumed all the attributes of the old gods of Egypt. 6.11; ?345.1–2; 411.11; 570.13.

Amenhotep or Akhenaton—Amenhotep IV fostered monotheism, worship of the visible sun-disk, Atem (q.v.). 237.26–27 (Amanti . . . Notep).

*Amenius—may combine Arminius and Comenius (q.v.) 155.34.
Amenti—Egyptian region of the dead. 62.26; 237.26; 613.18.
Aminah—Mohammed’s (q.v.) mother (see Abdullah). 309.14 (Himana).
*Amni the fay—Anna Livia (q.v.). Niam? 18.11.
Amoret—in Spenser’s Faerie Queene (q.q.v.) and in the Amoretti she is Elizabeth Boyle. 350.5.
Amoricas, Amory—see Tristan. 148.31; 395.35.
Ampère, André Marie (1775–1836)—French physicist whose name is given to an electrical unit. 123.15 [(microamp) first]; 137.24; 549.16; 614.3.
Amphion—son of Zeus (q.v.), who rebuilt the walls of Thebes by playing on his lyre. 222.7.
Amsterdam—HCE (q.v.) calls himself Amsterdam because one of his principal roles is William (III) of Orange (q.v.), because he is protestant, because its citizens write Amsterdam as “A’dam” (q.v.). 117.24; 138.24; 319.16–17; 352.24; 532.6.
Amundsen, Roald—Norwegian who discovered the South Pole in 1911. +325.22—with Edmund, AE (q.q.v.).
*Amy—these are collected under A. Macpherson, but I am not sure they all refer to her.
Ana, Anu—earth goddess of the Tuatha Dé Danaan, identical, Standish O’Grady says, with Dana (q.v.), called in Cormack’s glossary mater deorum hibernensis. In Gaelic ana means “riches,” in Greek anax means among other things, “back again, anew.” 94.16; +287.21—with Livia; 311.12; 553.2.
Anacharsis—one of the Seven Sages. +113.7—with Anaks (q.v.).
Anacletus II (d. 1138)—antipope, who in 1132 (q.v.) was struggling with Innocent II (q.v.). 13.30.
Anacletus the Jew—maybe the 3d bishop of Rome, 77–88. 155.34.
Anacreon—Greek poet, 6th-century B.C. “Anacreon in Heaven” is an old drinking song from which “The Star-Spangled Banner” takes its tune. 279.n. 1, l. 32; 559.10 (seapan nacre . . . on).
Anaks—giant race of Canaan, destroyed by the Israelites (Joshua, 10). Also Greek anax, “lord.” Mr O Hehr says the Anax
Andron is “Lord of Men,” who is Agamemnon. +113.7—with Anacharsis (q.v.); 240.27; 30; 318.11.
Ananias—biblical liar (Acts, 5). In several European languages, as Mrs Christian points out, ananas means “pineapple.” 170.31.
Anastasia (“resurrection”)—Anna Livia (q.v.). Who else? See Codd. 104.8; 403.11.
Anatoli, Jacob (1199–1256)—made Arabic learning accessible to the West. His great work was a translation of Averroes (q.v.). 504.30.
Anaxagoras (b. 500 B.C.)—Greek philosopher. 155.32–33.
Ancient—see Iago.
Ancient Mariner—poem by Coleridge. In Ulysses, Murphy (q.v.) is called the ancient mariner, and Ulysses (q.v.) himself was one. Joyce wrote a poem (Elliann, 667–68) “A Portrait of the Artist as an Ancient Mariner.” 123.23–24; 324.8; 607.1.
Ancus Martius (640–616 B.C.)—4th legendary king of Rome, a bridge builder. +467.33—with Martin Cunningham (q.v.).
*Anders (Dutch “other”), Enders, Sanders, etc., Miss—sometimes the sender of the letter from Boston, Mass., sometimes with Stella (q.v.). +138.16—with H.C. Andersen (q.v.); +221.6—with Saunderson (q.v.); 363.36; 369.28; 379.3; +389.10–11—with Margaret Anderson, Elizabeth Anderson (q.v.); +36—with Saunders (q.v.); 412.23; 413.7, 12, 14, 15; 414.2; 421.10; 458.10; 488.23 (interesting reference to “Hallow Eve,” the original name of “Clay”); 534.20—with Saunders (q.v.).
Andersen, Hans Christian (1805–75)—Danish poet, fabulist. +138.16—with HCE, ?Anders (q.v.).
*Andersen, Mevrouw von—see Anders. Maybe she’s Margaret Anderson (q.v.). 413.15.
Anderson, Elizabeth (1836–1917)—founded the first London medical school for women. +389.10–11—with Margaret Anderson (q.v.).
Anderson, John—loved and elderly in Burns’s (q.v.) poem. 318.28.
Anderson, Margaret (1890–1973) and Jane Heap—American co-editors of the Little Review, which published Ulysses
(through "Oxen of the Sun"), 1918–20. They were prosecuted, some of Ulysses was burned. Margaret Anderson wrote My Thirty Years War; perhaps she and Jane Heap, as warring females, are important in the Maggies and Jinnies (q.v.) context. Also Anders (q.v.)? +389.10—11—with Elizabeth Anderson (q.v.); +406.7—with Maggies (q.v.).

Andrei, Francesco—Italian actor. His son Giambattista wrote a play, L'Adamo (q.v.), 414.13.

*Andrew—see Handy Andy, Androcles. 142.27 (here the apostle—see Twelve); 144.12; +227.14—with Rue (see Seven); 279.n. 1, l. 31; 471.34; +504.20—with Corcoran (q.v.).

Androcles—in a story by Aulus Gellius (q.v.), in Shaw's (q.v.) play, Androcles takes a thorn from a lion's paw and on a subsequent occasion is not eaten by the lion (q.v.). 468.32–33; 471.34.

*Andycox—Antioch and Luke Tarpey (q.v.). See also Cox? 124.35.

*Anem, Miss Oodles of—amen? name? 15.29; 226.35.

Angel—derived from the Greek for "messenger," corresponds to Hebrew mal'akh; see Malachi, Mulligan, Mercury. Both Michael and Satan (q.v.) were archangels, but in FW "angel" is mostly applied to Shaun the Post, himself a messenger. In Poem XI of the Saltaire na Rann, Satan appears to Eve (q.v.) as an angel or a swan and tempts her to a second disobedience. See also Michael Victory, Michael Arklow, Victor. "Angel" rarely occurs without a Devil (q.v.) nearby and belongs, therefore, to the Mick-Nick (q.v.) theme, but the theme is unwieldy and I have broken it up. 28.23 (the three, q.v., soldiers are St Michael, St Patrick, David, q.v.); 21.25 (see Satan); 26.5–6; 56.26; 68.18; 75.19; 90.13; ?104.13; 141.11; 143.33; 147.2; 154.24; 166.8; 170.12; 181.1; 183.7; 185.10; 191.19; 211.16; 222.22; 223.2; 224.30.31; 226.22–23; 230.25; 233.33; +235.1—with Messiah; 238.10, 11; 239.29; 251.10; 252.31, 32; 257.1; 284.2, 3, left margin; 296.16, 17; 352.10; 363.35; 367.32 (see St Matthew); ?386.28; 390.14; ?403.6 (or is Joyce playing with "the arch never sleeps"?); 405.7; 416.31; 430.28; 460.20; 472.9, 29; 474.15; 484.36; 485.29; 505.16; ?512.23 (bis); 516.35; 519.1; 520.22; 526.11 (bis); 562.25; 600.25; +607.8—9—with Esau, Shaun (q.v.); 609.19; 628.10.

