NOTES

INTRODUCTION

5. Ibid., pp. 84–85.
6. The available evidence indicates that Joyce attended a lecture on experimental linguistics by Père Marcel Joussé in 1931, although its effect on Finnegans Wake is uncertain. See Richard Ellmann, James Joyce (New York: Oxford University Press, 1965), p. 647. Joyce’s personal library contained virtually no works on linguistic theory per se. Thomas Connolly in The Personal Library of James Joyce, does list H. L. Mencken’s The American Language and texts on auxiliary languages, Charles Kay Ogden’s Basic English and Debabelization, “with a Survey of Contemporary Opinion on the Problem of Universal Language.” Other language books in the personal library include foreign language dictionaries and dictionaries of slang, as well as texts on usage and etiquette: Basil Hargrave’s Origins and Meanings of Popular Phrases and Names Including Those Which Came into Use during the Great War, also English as She Is Spoke: Or a Jest in Sober Earnest, and Ogden’s Brighter Basic: Examples of Basic English for Young Persons of Taste and Feeling. See Thomas E. Connolly, The Personal Library of James Joyce: A Descriptive Bibliography (Buffalo: The University of Buffalo Bookstore, 1957); Ronald Buckalew, “Night Lessons on Language,” in Begnal and Senn, pp. 93–115, also contains a helpful discussion of Joyce’s linguistic background.

CHAPTER ONE

7. Ibid., p. 178.
8. Ibid., p. 174.
10. The references to Boucicault's "Shaun the Post," cited by Atherton, pp. 157–61, occur in these first three chapters of Book III.
12. Ibid., p. 250.

CHAPTER TWO

6. Ibid.
8. Ibid., p. 198.
10. Tindall, p. 47.
CHAPTER THREE

1. See Genesis 2: 19–20 for Adam’s naming of the animals at God’s behest.

2. Anthony Wilden, “Lacan and the Discourse of the Other,” The Language of the Self (Baltimore: The Johns Hopkins University Press, 1968), p. 177. Wilden, referring to a native in a theoretically “authentic” primitive society, remarks, “In other words, in the ideal case, he cannot pose the question of identity, because he has already been identified (as the mother’s brother, for example). The question of identity may be for him a meaningless and therefore unaskable question. . . .”


15. According to Campbell and Robinson, this segment refers to an allegorical picture of two boxers, hanging on the twins’ nursery wall, and representing, of course, the twins themselves. See p. 169.


17. The “lifewand” of Mercius is probably derived from Vico’s discussion of the rod of
Mercury. "From this underworld Mercury with his rod bearing the agrarian law summons the souls from Orcus, the all-devouring monster. . . . The rod was later used by the mages in the vain belief that it had power to bring back the dead." Vico, *The New Science*, p. 221. Note that Shem's lifewand gives speech, or language, to the dumb.

25. Ibid.
30. Wilden, p. 305, reports an anthropological account of family structure.
35. Note the juxtaposition of "Lex" and "Lax," suggesting law and the nonobservance of law, in this catalogue of HCE's names.
37. Wilden, p. 271.
39. See Margaret C. Solomon, *Eternal Geometer* (Carbondale: Southern Illinois University Press, 1969), p. 95. "Joyce is not simply indulging his urge to include in *Finnegans Wake* every tabooed subject he can think of; for purposes of a tight symbolic pattern, he seems to stress the expression of male-to-male intercourse in sodomy (that is, anal homosexuality between two male humans). One must somehow visualize a two-sided protagonist, acting heterosexually in one direction and allowing himself to be acted upon, homosexually, behind his back."
40. Similar words, such as "lasso" and "barrel," occur in the description of Stephen's urination in "Proteus." "In long lassoes from the Cock lake the water flowed full. . . . In cups of rocks it slops: flop, slop, slap: bounded in barrels" (U, p. 49).
41. Atherton, p. 102.
43. Ibid.
45. Lacan, p. 35.
47. Beckett, et al., p. 11.
49. Atherton, p. 63.
50. Tindall, p. 103.
52. Ibid., p. 158.
CHAPTER FOUR

8. Philip L. Graham discovered an extensive scapegoat motif in the recurrent image of the pig in this chapter. See “The Middlewhite Fair,” in *A Wake Newsletter* 6, no. 5 (October 1969): 67–69. While Graham maintains that Hyacinth is the name of the pedigreed pig in the section, he does not explicitly say that the pig/ scapegoat may be a persecuted homosexual, perhaps Lord Alfred Douglas whom Wilde called “Hyacinthus” after the beautiful youth loved by the gods. “Roaring O’Crian, Jr.” may refer to William O’Brien, founder of the United Irish League, who exposed homosexuals in the police department and post office, according to Adaline Glasheen in *A Second Census of “Finnegans Wake,”* (Evanston, Ill.: Northwestern University Press, 1963), p. 189. References to the Parnell Commission via John MacDonald (Hyacinth O'Donnell) add political martyrs to the scapegoat motif (William O’Brien was once jailed with Parnell). Another political scapegoat referred to in “Roaring O’Crian, Jr.” may be William Smith O’Brien, the rival of Daniel O'Connell, who, like HCE, was tried, condemned to death, exiled, and finally pardoned—“Left the tribunal scotfree” (93.3). O'Connell and William O’Brien both promoted reform of the rent system—O'Brien wrote the “No Rent Manifesto”– and are therefore connected to the theme of failure to pay the rent in this chapter. Besides persecuted homosexuals and politicians, the passage contains reference to two religious figures, William O'Bryan, who founded the Bible Christian Church, an offshoot of Wesleyan Methodism—“whom Wesleyan chapelgoers suspected of being a plain clothes priest” (86.33)—and Charles Loyson, known as “Père Hyacinthe,” who founded the Gallican Church in Paris.
11. Ibid.
15. Ibid.
19. Ibid., p. 303.
20. Although he doesn’t stress the connection, Robert Boyle’s discussion of Matthew Arnold and Joyce clearly has a bearing on the archdruid-Berkeley debate. See “The Artist as Balzacian Wilde Ass,” in *Begnal and Senn*, p. 72.
22. Benstock, p. 103.
23. Wilden, p. 166.
27. Ibid., p. 138.
30. Tolstoy, p. 147.

CHAPTER FIVE

3. Wilson, p. 228.
4. Hart, p. 82.
5. Ibid., p. 93.
15. Freud cites a joke that involves a curiously similar punning between silver and trees. “What is the cheapest way of obtaining silver? You go down an avenue of silver poplars and call for silence. The babbling then ceases and the silver is released.” “The Interpretation of Dreams,” in *The Standard Edition*, 4: 297. Joyce also uses the conjunction of “sylvia” and “silence” twice, in 61.1 and 337.16.
16. Tindall, p. 5.
20. Ibid., p. 104.

CHAPTER SIX

2. Ibid., p. 22.
6. Ibid., p. 252.
14. Ibid., p. 120.
19. Hart, p. 44.
20. Ibid., p. 35.
23. David Hayman describes how Joyce wrote the draft for the introduction of II.2, working directly from the notes in his workbook. "Of the 266 words in the completed first draft approximately 132 can be traced directly to the notes." See "Scribbledchobbles' and How they Grew: A Turning Point in the Development of a Chapter," in Jack P. Dalton and Clive Hart, eds., Twelve and a Tilly (Evanston, Ill.: Northwestern University Press, 1965), p. 110.
25. Ellmann, p. 50.
26. Ibid., p. 51.
27. Ibid., p. 594.
32. Joyce, Letters, 1: 204.
34. Ellmann, p. 626.
35. Tindall, p. 145.