Angelina—heroine of Gilbert and Sullivan's (q.v.) Trial by Jury, 233.5.

Angelo—whited sepulcher in Measure for Measure. +230.3—with Michelangelo (q.v.); 257.1.

Angiol or Angiolina—Mrs Von Phul suggests the girl in Sevo's As a Man Grows Older, 143.33.

Anglesey—see Northumberland.

*Anglys, 512.23.

Angot—Mr Ellmann points out that in the French opera, La Fille de Madame Angot, Madame is a washerwoman. Near Angot Bridge, in Brittany, the Queen of Skelton does her washing by night in ghostly company. 214.19.

Anguish—in some romances, father of Isolde of Ireland (q.v.). See Languish, Hoel. 189.19; 265.20; +528.10—with Languish (q.v.); 603.21.

Angus—see Aengus.

Angus the Culdee—supposed author of the Irish poems which make up the Saltaire na Rann, hence, author of the Adam and Eve (q.v.) story (poem XI, maybe poem XII) on which FW I, viii is based. The Culdees, wishing to reform Christianity, believed that if an Irishman travelled abroad, he denied God and St Patrick (q.v.). It is possible that Anna Livia's "culdee sacco" of gifts is given to those who have left, or would leave, Ireland. 201.1.

Ani—Egyptian scribe (see Pen) for whom most recensions of The Book of the Dead were written. He doubles with Anna Livia (q.v.); 243.4; 493.32; 498.19.

Anit—Egyptian goddess, equated with Hathor (q.v.). +332.16—with Anna Livia (q.v.)

Anita—see Anna Livia.

*Ankers, 30.7; 329.9.

*Anna, Donna—see Ann Whitefield, Don Giovanni.

Anna Livia Plurabelle—heroine of FW, Mrs Earwicker, Eve (q.v.), Everywoman, Everygoddess, Everyriver (see Artemis). She is specially Dublin's little windin', brown, polluted river, Anna Liffey, which rises in the Wicklow hills and meets salt Dublin Bay at Island Bridge—see Sarah.

According to Mr Kelleher, Joyce sent Frank O'Connor a postcard from Paris, asking, "What was the old name of the Liffey?" Mr O'Connor answered, "Ruïr-
tech," which means "swift running." The Swift Running took on the name of the place through which it ran—Magh (pronounced "moy") Lifé or Plain of Life. Life's meaning is unknown.

Mr O Hehir, on the other hand, thinks it plausible to derive Lifé from Irish "leaf" and points out that FW makes much play with Liffey-Leafy (see Leafy). Whether unknown or leafy, all "alive," "live," and "life" refer to Anna Livia and tie her to Eve (q.v.), which means "life" in Hebrew. All mentions of whimsy (q.v.) also refer to the Liffey, for usquebaugh means "water of life"—see Phoenix, John JAMESON. See also Livia Schmitz, Delta, Signs.

Anna, Mr O Hehir shows to be connected by Joyce with Irish words for "water" (see A, Mem, "river," "fan"). Standish O'Grady (q.v.) says Cormac's Glossary calls Ana (q.v.) mother of the Irish gods, being the same as Dana (q.v.).

Joyce also makes much of "Anna" meaning "grace" (q.v.) in Hebrew, and of Mary Anne (q.v.), Marian, Marion, which ties onto Marion (Molly) Bloom, the Virgin Mary (q.v.) and to Joyce's mother, Mary Murray (q.v.). Nor should we forget Anne McCann, and Lucia Anne Joyce (q.v.). See also Ani, St Anne, Queen Anne, Anne Hathaway. As for goddesses, Robert Graves says in The White Goddess that if you need a single, simple, inclusive name for the Great Goddess, Anna is the best choice.

Plurabelle is an addition to the river names "Anna Liffey." It certainly connects with the plurality of persons that is Eve ("mother of all living")—see also Belle, Isabel, Laura, Laura Belle. It appears to me that the name is won in I, viii when Anna Livia exchanges innocence for fertility.

Anna Livia's full name, undistorted, occurs but once in FW—215.24. She is usually called Anna, Anne, Ann, Nann, Nancy, Livia, Livy, Liv, Lif, Liffey, Life, ALP (see One hundred and eleven). The initials ALP appear so often in acrostic (e.g., 4.28–29, "addle liddle phiffe"; 613.27–28, "Arrive, likkypluggers in a poke!") that I do not list them below. The lists that do follow are not exhaustive.

The narrative base of "Anna Livia Plurabelle" (I, viii) is Poem XI in the Sal-tair na Rann—see Synopsis.

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I Anna Livia Plurabelle

41.23 (appy, leppy and playable); 104.1–2 (Annah the Allmaziful)—see Amazon (the Everliving)—see Eve (the Bringer of Plurabilities); 153.2 (Amnis Limina Permanent); +207.8–9 (Anushka Lutetiavitch Pufflow)—with Pavlova (q.v., and Lutetia, the Roman name of Paris); 215.24 (Anna ... Livia ... Plurabelle); 268.28–29 (anectual pygmyhop); 297.25 (appia lippia pluvaville); 299.26–27 (anectual plau- sable); +325.4–5 (Anna Lynchya Pourable)—with Anne Lynch (q.v.); 327.6 (anny livving plusquebelle); 512.10 (Annabella, Lovabella, Pul-labella), .16 (antelitual pannelas); 548.6 (Appia Lippia Pluviailla); 568.4–5 (annamation ... livlaness ... plurality of bells); 569.12 (Alia tingling pealabells); 619.16 (Alma Luvia, Pol-labella); 627.27–28 (allaniuvi pul-chrabelled).

II Anna Livia

10.26; 13.30.31; 14.16–17; 63.13–14; 81.17: 86.9; 128.14; 139.19; 153.6–7; 154.4–5; 182.27; 195.4; 196.3.4, 5; 198.10; 199.11, +.34—see Annona; 200.16.36; 207.19; 213.32 (bis); 215.12, 35; 236.17–18; 242.28 (see Avenliith); 265.14; 273.11; 284.15; 287.7; +293.25—with Anne Lynch (q.v.); 28–29, 30; 308.20; 309.23; 333.4–5; 337.8; 340.22; ?348.36; 355.32; +366.3—with Lucia (q.v.); 373.34; +392.32—with Anne Lynch; 404.1; +406.27—with Anne Lynch (q.v.); 451.15; 452.18–19; 463.10,16; 496.27; +506.34—with Anne Lynch; 549.16; 562.7; 569.12; 580.25; 583.21, 22; +586.35–36—with Ham (q.v.); 600.5 (see Inn); 608.14; 614.24.

III Anne, Annie, Anna, etc.

4.28 (see Liddell); +7.25,26,27—with Annie Rooney (q.v.); 9.14; 10.26; +12.6—with St Anne, Mary (q.v.); 14.17; 18.11; 19.26, 30; 20.35; 28.31 (see Anastasia); +38.30—with Eve (q.v.; see also Havvah); 49.11; 53.26; +54.4–5—with Poor Old Woman (q.v.); +55.5—with Finn (q.v.; see also Fen); 67.8; 71.36; 72.1; 80.20; 94.16 (see Ana); 101.36; 104.8; 105.9; +106.31—with Ariane (q.v.); +113.18—with Anne Hathaway (q.v.); +117.16—with Anne Boyleyn (q.v.); 139.8, 22; 143.10; 179.14; +182.27—with Ann Whitefield (q.v.); 200.32; +203.21—with Manon Lescault
(q.v.; see also Flanders); +.36—with Arrah-na-Pogue (q.v.); 207.28; +209.6— with Albert Victor (q.v.), 34–35; 220.19; 242.29 (see Avenith), 36; +243.2.4—see Ani; 244.20.29 (see Nancy Hands); 246.21 (bis); +248.26—with Dean (q.v.); 27; 254.15.26; 257.8–10; +258.14—with Eve (q.v.); +268.left margin—with Amaryllis (q.v.); +275.14—with Ariane (q.v.); 277.12, 18; 280.3, 9; 284.15; 286.19; 293.22—with Ann Whitefield (q.v.); also a Spanish river); 298.1; 301.7; 302.1; 308.1–2; +311.12—see Ana; 312.1; +9—with Ann Whitefield, Tanner (q.v.); 318.11, 24–25; +327.12—with Anne Rooney (q.v.); 328.14, 19 (see Sheeres); +331.25—with Nana, Anna Karenina (q.v.); 340.25, 29; 342.28; 347.28 (see Anastasia); +350.8—with Hen (q.v.); +23—with Julia, Juliet (q.v.); 361.15; 364.22 (Eblana or Dublin, q.v.); 374.32; 378.2; 382.27 (see Nancy Hands); 403.23 (see Anastasia); +406.27—see Anne Lynch, 28; 419.20; 422.26; 439.8–9; +441.31—with Elizabeth, Elsa (q.v.); +451.11—with Solomon (q.v.); 452.34; +454.6–7—with Shaun the Post (q.v.); +463.16—with Nana (q.v.); 475.21; 478.16; 492.8; +493.5.6—see Mary, +.32—with Ani (q.v.); 495.33; 496.4; +498.19—with Ani (q.v.); 500.2; 501.11; +504.33 (Pommes Anna is a fine French dish named for a 19th-century courtesan)—with Pomona (q.v.); +512.18—with Maud Gonnie (q.v.); 514.6; 516.32; 521.24; 532.21.24; +537.6–7—with Christine Beauchamp, Christ (q.v.); +548.10—with Annie Laurie, Laura (q.v.); 11; +551.6—with Diana (q.v.); +553.2—with Ana (q.v.); 559.34; +567.15—with Anne of Denmark, Anne Boleyn (q.v.); 568.17–18; +571.26—with Mrs O'Shea (q.v.); 572–73 (Anita occurs 9 times); 576.5–7 (see Doyle); 576.8; 578.21; 584.32; 585.22.30; 586.31; 600.10; 603.5; +606.30—with Frankagoon (q.v.); 607.11–12; 610.17; 620.34; +623.34—with Anne Hathaway (q.v.); 626.1–2.

IV Livia, Liffey, etc.

3.24; 4.28; 7.1–2, 35; 11.5, 32.35; 14.29–30; 17.27.33,36; 18.34; +23.20–21—see Nyanza; 26.8, +.16—with Lafayette (q.v.); 36.26; 41.22; 42.18, 25; 50.14; 54.24; 63.14; 64.17; 81.17; 88.34; +104.1—with Eve (q.v.); 126.13; 138.3; 146.23; 159.12–13 (Mississippi); 172.19; 174.26; 203.6, 30; 204.5, 14; +208.5—with Liddell (q.v.); 213.10; 215.33–34.35; +224.29—with Morgana le Fay (q.v.); 230.25; 245.11, 23–24; 254.11; 260.21, 25; 268.n. 6; +275.12—with Lavinia (q.v.); 287.21; 289.28; 301.5; 315.13; 317.32; 318.4; +328.17 (see Lil); 332.17; 342.25; 361.18, 26; 380.3; 382.13, 27; 420.11, 34; 445.34; 447.23; 451.15; 452.19; 474.32; 493.14; 495.21; 503.4; 512.6; 526.1; +546.35—with Fulvia (q.v.); +547.5—with Fulvia (q.v.); 17.34; 548.1; 553.4; 568.4–5; 576.1, +.36—with Smith, Livia Schmitz (q.v.); 578.6; 583.21; 595.8; 617.1; 619.20.29; 624.22; 628.6.

V Plurabelle

11.25; +27.16—see Pious and Pure; +201.35—see Laura, Laura Bell; 224.10, 25; 264.2; 290.24; 518.33; 610.21.

VI ALP, LAP, PAL, PLA, APL, LPA (see also One Hundred and Eleven) 7.2; 8.30; 17.34; 57.11; 65.8; 66.18.26; +69.10— with the lost Pleiad (q.v.); and Paradise Lost); 85.11; 102.23; 105.21; 106.24 (see Apple); 107.9—with Elizabeth (q.v.); 113.20; 119.20; 126.29 (see Apple); 148.22; 177.20; +183.13—with Elizabeth (q.v.); 201.30, 31; +208.20—with Elizabeth (q.v.); 209.9; +235.21—with Polly Peachum (q.v.); 243.29 ("Alpoleyary" = Bog Latin for Dublin, q.v.); 256.34; 264.3; 268.n. 6; 287.9; 293.11 (lapis—see Stone); 293.fig.; 294.3; 296.5; 297.11, 17; 298.1; 299.14, 17; 300.20; 314.33 (see Apple); 318.12, 13, 32; 332.3; +334.14—with Bonaparte (q.v.); 340.6; 348.6; 349.22; 362.14; 393.20; 420.18; 441.31; 451.23; 478.10; +483.19—with Rebecca (q.v.); 523.22; 528.18.21; 534.11; 549.12; 553.25–26; 564.22; 577.24; +595.19—with Lamp (q.v.); 597.13; +615.25—with lost Pleiad (q.v.); and Paradise Lost); 624.25; 625.27.

*Annamaseses—Mr O Hehir suggests Greek ananmisis, "recollection." 452.34.

Anne—see Anna Livia.

Anne, St—mother of the Virgin Mary (q.v.), patron of riches; see Ana, Anna. She can or can’t be found in any Anne or Maryanne in FW. +12.6—with Mary (q.v.).

Anne of Denmark (1574–1619)—queen of James I (q.v.). The fury of gales kept her lying abroad. When she came to En-
gland, she and James had an elaborate progress from Edinburgh to London, for which Ben Jonson (q.v.) devised masques and entertainments, +567.13.15—with Anna Livia, Anne Boleyn (q.v.).

*Annona, St—no such Dublin church. In Roman myth, Annona was the female personification of the produce of the year. 44.6; +199.34—with Anna Livia (q.v.).

*Ansgihosa, 246.10.
Ant—see Ondt. In *The Book of the Dead* Ant is a mythical fish. 418.5–6; +419.6—with Ondt (q.v.).

Anthea or Antheia—epithet of Aphrodite (q.v.) as goddess of flowers, or Greek *anthos*. 354.22.

Antheil, George (1900–1959)—composer, son of a New Jersey shoemaker. He began an opera based on "Cyclops" (q.v.), and set "Nightpiece" to music. +57.13—with Ondt (q.v.); if Antheil unites with Ondt, it is worth noting that Wyndham Lewis, q.v., praised him in *Time and Western Man*. Also with Hill of Allen; +133.27—with Schubert (q.v.); +360.34—with Ondt (q.v.).

Anthony, St—first Christian monk, resisted temptation, subject of Flaubert's novel, patron of swineherds. An "Anthony Pig" (q.v.) is the runt of the litter and is also a sponger. +86.13—with Anthony Bacon (q.v.).

Anthony, St, of Padua—S.A.G. (St Anthony Guide) written on an envelope carries a letter safely through the mails. 66.17; +409.7—with Trollope (q.v.); +621.7–8—with Arcturus, Sir Arthur Guinness, King Arthur (q.v.).

Anthony Pig—see Anthony.

Antichrist—false Messiah and wonder-worker who comes to subdue the weak before the second coming of Christ (q.v.), at which he will be destroyed. Epiphanes and Nero (q.v.) and various popes have been identified with him, and he is the subject of an old Chester miracle play. Antichrist has an appearance of youth and innocence and "henna yellow hair." He imitates Christ, performs miracles, including "a bogus ascension from Mount of Olives."

In FW III.i, ii, Shaun-Jaun walks the way of the Cross backwards, and apes Christ, save that Shaun preaches not life but abstinence from life. See Thoth, Hermes. ?147.17; 308.n.1; 346.4; ?450.7.

Antinous—(1) beautiful Bithynian youth, loved and deified by Hadrian; (2) leader of Penelope's (q.v.) suitors in the *Odyssey*. In *Ulysses* he is Mulligan and Boylan (q.v.). 190.33.

Antonio—Shakespeare's (q.v.) merchant of Venice (q.v.). +105.1—see Myrtle, Venus (q.v.); +435.1–2—with Venus (q.v.); +483.17—with Mark Lyons, Mark Antony (q.v.).

Antony, Mark—triumvir, hero of Shakespeare's *Antony and Cleopatra*; see also Cleopatra, Augustus, Lepidus, Enobarbus, Charmian, Fulvia. Antony defeated Brutus and Cassius (q.v.) at Philippi, was betrayed by Cleopatra at Actium. In FW both Antony and Julius Caesar (q.v.) are connected with Parnell (q.v.). 781.8 (see Hermes); +152.21—with Romeo, Anthony Rowley (q.v.); +167.1.3,+4—with Brutus and Cassius (q.v.); +271.6 (see Malthus, Mercury); +483.17—with Mark Lyons, Antonio (q.v.); 546.33 (Earelelnd—as Mrs Yoder points out); 568.9.

Aphrodite—Greek goddess of love and beauty, born of the foam. See Venus, Brinabride. 203.27–28; 299.left margin; 354.22 (see Anthea).

Apis (Latin, Greek form of Egyptian Hep, Hapi)—sacred Egyptian bull (q.v.), embodiment of Ptah (q.v.). A new Apis is born after the death of the old. 26.3.9; 262.n.4; 416.1; 443.10; 478.23; 480.18; 597.16.

Apnorval—see Norval.

Apollo—Greek god of the sun (q.v.) and poetry, twin of Delia (q.v.), brother of Mercury (q.v.). I think it will be found that there is a great deal of Apollo in FW. The god is usually Shem (q.v., see Atherton, 73), but the sun is the father, HCE (q.v.). 167.12; 431.36—with Pollux (q.v.).

Apollyon—foul fiend (see Devil) who assualted Christian in the Valley of Humiliation. During the Napoleonic wars, he was associated with Napoleon. +273.27—with Napoleon (q.v.).

Apophis (also Aep, Apepi)—Egyptian snake (q.v.) god, god of darkness, tries daily to stop the boat of the sun (q.v.); see Ra. +67.22—with Pope Pius (q.v.); 427.7 (bis); 494.15 (see Uachet).

Apostles—see Twelve.

*Appelred's*, 406.9.

*Apple—see Eve. I give a few apples below. They belong to the larger subjects
of fruit (q.v.) and temptation in FW—a subject on which almost everything remains to be understood. ALP (see Anna Livia) occurs in every apple. I have the rough idea that insofar as Issy (q.v.) is separate from her mother, she is Temptation. See also Peaches, Charlotte Apple. It was an apple that began the Trojan war. 69.21; 106.24; 124.18; 126.17; 167.15; 175.19; 210.30; 237.5; +246.29—see Cain and Abel; 261.5; 271.24, n. 5; 287.16; 330.31; 430.31; 436.7; 452.7; 466.5; 532.21; +607.15—see Chapelizod.

Apple, Charlotte—an ad in the back of P. G. Wodehouse’s Money for Nothing (London, 1928), lists:

Young Romance, by Charlotte Apple
While the two old people sat in the front room, Merry expected to have a dull evening by herself in the back room—but there came a knock at the door! And it made all the difference to the lonely girl. This novel is a truly whimsical work of art.

See Apple, Lottie, Lot. Apple Charlotte is a dessert. 737.19 (with Dublin’s Charlemont Mall or Charleville Mall); 51.34–35; 59.12; 60.4–5; +62.34—with Lotta Crabtree (q.v.); 101.3; +113.16—with Charlotte Brook (q.v.); 191.18; +208.30, 33—with Lao-tse (q.v.); 238.2; +242.25–26—with Lao-tse (q.v.); 352.6; 434.15 (with Dublin’s Charlotte Quay); +504.28—with Charles Darwin (q.v.); 561.15; 587.28

Appleton—geological layer. 323.30.

Apsaras—water and cloud nymphs who dance before Indra (q.v.) and rule over gambling. 60.20.

Aquilar, Padre—see Johnny MacDougal who, as St John (q.v.) the evangelist, has as his symbol the eagle. Mr Senn points out that Aquinas (q.v.) was called “Eagle of Divines”—see also Milton. 184.35

Aquinas, St Thomas (1227–74)—scholastic. See Thomas? +93.9—with Ass (q.v.); 113.36 (tunnibelly—see Ulysses; 48); 145.10; 240.8; 245.12; 296.20; 299.8; 417.8; 510.18; 514.17.

Arabin—Lord Mayor (q.v.) of Dublin (q.v.); see also Jerry Godolphin. 553.35.

Araby—Dubliners (q.v.) story, Joyce’s remaking of Bunyan’s Vanity Fair. 98.13; 115.3; 135.15; +187.11—with Arrahna-Pogue (q.v.); +234.31—with Arrahna-Pogue (q.v.); 275.2; 286.6.

Aram—in the Bible, Shem’s (q.v.) son. Perhaps also Eugene Aram (1704–59), who discovered that the Celtic languages were Indo-European and murdered his wife’s lover. 228.15; 256.6 (bis); 262.4; 344.31; 381.19; 396.15; 490.3–4.

Aramis—pen-name of the writer who, in the Sporting Times (“The Pink ’Un”) of April 1, 1922, said Ulysses would make a Hottentot sick. See FW, 185.9.12; 193.2. See Three Musketeers. +64.23—with Private Carr (q.v.); 2228.15.

*Arans, Kings of, Duke of—the Arans are three islands in Galway Bay about which Synge (q.v.) wrote. The movie Man of Aran is mentioned a couple of times in FW. 87.25; +595.22—with Iron Duke (see Wellington).

*Araxes—couple of rivers, Greek mountain. 296.4.

*Arber, Sir—see Tree and Stone? Compare 420.367 347.97 504.15–16.

Archangel—see Angel, Mick and Nick.

Archdruid—St Patrick’s (q.v.) antagonist at Slane and Tara; see Lucat. In FW he is Bishop Berkeley (q.v.); 611.5; 612.35.

*Archer—?Apollo (q.v.). 5.8; 254.11; 283.19.

Archer, Charles—villain of LeFanu’s (q.v.) House by the Churchyard. Through most of the novel, Archer is known as Dangerfield (q.v.); with deadly intent, he stuns Sturk (q.v.), who later is, so to speak, “resurrected.” The crime is done in Butcher’s Wood in the Phoenix (q.v.) Park. 80.9.

Archer, Colores—the rainbow; see Seven. 63.13.

Archer, William (1856–1924)—dramatic critic, translator of Ibsen (q.v.), kind, acquaintance of Joyce. Another William Archer was a naturalist and librarian, renowned for his admirable dictionary catalogue of the National Library in Dublin. 2283.19; 440.3–4.

*Archibald—Rowan? MacLeish? (q.v.) 65.3.

Archimedes (287–212 B.C.)—Greek mathematician who worked out the theory of the lever. 230.34.

Arcoforty—see Strongbow; see also Noah, who was in the Ark forty days and nights, with whom God made a covenant whose sign was the rainbow (q.v.). Strongbow’s peace, the peace of the Normans in Ireland, was the delicate
peace of the sword. Ulysses (q.v.) was a strong-bowed man. See also Mem.

Arcobaleine—see Balenoarch. 175.16.

Arcotris—the rainbow; see Iris, Seven.

Arcturus (Greek arktos, "bear"); oursis "ward," "guard")—a giant fixed star which, in the following references, is personified, or partly so. See Bear. +594.2—with King Arthur (q.v.); +621.8—with Man Servant, King Arthur, Sir Arthur Guinness (q.v.); note, it is also S.A.G. or St Anthony (q.v.) Guide.

Ardlilaun—see Guinness.

Arditi, Luigi—19th-century veteran conductor at Dublin's Theatre Royal. 44.22.

Ardray—ardri or high king in ancient Ireland. 261.left margin.

Areqopagus—the Hill of Ares (q.v.) in Athens. Spenser so named the group that gathered round Sidney (q.v.) at Leinster House. Maybe also a Miltonic (q.v.) work. 5.33; 206.1.

Ares—Greek god of war; see Mars. 5.33; 88.17; 122.7; 269.17;421.23;424.10.

Argan—Mollière's (q.v.) imaginary invalid. 234.33.

Argyle, Duke—subject of a jocular remark, "God bless the Duke of Argyle," made when one rubs oneself against a post. The implication, as Mr Atherton has explained to me, is that the rubber has lice. 71.18–19.

*Ar home, Edith Wharton (q.v.)? 34.10–11.

Ariane and Barbe Bleu—French for Bluebeard (q.v.) and his last wife.

Ariel—sprite in Shakespeare's (q.v.) Tempest. +57.22—with AE (q.v.); ?77.7; +99.10—with AE(q.v.); 288.8; +449.30—with AE (q.v.); 471.24.

Arion of Methymna—Vico (q.v.) says he was the poet who discovered the dithyramb, the chorus, and satyr singing verses in praise of Bacchus (q.v.). Ari is Hebrew "lion" (q.v.). FW I,iv, is called "The Lion." 75.2.

Aristobulus—see Hycran. 219.14.

Aristophanes (448–380 B.C.)—Greek comic playwright. His frog chorus is at 4.2, and, as Mr Graham shows, much is done with The Birds, 449–50. +110.17—with Harry, Aristotle (q.v.); 414.28 (airy processes; The Wasps is at 414.29.)

Aristotle (378–322 B.C.)—Greek philos-
+37.22, 23—with Nora, Brown and Nolan (q.v.); 68.12; 95.7, +22—with Elizabeth (q.v.); +203.36—with Anna Livia (q.v.); +234.31—with Araby (q.v.); +?296.20—with Aquinas (q.v.); 7297.4; 376.19.21; 7378.6; 384.34; 385.3.4, 22, 32; 388.23.25–26; 391.3; 395.2.4; 404.4; 460.2; 492.12; 568.36; 588.29; 600.32.33.

Arsan—Arabian goddess. 98.7.

*Art, Arth, Arthur—are translated from the Gaelic by Mr O Hehir as “stone” and “bear” (q.v.). Joyce brings the two together at 176.8, “Bearstone,” and, more elaborately, at 621.20–21: “arthou! Come! Give me your great bearspaw (echo of 110.1–3) paddar . . . .” Thus we have another repetition of “Thou art (arthou) Peter.” Arthur or “arthou” is also “stone.”

I had been hard put to understand Joyce’s gloss of FW 3.4–14 (Letters, I, 248) where he indicates the presence of Arthur Guinness (q.v.). Now it is possible to say that “Arthur” is present in “thuartpeatrick”—Arthur and Peter both mean “stone” and are united. See also 230.26.32: “stone! Arty . . . patrisk”; 361.3: “Arthur . . . sen peatrick.” The legitimacy of King Arthur and St Peter were founded on stones.

Arth is Welsh “bear,” artos is bear in old Celtic—see Arcturus, King Arthur.

*Arthahut, Poulchinella—see Punch. Buddha (q.v.) called himself “the Arahat.” 43.23.

Artalone and Highfee—Ardilaun and Iveagh—see Guinness. Mr Kelleher says, Art the Lone (or the Solitary) was an Irish hero, son of Conn (q.v.); +15.30—with Parthalon (q.v.); 418.1.2.

Artaxerxes—three ancient Persian kings, all warlike. See Flavin, Taff. 337.35–36.

Artemis—the use of this goddess neatly shows the limited good of trying to unravel FW by means of names or verbal themes (see Parnell). Artemis is rarely named; but disguised as the Hen, Biddy Doran (q.v.; see also Leda), and disguised as the Moon, Artemis is all over the place. Like Hermes (q.v.) she is indicated mostly by her attributes, the forms of her cult, etc.

Artemis was originally a fertility goddess, worshipped in orgiastic totem cults; then, she was chastened into queen and huntress, chaste and fair. This chastening perhaps parallels the chastening of Brigid (q.v.) into St Bridget. Artemis was called Delia (q.v.) because she was born on Delos, born Apollo’s (q.v.) twin—hence the Hen’s conviction that she has to do with letters and poetry. Born under a date palm (112.26) she was, in different times and places, healer and destroyer, was peaceful and orgiastic. She was “The Lady of Rivers” (110.1—see Anna Livia) and goddess of the Moon (q.v.); she took her share of first fruits (12.19); she collected “spoils” of vegetables and animals (11.18, 19; 209.28; 273.12); she was goddess of the chase and all wild animals (112.16; 113.3); she was a virgin (110.25); she was a mother, and patron of generation, patron of rearing all young animals and humans, patron of the field (112.13–18; 244.8–11); she was a bear goddess (110.2–3); she was a lion goddess (112.22); she was worshipped as a fir tree (113.6; 235.17), as a nut tree (113.3; 273.n.3; 360.15–16; 623.32–33 (this includes Nut, q.v., and the hazelnuts of knowledge, eaten by the salmon from which Finn, q.v., got his wise thumb); as a date palm (20.3–4; 112.26; 7117.6; 136.2; 235.17; 235.left margin; 318.16–17; 347.7; and, as Delia, she was worshipped on the Acropolis as a guinea hen (236.9–10—parelhoen is Dutch “guinea hen”); 479.5; 482.19). See Delia, Diana, Hecate, Selene, Elizabeth I, Lamp. Harriet Weaver, 112.29 (see Art).

Arth—see Art.

Arth—Mockmorrow Koughenough—see Kavenough.

Artho—king of Ireland in the Ossian (q.v.) poem, “Temora.” See also Art? +254.36—with Buddha (q.v.).

Arths, Misthress of—Artemis (q.v.). See also Art. 112.29.

*Arth—these are Arthurs, Arts, Arths (q.v.) that I cannot assign to King Arthur, Wellington, Guinness, Buddha, Fay Arthur, etc. And there are a good many other instances of the syllable “art” or “arth” that I leave in their own fine artful disorder. 44.12; +52.17—with Thor (q.v.); 65.16; 76.8; 88.28; 171.27; 229.7; 246.7; 315.1; 353.34 (?Artain, school in Ulysses); 415.18; 488.3; +495.34—with Anna Livia (q.v.); 514.6; 593.11; +608.7 (Uncle Arth)—with Lear (q.v.); 618.30–31.

Arthur, Fay—music-hall performer. In a first edition of Ulysses (once owned by Sylvia Beach, q.v.), and now in the Mor-
gan Library) was a page of "Circe" on which Joyce added some sentences about the "non-political conciseness" caused by Fay Arthur's revelation of her white articles of underclothing while she was in the articles—see Janet Flanner, Paris Was Yesterday (New York, 1972, p. 129). +20.33—with Morgan Le Fay (q.v.); +59.7.9 (Arthar... featear)—with Buddha (q.v.); +224.25—with Morgana Le Fay, Anna Livia (q.v.); +361.2-3 (fairs... Arthur)—with King Arthur (q.v.); +621.20—with King Arthur (q.v.).

Arthur, King—creator of the Round Table, subject of Malory's, of Tennyson's (q.v.), and of the Matter of Britain. Arthur conquered Ireland and the world. His career resembles Finn's (q.v.) in several ways, and in FW the Arthur-Guinevere-Lancelot (q.v.) triangle is linked to those of Finn-Grania-Dermot (q.v.) and Mark-Tristan-Isolde (q.v.). As a broken king, Arthur perdues the end of Roderick O'Connor (q.v.). See also Modred, Merlin, Morgana, Gawain, Percival, Galahad, Bedevere. The "real" Arthur perhaps was Dux bellorum or Comes Britanniae. Dux ties him to Arthur, Duke of Wellington (q.v.); Comes reminds us that Arthur, like Finn, comes again. See Arthur, Art. Mr O Hehir points out that medieval commentators on Genesis derived Adam's (q.v.) name from four stars: Arthox, Dux, Artholem, Minsymbrie (or Mesembrios). The last is named at 494.13. 9.5—with Wellington (q.v.); 28.1; +73.36. 74.4 (Arthur-honoured... Wulverulverlord—Timothy means "honour God")—with Tim Finnegan, Finn, Oliver, Cromwell (q.v.); +91.13—with Markarth (q.v.); +93.1—with Festy King (q.v.), +7—with Wellington (q.v.); +136.32—with Tree and Stone (q.v.; see also Art); +252.18.20—with Wellington (q.v.); +285.36—left margin—with Arthur Guinevere, Guinevere, Eve, King's Men, Queen's Men (q.v.), also with the Evergreen Touring Company (see W. W. Kelly), perhaps also with Maude Gonne, Michael Gunn (q.v.), and, since Arthur = stone (see Art) and an evergreen is usually a tree, also with Tree and Stone (q.v.); +335.30—with Wellington (q.v.); +353.18 (erseoyal)—with Persse O'Reilly (q.v.), +31,+34 (Koucurrig... artheynes)—with Athena (q.v.); +358.20—with Persse O'Reilly (q.v.); 29; 359.15—6; +361.3,5—with Fay Arthur, Guinevere (q.v.); +.3—4—with Sts Peter, Patrick (q.v.); see also Art); 375.8; +378.6, +.13—14—with Art MacMurrough (see Kavanagh); +380.22—see Kavanagh; 387.32; 389.25 (see Eleven Thirty Two); +420.36—with Cromwell, Wellington (q.v.); 445.20; +452.9—with Dennis Florence MacCarthy (q.v.); 10; 498.23; +510.29—30—with Wellington (q.v.); 517.11; +594.2—with Arcturus (q.v.); 618.30—31; +621.8—with Arcturus, Guinevere, Fay Arthur (q.v.); and St Anthony, q.v., Guide), +20—21 (arthur padder)—with Sts Peter, Patrick (q.v.; see also Art, Fay Arthur).

Arthur's Seat—hill overlooking Edinburgh, said (falsely) to be named for King Arthur (q.v.). 577.28 (Mr Mink says all Edinburgh's hills are here). *Artsa*—read backwards is astra (see Star). 29.13. *Arvanda*, 37.22.

Asa—see Odin.

Aschenbrödel—German "Cinderella" (q.v.). 445.6.

*Ashburner*—Shaw (q.v.)? See Ashburn? 369.1-8.

*Ashe*—a confused entry. +97.26 (anagram of Shea, as in O'Shea, q.v.); 311.24 (see Whitehead); 321.34; +328.4—with Joash (q.v.; see also Joe, Kresse, Gideon. *Ashley*, Brett—heroine of Hemingway's (q.v.) The Sun Also Rises. 542.34 (Jake Barnes may be at .30).

Ashtoreth—see Astarte. 601.8.

Asitas—disciple of Buddha (q.v.). 60.16.

Ask and Embla (Ashe and Elm)—Adam and Eve (q.v.) of Norse myth. Aske is "ashes." Many "ask," "ash," "elm" may refer to Ask and Embla, but they are hard to pin down. See Tree and Stone, Yggdrasill. Aske may include Robert Aske (d. 1537), who led The Pilgrimage of Grace (q.v.). 4.15; 503.23.

Askapot—according to Mrs Christiani, the Danish Cinderella. 494.34.

Askold—semilegendary Scandinavian or Varangian (see 310.15) who, with Dir, seized Kiev. They were followers of Ruric (q.v.) and were succeeded by Oleg (q.v.). 310.16.

*Ass*—a "dwyergray" (see Dwyer Gray) animal who usually accompanies the Four (q.v.) old men and is the special property of Johnny MacDougal (q.v.).
When the old men are the Four Provinces of Ireland (q.v.)—Ulster, Munster, Leinster, Connaught—the Ass is Midhi or Meath (q.v.), which is "the missing fifth" of Ireland. According to Frank Budgen, Joyce said the Ass was the Isle of Man (q.v.), a piece of Irish sod, dispossessed of its Irish place. (I have not yet found the Ass-Man connection.) According to the anatomical geometry of Paracelsus (q.v.), west (Johnny MacDougall is west) is the human bottom, which would identify ass and arse, bottom and Bottom (q.v.).

Belonging to Four Masters (q.v.), the Ass may be Patrick (q.v.), whose name, when he was a slave in Ireland, was Cothraige, which was falsely etymologized as "servant of four masters." It is tempting to go on to tie the ass- servant with Ham and the Man Servant (q.v.), but I do not know the connection. See Dragon Man, Moke, Mike, Cuddy, Ned, Jerry, Jerry Godolphin.

Joyce's Ass speaks as do the asses of Balaam, Apuleius, Lucian, Shakespeare (see Bottom), and Bruno (q.q.v.). If I read aright, the Ass was once human (was Shem, q.v.) and was by some means translated into an ass—see FW 231.9–22. The circumstances of the metamorphosis are unclear, but in certain Sanskrit laws it is said that the man who censures his teachers (Shem does it at 184.33–35, 223–24) is reborn as an ass.

Translated, the Ass speaks and narrates FW, III, i,ii (maybe all III), where, it seems likely, it has a lot to do with Bruno's Cabala del Cavallo Pegaseo and L'Asino Cilenico del Novano—see Bruno, Browne and Nolan. In Giordano Bruno and the Hermetic Tradition (New York, 1969, pp. 259–62), Frances Yates says that, in the first of these, Bruno's ass is "mystical Nothing," "negative theology," "Unknowing"; in the second, the ass is identical with Bruno's "Triumphant Beast" (305.15), who was expelled. Miss Yates says Bruno's ass is connected not only with Pegasus (see 231.18,21) but also with Mercury (q.v.). Miss Yates also says that L'Asino is in the form of a philosophical dialogue, in which the ass takes part. L'Asino must, therefore, have much in common with FW, III,i, where Joyce's Ass takes part in a dialogue (perhaps philosophic) with Hermes Trismegistus (q.v.). Here, Joyce's Ass seems to me to be a creature who makes a show of outward ignorance and humility, which could be described as "Unknowing." It is high time that someone who knows FW should read books by Bruno, not just books about Bruno. The following list does not exhaust. +5.35—with Merlin (q.v.); 6.21; 8.17, +.21—with Copenhagen (q.v.); 26; 10.2,11.13—with Copenhagen (q.v.); 14.35; 20.25, 26, 27; 24.22 (see Cotterick); 32.27; 50.25; 57.10; 69.22; 784.3; 86.18; +93.9—with Aquinas, St "Doubting" Thomas (q.v.); 96.1; 98.7; 104.13; 111.29,30,32 (see Copenhagen); 127.18 (bis),19; 153–54; +159.30—with Curll (q.v.); +163.15—see Burrus, Bruno, Browne and Nolan; 164.13; 184.35 (see Baldwin); 202.4; 214.33 (see Dwyer Gray, St Patrick); +231.18—with Scylla (q.v.); +234.4—with Quixote, Schott (q.v.); +242.1—?with Horatio Nelson (q.v.); see also Neelson); 243.32; 252.13 (bis); 260.18; 285.14, n. 5; +320.8—with Ask (q.v.); 323.6,28; 325.32–33 (ter); +326.10 (bis)—with Colman (q.v.); +331.16—with Mookse (q.v.); 334.25; 340.10,24; 342.10; 343.22; +347.10—with Tom (q.v.); +357.31; 364.19 (see Ham); 368.36; +372.4—with Mark of Cornwall (q.v.); see Moke); 373.4 (see Lloyd's); 377.33; +380.25—with Palisse (q.v.); 383.24 (see Copenhagen); 395.5 (bis); 398.2 (see Dwyer Gray); +399.31,32—with Johnny MacDougall (q.v.); 405.6–7 (bis); 408.26 (see Egari); +423.18—with Midas (q.v.); ?427.11; +432.34—with Mookse (q.v.); 441.25 (see Balaam); 451.36; 459.34; 475.31,35; 476.27; +477.6—with Ned of the Hill (q.v.); 22; 478.8 (see Eseullus); 479.9—see Meads, Dragon Man; 480.6; 482.9, +.14—with Quixote, Schott (q.v.); ?487.23; 488.26; 489.9 (bis); +495.15—with Palisse, Pallas (q.v.); ?512.35; 514.34; 518.33; 520.5,20; 522.19,30; 523.22; 528.32 (bis); +529.23—with John, Jonah (q.v.); 537.34,35; 538.32; +555.11—with Palaeologus (q.v.),12,13; 566.31; 567.27; +602.14 (see Dwyer Gray),17, 23 (see Copenhagen); +604.2—with Jerry (q.v.); 607.25 (bis); 609.9 (see Dwyer Gray); 762.32; 625.27.

*Assoluta—Italian assoluto, "absolute," l'assoluto, "the absolute." 527.13.

Astarte—Semitic goddess, Ashthoreth (q.v.) of the Bible. Baal (q.v.) was her
male counterpart. +69.14—with Esther (q.v.); +91.14—with Baal (q.v.); 232.12.

Astley's—Thom's (q.v.) of 1907 says that in 1815 the Molyneux Asylum for blind females was opened in buildings which had been Astley's Amphitheatre, an 18th-century place of amusement—see 214.14.

Aston—one of the Liffey (q.v.) quays. I am not sure it is always meant in the following. ?18.15; ?123.14; ?187.3 (like 448.6 below, this plays on the tundish of Portrait of the Artist); 205.13; 447.35; 448.6; 624.27.

Astraea—Greek goddess of justice who, overwhelmed by the world's injustice, took her place among the stars as Virgo. 64.23.

*Astrid—various women in Norse history. The reference may also be, Mr O'Flaherty suggests, to an asteroid in Killiney which is between a druid's (q.v.) chair and a druid's altar. 279.n. 1; 564.36.

Atahualpa—Macaulay (q.v.) in "Lord Clive" (see Robert Clive) says "Every schoolboy knows who imprisoned Montezuma and who strangled Atahualpa." +339.32—with Attila (q.v.).

Atalanta—fast-running Greek girl. 336.27.

Ate—Greek goddess of mischief. In FW Joyce hardly ever uses any other form of the verb "to eat." 86.28; 258.6; 301.16; 318.15; 368.20; 376.36; 378.3; 385.16; 397.20; 421.21; 479.32; 480.22; 490.33; 538.20.

Atem—see Atom, Tem.

Athanasius (293–373)—saint, bishop of Alexandria, reputed author of the Athanasian Creed, opponent of Arius (q.v.). +266.67 margin—with Theoseus(q.v.).

Athena—Greek goddess of wisdom, for whom Athens is named. Her bird, a stuffed owl, is on Bloom's (q.v.) mantelpiece. 120.20; +138.10—with Themis (q.v.); "ath... cleah... a themise" also tangles Athenas with Ath Cliath or Ford of Hurdles or Dublin, q.v.; +167.10—with Themis (q.v.); 184.18; 326.16; +353.29—with Atem (q.v.; also the movie Modern Times)?+.34—with King Arthur (q.v.); +379.23 (that henayearn)—with Hen (q.v.); 519.19; 594.22 (tablestoaene ath); +602.30—with Toutenhia (q.v.).

*Athma, 33.18.

Atkins, Fred—perjured witness against Oscar Wilde, blends with Tommy Atkins (q.v.) or other soldiers with whom Wilde was involved. 587.20 (see Watkins); 588.2, 6, 12, 18.

Atkins, Tommy—enlisted man in the British army; see Tim Tom, Three, Tom Dick and Harry. Because "Thomas" means "twin," there is an absurdity to "three Tommies." See also Carr. +8.6—with St Patrick (all Irish are Paddies, but Patrick was specially concerned with Three); +58.24—with Tom Mix (q.v.); 125.11 (see 281.17 margin); 210.8 (transition has "Tommy the Soldier"); 241.25; 251.19–20—see Tim Tom; ?313.26; ?344.35; +350.27?—with Carr (q.v.); 436.11; 526.8; 588.18.

Atkinson—Lord Mayor (q.v.) of Dublin (q.v.). +534.33—with Fred Atkins, Tommy Atkins (q.v.).

Atkinson—see Elliot and Fry. Also, Mr. Austin Clarke suggests, the subject of Mulligan's (q.v.) song in Ulysses, 213.

Atlas—in Greek myth supported on his shoulder the pillars that supported the heavens. 49.26; 132.3; 324.3; 368.30.

Atom (Greek atomos, "uncut," "indivisible")—by use of the ablaut (see Tim Tom) Joyce brings the atom into one of the most persistent themes of FW. At 13–14 the initial letters of the Annal entries are M O A T, an anagram of "atom" which is split and disordered (with loss of some matter) by the S of "Silence" or plurality. The Book of the Dead is named at 13.30–31, suggesting that the god Atem (q.v.) is included. See also +333.25—with Atem and Adam (q.v.) from whose split side Eve was born; 353.22; 367.30.

Atossa—daughter of Cyrus (q.v.), mother of Xerxes (q.v.). 485.10.

Atreus—see Atreus.

Atreus—father of Agamemnon, founder of a doomed house. See Orestes. 55.3.

Atterbom, Ebba—translated Portrait of the Artist into Swedish (1921), signed the International Protest (1927) against Roth's (q.v.) pirating of Ulysses; see Gormann, 310.103.2.3.4.

Attila (d.453)—king of the Huns, harried Rome, battled his brother. 70.31; 251.1 (bis); 265.25; +336.12—with Alaric (q.v.); +339.32—with Atahualpa (q.v.); 378.9.

Attis—Phrygian god, connected with the cult of the Great Mother, son of Nana (q.v.). See Tammuz. 297.15; 461.30; 625.27 (sitta).
*Attraente, 105.25.

Aubrey, John (1626–97)—his Brief Lives contains matter about Bacon and Shakespeare (q.q.v.). Ulysses, 386.3ff, depends on Aubrey's "Beaumont and Fletcher" (q.v.); FW 149.5–7 echoes both Aubrey and Ulysses. 604.19–20.

Auburn, Sweet—Goldsmith's deserted village. In FW it is, like Chapelizod (q.v.), partly a place, partly a name for Issy (q.v.) sometimes, Anna Livia (q.v.) sometimes. When female, the reference is usually to auburn hair. See Red and white, Bridget, Livia Schmitz. 13.26 (see 14.7); 137.7 (see Albiony); 174.31; 265.7; 275.5; 280.27; 381.4; +495.18—with Grania (q.v.); 552.22; 617.36.

Aued—queen of Olaf the White (q.v.); name of a yacht that carried German guns to Ireland and was sunk in 1916. 484.21.

Auden—see Odin. 279. n. 1, l. 26.

Audeon, St—a Catholic church, High Street, Dublin. 484.3; 528.6.

Augustine—James Augustine Aloysius Joyce (q.q.v.). See St Augustine. 253.15; 125.22; 231.3; 332.32; 7468.4; 521.33; 532.11.

Augustine, St (354–430)—father of the Latin church, bishop of Hippo. See Augustine above. +38.29–30—with Ecclesiastes (q.v.).

Augustus, Caius Julius Caesar Octavianus (63 B.C.–A.D. 14)—first Roman emperor, a triumvir along with Mark Antony and Lepidus. His Greek name was Sebastos. His wife was Livia (q.v.). He is a character, as Octavianus, in Antony and Cleopatra. 104.6; +271.5—with Hermes, who stole Apollo's (q.v.) cattle; 281.24; 353.3; +467.8—with Don Ottavio (q.v.); 521.33; 532.11.

*Aulliffe—perhaps Anna Livia (q.v.) as the first letter of the Hebrew alphabet which runs from aleph to tav. 582.9.

Aunt—in FW does not always refer to a female relative. To the Elizabethans, an "aunt" was a light woman. Isolde (q.v.) was Tristan's aunt.

*Auravolo—in context, a missaying of "Anna Livia" (q.v.). Golden bird? Anna Livia's beautiful hair? 627.32.

Aurelian (212–74)—Roman emperor. 478.14.

Aurelius—see Marcus Aurelius.

*Aurell, Piers—see Persse O'Reilly. 496.15.

Aurora (Greek Eos)—Roman goddess of dawn. Many "dawn," "gold," "east" may name her. See Tithonus. 244.33; +357.6—with Aubrey Beardsley, Oberon (q.q.v.); 596.1 (Søe? La!—la is Irish "day"); +611.6 (septiocoloured rohappyllegreenlindigan). .30 (hung-foranghoangoly).

Ausonius, Decimus Magnus (310–95)—Roman poet. 267.6.

Ave—Latin "hail." "Ave Maria" is sometimes said to reverse "Eve" or "Eva" and to turn the first into the second Eve. See Mary, Eve, Heva.

Avebury, John Lubbock, Ist baron—author of The Pleasures of Life. He introduced bank holidays into England and one of these—the first Monday in August—was once known as "St Lubbock's Day." He also wrote a book about dreams. 113.34–35; 189.7; 222.28; 292.5.

*Avelling—maybe apple, Eve, Ave (q.q.v.). 613.30.

*Avenlith—somewhere or other I came on the Anna Liffey (q.v.) in a form very near to this: aven means "river" or "water" (see 11th Britannica, "Avon"), and mem (q.v.) is Hebrew "water." It is possible to get Lilith, Eve, Ave (q.v.) out of the word, plus maybe Avan, who, the Apocryphal books say, was daughter of Adam and Eve (q.v.). 242.28.


Avicenna or Ibn Sen (980–1037)—Arabian philosopher. Ibsen (q.v.) probably adds on. 488.6,7,15.

*Avis—bird. Williboe's Avisa fits into context. 250.1.

Avril, Jenny—painted by Toulouse-Lautrec (q.v.). +415.11—see Jinnies.

Awlining, Brian—see Brian O'Linn.

Ayeshah or Ayeshah (pron. Assha)—heroine of Rider Haggard's She, who was 2,000 years old and lived in rocky circumstances. +105.20—with Aysha (q.v.); +284.14–5—with Aysha (q.v.).

Aysha—as Mr Atherton says, child-wife of Mohammed (q.v.). +105.20—with Ayessha (q.v.); +284.24—with Ayessha, Lily, Anna Livia (q.v.).

*Azava, 73.36.

Azrael—angel of death in Jewish and Mohammedan beliefs. +258.7—with Israel (q.v.).